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

The heavens declare the glory of God; and the firmament showeth his handynes. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun; which is as a bridgroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple: The statutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes: The fear of the Lord is clean, enduring forever: The judgments of the Lord are true and righteous altogether.

—Bible.

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THE SEVENTH DAY BAPTIST GENERAL CONFERENCE


THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William E. Holdford, Middletown, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Recording Secretary—Paul C. Dauber, Alfred, N. Y.
Assistant Secretary—Asa R. Armstrong, Westerly, R. I.
Assistant Secretary—L. L. Perry, Westerly, R. I.
Assistant Secretary—William L. Burdick, Ashaway, R. I.
Assistant Secretary—Curtis F. Randolph, Maplewood, N. J.
Assistant Secretary—Mrs. Harry W. Davis, Salem, Va.


Terms expiring in 1932—Lovelle Burdick, Janesville, Wis.; Eunice H. Scrivers, Battle Creek, Mich.; Mrs. Alice C. Fifield, Battle Creek, Mich.; Mrs. Harry C. Forke, Ark.; Lovelle Burdick, Janesville, Wis.; Susan H. Coon, Salem, N. C.


SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—Curtis F. Randolph, Maplewood, N. J.
Assistant Secretary—William L. Burdick, Ashaway, R. I.
Assistant Secretary—Mrs. Doris K. Degnan, Alfred, N. Y.
Assistant Secretary—Mrs. Doris K. Degnan, Alfred, N. Y.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

SEVENTH DAY BAPTIST CONFERENCE DIRECTORY

The Roads in those years were half knee-deep with mud, and to get from one place to another was a matter of more than a quarter of a century ago. 

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

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

When I became missionary pastor there forty years ago, the small old-time meeting house was then in use, and in the little clock in Salem would not fill it, unless the members from Buckeye and Flint Run should all come to meeting. No signs of oil or gas had then been found and the people were poor, but they were anxious to go forward in the faith of the Lord.

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

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1989 and 1906. In those days we had only the bare old chapel, which was held in so much esteem. It was certainly a hive of industry in which high ideals were found by young people who have come to be among our leaders in these years.

As I look back upon the work of Conference week, many things come to mind—things that are dreams about town—but I love to think of the great congregations in the large auditorium, and of the quiet and excellent management, day after day, by President Edgar D. Van Horn. To me it seems like one of our very best Conferences. Indeed when I compare it with the first annual Conference held in West Virginia, and study the story of these college buildings, I am inspired with the evidence of an Onward Movement among the West Virginia Hills.

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

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

In the preparation at the Sabbath and Sunday amounted to $568.85.

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

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

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

Rev. E. H. Bottoms, who recently resigned from the church at Lost Creek, will serve as pastor of the church at Lost Creek and also become the corresponding secretary of the Tract Society and will act as adviser and helper of the county conference committees on Finance and Spiritual Life.

A Word About Education

For Ministers

Many interesting and important things are being said in these days about the proper education for ministers. Give us an educated preacher please, and let him have a chance.

As far as my observation goes, I am inclined to think that, in matters of systematic ministerial education in doctrine and of Bible teaching, there is no lack of thoroughness. But it is a matter of great need of more thorough and practical training in the line of public speaking. No matter how subject-matter may be arranged; no matter how systematic the plan in the arrangement of religious truth may be in any sermon, it can be practically spoiled and become ineffective by poor delivery.

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

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

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

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

Let me close with a selection from the Christian Sermon:

"THE DELIVERY OF A SERMON"

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

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

The Song That Charmed

One of the inspirations of the Bible is in the General Conference, which people will not be likely to forget, was enjoyed when President S. O. Bond led that great company of young people in singing, "Come, Thou Almighty King."

V. B. Lowther, clerk of the church, upon request, made a statement regarding the call of the church to Edgar Van Horn, Stephen Kennedy; President S. O. Bond; Moderator S. O. Davis; Rev. Van Horn.

The roll call showed the following delegates to be present:

Salem—Pastor W. L. Davis.

Van Horn. Pastors C. A. Beebe; Deacons Elva Maxson and F. M. Sutton.

Lost Creek—Pastor H. C. Van Horn; Deacons H. B. Van Horn; O. A. Davis.

Middle Island—Deacons Roy F. Randolph, H. B. Van Horn; O. A. Davis.


