If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.—Isaiah 58: 13-14.

Think not that I am come to destroy the law or the prophets: I am come not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matthew 5: 17-18.

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

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America’s Sabbath Tract Society Board of Directors
President—CURTIS F. RANDOLPH, Maplewood, N. J., Recording Secretary—OFRED R. HARRIS, Plainfield, N. J., Assistant Recording Secretary—ANNA F. RANDOLPH, Plainfield, N. J. Regular meeting of the Board of Managers are held on the third Wednesdays in January, April, July and October.

The Seventh Day Baptist General Conference
President—WILLIAM M. STEINFIELD, Plainfield, N. J., Secretary—WILLIAM F. RANDOLPH, 240 West Front Street, Plainfield, N. J., Gifts or bequests of national purpose are invited, and will be gladly administered and safeguarded in the best interest of the beneficiaries in accordance with the wishes of the donors.

SABINA SOCIETY
President—Hubert L. Breck, Westerly, R. I., Recording Secretary—Charles H. Newlon, Westerly, R. I., Treasurer—Hatfield W. Loomis, Westerly, R. I.

The regular meetings of the Board of Managers are held on the first First Day of the month of January in the month of March, and on the first First Day of the month of June in the Whiford Memorial Hall, at Milton College, Milton, Wis.

Young People’s Executive Board—A. Russell Maxson, Level Park, Battle Creek, Mich.; Secretary—Mrs. Gladis Coon Hamming; 102 Greenview Avenue, Battle Creek, Mich.; Mrs. George L. Willis, 127 Manchester Street, Battle Creek, Mich.; Treasurer—Mrs. Elwood J. Bates, 229 N. Washington Ave., Battle Creek, Mich.; Assistant Treasurer—William L. Burdick, Ashway, R. I.; Advisor—Luther D. Sanderson, R. I.

SABBATH SCHOOLS
President—Mrs. Elizabeth Ormsby, Alfred, N. Y., Recording Secretary—Mrs. Carl F. Saunders, 125 North Sixth Avenue, Alfred, N. Y.; Treasurer—Mrs. Edna H. Deegan, Alfred, N. Y., Secretary—Dora R. Deegan, Alfred, N. Y. The regular meetings of the Board are held on the second Sunday of January, April, July and October.

Women’s Executive Board of the American Sabbath Tract Society
President—Mrs. Herbert C. Van Horn, Lost Creek, W. Va., Recording Secretary—Mrs. Ada Stokel, Salem, W. Va.; Corresponding Secretary—Mrs. Bay Olsen, Salem, W. Va.; Editor Woman’s Page—Mary Florence Sowers, Maysville, W. Va.; Assistant Corresponding Secretary—Miss Albertha Davis, Maysville, W. Va.

Seventh Day Baptist Vocational Committee
such a cause, I might be inclined to feel discouraged. It is simply wonderful to see the progress made under overwhelming numbers in strong opposition to the truth we stand for.

Take for instance our schools as they were in 1877, denominated as they are today. Of course I am most fond of having people who have spent seven years as a student there. Can you recall the college as I first knew it; or ever think what we call left Alfred in 1874? If so you must see a wonderful change for the better, even in the physical conditions about the university campus.

Milton too has gone forward in these years. Since Salem had never been thought of in 1870, and the church there, was a feeble missionary church. As I remember, it was nowhere to be seen, either in Ohio, West Virginia as we see it today. I would call the man crazy who could say "We are making no progress." Indeed, Salem and all that country stands "clear-cut of sight" ahead of what it was sixty years ago.

One of the most impressive forward movements in all this land is right here in Plainfield. A building that I remember three years ago, I found the Sabbath Recorder in a little "cubby-hole" for an office in the rear annex of the Babcock building, with a small print shop rented in the back room. Today we have a fine large shop, filled with machinery and busy workers, and the magazine is on the most impressive forward movement as illustrated by our own

publishing house? Oh! it is so different, and so much better now than it was twenty-three years ago. Let every Seventh Day Baptist, "Thank God!" It calls for praise and thanks. May God help us to cultivate the kindly spirit that will make us more and more a united people as the years go by.

The Blessed Gift of Some one has called Thoughtful Tact true tact the "sanctified common sense" by which Christian love does its work and takes its place in the spirit of wise and loving thinking, and makes us charitable in our attitude toward others who may differ from us in opinion.

In the New Testament, charity is the queen of all the graces. Truth is there clothed in the warm and radiant beauty of love. With the sacred, positive, and mighty, truth must be presented in the spirit of gentleness and tact. It is sad indeed for the Christian cause when truth is presented in a spirit or manner which makes it appear repulsive. Proper tact and loving thought will prevent any such effect upon the ones we are trying to convince.

The simplest way not to win men is to antagonize them and excite their enmity. It is folly to assaults any one upon his beliefs, as if we were infallible and as if his opinions were only worthy of contempt.

I believe there is somewhere a key to every heart, and sanctified skill with real tactfulness are not only necessary for the offices, worth some $200,000, standing out of debt. For the first time in our history we have a denominational head-quarter that we can call our own, with an excellent room for board meetings - not merely for the Tract Board, but for a meeting of every denominational board among our people. We are entitled to represent the free-will offerings of our people from Maine to California and from Canada to the Gulf of Mexico. Indeed it is a real denominational home. This is the use of all committees and boards of our people who may desire to use it. It is the work of all our people. I do not wonder that I am delighted with the Seventh Day Baptist forward movement as illustrated by our own

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BUILDING, which is set aside for this society.

Events have proved the wisdom of the use of a part of the accumulated funds of the society for the completion of this building, for reasons set forth in the annual report of the society a year ago. But this has rippled the society for funds with which to furnish our fine building with a comfortable and suitable furniture for immediate needs.

The purchase of furnishings already installed, and contracts already undertaken for the purchase of some funds in hand and, we are left at the beginning of a new fiscal year without funds with which to prosecute our work.

A necessary furniture, including display cases, book cases, filing cabinets and other essential equipment, are all satisfactorily installed. The process of organizing, cataloguing the books and other objects of historical interest and putting them in proper form for use, will be a long tedious task. Skilled labor will be required for this, and its employment will be a serious problem.

The cataloguing of the Sachse Collection alone involves the labor of a competent, expert, and careful worker, who will require an hour of time for each volume of the books; and other objects of the collection will require a corresponding amount of time. Fortunately the present librarian and librarian for this purpose were offered gratis; and the work is well begun.

Already the society is in possession of some great treasures, such as the books obtained from authentic sources, and bearing an interesting Seventh Day Baptist history. A very handsome mahogany bookcase that once was the property of Thomas B. Stillman, as well as an equally handsome walnut table of the butterfly type from the estate of the late Mrs. Lois L. Thomas, that has been in the Tomlinson family for some generations, have been refinished and made suitable for the very beautiful rooms in which we are situated. The chairs, purchased by popular subscription at the General Conference at Ashaway a few years ago, have been the personal property of Elder Thomas Hissick, has also been refinished and is in place.

It is our hope that we shall be able to acquire for the librarian's office a suitable
Several churches have already committed their records to us, and we trust that others will follow their example.

The work of the society will be pushed as rapidly as the funds available for that purpose will permit. Endowment funds are much needed; since the work of all such organizations must have regular, stated incomes if they are to serve their intended purpose, and it is very rarely that this can be done without endowment funds.

Respectfully submitted, for and in behalf of the trustees,

CORLISS F. RANDOLPH, President.

A GOOD TESTIMONY FOR ALFRED

The Hornell Evening Tribune has this to say about Alfred's loyalty to the cause we all love:

Alfred University is initiating a new type of sport, night football games. Merrill field has been equipped with lights, turning 11,000 candle power, which literally turn the field into a blaze of light.

