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.

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."
SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at Milton, N. J., on the first Wednesday in November, 1930.
President—Edgar M. Van Horn, Alston, N. Y.
First Vice-President—William M. Stillman, Plainfield, N. J.
Second Vice-President—John T. Lowther, San Francisco, Calif.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Treasurer—Ann F. Randolph, Plainfield, N. J.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—William M. Stillman, Plainfield, N. J.
Secretary—Clayton W. Horn, St. Louis, Mo.
Treasurer—Ann F. Randolph, Plainfield, N. J.

Who Are the Real Heretics? prominent in the early Christian Church; and it has been followed in every age since the days of Christ in Judaea. Jesus regarded Jesus as a dangerous heretic, and Paul confessed that he was serving God in the “way which they call heresy.”

Jesus made a clear distinction between the heresy which does not concern to creed or ceremony and that which fails to conform to moral requirements of the Christian life.

It seems that the time has not past yet, when the game of heresy hunting, so prevalent in the early church, has ceased to be a favorite pastime with some Christians.

Of course the day when men with a creed in one hand and a sword in the other, demanding absolute conformity to their ideas of truth, has gone by; but I fear that something of the same spirit still prevails.

One of the great stumbling blocks in the way of those of other faiths, is the fact that Christians hate one another. Indeed is the condition which they call “Christianity.”

There is the spirit of intolerance. They would hunt out the dogma which every one who does not agree with them in theory, and pass laws, if they could, to unchristianize those who hold with them in opinion. Sad indeed is the condition when the outsider feels called upon to say, “Behold! how these Christians hate one another!”

We can not all think alike on matters of doctrine, but we can agree in a spirit of charity and brotherliness, rather than in the spirit of bitterness and intolerance. May the Lord help us all to be Christlike toward one another.

It is Right And It Works America’s great denominational papers, the position is taken that “Prohibition is right in principle” and that “it works.” It shows that the liquor business is “improving the morally wrong”; and that both state and national policy in prohibition is right and logical; and that where it is honestly tried it brings better results than any other policy the nation has ever tried.

Notwithstanding the fact that the persistence of the wet has offered no consistent and practical program to take the place of the present law, many daily papers are still doing what they can to favor the return of this evil business.

Prohibition is the world’s hope. We are thankful that it is steadily improving in spite of the wet fight against it. We face a world which is filled with the spirit of anarchy, inspired by appetite, avarice, and love of money. To conquer we must keep awake.
SADHD DEABT ORDER

My attention was first called to this article by one of our pastors, and later a layman handed me the clipping taken from the New York Tribune.

I decided that the best possible answer to such a statement would be a letter written by such a scholar as Rabbi Bernard Drachman of New York. I have met Rabbi Drachman a number of times, and We both spoke from the same platform in New York City a few years ago on the question of the Sabbath. After the five day work week, and later we both appeared before the Foreign Relations Committee in the House of Representatives at Washington in opposition to the revision of the calendar.

I was impressed not only by the anser of Doctor Drachman but by his fine spirit.

Following is my letter to Rabbi Drachman together with his able and convinc­ ing reply:

Rabbi Bernard Drachman,
128 West 121 Street,
New York City.

Dear Rabbi Drachman:

There is an article floating about the country about the fact that the Jews adopted Saturday as their Sabbath. As a matter of fact, there is nothing on the Sabbath question that is more absurd. It hardly requires an answer, but the request has come to me to answer in our own denominational paper this article. I know nothing better to do than to present the testimony of a learned Jewish Rabbi such as yourself.

The article appeared in the period from Sunday, June 11th to Sunday, June 18th, as their Sabbath about 360 A. D. It is erroneous to say that the Jewish people adopted the Sabbath because they found it to be a good Sabbath to keep it, because the Sabbath always fell on what corresponds to our Sabbath and that the weekly cycle has never been broken.

In ancient times the first day of the Jewish week was also the first Sabbath of the year and the day was determined by the high priest or the Sanhedrin by observing the new moon.

A Sabbath, therefore, must be adopted as the seventh day thereof after the end of the year. Rabbi Drachman did not adopt as their Sabbath before 360 A. D., and the day was determined by the high priest or the Sanhedrin by observing the new moon. A Sabbath, therefore, must be adopted as the seventh day thereof after the end of the year. Rabbi Drachman did not adopt as their Sabbath before 360 A. D., and the day was determined by the high priest or the Sanhedrin by observing the new moon.

The Sanhedrin did not adopt their Sabbath by the Jewish calendar, but by the Jewish calendar. The reason is that they did not want to use the Jewish calendar because of the necessity of harmonizing the Jewish calendar with the calendar of the Gentiles. The reason is that they did not want to use the Jewish calendar because of the necessity of harmonizing the Jewish calendar with the calendar of the Gentiles. The reason is that they did not want to use the Jewish calendar because of the necessity of harmonizing the Jewish calendar with the calendar of the Gentiles. The reason is that they did not want to use the Jewish calendar because of the necessity of harmonizing the Jewish calendar with the calendar of the Gentiles.

In conclusion let me say that no Jewish authority has ever attempted to give the character of Sabbath to any day other than the seventh day, now known as Saturday.

As the case of modern radical reformers, who conduct their services on Sunday, is not in point.

A. J. C. BOND.

September 9, 1930.

Rev. A. J. C. Bond,
Flushing, New York.

Dear Mr. Bond:

You have my communication of the ninth instant, in regard to the article which you informed me was floating about the country and making the statement that the Jews first adopted Saturday as Sabbath in 360 A. D. I am quite right in stating that nothing could be more absurd. You are also perfectly right that it should not require any answer.

Nevertheless, it is desirable that statements of this kind be refuted, as silence may be construed as an admission of their correctness, as Solomon in the Book of Proverbs says: "Answers according to the man's folly he be in his own eyes."

The facts in the matter are the following:

The Sabbath is fixed by immemorial and invariable tradition coming down from dimmest antiquity or, as the Bible puts it, from the very creation of the world. It is in no way connected with or dependent upon the calendar and is not affected by any change in the latter. No Jewish high priest and no Jewish Sanhedrin ever established or determined the Sabbath over which they have not in their own words had authority to regulate the dates of holidays, because of certain eternal considerations of public welfare and in accordance with the precept of the Law: "These are the festivals of the Lord which ye shall proclaim" (Leviticus 23:4) which passage, according to rabbinical interpretation, authorizes the celebration of the festivals by regulation of the calendar. This power does not, however, in any way extend to the Sabbath which occurs upon the seventh day as determined by the unvarying tradition.

As no such event ever occurred 360 A. D., which, by the way, is considered by the best biblical scholar's to be complete perversion of the truth.

The article in question makes a direct misstatement of facts.

About that time certain difficulties had arisen in regard to the celebration of the holy days.

To give the case of modern radical reformers, who conduct their services on Sunday, is not in point.

A. J. C. BOND.
THE SABBATH RECORDER

ANNUAL REPORT OF THE MISSIONARY SOCIETY

IV. HOME-FIELD

Mission work in the home field has been carried on as extensively and efficiently as money and the number of workers available would allow. Though more work on the home field has been undertaken than formerly, yet there has been a great amount of promising fields which have been neglected. How to enlarge, strengthen, and build up the work on the home field becomes increasingly both important and difficult. Missions in the homeland have reached a new day with all work of denominations, and increased effort and adjustment to changed conditions are imperatively demanded.

Pacific Coast Association

The most extensive new work launched this year has been on the Pacific coast and in connection with the Pacific Coast Association. This association has long felt the call of the Holy Spirit to extend the work, especially on the Pacific coast. At its annual session one year ago last spring, it voted to launch an extended missionary-evangelistic campaign, and to employ an evangelist to come to the association for the purpose of giving his full time to this new undertaking. There are two churches in this association, and it was further voted to request that the pastors of these churches be allowed to engage in this work one half of their time. To this the churches agreed. Also the Missionary Board was asked to bear one half of the expense.

