MISSION WORK

Budget for complete needs - $41,476

<table>
<thead>
<tr>
<th>Region</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>$11,700</td>
</tr>
<tr>
<td>American Tropics</td>
<td>$6,000</td>
</tr>
<tr>
<td>Holland</td>
<td>$1,600</td>
</tr>
<tr>
<td>Home Field</td>
<td>$11,420</td>
</tr>
<tr>
<td>Administration</td>
<td>$2,600</td>
</tr>
<tr>
<td>Indebtedness</td>
<td>$10,266</td>
</tr>
</tbody>
</table>

Total: $41,476

Income from our ancestors: $9,000

Needed from us: $32,476

Total: $41,476

Needed to be raised then, on the Budget for Onward Movement For Mission Program—$32,476.

Your committee knows of no organization getting so much done for the money as your Missionary Board in the lines of activity represented in the work above; or any cause for which money is contributed where so nearly 100% of every dollar is released for the actual task.

Never before did the Home field offer such opportunity and possibility. The Pacific Coast is "white unto harvest." China needs us as never before. This is her critical hour. We must stand by.

"Come over...and help us" comes from many lands. All this trust God has put in to our hands. We talk about our problems. When God calls, it is no longer a problem, but a privilege—a duty to be done no matter what the cost. We must not fail.

O Master, thou who didst say, "Go ye into all the world and preach the gospel," because thy love diest break thy heart—and thou didst die for the unhealed—give us hearts like thine, and hold us loyal to our task.

Amen.

The above is the matter which was sent to all churches for free distribution last week by the Finance Committee of the General Conference.

ACCORDING TO THE BIBLE

account of creation the earth was not finished when all creature comforts had been provided for man, but only when the continued presence of God had been permanently symbolized in the sanctifying of the seventh day.

A. J. C. BOND, D. D.

CONTENTS

Editorial—How Easy It Would Be! 544
—Read The Report—Here To Stay.
—One Word More About Methods—545

The Denominational "Booby Man" 546
Salem College 547
Missionary—A Notable Event in Christian Missions. — What Makes a Missionary—Campaign in California—550-552
Education Society's Page—Report of Education Committee—553
Salem College Matters — 554
Women's Work—Notice—Answers to October Questions—555
Questions for Discussion

Home News 556
Observations By the Corresponding Secretary 556

Children's Page—Do We Say "Thank You" To God? — Our Letter Exchange—562
In Memory — 563
Our Pulpit—The Ascended Christ 564-566
Tract Society Treasurer's Report—567
Joone and His Money—568
Fundamentals' Page—Study of the Miracles of Christ — 570-572
Ordination Service—573
MarrIages. — 573
Deaths. — 574
Sabbath School Lesson for November 8, 1930 — 574
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at 115 Main Street, Westerly, R. I., April 18-22, 1931.

President — George B. Crandall, Battle Creek, Mich.
Vice-President — Charles T. Robson, Alfred, N. Y.
Corresponding Secretary — Willard D. Burdick, Rockville R. I.
Recording Secretary — Paul C. Saunders, Alfred, N. Y.
Treasurer — Mrs. H. Batson, Salem, Va.

SEVENTH DAY BAPTIST MEMORIAL FUND

President — William M. Stiffman, Plainfield, N. J.
Recording Secretary — Anna P. Randolph, Plainfield, N. J.
Secretary — Mrs. Asa J. Davis, Washington Ave., Plainfield, N. J.
Treasurer — Asa J. Davis, Washington Ave., Plainfield, N. J.


SEVENTH DAY BAPTIST HISTORICAL SOCIETY

Incorporated, 1910

President — Corliss F. Randolph, Maplewood, N. J.
Recording Secretary — Anna P. Randolph, Plainfield, N. J.
Treasurer — T. W. Miller, Westerly, R. I.
Corresponding Secretary — William L. Burdick, Ashaway, R. I.

SEVENTH DAY BAPTIST WOMAN'S SOCIETY

President — Mrs. H. Batson, Salem, Va.
Recording Secretary — Mrs. C. O. Streater, Salem, Va.
Treasurer — Mrs. L. Bay Fan, Salem, Va.

SEVENTH DAY BAPTIST ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Plainfield, N. J.
North—Mrs. Lovington, N. J.
Western—Mrs. E. B. Lockwood, Plainfield, N. J.
Southeast—Mrs. H. Batson, Salem, Va.
Southwestern—Mrs. H. Batson, Salem, Va.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Ged V. Simmons, Union College, Schenectady, N. Y., Chairman:

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 109, No. 18

Plainfield, N. J., November 3, 1930

Whole No. 4,469

How Easy It Is

In Brother Scannell's article on September 23, 1930, regarding the amount of $15,000 that would be needed to carry the missionary board of the Seventh Day Baptist Church through the next three years, you wrote: "... an average of $2 apiece would pay all and leave $814 as a starter for the days to come in missionary work.

The very thought of it is thrilling. Don't you feel an uplift in your heart over the suggestion?

Many of us are able to do more than $2 for such a good cause, and if we do give more, that will make it easier for the rest to raise the average sum of $2.

I know our people well enough to believe that just as soon as they fully realize the distress of our board is in, there will be a prompt response, and this load will be lifted.

Only a few words here are needed to stir hearts in all our churches. Come on, let us do before another month goes by! Would it not make a happy Christmas for all the churches, and for the Missionary Board, if we aroused and pay this debt before holiday work?

Friends, let our stand loyally and lovingly by our Missionary Board. It would be a shame to let it go on in debt when we could so easily lift the load.

What other cause could earnestly and lovingly lay this debt matter fresh upon the hearts of his people?

Don't you all think that the sky would seem brighter in Western, R. I.? And since Rhode Island is our childhood home as a people, do not you feel that the joy sure to come in the Missionary Board would be reflected back to every church that lends a helping hand in this Christian effort to "bear another one's burdens."

Oh! I shall be surprised if we do not soon hear good words from the dear churches regarding their part in this good work.

Read the Report

If you look carefully through the annual report of the Missionary Society as given this year (1930) you will find that our board is doing a great work.

and I don't believe you would be willing for any part of it to be given up for want of funds to carry it on.

I don't see how any Seventh Day Baptist can read Brother Scannell's report without being moved to take hold and help in the Master's work. Indeed, we must not fail nor be discouraged in a work to which God has assuredly called us as a people. The Sabbath truth in our gospel messages is essential if the kingdom of God is to come on earth. And we must not fail to serve the kingdom, for if we don't, we shall be happy in a such wonderful work.

Here to Stay

In spite of the underhand and deceitful methods of the "Association Against the Prohibition Movement," some main expenses of which are being paid by a few multi-millionaires: it is still evident that prohibition has come to stay.

There are some simple facts that can not be denied which strongly confirm this opinion.

First, how did prohibition in America come into being? It did not "Steal upon this country unawares." It was not the result of hasty and impulsive action on the part of an "excited and overwrought people." Neither did the legislators take Congress by surprise to secure the amendment to the Constitution; nor can its coming be laid to the fact that "thousands were out of the country in the world"—as some insist upon saying.

The fact is the people of the United States deliberately rallied around the movement, and for many years all phases of the "wet" argument are out.

We must not fail nor be discouraged. We shall be happy if we do not so easily carry the load.

What other cause could earnestly and lovingly lay this debt matter fresh upon the hearts of our people?

There can be no question about the fact that the amendment has come to stay.

The very thought of it is thrilling. Don't you feel an uplift in your heart over the suggestion?

Many of us are able to do more than $2 for such a good cause, and if we do give more, that will make it easier for the rest to raise the average sum of $2.

I know our people well enough to believe that just as soon as they fully realize the distress of our board is in, there will be a prompt response, and this load will be lifted.

Only a few words here are needed to stir hearts in all our churches. Come on, let us do before another month goes by! Would it not make a happy Christmas for all the churches, and for the Missionary Board, if we aroused and pay this debt before holiday work?

Friends, let our stand loyally and lovingly by our Missionary Board. It would be a shame to let it go on in debt when we could so easily lift the load.

What other cause could earnestly and lovingly lay this debt matter fresh upon the hearts of his people?

Don't you all think that the sky would seem brighter in Western, R. I.? And since Rhode Island is our childhood home as a people, do not you feel that the joy sure to come in the Missionary Board would be reflected back to every church that lends a helping hand in this Christian effort to "bear another one's burdens."

Oh! I shall be surprised if we do not soon hear good words from the dear churches regarding their part in this good work.
and they have it. They also want the law enforced, and if I am not greatly mistaken, they will also have that.

One Word More About Methods

In an investigation by the Senate Lobby Committee certain facts were brought out by the careful questioning of wet officials of the Association Against the Prohibition Amendment, which will tend to open the eyes of the citizens of this country as to how in which by which the wets hope to gain their points.

1. There was a deliberate secret movement to gain control of the public school system, in order to prevent as far as possible the education of young people against the liquor business. The investigation revealed far-reaching plans to secure the election of superintendents who favor the liquor traffic.

2. From paper to pencil, the seizure of the Congrass appeared that the wets in America had representatives working for them in twelve foreign nations, who were expected to work to make them to create in America a sentiment in favor of legalized rum selling.

3. It also appeared that large sums were paid to men who were willing to write articles in which the impression was made that they were "voluntary committees" speaking for the wet cause, and representing public opinion.

In closing we give a few words from Ernest H. Cherrington, LL. D., general secretary, World's League Against Alcohol:

Not alone were the wet group interested in the spreading of propaganda for their cause, but they manufactured news, or public opinion. They paid to men who were willing to write articles of which the impression was made that there was a genuine popular sentiment against the prohibition amendment.

Throughout the examination on these and other points, the senators on the investigation committee brought out the fact that the wet association, which is making the efforts to control the public schools, buy up the rural press, purchase or subsidize authors and writers, and stage at high cost meetings which were supposed to be spontaneous popular gatherings, was not supported by the general public, but that the large portion of its income was derived directly from seven or eight millionaires, with from two to three millionaires substantially contributing to the campaign being waged against the Eighteenth Amendment.

