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

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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 alame 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!
'Midst the beauty of the landscape,
Gleaming 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,
Like the voices of earth's children,
Reaching up in silent prayer.

—Halie Davis Maas
in "Presbyterian Advance"
MISS DEAN'S WEEKLY PUBLICATION.

Volume 109, No. 15
Plainfield, N. J., October 13, 1930
Whole No. 4467

Is Your House a Home? This is a vital and important question. The homes in this land have been called the "backbone of the country. Hence it is really important that the house you live in should really and truly be a good home.

Some way we have been led to fear that all too many houses in which people live and where children are growing up are not very good homes. To me this is a sad comment, and calls for a careful consideration of the question as to what will be the outcome of our home life.

If we are to make the house in which we live a real home, great care is needed in the choice of a life companion. It is fine to have a family like ideals to preside over a home. In such a case each child will draw out the best that is in the other. Love is the main thing. If this prevails, matters of will will be settled right.

Love that embraces the life companion and the children will make a happy home. I recently read of a mother of two little girls who said, "The kids are a bother and I did not want them in the house, but I could not have let them go. I would not have kept them." What kind of home would such a mother make? What kind of future would those two girls be expected to become?

The character of the next generation will be what those living today make it. What would be the outlook for America if the parents in the homes of our day were to forget the part they must inevitably have in making the character of the generation to come? Let love of the good and the beautiful. Let love of the best and the true. Let love of God prevail in your house and that house will be a true home.

In a house where love prevails, and where the family lives within its income; where the father and mother, husband and wife, love each other, and show due respect for true religion, there should be nothing to hinder that home from being a little heaven upon earth.

L. S. K.'s Helping Hand A lone Sabbath keeper Another Friend in Danville, Ill., in a personal letter to the Recorder editor, tells of the good letters from other lone Sabbath keepers, which are so helpful to her. It is indeed fine that the lonely scattered Sabbath keepers can be such a help and source of strength to one another by writing good letters. Some of them tell of how much they enjoy the sermons in the Recorder, and one thinks that they ought to thank the ministers who preach them. The fact that their published sermons do cheer those who can not attend church with our people, ought to inspire our ministers to furnish them for the Recorder.

It is cheering to know that a way is opened in our day by which we may help lone Sabbath keepers, and by which we enable them to help one another.

Brother Jeffers: A friend with Sabbath Address Records to send away, writes asking for the address of Brother Jehu, to whose request for such papers to distribute among his poor people, he would not have kept them. What kind of home would such a mother make? What kind of future would those two girls be expected to become?

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THE SABBATH OBSERVER AND THE MILL YARD CHURCH

Our readers will be interested in the following Report of the official paper of our people in England.

"THE SABBATH OBSERVER"

For its objects the spread of Christian-
and as such is opposed to all false doctrine, no matter whether found in the Church of England, the Nonconformist churches, the Roman Catholic church, or any other denomination, sect, or creed.

It is the official organ of the Sabbatarian or Seventh Day Baptists, of the British Isles in general, and, in particular, of the "MILL YARD" CHURCH.

This church is the mother church of the Seventh Day Baptist denomination. It is called "MILL YARD" from the fact that from 1691 to 1885 its "Meeting House" was in Mill Yard, Leman Street, Goodman's Fields, London, E. The exact date of the church's foundation is unknown, as some of its valuable ancient documents were burned in 1790. It would appear from ancient writings that John Trask was a member in 1718. Dr. Peter Chamberlen, who was the first physician to the royal family in the reign of three sovereigns, was a leader of the church in 1654. H. Haines, in Mill Yard was purchased by the church in 1691, when Mr. Joseph Davis, a wealthy member, lent the money. William Sallers in 1671, Henry Soursche prior to 1710, and Robert Cornwhaite subsequent to 1733, were pastors of the church. Rev. Joseph Stenett was a "well-known Seventh Day Baptist clergyman of London" about 1710. Daniel Noble "ministered here for thirty years." Nathaniel Bailey was an influential member. The pastorate of the church has been Rev. William Henry Black, F.S.A., Rev. William Mead Jones, D.D., Rev. William Clifton Daland, D.D., Lt.-Col. T. W. Richardson, V. D., and W. H. Weston Haines (pulpit supply), 1920-1929.

The distinctive features of this Christian church and denomination are:

1. The belief that Christians are required to keep the Sabbath according to the commandment (commonly called Saturday) as was the practice of Christ and his disciples; also that it is their duty to follow him through the watery grave of immersion on confession of their faith, which is the only true baptism. Hence the title "Sabbatarian," or Seventh Day Baptists.

During the last nine months the services have been conducted as usual on Sabbath afternoons at Argyle Hall by Pastor McGeachy, who has given several series of interesting sermons on such themes as Conditional Immortality, and the Life of Abraham with particular reference to the covenant promise with God. A series of studies on the first epistle of John were also given, showing that fellowship with God means acknowledging Jesus as his Son, and loving one another.

The attendance continues to be good and three new members have been added to the church. On Sabbath, March 29, a baptismal service was conducted at the New Holloway Hall, kindly loaned by the Seventh Day Adventists for the occasion. Three souls were buried with Christ in baptism.

During the last nine months the meetings have since been transferred to the Home of the Willesden Mission have also been conducted as usual on Sabbath afternoons at Argyle Hall by Pastor McGeachy, who has given several series of interesting sermons on such themes as Conditional Immortality, and the Life of Abraham with particular reference to the covenant promise with God. A series of studies on the first epistle of John were also given, showing that fellowship with God means acknowledging Jesus as his Son, and loving one another.

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During the last nine months the services have been conducted as usual on Sabbath afternoon, 2:30. The Sabbath school closed with the singing of "The Sabbath after noon." The special music by three Marion boys: George Mitchell, Erlo Nelson, and Kyle Fiske. Elder James Hurley led the congregation in singing. A duet, "Not Half Has Ever Been Told," was sung by Charles Nelson and Mrs. Wm. Fleisher of Marion.

The moderator appointed at this time the following committees for next year:


The program committee read programs for the remainder of the meetings.

Praise service: Rev. Mr. H. Hurley preached a double duet, by four girls from Marion, entitled "Follow the Gleam." A duet, "Pastor Churchward of Chetec, Wis., read a Scripture lesson a few verses of the sixteenth chapter of Matthew. Her text was from the nineteenth verse, "and gave the address of welcome at this time.

The program committee read the program for the meetings of March 29 and 30. After a song by the congregation the meeting was adjourned to meet at seven forty-five, Friday evening.

Friday Evening

Praise service was opened with three rousing songs with Lottie Babcock of Garwin in charge.

Prayers were offered by Carl Carver of Marion, and Rev. W. J. Looffboro and followed with prayer by Elder James Hurley.

Business—motion made and accepted that the moderator, W. J. Looffboro, appoint the necessary committees for next year.

Elder James Hurley gave the address of welcome at this time.

The program committee read the program for the meetings of March 29 and 30.

A duet, "Fading Still Fading," was sung by Ellen Ramsey of Garwin and Lucy Van Horn of Welton.

Pastor Walker of Marion read as a Scripture lesson a few verses from the eighth chapter of Romans. His text was taken from Luke 14: 28-30.

A trio was sung by Charles Socwell and Mrs. and Walter Churchward of Dodge Center, Wis., entitled "Follow the Gleam.

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Pastor Walker of Marion read as a Scripture lesson a few verses from the eighth chapter of Romans. His text was taken from Luke 14: 28-30.
On Sabbath evening at seven-forty-five there was a song service in charge of George Mitchell.

Prayer was offered by Mrs. Minnie Churchward followed by the singspiration of Marion girls and two numbers by the male chorus.

Scripture lesson was read by Pastor Walker from Luke 10:38-42.

Prayer and another selection by the male chorus followed.

Pastor Walker preached from the text found in the thirty-ninth verse of the tenth chapter of Luke.

This meeting closed with a quartet, a solo, and the benediction.

Alverda Kershaw, Secretary.

Sabbath Evening

Sunday Morning at 10 o'clock

Business meeting was called to order by the moderator.

Song by the congregation, led by Charles Socwell, with Mrs. Ellen Ramsey accompanying.

Reading of letters from the churches: From Marion by Mr. Carl Carver; from Garwin by Mrs. Lottie Babcock. Verbal report from Welton given by Elder James Hurley.