It was stated in connection with this proposition that it is the intention of the members of the Pacific Coast Association to take on this new work in addition to bearing their share of the United Budget, as in the past.

The Missionary Board was not approached regarding this proposition for several months, but when the plans for the new work were laid before it, the board agreed to devote one half of the amount, $1,500 a year, though the budget for the year had already been adopted by the General Conference.

Through the executive committee of the Pacific Coast Association Rev. Lester G. Osborn has been secured to give his full time to this missionary-evangelistic work, and is now on the home field. Missionary work has been done, and it is hoped that this new project may be most successful.

Northwestern Association

Five churches in the Northwestern Association have received help in supporting their pastors during the year.

At the time of the last report Rev. C. A. Hansen was leaving the Colorado field. After his departure Provost Ralph H. Coon of San Francisco, Calif., was called to become pastor of the churches in Boulder and Denver, and began his work in January. It is expected that in addition to serving as pastor of these churches he will do general missionary work, and the board has in hand an appropriation of $500 for this purpose. This is Brother Coon's first labor in the ministry. He was ordained last May, and the work is starting out in an encouraging way with the people unitedly backing him.

Rev. Charles W. Thorngate became pastor of the churches at Welton and Garwin, Iowa, early in the year, but owing to the illness of Mr. Hurley he was unable to continue serving the Garwin Church regularly. These churches have been without the ministries of a pastor the most of the time for six years because no church could be found to serve them, and all felt much encouraged when Brother Hurley took up the work. It is to be regretted, however, that he is unable to continue this work as well as the one at Welton, and some arrangement should be made to help the Garwin Church secure a pastor.

Pastor Charles W. Thorngate was serving the church at Exeland, Wis., at the time of the last report, and continued to do so until he went to Stoneyfort, Ill. Since the departure of Brother Thorngate from Exeland last winter, there has been no appropriation to aid that church.
THE SABBATH RECORDER

Southwestern Association

In the Southwestern Association Rev. Ellis R. Lewis continues as general missionary, and the board has been helping seven churches in its association support their pastors. Brother Lewis has his headquarters at Gentry, Ark., and ministers to companies of Sabbath keepers and lone Sabbath keepers besides promoting the cause of Christ and to promote evangelism as opportunity offers.

Rev. Verney A. Wilson became pastor of the churches at Atalla and Athens, Ala., in September. He lives with the young church at Athens and drives by auto to Atalla, ninety miles distant. His duties are rigorous, and he finds here, as everywhere else, things to encourage and to discourage, but supported by the faithful ones he is giving his young manhood to the cause in this needy field.

Soon after the last report Brother C. C. Van Horn, who had been the faithful pastor at Little Prairie, Ark., for nearly a decade, resigned, and this church has since been pastorless. In five Seventh Day Baptist families connected with the church there are twenty-five children, persons, and there is a large community that is not served by any pastor. The church has been endeavoring to secure a pastor and has some encouragements in these matters.

The board has continued to help the church at Pouke, Ark., support its pastor, Rev. R. C. Bottoms, who has served three or four years the Woman's Board has participated in the support of the pastor of this church. This year, however, the Woman's Board, owing to changed plans of work, ceased its support to this church, but the Missionary Board has appropriated the full amount. Under the leadership of Brother Severance, the church is being strengthened and is doing a high grade of work.

Since the beginning of 1926, Rev. Lely C. Allen has been the pastor of the church at Hammond, La., and the board has given substantial aid in his support with the understanding that the board was at liberty to use him part time in mission and other work elsewhere. The past winter, as stated above, Brother Allen resigned to become pastor at Jackson Center, Ohio. During Pastor Seager's term of service the church has been much strengthened and built up.

months since Elder Seager's departure Rev. S. S. Powell, a former pastor of the church, has been supplying the pulpit, and the first of the month the church is doubly called him to become their pastor, hoping for the continued support of the board. This brings Brother Powell back into the work and is a happy arrangement.

The board has continued to aid in the support of a pastor at Edinburg, Tex. During their first pastorate the church was chosen as pastor. This is one of the youngest churches among us and is in need of established and is on a firm basis.

Southeastern Association

The Missionary Board has assisted three churches in the Southeastern Association in the support of their pastors, namely, the church at Salemville, Pa., whose pastor is Rev. W. L. Davis; the church at Berea, W. Va., whose pastor is Rev. Clifford A. Beebe; and the church at Middle Island, W. Va., whose pastor is Mr. E. H. Bottoms. All these churches under the leadership of their pastors are doing good work and are following up-to-date methods in all departments.

Brethren Beebe and Davis are giving full time to their churches, while Brother Bottoms is serving the church at Middle Island in connection with his studies in Salem College. Furthermore, the Missionary Board in this association has been active, ever studying the situation and aiding the work wherever possible. In addition to helping three churches in this association support their pastors, the Missionary Board, following a rule established long ago providing that the board will help bear the traveling expenses of one pastor going to help another in work, aided in paying the traveling expenses of Rev. C. Grant Scannell in coming to this association to assist in meetings at Middle Island, Salemville, and Rankin.

Western Association

At the time of the last report the board was giving financial support to mission work in the Western Association. This work was being done by Rev. Hurley S. Warren, pastor at Nile and Scoi, N. Y. Early in the year Brother Warren became pastor at North Lawrence, and since then there has been no arrangement for the support of mission work on the part of the association. This does not mean, however, that no mission work has been done in the bounds of this association, for there has been. The Missionary Committee, Rev. V. A. Clyde Ehret as chairman, has looked after the missionary interests and given much aid to the church in the work. Brother Mark Sanford of Little Geneseo, N. Y., has made a number of trips without expense to the board to the East Hebron Church, Pa., and would do much more if his work would permit. In spite of the general mission work of Brother Sanford and the Missionary Committee, there is a demand for much more work in this association. A missionary should be located in this association who should give much of his time to the Hebron churches, and the remainder of his time might be given to other points of interest in the bounds of the association.

Central Association

In the Central Association the Missionary Board has given the same aid to the work as in recent years. It has given $700 to the church at Syracuse, N. Y., in the support of its pastor, Rev. William Clayton; and also the church at Edmeston, N. Y., in the support of its pastor, Rev. C. Grant Scannell. Brother Burdick is pastor of the church at Leonardsville, N. Y., but serves the West Edmeston church in connection with the church at Leonardsville. The board is under promise to aid the church at Brookfield, N. Y., in the support of its pastor if occasion demands, but the church has heretofore struggled to meet its obligations to its pastor and the work, and thus far has not called for any aid. Much more mission work might be done in this association if men and means were at hand, and it is hoped that the day may come when larger things may be undertaken and the work extended.

Eastern Association

Though a large percentage of the funds for mission work comes from the churches of this association, very little work has been attempted by the Missionary
Board in the bounds of this association. The
work aided in this association during
the year has been in connection with our
congregation at Daytona Beach, Fla. Much
work has been undertaken at different
points, but the demands from other places
have been stronger, and that portion of the
homeland where the Baptists of Seventh
Day Baptists originated and was first home
deserves to be more kindly needs.

V. ANNUAL REPORT OF CORRESPONDING
SECRETARY

As in former years, your corresponding
secretary would confine his annual report to
the activities of the office. Following the
meeting one year ago considerable time
was given to supervising the annual report and
to communicating the list of life members.
Throughout the year an effort has been made
to furnish material for the Missions
Department of the SABBATH RECORDER, to
carry on promptly the increasingly heavy
correspondence of the office, and to attend
diligently to executive matters. In August
he attended, upon invitation, the pre-Conference
meeting of the Commission held at Lake
Geneva, Wis., and also the sessions of the
General Conference held at Milton, Wis.
During the year he has attended asso-
ciations in Washington, D. C.; Berlin,
N. Y.; New York City, or Plainfield,
N. J.; Berlin, N. Y.; Lost Creek, Roanoke,
Berea, and Middle Island; W. Va.; Fouke,
Little Prairie, and Gentry, Ark.; and
Boulder and Denver, Colo. The last of Nov-
ember ten days were spent in assisting
Pastor Herbert C. Van Horn in a series of
missionary-evangelistic meetings at Lost
Creek, W. Va. Pastors of the four churches
has participated in the services connected
with the Pilgrimage to Newport, R. I., in
the ordination and installation of Profes-
sor Ralph H. Coon of Boulder, Colo., and
the installation of Rev. Harold R.
Crandsall as pastor of the Pawcatuck
Seventh Day Baptist Church, Westerly, R.
I., and has spent considerable time in com-
mittie work for the denomination and in
advising pastors and churches.