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

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

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

Emmet H. Bottoms was converted at about sixteen, in a Methodist revival, and was baptized into the Seventh Day Baptist church by Elder D. W. Leath. He became disillusioned by leaving the Sabbath, and joined the first day Baptist church, but after three years returned again to the Sabbath. His wife, a convert to the Sabbath, is as strongly in favor of it as he; she has encouraged
his entering the ministry for years, and has had a large influence in his efforts for an education. He has been a member of the following churches: Cullman County, Ala., Seventh Day Baptist; Athens, Ala., Seventh Day Baptist; Salem, Va., Seventh Day Baptist; Middle Island, Va., Seventh Day Baptist.

During most of his life he has been a farmer, also has been in employ of railroad companies in a government position, and for a short time in employ of the Loggollog Corn Flake Company at Battle Creek.

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

His religious beliefs:

- God is the Creator and Father of all things, who dwells among us as a Spirit, and is the giver of all that we have, temporal or spiritual.
- Jesus is the Son of God, born of the Virgin Mary, who was sent into the world and shed his blood as an atonement for sin.
- The Holy Spirit is God with us. Sin is the transgression of the law. Redemption is through the blood of Jesus Christ as an atonement. If it is accepted, we are saved. The theme of Brother Bottoms' preaching will be Jesus Christ, and him crucified.

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

The foundation of these statements is found in the Bible, which is the inspired Word of God. This is a better guide.

The Church may be considered in two senses: the Church which Christ established, and the local church, which is composed of persons of the same belief, meeting together, under a democratic rule. It was voted, unanimously, that the examination is satisfactory, and that we proceed with the ordination of Brother Bottoms.

The moderator read the suggested program.

A quartet from Salem sang, "Take Time to Be Holy." The ordination sermon was preached by Missionary Secretary W. L. Burdick, and is here given in summary.

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

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

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

2. The call. These things must be considered: the advice of friends; but it is often fatal. The voice of the church; but it may be too worldly to convey the voice of God. One's tastes; but one may be called against his tastes; and some have the taste who are called. Adaptability; but God sometimes calls those without it. Need; God may call through need, against desires; but one may be called away at his own peril.

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

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

He must be upright; honest with self, fellow man, and God. He must have self-control. If he loses his temper, he has lost all. "If any one loses his temper, he has lost Christ." He must have industry. A minister can be lazy, or he will work himself to death; but he needs industry.

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

May the Lord's favor be with him. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus."
As far as definite results are concerned, we seem not to have much to report. But I believe that we have a few who will make a nucleus for further work after we take down the tent. These two weeks of studies will sift the crowd, for we are using four Sabbath studies among them. That will drive some away.

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

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

We have not been extravagant in our spending, and yet we have not hesitated to pay our way out what we have to pay. We have not kept the Sabbath, Conference, etc., and not spent two and a half months working with the girls. This she consented to do for a year, and spent two and a half months working with us. I am enclosing samples of the advertisements that we have used. We have fifty-five inches of display and "reader" advertising in the Orange, Santa Ana, and Anaheim papers about twice that amount of write-ups.

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

With kindest regards, I am yours in this service.

LESTER G. OSBORN.

535 S. Orange Street,
Orange, Calif,
September 2, 1930.
tian she has gradually recovered, and for a number of Sabbaths she has been able to walk the long distance from her home and back to attend church. All recognize that it is the result of her trust in the Lord and the resultant peace of heart.

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

Our last Sabbath School meeting was held at the mission meeting house, and was well attended. The reports from our missions in the United States, Latin America, the West Indies, and the Philippines were read. We had a long discussion of the problems of mission work now, as it has been for many years, is most inviting fields for Seventh Day Baptists. During this trip to Europe visited Holland and saw some of the most inviting fields for Seventh Day Baptists.

The work in British Guiana, under the leadership of Rev. Royal R. Thorngate, together with Brother William A. Berry and other native helpers, has been strengthened at all points, Georgetown, Wakenaam, Huis't Dieren, Pomeroon, and Mallali. Brother Thorngate was advised by his physician that his health was such that he should leave British Guiana and that it was not best for him to return. Upon receipt of this information, the board voted to release Mr. Thorngate, and he and his family arrived in this country, June 9.

The work in British Guiana is on a solid basis, but there is not another man be sent to the colony to assist Rev. Royal R. Thorngate on account of ill health, he should leave British Guiana and that it was not best for him to return. Upon receipt of this information, the board voted to release Mr. Thorngate, and he and his family arrived in this country, June 9.

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WORTH WHILE

DEAN ARTHUR E. MAIN

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

It so happened that Dr. Bond and Dr.
Robert Ashworth, a prominent Baptist min­
er, were quite closely associated at Laus­
sanne and became very friendly.