A short talk of appreciation of these letters was given by the moderator, W. J. Loofboro. Following this Mrs. Minnie Churchward gave a short report of the Minnesota and northern Wisconsin churches.

Mrs. Ellen Ramsey of Botna reported conditions at Botna as long as Sabbath keepers. Charles Socwell also gave a personal report of the Dodge Center, Minn., Church.


Report of the nomination committee, given by the chairman, Ellen W. Ramsey, as follows:

Moderator—Lottie Babcock.

Alternate—E. E. Ramsey.

Secretary—Thelma Freet.

By the congregation, led by Charles Socwell, from Luke 10:38-42.

This meeting closed with a quartet, a solo, and the benediction.

Alverda Kershaw, Secretary.

SABBATH RECORDER

THE SABBATH RECORDER

Essay—written by Verna Nelson of Marion and read at this time by Rev. Verna Saunders of Welton.

At this time seven of the Marion young ladies gave a pageant, entitled "Challenge of the Cross," which was very impressive. The program committee presented special music and benediction by Rev. James Hurley.

Delegates present at the meetings were Elder F. Walker, Mr. and Mrs. Carl Carver and family, Mr. and Mrs. Harry Ramsey, Miss Dorothy Carver, Mr. and Mrs. Geo. Michel, Mrs. Ida Michel, Mary Michel, Mr. and Mrs. Charles Nelson and family, Mrs. Wm. Fleisher and sons Kyle and Mayhew, Dorothy and Garnet Pitcher, and Eleanor Ford, all of Marion; Mr. and Mrs. Harry Ramsey, Mr. and Mrs. Clarence Barber, Mrs. Lottie Babcock, and Mrs. Addie Ford of Garwin.

Mrs. Lottie Nelson of Garwin gave the program committee special programs for the Semi Annual Meeting-Rev. James Hurley.

Reports of committees:

Business meeting was called to order by the moderator, W. J. Loofboro.

The prayer by Mrs. Minnie Churchward followed by the congregation, led by Charles Socwell. After two solos, one by Mrs. Ellen Ramsey of Garwin, Clarence Wilkinson pronounced the benediction.

Sunday Afternoon 2:30

Song service was led by Mrs. Wm. Fleisher of Marion.


Duet—Mrs. Fleisher and Charles Nelson, both of Marion. Acts 9:1-30 was read as a Scripture lesson.

Prayer—Mr. Clarence Wilkinson.

After music by the male chorus, Mrs. Churchward took as her text Acts, ninth chapter, and the sixth verse.

After two solos, one by Mrs. Wm. Fleisher of Marion and a request number by Mr. Harry Ramsey of Garwin, Clarence Wilkinson pronounced the benediction.

Sunday Evening

Praise service—in charge of Charles Nelson.


The prayer by Mrs. Minnie Churchward was followed by the singspiration of Marion girls and two numbers by the male chorus.

Scripture lesson was read by Pastor Walker from Luke 10:38-42.

Prayer and another selection by the male chorus followed.

Pastor Walker preached from the text found in the thirty-ninth verse of the tenth chapter of Luke.

This meeting closed with a quartet, a solo, and the benediction.

Alverda Kershaw, Secretary.

The program committee at this time thanked all who took part on the programs, especially all who so willingly and cheerfully furnished special music during this yearly meeting.

Signed by the committee:

Mrs. Gertrude Campbell.

Mrs. Lottie Babcock.

Mrs. Geo. Michel.

INDIA'S UNEARTH OF DEEP CONCERN TO MISSIONARIES

Rev. J. Z. Hodge, secretary of the National Christian Council of India, Burma, and Ceylon, writes as follows about conditions in India:

These are troubled days in India, and the political issues shadow others. With the exception of the large province of Gujar, it would appear that the great rural communities of India have not yet been affected by the many great extent. As I can at this time, I unhesitatingly state, that from the time that the Civil Disobedience Movement movement by Mr. Gandhi has demonstrated that there is a very large volume of opinion, and particularly Hindu opinion, that will be satisfied with nothing short of full Dominion Status within say five years. On the other hand, it is significant that the Moh-

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MISSIONS

REV. WILLIAM L. BURDICK, ASHWAY, R. I.

ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 17, 1930, at 9:30 a.m., President Clayton A. Burdick presiding.

A. S. Babcock was chosen recording secretary, pro tem.

Upon motion, the president appointed as committee on nominations, Ira B. Crandall and Albert Erly, R. I., secretary, R. I.

The committee reported, recommending the following officers for the year ensuing:

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

Recording secretary, George B. Utter, Westerly, R. I.

Treasurer, Samuel H. Davis, Westerly, R. I.

Corresponding secretary, William L. Burdick, Ashaway, R. I.

Secretary on Funds, Sam.uel H. Davis, Westerly, R. I.

A. S. Babcock was chosen recording secretary, pro tem.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., September 14, 1930, at 2:30 o'clock p.m., President Corliss F. Randolph in the chair.


Visitors present: Arthur L. Titchmarsh, Mrs. Irving A. Hunting, Miss Dorothy P. Hubbard.

The minutes of the last meeting were read.

The report of the leader in Sabbath Promotion, Rev. Ahva J. C. Bond, was received.

REPORT OF THE LEADER IN SABBATH PROMOTION

My report to the Trustees for the quarter ending September 9th, 1930, was as follows:

SUMMER CAMPS

This was the fourth season for Lewis Summer Camp. Ten boys were in the boys’ camp for two weeks, and they were followed by a group of girls which numbered twenty-one for the full two weeks, with twenty-eight in camp part of the time. The work in both camps was of a high order and the spirit was very fine. Supervisors and directors agree that it was the best season of the whole series.

There was a camp at Middle Island, W. Va., this summer. Only three girls reported for the girls’ camp, but the boys’ group numbered eight. I have heard good reports from this camp.

The pastors of the Central Association have asked that a committee be formed of young people be held in that association this fall. Rev. Walter F. Wachter, Pastor of White Cloud and Pastor Simpson of Battle Creek, have asked for a Tract-Teen Age Conference to be held in Michigan. A program has been arranged for the St. Clair Battle Creek, October 10-12, in which I have been asked to participate, presenting the work of the Tract Board Sabbath afternoon and conducting a conference Sunday.

Letter from Rabbi Drachman

An article which appeared in the Pathfinder referring to a change of the time of the Sabbath by the Jews at a later date in their history has been brought to my attention. I wrote to Rabbi Bernard Drachman with reference to it and have received his reply. This correspondence will be published in the SABBATH RECORDER.

Respectfully submitted:

Ahva J. C. Bond.

Report was adopted.

President Corliss F. Randolph presented messages from the young people of the Amsterdam and the Mill Yard churches.

Voted that Rev. Ahva J. C. Bond be authorized to attend the Semi-annual Meeting of the Michigan churches, to be held at Battle Creek, October 10-12, and that at that time conduct a Teen-Age Conference.

By vote the board authorized the recording secretary to extend to Mrs. Harold R. Crandall, Westerly, R. I., a vote of thanks for their splendid oversight they exercised over the commissary at the boys’ and girls’ summer camps.

Tract Headquarters, LaVerne Stillman reported informally as to the present condition of funds.

It was voted, in the budget of 1930-31, to amend the expenditures, decreasing the traveling expenses of the corresponding secretary by $100, and increasing his moving expenses by the same amount.

The revised report of the Budget Committee, amended as above, was presented for adoption.

Report adopted.

The SABBATH RECORDER

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There was taken from the table, where it was laid pursuant to action of the board at the July meeting, the fifth recommendation of the Committee on the Distribution of Literature.

Printing of one thousand copies of the report of the Fifth Annual Session of the Tract Society, all of the ten numbers, will be ordered, at a total cost for printing and binding not to exceed $325.

It was voted that the board not concur in the recommendation of the Committee on the Distribution of Literature, as set forth in item five of its report to the July meeting of the board.

The board approved the action of the president in appointing a Committee on Nominations for the year 1931, the following:


The report of the Committee on Nominations was received and adopted, and the following were elected as named:

To the Board of Trustees of the Tract Society:

GENTLEMEN:

Your committee named by the president to nominate standing committees for the current year, suggests for your consideration the following:


Distribution of Literature—Jersey G. Burdick, chairman; Courtland V. Davis, Edward E. Whitford, F. F. Potter, Beitsteck, B. R. Crandall, and Esle F. Randolph.