Most colleges stage their games Saturday afternoons. But Alfred, being a Seventh Day Baptist institution, has scheduled her sports Friday afternoons. In the past it has proved difficult to arrange schedules with other teams and the Friday games have not proved to be the financial success scored in other schools. Although most of the students at Alfred are of other faiths, the fact that the university is a Seventh Day Baptist institution makes it a rarity to have Saturday free from social and athletic activities.

Even though the university were separated from the above control it would be neither fitting nor wise for the institution to plan college activities contrary to the feelings and beliefs of the community in which it is located. Alfred University has devised a splendid way to work out its difficulties. Night games offer a novel entertainment and promise to draw the crowds that will make the events financially successful.

President Davis, in a personal letter, writes as follows:

You will be interested to know that the college has opened with an increased enrollment over this time last year. At present the enrollment stands at 472.

At the meeting of the General Council of our Centennial Program last Thursday the director announced that the first half of the million-dollar Centennial Fund has now been subscribed.

My health is much better than it was last summer, though the doctors are slow to pronounce it well.

I am expecting to spend several days next week in Battle Creek for a "check-over," and further treatment.

REPORT OF THE ASSISTANT CORRESPONDING SECRETARY

At the time of the General Conference last year, the Tract Board had a corresponding secretary, who was also the leader in Sabbath publication. The board had also an assistant corresponding secretary, whose duties included assisting the corresponding secretary both in the work of that office and in the Sabbath publication work. On the first of October a change was made in the arrangement, and the assistant secretary has carried on the work of the secretary's office alone since that time, reporting to the Advisory Committee, and through that committee to the board. This report will concern itself largely with the activities since the first of October, 1929.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON

Contributing Editor

ANSWERS TO SEPTEMBER QUESTIONS

1. Where is a Boy Worth?

2. Rev. Lester Osborn.

3. Tuberculosis Hospital.

4. Pentecost.


8. Affirmative answer required.

QUESTIONS FOR OCTOBER

1. Where are gospel tent meetings being held by our people?

2. How many churches were admitted into the General Conference? Where are they located?

3. What subject was discussed at the woman's fellowship breakfast at the General Conference?

4. Who is the president of Conference for 1931?

5. Who is the new president of the Woman's Board?

6. Which pastor has been recently ordained?

7. What will be Miss Miriam Shaw's work in China?


The answers to these questions will be found in the last Record for August and the first three numbers for September.

ANNUAL STATEMENT OF THE BOARD OF TRUSTEES OF THE AMERICAN SABBATH TRACT SOCIETY

Year Ending June 30, 1930

The Trustees of the American Sabbath Tract Society present their eighty-seventh annual statement to the churches of the Seventh Day Baptist General Conference. This statement consists of the reports of the assistant corresponding secretary, the board of trustees, the publication, the promotion, the publishing house, and the treasurer; and the suggested budget for the year 1930-1931.

LITERATURE

Periodicals

The report on the publication of the Sabbath Recorder appears in the statement of the business manager.

The publications of the board to other publications are to De Bookseller in Holland and to The Sabbath Observer in England. Our support of The Seventh Day Baptist Reformer in Jamaica has been discontinued.

Tracts and Books

The sale of books published by the Tract Society has not been large this year. This is a line of work which should be studied more closely. The Christmas combination plan was used again last December with less success than before, but the results were expected since it was a repeating. Counting all sales of books and booklets and the denominational calendar and directory, we have taken in about $250.

Of the books which were sold this year, it might be interesting to note that half of the money came in the form of Church Membership for Juniors, by Rev. William M. Simpson, one-third of the remainder for Seventh Day Baptist Hymns and Songs, and the three next highest books were Water of Life, by Fifield; Sermons to Boys and Girls, by Beek, and Manual for Bible Study, by Greene.

The drop in the orders for literature does not apply to tracts. In the past year we have mailed out approximately 39,000 tracts. Last year's figure was 27,000. The increase
is due to the campaign put on by the Committee on Distribution of Literature, about which more will be said a little later. On July first we have had in the tract depository about 40,000 tracts. This number did not represent what would fill our needs for two months, as the stock of many of the tracts had been completely exhausted by the campaign. The Committee on Distribution of Literature studied the matter, and in their recommendation the following tracts were reprinted this summer:

A Layman’s View of Sabbath and Sunday, edition 2,000.

Exposé of Faith and Practice, edition 5,000.

Origin of Sunday as a Christian Festival, edition 2,000.

Seventh Day Baptists as Distinguished from Seventh Day Adventists, edition 5,000.

The calendars were printed as usual last November. Judging from records for the two previous years before that, it seemed best to reduce the number printed this year from 1,500 to 1,300 copies. We were surprised, however, to receive orders for tracts which was 250 more than had ever been sold before. By having unused ones returned from churches when they were not all sold, we managed to send at least a few to each church that ordered, but we could not fill the orders.

OFFICE WORK

The work of the office has been made much easier and more efficient—how much so only one who has worked in the old building can know—by the completion of the new building, now in use. In this year’s correspondence we have received, and the situation in Africa where we once had an interest. It has been very difficult to make anything of the letters, which came periodically because of the poor command of English by the correspondents have. But this spring we received a letter from a white man who lives in the vicinity of the town and who wishes to hold a church near them. He is not allowed to do this until he has some connection in America apparently. We are investigating the matter, to find out more about him, and meanwhile we write him in a way which may make us better able to judge the situation there. This man is a Mr. Stewart, a Canadian.

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The work ranges from making the denominational calendar to keeping the tract depository in order; from answering letters received to mailing tracts. I will mention just a few things that may be of interest.

The sermon department in the Recorder, called “Our Pulpit,” has been maintained again this year. In it we have had sermons from every month of the year, and we have attempted to enlist us one. The plan has been varied from time to time by the use of series of sermons by one man, in which he had time to develop a theme and carry it from week to week. Occasionally a sermon whose writer has gone from us was used, and we are sure our readers enjoyed hearing again in this way from former leaders. The sermon department seems a worthy plan to follow; it can be continued indefinitely as long as our pastors support it as well as they do now.

One of the most interesting as well as important features of our work comes in answering the letters of inquiry which come to us. In this year just past there have been over twenty outsiders who have written to us for information as to our beliefs. To each of these we have sent a selection of tracts, and an invitation to continue the correspondence and order more tracts from the list which is enclosed; and, if it is possible, we direct them to a church near them, giving them the name of the pastor; we also notify the pastor, sending him the name and address and any information we may have about the inquirer.

A matter which has been before the attention of the board because of frequent requests for literature is the situation in Africa where we once had an interest. It has been very difficult to make anything of the letters, which came periodically because of the poor command of English by the correspondents have. But this spring we received a letter from a white man who lives in the vicinity of the town and who wishes to hold a church near them. He is not allowed to do this until he has some connection in America apparently. We are investigating the matter, to find out more about him, and meanwhile we write him in a way which may make us better able to judge the situation there. This man is a Mr. Stewart, a Canadian.

The last of an edition of Fundamental Features of the Sabbath Cause was sent out early last fall to Baptist ministers. The entire edition of 5,000 has been used in this way.

Distribution of Literature Campaign

The special work of the office which I would like to report has been done under the direction of the Committee on Distribution of Literature. Mr. Jesse Burdick, who is the chairman of this committee, has done a great deal of planning, as has the rest of the committee. We believe that it has been worthwhile. The work demanded the full time of the secretary for some two months and more, and co-operation on the part of the churches for which we were very grateful.