Dr. Ashworth has become editor of the
Baptist Observer to the great satisfaction of
many. He has invited Doctor Bond to con­
tribute for the Baptist an article on Seventh
Day Baptist Church and in course of time,
this must be due to the very good acquaint­
ance that they have had, and in general to the
well-known willingness of our people to have
a share in Christian cooperation and to take
part in such movements as the Lausanne con­
cference, the Federal Council of Churches, and
the World Alliance for Promoting Interna­tional
Peace through the Churches.

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

Many of us, therefore, firmly believe that
it is worth while to continue believing in and
practicing the Christian spirit of co-opera­tion
when we have has deserted him, leaving a great ca­
cacity to
and to be led.

Our people, however, have had
as my children pass from
ponderance.

If we will put the right kind of
happiness; at thy right

The National Geographic, account salary H. E.
27.00

The Seventh Day Baptist Missionary Society,
account salary H. E. Davis
4.00

S. S. Powell, July salary
41.67

Marenco, Silverton, Tourist Agency, bal­
cance passage Miss Miriam Shaw
212.50

Miriam Shaw, balance funds in hand for travel
21.67

Alfred Davis, account salary
57.50

Conference Accountant, account salary H. E.
Davis
104.67

Alfred Leon, account salary H. E. Davis
12.00

Milton Bailey, account salary Dr. Cranial
10.00

Treasurer's expenses
3.00

Total expenditures for month .... $ 11,888.21
Balance on hand September 1, 1930 $ 3,009.21

Total expenditures for month ... $ 14,848.44

Bills payable in September, amount ... $ 3,600.00

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

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

It is the spirit of our homes, our love,
our patience, our corrections, or lives is a task
which we can not do alone.

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our patience, our corrections, or lives is a task
which we can not do alone.
ions, duties within his reach, and above all, let him see the glory from which he will take what he needs for his own religion.

Let us become imbued with the spirit of the words of the Psalmist, "The Lord is my shepherd; I shall not want." In other words, show God to him in nature and in his own soul and rely upon the simple and natural religion in the home.

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

Children should be taken to church at quite a young age; indeed, I believe they should be taken regularly from the first, and thus they will see that there is a common purpose which of course they will not understand at first but they will soon learn that it is a conduct performed by regular services, even as they see that one rolls a stone, but they realize that a common thought about a common purpose is stirring many minds. They will realize that their parents are not the only ones who live for one another. Here a child gets a faint idea of humanity, of the brotherhood of man, and of the family of God.

Parents, take your children to church, to stir them to pray. They will not understand at first but they will soon learn that it is a conduct performed by regular services, even as they see that one rolls a stone, but they realize that a common thought about a common purpose is stirring many minds. They will realize that their parents are not the only ones who live for one another. Here a child gets a faint idea of humanity, of the brotherhood of man, and of the family of God.

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was entitled, "I want to Cross Over." One song seemed especially appropriate for us young people to sing, "Follow the Glean." After the reports and announcements we were dismissed. Berea, W. Va.

CONFERENCE ON WORSHIP

( Led by Carroll Hill)

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

Under the first, we decided by reading the Scripture that God is a Spirit, and they who worship him must worship him in spirit and in truth (John 4: 24). A spiritual man is a man alive to all things of God. Worship is a cheerful matter. And right here I would like to add one thought, and that is, we do not need long-faced Christianity today; what we need is a cheerful Christianity. Worship is a cheerful matter.

One thing, it seems to me, is keeping some girls, young men and women who are happy, joyous, and clean-minded. This is needed for our group worship to be done; for guidance. For example, the nature of Jesus: habit of at-tending church; Jewish ceremonies; grace at meals.

Group worship: customary, song service.

Church worship includes: sincerity loyalty, democracy, joy.

When Jesus prayed: in Gethsemane; in the morning, evening. Family devotions of Jesus: habit of attending church; Jewish ceremonies; grace at meals.

Group worship: customary, song service. The Church includes: sincerity, loyalty, democracy, joy.

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

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

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

STEWARDSHIP IN THE COMING YEAR

This year the stewardship superintendent's work will cover a larger field than in previous years. It will take in service in its various forms. As the year progresses, we will subdivide the term "service" and study it under the following topics: (a) Value of Missionary interest, and more of the spirit of Christ in our own hearts. I think, then, that the first thing I would put my money into would be a missionary interest.

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C. A. B.