The Conclusion of this report was
printed in the Recorder of July 28. See
the Year Book for the "Treasurer's Yearly
Report."

ALFRED UNIVERSITY IN SEARCH OF FUNDS

ONE MILLION WANTED AS CENTENNIAL GIFTS

Almost a century has rolled since Alfred
University took its place among American
colleges. They have been years of steady
growth, constant service, and enlarging
values. From roughly $83,000 in total assets a decade ago, Alfred has now more
than $1,800,000 of assets.

So continually enlarging is the outreach of its intellectual offerings to keep pace with
progress and procedure in this day that Al-
fred wisely celebrates the approach of its
centennial in December 20 of this year a million dollars in pledge, to be
paid by 1936.

Alfred's need is three fold: buildings to
meet growing student groups, campus ex-
tensions and improvements, and the enlarge-
ment of its permanent endowment fund.

These major appeal are approved after prolonged study of facts and
conditions.

Alfred is unique in that eighty-five per
cent of all the young people within a radius of fifty miles who go to college in New
York, matriculate there. This gives it local
appeal beyond most schools. Its alumni,
graduates, and otherwise number more than
ten thousand. Its student group last year exceeded five hundred forty. Prospects for
six hundred this fall, are good.

A century of greater service is clearly
ahead, calling for this million dollars col-
clected by the centennial year. This
is a challenge to you, a call to strengthen
the foundations of this Christian college,
an opportunity to extend the bounds of cul-
ture and truth through an institution which
justifies itself educationally, administra-
tively and religiously.

You who are Alfred's friend will covet
your share in this epochal fund which is now under accumulation. Please look for
'The Century Cycle' which will reach you
soon. It is worth your attention.

Faithfully yours,

Booth C. Davis.

September 8, 1930.

QUIET HOUR THOUGHTS

LYLE CRANDALL

"A Christlike life is the best contribution
one can make to any community." The
President of our General Conference held
in Salem was, "The Recovery of the Reli-
igion of Jesus Christ." Someone asked, "Has
his religion been lost?" In answer to this
question, I wish to say that it has not been
lost, but many people have become indifferent toward it. It makes my heart sick
to see how little attention some of my
friends pay to religion, and to hear them
even scoff at it. One of our friends is very

land? If every Christian in your com-
munity were an evangelist, what chance would
they have there? He can work more effectively through an indifferent and half-
heartsed and insincere Christian than
through outlaws and criminals. He can
work more effectively through an unhurriticlike church than through a saloon.

How may we help folks in our commu-
nity?

What is our community doing for its
young folks? Is the church doing anything
to draw their interest? Are the young folks
of the church or the Christian Endeavor
Society trying to reach all the young folks
of the community, or do they prefer rather
to hold their own little bunch together,
believing the community is almost all the
fully and like-minded? If we can not find the spirit of evangelism in a Christian
Endeavor Society, where will we
find it?

Are our socials so planned as to give
the young folks of the community an opportun-
ity for clean recreation, and a realization
that wholesome fun is a part of the spirit
of Christ? Or have they been planned
without a purpose? Do they serve simply
as a means to an end, or do they provide
a place where the boys and girls can meet
one another and enjoy each other's company?

If there are other churches in the com-
munity, is your church trying to work with
them, or trying to cut their throats?

If we are trying to reach the young folks,
is it neglecting a large part of the community, because they are "first-days," or is it a
real community church and trying to appeal to all?

C. A. B.
ill, and has been at the point of death. She is a wonderful woman morally, yet she has never given her heart to Christ, and seems to care nothing for her religion. It seems to me that this experience, when she has been so near to the“valley of the shadow of death,” should cause her to think seriously. I pray for her soul.

There are young people in your community who are indifferent toward religion, and who ought to be members of your Christian Endeavor societies. Friends, if you can not reach them through personal contact, pray for them. Show them Jesus through your lives, and if you truly represent him you can win them to him. This is one of the best contributions you can make to your community.

REPORT OF GENERAL CONFERENCE

RUTH FITZ RANDOLPH

(Given at First Alfred Church)

The consistent theme throughout the Conference was Pentecost, celebrating the descending of the Holy Ghost on the women, heart, and the appropriate verse chosen for the sentiment of the meetings was, “We would send them forth.” John 12: 21

Each speaker had been definitely instructed to carry out this theme, and during the whole session it was most evident. It could scarcely have been more marked and many. I am confident, caught more than one intimate glimpse of their Savior. With the musical program centered about our religious experiences, and theme could not fail, but be more evidenced. Salem’s girls’ glee club featured on Sabbath night, with sixteen represented out of the nineteen during the college year, the girls’ quartet, a most perfect and harmonious quartet of trained voices, which completed the college men’s quartet, sweet and true, soloists C. H. St. Hoff, Margaret Traver, Eleanor Davis, A. C. Morrison, Anita Davis, Alberta Davis Batson, Virginia Bond Sprague. People who have diplomas in voice, also violin and cello renditions, and not least, the splendid Conference choir whose places were filled each night under the able leadership of C. H. Siedhoff—all these and more were musical treats rare indeed and made a most perfect background and actual emotional stimulus for the main theme.

I would like to insert just here the beautiful though brief moments spent with President Bond in his daily “Quiet Hour.” So serious, so sweet were his talks that I can not skip over a matter of of his talks single verses of fitting hymns were sung by different ones behind the curtain. The pictures had another room, came softly to the audience, and then at last his voice rose clear and stirring from just behind the heavy velvet curtains at the back of the stage. It was the most thrilling places in the Conference where the listeners came face to face with Christ. The “Amen” at the end seemed actually gathered from the hearts of the silent listeners and rose in beauty to the throne of God.

It is difficult to pick out any sermon which could be said to be the best of all the others. Seventh Day Baptists have real cause to be proud of their leaders. Rev. Claude L. Hill, Rev. Loyal F. Hurley, Rev. T. J. Van Horn, Rev. Erlo Sutton, Rev. A. J. C. Bond—all these were spoken of as giving sermons especially worthy of commendation.

Perhaps because Alfred is sponsoring the theological training, or because of the training par the ministers it may be proper, or at least most interesting, to you people to know that our young ministers were said by many to have been the high spots of our Conference at Salem. Surely they were splendid—each one. Everett Harris was the first, and individual. The speaker was almost every older man done, he barely looked at his notes, only reading short portions. His text was “The Enemies of the Cross,” and he recalled to us that not only, “Pilate, the Pharisees, the Sanhedrin, etc., were enemies but today indifference, self-satisfaction, and greed are quite enough. Individually we pierce the heart of our Savior.

Again we were thrilled to our depths when Carroll Hill spoke on Sabbath afternoon. He directly followed Dr. Rosa W. Palmer, and such an appealing talk had she completed! Her talk was so true to it to speak at all, so choked was he with emotion. Yet he too gave a stirring address which stressed, “The Decline of Home Missions.” He was not at variance with foreign missions, his voice proved that, but he made a forceful appeal for strength and religious evangelism at home. He made it clear that it would form the basis from which would flow inevitably the impetus for foreign missions, which would be virile because of a firm foundation and which would not then need the great and heart-rending sacrifices which it now demands to even keep all that is left of the threatening re-trenchment proposed.

