

# The Sabbath Recorder

## THE SABBATH RECORDER

A Weekly Publication for  
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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



REV. EDGAR D. VAN HORN  
President of General Conference at  
Salem, W. Va., 1930

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# SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 1, 1930

WHOLE No. 4,461

**Going to Conference** On Sunday morning, August 17, in company with his sister, Mrs. W. H. Rogers, the editor took the Baltimore and Ohio express at Plainfield, N. J., for Salem, W. Va., to attend the General Conference.

Of course it would hardly be expected that good citizens should pass through Washington, D. C., without stopping a few hours at least. A visit to the soldiers' cemetery at Arlington was greatly enjoyed. I never tire of dreaming around this old Robert E. Lee estate, and around Mount Vernon on the Potomac, a few miles below the city.

After a restful night at Hotel Commodore, we took the nine-twenty train for Salem. This trip has usually been made in the night, and it was a real treat to take this interesting historic route by daylight. One never tires of the scenery along the Baltimore and Ohio railroad as it climbs the grade through fields and forests over the Alleghenys into the land well known to RECORDER readers as "The West Virginia Hills." It was nearly seven o'clock when we landed in Salem and found a fine restful home with Mrs. Teresa Trainer for the days of the Conference.

Of course, whenever I enter Salem in these days I can hardly help beginning to dream around over the scenes and persons of a generation ago. It will be forty years on Thanksgiving day since I came here to take up gospel work. The church was small then, worshiping in the old-time meeting house, and our people were unable to push forward very much in an onward movement of any kind. But there was a little group of earnest workers who were ready to help the new pastor, and who longed to see a better day for our people and the cause we all love.

Nothing is more interesting to me than a review of the steps during the years that have led to the present prosperous conditions among the West Virginia Hills. During my first years here no oil wells had been

found, and money came by the hardest ways.

Now, when I see these magnificent college buildings and Salem's fine church, it does seem wonderful to see what the Lord has led our people to accomplish.

The one hundred twenty-eighth annual session of the Seventh Day Baptist General Conference was called to order by President Edgar D. Van Horn of Alfred, N. Y., and prayer was offered by Editor Gardiner.

Then came the "Theme Anthem of Conference," sung by a chorus of about forty persons led by Professor C. H. Siedhoff of the college: The anthem reads as follows:

FORWARD! BE OUR WATCHWORD

Music by Arthur Miller

Forward! be our watchword, steps and voices joined.

Seek the things before us, not a look behind.

Burns the fiery pillar, at our army's head.

Who shall dream of shrinking, by our Captain led.

Forward! through the desert, through the toil and fight.

Jordan flows before us, Zion beams with light.

Forward, flock of Jesus! salt of all the earth,

Till each yearning purpose, springs to glorious birth.

Sick, they ask for healing. Blind, they grope for day.

Pour upon the nations, wisdom's loving ray.

Forward! out of error, leave behind the night.

Forward! through the darkness, Forward into light.

Far o'er yon horizon, rise the city tow'rs

Where our God abideth, that fair home is ours,

Flash the streets with jasper, shine the gates with gold.

Flows the gladd'ning river, shedding joys untold.

To the Eternal Father, loudest anthems raise,

To the Son and Spirit, echo songs of praise.

To the Lord of glory, blessed Three in One.

Be by men and angels, endless honors done,

Weak the earthly praises, dull the songs of night.

Forward! into triumph, Forward! into light.

Amen.

Then came the address of welcome by

Pastor George Shaw. It was cordial, warm-

hearted, and spiritual; well filled with pleas-

ing reminiscences, and a strong plea for

greater spiritual power and earnest work.

He urged that there should be more practi-



cal preaching of *Jesus* rather than mere talk *about* Christ.

Brother Hurley Warren responded to Pastor Shaw's welcome of love. He assured us that it was a message for all, and closed by requesting them to sing "Blest be the tie that binds our hearts in Christian love." A few words regarding the revivals in the Southwest and in Nortonville, Kan. These remarks were followed by the anthem, "I wait for the Lord, my soul doth wait," and we were all ready for the president's address which you will find in full in last week's SABBATH RECORDER.

The corresponding secretary's report was read by Rev. Duane Ogden, and this too will be given, in part, in the RECORDER. You will find "Brief notes from church letters" taken from this report, elsewhere in this issue.

The Commission's report we will give you in full, knowing that you will be anxious to see it.

This first session closed with a "Quiet Hour" led by President S. O. Bond.

**Second Day** There was a "Young People's Breakfast Hour" in the morning at seven-thirty o'clock with a discussion of the question, "Are the ideals of service and worship as presented, practical and workable?"

It seems good to see our young friends deeply interested in our work and looking for better methods of work. Our future depends upon them and we rejoice to see them trying to find better methods.

The General Conference business matters were taken up at nine in the morning. One important item was the annual report of our treasurer, Rev. Harold R. Crandall. It will probably appear in the RECORDER soon.

Conference was interested in Brother Bond's report as delegate to the Federal Council. After several business committees had reported, the meeting adjourned until the next morning at nine o'clock. The first hour was given to business.

At ten o'clock the regular Conference program was again taken up.

After a fine song service conducted by Professor Siedhoff, and prayer by Rev. Mr. Sheafe of Washington, D. C., the Historical Society's report was presented by

Brother Asa F' Randolph. We hope to see the full report in the RECORDER.

President Corliss F. Randolph's address, and the treasurer's report of the Ministerial Committee for relief of aged ministers were read and will be given our readers in due time. There was an expression of appreciation for the good services of Brother Orra S. Rogers, who had given much time and attention to the work.

Rev. A. J. C. Bond, chairman, gave an account of the work of the Committee on Religious Life. He told of efforts to promote the spiritual life of our churches. Brother Erlo Sutton made a strong appeal for the right kind of religious education.

The thought was expressed that if Christ were here again, he would probably give the same commission he gave so many generations ago. Every line of Christian work should lead to a spiritual revival. The Church has something more to do than to simply work for itself. We need the evangelistic spirit, to go, teach, and preach, "beginning at Jerusalem" as of old. There is still a place for spiritual dynamite, in organized evangelistic campaigns, supported and aided by the church in the line of special efforts—revival meetings sanely conducted.

I wonder how many Seventh Day Baptists have really gone out to win some one to Christ, the regular works of the church in Sabbath school, Christian Endeavor, and prayer meetings are only a part of evangelism; we need the gift to win sinners to Christ. This was a strong earnest plea for real evangelism, a plea that stirred the hearts of his hearers.

William L. Burdick was the next speaker. He dealt with practical problems of religion, such as spirituality, and intellectual as well as physical matters. Union with God in love makes *new men*. It promotes complete surrender to the Lord.

In closing, Brother Bond spoke of the work of the committee having in hand the Aged Ministers' Fund, also of the need of help for young men preparing for the ministry. We need a revival of spiritual life in our churches in order to bring forth ministers.

After this hour of earnest appeal, President S. O. Bond led the "Quiet Hour" meeting and we were ready for a recess.

## DEDICATION OF FIRST ALFRED CHURCH

(Concluded)

### THE CHURCH AND THE COMMUNITY

Dean Arthur E. Main then gave a most inspiring talk on "The Church and the Community," and offered the dedicatory prayer, as follows:

DEAR FRIENDS:

Ideals are mind pictures of our best thinking and highest imagination. They are said to be like ladder rounds upon which the imperfect climbs toward the perfect.

When you boys and girls think, and think, about the best you would like to be and do in the years to come, you are forming ideals.

It is my purpose this morning to speak of ideals. The subject easily falls into three parts:

1. The nature and object of the ideal church.
2. The meaning of the church to the community.
3. The meaning of an ideal community to the church.

The church is a duly organized body of believers in Christ under the leadership of a minister that we call pastor, assisted by elders and deacons, and such other officers as may be thought expedient. The general purpose of this organization of Christians is to promote righteousness and advance the kingdom of God in the earth.

The significance of the Church, says Professor Hoffding, from the social point of view, must be recognized before all else, in the fact that in her best forms she represented a noble idealism—and does to a certain extent still represent it—in the midst of this finite, prosaic, and burdened world; many men have only been enabled to lift up their eyes and see the stars by her help. She has opened the world of thought and of poetry to great multitudes, and without her these multitudes would have perished in the battle of life, or gone through life dully without having come in contact with ideal powers. The concentrated and concentrating force of religion has enabled the Church to work more widely and deeply than any other society has been able to do. Thought and poetry here went hand-in-hand with high seriousness and the greatest ethical decisions.

The Church presses art into her services in her worship, as she does thought in her dogma. In this way the aesthetic needs are satisfied, not in isolation, but in closest union with the deep need of edification and of peace, which is one side of the religious need. No spiritual faculty works here in isolation; and how great is the significance of the Church for art may be seen from the fact that the periods of great art have so often coincided with the great organizing periods of religion.

The content of the term art is poetry, painting, sculpture, architecture, and music. Last Monday night a large audience greatly enjoyed music as sweet and as beautiful as our recollections of the musically gifted princess, Sara Burdick Rosebush, Sara meaning princess, now a member of the Heavenly Choir, and to whose sacred memory this magnificent organ is dedicated.

A social organization which, in its noblest forms, has shown itself able to work with such concentration and such resourcefulness, and to influence such large circles, stands alone of its kind. At present no other social form of ideal culture is capable of undertaking the functions the Church has hitherto discharged.

What then, is the meaning of the church, of our church, to our community?

1. Individual Christian character and conduct; not perfect people, but men and women, boys and girls, who are climbing on their ideals toward perfection.

2. Group Christian character and conduct, that is, a Christian brotherhood. Jesus said, "This is my commandment, that ye love one another even as I have loved you."

An early testimony was, "Behold, how these Christians love one another."

There is a beautiful tradition that the aged Apostle John was helped to church on the Sabbath and as he stood before the congregation he said, "Little children, love one another."

3. Religion, that is, a rational and right attitude toward God and the expression of that attitude.

Adapting the subject of the doctor's oration last Wednesday: Religion the promoter and guide of education, education, the creator and guardian of wealth.

4. Service; the truly great among men,

and the first among men, must be servants. Jesus said that the Son of man came not to be ministered unto but to minister and to give his life a ransom for many.

5. Beauty: beauty in thought, speech, music, and in architecture. Men can worship God in a barn and in overalls, but this is not normal. Children know that when their parents expect company they fix up the rooms for their expected guests. No place in Alfred should be more beautiful than this place that we call the House of God, for in his Spirit he comes here.

Ruskin says that so far as we know nature could accomplish all her purposes under an unchanging, drab sky. But instead of that there are pictures of beauty and glory, ever-changing from beauty to beauty.

Religion and beauty, at their best, have always gone hand-in-hand; and every place and act of worship should mean beauty.

What ought our community to mean to our church?

1. A fair appraisal of values. The Church, to quote Hoffding again, "originated in a spiritual movement which diffused light all around; and at present no other social form of ideal culture is capable of undertaking the functions the Church has hitherto discharged."

There are many organizations in Alfred, and over all the land. I freely admit that these organizations stand for much that is pleasant and profitable. But not to one of them has the Great Commission been entrusted: Go make disciples of all nations, baptizing and teaching them. Go, proclaim the gospel. The great apostle said he was not ashamed of it for it is the power of God unto salvation.

If, however, enemies of the Church, the Bible, and religion; if the saloon, indecent movies, the public dance hall; if Sabbath-less-ness, Sunday-less-ness are more to be desired by the community than Pastor Ehret and President Davis and the things for which they stand, let us turn over our community affairs to their control.

Business men of Alfred, who of you would vote to nail up our church doors and to turn our beautiful campus over to lawlessness and things of evil?

A friend of mine not very friendly to the Bible, the Church, and religion, said that he

wanted his children brought up in a Christian community.

What is your appraisal of values?

2. The church needs the co-operation of the community.

An uncle of mine, not then a member of the church, said to the church committee, I wish to pay my full share of church expenses, for this is a safe and sane investment.

I used to preach occasionally in a little mill village chapel, in Rhode Island. The expense of this movement was paid by the mill owner, who said that his profit came in the better behavior of the workers in the mill.

The church needs co-operation in attendance, of which we have a fine instance today. How well it would be if such an audience as this could greet our pastor every Sabbath. There is power in numbers as well as in wealth.

3. Conclusion.

In the twentieth of John it is recorded that Jesus said to a company of disciples on the evening of the first day after his resurrection, "Peace be unto you; as the Father has sent me even so send I you." Then he breathed on them, symbolizing in the act a new creation of life, and said, "Receive ye the Holy Spirit; whosoever sins ye forgive they are forgiven unto them; whosoever sins ye retain they are retained." Here the disciples are given the place of mediation between God and men, and at least the right to declare with authority when sins are pardoned and when they must remain unforgiven.

Concerning these wonderful words of our Lord let us say:

1. They speak great things of the Church of God—greater things than we can think or tell.

2. These words of promise and power are not arbitrary or based on mere external name, office, or ordinance. The Church is Christ's own possession; built by himself on rock—the rock of truth and true discipleship; and before it the gates of Hades are powerless. They who are to bind and loose with heaven's approval must pray in accord, in conscious dependence on the heavenly Father, as they gather in loving and reverent loyalty to the name of their

Lord, and in the presence of his Spirit. And they who are to forgive or retain the sins of others must first receive the Holy Spirit.

3. The Church built and owned by Jesus Christ, the Son of the living God, founded on living rock and built of living stones; the Church having the power of an endless life; ministers and people in the spiritual presence of their Lord and united in trustful prayer to his Father and theirs; ministers and people touched by the divine breath and receiving the Holy Spirit—shall we marvel that to such there is promised more than human power for the sake of the kingdom of God?