An Old-time Gospel

This morning while Minister was looking through the old Protestant Sentinel I came upon this interesting item regarding the ordinance of the first minister I ever knew, and one whose appearance in the pulpit, as I sat in my father's lap to hear him preach, will never be forgotten while I live. Here is the notice:

ORDINATION

Ordained in the church at Genesee, N. Y., on the 21st Ul of Brother Henry Gillette Greene, to the sacred work of the ministry, Preaching on the occasion by Brother Ray Greene, from 1 Tassi­othy 4: 16. "Take heed unto thyself and to the doctrine." Consecrating prayer by Brother Dan­iel Babcock; charge by Brother W. B. Gillette, and the hand of fellowship by Brother Ray Greene.

This old notice takes me back to my childhood days. Elder Greene was my grandfather's brother, and so known in my childhood home as "Uncle Henry."

In the early days of the town of Genesee, he was pastor, and preached on Dodge Creek and in Little Genesee, both. I have a distinct recollection of his appearance in the pulpit and of the sound of his voice as he preached the gospel.

"Uncle Henry" was a large man, and was true to his convictions until the end of a long life. Thomas H. Greene, who died in Alfred Center some years ago, was his son.

As I remember, Elder James Bailey was Elder Greene's successor in the Little Genesee church.

The DENOMINATIONAL "BOGY MAN"

REV. C. GRANT SCANNELL

Unless the motives of the gospel and Christianity are stronger than those of Judaism and paganism, we may expect to see in the pulpit, in the schools, and at social gatherings, men to make greater sacrifices and give more liberally for the support of the gospel and pagan gave to their re­ligions—then, the gospel is superior to Judaism and paganism.

Unless "denominational loyalty" of which we talk so much, is fully developed in the minds and hearts of ministers and laymen alike, bringing with it the urge for the souls of mankind, and the desire to unlock strong boxes, open pocketbooks to meet denominational needs—then, the word "loyalty" has no force and is meaningless.

During the recent international golf tournament in Scotland, at which the great American player, "Bobby" Jones, broke all records and won the championship, two Scotchmen were walking along with expressions of disgust and chagrin on their faces.

After witnessing one extremely brilli­ant play, and the other remarked: "Sandy, if he golf, I won't wonder what it is we ha' been playing a' these years.

One day "Jesus sat over against the treasury, and beheld how the people cast money into the treasury." He saw something that must have made his great heart swell with joy—a poor widow, clad in garments that told of hard, grinding poverty, the marks of sorest toil upon face and hands, dropped two mites all she had, into the treasury. What a scene! What a sacrifice! Her pocketbook was empty, but the light of love was in her eyes, and in her heart she burned the fires of loyalty and self-denial to and for the cause of God. Her attitude and sacrifice will set down the centuries to us and should cause us to ask this question: "If that is giving, what is it that we have been doing all these years?"

That $15,000 deficit—the denominational "Bogy Man"—can not be made to do team work with "denominational loyalty." Either one or the other will eventually be cast into the "Bogy Man's" "junk pile." "Denomina­tional loyalty" must wipe out the "Bogy Man," or the "Bogy Man" will wipe out denominational loyalty, as it has already hamp­ered and curtailed our religious and charitable activities.

There is an old saying that "compari­sons are odious." Perhaps they are. Men go through clinics and under xerography and under stethoscope, in order to determine just where lies the weak spot of any denomination in their systems. Just so should a de­nomination periodically examine itself, without fear, favor, or prejudice, that it may find out in what respect it is lacking, and then apply the remedy, even though it may mean a sharp box and a cutting knife.

At the risk of being thought presumptuous and meddlesome, the writer desires to make a short analysis of this denominational, as a business expert might do with a business concern that had fallen into bad business

Before entering into this, I wish to state that I love the principles for which this denomination stands, and have sacrificed much that I might be one of you, and I long to have it come out that the light of a perfect service for the Master, doing a work that I believe no other denomination or church can do. Feeling thus, I humbly and prayerfully, in the name of Christ, submit this article, in the hope that God will bless it, and that the denomina­tion may see in it the remedy for conditions that exist.

I find from the reports, a deficit of more than $10,000, which is the difference be­tween receipts and expenditures. The Missionary Board must, in the main, de­pend upon gifts from the rank and file. It shows that the said "rank and file" of the denominational have failed to measure up to their responsibilities, probably not from lack of ability, but through indifference.

The Conference at Milton last year dis­closed a deficit, as the records show, of $1,433. This year it has increased to $1,433, which is disgraceful. This is in no way the fault of the Missionary Board. No business firm unless backed by unlimited capital could stand up under an annual loss of this kind. Neither can a denomina­tion.

Now let us look for a few moments at results obtained in other words at the profit and loss account of the denominational.

I find on referring to the "Year Book of 1900 that the total membership of the de­nomination was 10,433, and in 1913 the member-ship stood at 9,458, showing a decrease of 975 or 9.3% in the total membership, or an annual loss of 82 members. In 1920 our records show the total membership of the denomination was 7,907, showing since 1913 a decrease in membership of 1,526, or an annual loss during sixteen years of 91 members. Unless some drastic action is taken, how long can this denomination stand up under this strain?

An analysis of last year's results shows a net increase of only five members. At
that rate how long will it take to bring the Sabbath truth to the world, and carry out the great commission given by Christ?

Now, brothers and sisters, here is the situation: We have a centuries-old denomination that should reach not less than a million people. We are a commandment keeping people. We have the right kind of church government. We have everything that should make this a great denomination, and yet we are slowly, but none the less surely, dying.

It is useless for a physician to make a diagnosis to determine what is wrong with a patient if he is unable to prescribe the remedy. The above facts are not pleasant to contemplate, and they hurt; but it is because I have the remedy that I have felt impelled to cut deep into denominational sensibilities and lay bare conditions as I see them. It is folly to delude ourselves into the belief that—

The writer was instructed to place it before the denomination, and to use such means as were proper to place it before the churches of the denomination.

This plan provides that every salaried layman give two days' pay (one for each week) to be added to the fund. Also that each minister in the denomination show his loyalty by the donation of one week's salary, and that every Sabbath keeper employed in any way in denominational work, donate the regular two days' pay.

I am convinced that this will bring real sacrifice on the part of many, but our religion means to us only what we put into it. Probably this will be criticized, and some who are able to put a denomination in a healthy condition will say "it can't be done," but just use the battering ram of enthusiasm and you can punch the "I" out of can't and it will spell can. The plan will work if it is worked.

The wiping out of this deficit will unite the hands of the Board, and will make funds available for the evangelistic work that every denomination must carry on if it would survive. We can not live in the glory of the past. We are face to face with the present and its obligations. In the records of the past thirty years which I have before me, I can find no outstanding evangelical effort that brought any considerable number of people into the denomination.

Is it not possible that we have been so intent in keeping alive the little spark of our own denominational life that we have had nothing left to give to the outside world? Is it not possible that we have been afraid to bring the Sabbath truth to outsiders for fear we might be looked upon as "proselyting" denomination? Is it not possible that we fail to use methods that have proved successful, because some other denomination has used them in the past?

Just a few Baptist statistics: The Baptist denomination from which the writer came, numbered in America in the year 1740 less than 3,000 members. In 1790 about 26,500 were on its rolls. Thirty-five years later, 1825, there were about 85,000 members.

Today there are more than six and one-half million members enrolled. The reason is there was an increase is that they have worked at the job. Every Baptist church plans to hold revival services at least once a year, and some of them twice a year. This year, in one state alone I am told that there were 33,000 people baptized.

Yes, I hear some one say, "Those additions mean very little." "We have the seventh day Sabbath, and people will not accept that." Perhaps in many cases this is true, but I am convinced that there are thousands of honest seekers after the truth in all denominations that will accept even the Sabbath if it is brought to them. Probably this will be criticized, and some who are able to put a denomination in a healthy condition will say "it can't be done," but use the battering ram of enthusiasm and you can punch the "I" out of can't and it will spell can. The plan will work if it is worked.

The wiping out of this deficit will unite the hands of the Board, and will make funds available for the evangelistic work that every denomination must carry on if it would survive. We can not live in the glory of the past. We are face to face with the present and its obligations. In the records of the past thirty years which I have before me, I can find no outstanding evangelical effort that brought any considerable number of people into the denomination.

Is it not possible that we have been so intent in keeping alive the little spark of our own denominational life that we have had nothing left to give to the outside world? Is it not possible that we have been afraid to bring the Sabbath truth to outsiders for fear we might be looked upon as "proselyting" denomination? Is it not possible that we fail to use methods that have proved successful, because some other denomination has used them in the past?

Just a few Baptist statistics: The Baptist denomination from which the writer came, numbered in America in the year 1740 less than 3,000 members. In 1790 about 26,500 were on its rolls. Thirty-five years later, 1825, there were about 85,000 members.

Today there are more than six and one-half million members enrolled. The reason is there was an increase is that they have worked at the job. Every Baptist church plans to hold revival services at least once a year, and some of them twice a year. This year, in one state alone I am told that there were 33,000 people baptized.

Yes, I hear some one say, "Those additions mean very little." "We have the seventh day Sabbath, and people will not accept that." Perhaps in many cases this is true, but I am convinced that there are thousands of honest seekers after the truth in all denominations that will accept even the Sabbath if it is brought to them. Probably this will be criticized, and some who are able to put a denomination in a healthy condition will say "it can't be done," but use the battering ram of enthusiasm and you can punch the "I" out of can't and it will spell can. The plan will work if it is worked.

The wiping out of this deficit will unite the hands of the Board, and will make funds available for the evangelistic work that every denomination must carry on if it would survive. We can not live in the glory of the past. We are face to face with the present and its obligations. In the records of the past thirty years which I have before me, I can find no outstanding evangelical effort that brought any considerable number of people into the denomination.

Is it not possible that we have been so intent in keeping alive the little spark of our own denominational life that we have had nothing left to give to the outside world? Is it not possible that we have been afraid to bring the Sabbath truth to outsiders for fear we might be looked upon as "proselyting" denomination? Is it not possible that we fail to use methods that have proved successful, because some other denomination has used them in the past?