The campaign was an effort to enlist all our churches in a denominational-wide campaign for wider distribution of our literature. Two thirds of the churches entered the campaign, and we believe it has been and will be of real value, both to our own people and to those around them.

Building Committee

I was asked to include in my report a statement made by the Building Committee, whose work has now been completed on the building which was dedicated last December. I read it as it came from the secretary of the committee.

The Denominational Building, Known in Plainfield, N. J., Where It Is Located, as the Seventh Day Baptist Building

By resolution adopted at its session held at Salem, W. Va., August 22-27, 1916, the General Conference created the American Sabbath Tract Society the preparation of a general plan for providing a suitable building for the use of the publishing house, together with an estimate of its cost. The committee reported at the General Conference at its next annual session. (See Year Book, 1916, page 32.) Such committee met at the 1917 session held at Plainfield, N. J., with estimated cost, surprisingly a Denominational Building. Illus­trated elevation and suggested plans accompanied that resolution adopted at that session (see page 74) it was recommended that the Tract Board proceed with the erection of a Denominational Building as soon as in its judgment it seemed wise to do so.

Subsequent reports of that committee and action of the General Conference taken relating to such building appear in the Year Books as mentioned following: 1918, page 205; 1919, page 232; 1920, page 118a; 1921, page 102; 1925, page 217; 1926, page 226; 1927, pages 77 and 234; 1928, pages 49 and 168; 1929, pages 70 and 193.

It is our privilege and pleasure now to report the completed building. On December 28, 1929, the Denominational Building or the Seventh Day Baptist Building as it is locally known, having been dedicated, was dedicated with appropriate and impressive services, consisting of a dedication sermon by Dr. Theodore L. Gardner, at the Plainfield Seventh Day Baptist church in the forenoon, and other dedication services conducted in the new building in the afternoon. For the text of the dedication sermon you are referred to the Sabbath Recorder, volume 107, number 26, dated December 29, 1929, page 1450. For further financial details see the treasurer's report.

The total cost of the property as it now stands, including payments made to June 30, 1930, is as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Site for buildings</td>
<td>$18,500.00</td>
</tr>
<tr>
<td>Printing plant building</td>
<td>43,017.73</td>
</tr>
<tr>
<td>Total cost</td>
<td>$61,517.73</td>
</tr>
</tbody>
</table>

For further financial details see the treasurer's report.

Literature in Foreign Language

One matter which does not right­fully belong in the report of the secretary Vary where one does not know of the fact that the Tract Board this year entered the field of producing literature in a foreign
of all concerned I hope to spend several
days each with any of the seminar groups,
and not simply talking, but seeking to
perhaps praying in the local church four
to five times, and holding conferences with
the students, in groups and singly, as
conditions may seem to require.

The outstanding conference for the year
was that of college young people held in
Plainfield. In March twenty-five or more
young people attended this conference. Five
or more came from each of our three col­
leges, namely, Alliance, Milton, and Salem,
and one each from the following schools:
Harvard, Columbia, New York University,
Brown, Smith, and Washington. This is
the first time anything like this was ever
undertaken, and it met with favor on the
part of the young people themselves, and
was an inspiration to us who had part in it.
The expense was met by the Tract Board
and the colleges jointly, and the young peo­
ple were entertained without cost in the
homes of the Plainfield people.

We hope to hold similar conferences in
the future, perhaps one at least in every
student generation; that is, one in four
years.

HELPING HAND

I have prepared a Sabbath lesson for each
of the last three quarters of the present cal­
endar year which have been given in the
Helping Hand, to begin in April, with the
quarterly review where desired. This
was done in response to the cordial invita­
tion of the Sabbath School Board.

THE CALENDAR REFORM MOVEMENT

I have endeavored to keep myself in­
formed in regard to the movement to "sim­
pify" the calendar. I see no reason at
present to fear the success of the movement,
but its agitation and discussion has been rather
interesting sidelight on the Sunday
question. Mr. Eastman has asked for a
letter representing our views which he may
send to interested persons. The Com­
mmittee on Distribution of Literature has asked
me to prepare something of that nature to
be used in the place of

CONCLUSION

The work of the leader in Sabbath pro­
motion seems to have developed in the main
along two distinct lines, namely, interde­
nominational contacts and Sabbath educa­
tion. The judgment is this type of
work best suited to present vitalize our
missions and most likely to meet the need of
our time.

The Christian Church is challenged today
by a pagan philosophy which threatens its
very life, and in the face of which the
Church seems to stand uncertain and
impotent. Nothing else will save our own
life like sharing with all Christians in the
task of overcoming the world's apostasy and
re-enchanting Jesus Christ. The Christian
Church has lost its Sabbath. If a Sabbath
is needed to help restore to the Church a
consciousness of God, then it becomes our
solemn obligation to help bring the Sabbath
to the end that it shall foster in us a living
faith, and to make those contacts with other
Christian bodies and Christian leaders by
which we shall be able to make our peculiar
and important contribution to the total im­
 pact by which the Church upon the world and
if possible save to the Church the Sabbath of
Christ, without which it must remain
impotent. Nothing else will vitalize
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motion seems to have developed in the main
along two distinct lines, namely, interde­
THE SABBATH RECORDER

In July of last year, the figures from a reappraisal of the plant were received from the Standard Appraisal Company of New York. After carefully checking these figures with the inventory and making certain deductions where it was thought the appraisal company had overvalued some of the equipment, it was found that there was a plant appreciation of $5,889.88. Accordingly, the new values are reflected in the balance sheet as of June 30, 1930. The plant value, after deducting $2,669.06 for one year's depreciation, now stands at $31,659.85. Depreciation at the rate of about $225 monthly is charged to expense before profits are considered.

In January of this year the offices of the publishing house were moved to the new Denominational Building, where they are very pleasantly located. Customers seem to appreciate the new conveniences and the ease with which they can transact their business in the new surroundings. The offices are connected by telephone with the various departments of the printing plant so that information concerning work in process may be obtained by customers without loss of time.

Sabbath Recorder

Cost of printing, editor's salary, clerical clerks, etc.......
$11,592.27
Received on subscriptions, advertising, etc.
3,444.01
Cost in excess of income
8,148.26
Amount paid in advance
9,935.73
Amount in arrears
705.69
Circulation:
Payments to subscribers
1,519
(1,188 paid in advance, 349 in arrears)
Free (exchanges, libraries, newly-weds, etc.)
155
1,674
Helping Hand

Cost of printing, stock, postage, etc.
$1,665.77
Received on subscriptions (Parts 1, 2, 3, 4)
1,410.27
Amount paid in advance
56.63
Amount in arrears
651.43
Junior Graded Lessons

Received on subscriptions (Parts 1, 2, 3, 4)
$120.51
Postage
6.99
Net receipts
$113.52
Amount in arrears
13.55

THE SABBATH RECORDER

Following are the detailed figures of the balance sheet and the profit and loss statement:

BALANCE SHEET OF THE PUBLISHING HOUSE
June 30, 1930

Assets

Current:
Accounts payable
$25,975.37
Bills payable (balance Miehle Press loan)
2,950.38
Accrued payroll
4,357.14
Accrued interest
79.50
Reserve, accounts receivable
57.50

Fixed:
Plant (appraised value, 1929 appraisal)
$33,728.91
Less depreciation
2,669.06
31,069.85

Outside Publications

Received from sale of teachers' helps
$64.14
Cost of helps purchased during year
41.17
Value of helps on hand
15.40
Amount in arrears
5.55

Receipts for Books, Tracts, Etc.