May this congregation of worshipers, in this reconsecrated house, at this very hour, in the presence of our ever-living Redeemer and Lord, and for the glory of his name, so engage in united praise and prayer that we may feel the touch of the heavenly breath, receive anew the Holy Spirit, and show forth his creative, sanctifying, and leading grace and power; and from this day and this place of worship and supplication, and of the baptism of the Spirit, may there go forth living streams of heavenly peace and power to this entire community and to many other members of the great Church of God.

Let us stand and pray: Our Father who art in heaven, we stand reverently before thee in the name of thy Son Jesus Christ our Savior and Lord, who consecrated himself to the great work of human redemption. Help us, we pray thee, to dedicate more completely this holy place and ourselves in mind and body to the redemptive service of this community, and of the world. We would do this here and now in the name of the Father, Son, and Holy Spirit. Amen.

### EVANGELISTIC WORK IN CALIFORNIA

#### TWO HUNDRED ATTRACTED TO SERVICE IN THE GOSPEL TENT AT ORANGE

ORANGE, AUGUST 18.—Last night began the third week of evangelistic services in the Seventh Day Baptist gospel tent. With seats full and chairs in every available space, the tent was packed. Almost two hundred were in attendance to hear evangelist G. D. Hargis preach on "The Church Whither Bound?"

A fourteen piece orchestra, under the direction of Mrs. Hargis, presented a brief concert at the beginning of the meeting. Special features were a marimbaphone solo by Paul Bolser, a trombone solo by E. Jaegar, and a violin solo by Mrs. Hargis.

After a rousing song service, led by the musical director, Rev. Lester G. Osborn, the Men's Glee Club of the Riverside Seventh Day Baptist Church, gave several numbers, and Mr. Osborn sang "Throw a Line." "Let the Lower Lights Be Burning" was sung by the congregation, while beautiful pictures of the sea were thrown on the screen to illustrate the thought.

The picture study was Merson's Arrival in Bethlehem, interpreted by Rev. Lester Osborn, who drew helpful lessons from it. Each boy and girl present received, as usual, a copy of the picture to take home.

On Tuesday night, Evangelist Hargis will preach on "Wanted, a Joshua!"

On Wednesday evening Rev. Mr. Hargis will treat the subject of the Sabbath under the title, "The Supreme Offering to Christ."

Services start at seven forty-five and many have said that the meetings are well worth the time spent and that they have been greatly helped by the messages, both in sermon and song.—*Santa Ana Register*.

We wish to express our appreciation of the efforts of our Seventh Day Adventist brethren, Mahlon Bolser and son Paul, and Mr. Jaegar, in driving thirty-six miles from Riverside so many times to assist the orchestra and to render solos.

Mr. and Mrs. J. B. Walker, who have been caretakers at the tent for two weeks, returned to Riverside Tuesday, when Mr. and Mrs. Ed Beebe came to carry on the good work that they have been doing.

Mr. N. O. Moore is contributing the use of his stereopticon and driving to Orange nearly every evening to operate it.

It is hoped that many may be led to Christ and the Sabbath before the services close. Many tracts are being given out at the door each evening and some seem greatly interested in them.

If the attendance increases as it has in these two weeks, our tent will have to be enlarged or discarded and a larger one set up in its place.

REPORTER.



## MISSIONS

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

### EVANGELISTIC WORK IN CALIFORNIA

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

DEAR BROTHER BURDICK:

You should have heard from me long before this, but we are finding out that an intensive evangelistic campaign in a town where we are not known takes all the time we have.

We are in the midst of our second week, and the interest and attendance are very gratifying. Our largest attendance was Sunday night when 185 were there. Last night there were ninety, in spite of the fact that it was prayer-meeting night, and that the Four-Square people were holding forth in the tent which they put up this week just around the corner from us.

Our music has been especially good. The Riverside people are furnishing most of it—orchestra, men's chorus, quartets, duets, etc. We have a large marimbaphone, and an expert to handle it part of the time. We are using the stereopticon, which N. O. Moore kindly loaned us, for illustrated hymns and for picture studies. It is a drawing card, and adds much to the beauty and the inspiration of the service.

Pastor G. D. Hargis is delivering splendid sermons every night, and is winning a big place in the regard of the people.

We have a fine location—just a block and a half from the center of town. A large sign can be seen from the corner below us, on the main street, and a small sign-board has the sermon topic daily. We have covered the town twice with the enclosed folders, and are using the newspapers here in Orange and in Santa Ana and Anaheim extensively. People know we are here, and we have been very well received.

While we have been careful in our spending, we have not hesitated at the expense in making our tent comfortable and attractive,

and in providing equipment which will make our meetings and our work more effective. The trouble is or perhaps I should say the fine thing is—that we are going to have to enlarge our tent. The crowd Sunday night is about as large as we can handle, and I wonder what we are going to do with them next Sunday night, for doubtless the attendance will increase—unless the Four-Square people draw them away from us.

When I went to Berkeley the first of July, I made several calls on people scattered along the way whose names we had on our mailing list.

Enough for this time. I will try to keep you posted as to our progress.

How I would like to be at Conference this year. May it be a period of spiritual growth, and an impetus to greater work in the future.

With kindest regards, in which Mrs. Osborn joins me, I am

Sincerely yours,  
LESTER G. OSBORN.

535 S. Orange Street,  
Orange, Calif.,  
August 14, 1930.

### ANNUAL REPORT OF THE MISSIONARY SOCIETY

(General Conference, Salem, W. Va.)

The Board of Managers submits herewith to the Seventh Day Baptist Missionary Society, and through it to the General Conference and the churches, its eighty-eighth annual report. In doing this we would acknowledge the Holy Spirit as the inspirer of every worthy achievement during the year, seek the Father's pardon for all failures, and look to him for the grace, courage, and wisdom of Christ for future tasks.

It is the purpose in this report to state conditions and problems growing out of them, and the needs of the future. It includes the following items:

- I. Work in China.
- II. Work in Holland.
- III. Work in the American Tropics.
- IV. Work on the home field.
- V. Annual Report of the corresponding secretary.
- VI. Conclusion.
- VII. Treasurer's yearly report.
- VIII. Tentative budget for 1931.

#### CHINA

It is a time when we should be neither optimistic nor pessimistic regarding work in China; it is a time to get at the facts and meet the issues in Christ's spirit and name. Taking all things into consideration, the outlook for mission work in this unhappy land is not as promising as last year. Local conditions as to famine, banditry, communism, and political affairs seem worse than in former years, to say the least.

Also the question of registration of mission schools, which has been dormant for three years, has come to the front again. The principal questionable items in the matter of registration are: (1) that it allows no religious courses in primary schools and requires that religious courses shall be elective in middle schools (high schools), though religious instruction may be given outside of regular school work; (2) that all schools must have a board of trustees of whom two thirds shall be natives, but the school property need not, however, pass out of the hands of the foreign board; (3) that the principal shall be a native elected by the trustees and shall have full charge of the school and supreme authority in all matters pertaining thereto, though there may be a foreign vice-principal and adviser; and (4) that military instruction shall be a part of the curriculum. There are other questionable items and many minor details, but these are the chief objectionable ones, and the Board of Managers, like other mission boards, has been uncertain as to what policy it is best to pursue.

In this connection one may ask, "What is the purpose back of the requirement that private schools shall be registered? Is it to suppress Christianity?" Whether registration of schools is being fostered for the purpose of crippling Christian missions is a disputed question. From the best light at hand it appears that some who have been promoting these regulations have done so for the purpose of striking a death-blow at Christian missions; and it also appears that others, with views more or less clouded as to what constitutes true patriotism and liberty, are urging registration on the ground of nationalism and democracy, and not with a vicious intent towards Christianity. Does not nationalism demand that private charitable schools, even Daily Vaca-

tion Bible schools, shall be supervised, regulated, and restricted in every way the same as tax-supported public schools? And do not the liberties of a democracy permit a boy to enter a private school, and once in, demand in the name of his liberty that he study what he pleases or nothing? Thus it appears that some have promoted the regulations regarding registration out of malignant intent, but it also appears that with the majority immature ideas of nationalism and democracy enter in. This fact should be taken into account in meeting the situation.

The question of registration is made more difficult by the fact that the National Government is in a precarious condition, its authority not being recognized in many provinces. This state of affairs furnishes no stable government with which to negotiate regarding registration. Kidnaping and the murder of missionaries have been common during the year, not because the National Government willed it, but because the government is unable to suppress it. It is stated upon good authority that "the lives of missionaries at work in the interior are in greater jeopardy than at any time since the Boxer year of 1900."

These are hard facts which face those who would plan wisely for work in China, but there are other facts of a brighter nature which should also be taken into account. "The work of Christian missions goes on, the Christian church in China becomes stronger and more vigorous as the days go by." This is not all. The native Christians, as a rule, are proving themselves loyal and true and are showing some of the finest qualities of mind and heart.

Viewing both the dark and the bright sides and laying all preconceived opinions and prejudices aside, it is apparent that Christian missions have reached a most dangerous crisis in China. As one who has spent many years in China wrote in the July issue of *The World Dominion*, "Mission work is carried on under circumstances of more difficulty than any that have existed since Catholicism was suppressed under Ch'ien Lung in 1748." Four times before the day of modern missions has Christianity been introduced into China, only to be wiped out because Christians conducting these missions were not wise enough to meet the questions that arose. Another crisis is now

on, and it is a question whether we of this day are able to meet successfully the issues arising in connection with mission work in China. What happens in China in the months to come will have a far-reaching influence on mission work over all the world. A tremendous responsibility is resting on Christian denominations and their mission boards in these days. Seventh Day Baptists share the responsibility; and, though they are a small denomination, they can by no means release themselves from their share of accountability as to the future of Christ's kingdom in China.

When we turn to our own work in China for the last year, we are able to report a prosperous year notwithstanding the many problems and unsettled conditions, as will be seen from the reports of our missionaries, which are included in this report. The schools have been able to do good work, the hospital at Liuho is prospering as it ministers to a needy section of China's population, the churches at both Shanghai and Liuho have been built up, and the evangelistic work, fostered by all departments, has been successful in securing decisions for Christ. The new building for the Boys' School is now completed, or nearly so; arrangements for building the Girls' School are being perfected, and it is hoped this work may go forward without delay; and a building for tuberculosis patients has been erected in connection with the hospital at Liuho. As will be seen from the report of Doctor Thorngate, this much needed building has been provided without expense to the board.

At the time of the last report Dr. Grace I. Crandall was preparing to return to China. This she did as planned and took up her work again in August. Dr. Rosa W. Palmberg, whose furlough was overdue, came home last month. Miss Miriam Shaw, daughter of Rev. and Mrs. George B. Shaw, is to take up work in connection with the hospital at Liuho. An interested party not connected with our people, offered to give Mex. \$1000 a year for ten years to help meet the needs of the hospital. The hospital staff, believing that a trained nurse is the imperative need at present, proposed that this fund should be used to support Miss Shaw as nurse in the hospital, and

the Board of Managers elected her to that position with the understanding that this action would require no increased appropriation on the part of the board for the China mission. Miss Shaw is a Life Work Recruit and has made extensive preparation for her work.

#### *Report of J. W. Crofoot*

As I come to the writing of the report of the thirty-first year since I first entered the employ of the Missionary Society, there seem to me to be four classes of matters requiring mention; the treasurership, the conduct of the school, the new building, and the relationship of the school to the Chinese government.

As mission treasurer I have to report that I have recently signed papers agreeing to surrender nearly a mow of land to the French Municipal Council, for widening the road (Route Pere Dugout) just north of our property. For this we are to receive about six thousand taels, or not far from two thousand five hundred dollars in United States money. They are paying us at the assessed valuation, but a new higher valuation is to go into effect next half year. A favorable (to us) rate of exchange has left us with reasonably good balances in our different funds. Since the beginning of the year, when the price of silver reached an unprecedentedly low level, it has continued to decline. Business is much disorganized, as silver at the end of May is so low that one dollar of United States money brings about three and a quarter dollars of Chinese money. Those who have to buy gold or to pay for imports ordered long ago are in very real distress, and conditions are growing worse rather than better.

In the school the staff of teachers has included Mr. H. C. Feng, the vice-principal, now completing his sixteenth year with us; Mr. B. U. Chang and Mr. Tsaung, both of whom came into the school during my last absence in the United States; and Mr. J. C. Han, a graduate of Peiping University, who came after the mid-winter holiday to replace the Mr. Waung whose work had not been satisfactory. Dr. Eugene Davis and Mrs. Crofoot have continued to teach English. In the fall term the former taught ten hours per week, and the latter eight hours.

This term Mrs. Crofoot has taught ten hours, and Eugene offered to do more so as to give me more time for looking after the new building; so he has been having thirteen hours per week, while at present I have only seventeen.

In the fall term there were forty-five boys on the roll, and this term there have been 46. The routine has not varied greatly from that of former years, though the boys are becoming more like American boys—more independent and more likely to be impertinent. The lack of playground and the noise of building have been troublesome, but we hope the completion of the new building and the demolition of the old will remedy that.