Just a few Baptist statistics: The Baptist denomination from which the writer came, numbered in America in the year 1740 less than 3,000 members. In 1790 about 26,500 were on its rolls. Thirty-five years later, 1825, there were about 85,000 members.

Today there are more than six and one-half million members enrolled. The reason is there was an increase is that they have worked at the job. Every Baptist church plans to hold revival services at least once a year, and some of them twice a year. This year, in one state alone I am told that there were 33,000 people baptized.

Yes, I hear some one say, "Those additions mean very little." "We have the seventh day Sabbath, and people will not accept that." Perhaps in many cases this is true, but I am convinced that there are thousands of honest seekers after the truth in all denominations that will accept even the Sabbath if it is brought to them. Probably this will be criticized, and some who are able to put a denomination in a healthy condition will say "it can't be done," but use the battering ram of enthusiasm and you can punch the "I" out of can't and it will spell can. The plan will work if it is worked.

The wiping out of this deficit will unite the hands of the Board, and will make funds available for the evangelistic work that every denomination must carry on if it would survive. We can not live in the glory of the past. We are face to face with the present and its obligations. In the records of the past thirty years which I have before me, I can find no outstanding evangelical effort that brought any considerable number of people into the denomination.

Is it not possible that we have been so intent in keeping alive the little spark of our own denominational life that we have had nothing left to give to the outside world? Is it not possible that we have been afraid to bring the Sabbath truth to outsiders for fear we might be looked upon as "proselyting" denomination? Is it not possible that we fail to use methods that have proved successful, because some other denomination has used them in the past?
A NOTABLE EVENT IN CHRISTIAN MISSIONS

If newspaper reports are to be believed, an event of far-reaching significance to Christianity in China took place last week. Chiang Kai-shek, president of the Nationalist Government and commander-in-chief of its armies, openly announced himself a Christian by being baptized and joining a Christian Church. The church he was uniting with is the Methodist Episcopal Church South of Shanghai, whose pastor is Rev. Z. T. Kaung.

It is stated that President Chiang Kai-shek has been studying Christianity for a long time and that during the last few months he has been reading the Bible very carefully to help him decide whether or not he should break away from the ancestors and accept Christianity. It is also said that he has been influenced very much by his wife, Soong, a graduate of Wellesley.

Rev. W. R. Ballenger, speaking in his sermon last week about the missionary, said:

"... the missionary is a great adventurer. That does not mean that he is an easy going fellow looking for a change of scenery. The successful missionary is an interpreter between civilizations, a bridge between religions, and one of the most useful characters to be found in the world today.

Taken from "The Front Rank"

CAMPAIGN IN CALIFORNIA

I am including in this report the last two weeks in June, my first on the field, to take the place of the first two weeks in July, when we visited Mrs. Osborn's people in Los Angeles, making several calls on scattered Sabbath keepers en route. This makes a complete quarter.

The big thing was our series of tent meetings in Bakersfield, making some calls on scattered Sabbath keepers en route. This makes a complete quarter.

The real missionary will learn to drink from the cup which is handed him, and we shall hope that his taking a stand as a Christian will not only turn the tide in favor of Christianity, but that the Holy Spirit will so melt his heart and guide his life that he has seemed to be afraid that he might catch some disease if he touched you? If the missionary is truly an influence people can not afford to be finicky about his food or too fastidious about his habits. In his own home he should properly live much as we do in the United States, but when he travels about he should have the grace to do as the Romans do.

The missionary patiently adjusts himself to the life about him will ultimately be born again in the land to which he has been sent. If he has gone to China, he will ultimately come to know how the Chinese feel and think. If his lot is in Africa, he will master the art of "thinking black." India he will penetrate into the serene spirit of the East; in South America he will add to his Anglo-Saxon inheritance something of the Latin temperament.

WHAT MAKES A MISSIONARY?

JOHN B. SCOTTON

Missionaries do not drop down out of heaven; they grow up much like other young people. In an entirely normal fashion they go to school, fall in love, and marry. The missionary has as keen an appetite for food, as lively an enjoyment of pleasure, and as keen a sensitiveness to suffering as the rest of us.

If missionaries seem strange to us, it is not because their flesh and blood differs from ours, but because of the task to which they have set themselves. To teach religion is not an easy job in any land. To carry Christianity to people of another language and race is the most difficult undertaking anyone could set about.

What are the qualities which make an effective missionary? What sort of people are successful in spreading the spirit of Christianity in the far places of the earth?

The missionary must be a Christian adventurer. That does not mean that he will simply become the escape from the cannibal's pot. His life will be reasonably safe wherever he goes, and his outward activities will often appear to be humane. But if he does not have a venturesome heart, he will fail.

The business of the missionary is to change the lives of other people. But before he can consistently ask them to alter their ways he must first prove that he is a good sport by adjusting his own habits to the conditions round about him. The closer he comes to the life of the land, the more willing will the people he to follow his leadership. The missionary is called to the great adventure of adjusting his manner of living to the conditions of an alien land.

The real missionary will learn to drink from the cup which is handed him, and we shall hope that his taking a stand as a Christian will not only turn the tide in favor of Christianity, but that the Holy Spirit will so melt his heart and guide his life that he has seemed to be afraid that he might catch some disease if he touched you? If the missionary is truly an influence people can not afford to be finicky about his food or too fastidious about his habits. In his own home he should properly live much as we do in the United States, but when he travels about he should have the grace to do as the Romans do.

Would you be willing to accept the religion of a man who turned up his nose at your mother's cooking, or who seemed to be afraid that he might catch some disease if he touched you?

If the missionary is truly an influence people can not afford to be finicky about his food or too fastidious about his habits. In his own home he should properly live much as we do in the United States, but when he travels about he should have the grace to do as the Romans do.

Would you be willing to accept the religion of a man who turned up his nose at your mother's cooking, or who seemed to be afraid that he might catch some disease if he touched you?

If the missionary is truly an influence people can not afford to be finicky about his food or too fastidious about his habits. In his own home he should properly live much as we do in the United States, but when he travels about he should have the grace to do as the Romans do.

Do you want to give yourself the stiff course of training the mind can conceive? Would you care to remake all your personal habits and modify all your preconceived notions? Are you willing to venture on a strange path in pursuit of a distant and elusive goal? Can you love? Are you ready to pour out your love to others on the chance that you may awaken love in return? No one fully comes up to these specifications—but if you are willing to honestly match yourself against them, then apply for appointment as a missionary. Your reward will not be large in dollars and cents, but you will have the satisfaction, if accepted, of living a life of real usefulness. The successful missionary is an interpreter between civilizations, a bridge between religions, and one of the most useful characters to be found in the world today.
optioned by Brother Olney Moore for picture studies and illustrated hymns. Our attendence was all from sixty-five to two hundred, averaging about one hundred for the full series. Six Sabbath sermons were included in the schedule. On some nights special Sabbath tracts were passed out at the door. We used the newspapers for "ads" and write-ups, and handed out the sky-landers or cards with sermon topics printed.

We cannot report any definite conversions. One girl who joined the Methodist Church on probation last spring declared herself for Christ one night during the meetings. One Catholic woman, who had not attended church for a long time, came every night, nearly all we believe is ready to declare herself. We have had one couple who were Seventh Day Baptists in the East, who have belonged to a Baptist Church for some years, and have been attending the Christian Church here, who are joining with us in our work. There are seven or eight first day people, who are attending our services quite regularly, some of whom believe the Sabbath truth.

Since the meetings we have rented a small store room just off one of the main streets, and have been besides our Sabbath morning worship and Sabbath school, an evangelistic service on Sunday night, with an average of twenty-three or twenty-four "outsiders" (not Seventh Day Baptists) in attendance; a Bible Study on Tuesday, with eight or nine; a Sabbath School on Sunday night with about the same number.

The Riverside and Los Angeles churches came down for the Semi-annual Meeting of the Pacific Coast Association of the Seventh Day Baptist; about one hundred were in attendance. We had a splendid program, which will probably be reported by the press committee.

Some think that we should leave Orange and set up the tent in some other city and hold another series of meetings, but I feel, and the majority seem to share the feeling, that it would be a great mistake to leave the work and interest that we have been carrying on and started here. Whether we can organize a church or not is a question, but I am not in favor of leaving until it appears certain that the Lord is not going to raise a church in Orange. There are some very good "prospects" on my list.

Yours in his service,
Lester G. Osborn.

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

DEAR BROTHER BURDICK:

This long delayed report is at last available and I am forwarding same to you. The meetings closed at the end of six weeks and one day, and we have settled back to our regular routine for a time.

The enclosed reports will speak for themselves. We feel that the results of the meetings can not be held the same as to leave Brother Osborn on the field with a worshiping group of approximately twenty-five. The majority of these are members of the Church of God, others are unaffiliated Sabbath keepers, and some under conviction of the truth of the Sabbath as yet unchristianized.

Our enthusiasm held up until the last meeting was held. The feeling of incompleteness, we feel that for we were working and praying for the unsaved. Outside interest in Orange in numbers commented that our meetings stirred the entire city spiritually.

Prayer meetings of cottage type were held three mornings each week all during the meetings. Personal praying counted a great deal because the work was the work of all.

Brother Osborn was an able leader of song and many days held the meetings at high pitch. He is undoubtedly the best leader of its kind.

We are watching with interest the developments in Orange. It is no small task to organize a field for a church, and the prayers of everyone are urged.

The semi-annual was held on October fifth with the group in Orange, and we believe this contact was helpful. The attendance filled the store building used as a church.

We are watching every opening for action and hope the results will be of permanent worth to the kingdom of God.

Sincerely yours,
Riverside, Calif.,
G. D. Hargis.
October 17, 1930.

THE SABBATH RECORDER

EDUCATION SOCIETY'S PAGE

President Paul E. Titsworth,
Chesterstown, Md.

Contributing Editor

Report of Education Committee

(Continued from Northwest Association)

Your committee on education presents the following statement for your approval:

1. The committee recognizes the feeling on the part of some of the members of our churches that giving our young people a college training as far as possible Seventh Day Baptists be employed.