(June 27, 1929, to June 26, 1930, inclusive)

Hymns and Songs
$7.32
Water of Life
3.40
A Course in Church Membership for Juniors
23.80
Letters to the Smiths
9.80
A Critical Study of Sabbath and Sunday in the Christian Church
7.50
Seventh Day Baptists in Europe and America
3.50
Seventh Day Baptist Handbooks
1.15
When I Was Young—Sermons to Boys and Girls
3.20
Seventh Day Baptist Missions in China
4.45
Bible Studies on the Sabbath Question
1.00
Manual for Bible Study
2.40
Sabbath History
1.50
Life of Jesus
.40
Biographical Sketches
1.30
Tracts—Donations
1.00
Postage
5.10
Calendars, 1930
199.55
$253.82

Liabilities

Current:
Accounts payable
$856.54
Bills payable (balance Miehle Press loan)
4,750.00
Accrued payroll
313.61
Accrued interest
79.50

Fixed:
Capital
25,075.37
Surplus
19,840.32
45,915.69

Profit and Loss Statement

For Year Ending June 30, 1930

Sales:
Tract Society
$12,434.52
Commercial
1,911.39
43,820.84
Sundry
263.83
$58,430.58

Factory Cost of Sales:
Tract Society
$10,740.06
Commercial
34,112.76
Sundry
263.06
541.88
47,299.41

Gross operating profit...
$11,150.64
Administrative Expenses:
Salaries and Postage...
$4,571.40
Clerical...
2,950.38

Commission and Subscription expenses...
761.15
Telephones...
283.15

427

(3) Stimulating in our young people an interest in the Sabbath and helping them to understand its value will result in a more wholesome, optimistic, and joyous Christian experience on the part of all Seventh Day Baptists, both old and young.

Faithfully submitted, with thanksgiving to God that he has counted us worthy of a place in the work of his kingdom, and with gratitude to the board for its interest and support.

Alva J. C. Bond,
Leader in Sabbath Promotion.

ANNUAL REPORT OF THE PUBLISHING HOUSE

To the Board of Trustees of the American Sabbath Tract Society:

We submit for your consideration the report of the publishing house for the year ending June 30, 1930.

Printing for the Tract Society amounted to $12,434.32. The two largest items making up these figures are the Sabbath Recorder and the Helping Hand. Tracts and other printed material used in the work of the society are also included. About $2,000 less was expended than for the preceding year.

The cost of printing the Sabbath Recorder was approximately the same as last year. Subscription payments have been slower than usual, and $430 less was received. There are 1,519 paying subscribers, and 155 copies are sent free.

The Helping Hand cost $85 less to publish than in the previous year. Receipts were $400 less, but when remittances are received for the invoices mailed out the latter part of June, it will be found that the Helping Hand was a little more than self-supporting.

The Year Book and other printing for denominational agencies, other than the Tract Society, cost $1,911.39.

Commercial sales for the year were $43,820.84. While the sales were $6,600 under those of a year ago, there was about $800 greater net profit. This was chiefly due to cutting down selling expenses on the New York business by handling it through the Plainfield office and giving up the New York connections.
SUGGESTED BUDGET FOR THE YEAR

1930-1931

Expenses

Sabbath Reform Work
- Holland—De Boeddarshopper $600.00
- Mill Yard Church, London, England $100.00
- The Observer $100.00

Special Sabbath Promotion Work: Rev. P. O. Box 12 Berea, W. Va.
- Rev. A. Bebee $600.00
- Rev. Mrs. C. A. Beebe $300.00
- Young people's work $600.00 $1,500.00

Appropriation for publications (in excess of income)
- The Sabbath Recorder and the Helping Hand $7,600.00
- General printing and distribution of literature $1,000.00
- Life Annuity payments $1,350.00
- Payment for index to the Observer $2,000.00
- President's expenses $200.00 $2,400.00

Corresponding Secretary
- Salaries $1,584.00
- Stationery $150.00 $1,734.00

Treasurer's expenses, legal, clerical, etc.
- Salaries $1,300.00
- Stationery $200.00 $1,500.00

Moving expenses of corresponding secretary and representatives to Confer-
- Encees, associations, etc. $400.00

PAUL—CAPTIVE OF CHRIST

From the moment that I saw him,
Brighter than the noonday sun—
Heard the voice that spoke from heaven—
From that hour my heart was won.

I am Christ's and that forever.
Shall I wait between to sever?

Christ and his redeemed are one.
All must go that once enthralled me,
Name and place I sought on earth;
Righteousness, proud self's adorning,
Even with folly's tainted mirth;
Neither gold, nor fame or pleasure—
Christ is now my only treasure,

In his surpassing worth.
As for me, to live, while living
Be it Christ, enthroned within me,
Who died for me, now risen,
Having put away my sin.

To live Christ and tell his story,
To be like him in the glory,

The one prize I seek to win.
If, like Christ, by men rejected,
Will glory in the cross;
Sharing his humiliation,
Counting former gain but dross;
From my gracious Lord in heaven
Grace sufficient will be given
To endure the shame and loss.
While still in the earthen vessel,
Death at work, within, without,
Grace given to his sweet presence
Hushes every rising doubt.
Till at last the day is nearing,
His long-desired appearing;
I shall raise the victor's shout.

THE SABBATH RECORDER

MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING, AUGUST 7, 1930

The question of what is right to do on the Sabbath is one which has been much discussed and never settled; and it never can be settled by any definite, specific rules. Jesus laid down the guiding principles when he said, "The Sabbath is for man," and, "It is lawful to do well on the Sabbath day." Couple these two statements with the first part of the fourth commandment, "Remember the Sabbath day, to keep it holy," and we have a clear expression of the purpose of the Sabbath. To phrase it a little differently: The Sabbath is for man's good, to uplift him to a holier plane of living, and those things which tend so to uplift him are proper on the Sabbath.

This lesson is the supreme protest against legalization. It is the Christian's declaration of independence from man-made restrictions in religion. Not only the Sabbath, but all religious institutions, are made for man— their one purpose is to lift men nearer to God; and no one can dictate to another how he shall use them— it is a matter between the soul and its God.

"Stand fast in the liberty where with Christ hath made you free."
lieve it is right, and wish to obey God's command? Are you as loyal to it as you should be? I believe the time will soon come when all Sabbach-keepers will have to take a firm stand before the world, either for or against the Sabbath. How will you stand?

JESUS' PERSONALITY AS REVEALED IN HIS ATTITUDE TOWARD CROWDS

MIRIAM SHAW

(Address in young people's program at Conference)

When I began to study the gospels to see just what Jesus' attitude was toward crowds, I noticed how often he avoided them and sent them away. He never sought the center of interest; he was rarely found among the crowd? Why did the multitudes follow him—only the son of a peasant, born in an obscure village, a carpenter by trade? He never went to college. He never wrote a book or held an office. He never even owned a home or traveled two hundred miles from where he was born. He never did one of the things that the king, parliament, or congress has changed the world as has Jesus.

But what was his attitude toward the crowd?

As I turned over the pages of the gospels, I saw him beyond the Jordan. "And seeing the multitude he went up into the mountain; and when he had sat down he taught them"—these children of his heavenly Father; he loved them. He wanted them to learn to know their Father's will and to teach them to live the more abundant life. I saw him as he sat at meat. "Behold, how many publicans and sinners came and sat down with him." "They that are whole have no need of a physician. . . . I came not to call the righteous, but sinners." He loved them, too.

Many times I saw the crowd press upon him to the lane, to walk; the blind, to see; the invalid, to know the joy of radiant health again. He healed them, not to demonstrate his power, not that they might listen to his message, but because he loved them!