The new building should be completed by July 1 with the exception of painting. At present the two upper floors are laid and the lathing is practically completed. It is 131 feet long. A part of it is twenty-eight feet wide and a part fifty-seven feet. On the top floor it contains an auditorium for two hundred fifty to three hundred people and bedrooms for about thirty boys and four or five teachers. There are fourteen class rooms, four of which are for the primary grades of both girls' and boys' schools. The dining room, etc., are in the main building, but the kitchen is a small separate one. In some respects it is better built than any of our other buildings—it has metal windows for instance. But of course it is costing more money than the older buildings. Doctor Davis and David Sung are working on a campaign to raise money for equipment, as we do not wish to be compelled to use old desks, etc. We have been wishing for new buildings so long it gives us much pleasure to see this nearing completion, and we feel grateful to our many friends who have made it possible.

Our relation to the Chinese government continues to be a live subject. We have been receiving orders, or instructions, from the Bureau of Education to the effect that we should close our senior middle school next term; that we should cease to require attendance on religious instruction; and that our local board of control should proceed at once with registration. Sometimes we ignore the communications, and sometimes we make courteous but not very definite replies. The problem of registration is still much discussed in Christian circles. One

position is well represented by the friend who said to me, "Those young people who are really eager for knowledge can get it in government schools. Unless we can give them the two things they can not get there—discipline and religious instruction—we have no justification for conducting schools." The opposite position was expressed by another friend when he said something like this: "Much as we regret having to register under present conditions, we should rather do it than close our schools. For to close our schools would condemn those children to attend, not non-religious schools, but in many cases anti-Christian schools." Though I have much sympathy with the former position, the latter seems to me the saner one.

Your missionaries here have agreed to recommend to the Missionary Society that it give us permission to apply for registration, when and if it seems to us best to do so. That would seem to imply that our school premises should be leased to a local board of control, two thirds of whom must be Chinese. In that case Mr. Feng would be likely to be chosen principal—perhaps of both schools jointly. The other day I was saying something to him about what the government or "the party" might do to us, and he said, "Don't be afraid. Remember Joshua." Of course he was right. Christian missions have always been, and probably always will be, an adventure of faith. But, "Have not I commanded thee?"

[See *Year Book* for financial report.]

#### *Report of Miss Susie M. Burdick*

In the evangelistic work among the women the past year, there seem to have been more interruptions than usual—rain, extreme cold, and illness in some of the homes. However, there have been meetings not a few. Twenty homes have been open to us, some of them several times. Of the twenty, four have welcomed us for the first time.

The Woman's Society has met the first Wednesday of the month, even on rainy days. The women care most for deeply spiritual talks and Bible readings, and several such have been given. As to the handwork, there has been no little interest in sewing for the new wards in the Liuho Hospital. The record stands at forty sheets, a larger number of pillow cases, several gar-



ments, and twelve quilt covers which have been finished or are under way. Some of the materials used have been bought with society funds, some by individuals, while about twenty dollars was given by the Girls' School in recognition of the girls' physical examinations by Doctor Crandall. One half of our yearly dues of one dollar is always paid to the National Woman's Christian Temperance Union, and during these twelve months a donation has also been made to the Beggars' Refuge, opened by the same organization. Our women have none of the ways used at home, apron sales, bake sales, and the like, of raising money.

Mrs. Zung and Mrs. Koo and I have been in a good many homes, and literature has been distributed both among Christians and non-Christians. Mrs. Koo (Liu Lidi), whose coming into the work was reported last year, has carried on with much zeal. While she has had no especial training as a Bible woman, she finds help and inspiration in many ways. She led the last cottage prayer meeting and did it very well. Mrs. Zung has been faithful. She is now the chairman of the evangelistic committee of the church.

The year has gone very rapidly, and only a fraction of what we hoped to do has been accomplished. We shall have to "commit" it unto the Lord and trust that he will "bring it to pass."

#### *Report of H. Eugene Davis as Evangelist*

This report will of necessity overlap other reports. Though my chief interest is in the evangelistic field and I have been endeavoring this year to unify the work in all departments, nevertheless, the schools, the hospital, and industrial work will also make mention of evangelistic efforts in their departments.

Our chief emphasis for the year has been the Forward Movement of Evangelism. This movement is a nation-wide movement and lays stress upon spiritual growth among the membership of the churches and the doubling of the membership in five years. We feel that a large number of the members have grown during the year, and every indication points to a large ingathering in the near future with less than one-half of the five year period passed. Retreats and many committee meetings have aided the membership to visualize the task.

The evangelistic committee of the mission, consisting of Miss Burdick, Doctor Palmborg, and the writer, were asked to consider the employment of David Sung upon his return to China in definite Christian work. This committee, in conjunction with the evangelistic committee of the Shanghai Church, have had the direction of his work. His work has been varied and valuable, and had been planned to give him liberty to develop any line of Christian activity which appealed to him. Funds for his salary were made available by a contribution of gold \$200 from the Tract Society and contributions from sources in China.

David and his wife, Eling, and little daughter, We-Sung, have occupied rooms in the parsonage, and it has been a great pleasure and of especial profit that we have conferred together and worked together in all the plans.

Since Mr. Sung began his work, two tracts have been translated and printed together with other matters for the use of the churches. It is a source of great disappointment that circumstances seem to compel Mr. Sung to resign from this work the first of July. We consider it a very great loss.

Men's Bible Class. The class which has continued for nearly three years has just completed the study of the Old Testament. The interest has been sustained, and the fellowship and benefit from a study together and discussion of the sacred writings we believe has been of more than ordinary profit. There are fifteen different men, all in positions of leadership, who attend with regularity. Two new members were recently added.

Evangelistic Work at Shanghai. In the effort to unify the evangelistic work, we have divided the field at Shanghai into three parts: the school children, the members of the church, and the community. The children are served by the chapel services, regular and special Bible classes, the Christian Endeavor, and the Bible school, together with the church services. These are supplemented with special efforts in their behalf at least twice a year. A goodly number have started the Christian life, some having joined the church. The church members have found great blessing in the weekly prayer-groups in which Miss Burdick and Mrs. Zung, the Bible woman,

have had a large place of leadership. The community is touched by our Friday night meetings and Sabbath afternoon services, when large numbers attend, and already evidences of interest are apparent. Last summer a week of special meetings was conducted by the evangelist, Mr. Toong. Special emphasis will be given to this division the coming year.

Liuhoo Field. At Liuhoo we have divided the work into four divisions: the church, the hospital staff, the patients, especially the men who stay for long periods, and the women and girls in the industrial work. A large number of the church members were brought to Shanghai for a retreat, and we believe were thereby greatly strengthened. Staff meetings are being regularly held to consider how we can make the hospital more Christian. A club has been formed among the patients, so that we may have closer contacts and an avenue for service between patients and Christian workers. We believe large results will be seen in the future. Miss Woo went with us to Liuhoo for special work among the women, and as you have seen in Doctor Palmborg's report, with very gratifying results.

I have acted as chairman of the building committee for the year and have had thirteen periods a week teaching in the Boys' School.

David Sung and I spent a whole day with representatives of churches doing work in three counties of which our Liuhoo Church is one unit. We were both elected to the executive committee of this federation of churches, which has as its object the working together to bring in Christ's kingdom. Hence again our influence and help is extended beyond the limit of our own work.

#### *Report of H. Eugene Davis as Corresponding Secretary of Mission*

If the friends at home will re-read some intimate account of our own American Revolution, or of the great French Revolution, they may find some hint of what it means to live in China at the present time and to endeavor to keep one's poise in the face of such conditions. Probably the greatest problem which missionaries must continually face is that of re-adjustment. Just as in a family, relations which obtained be-

tween parents and an infant child are greatly changed and re-adjusted by the time the child reaches his majority; so, the relations of the missionary to those who have been nourished and reared from spiritual infancy in the Christian church change and must be readjusted. In view of the fact that the Chinese church welcomes help and invites co-operation, it is evident that the missionary's work is far from finished, but is bound to be changed in form and emphasis of responsibility. At its April meeting the mission voted the following resolution:

In the face of a strong probability of the government's insisting upon our registration, and rather than close our schools, we recommend to the Missionary Board that as a last resort we register with the government.

To be ready for that which seems inevitable, the mission asked that a committee be appointed to work out a plan of change of religious activities in order to meet government requirements. The committee reported as follows:

I. We recommend to the mission, and through the mission to the board, that we carry on as long as possible, substantially as in the past; that is, that religious education be given with the secular.

II. In the event of our being compelled by the government to register, and if the board agrees to the procedure, we recommend: (a) That we organize a School of Religion apart from secular education. (b) That we organize the entire student body into Christian clubs under Christian leadership. (c) That we encourage the church to make its program strong and attractive especially to the children.

III. In case our secular schools should be closed either on account of the action of the board or of the Chinese government, we propose to use the plant as an Institutional Church, open daily, for the benefit of the community, and for the purpose of developing Christian character.

In connection with the building of the new school plant, it becomes necessary to house the school for girls in the Burdick-West residence until the new Girls' School unit is completed. The afore-mentioned residence is in very great need of repairs and rebuilding in part. A committee is in charge of these changes. Its report at the last mission meeting embraced the following plans: (a) To remove the present Chinese tile roof, and replace with a new French (red) tile roof. (b) To rebuild a portion of the walls on the east and west ends of the house, substituting a good, substantial

ten inch wall for the present shaky five inch wall. (c) To cover the entire house with cement finish, thus improving the walls which at present are covered with an ordinary plaster.

With the withdrawal of Miss Mabel West from the mission, both we and the schools have sustained a distinct loss. The work has by that much been crippled, and there is no way to make up for it.

As a mission we have rejoiced in the return of Dr. Grace I. Crandall to our number, and look forward with keen anticipation to the coming of Miss Miriam Shaw.

*(To be continued next week)*

### DENOMINATIONAL OFFICERS FOR THE ENSUING YEAR

We are publishing here a list of the principal officers of General Conference and our boards for the coming Conference year. This does not include trustees, delegates, committee members, and vice-presidents.

#### OFFICERS OF GENERAL CONFERENCE

President—Willard D. Burdick, Rockville, R. I.  
Vice-President—Curtis F. Randolph, Alfred, N. Y.  
Recording Secretary—Paul C. Saunders, Alfred, N. Y.  
Treasurer of General Conference—James H. Coon, Milton, Wis.  
Treasurer of Onward Movement—Harold R. Crandall, Westerly, R. I.

#### Commission of the General Conference

Term Expiring in 1931—  
Geo. M. Ellis, Milton, Wis.  
Edward E. Whitford, New York, N. Y.  
S. Duane Ogden, Nortonville, Kan.  
Term Expiring in 1932—  
Geo. B. Utter, Westerly, R. I.  
Asa F. Randolph, Plainfield, N. J.  
William M. Simpson, Battle Creek, Mich.  
Term Expiring in 1933—  
Willard D. Burdick, Rockville, R. I.  
J. Fred Whitford, Bolivar, N. Y.  
Moses H. Van Horn, Salem, W. Va.

#### THE AMERICAN SABBATH TRACT SOCIETY

President—Corliss F. Randolph, Maplewood, N. J.  
Corresponding Secretary—Herbert C. Van Horn, Dunellen, N. J.  
Recording Secretary—Winfred R. Harris, Plainfield, N. J.  
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.

#### MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.

Recording Secretary—George B. Utter, Westerly, R. I.  
Corresponding Secretary—William L. Burdick, Ashaway, R. I.  
Treasurer—Samuel H. Davis, Westerly, R. I.

#### EDUCATION SOCIETY

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

#### SABBATH SCHOOL BOARD

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

#### THE YOUNG PEOPLE'S BOARD

President—Miss Marjorie Burdick, Kalamazoo, Mich.  
Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.  
Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.  
Treasurer—Elvan H. Clarke, Battle Creek, Mich.  
Editor—Clifford A. Beebe, Berea, W. Va.  
Trustee of International Society—William M. Simpson, Battle Creek, Mich.  
Superintendents—  
Junior—Mrs. Elisabeth K. Austin, Westerly, R. I.; Associate—Mrs. Ina S. Polan, Brookfield, N. Y.  
Intermediate—John Fitz Randolph, Milton Junction, Wis.  
Social Fellowship—Mrs. Grace Osborn, Riverside, Calif.  
Religious Education—Miss Dorothy Maxson, Milton, Wis.  
Quiet Hour—L. Emile Babcock, Battle Creek, Mich.  
Stewardship—Morton R. Swinney, Niantic, Conn.  
Life Work Recruit—S. Duane Ogden, Nortonville, Kan.

#### THE WOMAN'S EXECUTIVE BOARD

President—Mrs. Geo. B. Shaw, Salem, W. Va.  
Recording Secretary—Mrs. Oris Stutler, Salem, W. Va.  
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.  
Treasurer—Mrs. L. R. Polan, Salem, W. Va.  
Editor of Woman's Page in SABBATH RECORDER—Mrs. Eldred Batson, Salem, W. Va.

### IOWA YEARLY MEETING

The Iowa Yearly Meeting will convene with the Welton Seventh Day Baptist Church September 5, 6, and 7. A good attendance is desired.

MRS. ALVERDO KERSHAW.

*De Witt, Iowa.*

## YOUNG PEOPLE'S WORK

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

### YOUNG PEOPLE'S ACTIVITIES AT CONFERENCE

It is hard to evaluate such a Conference as we have been having at so close range; for I am writing these words before the closing session. But I am sure of this: that it has meant an uplift in Christian ideals, and a deepening of an understanding of Jesus.

The theme for the young people's meetings, as well as for the Conference proper, has been "The Recovery of the Ideals of Jesus."

At the pre-Conference meeting on Monday, an attempt was made through research to discover just what his ideals really are, especially with regard to worship, service, instruction, and recreation and fellowship. Then, at the Wednesday and Thursday breakfast hour discussions, these ideals were taken up with a view to their practical application.