Supervisory Committee—Alexander V. Vars, chairman; Orra S. Rogers, Otto T. Whitford.

Committee on Sabbath School Publications—Ahva J. C. Bond, chairman; Theodore L. Gardner, Esle F. Randolph.

Committee on Distribution of Literature—Orra S. Rogers, chairman; William C. Hubbard, Henry M. Maxson, Willard B. Stillman, M. T. Clark, and Charles A. Crofoot.

Committee on Young People’s Conference and Summer Camps—Nathan E. Lewis, chairman; William C. Hubbard, Franklin A. Langworthy, Ahva J. C. Bond, Winfred R. Harris, John Reed Spicer.

Auditing Committee—Irving A. Hunting, chairman; Edna B. Langworthy, Nathan E. Lewis.

Budget Committee—Mrs. William M. Stillman, chairman; Ahva J. C. Bond, Corliss F. Randolph, Mr. Barber, Alexander W. Vars, Ahva J. C. Bond, Corliss F. Randolph, Orra S. Rogers, Nathan E. Lewis.

President Burdick described the visit.
of Mr. and Mrs. William M. Stillman, Rev. Mr. Velthuyse, and himself to the Mill Yard Church and their pleasant experiences in the homes of the members.

At the regular business session, President Randolph introduced to the board the new corresponding secretary, Rev. Herbert C. Van Horn, Responding, Secretary, his most cheerful, optimistic vein, expressed his pleasure at being present and his deep interest in the work of the board.

Reading of the minutes.

WINFRED R. HARRIS, Recording Secretary.

OBSERVATIONS OF THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

THE REALITY OF GOD AND THE SABBATH

Dr. A. D. Jones, writing for the Christian Century Daily, October 13, 1930, strikes a responsive chord in my heart. He is speaking of a serious situation confronting the present-day Christian Church, a situation not only of indifference, but one in which the disbelief of God figures largely. "The very existence of God is being challenged and denied." He speaks of the battles fought in times past over the personality of Christ, the freedom of the soul; the inspiration of the Bible, as mere skirmishes "compared to the fight that is upon us today." The attack of the present is not upon the "outworks or upon the citadel itself. It is the existence of God that is being called in question; the fact that man is a worshiping being; the reality of God in our lives. It was set apart from the other days of the week and "hallowed" for just such purpose. After every six days of toil and grind with material things comes the seventh day, the Sabbath of God; and it reminds us, every week, that he is a reality, and it gives him a "better chance" in our lives. Moreover, I also give the assurance, taken from Ezekiel, "to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Here, then, is a great encouragement to Seventh Day Baptists, and a challenge. By same, careful, helpful, obedient observance of the Sabbath, as though it most needed us. The Sabbath helps us to experience this sense of God in our lives. It gives him a "better chance" in our lives. Moreover, I also give the assurance, taken from Ezekiel, "to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Here, then, is a great encouragement to Seventh Day Baptists, and a challenge. By same, careful, helpful, obedient observance of the Sabbath, as though it most needed us.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON

Contributing Editor

RESOLUTIONS

PASSED BY THE WALSWORTH SEVENTH DAY BAPTIST CHURCH, GATES' AID, N. Y.

AGAIN our society has cause to sorrow as we learn of the passing to final rest of our beloved sister member, Mrs. Martha Colburn. Although having been absent for six years, from us, she has faithfully, each year of that time, sent her usual contributions to both so-called church of which she was a member. We therefore

Resolve: That, on the passing of this sister, we have lost a faithful member and friend, whose life and service were well worthy of emulation, and that the sorrow now we will look forward to the meeting with her in the "By and By."

PHOEBE S. COON, Secretary.

HOME NEWS

NEW BRAUNFELS, TEX.—Sunday, September 28, I came 125 miles to this nice little city at the foot of the mountains to write them missionary letters later. I carry Bibles and tracts, and while he presents his line I see about my work. My youngest brother-in-law. He is a German town Capacian, and while he presents his line I see about my work.

resolved: First, that we call Broth3 James McGeachy to examination with a view to such recognition; and, provided his examination is satisfactory, to make recommendation to the General Conference that he be given such recognition.

Second, That we call a council to consider and pass upon the fitness of Brother James McGeachy, said council to meet with us this day, July 27, 1930, during an intermission of this council.

Third, That we invite visiting members of our sister churches, namely, Rev. Gerard Velthuyse, of the German town Capacian, Church; Mr. and Mrs. William M. Stillman, of the Plattsburg (N. Y., U. S. A.), Church; and Corliss F. Randolph, of the New York City
PROCEDINGS OF THE COUNCIL

During a recess of the church meeting, the council convened, with all of the members present, as follows: Deacon B. A. Morris, Deacon James Newnham, George H. Vane, clerk, and Mrs. Gertrude E. Richardson, treasurer, all of the Mill Yard Church; Rev. Gerard Velthuysen, Jr., of the Haarlem, Holland, Church; Mr. and Mrs. William M. Stillman, of the Plainfield (New Jersey, U. S. A.) Church; and Corliss F. Randolph, of the New York City (U. S. A.) Church.

Deacon B. A. Morris was elected chairman, and George H. Vane, clerk, of the council.

Corliss F. Randolph was appointed to conduct the examination.

Rev. James McGeachy read a statement of his life, including his conversion, baptism, education, war service, service as a missionary in the Near East under the auspices of the Seventh Day Adventists, his change in doctrinal beliefs from those of the Seventh Day Adventists to those of Seventh Day Baptists, and his connection with the Mill Yard Church, both as a layman and as pastor. He also made a statement of his doctrinal beliefs, and presented a certificate of ordination at the hands of the Seventh Day Adventist Church, and his commission for missionary work under their auspices. He further said that he had read the tract entitled "Seventh Day Baptists as Distinguished from Seventh Day Adventists," (by Rev. William L. Burdick), and that he accepted the statements therein made, and also accepted the "Exposé of Faith," adopted by the General Conference at its annual session in 1880, as well as the "Rules and Regulations," embodying a statement of the distinctive faith and practice of the Mill Yard Church, as adopted by the church at its annual meeting in October, 1895, and added to in 1903 and 1904.

He further stated his views of the duties of a pastor.

At the close of the examination, Brother McGeachy retired; and the council, after due deliberation, upon motion duly made and seconded, took unanimous action as follows:

Resolved, That the examination of Brother James McGeachy has been satisfactory, and we recommend that the General Conference be requested to recognize him as a minister of the denomination.

The council then adjourned.

(Signed) B. A. MORRIS, Chairman. GEORGE H. VANE, Clerk.

CHURCH MEETING RESUMED

After the council adjourned, the church meeting was again called to order, and the foregoing report of the council was read; and, upon motion duly made and seconded, was adopted without a dissenting vote.

Rev. Gerard Velthuysen then extended to Brother McGeachy the right hand of fellowship and welcome into the brotherhood of Seventh Day Baptist ministers, and impressively charged him as to the duties of a minister and pastor.

Some further informal remarks were made appropriate to the occasion, and a fervent prayer was offered by Brother Velthuysen.

The church instructed the clerk to forward a copy of the foregoing record to the corresponding secretary of the General Conference, with a request that Rev. James McGeachy be given denominational recognition, pursuant to the recommendation of the council, as herein set forth.

Rev. James McGeachy pronounced the benediction, and the meeting was adjourned.

GEORGE H. VANE, Church Clerk.

Tomorrow you have no business with. You steal if you touch tomorrow. It is God's. Every day has enough to keep any man occupied without concerning himself with things beyond.

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEER
P. O. BOX 2, BEREA, W. VA.
Contributing Editor

MAKING AMERICA CHRISTIAN

Christian Endeavor Topic for Sabbath Day, October 25, 1930

DAILY READINGS

Sunday—Preaching to foreigners (Acts 10:1-6, 34)
Monday—Preaching the Word (Rom. 1:13-16)
Tuesday—Preaching Christ (1 Cor. 2:1-5)
Wednesday—Home missions (Matt. 9:36-38; 10:5)
Thursday—Building up citizens (1 Pet. 3:8-13)
Friday—The Christian (1 Cor. 13:1-13)

Sabbath Day—Topic: Making America Christian

Mark 5:1-20. Home missions

BERNICE A. BREWER

We have all realized at times that our proud title of a "Christian Nation" is not entirely justified. This may or may not be our fault, but surely the duty of making it Christ-like living.