2. An appeal is made to all the colleges of the denomination, and especially to Milton College as it is so directly connected with the spiritual welfare of the churches of the association, to uphold the high moral, social, and spiritual standards which are in accordance with the purpose for which our Christian colleges were founded, and for which they have largely maintained in spite of the fact that they now offer such splendid opportunity for secular education.

To this end we urge the selection of men and women of strong Christian character as teachers, and that as far as possible Seventh Day Baptists be employed.

3. The committee commends and urges the endorsement by the association of the resolutions adopted by the trustees and faculty of Milton College under date of April 16, 1929, and the resolutions addressed to the president and trustees of Milton College by the faculty under date of February 1930.

Respectfully submitted,
S. D. Hargis.

Mrs. Erle E. Sutton,
W. Burt Van Horn.

SALEM COLLEGE MATTERS

(Special) The Sabbath Recorder,
Plainfield, N. J.

DEAR DOCTOR GARDNER:

This letter, I think, will be of interest to the readers of the Sabbath Recorder everywhere.

I have just returned from a twenty-two days' trip, through Pennsylvania and up-
state New York, visiting Seventh Day Baptists and other friends of Salem College. The first eleven days was accompanied by President S. O. Bond, who was forced to return to the college from Syracuse. The rest of the trip I made alone; however, in most of my canvassing for the college I was accompanied by the faithful and delightful Seventh Day Baptist pastors.

In thirty-five towns visited, all the churches joined in a united prayer and I had the privilege of preaching the gospel to them.

On the twenty-two days' trip I drove 2,027 miles in my car, besides using other cars; preached the gospel fifteen times, each time telling the story of Salem College; received 133 cash contributions and checks for the college; and was entertained for a meal or for over night forty-four times. The hospitalitv received has never been surpassed in my life. I had the honor to hear the very kindliest words spoken of Salem College in more than one hundred Seventh Day Baptist homes.

Salem College has always had to go to the friends of the denomination and other friends for support. Every trip we make increases the friends and the contributors to the college.

Though we are in the midst of the drought area, we have the largest freshman class in the history of the college, and the night school and the extension classes are doing well.

Dr. M. H. Van Horn is widely known and dearly loved. Miss Elsie Bond receives, through me, many messages of kindness and love from everywhere. The fact is often mentioned that Salem College is what it is today because of the long years of toil and sacrifice of Dr. Theodore L. Gardiner.

President S. O. Bond joins me in sending this message of thanks and appreciation and love to all those who contributed to Salem College.

Sincerely,

Rev. O. P. Bishop.

October 21, 1930.

SALEM COLLEGE "Y"

(Sent from "Green and White," by W. R. Harris)

Salem College boasts a Y. C. A. known as the strongest college "Y" in West Virginia. And, this in spite of the vastly greater enrollments at the State University and several other denominational institutions. This organization has done much to influence many of its members for social services and several for the Seventh Day Baptist denomination.

The "Y" boys are an enthusiastic and optimistic group of workers. They plan to make the present school year the best in the history of the organization. They have just completed a drive for $300. This money will be spent for publicity. "Dirigo" (year book), speakers, social life, registration for Forest Park conferences, registration for other conferences, literary matter, current expenses, national council, World's Conference, Student Travel, Literature, boys' work, lecture course, and students' manuals.

Perhaps you wonder what the "Y" is doing? ask the cabinet. Here they are:

O. Kenneth Mittong, chairman of finances and manager of freshman "Y" work; Charles T. Harris, program chairman; Olen R. Harris, chairman of music; Elcis Stillman, chairman of boys' work; Zymmund Schack, chairman of socials; Rex Bolen, chairman of boys' work; Edwin Bons, chairman of lyrics; Professor Ora Davis, faculty adviser.

At the initial regular program of the year, Dean M. H. Van Horn made an interesting and inspiring address. He used as his theme the saying of one of the Chinese sages, "A superior man is careful when he has leisure and improves when he is leisurely," an answer of the "three-fold life." "Failure," he said, "to develop any one portion of the well-planned life, whether physical or intellectual or spiritual, will render a man incapable of adequately matching with the situations of life." In conclusion, Dean Van Horn conveyed to his group of interested listeners the fact that over one man who attempts the cultivation of a "three-fold life" with a mute ear toward discouragements and hard work, every man has reason to vision a bright future.

Think truly, and thy thoughts shall be the world's fascination; Speak truly, and each word of thine shall be a fruitful seed; live truly and thy life shall be a great and noble creed.

—Bonor.

HOME NEWS

NEW SCHOOL IS DEDICATED WITH J. FRED. WHITFORD AT HEAD

Dedication exercises were held October seventh for the new Bolivar Central School of which J. F. Whitford, former professor of education and psychology at Milton, is now supervising principal. One of the addresses of the occasion was given by Pres­ident Bootee C. Whitford of Cortland University, and music throughout the program was furnished by the high school orchestra.

The Bolivar Central School building cost approximately $500,000 exclusive of equipment, and is modern in every respect. It includes the largest gymnasium in Allegany County, an auditorium, laboratory, shop, music throughout the program, a cafeteria, and several small buildings including suites for shops, agriculture, home-making and commercial departments, and a capacity of five hundred pupils.

Ground was broken for the building in April, 1929, and it was opened for class work September 2, 1930, with an enrollment of 651, or over a hundred more than that of 1929.

—Milton College Review.

GLADYS WHITFORD DIES AFTER ILLNESS

Miss Gladys Whitford, sixteen year old daughter of Professor J. Fred. Whitford, formerly of Milton College, died at her home in Bolivar, October 10. She had been confined to her bed for more than two months with rheumatic fever.

C. H. Staggs, pastor of the Milton Seventh Day Baptist Church, whose presence had been requested by the family and
THE BROTHERHOOD OF MILTON AND MILTON JUNCTION

The men of the Milton and Milton Junction Seventh Day Baptist churches have resumed the work of the Men's Brotherhood after the summer vacation. At the first meeting of the season, September 14, the membership of the various committees was filled out. The spirit in these meetings was questions of a public poolroom in Milton was expressed. At the second meeting Coach Rowbotham spoke regarding his recent trip to Europe. The men of these two churches will find it really worth while to take an active part in the Brotherhood.

EVANGELISTIC MEETINGS AT BROOKFIELD

Each night but Sabbath night revival meetings are being conducted at the Seventh Day Baptist church. Rev. Loyal S. Hurley, of Adams, was the evangelist in these meetings. The meetings are being conducted at the Baptist church at Little Genesee, N. Y.

JESUS A STEWARD

JESUS CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, NOVEMBER 15, 1930

SABBATH DAY-TOPIC: Jesus, an example of stewardship

(Daily readings: Acts 20: 4-12; Heb. 3: 1, 2; John 9: 1-4; John 11: 35; John 19: 30; Luke 2: 49.)

Velma M. Davis

Jesus, as steward, kept in constant touch with the Father through prayer, that he might do only what the Father wanted done.

"The work" or duties given Jesus were opportunities for good, while we sometimes think little tasks are burdens. Jesus had power and he used his wonderful power when he was able to rise from the dead.

In the wilderness Satan tried to break down his stewardship but he would not listen to the tempts. Do we yield to temptation, or are we like Jesus?

Jesus was a good steward because he was faithful to God. Are we using every minute of our time for something good and up right like Jesus or are we wasting our time?

Jesus was steward of the power of God, a channel through which that power flowed. It was his duty to keep the channel clear and let the power through.

God approved of Jesus' work because he did his works well and willingly. Jesus did not complain when he was compelled to carry his cross up the hill—he suffered and died that we might live.

Jesus has set us the example of good stewardship, and we should grow more and more like him each day.

Jane Lewis, N. Y.

THE SABBATH RECORDER.
son would be glad to help us in securing these helps for our societies, if we would only ask them.

The last, but not least, source of instruction is that gained through conferences such as this semi-annual meeting. Many often ask, "Of what assistance to us?" This may easily be answered. They give the very best opportunity possible for getting new ideas, forming new acquaintances, for co-operation and fellowship with others, and another. We learn of the trials and successes of others, which gives us a new courage and inspiration to be more determined to go forward in our work.

Let us as crusaders do our best toward getting and giving the much needed instruction.

THE PERSONALITY OF JESUS

AS REVEALED IN HIS CONTACT WITH FRIENDS AND ENEMIES

(Address in Conference young people's program) 

NEAL D. MILLS

First let us consider who were Jesus' friends and by what principles did he choose them? Consider his closest friends were the disciples. They were closely associated with him in his work, and theirs was given Jesus some good advice on that very point. They would say he should have some scribes, some priests, and some R0-

American politician would like to have chosen some Pharisees, some Sadducees, and some ro

point. They would say he should have lived the Christian life in spite of difficulties, and who, when the time came, could die for his cause without flinching.

Sixth, Jesus loved his friends and told Fifth, Jesus loved his friends and told them so. "As the Father has loved me so have I loved you," He often forgave them for they knew not what they did. Finally, Jesus actually loved his friends. Perhaps the hardest rule he ever gave us to follow was, "Love your enemies and pray for them that persecute you." He loved his foes with compassion. As he stood on the hilltop overlooking Jerusalem where his enemies were, he said, I think, with tears in his eyes, "How much this would have cost me if I had gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not."

How much happier this world would be if we would all live by these ten principles which stand out so prominently in all Jesus' dealings with his friends and enemies. May we try to live by them rather ever before to follow his rules of conduct.

INTERMEDIATE CORNER

REV. JOHN FITZ BANKHEAD


Sunday—In meditation (1 Tim. 4: 14-16)

Monday—In recreation (1 Tim. 4: 8)

Tuesday—In labor (2 Thes. 3: 10-13)

Wednesday—In visitation (Matt. 25: 35, 36)

Thursday—In travel (Acts 15: 36-41)

Friday—In a hobby (Prov. 6: 6-11)

Sabbath—In Praise and how Shall I spend my time? (Ps. 90: 12, 13) 

Topic for Sabbath Day, November 15, 1830

SPENDING

How would you like to have credit at some bank where you could draw each day, as long as you lived, a goodly sum of money to spend? You might spend it as you please. Tomorrow there would be that much more. How would you spend it? You have anything to show for your money at the end of the day, or would it just be spent?