I saw him at the wedding feast, at dinner with his friends, watching the children play in the streets. He loved to share their joy, and rejoiced with them.

And then—and then I saw him on the cross—surging about him in the gloom the mob that sent him there. "Father, forgive them, for they know not what they do," he prayed. Yes, he loved them even them.

But the story doesn't end there. "He is risen from the dead, and lo, he goeth before you into Galilee." I see him today—he goes before me into China. He goes before you into the class-room, the shops, or the field. And he goes teaching, healing, pitying, rejoicing, for-swing the multitudes, out of his great universal love. It isn't hard to love our friends, or our family. But these swarms of people who brush us daily on the streets or at our work, these millions of starving people in China that we have never known, these other races and religions that rival ours—what have we to do with them?

At last winter I read the lives of D. L. Moody, Henry Drummond, Billy Sunday, and others famous as mass evangelists. But each one of them was successful in proportion as he had caught Jesus' attitude toward the crowd.

Individuals who listened to Moody preach to great mobs felt that it was to them and for their needs alone that Moody preached—that he looked into their hearts. And it was alone with Moody in the inquiry room that individual life problems were faced—just as Jesus searched out Zaccheus in the crowd; as he called out the twelve.

Henry Drummond also caught Jesus' ideal: universal love. He never did one of the things that the man of prayer, the man of prayer, the man of prayer.

Christ's ideals of service:

1. Unselfishness
2. Humility
3. Love
4. Sacrifice

We need to recover Jesus' ideals of universal love—we folks who are prone to judge people by nations, rather than as individuals whom he would find upon acquaintance just as good or bad as ourselves. We ignore his ideal when we judge people by races rather than as men and women. "Oh, he's a Jew, we say, "a Negro, a wop, or a poor white."

I have no solution to offer for the present practical problems made by the mingling of races, but I know that any solution based on prejudice will be no solution at all; and that when Jesus' ideals become the world's ideals there will be no race problem.

I am so glad that race pride and race prejudice didn't win back in Jerusalem, that the early Christian Church decided that Jesus meant his gospel for us, too—that Jesus belonged to the motley crowd.

Some years ago a patient gave me a little verse which I have passed on to other nurses, because it helped me to love some people who weren't easy to love.

Who is so low that I am not his brother?
Who is so high that I am not his path to him?
Who is so poor I may not feel his hunger?
Who is so rich I may not pity him?
Who is so hurt I may not feel his heartache?
Who sings for joy my heart may never share?
Who in heaven's breadth has passed beyond my vision?
Who to hell's depth I may never fare?

May none then come to me for understanding.
May they then come to me for help in pain.
May they then come to me for help in pain.

And find he knocks upon my heart—in vain.

Even Jesus could not love that which was not lovely: he found something to love in every one of the crowd—a divine spark, the human soul.

CONFERENCE ON SERVICE

LED BY MR. KENNETH HULIN,
SALEM, W. VA.

(Report from young people's pre-Conference meeting)

Christ's ideals of service:

1. Unselfishness
2. Humility

His mission on earth was to minister unto others.

Christ was willing to assume the position of a slave, oftentimes washing his disciples' feet.

3. Long suffering

"The agony which he suffered during his trial and crucifixion must have wounded him spiritually as well as physically. What a bitter disappointment to complete his work in such discouragement!"

4. Going the second mile

"Christ never failed to consider a request. He was ever willing to do more than he was asked.

5. Patience

"How often Christ must have been tempted to despair when his disciples apparently failed to understand his mission.

6. Courage

"Any man who is continually before the eye of the public must have an abundance of this. How much more must Christ have needed it!

7. Forgiveness

"Even seventy times seven" was his reply when asked how many times one should forgive.

8. Love

The essence of Christ's religion.

9. Sacrifice

His task was to serve others and he who would do that must continually making sacrifices.

10. Cooperation

Only by this means could Christ launch and maintain his religion.

Reported by

KENNETH A. BARROW, Milton,
MRS. JOHN REED SPICER, Plattsfield,
C. BURTON DAVIS, Battle Creek.

NOTES FROM THE NEW ENGLAND RALLY

On the evening of September 13, the fall rally of the New England Seventh Day Baptist Christian Endeavor Union was held with the Waterford society.

The praise service was conducted by the pastor, Mr. Swinney. A selection by the newly formed church was greatly enjoyed. Pastor Carroll Hill, Ashway; Rev. Willard D. Burdick, Rockville and Hopkinton; Pastor Everett Harris,
The future of our churches will be what you determine it shall be. It depends upon the extent to which you will let the personality of Jesus Christ and his religion dominate your lives, and upon how seriously you take the responsibility of working in and through your church for the production of Christlike characters in yourselves and in others.

**INTERMEDIATE CORNER**

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

**DAILY READINGS**

Sunday—Put away revenge (Prov. 24: 29)
Monday—When to apply the Golden Rule (Exod. 22: 19)
Tuesday—Golden Rule hospitality (Heb. 13: 1-2)
Wednesday—Golden Rule friendship (2 Sam. 9: 1-13)
Thursday—Golden Rule kindness (Gen. 13: 1-13)
Friday—Golden Rule help (Luke 10: 33-37)
Sabbath—Day of the Golden Rule work? (Matt. 7: 12; Gen. 50: 15-21)

**Rope for Sabbath Day, October 18, 1930**

**THE GOLDEN RULE**

People often ask, "Will the Golden Rule work?" But Christ asks, "Will you work the Golden Rule?"

Joseph's brothers had done him a lot of harm. Their jealousy had grown to hatred. They had sold him as a slave in a foreign land and reported to his father that he was dead. Later Joseph was their ruler; their father was dead, they were all dependent on Joseph for food. Revenge would be easy. What would you have done? Would you use the Golden Rule?

A student on the way to college in a distant town lost his wallet. One of this summer's earnings on the street in a city he was passing through. His name and address were in the pocketbook. What would you have done if you were the finder? Could you apply the Golden Rule? Would it make any difference to you if you knew his circumstances and had experienced a similar loss sometime?

The cases above are true incidents, and in both cases the Golden Rule was applied.

**THE CHANGED LANDSCAPE UNDER PROHIBITION**

In order to have a correct perspective of the present situation we need frequently to view conditions through the eyes of those who come to us from lands where the license of the drink traffic still exists. In analyzing the testimonies of visitors from overseas we need to realize the facts of our country's moral and social life and the absence of the drink traffic.

If prohibition could not be credited with anything more than these three things, would it not be worth keeping, a worth fighting for, worth making some sacrifice for? But this changed landscape under the dry law is only a very small part of the benefactions that have come to us, is the least part of the benefits that have come to us, is the least part of the benefits that have come to us, is the least part of the benefits that have come to us, is the least part of the benefits that have come to us.
DEAR CHILDREN:

I am longing for more letters. Do not be afraid to write too often.

Sincerely yours,
Mizpah S. Greene.

THE SABBATH RECORDER

When the flood came it rained forty days and forty nights, and the fountains of the deep were broken up. All the people and animals were drowned in that part of the earth except those with Noah in the ark.

For an explanation of this, see Genesis 2: 5, 6. God had not caused it to rain on the earth; but there went up a mist from the earth, and watered the whole face of the ground.

Natural features seemed to wear a sudden new look.

There will be no more floods, for God has set his rainbow in the skies and there had never been a rainbow before. The light must have been rather dim, but everything lived in it for two thousand years.

Now does not the above explain how it all happened?

Chas. F. Saunders.

A MEMORY SYSTEM

Forget each kindness that you do,
As soon as you have done it.

Forget the praise that falls to you
The moment you have won it.

Forget the slander that you hear
Before you can repeat it.