As we were unexpectedly detained from attending the pre-Conference meeting, it will be reported by another. Also, in later issues, we hope to have a detailed report of the fellowship breakfast, as well as some of the papers given on the Sabbath afternoon program.

On Tuesday afternoon, the opening day of Conference, we all gathered on the campus for a fellowship social, directed by Miss Marjorie Burdick. We divided into four groups, each of which put on a series of stunts. First we were given a list of characters for a play, with fifteen minutes for preparation. The results were remarkable. We were interested and amused to witness a college class in session, with its problems of discipline; a court trial; a serenade; a kidnaping with the subsequent rescue of the kidnaped children. Then we were given charades—each the name of some church or pastor; it was amusing to see Lost Creek, Crofoot, Stonefort, and others acted out.

The social closed with singing "Have Thine Own Way," and with prayer.

On Wednesday and Thursday mornings, at breakfast Miss Marjorie Burdick led us in discussing practical applications of the ideals brought out in the pre-Conference discussion groups. In discussing the activities chart, she emphasized the use of the chart as a guide, not as a means of gaining points. We can't get Christianity through points.

In discussing ideals of recreation and fellowship, she brought out these points, among others:

Be thoughtful of the conscience of others.  
Build a recreational program that will not exclude any.

Have more outdoor socials.

Apply your socials to your own group; use that which is appropriate and will work.

Work for the spiritual life of your own society.

The high points of the young people's work at Conference were the fellowship breakfast on Friday morning, and the young people's program on Sabbath afternoon. Next week we hope to reproduce as nearly as possible the fellowship breakfast, so that the young people who were not there may get some of the spirit of it.

The entire Sabbath afternoon program of Conference was given over to the young people. It was in charge of Marjorie Burdick, and was both worshipful and inspiring. The Salem college young men's quartet opened the session by singing, "Take Time to Be Holy." Rev. John Randolph, Intermediate superintendent, then gave his report, naming Salem as the banner society for the year.

Miss Burdick spoke then of the goals for the year, the keynote of which is in the two words, "earnestness," and "creativity."

Leah Virginia Davis of Salem, played a violin solo, following which the delegates from Washington rendered these numbers:

Solo, "The Holy City"—Miss Lillian Giles.

Reading, "Jephthah's Sacrifice"—Mrs. Good.

Solo, "I Cannot Drift Beyond His Care"—Elder Sheafe.

Song, "Lord, I Want to Be a Christian." After the congregation had united in



singing, "Lord, Speak to Me," Marjorie Burdick, as a keynote, emphasized three words of Jesus—"Come, tarry, go."

"We Would See Jesus," was sung by a mixed quartet.

Mrs. Maybelle Sutton read a paper by Iva Ellis, on "Jesus' Attitude Toward Children and Young People," which we will give later; followed by, "O Son of Man, Our Hero Strong and Tender," by the quartet.

Neal Mills spoke on "Jesus' Attitude toward Friends and Enemies"; Miriam Shaw on "Jesus and the Crowd." We sang together, "Where Cross the Crowded Ways of Life," then followed the other three addresses: "Jesus and Home Life," by Elizabeth Crandall; "Jesus and Public Life," by Russell Jett; and "Jesus' Attitude toward God," by Harley Sutton. We then sang, "Jesus Thou Joy of Loving Hearts," and "I Would Be True"; and Bernice Maltby closed the meeting by directing our hearts to God through silent prayer for definite objects, closing with the Mizpah benediction.

During the last part of this program, the lights had been turned off, and a large picture of Jesus shone softly against the wall above the platform. We went silently out from the auditorium, feeling that we had come near to the real personality of our Master, through the talks and papers, as well as the music and other features. Miriam Shaw's paper made a particular impression upon many, and we hope to give it, as well as some of the others, in this department soon.

C. A. B.

### INCREASING MEMBERSHIP

Christian Endeavor Topic for Sabbath Day,  
September 13, 1930

#### DAILY READINGS

Sunday—Make the society serve (Rom. 12: 4-8)  
Monday—Create spirit of good will (Phil. 2: 14-16)

Tuesday—Attend the meetings (Ps. 84: 1-4)

Wednesday—Win souls (Acts 9: 32-35)

Thursday—Gain spiritual power (Acts 1: 8)

Friday—Talk up the society (Acts 18: 24-28)

Sabbath Day—Topic: How increase our membership? (Acts 2: 42-47)

RUBY COON BABCOCK

There are many mechanical aids which may be used to increase society membership,

but unless the real object of Christian Endeavor is kept ever in mind the society will not be successful, even though large, nor will the members be benefited. The real object of a Christian Endeavor society is to deepen and develop the Christian life of the members, and to show the attractiveness of that life to others so that they will wish to accept it.

In this work every committee and every member may have a part, for every member should be on some committee.

The lookout committee naturally takes the lead in inviting the available young people in the church or community to attend. It should invite them, call for them if they are timid, welcome them, introduce them to the pastor and any one whom they do not know, and then follow up the invitation—not allow them to come once only.

The part of the prayer meeting committee is to assist the leader in planning and carrying out an interesting meeting. People are not attracted by a dull meeting. A meeting in which we are trying to learn more of Christ ourselves, and to come nearer to him, will not be dull, and the visitors will surely see something of his attractiveness. This should be kept in mind in planning the meeting.

The music committee and music leader may help greatly by appropriate music in the meetings and by inviting any guests with musical talent to share in any musical activities of the society.

The social committee may invite them to the socials and see that they are welcomed and well entertained while there. For this, well planned socials are needed.

The missionary or service committee may help to win others by attempting worth while things. A big task is attractive, especially if it is one for which the need is evident.

Each member, besides his special committee work, may help to win members to the society and friends to Christ, by prayer, by being ready to take part in every meeting, and by friendly living.

As to the mechanical devices, the Young People's Board sends out frequent suggestions in its bulletins, and the International Society of Christian Endeavor has many booklets and leaflets full of valuable sug-

gestions which may be adapted to the needs of each society. A price list of these books will be sent to the societies with the next bulletins. Watch for it and use it.

For the meeting, let each committee prepare beforehand to outline its part in the year's campaign of winning friends to Christ. Try to so present the matter that individual resolutions will be made which will result in a more efficient society, doing better work for Christ and the Church.

*Battle Creek, Mich.*

#### QUIET HOUR THOUGHTS

LYLE CRANDALL

On Sunday evening I attended the young people's meeting at the Baptist church in one of our neighboring cities. This was my first Sunday night in the city, and, as there was no church of our faith there and I was lonesome, I longed for the fellowship of some church. So I went there for that purpose. During the meeting the leader said that she wanted the strangers present to feel at home in the meeting. After the meeting had closed I waited, hoping that someone would speak to me and invite me to come again. But I waited in vain, for nobody said anything to me, and I left the church, resolving that I would never go there again.

When strangers come into your meetings make them feel that they are welcome. Give them a hand shake and ask them to come again. Help them to feel that you are glad they came. If you show them this kind of spirit they will want to join your society.

Make your society serve. Place every member on a committee and give him a task to perform. Help your society to be a shining light in your community, serving those who are in need. Then your membership will increase.

### THE LIGHT OF THE WORLD

LEON MALTBY

(Paper given at young people's hour, Central Association)

The world is in darkness. It has been in darkness ever since the fall of man. Sin entered the world way back yonder in the beginning of things, and since that time it has caused sorrow and suffering and darkness in the souls of men. The world is in a pitiable condition. Elder Sutton told us

last night that the very broadest figures show only fifty million people professing Christianity in our country. It is not our purpose here to discuss whether it is getting better or worse. The most optimistic must admit that it is far from ideal. Selfishness and sin seem to rule in the world at large.

The two speakers who have preceded me have told you about a light, or shall we say *the light* that is shining in the midst of this darkness. They have pointed out the light of the individual and the light of the Church. What I have to say about the light of the world is closely related to these. We shall see that it is the same light. But my subject is broader and more far-reaching. First of all Christ is the light of the individual. He is the light of the Church bearing his name, a Church composed of individuals who have the light within them. That all seems natural and logical. But more than that Christ is the light of the whole world.

All through the history of this world serious minded men have had world views. They have seen in some measure the darkness about them and have tried to alleviate it. They have been seeking to bring light or to find a light that would make the world what it ought to be. The story of these attempts is too long for us to tell fully now. Let us sketch hurriedly a few of them.

Among the early Greeks there were great philosophers. They developed theories which we still study. Few of our modern philosophers have been able to surpass them. They thought that their philosophies were correct about the origin and destiny of all things. That was what they offered as the light of the world, various philosophies which admitted no personal God, theories which made man more ultimate than God. From that time down, men have made philosophical speculations. The early views of Anaximander, Heraclitus, and Aristotle have been improved or discarded by later thinkers through Kant, Hegel, and Leibnitz. All these have advanced their views as the hope of the world. But there is no hope in them. There is something lacking. The world has followed them only to find itself still in darkness or semi-darkness. Philosophy is abstract and powerless. There is no vital force in it. The lifting of the world

by this means has been as a man trying to lift himself by his own boot straps.

Many religions have sprung up during the centuries. Some of these have seemed to give promise of being the light of the world. In the seventh century A. D., Mohammed started the religion of Islam. He thought himself the great prophet of God. In the next few centuries one might have thought his religion was the light of the world for his followers spread it zealously. But no. It has failed absolutely to raise the world from the mire. It has some high ideals, but nothing that will bring salvation to the world. Other religions such as Buddhism and Confucianism have held large proportions of the world's population. But they do not have the light. "If therefore the light that is in thee be darkness, how great is that darkness."

Turning for a moment from the religions of the world and from philosophies, let us think of another panacea that thoughtful, well meaning men have offered. We have often heard it said that education is the hope of the world. Oh, if we would only educate our youth and older people. If we could only teach them the knowledge of all things then they would choose right. Let us start on a campaign of education; soon we will teach the world the futility of war. We will educate all people into world brotherhood. Then will come the golden age. That is what we hear now on every side—education the light of the world. What is wrong with it? Education makes a good man better but a bad man worse. Did eating of the tree of knowledge of good and evil make Adam and Eve any better? We read the words of Jesus, John 3: 19, "And this is the condemnation, that light is come into the world and men loved darkness rather than light because their deeds were evil." No, education is not the light; there is no hope in just education.

But what is that light which the world needs, that light that can illumine the whole world? The light of the world is Jesus. He himself said, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." Could a mere man be the light of the world? Jesus was more than a man. He was the Son of God. God, only, who created all and guides

and directs this universe, could provide the way of salvation for human beings. He gave his only begotten Son that whosoever believes on him might not perish but have eternal life. Christ died as the Son of God for all man, and there is no other name under heaven whereby ye must be saved.

I have said that the world is in darkness. Is it because the light is insufficient? No. You and I have the light of life within our hearts. The light is sufficient for all. But God in his plan said, "Go ye into all the world and preach the gospel." May God help us young people to see the darkness and bring the light of the world to those in darkness.

#### NEWS FROM THE NEW ENGLAND SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR UNION

The superintendent of the society aid committee, of the New England Union, has asked that, for the remainder of the year, there be an interchange of plans among the societies of the union.

It was also suggested that the plans be sent to the RECORDER, that other Christian Endeavor societies may know what we are doing, also hoping that our plans may help them to greater work.

The Waterford society was asked to send special plans for September. Some other society will furnish plans for October, you will hear of them later.

#### PLANS FOR SEPTEMBER, 1930, WATERFORD

#### CHRISTIAN ENDEAVOR SOCIETY

The Waterford society held an executive committee meeting on August 11, and made general plans for the fall work.

During September we will experiment a bit with our regular prayer meetings. We have been holding joint meetings with the church prayer meeting during the summer months. In September we will hold a separate meeting starting at seven-thirty on Friday evening, just before the regular church prayer meeting at eight o'clock.

On September 13, the union will come to Waterford for its fall rally.

The society has adopted the "Crusade with Christ Chart," and will meet soon to

set goals and will then go out to meet the goals.

The executive committee will meet on September 14. A business meeting and social, outdoors if good weather, will take place on September 20.

As our society is small in numbers, we will continue to operate with only three standing committees during the next three months: lookout, social and prayer meeting.

The four officers of the society make up the pastor's aid committee, which stands ready to assist the pastor in any possible way at all times.

We will continue to give \$3 per month toward the Union Missionary program, and \$1 per month toward gasoline for the parsonage car.

We will look forward to going forward with the New England Union.

*Union Reporter,*  
MRS. BLANCHE BURDICK.  
*Ashaway, R. I.*

#### INTERMEDIATE CORNER

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

#### DAILY READINGS

Sunday—Because we need to know God (John 14: 1-12)

Monday—We need to know Christ (Eph. 4: 20-25)

Tuesday—We need to know about sin (Romans 3: 9-18)

Wednesday—We need to know about salvation (Acts 4: 12)

Thursday—We need divine aid (Ps. 91: 1-10)

Friday—We need to know about heaven (1 Pet. 1: 3-7)

Sabbath Day—Topic: Why is Christian training the most important part of my education? (1 John 3: 1-3)

*Topic for Sabbath Day, September 13, 1930*

#### THE THREE R'S

The three R's, "reading, 'riting and 'rithmetic," are considered the fundamentals of an education. To the most of intermediates that seems but a small part of their school work, yet some do not have that much education. What does Christian training have to do with the three R's? Let us see.

Everybody ought to know how to read, but we have been surprised to find how many Americans can not read. If every one could read, WHAT would they read? Christian training is needed before one

learns to read, so he may have right ideas as to what to read. The ability to read might do one great harm if his reading were misdirected.