THE SABBATH RECORDER 335
In all our purpose, plan, and pep, let us In all our purpose, plan, and pep, let us

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

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

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

JUNIOR JOTTINGS
ELISABETH K. AUSTIN
Junior Christian Endeavour Superintendent

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

LEAVE IT WITH HIM
Yes, leave it with him; the lilies all do, They grow in the rain, and they grow in the dew—
Yes, they grow; They grow in the darkness, all hid in the night, They grow in the sunshine, revealed by the light—
Still they grow. They ask not your planting, they need not your care As they grow, dropped down in the valley, the field—anywhere—
Yet they grow. They grow in their beauty, arrayed in pure white; They grow, clothed in glory, by heaven's own light—
Sweetly they grow. The grasses are clothed and the ravens are fed From his store; But you who are loved and guarded and led,

Pray

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

CHILDREN'S PAGE

THE FIRST SHIP IN THE FLEET

MRS. HERBERT L. POLAN

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

Blackboard Talk:

What is Friendship?

O feeling
R each
Duty
E
N
D
S
H
I
P

Friendship

Einding
Easons
Interest
ach
ew
ay
efulness
rogessing

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We have been camping this summer. It has been a lot of fun. I accomplished one thing. I have learned to swim. I can swim about one hundred feet. But alas, we came home, and a man who taught swimming lessons at one of the lakes I went to, teaches everything differently. But swimming, any way, is something. Our puppy learned to swim too. She is a little, sassy, black terrier with four white paws. We call her Tinka—Tinka.

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

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

Your friend,

ELIZABETH DALAND.

Milton, Wis.,
August 14, 1930.

DEAR MRS. GREENE:

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

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

Not long ago at Christian Endeavor we were asked to name our favorite book, and why we liked it. We chose Western stories. The one I like best is "The Man of the Forest."
Next week we are going to Rochester and to the Eastman School. I may go on to Lake Ontario and we may not.

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

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

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

Hope to see you here at Conference next year.

Harriet Louise Saunders.
Alfred, N. Y.
August 22, 1930.

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

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

Yours sincerely,
Mizpah S. Greene.

Dear Friends in many homes from Canada to Florida, and from California to Massachusetts:

We are a scattered lot of folks aren't we?
Our denomination is a scattered one, but once a year the leaders gather together somewhere and hold a General Conference. What a happy family reunion that is! This year, this very week, they are meeting in Salem, W. Va. The pleasant valley will not be as cool and green as usual, on account of the drought, but I am sure that through the ivy framed church windows, the hillsides beyond, dotted with its plain old gravestones, will be lovely and green. And the shady stretches of the parsonage lawn will be gay with tall dahlias.

The Conference isn't all for grown-ups; the young people have an active part, and the children have interesting meetings. When I was a little girl, Conference came to the Nebraska town where we lived. How excited we were! We had been getting ready all summer. There was a long shack built for a cafeteria and a big tent like a circus tent for the meetings. We didn't understand all the speeches and business, but we sat in the grass on the edge of the tent and minded peoples' babies, as all girls love to do, and felt that we were a part of the great meeting, and hoped that we might take a real part some day.

Good-by,
Your teacher,
Mrs. James Stillman.
Houston, Tex.

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

SADLY BY A SONG

Recently there was related in my hearing the story of a young Christian soldier who at one time was left alone at his post of duty. While thus situated a strange feeling came over him, as if something were going to happen, and he felt indeed very lonely. So he started to sing that song, "Jesus, Lover of My Soul." He kept on singing until he came to the last stanza, "Cover my defenseless head." After he was through singing a calm peace came over him and he felt relieved.

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

As I listened to this my heart was touched. I thought "How wonderful are the ways God has of taking care of his people." I also thought, "If we could only sing in such a place again, try to sing some comforting song or pray to God for strength to bear up under such occasions. God will never fail you and the result will be that that same sweet peace that came over this young soldier will come over you, and you will find yourself more than a conqueror through Jesus Christ.—Marboro M.

Master and Lord.
Keep us today in thy presence.
Fence round our hearts with thy love and purity.

Teach us to love our fellow men
With a love that shall be thy love breaking into

Make us messengers of thy grace,
Ambassadors of God among men.

Thou dost crown him with thorns
Thyself mayest enter freely into the world.

—Indiana College Prayer Book.
JESUS AND THE SHUT DOOR

REV. A. J. C. BOND
Pastor of the church at Plainfield, N. J.

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

Texts: Jesus cometh, the doors being shut, and stood in the midst.—John 20: 26.
Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him.—Revelation 3: 20.

I am using two texts today, each of which gives us an interesting picture of Christ. In each picture there is a door, and both doors are shut. When we pass beyond the statement of these simple details, common to both pictures, we suddenly discover a difference, strange and arresting. Jesus passes the first door, and appears to the new-accepted disciples, who supposed no one could enter the room from which they had barred all possible comers but themselves. At the second door Jesus stands, and knocks, and calls, seeking entrance, but this door successfully bars him out.