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I was to serenade on this Conference. I was not the only one to do so. It was quite like this: “How Does God Want Me?” Oh, who knows? Doctor Sheafe, our Negro gentleman, spoke about how Paul and Silas were in prison and from that shame and despair the prison keeper and prisoners were converted and the doors were opened. Was that a natural or expected outcome? If the grapes were not crushed would we have the sparkling wine? Would we have the pearl of great price had not the oyster suffered? Who knows how much our little acts may carry their influence? Perhaps, as Mrs. A. J. C. Bond wrote success and love to her husband before the sermon Sabbath morning which stressed the potent fact that “Jesus is Knocking at Our Door.” If the door is opened, it may be of lasting help or inspiration by even so small word, wishing our denominational loved ones success and affection. We know not in what way our little acts may carry their influence, but they were always a small number but a victory, so successful number. Though we are few let us fight through to victory.

Dr. Rosa Palf Borg is a fitting illustration of what God can do. In her unassuming way she told of the buildings in Luowo now worth $30,000, of which only 6,000 was asked of the Missionary Board. When she first went to China she was the only Christian missionary in that section. The doors were literally barred against her, but now she is hailed upon the street, “Come and tell us the story of Jesus. Come.”

Dr. Palf Borg has done a wonderful work and is appreciated by the Chinese. Miriam Shaw sails for China as a nurse in our hospital. The Women’s Board pays for the occasion. She was paid $1,000 by the Board, but she would save in order to have a competent nurse to help in our hospital.

Mrs. H. C. Van Horn, president of the Women’s Board, asked during a small recognition service for Miriam that we pray for her, as Miriam sails September 4 from Vincennes.

Painfully Doctor Palf Borg told us how she had planned to buy a new pair of shoes for $5 in order to be presentable to us, but a friend had offered her a pair of shoes to wear for the occasion. She had another pair to rest her feet, but now her borrowed pair was pinched her—right that minute they were removed. By the time she was to be placed in the collection plate.

Nor is it a place where—no one tell me that Alfred people do not give generously, but how many of you give until it pinches? There were persons, to illustrate, who stood up in the discussion, following that missionary program.

Professor Ned Whittleford rose and brokers, who had sixty dollars in my pocket above my expenses, who then, and I wish to place it on our collection plate.” This money was to cover his expenses, do
the Commission, as I happened to know. And he added, “I stand unworthily here in my brother’s shoes.”

Rev. Paul Burdick said he would try to get along without the money sent to his church from the Missionary Board in order to save refreshments; and do you know that more than once this past year he has returned his check from the Missionary Board.

John T. Babcock receives a salary of $300 and has pledged to the missionary debt $150.

What can you personally do to save our denomination? Will you give until it pinches?

REPORT OF YOUNG PEOPLE’S MEETINGS AT CONFERENCE

MAXINE ARMSTRONG

(Given in the First Albert church, August 21)

After having been given the wonderful opportunity to go down to Salem, W. Va., and attend Conference last week, I am very glad for the privilege of being able to carry to you a bit of the spirit of the young people’s meetings. These were led by the ever-capable Marjorie Burdick. Let me in the beginning say that it is my belief that there is no more enthusiastic leader in young people’s work than Miss Burdick. She has stood by her post for quite a while. Will she ever run out of clever ideas? Making worth while, inspirational meetings? I believe she will never.

We who went with Mr. Mills arrived too late for the pre-Conference meeting and fellowship banquet, held Monday afternoon. We were in time however for the Monday morning session, which was held in Professor Siedhoff’s room in one of the college buildings. The good-sized crowd that night (made up of old friends and strangers) grew to be, during that week, an ever-increasing crowd, made up no longer of strangers but of old friends and new friends. The Salem College girls’ quartet sang for us, “Deep River.” Sally Austin was at the piano. At this time reports on the talks of the afternoon were given. Duane Ogden explained the importance of the meaning of hymns. The first of our gatherings soon came to an end.

The theme of the young people’s meetings was “The Recovery of Jesus’ Ideals.” Our watchword was “Christians.” This theme was carried out through every one of our sessions in discussion of the recovery of Jesus’ ideals: (1) in worship; (2) in service; (3) in educational work.

On Tuesday afternoon the fellowship social was held. It turned out to be such a beautiful day that the hundred or so young folks and college friends (everyone is young in spirit) gathered on the campus where games were joined in whole-heartedly by everyone.

On Wednesday and Thursday mornings the young Seventh Day Baptist people gathered at two reserved breakfast tables in the dining room and after having made their cereals, fruit, and coffee disappear, joined in a round table discussion of the familiar theme which concerns our Savior’s personality.

Friday morning was without doubt the date most anticipated by, and certainly the most inspirational to, the youth of the Conference. Early on that morning a West Virginia hill was the scene of a fellowship breakfast. Rev. H. L. Polan led the worship period. The talks concerned Jesus as a greater lover of the out-of-doors, Virginia Bond Spicer, keeping in accord with the theme, sang “Trees.”

Sabbath afternoon’s session culminated our week. The program was put on in the large college auditorium. Special music was given by our Washington friends, whom we have met, by the Salem College men’s quartet and by a mixed quartet which assembled for the occasion.

The several talks given on that Sabbath afternoon revealed Jesus’ personality as he came in contact with:

1. Children—Written by Iva Ellis and read by Mrs. Hurley Warren.
2. Friends and Enemies—Neal Mills.
4. Home Life—Elizabeth Crandall.

I wish I could take time to go more into detail about the splendid thoughts expressed by these persons. Especially would I like to refer you to the paper written by Miriam Shaw, who met a young lady who is now on her way to China where she will give her life in service as a missionary.

The meeting Sabbath afternoon ended in a period of special music. The spirit through the whole service was one of a worshipful one. It seemed a perfect way to end a week of such divine communion.

I only wish each of you could have been a witness at some one of these meetings. The predominating spirit of it all was wonderful. Just the fact that there are others of our age who care for the settings parts of the country and go to different schools, who are faced with the same problems as we are, gives one strength to go on in the right way. Let us hope that the meetings a year from this summer, in Alfred, will be as inspirational as were those just held in Salem.

SOCIAL FELLOWSHIP GOAL—1930-1931

Motto—Play with a purpose. Plans:
1. Through our socials (1) to provide wholesome recreation for ourselves and our friends, and (2) to interest others and win them “For Christ and the Church.”

- 20 points for each standard social held.
- 10 points for each standard social reported in detail.
- 25 points for each original standard social held.
- 50 points for the best original standard social reported in detail during the year.
- 5 points for each invited guest of Christian Endeavor age present, who is not a member of any Christian Endeavor society.
- 75 points for each new member won to Christian Endeavor through the work of the Social Committee.

GOAL EXPLAINED

Standard Social—Includes (1) educational feature, which should be adapted to the plan of the social, for example: (1) Thanksgiving social, the history of the first Thanksgiving; (2) for a musical social, the biography of some great musician, story of a hymn, etc.; for a February social, anecdotes and stories concerning Washington and Lincoln; for a March social, a home rule which might be used, or an article of special interest read to you from some good magazine. There are games which could be worked in for the educational feature, but great care should be taken in choosing these. (2) Devotional feature, preferably at the close, consisting of singing of hymns, prayers, short talks, or meditations, etc.

INVITING GUESTS—The most important item. The social committee should meet and list all the young people of any community who should be reached and won to Christ. After the list is made, the duty of the committee is to see that each person on the list has a personal as well as a written invitation to each social.

New Members—should be won to Christ and to the Christian Endeavor society through the efforts of the social committee. This item has been added to the goal as a check-up to find out if we are accomplishing the second part of our goal.

Grace M. Osborn,
Social Fellowship Superintendent.
3245 Date St., Riverside, Cal.

INTERMEDIATE HELPS

I regret that the Intermediate helps are not at hand at this time. As we are now on vacation, I think they must have been overlooked and left at home.