It is a great handicap to be unable to write in this age of the world. Imagine yourself unable to write. You can not imagine it, can you? Yet there are those who can not. If every one could write, what would each write? Would the thoughts expressed be uplifting or debasing? If Christian training has a place in one's education he will use this gift right.

Today everyone buys and sells. Some knowledge of arithmetic is essential. Yet one who is sharp at figures might most successfully defraud others.

There is no branch of education from the lowest to the highest that does not need the background of a Christian training. One has missed the best of all, even if he gets all the known wisdom of the world, if he fails to find behind it all, God; and if he fails to use his knowledge for high ideals.

#### JUNIOR JOTTINGS

ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
A LIST OF PRAYERS FOR JUNIOR-AGE CHILDREN

#### TALKING TO GOD

God, who lives in heaven,  
I like to talk to you.

Most people call it praying,  
But it's talking that I do.

I talk when I'm in trouble,  
And I tell you when I'm glad,  
For though you don't need telling  
It helps me when I'm sad.

And you are always listening,  
And you never turn away;  
And when I want an answer,  
You know just what to say.

Your voice is very quiet,  
But it always can be found.

—I hear it like a whisper,  
I feel it like a sound.

—From "My Prayers," published by  
Noonday Meditation Co.

#### HELP ME QUICK

O Heavenly Father! Help me quick!  
Help me quick, I pray.

For I am very angry,  
And I know that I may say  
Words that I'll be sorry for,  
And the things that I may do

Are the kind of things, O Father,  
That never would please you.

—From "My Prayers."



A GRATEFUL PRAYER

Dear Lord Jesus, I try to count  
The gifts you've given me:  
Sunshine, I begin with,  
And hills that face the sea;  
And little birds that sit on nests,  
And little birds that sing,  
And flowers with pretty faces,  
And bees a-bumbling;  
Snow that falls like feathers,  
And rain on summer trees,  
And animals to play with,  
And love in families.  
I count them and I name them—  
The gifts you've given me.  
What can I give, my Father,  
Except myself—to thee?  
—From "My Prayers."

"GRACE AT TABLE" PRAYER

Dear Lord, we thank thee for thy care  
And all thy mercies sent,  
The food we eat, the clothes we wear,  
Our health, our homes, our friends. Amen.  
—Selected.

MORNING PRAYER

For this new morning with its light,  
For the rest and shelter of the night,  
For the health and food, for love and friends,  
We thank thee, dearest Lord. Amen.  
—Selected.

EVENING PRAYER

Glory to thee, my God this night,  
For all the blessings of the light.  
Keep me, oh keep me King of kings,  
Under the shadow of thy wings. Amen.  
—From "Prayers for Children" —  
by Mrs. Wm. H. Dietz.

At another time I will give you a set of  
prayers in prose.

MEETING OF YOUNG PEOPLE'S BOARD

The Young People's Board convened at  
the Seventh Day Baptist church, Rev. Wm.  
M. Simpson presiding. L. E. Babcock led  
in prayer.

Marjorie W. Maxson was elected sec-  
retary *pro tem*.

The annual report of the treasurer was  
presented and received.

ANNUAL REPORT OF TREASURER OF YOUNG  
PEOPLE'S BOARD

Dr.

Amount on hand July 1, 1929 .....	\$ 568.10
Onward Movement .....	810.65
Direct from societies, etc. ....	78.50
Southern Wisconsin and Chicago Quar- terly Meeting .....	75.00
Dr. and Mrs. Crosley, for work of Miss Burdick .....	50.00
One-third collection Eastern Association.	20.00
One-third collection Central Association.	8.82

Total .....\$1,611.07

Cr.

Board expenses:		
Corresponding secretary salary and expenses .....	\$217.67	
Conference expense .....	127.68	
Printing .....	76.00	
Miscellaneous .....	12.16	
		\$ 433.51
Rev. Wm. Simpson, Kansas City Con- vention expenses .....	34.54	
Field work .....	436.92	
Mrs. Elisabeth Austin, Junior superin- tendent .....	45.00	
Balance on hand .....	661.10	
Total .....		\$1,611.07

Voted that the chair appoint an auditing  
committee. Paul Crandall and Lloyd Simp-  
son were so appointed.

The corresponding secretary's report was  
received as follows:

REPORT OF CORRESPONDING SECRETARY  
JUNE 14-JULY 3

Letters written ..... 13  
Annual report blanks and a letter from Miss  
Marjorie Burdick to the associational secretaries,  
have been mimeographed and sent out.  
Correspondence has been received from Elisa-  
beth Austin, Morton Swinney, Blanche Burdick,  
Bernice Brewer, Margaret Saunders, Elsie Jor-  
dan, Marjorie Burdick.  
Replies in regard to printing our own topic  
cards have been received from seven more socie-  
ties. All favor it. RUBY C. BABCOCK,  
*Acting Corresponding Secretary.*

Correspondence was read from Elisabeth  
Austin, Morton Swinney, Margaret Saun-  
ders, Bernice Brewer, Marjorie Burdick.

The question arose for decision as to  
whether to print Seventh Day Baptist topic  
cards again this year, to take the place of  
board stationery. After some discussion it  
was voted that "cards be printed, the topics  
to begin at as early a date as possible, Sep-  
tember 1 preferably, a Sabbath topic and  
one prepared by the Life Work Recruit sup-  
erintendent to be included."

The budget committee presented a report  
of progress.

The nominating committee presented a  
report which was accepted.

A lengthy and detailed report was read  
from our field representative, Miss Mar-  
jorie Burdick, of her visit in central New  
York and the Eastern Association.

Members present: Rev. Wm. Simpson,  
Floyd Clark, Mrs. Ruby Babcock, E. H.  
Clarke, L. E. Babcock, Marjorie W. Max-  
son.

Voted that the meeting adjourn to meet  
at the call of the chair.

Respectfully submitted,  
MARJORIE W. MAXSON,  
*Secretary pro tem.*

Battle Creek, Mich.,  
July 3, 1930.

HOME NEWS

Just another item from North Loup.  
When Pastor Warren found that he must  
be away for the week of the Southwestern  
Association at Little Prairie he asked the  
Senior and Intermediate Christian En-  
deavor societies if they would be jointly re-  
sponsible for the services. If anyone had  
any objection or doubt it was not voiced and  
a committee was duly appointed to make the  
necessary arrangements. This committee  
met with the pastor and chose those to be in  
charge of the various parts of the meetings;  
and I want to say that with one exception,  
and that a justifiable one, no one refused to  
do a thing that was asked. The prayer meet-  
ing was led by Leona Sayre and Katherine  
Greene, representing each society, the in-  
termediates taking charge of the music as  
they always do on Friday evenings.

Sabbath morning the worship service was  
carried on entirely by the young people, the  
following taking especial part:

- Invocation—Gertrude Hemphill
- Responsive Reading—Vernon Williams
- Announcements—Maxine Johnson
- Offertory—Lenore Van Horn
- Duet by Virginia Moulton and Maxine Johnson
- Scripture Lesson—Kenneth Van Horn
- Prayer—Mrs. Clarence Sweetland
- Story for the Boys and Girls—Eunice Rood
- Talks—The Future of Our Church:
  1. The Relation of the Farmer—  
Aubrey Davis
  2. The Relation of Professional Young  
People—Winnie Hamer
  3. The Obligation of Our Young Min-  
istry—Orville Babcock

Closing Prayer—Vesta Thorngate

The choir was made up entirely of Chris-  
tian endeavorers, with Marjorie Greene at  
the piano and Orville Babcock acting as di-  
rector. The order of service was followed  
out in the usual way, and went on as if  
those in charge were accustomed to doing it  
every week.

In the evening at the close of the Sab-  
bath the vesper service was planned and

carried out by the juniors under Miss Mar-  
cia Rood. This was a very fine service and  
filled with special music by the different  
juniors. There were vocal solos by Ersel  
Goodrich and Beth Williams; cornet solo by  
Harold Greene; piano solo by Louise  
Hamer. Marguerite Babcock and Lois  
Barber sang a duet, and Donald Greene,  
Junior Maxson, and Darrel Barber sang a  
trio. All the boys sang one hymn and all  
the juniors another. Menzo Fuller led the  
devotionals. All in all it seemed to be a  
young people's day.

The following two weeks of Pastor War-  
ren's absence the Nellie Shaw and Woman's  
Missionary societies have had charge of the  
prayer meetings, and Rev. Mr. Schwabauer  
of the Methodist Church has preached.  
Next week, that of Conference, Rev. L. O.  
Greene will be in charge of all services.

Twelve members of the congregation at-  
tended the Northwestern Association at  
Nortonville, and felt that the meetings there  
were very good and helpful. Pastor War-  
ren and wife with the small son, and Mrs.  
C. W. Barber are the only delegates to Con-  
ference this year, from the North Loup  
Church. M. T. D.

NOTICE OF ANNUAL MEETING SABBATH  
SCHOOL BOARD

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

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

Milton, Wis., August 20, 1930.

The heavens declare the glory of God; and the  
firmament sheweth his handiwork. *Psalms 8: 1.*

But this we know—  
We drop a seed into the ground,  
A tiny shapeless thing, shriveled and dry,  
And, in the fullness of its time, is seen  
A form of peerless beauty, robed and crowned  
Beyond the pride of any earthly queen,  
Instinct with loveliness, and sweet and rare,  
The perfect emblem of its Maker's care.

—John Oxenham.

## CHILDREN'S PAGE

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

### BIBLE TEXTS THAT HELP ME

EXODUS 20: 12; PSALM 23: 1

Junior Christian Endeavor Topic for Sabbath  
Day, September 13, 1930

MRS. HERBERT L. POLAN

The leader may ask each junior to bring three texts that have especially helped him.

The leader may divide the Junior society into groups—each group to make a chart of verses on special topics—suggested list follows. Hang up these charts about your Junior room and leave them there. (Seeing them on the walls will help younger ones to learn some new verses. They may be recited in concert or a selection of favorites each week may be made to rehearse for committing to memory.)

Love Lines	Watching and Waiting
Faith Favorites	Give in Gratitude
Hope Helps	Peace Precepts
Precious Promises	Just Joy
Goodness of God	Heaven our Home
Times of Trust	God Guides and Guards

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I haven't written a letter for so long that I decided I had better write one.

We are going out to Fine Lake this summer for a vacation. We have a nice cottage and I am going to have a lovely time. We are going to start the fifteenth of August, on Friday.

We are not having Junior here in Battle Creek until fall.

I have a cat which I like best and so has my sister. We have three cats. My cat is named Johnny and my sister's cat is named Fuzzy. The other one is Tom Tolee. It is very funny, but we can never name our cats at first because afterwards we always call them something else. Johnny's name was Chubby because he was very plump when he was little. Fuzzy's

name was Cubby because she looked just like a little bear. She is long haired.

I have two gold fish and a turtle. I had a baby robin but he died. I had him for a week and his name was Robert. A cat had him when I found him. I have raised two wild birds. One was a bluejay and the other a robin.

We have changed the time of Sabbath school and church. Church came first at ten-thirty, and Sabbath school twelve o'clock to one o'clock. Now Sabbath school is first at ten o'clock and church at eleven to twelve-fifteen. We had Vacation Bible School from July 14 to August 1. The last day we had a picnic at Irving Park.

The juniors gave a play with five acts which was, "The Followers of Jesus," and I was Andrew. The play was taken from John 1. The intermediates gave one and so did the primaries.

I am twelve years old and will be in the seventh grade next fall.

Your SABBATH RECORDER friend,  
ARABETH LEWIS.

367 *Champion Street,*  
*Battle Creek, Mich.,*  
*August 15, 1930.*

DEAR ARABETH:

You have written a splendid long letter and I was very, very glad to receive it. It is hard for me to realize that the little Arabeth I knew in Battle Creek can be a big girl of twelve years old, though you had grown considerable when I saw you last; in Alfred, wasn't it?

I am sure you will have a splendid vacation at the lake, and I expect you will come home as brown as a berry. The fifteenth is the day the "fresh air" children from Brooklyn went home. They had been here two weeks and oh, what a happy time they had! One of them stayed with us, a little girl nearly ten years old. She did her best to get as brown as possible, and her greatest joy was to go in swimming. I imagine that is what you will do nearly every day while at the lake.

You do have a great time naming your cats, but I do not wonder if you name them from their appearance as little kittens for they look quite different when they lose their baby fat.

### COURTESY

I am writing you from Salem, W. Va., where Mr. Greene, Eleanor, and I are attending Conference. I wish you and all your family were here, too, so that I could see you all.

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am sending you a little poem, all my own, hoping you may print my little poem and letter on the Children's Page.

I have two brothers, Warren and Reginald. My brothers and I have two pet dogs, Lindy and Rover, and we have three pet kittens; their names are Fluffy, Blossom, and Snowball.

I like to read letters from other children on the Children's Page.

My brothers and I have a lot of fun playing with our daddy in his spare time.

Your little friend,  
EDYTHER KELLER.

*Grand Marsh, Wis.,*  
*August 11, 1930.*

#### LITTLE MOMENTS

Little moments come and go,  
Leaving us some task to do.  
Willing hearts beat kind and true,  
Loving thoughts each task bestow.

Each little moment we may give,  
Cheery words and loving smile;  
Through each moment it's sweet to love,  
Helping someone all the while.

Little moments come and go,  
Filling our lives with tasks to do;  
Helping another, it's sweet to know,  
Helping Jesus all the day through.