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

The first scene pictures the disciples who, after the resurrection of Jesus, were therefore perplexed and puzzled now. It had been rumored that he had been seen by some women, and by two of his disciples on this way to Emmaus, but these facts did not give them a feeling of security, or supply them with sufficient courage to face a hostile community. Troubled and fearful, they had locked themselves in their room, or rather had locked everyone else out.

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

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

At such a moment, the doors being shut, Jesus appears in the midst. It may be a bubbling, prattling babe, or a bright and growing son or daughter with sobering questions, which brings to the parents a sense of the emptiness of possessions and the barrenness of the home. Luxury and softness will not suffice to meet the deeper needs of the children. Fortunate indeed are the parents who realize this fact, and thus become concerned for the highest interests of their own sons and daughters. At such a time the doors may be closed, Jesus will surely appear.

It is not only the newly-established homes whose doors are shut against the Christ. Many homes have been built in a religious atmosphere, and having started out to establish a Christian home, in middle life are closing the doors of their home against religion. Surrounded by physical comforts, they develop a comfortable philosophy. They resolve to "hear no evil, see no evil, think no evil" like the monkeys. Perhaps they repeat to themselves, "every day in every way growing better and better," until it acts like a moral opiate. Or, as some will say, "God is love, and love is all, there is no ill and sin is nil." Edith Wharton says that it is as if the demons of sorrow and evil which middle-aged mothers were determined to evade were casting their hungry shadows on the young.

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

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

ORDER OF SERVICE

HYMN
Lord's Prayer
Responsive Reading
HYMN
Scripture Reading
Prayer
Offering
HYMN
Sermon
HYMN
Closing Prayer
Close the doors of your home, if you desire. Make it self-sufficient. But those who serve Christ reveal what Christ revealed will come in. Jesus cometh, the doors being shut, and stood in the midst.

Think for a moment of the situation of business. Follow how that one act of government adopted the slogan, "Back to normal.

And by some this was made to read, "Business as before." Business is business, he says, so far as to say that business and religion will not mix. But in the midst of all this effort to close the doors of business against Christ, behold, he appears. Service clubs seek to carry his principles into the business and professional world. employers make working conditions more humane, and labor responds more readily. But in the midst of all these things, and in various ways the principles of the penniless teacher of Palestine are making their way into the circles of business.

I am aware of the fact that much so-called service is enlightened self-interest. But much of it is due to a more fundamental cause. Jesus cometh, the doors being shut, and stood in the midst.

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

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

A few days ago the writer of these lines, in an attempt to travel on his usual schedule, had occasion to ride for thirty or forty miles across a part of the state of New York in the automobile of a young university student. In the intimacy of the closed car, the driver began to talk of his home, his varied interests, his social experiences. He told, with enthusiasm, of the discussions in and about the home, of the satisfaction to be derived from spending evenings at home reading. "We've come to the point," he said, "where we're really cometh the doors being shut, and stood in the midst.

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

There were great searches of heart at the Lambeth Conference. And there were great tears of heart, chief of which was the "the Christian Church of every nation should refuse to countenance any war in regard to which the government of its own country has not declared in the lamplight, to submit the matter in dispute to arbitration."

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

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

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

There is no situation into which he can not enter, and no circumstance in our life that he can not meet — whether under the fig tree of thoughtful meditation with Nathude of life's challenges, or in the heat of battle, when Jesus walked by doubt and disappointment almost unto despair, still they would cling to him whom they had come to know and love. It was this intimate contact with a personality of poise and power, and its great fellowship that sustained them in the great day of trial and apparent defeat. And when after the resurrection it was demonstrated to them that that fellowship was to continue unbroken and even enriched by an intimate contact with Jesus, and that Jesus was in the flesh, their joy was complete.

In that youth Jesus went about his mission. He knew not what awaits us in the future, but we know that he will have been there before we arrive.

Before anyone has brought our case to him by his disciples. We have brought it to call upon him ourselves, Jesus sees and knows, and his grace is outpoured upon us. He knows the intimate questions of life, his power, his grace is outpoured upon us. He knows the intimate questions of life-adjustment, he holds the key. In sickness or in sorrow he prepares the way before us. Our confidence, and triumph over every difficulty is great.

"My peace I give unto you," had been his parting message. In the gloomy silence of their sorrow and peril these words may seem to the disciples as a mockery. But the presence now of the risen Christ, able to penetrate closed doors to speak to them, to comfort and to encourage them, to stay the sunrise before you will banish the bright morning, and to stifle the coming springtide as to try to bar out the coming of Jesus. This is forever and everywhere the glorious message of the risen Christ.
this be true if all we have been saying is true?