C. A. B.

JUNIOR JOGGINGS

Elsabeth K. Austin
Junior Christian Endeavor Superintendent

To be used in connection with the hymn
“I Would Be True”

From Princeton University there graduated in 1905 a young man by the name of Howard Arnold Walter. Because of his sunny smile, he was wanted where there was fun; because of his keen mind, he was sought for when counsel was needed; because of his consecration to the Christ, he was a blessing to all. Through college and seminary he went and then chose the foreign field as his life work. One Christmas
be sent to his mother a little poem written out of his own heart and hands! She, recogniz­
ing the beauty of the message, sent it to Harper’s Magazine that the world might
share it. In the midst of the influenza the present was a blessing to many. The one victim was
erasing, he was one of its victims, but he still lives in this beautiful Christmas poem
dedicated to his mother: "I Would Be True, for There’s No Turning Back.”
From “Hymn Stories for Children” by Margaret W. Eggleston and published by
The Century Company, 353 Fourth Ave., New York, for 25 cents per copy.

MY FIRST TRACT BOARD MEETING
Dear Recorder Readers:
Who would not be thrilled as he sits for the first time in the memory of the old Tract
Board room of our new Seventh Day Baptist Building. The writer wishes that every mem­ber
of the denomination could feel this thrill—that he could have the privilege of seeing our truly
wonderful building and be shown through its beautiful rooms. He would be inspired with larger
loyalty and determination to make his own and our life count more for Christ.

To sit in this room dedicated to the work of the Lord as represented by the Tract
Board; to see busy lawyers, schoolmen, mechanics, salesmen, ministers, and other
professional men seriously attacking the grave problems confronting us—men and
women on this board—Wm. C. Hubbard, Wm. M. Stillman, Alex. W. Vans, Asa F’ Ran­
dolph, Esle E. Randolph, Irving Hunting, Dr. Laverne C. Bassett, and others. The
Editor Gardiner is there as a benediction to us all. But perhaps most encouraging of all
is the presence of new members: Miss Ber­nice Brewer, for two years efficient assis­tant
contary secretary of the board, John Reed Spier and Burdette Crofoot, all of whom
brotherhood, vision, and enthusiasm of youth.

President Randolph is asked to tell of his recent contacts with our people in London
and Holland, which he does in his usual clear and helpful way. We sat with him in the
Mill Yard Church Council to examine and recommend to our General Conference
the recognition of Rev. J. McCready as a minister among us. Doctor Randolph and
the other members of the council from America use their courage and hopeful for the
outlook of this, our oldest existing Seventh Day Baptist Church. We traveled
with him to Holland, visited our good friend, Rees G. Veldhuyzen, and sat at table
with him in the godly home of Simon Ouwerkert.

Well, my first board meeting was, indeed, an inspirational one. I feel I was con­veyed to
you more of its spirit and courage and inspir­ation. I am anxious that you should
more and more feel that the Tract Board is
your board, striving with your problems and trying under the grace of God to
do your work which you have committed to
our hands.

Sincerely yours,
HERBERT C. VAN HORN,
Corresponding Secretary.
knows our thoughts before we speak them. Let us try to make them good and pure.

—Addie Hayes.

Dear Mrs. Greene:

I hope when this letter reaches your kind hand it will find you well.

My mother was sick and she went to the country with my aunt, and I spent it with my mother.

I was glad to hear that Mr. Greene got rid of the pigeons that disturbed you. My examination will be coming off in September. My Chambers and Mr. Lockett. The children at school have it as a joke, and say, "Mr. Lockett, say, what you catch in your pocket, you must lock it." The teacher in my school is Miss Black. She is very strict. I came down from the country last Friday and returned to school Monday.

I remain your friend,

Lloyd Jonas.

12 Water Street,
Brounstown,
Kingston, Jamaica.

Dear Lloyd:

I am sure the children will find your letter interesting as I did. I am anxious to hear from you many more times.

You must indeed have had a very busy time in the country; but that made your good times all the more enjoyable when they came, did it not? You surely must be very strong to do any work at all. I don't believe I could do it. I like strong boys—strong in body, and strong in the right.

As a lad he attended the country school near the farm, and got rid of the pigeons too soon, for they have pushed two more shutters off of the church belfry, and yesterday I saw several of them getting in. This morning Mr. Green nailed on two more shutters, so again they are shut out, for awhile at least.

With the hope that you are enjoying your school work, I am,

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I was glad to receive your letter. I sincerely hope that when my own reaches your home it will find all well.

Instead of spending my vacation in the country with my aunt, I spent it with my mother.

I spent one of the four weeks at my home; there I had a fine time in the country for they had a picnic for a new church building, which is near to me and I had a good view of it.

I had to work hard in the country. My work was to carry water on my head in a five gallon kerosene can for my mother, and go into the bushes to look for wood. I like it in the country for I have a cool breeze all the time.

I was glad to hear that Mr. Greene got rid of the pigeons that disturbed you.

I am a Catholic school. My teacher is very kind.

I remain your friend,

May Hamid.

28 Campbelltown Road, Kingston P.O., Jamaica.
August 24, 1930.

Dear May:

I can imagine just what a pleasant time you have been having up among the mountains, for I am very fond of mountains and high hills, though it makes me puff to go up them nowadays. This summer I was up in the hills of West Virginia, and I called them mountains, though the people there said they were only hills. Now I am wondering what real mountains are like.

Of course by this time you are back at school, I hope you are enjoying both your work and your play. You must write often.

Your true friend,

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Mizpah S. Greene.
THE SABBATH RECORDER

370

OUR PULPIT

SEVENTH DAY BAPTISTS AND THE SABBATH

REV. HERBERT C. VAN HORN

Corresponding Secretary of the Tract Society

304 Pennsylvania Avenue, Washington, D.C.

ADDRESS FOR SABBATH, 1930

(Given at Tract Society Meeting on Conference)

The leaders in many of the different denominations are more and more alarmed over the Sabbath situation. We must confess to a deep concern, ourselves, for Seventh Day Baptists are involved in this same situation. We cannot help being affected by this universal let down in a Sabbath consciousness. Business, economic and social relations, modern conveniences and blessings, with modern religious and scientific complexes—all contribute their share of complications to a problem that to our fathers was comparatively simple.

Hence, every generation should restudy the Sabbath. The expression of its desires may vary, but its loyalty, and its terms far from piouces—it is at heart sincere and honest. Dr. E. Stanley Jones in "Christ for Every Road" tells how, after an address before a large group of students, a young flapper came to him and exclaimed "I see, but you walked all over my needs this morning, you 'boy.'" Perhaps she expected to shock him, but underneath this twentieth century exterior he read her conviction, deep and true, of a great longing and need of reality. He also tells of an evangelist who won the deep respect and held the attention of a group of "hard-boiled" Rotarians though warned by the president against speaking to them of deeply serious matters. But he had a real message and these men were men as well as business men. They, too, longed for reality.

The same is true of our own businessmen and our own young people. We believe more and more that we can be found anywhere and in any condition. We believe our own young folks are less slangy, better trained, and strive toward higher ideals—but they too want reality.

Now, what is real about the Sabbath? What does the Sabbath mean in the lives of their fathers and mothers and teachers? What does the Sabbath mean in your life and mine? Has love for the Sabbath and observance of the Sabbath deepened our spiritual lives? Has it quickened our spiritual vision? Has it enriched our lives, making of us more godly men and women, better fathers and mothers? Has it taught us to be a real family, a real community? Is it real to us—a vital reality in our lives? It must be if it is to make a bid for the loyalty of our children, and if it is to win its way in a sabbathless world. The promise of Isaiah 58:13, 14 is to us of this age as well as to those to whom the prophet especially wrote.

As a blessed reality—the Sabbath should mean:

1. A Day of Worship.

For the most part we have usually regarded the Sabbath as a day for worship. At least for many it is open for debate whether they shall go to church or not. We must recognize where it is a settled question—"We go to church. Certainly the day is needed, in these busy times, for meditation and communion with God. Driven from our homes and employers worry—days that afford little time or opportunity for private devotion, when we can sit down and feel that he draws near to us, the one day, the Sabbath, should be a day for that. On our mountain roads with heavy grades there are places, now and then, where it levels off a bit and the motor has a chance to "pick up," and the next hard climb is started with the advantage of full acceleration, and the traveler with relief goes on his way. The Sabbath provides an opportunity for worship should afford us an inspiration and accelerated courage and strength for our six days' climb.