Well you have that credit in the bank of Time. Each day you draw out twenty-three hours, fifty-nine minutes, and sixty seconds to spend. No partiality is shown. Each one has the same credit, the same amount to spend each day, yet how differently each one uses that credit. Some say nothing better than, "I spend it at the haters." Others can show worth while results of the time they have used. That is the reason we should study the question, "How Shall I Spend My Time?"

About one third of our time should be spent in sleep, that we may show each day a bright face and a strong mind. A strong and healthy body demands that we spend some of our time in physical exercise. For the sake of variety, this time should be apportioned between work and play. The
proportion of time spent in eating and drinking harms the body, and time spent in eating and drinking harmful substance is worse than wasted, it is destructive.

We must note the dangers and toil of the mind, and the building of good character. This calls for time spent in study, meditation, and reflection. While in college, time spent in history, art, painting, poetry, and religion. Avoid cheap and degrading literature, which is poison to the mental digestion.

The superintendent, the committee, and the pastor need to meet and decide plans for the society. The Junior superintendent of the Sabbath school should be invited to meet with the group. Consider the needs of the boys and girls and plan for them. The International Society of Christian Endeavor and your denominational Junior superintendent may be asked to visit.

5. Present Junior Christian Endeavor to the parents of the church so that they may know what the society aims to do for the boys and girls. Enlist their co-operation.

6. Involve all the boys and girls of Junior age in planning a "grand" time. In the meeting of the first meeting, invite them to attend.

7. Prepare the very best meeting that you can for the first one. Then choose the most likely junior for the first time. Topics for Junior Endeavor meetings are planned in the Junior Christian Endeavor World. Additional help may be found in the Christian Endeavor World and the Sabbath Recorder.

8. Arrange for a business meeting soon. At this time have all who wish sign the "Preparatory Membership Pledge." Elect the officers and explain their duties. One or two committees may be appointed at this time under the advice of the superintendent. Their duties should be explained and an advisor from the older Junior committee appointed.

9. Gradually inform the juniors about the plans for the year, the plans of the state department and your own denomination.

10. Keep all of the society interested and at work. By all means use the "Active Member's Pledge." This is best used as an advance step rather than as a condition for membership.

YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board was opened by the president, Miss Marjorie Burdick, with a short evening service. The minutes of the last meeting were read and approved.

The report of the corresponding secretary was received as follows:

REPORT OF CORRESPONDING SECRETARY
SEPTEMBER 11, 1930

Number of letters written—25.

Three hundred programs of the young people's work at Conference were mimeographed. One was sent to each Christian Endeavor society, and

INTERMEDIATE CHRISTIAN ENDEAVOR SOCIETY, and the rest were sent to Miss Burdick for distribution at Conference.

Prayer lists for September were mimeographed and sent to societies, pastors, and board members.

RUBY C. BABCOCK
CORRESPONDING SECRETARY.

A report was read by Rev. Wm. M. Simpson, board representative at the Northwestern Association at Nortonville, Kan. The report followed:

To the Seventh Day Baptist Young People's Board:
As your representative at the Northwestern Association at Nortonville, Kan., I respectfully submit the following report:

On the way to the association I stopped at the western Association at Nortonville, Ill. I was so impressed with the literature which I was to have on sale at the association. What I did not set in the package with me to the General Conference, where I sold more.

As soon as I arrived in Nortonville, I began to get acquainted with the young people, so as to select the proper persons and assign them parts on the Young People's Board program, which was on Sabbath afternoon. I was careful to have both young men and young women and to select them from as many different places as possible.

The program follows:
Worship, led by Margaret Stilwell, president of the Nortonville Christian Endeavor.
Memorizing of two hymns by the Congregation—"Follow the Lamb." "When I Was a Stranger." General explanation of the board's program and of the Christian Endeavor crusade with Christ.

Correspondence was sent to us from the Home Society, Eunice Rodd, North Loup, Neb.
On Sunday morning the Nortonville young people held an interesting and very fine program. The program was held at the high school building, which is located in the center of the city.

On Sunday afternoon the Nortonville young people held a very fine program, which was held at the high school building, which is located in the center of the city.

A report of the young people's work at Conference was read. The report was accepted and approved.

Respectfully submitted,

WILL M. SIMPSON.

Voted that this report be accepted and the bill be allowed.

Miss Burdick gave a detailed account and discussion of the young people's work at Conference.

Work for the new year was outlined and the president appointed the following committees:

Devotions—L. E. Babcock. Board Activities—Russell Maxson, Helen Simpson, Geraldine Maxson. Field Committee—Dr. Johnson, Ruby Babcock, E. H. Clarke. As a committee was appointed in charge of the Royce's Reading Contest in the society.

Herman Ellis was appointed chairman of a committee to encourage definite planning by each society for the year's work.

Voted that one hundred copies of Pastor Simpson's study course for Intermediates be purchased.


VIRGINIA WILLIS,
RECORDING SECRETARY.

BATTLE CREEK, Mich.,
September 11, 1930.

Be not hasty in thy spirit to be angry.
—Exodus 24:17.
DO WE SAY "THANK YOU" TO GOD?
PSALM 105:1-5

Junior Christian Endeavor Topic for Sabbath Day, November 15, 1930

Mrs. Herbert L. Polan

The leader should give the words which follow as an introduction to each part of the service:

Let us say "Thank you" to God in song—
"Can a little child like me" and "Come ye thankful people come."

Let us say "Thank you" to Scripture—
Each give Bible verse showing "thanks" thought.

Let us say "Thank you" to God in prayers—
Sentence group—
Each prayer starting "Thank you, dear Father" for—

Suggestions for ideas: What I am thankful for this year, today, at home, in our church life, in our town activities, in school life, etc.

OUR LETTER EXCHANGE

Dear Mrs. Greene:
For a long time I have been planning to write to the Sabbath Recorder, but I never seemed to do it.

I am eleven years old and in the seventh grade. My birthday is on December 25. Very near Christmas, isn't it?

I like animals very much. I have some goldfish and a very playful kitty. My sister and I have a bantam chicken. The oldest one now has her hands (I should say feet) full with eight chickens. She is very proud of them.

My kitten is partly rabbit. Her back feet and tail are a rabbit. She is very cute and also very smart. She never runs, but hops very much like a rabbit. She has very sharp claws and often digs our davenport and rugs. Of course we don't like that, so mother cuts them often. She hates to have her claws cut and whenever she sees or hears the scissors, runs and tries to hide. We call her Tootsie.

A week ago today she caught a sparrow. We spanked her good and very hard. We have a canary and Tootsie likes to watch him, but she seems to know she isn't supposed to catch him.

It is very cold here today. Yesterday it snowed a little. At the football game last night many wrapped up in blankets to keep warm.

Are there camp fire girls in Andover? There are three groups here. I belong to the younger group. Last summer I went to camp. I had a lot of fun and earned a few honors. I am planning to go again next year.

I will write again later and tell about the things I saw when I went to the Toronto fair.

Your friend,

Ogaretta Ehret.

Alfred, N. Y.
October 14, 1930.

Dear Mrs. Greene:
I am very glad you have carried out your plan to write a letter to the Recorder at last, for I have found you a letter very interesting. I hope it will not be long before you write us about your trip to the Toronto fair.

You surely were pretty near a Christmas present to your family. Do they have to buy your presents in pairs and give one to you on your birthday and the other on Christmas? (For instance, a pair of stockings—one on your birthday, the other at Christmas.)

I'd like to see all your pets, but especially your Tootsie kitten. The next time I'm at Alfred I'll have to run in to see her. I am glad you are trying to teach her good habits. How necessary good habits are to children as well as pets.

No, we do not have any camp fire girls here in Andover, but I wish there were so that Eleanor could join, for I think it is a fine organization.

Do please write again soon.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:
Probably you will be surprised to hear from me since I am so far away. The last time I wrote I was at Verona, N. Y., and now I am away out in California. Just thirteen miles from the Pacific Ocean. I didn't like to leave Verona because I had to leave my boy pals and all my pets. We left in April and then on the long trip driving across the desert. We crossed ten states after we left New York. We saw many interesting sights, but what I enjoyed most were the Indians in New Mexico and Arizona. We saw their villages and I bought a bow and arrow from a real live Indian; and one night we camped in an Indian village.

It seemed pretty nice to finally get to California after riding across that hot old desert.

We are living in Orange now where my daddy is doing evangelistic work. I am in the fourth grade at school and my brother Kent is in the first grade. My little brother Paul isn't three years old yet.

Yesterday we drove to the ocean and brought back some sand to play in. We went in wading, too, and Paul sat down and got all wet. We have had just one rain since we came to California. I know I am going to miss playing in the snow this winter.

This week-end we are going to Riverside to see my grandpa and grandma. Sometimes I go over and stay several days.

I am going to have a dog very soon now and I won't be so lonesome for my pets I left in New York. I hope this letter isn't too long.

Sincerely your small friend,

Loren Glenn Osborn.
372 N. Waverly St.
Orange, Calif.
October 16, 1930.

Dear Loren:
Oh no, I was not surprised to hear from you even though you are far away, for of course the Sabbath Recorder finds its way even to California, and besides I knew you were not the kind of boy to forget old friends. You were not a very fine, long letter; not too long, however, for it is good from beginning to end.

You surely did have a long and interesting trip. I should like to have taken it with you, and perhaps I may get out your way some fine day. You know Mr. Greene took that trip to attend Bible School Convention in Los Angeles and Conference in Riverside, and he promises that when he goes that way again I shall go too.

I do not wonder you miss your Verona pets and playmates, and I know you will always remember them with love, but of course new friends and a fine dog will bring you joy.

One of your New York friends,

Mizpah S. Greene.

IN MEMORY

The Woman's Missionary Society of the Nortonville, Kan., Seventh Day Baptist Church desires to express its appreciation of the life of Mrs. Alma Maris, who so recently was called home.

As a charter member of the Missionary Society the interests of the society were dear to her.