Forget each slight, each snipe, each sneer
Wherever you may meet it.

Remember every kindness done to you,
Whatever its measure.

Remember praise by others won,
And pass it on with pleasure.

Remember every promise made
And keep it to the letter.

Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness
That comes your way in living,
Forget your worry and distress;
Be hopeful and forgiving.

Remember good, remember true,
Remember heaven's above you,
And you will find the rough age and youth,
True joy, and hearts to love you.

—Author Unknown.

"What are the limits of the work I might accomplish in this brief life if I could lay hold on the strength which God supplied?"
We are considering tonight the cross of Jesus in our effort to learn more of his ideals and his personality. This address will consider particularly the enemies of that cross.

Nineteen hundred years ago the enemies of Christ sent him to the cross, and after those days it was a new idea. Men thought greatness came through military power and through possession of great wealth. Do you recall that Peter too? He was the one to reproach Christ, when he spoke of his coming death? Peter too was blind. He thought of an earthly kingdom. The three favorite disciples slept while Jesus went alone to pray on Gethsemane. These men did not understand Christ, how much more did his enemies misunderstand him. His foes thought him crazy, possessed by Beelzebub.

Men in all ages have been blind to the good about them, sometimes willfully blind. It was the churchmen of Christ's time, the organized religion of that day, which sent Christ to the cross. Like many before and after them, these churchmen were sure that they were the custodians of truth and righteousness. "Thank God, I am not like other men," was the cry in that day. That they could be mistaken in any major conclusion never occurred to these men. Progressive revelation of God found no place with the Pharisees when the law had been given complete by Moses. "Who is this young upstart?" asked the Pharisees when the law had been given complete by Moses. That they were the custodians of truth and righteousness. "Thank God, I am not like other men," was the cry in that day. That they could be mistaken in any major conclusion never occurred to these men. Progressive revelation of God found no place with the Pharisees when the law had been given complete by Moses. "Who is this young upstart?" asked the Pharisees when the law had been given complete by Moses. That they were the custodians of truth and righteousness. "Thank God, I am not like other men," was the cry in that day. That they could be mistaken in any major conclusion never occurred to these men. Progressive revelation of God found no place with the Pharisees when the law had been given complete by Moses. "Who is this young upstart?" asked the Pharisees when the law had been given complete by Moses.
politicians today will endanger their own reputations for the cause of right. How many Sabbatarianst have catered to their bosses for bigger salaries? There is nothing about liberties that has made our people different from ourselves. But how their pretensions do show up in front of the cross! Did you ever see a sheep against a background of snow? We had thought the sheep was white snow. We had thought the sheep was white. Let us try placing some of the things of which we say, "Oh, I don't see any harm in it," at the foot of the cross. Then we can get a true contrast and see our actions from the point of view of God, and some of those actions will show up a dirty gray.

It is natural, we say, that men should be selfish. The heart of the situation is the need to reach out its little hands for all that looks good. But the common beast in the field is born selfish too, and if we would be different, we must learn to conquer our selfish desires. "Christ, for the goal that was set before, endured the cross." And his goal was not something selfish but worthy, to save a dying world and to set a supreme example of unselfish living.

Powerful groups were against Jesus but only a few sought to defend him; the majority of the people were indifferent to it all. As he approached Calvary he came alone. How long, O Lord, how long will we carry on this struggle to let the world of sin and gain avail. We can have plenty of gasoline and a strong spark, but unless they come together at the proper time they are of no avail. We have not seen a sheep against a background of gray. Let us try placing some of the things of which we say, "Oh, I don't see any harm in it," at the foot of the cross. Then we can get a true contrast and see our actions from the point of view of God, and some of those actions will show up a dirty gray. But the common beast in the field is born selfish too, and if we would be different, we must learn to conquer our selfish desires. "Christ, for the goal that was set before, endured the cross." And his goal was not something selfish but worthy, to save a dying world and to set a supreme example of unselfish living.

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has been built up into a model community. "Fair dealing with labor in the perfection of his plans characterizes Mr. Rockefeller's entire project. It is frankly stated that he expects to receive fair returns from his investment, and "is undertaking the experiment with the express hope that other wealthy men will be interested and will establish similar housing developments in other parts of the country." Mr. Rockefeller, president of the Ohio Federation of Labor, makes an appeal to capital to follow this example and "begin scrapping the slums of the nation."

It is refreshing to find news of this kind headlined where crime, accident and anti-prohibition usually have right of space. But our dailies evidently consider this as interesting news. It is encouraging to the writer, being read soon after writing the above. It may be big business, but it is good business, and its publicity is good news. While awfully it is not philanthropic, or religious in its intent—it is Christian, it is the outgrowth of the ideals and teaching of Jesus. While it is crime, selfishness, greed, idolatry—it is all too common, and religion is receiving many jolts known as "sweeps." We must not forget that the highest blessings of our civilization are the results of Christianity, while evidences of their increase are to be seen on every hand—in business, labor, education, and social betterment. "The kingdom of heaven is like unto a treasure hidden in a field; and when a man findeth it, he hideth it again, and for joy thereof goeth and saileth away. Let us thank God and take courage."

The Fire Menace to Forestry

H. N. Wheeler

(In National Forest Service)

You may own no timber and think forest fires do not concern you—are none of your business. But think about sick people in her community, said, "Would you love to see how old Mrs. Brown is this morning or any other morning." But forest fires are none of your business because they are due largely to human carelessness, and each year sweep over about forty million acres of timber and woodland, carrying death and destruction into all parts of the United States.

The greatest damage done by forest fires is to the trees themselves, because the baby trees are killed and the big trees are seriously injured so that later they become diseased or do not develop into first class timber. It is true that the long leaf pine of the South will survive severe fires even while the tree is burned but they are retarded in their growth so that they may require three times as long to mature as would be the case were they not scorched. For proper growth and development the trees need the nitrogen and other fertilizing values of the decayed leaves and twigs and rotted wood. The forest, but fire destroys the gradually acclimated moss and bakes the ground in such a way that the water can not sink in and furnish the necessary amount of moisture to the growing vegetation. This water running off the surface takes the soil with it, fills streams and reservoirs with mud, ashes, and gravel. Living springs and reservoirs are ruined, big fires injure, big fires, and the soil and streams become raining torrents after heavy rains, but dry up in late summer and fall. Fires injure livestock, killing the good grasses, so that cattle and sheep pastured on burned-over areas put on less flesh than when grazed on lands that have not been burned.

Forest fires destroy not only the shelter and food of wild things, but also many of the animals and birds themselves. In one fire in California in 1928, it is estimated that three hundred deer and fifteen thousand quail were burned to death; and in one fire in Minnesota many mother birds as well as thousands of nestlings were lost. Peat, partidge, and grouse were destroyed. Even fish are often killed by the heat or by ashes. Food for the animals is destroyed and they are driven out because of low water and shortage of food.

Forest fires ruin the beauty of the countryside, making the great out-of-doors less attractive to those seeking recreation. In some sections of the country, particularly in the West, lightning starts forest fires, but for the part man is responsible. He sometimes sets fires on purpose to green up the woods in the spring or under the mistaken notion that they destroy the boll weevil, cattle tick, typhoid, and malaria germs, or are necessary in turpentine operations. However, over the country as a whole, most of the fires are due to human carelessness. They start by reckless brush burning, by sparks from locomotives and logging engines, or from unextinguished camp fires. But from twenty-five to fifty percent of the fires are caused by discarded cigarettes and lighted matches thrown from moving automobiles, or cast aside by hunters, fishermen, and wild flower pickers, and picnickers.