EDYTHER KELLER.

DEAR EDYTHER:

I was pleased to receive your letter and to hear of your nice family of three children. You must have fine times together, especially with those dogs and cats of yours; and I know from experience that a daddy can be the finest kind of a playmate.

I am wondering if Mrs. Joseph B. Keller is your mother. If she is I do not wonder that you can write such a nice little poem. Please do it again.

Sincerely your friend,  
MIZPAH S. GREENE.

All other things being equal, the key of courtesy is a wonderful aid in opening the door of success. It is as if people said: "Make way for that courteous boy; give him an opportunity and he will make good."

Even gruff, unreasonable people often feel ashamed of themselves when courtesy is shown them, and begin to act quite human. How some apparently fast-locked doors of hearts open when the key to courtesy is used—hearts that were supposed to be in cold storage.

Boys, practice courtesy at home. The key of courtesy makes home the most attractive place on earth. Home without courtesy is like a wheelbarrow without oil—a little work and a lot of complaining! You can not be courteous at heart and be selfish at the same time.

Courtesy opens the door to education. Wonderful information and knowledge flow to courteous people. Everything that we know we gladly share with the courteous boy. Do not be afraid of wearing out those two little words, "Thank you!" Be thankful for every kindness shown you, for every bit of help from teachers or parents, for any information given you. Be thankful for every kind, helpful word, and for every smile that comes your way.

Be courteous—always courteous and helpful to the aged. Keep them first in your thoughts—on the street car, on the crowded sidewalk, or in the home. They will never forget a kindness; they will give you more than you can ever give them.

Courtesy in business opens wide the door to business success. You can purchase goods, but you can not purchase courtesy—courtesy must be given. As clerk or as merchant courtesy is absolutely essential as a key to the door of success.

In the professions courtesy is essential to success. An instructor must be courteous. The physician or the dentist must have courtesy or he will soon cease to have patients. Whatever the life-work be, courtesy is needed if we would make what the Bible calls "Good success."  
—Lost Creek Booster.



## OUR PULPIT

### CHRISTIANITY'S TWILIGHT—THE DAWN

REV. A. J. C. BOND

Pastor of the Seventh Day Baptist Church of  
Christ, Plainfield, N. J.

SERMON FOR SABBATH, SEPTEMBER 13, 1930

Text—John 17: 3.

#### ORDER OF SERVICE

ORGAN PRELUDE  
DOXOLOGY  
RESPONSIVE READING  
HYMN  
NOTICES  
OFFERING  
SCRIPTURE READING  
PRAYER  
HYMN  
SERMON  
HYMN  
BENEDICTION

"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

It was some months ago that I referred to a discussion which took place between Professor Harry Elmer Barnes and Bishop Francis J. McConnell. This discussion appeared in *Current History* and the subject was our Christian religion. Professor Barnes contended that Christianity had failed, and Bishop McConnell, of course, took the position that Christianity was a vital and growing power.

Now the professor has written a book entitled "The Twilight of Christianity." I have not read the book, but I have read a criticism of it, and I know enough about the professor and his viewpoint to be able to form some conclusion with reference to the nature of his thesis. He thinks that with the advance of humanism the sun of the Christian religion is about to set in a murky twilight. He thinks, in the first place, that modern scientific knowledge is bowing God out of the universe. And in the second place, he seems to believe that because Jesus

lived in a pre-scientific age with no knowledge of the complex international and industrial conditions confronting our modern world, he has no real significance for our day.

We will have to confess that Professor Barnes has put his finger upon the two most crucial issues for Christianity. Perhaps in this he has rendered us a real service, for it sends us back for a re-study of our own convictions. Speaking for myself I wish to say that my own mind is not upset in the least, and my heart is not disturbed. And this is not due to the fact that I would ignore whatever Professor Barnes or anyone else has to say, but rather because of my confidence that the faith I hold has a solid basis, and can not successfully be assailed.

I rest my faith upon the very truths which the professor rules out with such confidence, the nature of God and the character of his Son, Jesus Christ.

"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

To know God is to have life; and that is religion. The knowledge of God which is eternal life comes to us through knowing Jesus Christ; and that is Christianity. But Professor Barnes and his ilk say that man is too small, too insignificant, to be considered as bearing any relationship to an eternal being. The physical universe is so vast and man is so small that it is sheer folly to attempt to give any importance to this speck called man. The professor seems to forget that physical size has nothing to do with value.

I recall a picture which I have seen somewhere of a little girl seated on a doorstep and looking out over the landscape. As she sits and looks upon the world with wonder-open eyes she speaks to the world and says, "You are so big and I am so small that I dare not think of you, world, at all." But she does think, and in thinking realizes that though she is such a little dot yet she is greater than the world because she can think and the world can not.

A recent anti-religious writer says, "Astronomically speaking, man is a pigmy." To this one of the best psychologists in America gave reply, "Astronomically speaking, man is the astronomer." He who sees nothing beyond the material world reveals thereby

his ignorance with respect to the universe. The greatest scientists of our day acknowledge their inability to establish final reality. They acknowledge a realm beyond the reach of science. Some time ago while reading Eddington's "The Nature of the Physical World," I was arrested by this sentence: "Consciousness, looking out through a private door, can learn by direct insight an underlying character of the world which physical measurements do not betray." Think of it! One of the greatest scientists of our time confessing that there is a fundamental character underlying the material universe which can be realized through insight rather than through reason.

Clearly there are two kinds of knowledge. That knowledge which we learn through the understanding is useful. But there is another kind of knowledge which is not given us by others, is not based on inferences reached by syllogism or by closest reasoning. It is knowledge which comes through immediate realizations, and through instant experiences. These are not the furniture of life, but life itself. It is thus that we may know God. This is what the older theologians with true insight called "experimental knowledge." We would possess the scientific spirit, and assume the scientific attitude, and make use of the scientific method. In so doing we would be kept from narrowness and fanaticism with respect to our conception of the universe. But we will not be thwarted in our quest for truth by mere logic applied to incomplete data in a field which scarcely borders final reality.

I have already quoted a sentence from "The Nature of the Physical World." Another passage which illustrates the limitations of science in discovering truth is illuminating. Professor Eddington says that scientific discovery is like the fitting together of the pieces of a great jig-saw puzzle. A revolution of science does not mean that the pieces already arranged and interlocked have to be dispersed; it means that in fitting on fresh pieces we have had to revise our impression of what the puzzle-picture is going to be like. One day you ask a scientist how he is getting on; he replies, "Finely. I have very nearly finished this piece of blue sky." Another day you ask how the sky is progressing and are told, "I have added a lot more, but it was sea, and not sky; there's a

boat floating on the top of it." Perhaps the next time it will have turned out to be a parasol upside down; but our friend is still enthusiastically delighted with the progress he is making. Professor adds: "Those who look over his shoulder and use the present partially developed picture for purposes outside science, do so at their own risk."

If this is what a scientist has to say with reference to the conclusions of science—its limited sphere and its always insufficient data for final conclusions even in that restricted sphere, why should we take too seriously the findings of men like Professor Barnes who claim so much for science while they are much less qualified to speak? Once more I wish to quote Professor Eddington when he tells us that the dominion of physics is much less iron-bound than seemed to be the case at one time. He says, "That overweening phase, when it was almost necessary to ask the permission of physics to call one's soul his own, is past." This scientist seems to agree with the Bishop of London who said recently, "The tremendous and far-reaching power of modern science, compared with the power of religion for good and happiness, is as a pebble alongside the Rockies."

This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. Eternal life can not be adequately expressed as "everlastingness." It is a quality of life, the same always and everywhere. "There is no 'next world.' There is one world, now and hereafter; the dwelling place of infinite love." (Faunce.)

To know God gives us that kind of life. And we know him as we know Jesus Christ. All other knowledge however helpful to us as we live our lives in this world, is inadequate for eternal life. Life hid with Christ in God triumphs over every other limitation of knowledge, every inadequacy of wisdom, every insufficiency of power.

There is a sphere of life then untouched by the conclusions of science and independent of every philosophy built upon data drawn from the physical world. "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." There is a knowledge which results in a new kind of life. This knowledge is in a realm independent

of the material world, and it results in a life unrestricted by time and sense—eternal life in God through Jesus Christ.

Here again Professor Barnes in his "Twilight of Christianity" thinks that the exaltation of Jesus is an enormous weakness in the thinking of Christian leaders. Again the professor makes the mistake of assuming that the man who knows the most with reference to the physical world is the purest character and has the truest insight into spiritual values. It is like saying that because a graduate student of Columbia or New York University knows more than Washington or Lincoln did about political science he is therefore a better guide into the spirit of true patriotism. Jesus knew nothing about the automobile or the propelling power of gasoline or of electricity. But what does that signify as to his knowledge of the soul of man, and the kingdom of the spirit, and the dynamic of love? Is there anyone so silly as to say that because in this twentieth century one can drive an automobile from Bethany to Jerusalem, he is therefore a wiser spiritual leader than Jesus who in the first century went up to Jerusalem riding on an ass? With all our vaunted knowledge we still have to look to Jesus for the supreme example of the unsullied motives with which whatever knowledge and power we have gained should be employed.

A speaker at a Rotary luncheon in Washington said, "The 'Golden Rule' has survived the ages as the best rule of life," and he was simply expressing a conviction shared by millions.

The Man of Galilee is still the great inspirer of men even in our scientific age with no abatement of his influence and power. What a dynamo does in sending a current of power through an otherwise inert coil of wire, Jesus does for us. He charges us with moral and spiritual energy. The power is the same whether it vitalizes the simple lives of ignorant fishermen of the first century, or the lives of the wisest who live in our complex and sophisticated age.

Walter Pater, an English essayist of the last century, makes Marius the Epicurean say, after witnessing the gladiatorial combats, that what was needed was the heart that could make it impossible to witness all this, and the future would be with the forces

that could beget this heart. That force was found in Jesus Christ. His influence created a heart that could not be content with gladiatorial shows; and down through the centuries the hearts of men have been changed by that same power in ever increasing numbers and with ever larger and more glowing and glorious results.

Knowledge scientifically acquired renders incalculable service in pushing back the frontiers of ignorance and superstition. Instead of ruling God out and rendering Christ out of date, a better knowledge of the material universe frees the mind for a greater conquest of the kingdom of the spirit. God becomes more real and Jesus Christ a present and potent influence to bring us into fuller life, eternal life.

#### THE GREATER MYSTERIES

The Soul—What are you doing in my sacred grove?

Science—I am wiring it to flood it with light.

The Soul—Don't! Don't!

Science—Why not?

The Soul—You will destroy the mystery I need for my faith. Don't turn on the light.

Science—I must.

The Soul—You must?

Science—I must give light.

The Soul—I shall hide my face.

Science—Look up and see the light.

The Soul—Oh, you have taken away my faith. I see; I no longer believe.

Science—But look beyond.

The Soul—Oh, yes—back there—dark shadows—mysteries like mountains—wonders.

I did not know that they were there before. Why do I see them now?

Science—The light I gave you made you see the greater mysteries.

The Soul—O Lord, increase my faith.

It is told of a certain professor in Harvard, who sought an interview with Phillips Brooks on a perplexing problem, that he came away *a changed man, clear-visioned and radiant*. Then it dawned upon him that he had quite forgotten to ask the great preacher about his special problem. He reported, however, to a friend: "I did not care; I found out that what I most needed was not the solution of a special problem, but *the contagion of a triumphant spirit*."

That is something which men and women of this scientific age still need. It is what Jesus Christ supplies. So long as that is true, we need not fear any "twilight" of his influence; his glorious dawn will still spread over the earth.

## Fundamentalists' Page

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

Contributing Editor

### THE HALT IN FOREIGN MISSIONS

#### II

4. In the fourth place, there is no way of accounting for the present condition in foreign missions without facing the question of modernism, or modern liberalism, whichever term you may wish to employ. I am not at all concerned here with the ultimate merits or demerits, of either conservatism or liberalism. But I do mean to say that the present halt in missions—the present chaotic condition—can not be accounted for without facing squarely the issues of modernism. For a quarter of a century modernism has been taught and preached in seminary and pulpit. We are reaping today the fruit of that sowing.

I am a conservative in my faith. So have been all the great missionaries of the past generation. So have been all the mission boards. The work of the nineteenth century was mapped out by, and the program was carried out by, men who were conservatives in their faith. They believed the world was lost in sin, eternally lost without Jesus Christ; and that all those of other religious faiths—such as Buddhists, Hindus, Mohammedans, etc., were heathens and needed to be won to Christ for salvation. That was their belief. They may have been wrong, and the modern position may be right. But any movement, such as liberalism presents today, which breaks down, or attempts to break down, this groundwork, this bed-rock conviction upon which missions have been built, is bound to react disastrously not only upon the mission fields but upon the home base as well.

I wish to quote again from that splendid article by Doctor Turnbull which appeared in the *Sunday School Times* nearly one year ago. Says he: "There is very keen resentment of liberalism because of its reputed unfairness in appropriating some of the ac-

cumulated resources of orthodoxy. It is this sense of unjust treatment that causes bitterness even more than divergencies of view. There is a widespread suspicion that unbelief is entrenched in high places, and that it is useless to support even sound missionaries under some large boards because changes for the worse may be effected at any time. The smaller independent boards are always favorably mentioned from the standpoint of soundness. But the denominational boards have always carried about nine-tenths of the responsibility for world evangelism. There is little prospect of the international missions assuming a proportionately larger share, unless they undergo very radical changes. Therefore the issue of liberalism must be squarely faced by the denominational organizations as the primary hindrance to any large advance."