2. A Day for Inspirational Reading.

One cannot read the dailies, current magazines, and fiction during seven days of the week, and climb very high toward God. We need to avail ourselves of time and privilege to read and meditate upon the great messages of the prophets, and especially our own young people. I believe more and more that we can be found anywhere and in any condition. We believe our own young folks are less slangy, better trained, and strive toward higher ideals—but they too want reality.

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3. A Day for Prayer.

I want to bring you two paragraphs from the sermon already quoted. "We need a day on which to pray undisturbed by the distractions of our ordinary duties. We need a season in which we can shut ourselves up with our Creator. Without prayer the Christian Church is doomed. The day really is a day for prayer, for thinking, and for reading."

"It is sometimes said that the Christian Church is built on a Book. In one sense that is true, but the Book is not a firm foundation unless there is a day for prayer, for thinking, and for reading."

II. THE AUTHORITY

What a leverage the truth, and what a tremendous pull for the right sort of meaning and observance of the Sabbath—if the Son of God can be unfolded and made glorious to the heart and imagination that the Bible becomes a power in the life of the world. The prosperity of the Christian Church, the growth of the Church, and underneath the holy day is he who makes for the Sabbath, who himself made it of sacred moment after six days of creative activity—the Sabbath instituted at the beginning, away back at the foundation of the world. It is the institution of the family relationship—the Sabbath of the decalogue, of the builders of Israel, of the prophets, of Christ and the apostles, and of the early Church. With such sanction and on such authority we should encourage ourselves and go forward.

III. MISSION OF SEVENTH-DAY BAPTISTS

Seventh-Day Baptists for generations have known for their contributions to science, language, civics, and economics. In these and many other lines their influence is out of proportion to their numbers. But our greatest contribution must be in the field of religion. Our great mission is and must continue to be the conservation of the Sabbath. Ours is an age of peril. There is danger of Sabbath being lost, and underneath the holy day is he who makes for the Sabbath, who has said, 'The Son of man is Lord of the Sabbath.'

The Church is built upon a Book, upon a day, and upon a Person. It is built upon the Son of God, and the Son of God is the Lord of the Sabbath.

What a wonderful plea this good and able man made to his colleagues and to the world. The Mighty One among men, straightened up with a great thrill and as he does to "one day in seven," Sunday, a man made, or a church made day!

THE READER RECORDS

373

372 THE SABBATH RECORDER

But it was discovered he had wrought a most beautiful figure in his corner. When folks visit the building the caretaker usually invites them to 'come and see' a certain house, when the sun slants its rays in just the right place—and there is illuminated this wonderful figure, the most beautiful in all the temple.

My young friend, enter the fields of your choice, if it is where God wants you, and become as skillful as he is in his own way, and loyally, build this Sabbath into the temple of your lives, and though unknown and perhaps often unappreciated you will have contributed something distinctive and beautiful to the kingdom of God.

One war-blown day in Flanders a tired and discouraged battalion was marching through a half destroyed village. As the major at the head of his columns was passing by a partially devastated church, his eye caught the gleam of a white figure of the Christ upon the cross in a little shrine. It brought him up with a great thrill, and as his worn-out men passed the spot the commanding officer replied, "And every man beholding the Christ, straightened shoulders and marched forward with new courage and zeal."

My friends of the Tract and Missionary Board, Seventh Day Baptists of this great Conference, catch the gleam of our blessed Christ—"Eyes right."

THE CHURCH AS A PROMOTER

DR. PAUL C. SAUNDERS

(Co-written from last week)

WHEN WE WERE HERETIC

Another reason why I am a supporter of the Church is because it believes in missions. It believes in giving to others the good it possesses. A man often wonders what is the secret of persistent opposition to foreign missions. Why is it that so many of the world's most intelligent persons object to sharing with our brothers in darkness the light that has been given to us? The fact is, the root of all opposition to missions is chiefly natural selfishness. We have a good thing and want to hold on to it. All men are by nature selfish. Men suddenly become wealthy is likely to be more miserly and give him to work in. After months of unobtrusive labor the workman disappeared.

"Als, that beings of such light faces should be slaves to the prince of darkness! What is their race?"

"Angels!" was the answer.

"They look more like angels," said Gregory. "From what country do they come?"

Iberia.

For that day Gregory became a missionary crank. In fact he was so fanatical that he started out himself a few days later with a few monks to convert Britain; but he was so much needed in Rome that he went at that time that the people clamored for his recall, and the pope sent him home with a letter in which he was to set up with him at the end of the third day. And as he came and found him resting under a tree, reading a book and making mops. It was his only
The early missionaries went out in the face of greater opposition than in modern times. They were suffering a commercial, political, and religious crisis. Half the people were paupers supported by public funds and alms. Gregory himself gave food to three thousand people daily. The Campania around was now a desert. Crops had failed, malaria had depopulated the lands, the Lombards of the north were massing and could be kept off only by bribes, diplomacy, and arms. Plagues and floods were causing famine and backwardness. Money that could be raised was needed right there in Rome.

Gregory himself paints the situation in one of his homilies: Everywhere we see tribulation, everywhere we hear lamentation. The cities are destroyed, the crops are lost, the fields laid waste, the land made desolate. Villages are empty, few inhabitants remain in the cities, and even these poor remnants of humanity are daily being reduced. Another argument, he says, was that there was work enough to do at home. And indeed, there was. A great many of the Italians, even among the churchmen, needed converting, as did any heathen. There was a schism in the Church, an old heresy and several new ones. John Patriarch of Constantinople was setting himself to be pope. It was quite clear to Gregory that he was already undertaking more than a dozen men could do. He was teaching agriculture to the settlers that he had put back on the abandoned farms. He was trying to reconcile the Arian heresy. He was acting as arbitrator in the quarrels of the Lombards. He was reforming the church music. He was trying to abolish the slave trade, an established institution of society for thousands of years. (Don’t be alarmed if the problem persists for a few years.) And here he was proposing to undertake missions in the foreign field; no wonder folks thought him foolish.

But probably the most powerful argument that was brought against him and the enterprise was that the British were savages and incapable of Christianity. Doubtless their religion, crude as it might seem, was better suited to their barbarous natures than the more refined and spiritual Christianity. These tribes had never been Christianized. A mission to bring civilization and never had made a contribution to arts, literature, or science. It is almost impossible to realize the feeling of the Greeks and Romans for outside barbarians.

We can not nowadays in the light of history regard people as hopeless. Our own ancestors seemed savage Romans. Northern Europe and the islands of England were indeed inhabited by inferior races. They painted themselves. Their religion consisted in part of burning people alive in wicker cages. Their conception of heaven was a place where fighting could go on day and night. Evidently Christianity could not do anything for such folks. It would be wasted on them. The missionaries came and taught and that is how we became Christian.

The situation was reversed today. The depopulated savages of the British islands have come to see Rome as much the earth and the leaders of civilization. We know how long our unprecedented progress would have been delayed if the leadership had not occurred. Probably not forever. It will appear to have its period of youth, maturity, and old age like individuals. A nation is never really overthrown by outsiders. It falls like a forest tree from dry rot in the trunk. We do not know the reason why peoples or persons decline and die. Oswald Spengler, whose theory of \"ages of the world,\" western civilization will decline A. D. 2200. Professor Fildes Petrie of London University counts eight successive cycles of civilization all approximately of the same length and looks for the collapse of the present in about three hundred years. The present European and American civilization will be flooded by foreign and fresher races. Many signs of decay may be detected as accumulation of weaknesses in the body of man, physical, mental, and moral degeneracy. We are in the process of the last. But neither race nor group knows either. But both may expect it sooner or later and should make preparations accordingly.

Now in any shift of supremacy from one race to another there is always a great loss in the higher achievements of civilization. Sometimes the new race comes, and we get a complete relapse into barbarism for centuries and great cities become deserted scenes. The Sumerian and Hittite civilization had been forgotten until recently unearthed by the archaeologist. After Rome ceased to be productive there was a thousand years when almost nothing of importance was contributed to science, art, and literature.