Loyal to the church and all its activities, her unselfish life will long be remembered.

Her family and many friends will cherish the memory of a long life given in the service of others.

"A late lark twitters from the quiet skies; Not from the gray city."

An influence luminous and serene, A shining peace. So be my passing.

May task accomplished and the long day done, May my wages taken and in my heart Some late lark singing,

Let me be gathered to the quiet west, The sun down splendid and serene; Death."

De Ette Coon, Ellen Vincent.

But once I pass this way
And then—then the silent door
Swings on its hinges.

Opens—closes.

And so, no more I pass this way.
So while I may, with all my might
I will essay—sweet comfort and delight
To all I meet upon the path in your way.
City. And we would have everywhere in Christendom that same veneration and worship of places, and things, and relics which are so conspicuous in the Roman Church today. Or, suppose we had a question we could not answer, a problem we could not solve, a difficulty we could not surmount. Well, if Jesus were just over at Jerusalem, there would be no need for us to puzzle our minds to answer questions, or spend valuable time in research or experiments to solve problems or agitate in an effort to surmount difficulties. Folk would appeal to him, look to him, depend on him! Their own initiative and grit and gumption would fade away. They would live by sight and not by faith. And Christians would be the victims of his physical domination instead of victors through his spiritual illumination.

As it is, we have the record of his life, and a clear statement of the principles by which he lived. More, we may have, if we will, his constant presence and the inspiration of his spirit. All these aids operate mightily as both guide and check to our intelligence and conscience and judgment. But they leave us free, nevertheless, to develop our own personal initiative and face our own moral responsibility. And that means character!
The most intelligent explanation of the second coming of Christ which I have found is this: Not a physical manifestation and a material Jesus again, but a true apocalypse in a taking the cover from—so that the limitations of a material Jesus are moved away. And “every eye shall see him” — not on Mt. Olivet merely, but everywhere!

The Old Testament gives just such a picture. It is the story of Elisha’s servant frightened at the sight of the army of the enemy. “And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.” The spiritual powers were there all the time, but the young man couldn’t see. And neither can we.

There seems to be no reason why we today need any visions. But, if there was any reason to see, the vision would appear. God could manifest himself in a visible way here within this church if there were any use of it. This choir loft could be filled with a choir of angels like those who sang on Bethlehem’s hills, if God thought it would do any good. For the spiritual world is all about us. We live, and move, and have our being in it. “Whither shall I go from thy spirit? or whither shall I flee from thy presence?” We can in God’s presence always. We can not escape it. And our ascended Lord is with God, everywhere. His presence fills this room. He is nearer to us than breathing, and closer than hands or feet.

Are you conscious of it? That is the important question. He is here. Do it make any difference to you? Do you hold sweet converse with him? Does his presence make you pure, his strength make you strong, and his tenderness make you loving? Do you lose your fear in the presence of his courage, and your worldliness as you sense anew his devotion to eternal values? Do you grow sacrificial as you are gripped by his divine compassion? For it is in loving fellowship with his spiritual presence that we grow like him. “Whom having not seen, ye love; in whom, though now ye see him not, yet believe, ye rejoice with joy unspeakable and full of glory: receiving the coming of your faith, even the salvation of your souls.”

Let us pray, “Nearer, my God, to thee, nearer to thee.” And we shall not try to get nearer in distance for he is already as close as our own souls are to our body. We will strive to be nearer to him in character, in holiness, and in love.

TRACT SOCIETY TREASURER’S REPORT
For the quarter ending September 30, 1930
ETHEL T. STILLMAN, Treasurer.

In account with the American Sabbath Tract Society

For balance on hand July 1, 1930.

- General Fund
  - Income
    - July-Individuals $ 5.00
    - August-Individuals $ 16.15
    - September-Individuals $20.20
  - Collections-September $17.70
  - Rent to General and House Fund $1.00
  - Rent from publications
    - “Helping Hand” $451.05
    - “United Hand” $254.69
  - Miscellaneous
    - Outside subscriptions $9.55
    - Denominational calendars $3.00
    - Junior Graded Help $11.05
    - Intermediate Graded Help $7.20
  - Contributions to Special Sabbath Tract Promotion
    - $125.01
  - Loan from Plainfield Trust Company, in note
    - $2,000.00
  - Total
    - $2,394.66

- Denominational Building Fund
  - Income
    - Individuals $ 32.50
    - August-Individuals $100.40
    - September-Individuals $10.00
    - Estate of Silas G. Burdick, Cuba, N.Y. $20.00
    - Estate of Silas G. Burdick, Cuba, N.Y. $20.00
  - Interest on note, Silas G. Burdick $21.00
  - Interest on daily bank balances $11.00
  - Total
    - $562.57

- PERMANENT FUND
  - Balance on hand $1,222.78
  - Permanent Fund $1,215.56

- PERMANENT FUND
  - Add'l loan on bond and mortgage, to Frederick J. Y. Lewis $700.00
  - Total $700.00

The Sabbath Recorder
A few were wealthy, but it seemed that Jones had prayed, "Give me neither poverty nor wealth: but let me be contented with the portion that thou hast given me." For it was not the man who had written it, but that his prayer had been answered. In the case of Jones, the God of Justice was a positive, hustling business man, headed for Capitol of Industry, but Jones just as fast as he gained, never in the lead but never having to be carried. The pastor sized them all up and decided that my whole duty concerning it is to decide just what portion ought to be used for each cause that may be presented.

"My greatest help is my church paper. It tells me about all of the activities and needs of the church. I think about them all, determine which is most important and then use my trust fund as I believe the Lord would have it used, a little for some purposes and more for others. But because of my plan I always have some cash on hand. Men who have much more than I count all of their money as belonging to them and so they spend it as they please. If you strike them at the right time they willingly help, but often they have promised all available funds for other purposes. I count at least one-tenth of the Lord's money and I never touch the Lord's money except for the Lord's work." The pastor went away saying, "I wish there were more like Jones."

IT IS HERE TO STAY

We first tried moral suasion.

"To rid us of his yoke, he must lose his liquor in glee."

At such a funny joke.

For hungry children's pleadings.

He had only taunted the jays.

At weeping wives and mothers.

He was eating "universal food.""..."

We tried restrictive measures, and they didn't work at all.

He took the church option.

We were destitute of all funds.

He cheated and evaded.

Traffic was discouraged.

Rough-shod he trampled every law with the bottom of his boots.

We then tried prohibition—

"The best method ever found for destroying this demon.

In all the world around.

For prohibition at its worst is better than its best.

Than Liquor Traffic at its best.

So it's here, and it's here to stay.

—Anne Durham Merkins in "Union Signal."

Dr. Jones and His Money

[J is a good story. Please do not miss it.]

There seemed nothing unusual about Jones. His friends reached that conclusion soon after he had taken charge of the congregation. There were other men in the church who exhibited some rather striking weaknesses, but Jones was one of unusual talent, but Jones manifested nothing more than ordinary intelligence.

"I figured up about what I ought to give and brought a check with me. I wish you would use that to help along." He handed the pastor a check as he spoke. The pastor sized them all up and decided that the number of men who could be depended on as liberal supporters of the church and earnest promoters of the kingdom, but he did not include Jones in the list.

There came a day when the pastor's estimate of Jones received a shock. A considerable deficit had been reported by one of the church agencies and the pastor started out to secure the co-operation of his select list of men in helping to meet the deficit. He was on his way back to his study to think over the events of the morning. They had been far from encouraging. One after another the men on whom he had counted had refused their aid or had put him off with flimsy excuses. One would like to help but he had just bought a new automobile and really did not have the money available. Another had some payments due on a promising investment and felt unable to contribute. So it had been with nearly a dozen others and, having exhausted the panel of his men of means, the pastor was trudging back to his study with at least twenty dollars of the one hundred he had expected to receive.

As the pastor turned the corner he met Jones. It did not occur to him to invite Jones to help on this special contribution, and he was about to pass with a few words of greeting when Jones said, "I've been looking for you..."

"You're not looking well this morning, parson. Anything wrong?" The pastor assured him quietly that there was nothing wrong with his health and then admitted that he had been out in behalf of the missionary deficit and had met with little encouragement.

"I've been thinking about that," said Jones. "I read about it in the church paper and I thought our congregation ought to help make up that deficit. Wish I was a rich man, but I'm not. Anyhow, careful account with my business and regular practice. I gave something, but it was only one-tenth of all I earn. I keep that as a trust fund for the Lord's work. Sometimes I give to the church from other funds, but I never use this particular fund for any purpose except Christian service. I count it as a trust fund and consider that my whole duty concerning it is to decide just what portion ought to be used for each cause that may be presented."

Jones had been a tither all my life: he had never been a giver for the normal expenditures of the church, and he had refused to contribute. Sometimes it is just a small sum, sometimes unexpectedly large, and always Jones would explain that he had been thinking over the matter in the church paper and that he had figured out about what he ought to give.

"Was Jones rich after all? The question was natural. The men who knew assured the pastor that, while he had a comfortable income, Jones was not rated as a rich man. "Yet," said the pastor, "when you think about it, he's not doing anything. Jones always has the cash; how do you explain it?" They couldn't explain it, and one day the pastor made bold to ask Jones himself.

"Jones," he said, "when I came here I sized you up as an ordinary type of man, but I've had to change that conclusion that you are the most remarkable man I ever knew. You say you are not rich and others confirm what you say, yet times without number the wealthiest men have not been able to help in some church enterprise you have had the money ready for me, and you seem always to have reached a decision as to just what amount you should give for a particular purpose. We need the money."

"Simple enough," said Jones. "You see, I've been a tither all my life. I don't feel that it is obligatory on me to give to any other agency, but it is my duty concerning it is to decide just what portion ought to be used for each cause that may be presented."

"My greatest help is my church paper. It tells me about all of the activities and needs of the church. I think about them all, determine which is most important and then use my trust fund as I believe the Lord would have it used, a little for some purposes and more for others. But because of my plan I always have some cash on hand. Men who have much more than I count all of their money as belonging to them and so they spend it as they please. If you strike them at the right time they willingly help, but often they have promised all available funds for other purposes. I count at least one-tenth of the Lord's money and I never touch the Lord's money except for the Lord's work." The pastor went away saying, "I wish there were more like Jones."