These are not the rantings of an alarmist. They are the expressions of a sane scholar, the secretary of the Christian Missionary Alliance. The fact that liberalism is a divisive factor in missions is recognized by all who are posted on the missionary task today. At a conference on missionary preparation attended by representatives of the principal Foreign Mission Boards and Training Schools of the United States and Canada, the following admissions were made, over the *protest of the liberals*:

"Unitarianism leads to sterility of propagating power."

"Religious liberalism has yet to reveal the dynamic passion which missionary ministry requires."

Suspicion of liberalism in missions is deadening missionary interests in all denominations. But it does not all rest upon suspicions. Recently the Bombay Christian Council, made up of practically all the missions of Bombay, met to choose a man for the post of Marathi literary missionary. The appointment fell to a man who denies the virgin birth of Jesus, the resurrection, and the atonement. The vote was a tie which was broken by vote of the chairman, casting his vote in favor of the unbeliever. The notable thing about it was this: The native Indian pastors, almost to a man voted in opposition, while the missionaries voted in his favor! The liberalism of the missionaries—not natives—carried the day.



*The National Christian Council Review*, the organ of the federated mission boards, not long ago, contained an article by Mr. Chenchiah, in which he says: "Hinduism is not a pagan world to be conquered, but a pilgrimage to be gone through. The Lord sits in the heart of Hinduism beckoning the Church to him. What we call Hinduism and Christianity are but essential stages in the venture of humanity to reach forward to Christ."

When the organ of evangelical missions in India gives utterances to things like these, Christians will find it hard to contribute to missions in India, especially to those boards federated with the National Council. Yet the federated movement in missions is running parallel to, or rather duplicates, methods employed by federated movements on the home base.

Rev. Francis Kingsbury, once an earnest Christian, declares that "Hinduism is not heathenism." He then appeals for his hearers to lead a full Hindu life and a full Christian life.

Says Doctor Turnbull: "When a missionary magazine publishes, even with editorial questioning, an article containing the statement that 'Missionaries no longer go to India to make Christians out of Hindus, but to make Hindus better Hindus,' the ordinary layman is outraged."

One can understand the peculiar temptation and peril to the native Christians, with their long background of religious perversity, in their desire to graft Christianity upon the old stem of paganism. But how such teachings can happen under the auspices of missionary organizations, to me, is difficult to comprehend. There seems to be but one explanation — modern liberalism with its theory of inherent goodness in all men must paint an attractive picture of heathenism or else abandon the theory. Questions regarding the message and meaning of Christ which attempt to undermine his claims to be the world's only Savior can not fail seriously to react upon missions and to undermine confidence in the leadership of such men as harbor them.

What is going on in India is being duplicated on other mission fields where Christianity is brought into contact with other

world religions. We have lost the missionary urge because we have minimized the pagan world's need of Christ as Savior. In fact, we are not wont to regard these great religions, like Hinduism and Mohammedanism, as pagan—not in these modern days. What these people need is not salvation through Christ, but illumination. They need our culture, but not necessarily our religion. Certain it is we are not carrying the missionary message today as did the Moravians, or Carey, or other missionaries of earlier days. To them Christ was a universal Savior, and all men and peoples were lost without him. Rather, today, we are calling parliaments of religion, seeking to federate Jew, Christian, Hindu, Mohammedan, and whatnot, each retaining his own peculiar religion, but incorporating into his own faith the good found in others.

Most missionary enthusiasts have been educated in the Bible, and they revere the achievements of the men who were the heroes of their faith. And any movement which in any way dethrones Christ as the head of the Church, or in any way runs counter to the great doctrines upon which missions were founded, can not fail to react unfavorably upon the whole missionary undertaking. This is especially true when liberalism can not point to any missionary success on its part. It never has founded a Christian mission; nor is there any evidence that it can even build up one after it has been founded by others. Liberalism and unitarianism have no missionary urge. And people must be satisfied that mission boards are sound before there can be any hope of a forward move.

Is the history of Christianity to be repeated? That which throttled Christianity for twelve centuries, and which still throttles it in vast areas, was *its assimilation with classical paganism in the fourth century*. Every student of church history knows something of that corruption. We are not free from it, even to this day.

The Church of Christ, whether in India, or China, or Japan, should not be subjected to such an experience. And they will not if we do our duty. Did Paul at Ephesus have fellowship with heathen religions? Did they not rather burn heathen books to the value of fifty thousand pieces of silver? And

with what results? "So mightily grew the word of God and prevailed." There is only one message for the whole world. It is the gospel of our crucified and risen Lord.

### BRIEF NOTES FROM CHURCH LETTERS

(Taken from report of Conference corresponding secretary)

**FIRST HOPKINTON.**—Having no pastor the church has lacked pastoral work. The pulpit has been ably supplied by neighboring pastors. The services of Rev. B. U. Hatfield of First Baptist Church, Westerly, have been especially enjoyed. Junior Christian Endeavor is discontinued. Senior Christian Endeavor is still active. New pastor occupies the pulpit the first Sabbath in August.

**SHILOH.**—Held a successful Vacation Religious Day School. Sixteen young people were baptized and received into the church. Attendance and interest in church and various organizations are good.

**BERLIN.**—Two members received by baptism. Received Mr. and Mrs. George Sorensen by testimony. The church licensed Mr. Sorensen to preach, with power to administer ordinances of baptism and communion. He is now pastor of the Verona Church. Entertained Eastern Association and celebrated sesquicentennial. Interest in work of the church has been well maintained under the leadership of the pastor.

**WATERFORD.**—Sends greetings. Thankful for spiritual and material blessings. Under the efficient leadership of Pastor Hill the work has been carried on in a very satisfactory manner. Junior Christian Endeavor has been organized. Ladies' Aid has helped carry on the work. Regret losing pastor. Church has called Mr. Everett Harris who will begin service the first of August. Requests prayers for church.

**PAWCATUCK.**—The work of the church has gone on successfully during the past year. Dearly beloved pastor, Rev. Clayton A. Burdick, D.D., who has served faithfully for over twenty-six years, tendered his resignation at annual meeting in April, much to the sorrow of the entire membership. It was voted at this meeting to make him Pastor Emeritus. Committee appointed to call new pastor; called Rev. Harold R. Crandall of New York City. He begins his work July 12, 1930.

**NEW YORK CITY.**—Pastor spent his summer (1929) with church at DeRuyter. Pastor closed his work with church June 30, 1930, to become pastor of Pawcatuck Church.

**DERUYTER.**—Sends greetings. Year ago without pastor. Rev. Harold Crandall served during summer of 1929. Various neighboring pastors supplied pulpit. Rev. T. J. Van Horn became pastor first of December. During the winter a Tuesday evening study class did fine work making scrap-book harmonies of the life of Christ—twenty-two in class. Seven baptized in June, and these with three by letter joined the church. Entertained Central Association which brought pentecostal blessing. Organizations of church functioning well. Changes in interior of church building affording space for Sabbath school classes.

**FIRST VERONA.**—Pastor Lester Osborn left for Pacific coast about May 1, 1930. George Swensen, a member of the Berlin, N. Y., Church, became pastor May 1. First deaconesses ordained October 19, 1929.

**ADAMS CENTER.**—Rev. George B. Shaw assisted Pastor Hurley in evangelistic meetings in March. Several boys and girls studying what it means to be a Christian and the duties of church membership. Baptism to be on July 26. Four have died during year, including Deacon Amos Stoodley. Pipe organ installed. Good interest in church services. Pastor and people united in carrying on the work of the kingdom.

**INDEPENDENCE.**—Improvements on parish house. Monthly community social fostered by Ladies' Aid society. Community Christian Endeavor society during summer months. Vacation Church School. Regularity and faithfulness of attendance at church services.

**FIRST GENESEE.**—Revival meetings in September. Twenty-one baptisms in October. Nine received into the church October 19. Extensive repairs on church building and grounds. One issue of two hundred copies of church letter printed and sent to church members and friends of the church.

**FIRST HEBRON.**—Sabbath services, part time, conducted by members. Bible school regularly. Special services Mother's day and Children's day.

**SCIO.**—No services since last November.

Two deaths. Hope for brighter things in coming years.

**HARTSVILLE.**—No services during winter months. Aid society meets every month with good attendance as it is a community gathering made up mostly of first day people. Tract sent out by Tract Society distributed with growing interest.

**ANDOVER.**—Good degree of unity. Faithful attendance at church on part of those able to come. Active Ladies' Aid society.

**WELLSVILLE.**—Vitality of church rather low. Need some movement to help and encourage young people.

**SALEM.**—Auxiliary societies doing regular work. Prayer meeting fairly well sustained. Pastor preaches once each month in Clarkesburg and Smithville on Sabbath afternoon. The church has accepted the building and grounds of the Greenbriar Church and sixteen members of that church since it has been discontinued. Conducting Sabbath school on Sabbath afternoons at the Upper Buckeye schoolhouse.

**LOST CREEK.**—Revival held in November by pastor assisted by Rev. W. L. Burdick. Meetings well attended, sermons most helpful, and spiritual atmosphere prevailed.

**MIDDLE ISLAND.**—The pastor assisted by Rev. C. G. Scannell conducted a series of revival meetings for two weeks. Church revived. One conversion. Pastor very faithful and prompt in service of the church. Most gratefully acknowledge joy at having him as pastor.

**RITCHIE.** — Sends Christian greetings. Great reason to be thankful for blessings. Interest good in church, Sabbath school, and Christian Endeavor. Vacation Bible School well attended and interest good. Pastor doing good work, and congregation saddened at thought that he will leave the first of November.

**SALEMVILLE.** — Much interest by young people in Christian Endeavor prayer meeting, attendance from sixteen to twenty out of a possible twenty-four.

**MILTON.**—Good degree of interest toward earnest Christian work and development. Successful Vacation Religious Day School is being conducted under the leadership of the pastor.

**WELTON.**—First two months of year without pastor. Elder J. H. Hurley came

first of July and preached occasionally until in August he was called to pastorate. Began serving September first. September 28-29, Rev. E. E. Sutton and wife visited in interest of Sabbath School Board. Pastor Hurley conducts Sunday night community service. Spiritual condition of church better than year ago.

**DODGE CENTER.**—Pastor E. M. Holston left October 1. Secured services of C. Grant Scannell as pastor. Mr. Scannell convert from Baptist denomination. He is doing good work. Request recognition of pastor as a minister of the denomination. Prayer meetings resumed. Senior and Junior Christian Endeavor organized.

**NORTONVILLE.**—Observance of anniversary of Pentecost. Go-to-church campaign. Series of evangelistic sermons on "The Christian Life." Church membership class. April 19, thirteen baptized and received into church.

**NORTH LOUP.**—Special meetings June 20 to 29, Rev. A. J. C. Bond occupying the pulpit. Teen-Age Conference, June 29. Roll-call service, May 3. Rev. Hurley S. Warren installed as pastor, August 31. Interest and attendance at all church appointments good.

**BOULDER.**—New pastor, Rev. Ralph H. Coon, arrived in January. Pastor and two deacons ordained May 24. For two weeks following ordination Pastor Osborn assisted Pastor Coon in special evangelistic meetings which resulted in nine additions to church, four by letter and five by baptism. Vacation Religious Day School held with registration over forty more than half from outside the church.

**BATTLE CREEK.**—Work of church along usual lines. Raising funds to pay for new church building. Pastor doing constructive work among teen-age and young people. Additions by letter and baptism. Have some discouraging things to overcome in the parish, but trying ever to press forward.

**EXELAND.**—Church property sold. Occasional services held in pastor's home. Sabbath school made up of children from the street. Two out post services held in country schoolhouses.

**FOUKE.**—Organizations carrying on their usual work with good interest and attendance. Glad for visit of Rev. W. L. Burdick over one Sabbath.

**HAMMOND.**—Church repairs through efforts of Pastor Seager, making the building nice looking and modern appearing. Pastor Seager was much appreciated by congregation and community. Sorry to have pastor leave. Elder Powell supplying pulpit. Cottage prayer meetings the first and third Friday nights in each month.

**EDINBURG.**—Growing yearly in numbers, spirit, and financially.

**RIVERSIDE.** — Sends greetings. Blessed spiritually and materially during the year. Worship every Sabbath except time of associational meeting at Los Angeles which forty-nine of congregation attended.

**LOS ANGELES.**—Woman's Missionary Society organized in May. Object, work for poor of Los Angeles. Helping in Pacific coast missionary work.

**WASHINGTON, D. C.**—Some discouraging conditions, and yet an abiding spiritual atmosphere. Community work for children blessed. Once a week for six months from forty to seventy-five children have been gathered in the church, given stereopticon lecture on Bible subject, and given lunch. This work has taken hold of people of community. King's Daughters active in service. Sabbath school doing splendid work. People feel stress of hard times and have been able to do but little toward a living for the pastor. Keep up running expenses, regret no gifts for denominational work.

**MILL YARD.**—Mother Church sends greetings. During last three months of 1929, a series of Sunday evening meetings were held in North London, a number of strangers were interested. Meetings Sabbath mornings at Willesden Mission, Northwest London, Sabbath evenings at King's Cross. The usual Sabbath afternoon meeting at Argyle Hall. Pastor McGeachy met Rev. S. H. Davis in London, resulted in visit to Holland by pastor. A home missionary society has been organized to raise funds and do mission work.