If it had not been for the missionary efforts of Augustine, Christianity would have been lost in the wreck of Rome as was Latin tians. You are personally acquainted with the missionaries in China and other lands today.

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"Do unto others as others have done unto us. Freely ye have received, freely give."
the world. We have simply to follow the rule—"Do unto others as others have done unto us. Freely ye have received, freely give."

REPORT OF THE TREASURER OF THE AMERICAN SABBATH TRACT

(Read at the General Conference)

Once again the report of the treasurer of the Tract Society! You have heard many times how the work of the society is divided into two elements—three parts of the "All Gaul" of our early struggling Latin years! and that the two parts represent our particular job of Sabbath, preservation and Sabbath promotion through teaching by written page and spoken word.

You have kept in touch during the year with the young people's work, through the reports of Teen-Age and College Young People's Conferences, and of the Lewis Camp, and you know how valuable is this branch of the work in the present life of the young people, and in the character building of these future up-holders of our Sabbath. The expenses of these activities have been met through the General Fund by the regular and by the special gifts, and have adhered closely to the budget appropriation for this work, as has also the expense of publications and overseas, and of general printing and distribution of literature. Part of this latter work consisted in partial support of David Sung as he assisted Mr. Crofoot in the work of translation of Sabbath tracts into the Chinese language—the first of these, I believe, was written by Rev. A. J. C. Bond. About $100 more than the estimated appropriation for publication of the Sabbath Recorder and Helping Hand in excess of income was used. $941.39 of the profits from the commercial work of the Recorder Press was paid on the principal of the loan accorded. Equipment Notes in addition to $356.43 interest on this loan.

On the occasion of the ordination of the pastor of the Mill Yard Church, of which you will hear in detail during Conference, I wish to call attention to the fact that the Church, in my opinion, to cement the friendship of all the Kingdom and continental churches with our own. We shall not soon forget our welcome to this church through the pastor, deacons, and lay members, or the words of the ambassadors of friendship, Dr. Corliss Randolph, with his expressions of mutual encouragement and with the Rev. and Mrs. Vehly under bearing with distinction the responsibility and all that it carries with it of holding up the tradition of this, the alma mater of all the Seventh Day Baptist churches in the world. Had we been in Holland we would have found there also a group of earnest young hearted people. All of this indeed exemplifies our Sabbath Promotion work both by written and by spoken word.

Through the zealous efforts of the assistant corresponding secretary and the efficient work of the Committee on Distribution of Literature the desirability of the books and literature that we have on sale has been presented to us with the result that the income from this source together with other sales of the year has been $500, instead of our estimate of $267. This item, and the borrowing of $3,500 additional, has made it possible to carry on the budget, which was pared down to its lowest terms, without attempt at expansion this year, to offset the fact that the Onward Movement receipts were more than one third the amount estimated, and I believe that we are coming along right all now. The general income, from the Perma­nent Fund in the Tract Society, through the Memorial Board and collections have been received as estimated in the budget. There will be $13,172.59 (as of June 30, 1930) on deposit with the General Fund, budget for which was in your hands last year as appended to the annual report. The budget for next year you will find at the end of this year's report, which you have in your hands.

The Seventh Day Baptist Building, once a dream, now a working reality, will be forever in the future a thing of material and spiritual significance! Your faithfulness to your belief in this building has been shown through the year by your gifts in payment of your pledges, and now, with practically all expenses of construction and furnishing met, we have had to borrow against our outstanding pledges, which have been reduced to $13,172.59 (as of June 30, 1930) of which amount $2,900 is in the form of Annuity Gifts, and our loans from the bank and from our Permanent Fund will be reduced as and when the amounts due on pledges are received by us during this next year. One person interested intensely in this phase of the situation has earned the appreciation of the church by the payment of her pledge and added a few dollars with these words: "If you have had to borrow because of the expense of paying on time I am sending some extra hoping that it will make you whole." This part of the campaign, the prompt payment for the most part of pledges made in the past, with the new gift which is in the form of a mortgage.

Our gifts for endowment for the maintenance of the building, which now total $2,631.93, have been received through the years from time to time since the first part of the building was constructed, and the income last year, amounting to $47.96, has been forwarded to Mr. J. H. Coon, Conference treasurer, for expenses of maintenance. One thousand eighty-three dollars of this fund is in an annuity, the annuitant at present receiving the income from the gift which is in the form of a mortgage.

And so—the work is before you—what we have done—what we are doing, and throughout this Conference you will hear what we shall do.

"Yesterday's tomorrow is today, and tomorrow's will be yesterday. We are making history all the time. What that history shall be is in our hands.

Respectfully submitted,

(Signed) Ethel Tittsworth Stillman.

London, July 31, 1930.

A SMILE

Who has not been helped by a smile! Often a whole day is changed by it. When Jesus took the little children in his hands and blessed them, he must have smiled. When he called Peter and Andrew, James and John to become "fishers of men," I think he smiled. When he said to Peter, the third time, "Lovest thou me?" a wistful smile no doubt illumined his face and took away any possible sting attaching to his question. A smile at breakfast, on the train, in the office, in a traffic jam, a smile especially with the name of Jesus in the heart, cheers and encourages. "It is worth a million dollars and it doesn't cost a cent." Why not pass it oftener across the counters of our daily lives?

In a little "Book of Good Cheer," this morning I find these words:

"Smile! The world is blue enough.
Without your feeling blue.

"Smile! There's not half joy enough
Unless you're happy too.

"Smile! The sun is always shining,
And there's work to do.

"Smile! This world may not be heaven.
But then it's home to you.

But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high call of God in Christ Jesus.—Philippians 3: 13B, 14.
In this day of inquiry and research, when science is investigating and testing every foundation that has so long been accepted, it is perhaps inevitable that the ancient Scriptures also should come in for its share of scrutiny and study. It is a fact that every branch of physical science that it touches applies its test to the page of the Bible in the light of its origin, and in the light of its original writings. But whether you agree with him in his literal views of the Bible or not, you will enjoy this article. 

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A. L. D.
children of Israel were on their great journey from Egypt to Palestine, contagious disease broke out among them. According to God's specific and definite command, they practiced the modern custom of isolation and quarantine. 

It happened like this. Key and his party went to the English camp to prove that his friend, Doctor Beanes, who had been taken prisoner, was a non-combatant and to obtain his release. After gaining the doctor's release, they were detained on the English side. An attack on Fort McHenry was in progress when the English feared that the Americans would speak the news. 

All day and all night the little American party, huddled together on their own boat, waited anxiously for the English to do, you know. While shells rained over the fort, they leaned over the side of the ship straining their eyes. They gazed at the field glasses from each other's hands. Silently they prayed for a sight of their own flag---still flying. Just before dawn firing ceased. They paced the deck feverishly until the gray light showed them their flag, floating victoriously over the American fort. 

During that night of terror "The Star Spangled Banner" had been born in Key's mind. When dawn brought sight of their victorious flag, he jotted down a few verses on the back of an old letter. He finished the verses on the way back to Baltimore. 

The science of meteorology has tested the atmosphere, and given it an official "okey." For the writer of the ancient Book of Ecclesiastes has written for us the entire law in that most ancient day have known it. The inspiration of the Bible makes its meterology credible, and testifies to the power and wisdom of the God who is the author of that Book.

Biology, cytology, geophysics, botany, astronomy, and many, many other sciences have borne this same testimony. Job, speaking of the rotation of the earth on its axis, in a day when that idea was absolutely unknown to man. At the day when Isaiah was alive no man believed the earth was flat, but the Bible has proved this. But how could it overflow its banks, because the rivers go back to the mountain tops again to hurry back to the sea. They do; modern science has proved this. But how could it be that a man may be infected by another man's breath, but the gauze pad that a modern surgeon wears for safety in the hospitals of the day in which we live was ordered by Moses in Leviticus 13:45.