JONES AND HIS MONEY

[This is a good story. Please do not miss it.]

In addition to the above cash balance we hold a note in the amount of $1,400, secured by mortgage on real estate in Colorado, which came to the Building Fund from the estate of Silas G. Burdick.
There is another mental attitude toward the virgin birth that is more damaging to Christian faith, in my judgment, than being agnostic in reference to it, or even denial of it. It is treating belief in the virgin birth as a matter of unimportant personal interest out of the multitude of Christian people, both in pulpit and pew, that take this attitude.

Pastor Lester G. Osborn, in the Exponent, November, 1926, quoted a letter which he had received from a minister of conservative faith, who was not in sympathy with fundamentalists. This minister said: "Suppose you had been kneeling beside me that night of my conversion—you were a minister, and I was a slave to sin who was seeking salvation. I told you my troubles and asked for help. Suppose I had said, 'I am a sinner, and what must I do to be saved?' Would you have said, 'Believe in an inspired Bible?' Or if I had said, 'I love whisky; what must I do to be saved?' would you have said, 'Believe in the virgin birth?' I tell you the world needs more than our theology. It needs a gospel of power."

To the above Pastor Osborn replied: "There is only one answer to the question, "What must I do to be saved?" and that is the answer which men must stand in awe of—Believe on the Lord Jesus Christ, and thou shalt be saved."

But oh, how can we have a gospel of power without a sound theology behind it? How can we believe on the Lord Jesus Christ if there is any doubt as to the facts of his life? All we know about Jesus and salvation in his name is what is recorded in the Bible. How can we not a matter of indifference whether we believe it or not. I know that many Christians reject the divine conception of Jesus, that man and others regard the fact lightly. But we cannot not be equally right in believing or disbelieving it. If God has done this thing which Matthew and Luke say he did, and Paul affirms concerning the pre-existence of Jesus, then it is vitally essential that we recognize the fact, and understand its necessity and power.

Let us put these two views in contrast and note the implications:

(1) If Jesus Christ was conceived in the nad as the Son of God, then the virgin birth that is more damaging to Christian faith, in my judgment, than being agnostic in reference to it, or even denial of it. It is treating belief in the virgin birth as a matter of unimportant personal interest out of the multitude of Christian people, both in pulpit and pew, that take this attitude.

(2) But if Jesus was God's Son—yes, God incarnate—then his promises are sure and his words are true. Jesus has revealed to us the heart of God, and we can await his entrance into that heavenly kingdom in the full assurance of faith that we have been redeemed through the precious blood, and because he lives we shall also live.

Is it a matter of little importance as to who Jesus was, whether man or God? "What manner of man is this?" they asked long centuries ago. To you who treat his virgin birth lightly, or even deny it, we repeat the question, "What manner of man was Jesus?"

The simplest solution is to beg the question by asking a second one, "Is belief in the virgin birth essential?"

Our friends who deny the virgin birth reason something like this: If Jesus declared the virgin birth, he must be mistaken. If John says so, John errs. If Paul blunders. Matthew and Luke declare as Jesus does. Therefore, he must be mistaken. If God did this absolutely necessary thing, this supernatural thing, then it is not a matter of indifference whether we believe it or not. I know that many Christians reject the divine conception of Jesus, that man and others regard the fact lightly. But we cannot not be equally right in believing or disbelieving it. If God has done this thing which Matthew and Luke say he did, and Paul affirms concerning the pre-existence of Jesus, then it is vitally essential that we recognize the fact, and understand its necessity and power.
The chairman was appointed to lead in the questioning.

Brother Hill presented a clear, concise statement of religious experience and what he believed to be, to him, a special call to the gospel ministry. His sincere, thoughtful responses to the simple questions of the council resulted in the unanimous decision that "the examination is satisfactory, and that we proceed to the ordination.

Following an anthem by the church choir, Rev. Claude L. Hill, of Farina, Ill., father of the candidate, preached the sermon, choosing as a text, "Follow me." It was an intimate, inspiring address, brimful of good things. Jesus calls to certain individuals, and we feel that our ordination might be deprived of the leadership of our director of religious education, encouraged a few people to suggest to our Sabbath schools the "project.

Now-a-days every wide-awake organized class, whether in Christian Endeavor, Bible school, or Vacation Religious Day school, has some goal or object toward which it is working. Should we not, as Sabbath schools, working together, support the director of religious education? Surely this worthy goal ought to interest every school and need not in the least affect gifts for the Onward Movement. Giving for a specific cause always interests old and young people, and the more concrete the appeal, the more hearty the response.

The Alfred Station Sabbath school enthusiastically voted to send twenty-five dollars, through the church treasurer and Onward Movement treasurer, toward the support of our director of religious education. It is our hope that other Sabbath schools will cooperate in this plan, and that our united efforts may be real service this year.

H. B. V. H.

GOD SATISFIES LONGINGS

God has given us eyes that hunger after beauty, ears that thirst for melody, minds that are fertile of spiritual thought. Yes, and he has not left us to hunger and thirst after what we can not have. He has given us endless beauty for the sense he has laid up in our eyes; varied melodies to

"Willie," asked the teacher of the new pupil, "do you know your alphabet?"

"Yes, Miss," answered Willie.

"Well then," continued the teacher, "what letter comes after A?"

"All the rest of them," was the triumphant reply.—Selected.

RELIGIOUS EDUCATION

REV. ERIE E. BUTTON
Director of Religious Education
Contributing Editor

TO THE SEVENTH DAY BAPTIST SABBATH SCHOOLS

At the last Conference, in Salem, quite a bit of interest was aroused in a "project" for our Sabbath schools. Director Sutton's stirring address, Treasurer Babcock's appeal for loyal support to the Sabbath School cause, and the feeling that our denomination might be deprived of the leadership of our director of religious education, encouraged a few people to suggest to our Sabbath schools the "project.

Now-a-days every wide-awake organized class, whether in Christian Endeavor, Bible school, or Vacation Religious Day school, has some goal or object toward which it is working. Should we not, as Sabbath schools, working together, support the director of religious education? Surely this worthy goal ought to interest every school and need not in the least affect gifts for the Onward Movement. Giving for a specific cause always interests old and young people, and the more concrete the appeal, the more hearty the response.

The Alfred Station Sabbath school enthusiastically voted to send twenty-five dollars, through the church treasurer and Onward Movement treasurer, toward the support of our director of religious education. It is our hope that other Sabbath schools will cooperate in this plan, and that our united efforts may be real service this year.

H. B. V. H.

MARRIAGES

Baker-Burdoch.—At the home of the bride, Little Genesee, N. Y., on August 27, 1920, Mr. Sherman E. Baker of Portville, N. Y., and Mrs. Ella Burdoch were united in marriage. Pastor A. L. Davis officiating.

Bevington—Coon.—Mr. Ervin Bevington and Miss Beulah Coon were united in marriage on September 21, 1920, at Boulder, Colo., by Rev. Ralph H. Coon at Boulder, Colo., on September 21, 1920, at Boulder, Colo., by Rev. Ralph H. Coon. The ceremony was performed at the home of Pastor Coon. The bride is the daughter of Rev. D. Burdett Coon, missionary in Jamaica. They will live at Eugene, Oregon.

DEATHS

Clarke—Joshua Lee, son of William and Lucy Davis Clarke, was born in Berlin, Wis., June 18, 1870, and died at Mercy Hospital, Janesville, Wis., October 7, 1920. When he was twenty-one years of age, he was married to Miss Ella Vedder. They lived on a farm near Albin, Wis. One child, Lewis W., was born to them. When this child was two years of age, his mother passed away. After the death of his wife, Mr. Clarke continued to live on the farm until he moved to the state of New York and there again took up farming.
The family moved to Milton, Wis., where Mr. Clarke's parents brought up their family. He was tenderly cared for until the end came.

On February 3, 1898, he was married to Miss Clara Dodge, of Buffalo, N. Y., who lived with her parents in Buffalo and served as a nurse in a hospital in Cuba. She was a graduate of the Whittier Normal School and later became a Sunday school teacher. Despite the fact she was only thirteen years old, she did splendid work. Aside from her parents she is survived by a sister, Geraldine, and a large circle of friends here and elsewhere who will miss her.

The funeral was held from the Milton Seventh Day Baptist church October 10, 1930, and was conducted by Pastor James L. Skaggs. Burial was made in the Milton Cemetery.

Stillman.—Ellen J. Stillman was the daughter of Evelyn and Mary Howe Coon. She was born in Ceres, N. Y., in her seventy-seventh year. The greater part of her life was spent in the village and in Ceres, N. Y. Her husband died on January 10, 1928, and she followed him in death on March 16, 1930. Since his death Sister Stillman has lived in his home at Ceres. Her troubles were due in part to an account of failing health she went to the home of her son in Eldred, Pa., where she was tenderly cared for until the end came.

She united with the Seventh Day Baptist Church of Little Genesee. She spoke with truth and sincerity. The Allegany hills never were more beautiful, clad in all the glory and bloom of the summer hills. She gave. Amidst a profusion of flowers, gifts of loving hearts and friends, the body lay, transformed in the midst of suffering until some of the after glow of the Shekinah glory had settled around her, where the Lord was waiting for her. The body was laid to rest in Wells Cemetery, Little Genesee.

Whitford.—Gladys Elizabeth Whitford, eldest daughter of J. Frederick and Leo Coon Whitford, was born in Buffalo, N. Y., April 8, 1914, and died at the home of her parents in A. L. D. Whitford, Milton, Wis., September 12, 1930.

She lived with her parents in Buffalo and suburban villages until the summer of 1923, when the family moved to Milton, Wis., where Mr. Whitford became the head of the department of Unhoused Men in the boarding house.