Planns of the Ashaway Society for October

Following are plans of the Ashaway Christian Endeavor society for the month of October, which we hope to carry out fully.

The Tenth Legion superintendent plans a drive for Tenth Legioners among the active members of the society.

The Quiet Hour superintendent will stress the active members using the Prayer Topics sent out by the Young People's Board.

The prayer meeting committee will endeavor to have special features for each weekly Christian Endeavor meeting during October, putting special emphasis on the pledge.

The missionary committee plans for a study course on worship.

The music committee plans to have a memory hymn, it being the Crusaders' Hymn, "Fairest Lord Jesus," No. 121 in the Young People's Hymnal.

The social committee plans to hold "Farmer and Farmerette" social.

The society has adopted the "Crusade with Christ" chart, and set goals, which it is striving to meet.

CHRISTIAN ENDEAVOR NOTES FROM ASHAWAY

The Ashaway society always has very helpful and interesting prayer meetings, and I want to tell you about two recent meetings that were held. Unfortunately I was not present at either of these meetings, so have gathered my information from others.

On the evening of August 15 the topic was "When Jesus Traveled: What He Saw and Did." The leader was James Waite. The special features of this service were given by Albert B. Crandall and Dr. Rosa Palmberg.

Mr. Crandall in a very interesting way gave his impression of the Holy Land, and told about his trip in general. To make it more impressive he had maps, and as he mentioned the different places the leader pointed them out.

Dr. Palmberg added a few words along this same line of thought, then spent the rest of her time telling interesting things about China.

The next meeting I want to tell you about was held on the evening of September 12, the theme being "Increase Our Membership?" and the leader was Mrs. Elisabeth K. Austin, of Westerly.

At the opening of this service a playlet—the story as told by Frances E. Clark and given at the World's Christian Endeavor Convention in Germany, of the actual happenings which took place in their home concerning the plans, pledge, by-laws, etc., of the first Christian Endeavor society. The characters were: Doctor Clark, Pastor Carroll Hill; Mrs. Clark, Miss Ruth Van Vleck; the reader—Mrs. Elisabeth Austin.

Christian Endeavor fellowship helps us share with others our joys and good times and inspires us to higher ideals.

One person upon being asked why he joined the Christian Endeavor said, "Because the best young people in the community belong to Christian Endeavor.

Another spoke of the value received from Christian Endeavor fellowship, conventions, testimonies, and experiences of others.

Just before the close of the meeting one of the members had been asked to criticise the meeting from the viewpoint of "worth while things or praiseworthy parts of the meeting," or "things which have helped to make our meeting interesting enough to hold the attention of the young people." There had also been one appointed to take the opposite stand, but she was not present.

This proved to be a very helpful and interesting service.

MRS. BLANCHE BURDICK,
Corresponding Secretary.

CONFERENCE ON RECREATION AND FELLOWSHIP

LED BY REV. HAROLD R. CRANDALL

I. Jesus approval of:
   a. Wedding feast — second chapter of Luke
   b. Matthew’s feast for him — fifth chapter of Luke
   d. Always attended feasts given in his honor. Lived a perfectly normal life and played like others.

II. Ideals of:
   a. Everyone needs wholesome recreation, right kind must be furnished for our young people, and in the right place.
   b. What you might expect at a social:
      a. Games—types (educational—should be a part of the program, not separate), stunts, and mixers.
      b. Refreshments.
      c. Singing (gets people into the right mood).
   d. Devotional part not a breaking point but a continuation.

IV. Socials planned before — something to improve. Plan carefully.

V. Co-operation with other denominations and with other churches of our own.
VI. Keeping in touch with our board.

Reported by
MARGARET L. BABCOCK, Milton.
ELIZABETH K. AUSTIN, Jackson Center.

INTERMEDIATE PLANS

Dear Intermediates:

Here are our Intermediate plans for the present year, which I promised to send out after Conference.

I inclose a folder entitled, "Crusade with Christ Standards." This will be our program for the year. Study the four pages that tell what the standards are. They are grouped in just four divisions: Worship, Instruction, Service, and Recreation.

I hope you will see that each child attends his own classes, as I am not going to keep track. It is the children's own responsibility.

We know them too well.

Add to this the Christian atmosphere of the family worship and many of the difficulties of being a Christian in the home are removed.

My Prayer

"I whisper in my bedtime prayer, 'God keep my brother in thy care; The Indian boy in the brush tepee, The yellow child across the sea, The four-armed brother of the frozen, The black boy who through the jungle goes;' At my star-time I pray For the stranger children far away, Red or yellow or black or fair, 'My brothers and sisters everywhere.'"

"Why wouldn't our Junior children be interested in a poster for their Junior room?"

ANNUAL REPORT OF THE JUNIOR CHRISTIAN ENDEAVOR SUPERINTENDENT

Number of letters received .................................................. 57
Number of letters written .................................................. 61
Copies of 1920-1930 Programs of Work sent out ..................... 26
Copies of Junior Charter sent out ........................................ 21
Promotion certificates sent out ............................................ 28
Bible Reading cards sent out .............................................. 19
Copies of 1929-1930 report blanks sent out .......................... 23
Number returned to date (July 27) .................. 15
"Answer One and Another" circular letters sent out .................. 16
Circular letters to pastors and church clerks ......................... 40
Answers received .............................................................. 20

FINANCIAL STATEMENT

Balance from year 1928-1929 ............................................. $11.10
Young People's Board check ................................. 45.00
Total ........................................................................ $56.10

Expenditures

Eight pictures for Junior 1928-1929 awards .......................... $ 2.80
Typing Junior programs of work for 1929-1930 ........................ 3.50
Stationery for Junior programs of work, etc. .......................... 2.00
Magazines and help for Junior superintendent ...................... 5.45
Typewriting ribbons ......................................................... 50
Junior party at Conference at Salem ................................. 5.00
Postage ................................................................. 6.97
Gift from Young People's Board toward expenses at Conference 20.00
Total ................................................................. $56.10

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A missionary poster which attracted my attention at the Toronto convention had a row of children of different nationalities in gay colors down the left side and across the bottom and the wording was the following:

THREE THOUGHTS

My Prayer

"I whisper in my bedtime prayer, 'God keep my brother in thy care; The Indian boy in the brush tepee, The yellow child across the sea, The four-armed brother of the frozen, The black boy who through the jungle goes;' At my star-time I pray For the stranger children far away, Red or yellow or black or fair, 'My brothers and sisters everywhere.'"

Why wouldn't our Junior children be interested in a poster for their Junior room?"

ANNUAL REPORT OF THE SEVENTH DAY BAPTIST JUNIOR CHRISTIAN ENDEAVOR SOCIETIES

Number of societies—21.
Membership (active and associate)—296.
New members—69.

Expenditures

Missionary work ..................................................... $80.50
Sunshine work ....................................................... 15.38
Running expenses ................................................... 40.95
Miscellaneous ......................................................... 40.95
Societies having mission study classes—6.
Societies having mission study, January—4.
Societies having classes in Junior expert work—4.
Societies having standard socials—9.
Societies requiring signing of the pledge for active membership—5.

The above statistics were gleaned from the annual reports but fifteen societies; the others did not report.

Four societies disbanded during the year.

Two societies were organized during the year.

Classification of societies

Group A
Societies showing marked improvement this year; Brookfield, Marlboro, Rockville (newly organized), Waterford (newly organized).

Group B
Societies desiring special recognition (other than Group A); Milton, North Long, Sape, Salemville, Westerly.

Group C
Societies doing satisfactory work; Battle Creek, Little Genesee, Milton Junction, New Market, Shiloh.

Group D
Societies not reporting; Adams Center, Alfred, Nortonville, Fiske (not complete), Jackson Center, Riverside, Sterling.

Respectfully submitted.

ELISABETH K. AUSTIN.

Supervident.
CHILDREN’S PAGE

MRS. WALTER L. GREENE, ANDEOVER, N. Y.