Since forest fires are largely man-caused, they are preventable and up to the present time it has been the burden of the foresters to see that fires are kept out of the woods. Fire fighting is not really forestry practice, but burning wood can not be carried on if the woods are to be long lived and productively used. Therefore, our national and state forestry departments and some private landholders are organized into fire departments, and expend much of their energy, especially in dry seasons, in preventing fires or fighting those that start. In some states and local communities fire fighting equipment is available, but in general the shovel, axe, hoe, rake, and saw are the chief tools used in fires injunction work. To control a forest fire, trenches are made along the front of the fire. The work is fraught with the personal risk. In 1929, fourteen fire fighters, one of them a prominent forester, lost their lives in handling fires on the national forests.

We should be very slow to criticize these early methods, but we are now confronted with the gigantic task of bringing back these tremendous areas into production of timber and forest lands. Of the 190,000,000 acres of land in the United States, 1,123,000,000 acres are in neither crop nor pasture. Originally 822,000,000 acres were forested, and even now they are being abandoned and burned over almost yearly until literally millions of acres that formerly bore magnificent timber are lying idle and barren, producing practically nothing. Going back to state or county for non-payment of taxes—a burden upon state and community. We should be very slow to criticize these early methods, but we are now confronted with the gigantic task of bringing back these tremendous areas into production of timber and forest lands. Of the 190,000,000 acres of land in the United States, 1,123,000,000 acres are in neither crop nor pasture. Originally 822,000,000 acres were forested, and even now they are being abandoned and burned over almost yearly until literally millions of acres that formerly bore magnificent timber are lying idle and barren, producing practically nothing. Going back to state or county for non-payment of taxes—a burden upon state and community. We should be very slow to criticize these early methods, but we are now confronted with the gigantic task of bringing back these tremendous areas into production of timber and forest lands.
nuded, depopulated shifting sands of desert, so will this country, unless we bend every effort and spend millions of dollars to rebuild the forests.

We are well organized to stop fires that have started, but we cannot prevent them from starting. The United States Bureau of Standards finds that in the United States 170,000 cigarette stubs are discarded every minute of every day. 365,000,000 in the year, and more matches are thrown away than cigarette stubs. The ends of cigarette papers and match stems can be treated so they will not burn and when discarded will be practically harmless. If all of our matches and cigarettes were so treated it would be a big factor in preventing approximately one-fourth of our fires, not only in the forests but even in the cities. Many other fires due to human carelessness can be prevented by the education of the whole people, but this will require the united efforts of the leaders in all of our business and social activities. To become forest-minded we must be anti-fire-minded, making up our minds that under no circumstances will we individually start fires in the forest or even think of starting them. Our influence to prevent others from doing so is great.

Perhaps the greatest human need for keeping the forests green is for recreation. In 1929, 31,750,000 people visited the national forests, and other millions went to state, county, and city forests. Theodosia Garrison writing of the forest says:

Here may the weary guest be welcome:
Or ragged coat and poor,
Blessed silence waits within the gates.
And God is everywhere inside the door.
The weary guest is welcomed,
The richest pays no score.

REGARDING NIGHT WORK FOR MINORS

News of unusual importance to all who are concerned with the human as well as the economic problems of the cotton textile industry is contained in an announcement by the executive committee of the Cotton Textile Institute, an organization of employers. The committee has recommended to the board of directors an organization "that the recommendation be made to the cotton textile mills that they eliminate, as soon as possible and not later than March 1, 1931, the employment of women and the employment of minors under eighteen years of age between the hours of 9 p.m. and 6 a.m."

The statement of the executive committee continues "the employment of women and minors at night was widely adopted in some sections of the industry during the World War to meet emergency demand. In recent years there has been a growing sentiment in opposition to the practice."

The adoption of the course recommended by the committee will be a wise move from an economic viewpoint and will contribute materially to the solution of one of the main economic problems of the industry, that of overproduction. The recommended change in hours of action will also be a great step forward in the establishment of better working conditions in the industry.

It is great news to all religious and social thinkers as well as to the labor movement and all those who have for years been working for the elimination of night work for women. Many liberal employers have desired to eliminate the night shift for women and minors but have not felt able to do so on account of the competition of other employers who thus far have not been willing to follow suit. The leadership of the Cotton Textile Institute now makes it possible to secure the adoption of higher standards by the industry in general, and it is to be hoped that cotton textile employers throughout the country will unanimously follow the wise and humane recommendations of their own leaders.

James Myers, Federal Council.

And be kind one to another, tender-hearted, forgiving one another, as Christ hath forgiven you.—Ephesians 4: 32.

If any word of mine has caused one tear from other eyes to flow;
If I have caused one shadow to appear
On any face I know;
If but one thoughtless word of mine has stung some living heart today;
Or if the word I've left unsaid has wrung a single sigh, I pray
Then tender-hearted, forgiving one another, as Christ hath forgiven you.
Help me to keep in mind,
That if at last I would try 'well done' win
In word as well as deed, I must be kind.

Fundamentalists' Page

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

PLACING THE EMPHASIS WHERE IT BELONGS

REV. D. BURDERT COON

One great trouble with the Seventh Day Baptist denomination is that we are putting emphasis in the wrong place. We are very largely leaving out of account things of great importance while stressing things of comparatively little importance. Real soul-saving work costs little with us at the present time. Our numbers would not be constantly growing less if we were constantly praying, talking, and working to bring people to Christ.

The biggest business ever committed to man is bringing sinners to Christ for salvation. This is the one great work we should stress above everything else. As churches and denominations we are not placing emphasis upon this. But this is where emphasis belongs. Just a few individuals among us are carrying on a great soul-saving work. A vast majority among us care a hundred times more about having a good social time than they care about a good spiritual time. They rejoice far more over a fine church supper than they do over the bringing of a poor lost soul to Christ. How do we know? Because they will travel farther, sit up later, work harder, and sacrifice more year in and year out for church suppers than they ever do for undertakers for saving souls. By their fruits ye shall know them. You never hear them pleading once with God for the reclamation of a backslider or for the saving of a soul. They are placing an emphasis upon wrong things of life. With them the lesser takes the place of the greater. We should urge and entreat them not to do this. They are placing an emphasis upon wrong things of life, with the lesser the lesser takes the place of the greater. We should urge and entreat them not to do this. They are placing an emphasis upon wrong things of life, with the lesser the lesser takes the place of the greater.

Multiplying organizations and increasing endowments for institutions will not be worth a fig to us and to God's work unless these organizations and institutions are bap-
sound or hint in the entire discourse out of harmony with the great fundamental teaching of God. Doctor Massee is going throughout our states with this wonderful message.

May this be our trouble, that we only half believe the Baptist vote to put the great emphasis of life upon other matters, and only the power and the gospel? Are we making more of unbelief than we are of belief? Are we becoming more materialistic and biased? We do not have very much of a gospel to present; that the saving power is within us rather than within Christ Jesus alone? Do we really feel and believe that we are lost without Christ? We need some very definite, substantial, fundamental convictions along this line of convictions come can we really emphasize the soul-winning business.

At the state convention referred to above the Baptists voted to put emphasis where it belongs again by putting themselves on record that they would take fifty thousand dollars during the coming year for missionary and evangelistic work.

Now Seventh Day Baptists, of all people in the world, should be the most evangelistic. We have as great a message as any other people. Our articles of faith have stood the test of the centuries. They are fundamental. They are the teachings of the Word of God. There is no excuse for us to run with the multitudes after new things. Material conditions change. But human hearts are the same. Human needs are the same. The great hope is the same, fitted to the need of every human heart. We do not need a new gospel. We need new hearts. The new church can be no adjustment of the old church. There must be a complete change of heart to the gospel. We have a clean, clear-cut gospel message of salvation. It is free of all speculative thought and philosophy. It is the answer to the most pressing needs of this world.