Gladys was baptized by Rev. Henry N. Jordan, June 28, 1927, and was received into membership of the Milton, Wis., Seventh Day Baptist Church. On the removal of the family to Bolivar, N. Y., along with her parents, she was received into membership of the Seventh Day Baptist Church at Little Genesee, July 26, 1930. She joined the Christian Endeavor society, and all were hopeful of many happy and helpful meetings together. But God otherwise ordered our circle of friends here and elsewhere who will miss her.

Funeral services were held at the Seventh Day Baptist church in Little Genesee, Sunday afternoon, October 12, 1930, after prayer at the house. The pastor, Rev. James L. Skaggs, of Milton, Wis., Rev. Henry N. Jordan, of Battle Horn, Milton; Mary, at home; Nancy, a teacher, and Gladys willingly took a class; and six young Endeavorers, acted as pallbearers, and six young women as pallbearers, as members of the Seventh Day Baptist Church of Little Genesee, acted as honorary pallbearers.

It was a gorgeous autumn day. The Allegany range presented a beautiful picture. The sun shone brightly upon the faces of the mourners as they came to the house. It was a great privilege to be there with the Family who loved her for what she was, a noble Christian girl. She was always well when she came among us, and all were hopeful. But a return of the malady which had afflicted her while in Wisconsin proved fatal. Gladys had won many friends in Little Genesee who loved her for what she was, a noble Christian girl. The family was here three years ago, when Mr. Whitford was the supervisor of our Daily Vacation Bible School. We were short a teacher, relished in the service, and Gladys served. Despite the fact she was only thirteen years old, she did splendid work. Aside from her parents she is survived by a sister, Geraldine, and a large circle of friends here and elsewhere who will miss her.

The funeral was held from the Milton Seventh Day Baptist church October 10, 1930, and was conducted by Pastor James L. Skaggs. Burial was made in the Milton Cemetery.

Stillman.—Ellen J. Stillman was the daughter of Evelyn and Mary Howe Coon. She was born in Ceres, N. Y., in her seventy-seventh year. The greater part of her life was spent in the village and in Ceres, N. Y. Her husband died on January 10, 1928, and she followed him in death on March 16, 1930. Since his death Sister Stillman has lived in his home at Ceres. Her troubles were due in part to an account of failing health she went to the home of her son in Eldred, Pa., where she was tenderly cared for until the end came.

She united with the Seventh Day Baptist Church of Little Genesee. She spoke with truth and sincerity. The Allegany hills never were more beautiful, clad in all the glory and bloom of the summer hills. She gave. Amidst a profusion of flowers, gifts of loving hearts and friends, the body lay, transformed in the midst of suffering until some of the after glow of the Shekinah glory had settled around her, where the Lord was waiting for her. The body was laid to rest in Wells Cemetery, Little Genesee.

Whitford.—Gladys Elizabeth Whitford, eldest daughter of J. Frederick and Leo Coon Whitford, was born in Buffalo, N. Y., April 8, 1914, and died at the home of her parents in A. L. D. Whitford, Milton, Wis., September 12, 1930.

She lived with her parents in Buffalo and suburban villages until the summer of 1923, when the family moved to Milton, Wis., where Mr. Whitford became the head of the department of Unhoused Men in the boarding house.

Gladys was baptized by Rev. Henry N. Jordan, June 28, 1927, and was received into membership of the Milton, Wis., Seventh Day Baptist Church. On the removal of the family to Bolivar, N. Y., along with her parents, she was received into membership of the Seventh Day Baptist Church at Little Genesee, July 26, 1930. She joined the Christian Endeavor society, and all were hopeful of many happy and helpful meetings together. But God otherwise ordered our circle of friends here and elsewhere who will miss her.

Funeral services were held at the Seventh Day Baptist church in Little Genesee, Sunday afternoon, October 12, 1930, after prayer at the house. The pastor, Rev. James L. Skaggs, of Milton, Wis., Rev. Henry N. Jordan, of Battle Horn, Milton; Mary, at home; Nancy, a teacher, and Gladys willingly took a class; and six young Endeavorers, acted as pallbearers, and six young women as pallbearers, as members of the Seventh Day Baptist Church of Little Genesee, acted as honorary pallbearers.

It was a gorgeous autumn day. The Allegany range presented a beautiful picture. The sun shone brightly upon the faces of the mourners as they came to the house. It was a great privilege to be there with the Family who loved her for what she was, a noble Christian girl. She was always well when she came among us, and all were hopeful. But a return of the malady which had afflicted her while in Wisconsin proved fatal. Gladys had won many friends in Little Genesee who loved her for what she was, a noble Christian girl. The family was here three years ago, when Mr. Whitford was the supervisor of our Daily Vacation Bible School. We were short a teacher, relished in the service, and Gladys served. Despite the fact she was only thirteen years old, she did splendid work. Aside from her parents she is survived by a sister, Geraldine, and a large circle of friends here and elsewhere who will miss her.

The funeral was held from the Milton Seventh Day Baptist church October 10, 1930, and was conducted by Pastor James L. Skaggs. Burial was made in the Milton Cemetery.

Stillman.—Ellen J. Stillman was the daughter of Evelyn and Mary Howe Coon. She was born in Ceres, N. Y., in her seventy-seventh year. The greater part of her life was spent in the village and in Ceres, N. Y. Her husband died on January 10, 1928, and she followed him in death on March 16, 1930. Since his death Sister Stillman has lived in his home at Ceres. Her troubles were due in part to an account of failing health she went to the home of her son in Eldred, Pa., where she was tenderly cared for until the end came.

She united with the Seventh Day Baptist Church of Little Genesee. She spoke with truth and sincerity. The Allegany hills never were more beautiful, clad in all the glory and bloom of the summer hills. She gave. Amidst a profusion of flowers, gifts of loving hearts and friends, the body lay, transformed in the midst of suffering until some of the after glow of the Shekinah glory had settled around her, where the Lord was waiting for her. The body was laid to rest in Wells Cemetery, Little Genesee.
SPECIAL NOTICES

THEODORE L. GARDINER, D.D., Editor
L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield, N. J.
Per Year .................................. $1.50
Bix Months ................................ 1.15
Per Copy .................................. 45

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested. All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

SPECIAL NOTICES

POSITION WANTED

Reliable Man
Desires Permanent Employment
With Sabbath Keeping Privileges
Willing Worker

Further information
Address
SABBATH RECORDER
Plainfield, N. J.

ALEXANDER UNIVERSITY
A modern, well-equipped, Class A, standard college, with technical schools.
Buildings, equipment and endowments valued at over a million dollars.
Courses offered in Liberal Arts, Science, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Teacher's College. These include Pre-medical, Pre-dental and Pre-law courses.
Faculty of high standing, specialists, representing the principal American colleges.
Combines high class cultural work with technical and vocational training. Social and moral influences good. Expenses moderate.
Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.
For catalog and other information address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—A little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.
BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable bibliography. By Rev. Arthur E. Main, D.D.
A COURSE IN CHURCH MEMBERSHIP FOR SABBATH SCHOOL—A complete course in Church Membership, by Rev. Whitford, D.D., including fifteen Perry pictures. Fifty copies each.
FIRST DAY OF THE WEEK IN THE NEW TESTA—A course of twenty weekly lectures, and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.
The SABBATH IN THE BIBLE—All Biblical references to the Sabbath, with titles and comments. Seven hundred and fifty-six pages, embossed cover.
SEVENTH DAY BAPTIST Hymns and Songs.

MILTON COLLEGE
Founded in 1844
A COLLEGE FOR MEN AND WOMEN
Courses leading to the degree of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.
Milton College endeavors to maintain the quality and ideals of the American Christian college. It volunteser to Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are well equipped. The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in all professional schools as well as in public school teaching.
The School of Music provides excellent courses in theoretical music, and offers opportunities for individual study in organ, piano, voice, and violin. Glee Club and Chorus singing are special features.

For fuller information, address
W. D. BURDICK
ACTING PRESIDENT
Rut, Wisconsin

DEPARTMENT OF Theological and Religious Education
Alfred University. Catalog and further information.

COUNTRY LIFE LEADERSHIP
By Bothe Colwell Davis, Senior 1925. A series of eight specially planned courses of Bible study for leaders of youth organizations in the various fields of country life. Each course includes practical work with the students, and is conducted in connection with a field meeting. A brochure of complete details is sent free on request.

COUNTRY LIFE LEADERSHIP
By Bothe Colwell Davis, Senior 1925. A series of eight specially planned courses of Bible study for leaders of youth organizations in the various fields of country life. Each course includes practical work with the students, and is conducted in connection with a field meeting. A brochure of complete details is sent free on request.

HELPING HAND IN BIBLE SCHOOL WORK
A quarterly, containing carefully prepared helps on all International Lessons, Conducted by the Sabbath School Board. Price 60 cents per year, in advance.

THE SABBATH QUESTION.
By Dean Arthur E. Main, D.D., of Alfred University.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

SABBATH RECORDER
Plainfield, N. J.
SABBATH PROMOTION

Budget for complete needs - $19,184.00

Sabbath Recorder and Helping Hand .................. $ 7,600
Grants, printing, etc., Annuities, indebtedness, etc. 6,450
Sabbath Promotion, (Special) includes Teen age, camp work, etc. 1,500
Sabbath Reform (foreign) 700
Corresponding Secretary, salary, office, and traveling expense, expense of representatives to conferences, etc. 2,534
Other necessary expenses ................................ 1,500
Total .................................................. $19,184

Provided for
By our ancestors .................................. $ 9,300
Sales, direct gifts, etc. 2,050
By us (to be raised) ................................ 7,834

$19,184

The Sabbath interest is our great responsibility; to restore the Sabbath to the Christian Church is our mission. We must magnify the importance of this truth.

To the Tract Board has been intrusted this particular work. BUT it is our work—and we must do our part or it fails.

We have a history to be proud of, but it must not lead us to self-satisfaction. Self-satisfaction ends in auto-intoxication and paralysis.

The above is the matter which was sent to all churches for free distribution last week by the Finance Committee of the General Conference.

THE HOLY SABBATH

was instituted to commemorate creation, and to bring men into communion with the Creator of the world and the Author of life.

In the morning of the world God established the Sabbath for rest and spiritual communion.

A. J. C. BOND, D. D.