**HAARLEM.** — Tentative reorganization with members at Amsterdam forming new church, reconsideration and definite decision to be made after one year. Three baptisms: two who were formerly Roman Catholics, at time of Seventh Day Baptist Conference held at Haarlem. Coming to Haarlem of Brother and Sister Nieuwstraten, four children, and their baptism and joining church.

A short visit from Rev. S. H. Davis. Visit from Pastor McGeachy of London. Coming to Amsterdam of Brother and Sister Vos and eight children, who intend to be baptized and join the church. Attempted union of Sabbath keepers in Holland has not been to advantage of Seventh Day Baptist churches. General condition of churches at Haarlem and Amsterdam is good.

**BALLIMONAY.**—The church has no meeting place at present. Four people are awaiting baptism.

**WILLIAMSFIELD.**—During the year Pastor E. H. Samms removed to his old home at Santa Cruz, leaving the church without pastoral care. Three families, numbering eight all together, refused to work in harmony with the church, and so were dismissed. There are still twenty-two members of the church.

**BOWENSVILLE.**—Raised some money for erection of church building on lot owned by church. Church leader, Simeon Lions, went to Wakefield, Trelawny Parish, last November where he has raised up a Seventh Day Baptist company that hopes to soon be organized into a church.

**ALBION MOUNTAIN.** — Frame, roof, and floor, erected for church building. Worship and private school in this building now.

**BATH.**—Some money raised for erection of church building on lot owned by the church.

**GEORGETOWN.**—During the year a church has been organized on the island of Wake-naam, called the Noitgedacht Church. Part of the members were formerly nonresident members of the Georgetown Church. This church has a total membership of thirty, and a full quota of officers. Another church has been organized on the Pomeroon River, called the Bonaventura Seventh Day Baptist Church. This church has nine members, local leader and clerk. Work is also being carried on at points on the Essequibo River. Rev. R. R. Thorngate was compelled to leave the field on account of illness, and continued illness has made it impossible for him to attend the General Conference.

Prayer is so necessary, and the source of so many blessings, that he who has discovered the treasure can not be prevented from having recourse to it, whenever he has an opportunity.—*Fenelon.*



## Lone Sabbath Keepers' Page

### THE VALUE OF GROUP MEETINGS

MRS. ANGELINE ALLEN

(Given in the Lone Sabbath Keepers' hour, at Conference)

One of our greatest blessings is fellowship. One of our greatest needs is fellowship. "Forsake not the assembling of yourselves together, as the manner of some is."

It is a great privilege to attend our General Conference. All who come prayerfully, attend the various sessions faithfully, listen to the sermons, addresses, and music attentively, or take part, receive much inspiration, getting new vision, zeal, and power to carry on in their various fields throughout the year, and in many instances for many years to come.

Next in importance and helpfulness are the associational, yearly, semi-annual, and quarterly meetings in various parts of the country.

Resident church members are greatly helped and blessed, but the lone Sabbath keepers are doubly blessed. Their ears are not dulled by overmuch hearing. Often they have made great sacrifice to be able to attend, and where much is given, much, even more, is received.

Of especial interest to every L.S.K. is our own hour at Conference. Then the group meetings arranged between sessions are very helpful. Here we may mingle our voices in prayer, may listen to words of wisdom, instruction, and helpfulness from some chosen speaker, or discuss our various problems, and plan together for work in our home communities for the ensuing year. Sometimes during Conference we have had two or three such meetings. The first one being too short a time to accomplish the work needed, another has been appointed the next day at the same or a more convenient hour.

Meeting one another face to face, or those who have been, or who are about to become, lone Sabbath keepers, or with some of our ministers or other leaders who are especially sympathetic and understanding, is most helpful.

There is another sort of group meeting which is possible and which would no doubt prove of great benefit to every lone Sabbath keeper, to many who have not yet accepted the Sabbath, and to our denomination. At least one or two meetings could be arranged each year in each state. If the states are small a group of states could combine; or, if large, two or more meetings might be held at different points in the state.

Some efficient leader among the L.S.K.'s or the pastor of the Seventh Day Baptist Church nearest to the place of meeting, could conduct the services. If the meeting is one day, at least two sessions should be held, a worship service and a conference, with speech free for all. "They that loved the Lord spake often one to another." If practicable a two or three day meeting might be arranged. In this way many lone Sabbath keepers of those who have seldom or never attended our General Conference, might be able to meet, gain inspiration, and plan for better and more aggressive work for the kingdom.

Scattered all over this country, in remote regions, and in our big cities, are loyal Seventh Day Baptists—many of them longing and anxious to help in our good cause. They need some one to help them plan, to encourage them in the tasks they can do, to inspire them to greater, grander, nobler things. Who knows but that if an efficient program were aggressively carried out, our denomination would not double or even treble in a few years?

Some one may say "That may be all right in theory, but how about the practical side? Where will the money come from to pay the expenses?" I believe the lone Sabbath keepers themselves would finance it, or if not quite enough money was forthcoming in some instances, the church which sends its pastor to the meeting would no doubt help. One dollar from every lone Sabbath keeper able to pay it, would go a long way toward meeting the expense of such meetings.

Four group meetings have been held in Houston at intervals of six months or a year. Lone Sabbath keepers in east Texas have come sixty, seventy, and eighty miles to attend, all agreeing that the meetings were helpful, and very much worth while. Our lone Sabbath keeper list would indicate that

there are a number of groups which might meet without much effort or expense.

In 1920 the writer traveled for four months among lone Sabbath keepers in Wisconsin, Minnesota, and the Dakotas. It was a wonderful experience. If the details were written out it would fill a good sized volume.

As a survey the work was valuable. Many people were found who were faithful and loyal, letting their light shine for Christ and the Sabbath, whom critical ones in the old home church had judged harshly, saying: "I don't suppose they keep the Sabbath any more," or "Of course they have left the Sabbath." These people were not only found to be true, but they were active, sometimes leaders in their community, conducting Bible schools and Christian Endeavor societies, which they had organized, teaching in Sunday schools, being called on for prayer and sometimes to lead prayer meetings in first day churches, being elected leaders in various lines of church work by people not of our denomination, who recognized sterling integrity, Christian nobility, faith, and love. These were doing works which the critics at home never had done and never could do, because they lacked vision, faith, and love.

Some, more timid, let their light shine in a more quiet way, being good neighbors, loaning good books, giving tracts and SABBATH RECORDERS to interested ones, or to those who promised to read them. Some inquired about various denominational activities; having read a little about them in the RECORDER, they desired to learn more. Some gave money for the Tract or Missionary societies. Some, who had not been taking them, subscribed for the RECORDER and *Sabbath Visitor*.

All contributed, without solicitation, toward the expenses of the lone Sabbath keepers' secretary who visited them. Meetings were arranged, sometimes in advance, in the homes or in some church or school-house, to which the public was invited, and came. There were deeply spiritual meetings, we trust helpful to many, in answer to prayer and effort. In a number of places the lone Sabbath keepers' secretary was invited to remain and conduct a series of meetings, or urged to stay and lead in religious work, by people not of our faith.

Ten years have wrought great changes. There are not less, but many more lone Sabbath keepers. Those who were children then are grown now; middle aged and elderly people are older. Some have passed on to their reward. Much remains to be done.

The ideal way, if nation-wide group meetings could be arranged, would be to have a traveling field secretary to supervise them all, visiting one group of states each year, and in from two to five years covering the whole United States.

This great field is calling for help. There is much hidden power, precious souls, talent, money which would be brought to light and be put to work for Jesus, the Lord of the Sabbath.

This is the ministry and its work—to drill hearts and minds and consciences into right forms of thought and mental postures, but to guide to the living God who speaks.—*F. W. Robertson.*

## MARRIAGES

**BOSS-WRIGHT.**—At the Seventh Day Baptist parsonage in Rockville, R. I., August 12, 1930, Mr. Erwin G. Boss of Rockville, and Mrs. Emma J. Wright of Hope Valley, R. I., Rev. Willard D. Burdick officiating.

**TOMLINSON-WOODEN.**—In June 28, 1930, at Stockton, N. J., Mr. Frank H. Tomlinson of Lumberville, Pa., and Miss Evelyn L. Wooden, daughter of Mr. and Mrs. Geo. R. Wooden of Lambertville, N. J., were united in marriage by Rev. Edmund J. Guest.

## DEATHS

**FELTON.**—Zama Sholes was born December 1, 1871, near Milton Junction, Wis., and died at West Edmeston, N. Y., August 16, 1930.

She was the daughter of Elijah and Julia Sholes. After attending Milton College some time, she taught one year near Milton, then was married, October 23, 1889, to Elbert A. Felton, by President Wm. C. Whitford. They made their home in West Edmeston, in which village they have ever since lived, with the exception of two years spent in Leonardsville.

Two children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Felton. Besides her husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was good in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the church and president of the Ladies' Aid society. She had also acted as organist of the church for many years. She will be greatly missed from these offices, and from the Sabbath school, where she was an active helper.

Mrs. Felton joined the West Edmeston church by letter from a church of another faith, January 4, 1890.

Services were held at the home August 19, 1930, and were conducted by the pastor of her church.

P. S. B.

LANGWORTHY.—Clara C. Langworthy, daughter of Thomas and Mary Clarke Langworthy, was born at Albion, Wis., January 24, 1867, and died at Janesville, Wis., August 16, 1930.

She had been in poor health for many years. She was the youngest of a family of five children, three of whom have passed on before her, Alice, Frank, and Cora. She is survived by a sister, Miss Angie Langworthy of Milton Junction, and by a number of nieces and nephews.

In the absence of Pastor John F. Randolph Rev. Edwin Shaw had charge of the farewell service which was held at the home of a nephew, Earl Maryott, Milton Junction, and burial was made in the Langworthy lot at Milton Junction.

"There is no death, what seems so is transition; this life of mortal breath is but a suburb of the life Elysian whose portals we call death."

E. S.

### Sabbath School Lesson XI.—September 13, 1930

JEREMIAH (The Prophet of Individual Religion).—Jeremiah 1: 1-10; 14: 7-22; 31: 27-34.

Golden Text: "Each one of us shall give an account of himself to God." Romans 14: 12.

#### DAILY READINGS

September 7—Jeremiah's Mission. Jeremiah 1: 4-10.

September 8—Jeremiah's Prayer. Jeremiah 14: 7-9.

September 9—The New Covenant. Jeremiah 31: 31-34.

September 10—Jeremiah's Suffering. Jeremiah 38: 1-6.

September 11—Jeremiah's Lament. Lamentations 1: 12-19.

September 12—Personal Responsibility. Romans 14: 7-12.

September 13—Obeying the Law. Psalm 119: 33-40.

(For Lesson Notes, see *Helping Hand*)

## THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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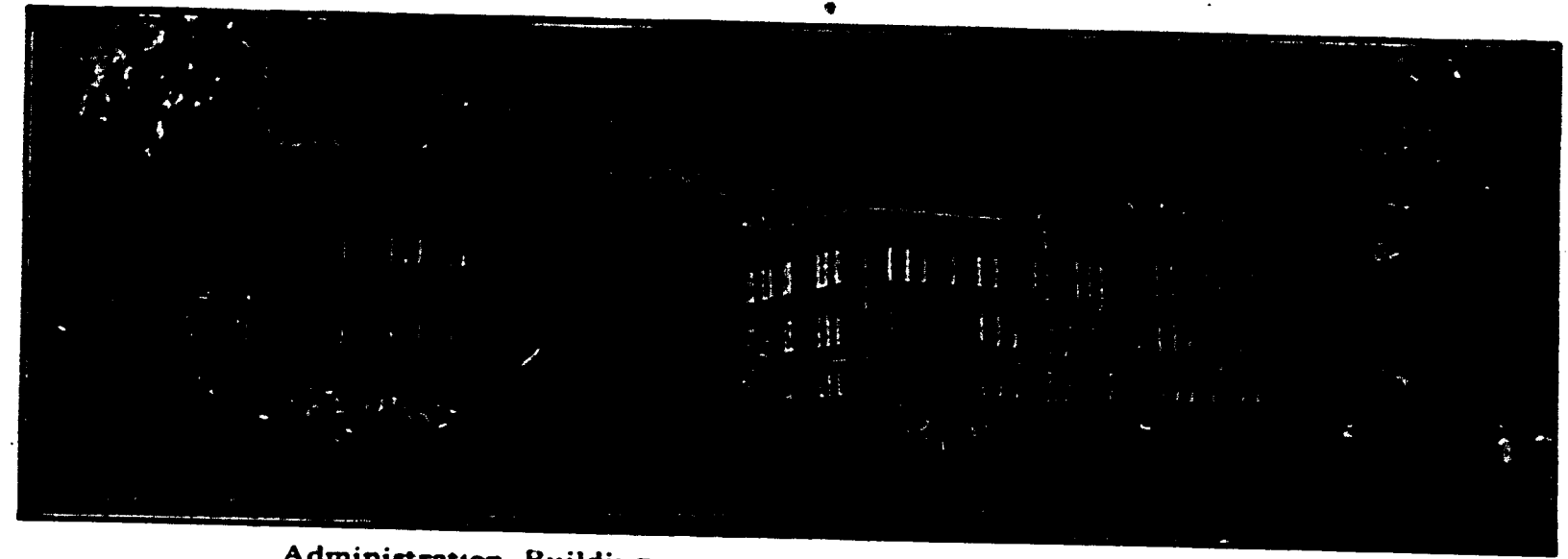
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Your gleaming stars of white are rays of peace,  
That tell the martyrs have not died in vain;  
That liberty they purchased shall remain  
A nation's heritage that shall not cease.

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

—E. Guy Talbott,  
Pasadena, Calif.

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