Seventh Day Baptists have long stood for the Bible as the rule of their faith and practice. There is nothing better for us today. It is the best.

Fundamentalists stand for this old-time, yet ever new, ever-living, and unchanging message of salvation. Other church plans are God is fully and completely explained and set forth in the Bible, the Word of the living God, for the saving of a lost world. We look in vain to any other source of information for the best way of living. The teachings of the Holy Spirit will always be in harmony with the teachings of the Bible. All of our organizations that are our churches, and all of our schools, all of our institutions of every form and kind, should place the great emphasis of life upon the practice of the articles of our faith, that we are the church of God. Our growth, our enlargement, our continuance are wholly dependent upon our people being faithful in proclaiming this message. We must believe it. We must teach and preach it. We must live it. This is placing emphasis where it belongs.

HOME NEWS

De Ruyter, N. Y.—De Ruyter is a beautiful and interesting place. I did not use the first of those adjectives when we arrived last December, sick with a cold. If any one challenges the statement that De Ruyter is beautiful, let him climb with me, as I did yesterday morning, the hill south-west of the village. It will require some muscular effort but you will be well repaid. We get a great height and a great view of the country. We are situated on a site which has been known as a center for a century and a half since disappeared, and now we make our way up the hill over mounds and deep depressions, and through luxuriant patches of ferns. The brow of the hill is at length reached, and when we turn about, as picturesque a scene as central New York affords lies spread before our eyes. The spire of the Seventh Day Baptist church, lying there like a mirror at the farther end of the valley, shines under the glow of this mellow September sunshine. From there the valley widens from east to west. Enterprise. Farmers for many years have kept this plain in fine productive order, and have extended their farms up the hills on either side where the old forests have had to disappear before their conquering energy.

Those who travel by automobile roads that traverse the region in many directions. Lying below us here close to the foot of the hill on which we stand is the village of De Ruyter, and towering above the tree tops on the northern limit is the spire of the Seventh Day Baptist church. Those buildings are almost obscured by the foliage of the streets, and these are beginning to take on their autumn tints.

I have only partially vindicated my right to use the title "beautiful," in a description of De Ruyter. Now I want to show that the other adjective, "interesting," in the opening sentence above is also appropriate. Just in describing the conduct of the Pharisees of his day, told them they were taking much more pains with the exterior of their conduct and their buildings than with the excellence of their faithfulness in proclaiming this message. We must believe it. We must teach and preach it. We must live it. This is placing emphasis where it belongs.

THE SABBATH RECORDER
tor was away on his vacation the parsonage received two coats of paint at the hands of the young men of the church, who astonished the community by doing overall improvements, telling ladders energetically and efficiently, and wielding the paint brushes. The men of the church donated their time as well as money for the painting of the house of worship and with the help of the boys cleaned the grounds. The improvement is marked and gives a very atmosphere around the church. The pastor was most agreeably surprised upon his return.

—Nortonville Review

MARRIAGES


Henchens-Kimball.—At the home of Mrs. Frank Henrichsen-Kimball, R., I., September 3, 1930, Mr. Christian Henrichsen and Miss Louise Lewis Kimball, daughter of Dr. A. H. Lewis, were united in marriage, the pastor of the bride, Rev. A. J. C. Bond, officiating.

At home after October first, 61 Woodland Avenue, Northampton, Mass.

DEATHS

Edwards.—Lafayette Edwards, oldest son of James R. and Emilene (Kenyon) Edwards, was born in Canoech, R. I., August 14, 1930, and died at his home in the same village, September 20, 1930. He was twice married, his first wife being Caroline Francis Town. His second wife was Sarah Mattie Tucker, a sister of his first wife. She died July 16, 1928. Two children of the second marriage survive, Emory L. Edwards and Mrs. Monna C. Palmer, both of Canoech.

Edwards learned the cotton milling business under his father, who was prominent, and has followed this business, including the milling of every kind, all of his life. "Although his success was as a manufacturer, his life was always to every undertaking, the aim of which was the good of the community, and in private charities, that he might help others. For his kindness and good fortune with his fellow citizens. His philanthropy was manifested in the respect and affection of all those with whom he came in contact.

He served several terms on the Council of the Town of Hopkinton, as well as at other times as assessor of taxes.

On April 2, 1886, he married the Rockville Seventh Day Baptist Church, continuing in its membership until his death.

Funeral services were held at his late home on September 23, conducted by Rev. Willard D. Burdick, assisted by Rev. William C. Burdick. Burial in Oak Grove Cemetery in Ashaway, R. I.


He was the son of George Herbert and Jennie Green Lamphier. He was a pupil teacher during his life. He died after a successful career as a student of agriculture, his death coming in December, 1918. His education was received in the public school of Westerly. He was married to Florence A. Newman of Mass., in June, 1920. She died five years ago. He volunteered for the World War in March, 1918, going overseas as an aviator, the air force, in which he soon became efficient. He re-

In the early morning of August 25, his release came. Much sympathy was expressed for the bereaved family, because of the high character with which he faced his death.

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—Nortonville Review

The Sabbath Recorder

Later, moving to Richburg, he united with the Richburg Seventh Day Baptist Church, of which he was a member, for 29 years. In the past fifteen years he has lived in Bolivar, N. Y. He died after a long illness.

Funeral services were held from his late home in Bolivar, September 11, 1930, conducted by Pastor A. L. Davis, and his body was laid to rest in Wells Cemetery. The sympathy of the community is extended to the bereaved family.

Sabbath School Lesson III—October 18, 1938

SIMPSON AND ANNA (The Insight of the Pure in Heart)

Golden Text: "Blessed are the pure in heart: for they shall see God." Matthew 5: 8.

DAILY READINGS

October 12—Simeon the Righteous.

October 13—Anna the Prophetess.

October 14—Pure Hearts in Holy Places.

October 15—See the Invisible.

October 16—Seeing the Eternal.

For Lesson Notes, see Helping Hand

Take therefore no thought for the morrow: for the morrow will take care of the things of itself.—Matthew 6: 34.

I know not what the future holds. Of marvel or surprise. Assured alone that life and death. His mercy unfailly.

And so besides the silent sea I wait the muffled oar.

So near can come to me On ocean or on shore.

I know not where his islands lie. Their fronded palms in air; only I know I can never drift. Beyond his love and care.

—Whittier

Give me clean hands, clean words, and clean thoughts; help me to serve the right hand, against the evil wrong. Save me from habits that harm. Teach me to work as hard and play as nght in thy sight as if all the world were to see. Forgive me when I am unkind, and help me to forgive all those who are unkind to me. Give me peace at others at some cost to myself. Send me chances to do a little good every day, and to grow more like Christ. Amen.—W. DeWitt Hyde.
SPECIAL NOTICES

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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AUTUMN

Autumn dons her dress of color,
Flaunts her beauty everywhere—
Gold brocade o'er shone with scarlet,
Migrant birds fly through the air.
Roadsides are alight with sumac;
Asters white and mauve break through
Rough gray bars of old snake fences
To gaze at skies of sapphire blue.

Trees of gold and trees of scarlet,
Trees with leaves of myriad shade,
Thrill my heart with hushed emotion—
Autumn's children on parade!
'mid the beauty of the landscape,
Glowing bush and shining tree.
Comes the thought of spirit loved ones—
Sweet and poignant memory;
Autumn splendor all about us;
Soft smoke curling in the air.

—Hattie Davis Maas
in "Presbyterian Advance"

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