Contributing Editor

FIFTH SHIP IN OUR FLEET—PARTNERSHIP

JOHN 6: 5-11

Junior Christian Endeavor Topic for Sabbath Day, October 25, 1930

MRS. HERBERT L. POLAN

The leader can have a basket such as the lad with the lunch might have carried. From this take cards shaped like five loaves and two fishes. Paste pictures of bread loaves and fish, or tint and color the markings so that the cards will be easily recognized as representing the objects. On the cards have printed references of Bible characters who have done some deed which indicated they were in partnership with God.

Mary—Mark 14: 3.
One Leper—Luke 17: 15, 16.
Hannah—I Samuel 1. 1.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am writing you this letter from far away Jamaica. I am nine years old. I am in the third grade.

I have two sisters and one little brother. We do not go to Sabbath school as there is no Seventh Day Baptist church nearer than eighty-two miles from us. My father was a teacher so he teaches us at home. My little sister’s name is Blossom and my little brother’s name is Desmond. I will write again.

Yours sincerely,

BERTHA KENNEDY.

Worsh P. O.,
Jamaica, B. W. I.
September 17, 1930.

DEAR MRS. GREENE:

I was very much pleased to receive another good letter from your far away Jamacia cousins. It seems that I should very much like to visit. Mrs. Coon has told it about you and your family and I am sure I should choose you as my good friends. You must write often so that I may know you better.

It is fine that your father can teach you so well at home, and your letter shows that you have been well taught, but you miss a good deal in not being able to go to school with other boys and girls.

I am glad you are all so faithful to the Sabbath even though there is no Sabbath church for you to attend. It is good to be a follower of Jesus, is it not?

Sincerely your friend,

MIZPAH S. GREENE.

Dear Mrs. Greene:

This is the first time I have written to you.

I am a little girl ten years old and in the sixth grade. I have been going to school four years and am soon to begin my fifth year. My school will start the twentieth of this month.

My mother said that she knew your husband well and thought he was nice.

It was sure of a treat to have your children’s Page.

I will write a little story for children.

 Yours sincerely,

ESTELLE BOTTOMS.

October 2, 1930.

THOMAS

Thomas was very untidy. He did not like to keep himself clean. His mother tried to teach him not to put his fingers in the jam.

His teacher talked to him, but he spilled the ink, dropped his books on the floor, and did not seem to see how untidy he was.

His mother was discouraged, so on that day she did not try to have him do better.

He went to sleep. Before long he thought he was getting his hands and face and shoes as dirty as he pleased. He was having a good time, when he heard someone talking.

The sound came nearer. He looked up and saw three strange men. He had never seen them before, but he seemed to know their names; they were Clean One, Tidy One, and Helping One.

As they came nearer, they saw Thomas and the little ash-shirt, and they pretended to be asleep. He hoped they would go away; but they did not.

"See that dirty boy," said Clean One.

"Let us take him over where the pigs are. He will like them for playmates."

"No," said Tidy One, "let us cover him over with mud and leave him here. He will like that better." Then Tidy One began to scrape up mud to put on Thomas.

But Helping One said, "That Thomas, the boy that is untidy and does not keep clean. Let us wash him and comb his hair. He needs it and won’t do it for himself."

So they took him to the brook and washed his face, his neck, and his hands. They got him clean. Thomas kept his eyes closed.

He did not like to be washed as if he were a baby. Then they combed his hair. It was matted and there was mud in it. They combed it gently, but they did it thoroughly. Then the Helping One said, "Thomas, your father and his mother and his teacher all wanted you to keep clean. He will not do it for you. We must help him. We will come every day when he is asleep and wash him and comb his hair."

But Thomas kept himself clean.

DEAR ESTELLE:

Of course I have never met you, but I feel almost as if I know you since I know your cousin, Charles. Martha, Sarah, and Lulu.

At Conference time this summer we spent one night in their home and enjoyed it very, very much. Of course you have read letters from Martha and Sarah on the Children’s Page. This is a gentle hint for them to write again, and I hope you, too, will write often.

Your story is fine. Do send another. I wonder how many Thomas boys there are in the world. I hope they will all take a lesson from your story, “Thomas.”

Sincerely yours,

MIZPAH S. GREENE.
whose general education, technical training, and professional training is equal to those required in other forms of teaching, is insufficient to supply present demands.

In the early days, preparation for commercial teaching was simple. The business schools, first in the field, built up a narrow curriculum, and commercial teaching was not greatly complicated. The idea that commercial teachers could teach "it" prevailed. The demand for commercial teachers was not large. No special preparation was called upon to meet the situation. An understanding of the vocational educational movement, familiarity with modern educational practices and resources of power which the prayer heritage has brought to the world. In the words of Tennyson in his "Idylls of the King":

"More things are wrought by prayer than this world dreams of. Wherefore, let thy voice rise like a fountain for me night and day. For what are men better than sheep or goats that nourish a blind life within the brain. If, knowing God, they lift not hands of prayer, both for themselves and those who are in prayer. For so the whole world round is every way bound by golden chains about the feet of God."

Was Jesus independent of this prayer experience? As the Son of man we can well believe the customs and practices of his times and of his people which entered into the daily experience of his childhood and youth brought some contribution to that life which "advanced in wisdom and stature and in favor with God and man." Jesus came a knowing, listening people. He was born into a devout religious home and of a mother who treasured in her heart the revelations of God. To such a home morning and evening prayer would be bound and some portions of the sacred scriptures would be read. As he walked the streets of Nazareth and of the villages with men who prided themselves of that summary of religious duty of "loving the Lord with the heart, soul, and mind" as he described the broad phylacteries of the religious leaders and devout men. On the Sabbath day as "his custom was" he went...
to the village synagogue where he would hear the reading of the ancient roll and would often meet the eleemosynary work of his father. Jesus went apart or into the mountain for prayer through the night, crying, "My soul is..." (Matthew 4:1-11).

Men of Prayer

The history of Israel is the life story of its great men and women. That life story would be incomplete if we overlooked the fact that these great lives practiced prayer and were fed and sustained by that experience. They do not record that prayer to them as a "subjective experience, a reaction to some inner aspiration and auto-suggestion" or that "prayer is unanswerable in view of the known facts and laws of the universe, but they did practice prayer and found in it help and objective power. Adam, in the morning of the human race, walks and talks with God. Jacob wrestles in prayer through the night, crying, "I will not let thee go, except thou bless me."..." (Genesis 27:21-23).

Content of Prayer

Monothetic prayer in its pre-Christian form finds its expression in the Old Testament. In this respect Israel stands unique in the history of religious experience. Every form of address which the human soul in its intercourse with God is able to assume will be found here in unparalleled nobility and splendor. Through out the tragic career of the Hebrew people prayer loving is the expression of the soul after God, confession of sin, intercession, personal supplication, vows of obedience, communion with God, prayer for material blessings, for forgiveness and for inward enlightenment and spiritual quickening, all recur again and again with varying emphasis.

Listen to some of the words of the ancient Book and try to enter into the experience of those men and women of God as they pour out their hearts before God in words that indicate the needs, the temptations, the struggles, and the innermost desires of men in every age as well as the days when they were first uttered. May we appreciate anew that these are a few only from that large body of prayer literature which gave tone to the home or synagogue and temple prayer atmosphere in which Jesus as a boy, youth, and young man lived and moved. Mary they lead us into a larger house and in this prayer-God, and into a richer prayer life, such as the Psalmist felt when he said: "I love the Lord because he heareth my voice and my supplication. Because he hath inclined his ear unto me, therefore, will I call upon him as long as I live." (Psalm 116:1,2)

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." (Psalm 42:1,2)

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained: What is man that thou art mindful of him? And the Son of man that thou visitest him?" (Psalm 8:3, 4)

"Let thine ear now be attentive, and thine eyes open: and thy servant will be occupied in prayer answering God in importunate petition, humble protest, or reverent praise. Passionate prayer runs through the religion of the Old Testament like a golden strand with increasing intensity. Patriarch, law giver, prophet, and priest run the gamut of man's prayer. The story of the soul after God, confession of sin, intercession, personal supplication, vows of obedience, communion with God, prayer for material blessings, for forgiveness and for inward enlightenment and spiritual quickening, all recur again and again with varying emphasis."