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

Schools can not educate a student, nor can libraries or equipment. You can lead a horse to water but you can not make him drink, and for a boy to open the door but you can not make him think. It is a matter of choice and will with the student (granting he has the capacity of course) as to the reception of a message from his mind. It is a matter of choice and will with us as to the reception Christ receives when he appears. And he does appear. No door can bar him from entrance. But when he has secured our ear and engaged our thought he can but subject himself to our will. Our two texts are not contradictory, but rather, they are complementary. In the Holman Hunt's picture of Christ at the door, Jesus is kept waiting outside because the one who dwells within will not open the door. That is indeed a sad picture. But there is another fact set forth in this masterpiece which carries hope and confidence to the heart of mankind. No thicker growth of briars or brush or sharpest thorn can choke his path to the door of the heart.

The greatest tragedy of life is to close the door of our heart more closely when we have been made aware of his presence. Life's crowning glory is to open wide the heart that Jesus may come in.

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

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, September 14, 1930, at 2.30 o'clock p. m.

Corliss F. Randolph, President,
Winfred R. Harris, Recording Secretary.

(Next board meeting September 14, 1930.)

ANNUAL MEETING—AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

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Winfred R. Harris, Recording Secretary.

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

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

STATEMENT ONWARD MOVEMENT

TREASURER AUGUST, 1930

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

HAROLD R. CRANDALL, Treasurer.

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

"No man is born into this world whose work is not born with him."
How we as a denomination are to care for the spiritual needs of the lone Sabbath keepers is a complex problem. In the first place Sabbath keepers are so unreasonable and short sighted when they break away from home and church ties. It has always been the case that monetary gain gets the better of their religious ties and desires.

Some of my earliest remembrances are of seeing members of the Seventh-day Baptist churches going with prairie schooners to new locations in the far West, where, on the prairies of Nebraska, Minnesota, Kansas, or the Dakotas, there would be miles and miles from any other Sabbath keepers. Little children were often left on the prairie schooners, who needed the environments of the Sabbath and Sabbath-keeping communities. Too often the parents became careless and lax in the proper observance of the Sabbath. And the children, where are they? Lost to the Sabbath, and of many of our people to include home mission work in their pleasure trips. Tourist cars from all of the eastern states are not uncommon sights upon our Iowa highways, and I often wonder if they are Seventh-Day Baptists out for pleasure, and if so, will they make themselves known to the lonely Sabbath keepers all over our broad land. In the almost forty years I have spent as a lone Sabbath keeper, there have been many long-some hours for the sight of a good Seventh-Day Baptist face, and many times have I sat with Elijah under his juniper tree, or got swallowed by Jonah's whale.

I am only one of many such. Do not hesitate to do a little mission work because you are not a preacher or a preacher's wife. Just common folks are as welcome in these scattered homes as the preacher is, and do some of this traveling for the Lord, with the same zest that you drive to the county or state fair, club meeting, or to a committee, board, or commission meeting. Take a few days or a month of your time and see what you can do for the Lord. Pastors as well as lay members can do this and revolutionize the conditions, especially in the Southwest. Mission stations can be established in this country as well as in foreign lands. The dearth of scattered Sabbath keepers in foreign lands and at one time the question comes "Shall we undertake to care for that field?" while here at home the fields are white but they are passed up year after year, and the possibly new Sabbath keepers are denied all knowledge of the Bible Sabbath. Put a little leaven of this into your bread of life affairs and see what it will bring forth. A few hours' driving on a mission trip will not hurt you any more than will the pleasure of shopping day after day, alone, weary and footsore, hungry, and haggard for want of sleep, but still he toiled on, pressing roses at a night in the open, with the brown earth for his bed and the sky for his covering. The north star and God were his guides and his paths were paved with feeling peace at the slight ease at the other fellow's expense. It was God's work and Amos R. Wells went forward in it, asking for nothing for himself, and this as a result, brought the West Virginia mountains leap for joy? This General Conference here today is the alternative reply.

The subject suggested for me to discuss at this time was "Opportunities of Lone Sabbath Keepers." We have people who are born in hill-country homes feel that they lack opportunity. The whistle of a distant train, and the noise of the passing motors seem all far away; comes away to fields of opportunity! But those who have responded to such calls with impetuous haste have come unexpectedly to a time when they would give anything for a chance to inhale the sweet aroma of the shaded wooded mountainside, which testifies to the truth of God's creation and salvation through sacrifice.