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bath school, not only for what they get, but what they give. Another family uses its car in helpful ways. Our children should learn to use the Sabbath unselfishly. We do not want our children to do kind things in a self-servicing way, but naturally. From babyhood, they can absorb unselfish ways by witnessing and being encouraged in the little loving things done inside and outside of the home. Perhaps we have had too many efforts at Sabbath-keeping and not enough Sabbath-using.

If it is true that the life habits of our children are formed in their early childhood, it is certainly essential that we should establish in your infancy, the habit of a helpful, restful, worshipful Sabbath, as a natural aid to a lifetime of unselfishness and poise and devotion to the Master and his cause.

SOME ACCOMPLISHMENTS OF THE EIGHTEENTH AMENDMENT

The Eighteenth Amendment has set up a standard for the nation. It has challenged the thoughtful consideration, by the American people, of the beverage alcohol problem, as they have not been challenged by any other great social problem since that of domestic slavery.

It has pioneered a new realm of social legislation, which is bound to be more and more in evidence in connection with other welfare problems in the years to come.

It has established a principle of human liberty and real freedom which belongs in the class with slave emancipation and popular government.

It has mitigated, more than can ever be recounted, the serious social consequences that would undoubtedly have followed the World War but for that amendment and the laws enacted pursuant thereto.

It has taken from the nefarious beverage alcohol traffic the sanction of government and made it illegal.

It has through the operation of the law of supply and demand eliminated the saloon.

It has put an end to beer, whisky, and wine advertisements on the billboards, in the magazines, and in the daily press.

It has torn the mask of respectability from the vintner, the brewer, the distiller, the wholesaler, and the retailer of intoxicating liquors, and has placed all such in the criminal class.

It has made possible a fairer distribution of the weekly pay checks among the wives and children of millions of families.

It alone of all systems ever tried in the nation has brought the liquor traffic in our great cities.

It has contributed incalculably to the elimination of licensed commercial vice as a source of government revenue.

It has made the "Old Soak" almost an extinct species.

It has made it possible for a new generation to grow into citizenship, recognizing the beverage alcohol traffic as an institution under the ban of law rather than one with the government's stamp of approval upon it.

It has tended to reveal rather than to create lawless tendencies in certain classes of our population.

It has made the streets and highways safer than they would otherwise have been for our children and for all of us.

It has made the speakeasy and blind tiger far less harmful than the old brothel and the gin shops.

It has brought the standard of efficiency and safety promotion in government up to the standards of the American railroad with its Rule "G" and of multiplied thousands of highly mechanized and electrified industrial plants with similar rules.

It has made the beverage alcohol traffic, which only yesterday was king in our economic, social and political life, a criminal—a fugitive from justice with a price upon its head—an outlaw—a hunted thing.

It has made hundreds of thousands of better homes, millions of more contented wives and mothers, and many more millions of happier little children.

—Ernest H. Cherrington.

How precious also are thy thoughts unto me, O God! how great is the sum of them? If I could count them they are more than the sand: When I wake I am still with thee.

—Psalm 139: 17, 18.

AMERICAN MISSION TO LEPROSY

A most interesting feature of the work of the American Mission to Lepers lies in the development of modern medical treatment which enables lepers to take their place in society from which they were once outcasts and objects of loathing. The mission, Neb. and Missouri, support for leper hospitals conducted by the missionaries of the various foreign mission Boards.

The scope of a cure has lured many into the open to consult physicians, and made possible the estimate of 3,000,000 lepers in the world today, according to the annual report for 1929 made by Dr. William Jay Shieffelin, president of the American Mission to Lepers. The advance in diagnosis has enabled physicians to recognize many cases of leprosy which a few years ago would have been diagnosed under a different name.

Segregation has long been recognized as the most effective means of controlling leprosy. It was in practice during Bible times, and the method slowly reduces the number of people afflicted. In the Philippines a long line is taken toward freeing the islands of the scourge. Long ago Molokai, Territory of Hawaii, there were recently 600 lepers, where ten years ago there were 1,300. Europe is practically free from leprosy because the policy of segregation was vigorously carried out in the Middle Ages.

Thousands of former lepers are released as symptom-free from sanitariums supported by the mission, and may return to their families and friends to resume their normal place in the outside world.

Trials are the rough file to rub the rust off our virtues; they are the sharp whirling wheels that cut and polish the jewels of character. They are the medicines, bitter but healing, that cure us of our moral maladies. Sanctified afflictions are spiritual promotions, are the shadows of God's wings. They show us our weakness and drive us to Christ. God's blows are blessings: all his chastenings, caressings; all his privations and prohibitions, providences; all our grievances, God sends.—Dr. James Mudge.

MARRIAGES

SWEETLAND-VAN HORN.—At Chadron, Neb., March 13, 1930, Clarence R. Sweetland, of Chadron City, B. V. Van Horn, of North Loup, Neb., the new home to be in Loup City.

DEATHS

CROSBY.—Miss Elsie Crosby passed away August 18th at the home of her parents, and was buried in that same day. She was born February 11, 1910, at New Auburn, Minn.

At the age of nine years she moved to Denver with her father and mother, Mr. and Mrs. Wells Crosby, and her sister and brother, Ada and Kenneth. Before the organization of the Denver Church she attended the Boulder Seventh Day Baptist Church, and with the family. When the Denver Church was organized she attended there.

She gave her heart to the Master and with her sister joined the church under the preaching of Rev. C. A. Hansen, at that time pastor of the Denver Church. She has been a regular attendant at church and Sabbath school and a loyal member of the Young People's Christian Endeavor society. The feelings of her many friends are well expressed by her former pastor, Rev. C. A. Hansen, in the following lines:

IN MEMORIAM

Passed away in her morning of youth, before life's shadows still pointed toward noon;

Dear Elsie, the flower of the family,

Has left us all too soon.

We all had learned to love her;

For her smile was so sincere;

Her face was seen at Sabbath school;

For God's name she did reverence.

At home she helped to carry the load;

In school she had been tested;

In church she made her influence felt;

And in heaven she will be blessed. (Matt. 5: 1-5)

Farewell, dear Elsie, but not for long.

The glad meeting is not far away;

Thou shalt no more return to us.

But we shall pass on to thee.

GREEN.—Byron Maxon Green, in Alton, Ill., May 1, 1930, after a brief illness. (Fuller life sketch on another page.)

T. G.
PALMER.—Elizabeth Crouch Palmer died in Westerly, R. I., August 10, 1930, in the eighty-seventh year of her age. She was born in the town of Ledyard, Conn., April 29, 1843, and was daughter of David and Elizabeth Whipple Crouch.

Of the earlier part of her life was spent at Ledyard, but later she removed to the vicinity of Palmer came to Westerly to live, and became a member of the Pawcatuck Seventh Day Baptist Church of which she was an active member.

On March 1, 1861, at Mystic, Conn., Elizabeth Crouch was married to Peter G. Palmer, who preceded her in death thirty-two years. A daughter, Florence Emma, died soon after the birth of her first child.

Our sister was one of those quiet, dependable kind of Christians who could be relied upon at any time, uncomplaining in trouble, and full of cheerfulness. She was kind to her neighbors and spent much time in visiting and ministering to the sick.

Farewell services were held Sabbath afternoon, August 16, in the home, 155 Main Street, with burial at the First Hopkinton cemetery, Rev. Edmund R. Field, pastor, ministered to the services.

LEROY F. SKAGGS.—Leroy Fouse, son of James Alexander and Maria Sterling Skaggs, was born near Christiansburg, Va., October 29, 1881.

He was educated in the public schools of his town and county and West Virginia University, receiving the degree of Bachelor of Arts in 1902.

He was married, with two children, to Miss Florence M. Oliver of Lockington, Va.

He died October 2-Providing for the Home. 1 Timothy 5:1-8.

1930 OCTOBER 4, 1930

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My son, forget not my law; but let thine heart keep my commandments; For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favor and good understanding in the sight of God and man.

Honour the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.