"O Lord, thou art my God: I will exalt thee, I will praise thy name; for thou hast done wonderful things, even counsels of old, in faithfulness and truth." (Isaiah 25:1)

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord." (Psalm 84:1, 2)

"Praise ye the Lord. Praise the Lord, O my soul, while I live, will I praise the Lord." (Psalm 116:14, 15)

"I have declared the word of the Lord unto them that were fat: and they said, All our works were done for nought." (Psalm 116:6)
THE SABBATH RECORDER

staunch Sabbath keeper and supporter of the church, who used to say that he had no use for the Old Testament except the Psalms. (He had, of course, known the law and prophets and the other writings, as he should have known them, but he would have found them a splendid foundation for his New Testament faith—a foundation which the Master Teacher said he came not to destroy, a foundation which he himself used in building his superstructure.

In this development the offering of prayer was one of the good works which commended the worshiper to God.

Individual and spontaneous prayer continued and was revived to reach its high point in the age of the prophets of the sixth century before Christ. In the days of Amos, Hosea, Isaiah, Jeremiah, the prophet of the exile, is sometimes called the "Father of prayer." This high point of the prophetic age is seen in the richness of content and the fineness of spirit of these prophetic souls as they voiced their personal needs and the social needs of the nation and sought to know the mind of God in the face of impending national disaster.

This high tide of Israel's prayer life was followed by a recession into ritualism and formality which continued to dominate Judaism until the time of our Lord. The disciples, one day came to the Master, saying, "Lord, teach us to pray," even as John also taught his disciples. They were keenly conscious of the contrast between the formalism and the lifeless and self-righteous prayer life of their day and the rich and life giving prayer experience they had seen in him who was greater than Solomon. "If we had only taken a shoe latchets John was not worthy to unloose. They, too, felt the need of recovering that spirit of faith in the men of God and the prophets of Israel, and of entering into the larger experience of prayer which was daily being exemplified before them by their Lord and Master. Well might they say, "Lord, teach us to pray."

As we review the prayer life of Israel as found personal and social values, protection and an awareness of his real presence that assured that he is with us as we face all the changes, but the general trend may be suggested.

The building of the temple the prayer life was the spontaneous expression of individual and domestic needs, often trivial and mostly concerned with external prosperity, the manifestation of miraculous power, and intercession for the choices of the people in their personal and tribal relations. Jacob bargained with God and sought protection from a supposed angry brother. Gideon desired that Israel might be saved by his hand. Moses prayed that he might see Canaan.

The building of the temple naturally invited and encouraged public prayer. These prayers, many of which are found in the Psalms, are less personal and spontaneous. They are expressive of the general group interest and tend to formality and ritualism. Public prayer was accompanied by public sacrifices and incense was offered as a symbol of prayer. Prayer entered upon a liturgical development which continued on with varying, often increasing, emphasis through Judaism until the time of our Lord. In this development the offering of prayer was one of the good works which commended the worshiper to God.

Individual and spontaneous prayer continued and was revived to reach its high point in the age of the prophets of the sixth and eighth centuries before Christ, in the days of Amos, Hosea, Isaiah, Jeremiah, the prophet of the exile, is sometimes called the "Father of prayer." This high point of the prophetic age is seen in the richness of content and the fineness of spirit of these prophetic souls as they voiced their personal needs and the social needs of the nation and sought to know the mind of God in the face of impending national disaster.

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CHANGING PHASES OF PRAYER LIFE

THE KINGDOM OF GOD CAMPAIGN IN JAPAN

Dr. William Axling, related in the closest way to this movement in Japan, writes regarding its program:

A. GENERAL PROGRAM:

1. The Kingdom of God Campaign is an intensive, extensive evangelistic crusade. It is not, however, simply a preaching campaign. Preaching is an outstanding part of its program, but it is only a part. The goal of this movement is to establish the kingdom of God ideals and spirit in the kingdom of God way of life in every relationship and every sphere of the nation's life.

This movement has a passion and a purpose to reach the hitherto neglected classes of the gospel with a fuller, freer, and finer life. Seventy years have passed since Christianity was introduced into Japan; but the 5,278,000 industrial and factory workers, the 597,000 fishing folk, the 459,000 miners, the 1,033,000 employees in transportation services, and the 1,158,000 tollers engaged on public works are still unreached by the Christian evangelist. It is hoped that it will be possible to organize evangelistic "missions" to these different untouched classes and incarnate the gospel in sacrificial service in their behalf.

This campaign also has on its heart the far-reaching preachers field with a total population of 30,000,000 people. Among these farming folk are 1,500,000 tenant farmers who are fighting a losing fight with poverty.

Forty per cent of the smaller towns of Japan are still unevangelized and in the 13,000 villages there are less than 13 Christian chapels.

The Kingdom of God Campaign yearns to push out the frontiers of Christian evangelism and helpfulness into this virgin rural field. Through evangelistic campaigns it plans to broadcast the good news among the rural peoples. It aims to gather picked young men and women from the farms into short term Farmers' Gospel Schools and train them for Christian and community leadership in their respective centers. It purports to render God, to become a renewing, reviving force in the nation, to lift the whole life of rural Japan to a higher and better plane.

The task which the campaign has undertaken is too vast to be accomplished by the present limited number of pastors and evangelists. A host of volunteer witnesses must be raised up and released for the nation's whitening harvest field. Five and ten sand lay preachers, dedicating their time and talent freely to giving the gospel to the communities in which they live and the people in the villages in which they move, are needed in order to realize the campaign's goal of one million Christians for Japan.

Through the holding of training conferences for Christians throughout the empire, it is hoped to enlist an ever increasing number of laity evangelists who will put their live into this evangelistic crusade.

ONE WAY TO HELP THE MISSIONARY BOARD

Have you stopped to think what a precarious condition our Missionary Board is in? If so what can we do for it? Let's deny ourselves something that we usually do and 'want to do anyway.' It is the principle the post cards for Christmas. These are sent to our friends and nice to receive, and there is no one who loves to get them more than I. But we deny ourselves this one luxury this year and send that money for missionary purposes. I received six or seven dollars worth at holiday time myself and I appreciate it very highly; I love all the friends who send them. Of course we do not all from our denomination; but if our own denomination would send the money we spend one year and see what it does, I believe it would help a lot. Who says I?

ELLEN CHURCHWARD

Dodge Center, Minn.
October 2, 1930.
We study into living union with God. My endeavor is to find out physical facts and eternal things of God’s Word. Scientific knowledge, the Bible, as the Word of God, has in it the saving things. But we have neither seen nor experienced the eternal verities revealed in this blessed Book, not through any intellectual demonstration, but by faith. I have experienced that transformation by faith, resting that in God and his revealed Word.

But this transformation is a stupendous miracle. It seems to me, therefore, that it is supreme folly for men and women always to be reasoning about spiritual and revealed things. Yet that is what we are doing—constantly doing, these days. Christian people are doing that very thing with God’s Word. It is one of the outstanding sins of this age. God’s Word and his revelation concerning us are constantly treated as if they were only opinions, expressed by men concerning revealed things. So men feel free to reject God’s Word, or to dissect it, to dissent from it, or to modify it as they please. If the statement of the Bible commends itself to their judgment, they accept it; if it runs counter to their judgment, they reject it. In either case, they make their judgment their own subjective disposition—the criterion of truth, instead of submitting their opinions to the absolute standards of the infallible Word. So it has come about that for many men’s reason, instead of the Bible, has become the infallible guide. In my judgment, this is one of the outstanding sins of modernism.

And when we plead for simple faith in the Bible as the Word of God, how often we meet with the statement that they believe the Bible is true, and the very next moment, when pressed by some plain statement or declaration of the Word, they say, “Yes, that is in the Bible, so and so,”—something entirely different from what God has declared in his Word.

The Bible is full of promises and doctrines. There is an outré, today, against doctrine. The very moment we mention a Biblical doctrine, some modern scholar says, “You must prove that doctrine to be true.” Now a doctrine is that which is taught, which is held or put forth as true, supported by a teacher, or school, or sect, etc. A Biblical doctrine is that which is taught and supported by the Bible. When we accept that doctrine as true, it becomes our creed. It is a foundation of doctrine against which nothing can be added. A Christian is a man with a creed. “I believe” is fundamental to a vital Christian faith. With or without it, a man’s faith, or lack of faith, is a conglomerate nothing. May God help us to write the words large: “I believe!”