A few years ago the idea that dwellers in solitary places lacked opportunity seemed much more prevalent than at present. Now city dwellers are rushing to the countryside. Even in the winter-time their man-made cities are intolerable in some respects. It is because of proximity to divine truth that the opportunities are important in solitary places, yet those opportunities are different to Sabbath keepers than to ordinary mortals, and sometimes peculiarly difficult.

In common with ordinary mortals, Sabbath keepers have temporal opportunities, of which the spirit living, free from debt or other reproach, with this added impenitent, which whereas ordinary mortals will buy, sell, pay, and work without any Sabbath conscience. Sabbath keepers devote the Sabbath to spiritual and bodily rest.
I see a tendency to let the tempter convince us that this Sabbath conscience is a hindrance, instead of an impetus. This tendency is short-sighted and dwarving to growth.

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

It lessens our propinquity to shallow and carelessly made, to make more secure our contact with God's purposes.

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

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

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

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

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

But the opportunities for commemorating the Sabbath and perpetuating knowledge of it are different from secular celebrations. Not by festivity and gaming is the Sabbath perpetuated, but by rest, re-creation and inspiration of soul gained by spending quiet hours with God.

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

I see a tendency to let the tempter convince us that our important spiritual victory is lessened by our contact with God's purposes. Others will be commissioned to the work. Others will be the human agents of divine grace, instead of ourselves.

The new calendar, proposed to destroy the continuity of the seven-day-week, is an important phase of our great opportunity. Let us seek divine wisdom that we may apply wisdom that we may apply right principles. A leader of the "seven-day-week" movement recently said: "The promise of this new calendar is that education had its birth. The world laughed at the Church for centuries because it hoarded books and time. Now the Church is in the world. The Church is being taken from the State and kindred organizations of deeper thought and inspiration than the ancient Church. The Church is in the ethical world. The Church has not been a foster parent of higher thought and inspiration than the ancient Church. The Church has not been a foster parent of higher thought and inspiration than the ancient Church. The Church has not been a foster parent of higher thought and inspiration than the ancient Church. The Church has not been a foster parent of higher thought and inspiration than the ancient Church.

The complaint is often made that the work of the Church is being taken from it by the State and kindred organizations and that the Church does not function in the completeness that it did a century ago. These statements contain sound justification. The Church can now do its work. One of the functions of the Church is to discover new duties, to develop new extensions of old ethical principles, to apply them to new fields.

In a business circle, the man who fills this office is called a promoter. He is a man well versed in the finer things in life. He has discovered new openings in business, who starts new enterprises and places them on a sound financial basis.

What the promoter is in the business world, the Church is in the ethical world. It has been and always should be the promoter of higher thought and inspiration than the ancient Church. The Church has not been a foster parent of higher thought and inspiration than the ancient Church. The Church has not been a foster parent of higher thought and inspiration than the ancient Church.

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

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

The complaint is often made that the work of the Church is being taken from it by the State and kindred organizations and that the Church does not function in the completeness that it did a century ago. These statements contain sound justification. The Church can now do its work. One of the functions of the Church is to discover new duties, to develop new extensions of old ethical principles, to apply them to new fields.

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

The Church has not only been a leader in religious matters but in education. Our colleges and universities owe a debt to the existence of the Church because it was here that education had its birth. The world laughed at the Church for centuries because it hoarded books and time. Now the Church is in the world.

Everybody, whether fond of reading or not, should be a promoter of higher thought and inspiration than the ancient Church.

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

The Church has often fiercely objected to this taking over by other organizations of its peculiar functions. But this protection does not mean that small minority which, led by religious zeal, undertakes tasks which seem foolish to the world, at least for the first few hundred years. That any person should devote his life to the care of the sick and permanently disabled; that butchers should build schools in which the young are taughtto tell the truth, and to make the deaf and insane, all appeared very strange and vain at first. Now every civilized state provides for them. These institutions were started not by religious inspiration and inspiration in the face of ridicule and contempt, but are maintained now by the wisdom of men of average ideals. Numerous fraternal societies are composed and controlled by men who are not so-called religious, are doing very efficiently the kind of work started by the Church or as a result of its inspiration.

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For the Church as a leader there is more demand than ever before. The Church will be the one place where the moral world is not finite; there are always more lands to discover. When the world approves of what it found, it is a sign that the Church is lagging and time for a new step forward.