Of course, there is no way to prove that a doctrine is true by a personal experience of it, through faith in the Lord Jesus Christ; that is, when such doctrines can be subjected to personal experiences. Take the doctrine of the new birth as an illustration. Jesus said, “Ye must be born again.” The new birth is a miracle, a stupendous miracle. But there is one attempt to master the meaning and the power of that doctrine by reason or speculation, he will stand just where Nicodemus did, and be compelled to say, “How can these things be?” But if in obedience to the divine Word, “Whosoever believeth that Jesus is the Christ is born of God” (1 John 5: 1; John 1: 12, 13), we yield ourselves to Christ, then there comes into our lives an experience that throws light upon that which before was a mystery. The entire experience will be born from above, and we shall behold all things are become new” (2 Corinthians 5: 17). That is the way Paul describes this experimental knowledge of the new birth. So may many other doctrines of the spiritual life be transmuted, by the grace of God, into personal experiences.

But it is just at this point that much of the modern liberal mind fails. These teachers want to reject every doctrine that can not be experienced as a worthless thing. Thus many of the great truths of the Bible are thrown into the discard, because reason and experience are placed above faith.

There are many precious truths revealed in the Bible which we believe although they do not rest on experience. I here mention but two:

(1) Such is the doctrine of the resurrection.

We believe in the day of “His appearing and kingdom” (2 Timothy 4: 1; 1 Thessalonians 4: 15) that these bodies shall be raised, changed, and fashioned, “like unto his own glorious body” (Philippians 3: 21). That is Biblical truth, precious and dear to our souls. But we have neither seen nor experienced these things. How then can we believe this? I answer by saying that since God has already proved to us that so much of his Word is true, or since by revelation we have come to know so much of this Word to be true, on the basis of past experience I am willing to accept as true his promises of the future. I accept this promise on faith, and I come to the best promise made me. For after all, “faith is the substance of things hoped for, the evidence of things not seen” (or experienced)—(Hebrews 11: 1).

(2) Such is the doctrine of the second coming of Christ.

Emperors, kings, presidents, cabinets, councils, league of nations, etc., are rapidly bringing things to pass that God marked out in prophecy ages ago, though they are doing so ignorantly.

But there are “signs in the heavens,” and upon these there is “distress of nations with perplexities; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming to pass; for the powers of heaven shall be shaken.” And then shall they see the Son of man coming in a cloud, with power and great glory” (Luke 21: 25-27). “Christ shall appear a second time” (Hebrews 9: 28). What are we going to do with such statements—such prophetic miracles? We can not experience them. “To spiritualize a statement like this,” says G. Campbell Morgan, “and to attempt to make application of it in any other than the way in which a little child would understand it, is to be driven, one is almost inclined to say, to dishonesty with the simplicity of the Scriptural declaration. The idea conveyed is that of an actual personal advent of Jesus yet to be.” There may be diversities of interpretations as to how he will come, and when he will come; but the fact of his actual coming is beyond question.

But the “second coming” is a future event, and as such it can not be reduced to light realizations. But on the basis of past experiences we accept this promise on faith, and live in joyful anticipation of this glorious event—the miracu-
lous return of our Lord. If his Word abides in our hearts we will await his good pleasure, remembering his promise, "Blessed is he that keepeth the sayings of this book" (Revelation 22:7).

**STATEMENT ONWARD MOVEMENT TREASURER, SEPTEMBER, 1936**

**Receipts**

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Adams Center</td>
<td>$88.00</td>
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<tr>
<td>Ladies' Aid society</td>
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<td>Milton Junction</td>
<td>$329.18</td>
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<tr>
<td>New Auburn</td>
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<tr>
<td>New York City</td>
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<tr>
<td>North Loup</td>
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<tr>
<td>Nortonville</td>
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<tr>
<td>Peotuck</td>
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<tr>
<td>Christian Endeavor society, special</td>
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<tr>
<td>Junior Christian Endeavor society, special</td>
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<tr>
<td>Piscataway</td>
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<td>Salem</td>
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<td>Seaco</td>
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<td>Shiloh</td>
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<tr>
<td>Stoughton</td>
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<tr>
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<td>Washington</td>
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<tr>
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<td>White Cloud</td>
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<td>Special</td>
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<td>LaSalle Sanborn, Goodrich, Mich</td>
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<tr>
<td>Rev. John T. Babcock, special</td>
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<tr>
<td>Specials</td>
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<tr>
<td>Total, July 1, 1930 to September 30, 1930</td>
<td>$4,776.02</td>
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**Disbursements**

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<tr>
<td>Special</td>
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<tr>
<td>General Conference</td>
<td>$1,194.29</td>
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</table>

**Total: $1,207.79**

**Harold R. Crandall, Treasurer.**

**REMEMBER THE MAIN ISSUE!**

Let us not be turned aside from the main issue. It is not whether the coast guard, in the performance of its duty, runs counter to a defiant rum runner; it is not whether bootleggers sell poison liquor; it is not whether we have larger appropriations—the real issue is that prohibition, having been enacted by the orderly processes of government, having been sustained by no less than forty decisions of the United States Supreme Court, should be supported by the American people. The very foundations of our government rest upon the government itself being able not only to make its laws but to enforce them as well—Ella A. Book.

**TREASURE SHIP FOUND**

An Italian firm of marine salvagers succeeded in locating the sunken wreck of the Peninsular and Oriental steam liner *Egypt* which went down off Cape Finisterre, France, in May, 1922, carrying 87 persons and $4,195,500 in gold bullion to the bottom of the sea. The *Egypt*, which was in the Indian service, collided with the French ship *Nevr* in a heavy fog and sank in 20 minutes. About 290 members of the crew and passengers were saved by the Seine, but 87 perished with the vessel. During the last few years German and Japanese firms vainly explored the sea in that region in search of the sunken wreck containing, not only the gold referred to, but also $1,075,000 worth of silver. The Italians sent down divers over a period of six months before they finally located the *Egypt* in 400 feet of water. If the Italians are successful in raising the bullion chamber from below the third deck of the wreck they will be richly rewarded for their pains. Already the captain's safe, one of the first objects sighted, has yielded the keys to the chamber containing the treasure. It is not expected, however, that the Italian salvaging operations will be successful this season, and the firm is faced with the problem of marking the spot so it can be found next spring—The Pathfinder.

**GIVE YOUR SUNSHINE TO THE LIVING**

Give your sunshine to the living. Do not wait 'til they are dead; Oh, there's joy in constant giving, Human hearts are comforted, And the giver feels the lovelight, Of the heart's responsive smile, Knowing that another pathway Has been brightened all the while.

Give your blossoms to the living; Let them have their fragrance now, Ere their eyes are sealed in slumber, And their hearts are cold and gray. Often for some loving token, They have left the earth in woe; Give your blossoms to the living, Do not wait 'til they are dead.

Give your heart's love to the living; Oh, they need the tenderest care, Though you see not their temptation, They must meet it everywhere, Just a week's work, a happy smile, Gives the needed strength and care, Helps them in their bitter conflict, When the tempter lingers near.

Give your sunshine to the children, Scatter flowers with eager hands, You can reach a cord responsive, That will vibrate o'er the land, Lavish smiles upon the aged, Cheer the weary, cheer the way, Make the world once more an Eden By your kindness, your love. —Nortonville Review.

"It is the duty of every one to make at least one person happy during the week," said a Sunday-school teacher. "Have you done so, Freddy?" "Yes," said Freddy promptly. "That's right, What did you do?" "I went to see my aunt, and she was happy when I went home." —Christian Register.
REVIEW
REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

ANNUAL REPORT OF THE SABBATH SCHOOL BOARD

The trustees of the Sabbath School Board of the Seventh Day Baptist General Conference hereewith present the fifty-seventh annual report of the board, and in doing so desire to express their gratitude to God for his many blessings, without which all efforts to accomplish their tasks would have failed.

The trustees express their thanks to the members of the denomination for their continued support, without which the activities of the board could not have gone forward even to the limited degree that they have attained.

As usual, the report is made up of a general statement of the workings of the board, its financial standing, its Sabbath schools, the annual report of the director of religious education, the annual report of the treasurer, and the proposed budget for the year 1930 and 1931.