We are apt to believe that great good will be accomplished by the Church through its great and admirable acts; "Imitate the Good Samaritan." Some good will be done, no doubt; but at the same time it is equally certain that much harm will be done by exaggerating the good which this precept can do. The splendid thing about the Good Samaritan was that he refused to imitate anybody. Had his best friends seen him they would have said, "What a perfect example!" and commended by the philosophers. No one would ever have called him a model of conduct. The social order is a favorite present day topic. Will the pulpit utterances become the slogans of the coming reformation? In the meantime we are experiencing an intellectual crisis which comes from the sudden influx of unassimilated facts and theories from scientific research and we don't seem to be getting the help we expect from those who occupy our pulpits. An outstanding man of science today says it is the schools of science, not the schools of theology, that are turning out the thinkers today.

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

I am a student of church and religious work because I believe the community should have the services of a pastor or minister who is a specialist in this line of work. To me the contributions of a weekly sum of money for the pastor's salary does not mean that I am paying only to hear him preach once a week at the church. I pay the pastor that money partly to keep him on the job when that day of appointment comes. The great task of the Church is through its ideals to create new moral conceptions on new problems.

Progress comes only through minorities. Whenever a new idea comes into the world it has a majority of 1,499,999, 999 against it, assuming a world population of a billion and half, because a new idea comes through the mind of one man first. If they are actively hostile to it, the new idea dies out. To follow Pope's Rule, Be not the first by whom the new are tried Nor yet the last to say the old as idle; But stop all progress. Yet ninety per cent of all new ideas are wrong and deserve to die in infancy.

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

Professor Van Tyne of the University of Michigan has in his investigations the origin of the American Revolution and finds it to be in the non-conformist minority. Twenty-five per cent of them were the leaders of the American Revolution. The Presbyterians. The sentiments and phases that were embodied in the resolutions and speeches of the revolution were taken directly from sermons.

Where did Patrick Henry get his radical opinions and fiery oratory? Why, from his pastor. The revolution was mostly in carrying into effect what they had taught from the pulpit.

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

Last week at Cornell University I had the pleasure of meeting a returned China teacher of chemistry who possesses a moral conscience that is a problem. A prospective head professorship of a chemistry department made the remark that he hoped he would never come when Negro students were assigned as fellowship students of research—a distant honor of merit. My friend immediately responded that he hoped all such professors would be dead when that day of appointment comes.

The great task of the Church is through its ideals to create new moral conceptions on new problems.

The problem of the Church is how to make the best of the situation and how to maintain religion as a vital factor in modern life when it has ceased to be most important, may be one of the least important acts of the week's work. Theodore Roosevelt said go to church because you will hear a sermon by a good man, a man of high intentions, striving after God, and to live a better life.

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

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

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

In comparing the pictures of New York City today and fifty years ago, the most striking difference is the sky line. Then the homes and buildings were all low, only a few stories, and the most prominent edifices were churches. Nowadays in a ten-foot city view you can see in one sweep the entire horizon—attending to the spiritual welfare of the community, administering or giving comfort to the sick and dying, conducting funerals and marriages, trying to act as the go-between of life and death, the spiritualization of our daily lives. Many people will seize upon the idea that our contribution to charity or the community church is for the one weekly sermon we hear. A sermon, while it is important and deserving of his best at-
prominent. This is not necessarily an unfavorable condition of affairs for religious progress. When we look back over the history of Christianity we find most to regret when the Church occupied a commanding position, while the periods when the pure spirit of Christianity (days of Rome) was most manifest were those in which it was less conspicuous. It now has opportunity to develop in accordance with its own ideals. It has the freedom—relieved of many burdens such as education to again become the pioneer pressing forward into unexplored territory and gaining higher ground. If the Church is crowded out from its previous occupations, there is always room at the top.

(Continued next week)

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

MARRIAGES

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

DUNN-PINNOCK—At Bagnal, Union Hill P. O., Jamaica, B. W. I., on August 31, 1930, Alfred Theodore Dunn, of Bagnal, Lucky Hill P. O., and Princess Pinnock, of Bagnal, Union Hill P. O., were united in marriage by Rev. D. Burdett Cooze.

Sabbath School Lesson XIII.—Sept. 27, 1930


Golden Text: "The Sabbath, the day of the Sabbath day, to keep it holy." Exodus 20: 8.

DAILY READINGS
September 21—Exodus 20: 8-11.
September 22—Jeremiah 17: 24, 25.
September 23—Ezekiel 20: 11, 12.
September 24—Isaiah 58: 13, 14.
September 25—Isaiah 58: 13, 14.
September 26—Matthew 5: 17-20.

(For Lesson Notes, see Helping Hand)
THE SABBATH RECORDER

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

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The Sabbath Recorder

The Hills of Home

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

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

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

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