GENERAL STATEMENT

The work of the board has been carried on much in the same way as in former years. As a rule the trustees have been faithful in attending the meetings and participating in the deliberations of the board and accepting committee assignments. All of the regular meetings have been held as scheduled and several adjourned or special meetings have been held as occasion required. A large portion of the details of the work has been done by the several standing committees, with the aid of the superintendent, under the supervision of the director of religious education. This included also the promotion and carrying on of the Vacation Religious Education Schools and the classes in teacher training and leadership training.

Official representatives of the board have attended the sessions of the General Conference and the different associations that have been held since July, 1929. The director of

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February 9, a meeting of the Tract Board was attended and the director was given the opportunity of presenting the work of the Sabbath School Board. The annual meeting of the International Council of Religious Education was attended on February 18-19. This was held in Chicago. The semi-annual meeting of the Lesson Committee, held in Columbus, Ohio, April 23-24, was attended. In June the director attended the General Conference held in Milton. This was attended throughout and the last meeting of the quarters' lessons, to present such lessons.

There has been more correspondence this year than usual, due perhaps in part to an increased interest in the work in general, and to the fact that special stress has been put upon Vacation Religious Day Schools, and leadership training. As editor of the Helping Hand, the director has written all the material for that paper, thereby largely to save expense. Some changes have been made in the general make-up of the publication by which it is hoped there may be a saving of several dollars in its printing. As has been the policy, it is our desire to make the quarterly as helpful as possible to our people, and to give such interpretations and comments as will result in Christian growth and development. The editor is convinced that if the Helping Hand was used by our people in classes where the uniform lessons are used, or could be as profitably used as some other courses, it would be considerably more than self-supporting, and might increase the loyalty to the denominations. C. C. Bond has used the space usually given to the review of the quarters' lessons, to present Sabbath School lessons. These have seemed very helpful, and it is hoped he will continue to contribute such lessons.

SABBATH RECORDERS

October 4—Vacation Religious Day Schools

Sabbath School Lesson IV—October 25, 1930

WORLD'S TEMPESTUOUS LESSON (Spiritual Weapons)

*Golden Text*—“Every man that striveth in the cause of peace, self-control in all things.” 1 Corinthians 9:24

DEATHS

MARRI—Alma Buten Maris was born at Little Genesee, N. Y., October 12, 1840, and died at her home near Nortonville, Kan., September 12, 1930, in the ninety-fourth year of her age.

Alma Louisa Buten was the daughter of Henry H. Buten and Anna (Larsen) Buten. Where she was but a baby, her father died. Her widowed mother moved soon afterward, with her three children, to Berlin, N. Y., where Alma was about two and a half years old. Here the baby was taken to live with her grandparents where she grew to womanhood, with her mother's help, and in her later girlhood days in a shirt factory there.

The spring of 1857 Mrs. Buten with Alma and her brother moved to Nebraska, were there the family suffered hard times and moved and journeyed to Farmington, Ill. After spending a few weeks there they came with a company of some eighteen or twenty people to Kansas, arriving in the vicinity of what is now Nortonville, only to find, following Sabbath the settlers held their first service of worship in the new home where and where they later organized their church. In the matter to Isaac Maris December 7, 1858, at Pardee, Kan., after which they settled on the farm where Mrs. Maris lived nearly all her life. She preceded her in death fifteen and a half years.

Mrs. Maris was a remaining constituent member of the Nortonville Community Church, originally the Pardee Church. She was also a Charter member, and later embraced the Christian Church and worked in the church and was a charter member of her missionary society. She was a patient, loving wife and mother in her home and was held in high esteem by her neighbors and all who knew her.

For the past seven years Mrs. Maris had been in declining health. She passed away, April 13, 1930, at the age of ninety-four years old. Alma was survived by three children: Jesse E. and Fred B. Maris, both of whom live near Nortonville, and Mrs. Eva Grady Jones, of Flint, Mich. There are eleven grandchildren and four great-grandchildren. The grandchildren are: Alma (Mrs. James) Davis, Kansas City, Mo.; Nashville; and Edna; Jewel (Mrs. Alfred Davis), Kansas City, Mo.; Laurence Maris, Kansas City, Mo.; Donald Maris, Missouri; Mrs. A. M. Grady, Pittsfield, Mo.; and Mrs. J. R. Jones, of Flint, Mich. There are four great-grandchildren. The great-grandchildren are: Alfred and Edwin Lewis Davis, sons of Mr. and Mrs. Carroll Davis, Nortonville; and Jane Ellice and William Robert Davis, grandchildren of Mr. and Mrs. Floyd Echols, Kansas City, Mo.

Funeral services were held from the Nortonville Seventh Day Baptist Church and service was held in the Nortonville cemetery.

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**SPECIAL NOTICES**

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangum-... Others: Send remittances to the treasurer, S. J. H. W., Westernly, R. I.

The First Seventh Day Baptist Church of Syracusa, N. Y., holds regular Sabbath services in the Auditorium, 1st floor of the Y. M. C. A. Building, 144 Montgomery St. Bible study at 2:30 p.m. followed by preaching service. For information concerning weekly prayer meeting, held in various homes, call Pastor William Clayton, 1427 W. Calvin Street, Chicago. W. has a weekday church clerk in Mrs. Edith Cross Spald, 240 Nortiing Road, Phone 310. A cordial welcome to all visitors.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a.m. Preaching service at 11:00 a.m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half mile north of the corner of West 6th Street and Whittier Blvd. (formerly E. Johansen Pastor, re-located at 1055 Figueroa St.). Please check with the church for the latest service times and locations.

The Mill Sabbath Church, 1053 1st Avenue, New York City, holds regular services at 10:45 a.m. and 7:00 p.m. on Sundays. For information, please call the church at 212-595-0222.

The Visiting Sabbath-keepers of the Sabbath Day Baptist Church meets each Sabbath day at 10:00 a.m. in its new house of worship on the corner of West 4th Street and 1st Avenue, New York City. Prayer meeting is held every Sunday evening at 7:30 p.m. All are welcome.

The Seventh Day Baptist Church of Battle Creek, Michigan, holds regular services at 10:00 a.m. and 6:30 p.m. on Sundays. The church is located at 110 S. Washington Avenue. More information can be found by calling 269-724-2171.

The Baptist Church of White Cloud, Mich., holds regular services at 10:00 a.m. and 6:30 p.m. on Sundays. The church is located at 110 S. Washington Avenue. More information can be found by calling 269-724-2171.

The Daytona Beach, Florida, Sabbath School keeps meets at 10:00 a.m. and 6:30 p.m. on Sundays. The church is located at 110 S. Washington Avenue. More information can be found by calling 269-724-2171.

The Salvation Army in New York City holds regular services at 10:00 a.m. and 6:30 p.m. on Sundays. The church is located at 110 S. Washington Avenue. More information can be found by calling 269-724-2171.

The Detroit Seventh Day Baptist Church holds regular services at 10:00 a.m. and 6:30 p.m. on Sundays. The church is located at 110 S. Washington Avenue. More information can be found by calling 269-724-2171.

The Riverside, California, Seventh Day Baptist Church holds regular services at 10:00 a.m. and 6:30 p.m. on Sundays. The church is located at 110 S. Washington Avenue. More information can be found by calling 269-724-2171.

The Minneapolis Seventh Day Baptist Church holds regular services at 10:00 a.m. and 6:30 p.m. on Sundays. The church is located at 110 S. Washington Avenue. More information can be found by calling 269-724-2171.

The Washington Square, South, Seventh Day Baptist Church holds regular services at 10:00 a.m. and 6:30 p.m. on Sundays. The church is located at 110 S. Washington Avenue. More information can be found by calling 269-724-2171.

**THE SABBATH RECORDER**

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

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JUNIOR SYMPOSIUM—Sabbath-day Lessons—15 cents per copy.

Junior Sympo—Sabbath-day Lessons—15 cents per copy.

For subscriptions to American Sabbath Tract Society, Plainfield, N. J.
The Sabbath Recorder

OCTOBER

Oval thou art welcome, heaven's delicious breath!
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny south! Oh, still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying in long serenity away.

Wind of the sunny south! Oh, still delay
In the gay woods and in the golden air.
Like to a good old age released from care,
Journeying in long serenity away.

In such a bright, late quiet, would that I
Might wear out life like thee,
And when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.

—William Cullen Bryant.