The Sabbath Recorder

A Weekly Publication for Seventh Day Baptists

$2.50 PER YEAR, IN ADVANCE
$3.00 PER YEAR TO FOREIGN COUNTRIES

Every Seventh Day Baptist home should have it and read it.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held on the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.

President—William C. Hubbard, Plainfield, N. J.

Vice-President—John E. Austin, W. Va.

Chairman of the Board of Trustees—Mr. Charles F. Mears, Salem, W. Va., 1930.

Secretary—William C. Hubbard, Plainfield, N. J.

Treasurer and Corresponding Secretary—Mr. John E. Austin, W. Va.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Philip L. Cooz, Battle Creek, Mich.

Secretary—William C. Hubbard, Plainfield, N. J.

Treasurer—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—James L. Suggs, Milton, W. Va.

American Missionary Society

President—Ellen D. Van Slyke, Maplewood, N. J.

Secretary—Asa F. Randolph, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Chas. B. Blaylock, Westfield, N. J.

Secretary—Harry M. Cross, Lewisburg, W. Va.

Treasurer—Moses H. L. Harris, Plainfield, N. J.

Corresponding Secretary—James L. Suggs, Milton, W. Va.

American Baptist Association

President—Asa F. Randolph, Plainfield, N. J.

Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Mrs. Angeline Abbey Allen, Edinburg, N. J.

Corresponding Secretary—Mr. John E. Austin, W. Va.

American Baptist Home Mission Society

President—Asa F. Randolph, Plainfield, N. J.

Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Mrs. Angeline Abbey Allen, Edinburg, N. J.

Corresponding Secretary—Mr. John E. Austin, W. Va.

American Baptist Foreign Mission Society

President—Asa F. Randolph, Plainfield, N. J.

Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Mrs. Angeline Abbey Allen, Edinburg, N. J.

Corresponding Secretary—Mr. John E. Austin, W. Va.

SEVENTH DAY BAPTIST WEEKLY PUBLICATION

The Sabbath Recorder

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

Vol. 109, No. 9

Plainfield, N. J., September 1, 1930

WHOLE No. 4,461

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held on the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.

President—William C. Hubbard, Plainfield, N. J.

Vice-President—Lucian D. Lowther, Salem, W. Va.

Secretary—Philip L. Cooz, Battle Creek, Mich.

Treasurer—Asa F. Randolph, Plainfield, N. J.

Corresponding Secretary—James L. Suggs, Milton, W. Va.

COMMISSION OF THE GENERAL CONFERENCE

Teresa expiring in 1930—Mrs. H. Van Horn, Salem, W. Va.

Mrs. C. S. Randolph, Alfred, N. Y.

Mrs. A. F. Randolph, Westfield, N. J.


COMMISSION OF THE GENERAL CONFERENCE

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Chas. B. Blaylock, Westfield, N. J.

Secretary—Harry M. Cross, Lewisburg, W. Va.

Treasurer—Moses H. L. Harris, Plainfield, N. J.

Corresponding Secretary—James L. Suggs, Milton, W. Va.

American Baptist Association

President—Asa F. Randolph, Plainfield, N. J.

Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Mrs. Angeline Abbey Allen, Edinburg, N. J.

Corresponding Secretary—Mr. John E. Austin, W. Va.

American Baptist Home Mission Society

President—Asa F. Randolph, Plainfield, N. J.

Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Mrs. Angeline Abbey Allen, Edinburg, N. J.

Corresponding Secretary—Mr. John E. Austin, W. Va.

American Baptist Foreign Mission Society

President—Asa F. Randolph, Plainfield, N. J.

Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Mrs. Angeline Abbey Allen, Edinburg, N. J.

Corresponding Secretary—Mr. John E. Austin, W. Va.

SEVENTH DAY BAPTIST WEEKLY PUBLICATION

The Sabbath Recorder

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

Vol. 109, No. 9

Plainfield, N. J., September 1, 1930

WHOLE No. 4,461

Going to Conference

On Sunday morning, August 17, in company with his sister, Mrs. W. H. Rogers, the editor took the Baltimore and Ohio Express at Plainfield, N. J., for Salem, W. Va., to attend the General Conference.

Of course it would hardly be expected that good citizens should pass through Washington, D. C., without stopping a few hours at least. A visit to the soldiers' cemetery at Arlington is never tire of dreaming around this old Robert E. Lee estate, and around Mount Vernon on the Potomac, a few miles below the city.

After a restful night at Hotel Commodore, we took the nine-twenty train for the night, reaching Washington at eight-twenty, and took the first First Day of the week in the month

In the Whiffred Memorial Hall, of Milton College, W. Va., the Board as a whole was in conference in the United States, Washington, D. C., on August 17, in company with his sister, Mrs. W. H. Rogers, the editor took the Baltimore and Ohio Express at Plainfield, N. J., for Salem, W. Va., to attend the General Conference.

Of course it would hardly be expected that good citizens should pass through Washington, D. C., without stopping a few hours at least. A visit to the soldiers' cemetery at Arlington is never tired of dreaming around this old Robert E. Lee estate, and around Mount Vernon on the Potomac, a few miles below the city.

After a restful night at Hotel Commodore, we took the nine-twenty train for the night, reaching Washington at eight-twenty, and took the first First Day of the week in the month

In the Whiffred Memorial Hall, of Milton College, W. Va., the Board as a whole was in conference in the United States, Washington, D. C., on August 17, in company with his sister, Mrs. W. H. Rogers, the editor took the Baltimore and Ohio Express at Plainfield, N. J., for Salem, W. Va., to attend the General Conference.

Of course it would hardly be expected that good citizens should pass through Washington, D. C., without stopping a few hours at least. A visit to the soldiers' cemetery at Arlington is never tired of dreaming around this old Robert E. Lee estate, and around Mount Vernon on the Potomac, a few miles below the city.

After a restful night at Hotel Commodore, we took the nine-twenty train for the night, reaching Washington at eight-twenty, and took the first First Day of the week in the month

In the Whiffred Memorial Hall, of Milton College, W. Va., the Board as a whole was in conference in the United States, Washington, D. C., on August 17, in company with his sister, Mrs. W. H. Rogers, the editor took the Baltimore and Ohio Express at Plainfield, N. J., for Salem, W. Va., to attend the General Conference.

Of course it would hardly be expected that good citizens should pass through Washington, D. C., without stopping a few hours at least. A visit to the soldiers' cemetery at Arlington is never tired of dreaming around this old Robert E. Lee estate, and around Mount Vernon on the Potomac, a few miles below the city.

After a restful night at Hotel Commodore, we took the nine-twenty train for the night, reaching Washington at eight-twenty, and took the first First Day of the week in the month

In the Whiffred Memorial Hall, of Milton College, W. Va., the Board as a whole was in conference in the United States, Washington, D. C., on August 17, in company with his sister, Mrs. W. H. Rogers, the editor took the Baltimore and Ohio Express at Plainfield, N. J., for Salem, W. Va., to attend the General Conference.

Of course it would hardly be expected that good citizens should pass through Washington, D. C., without stopping a few hours at least. A visit to the soldiers' cemetery at Arlington is never tired of dreaming around this old Robert E. Lee estate, and around Mount Vernon on the Potomac, a few miles below the city.

After a restful night at Hotel Commodore, we took the nine-twenty train for the night, reaching Washington at eight-twenty, and took the first First Day of the week in the month

In the Whiffred Memorial Hall, of Milton College, W. Va., the Board as a whole was in conference in the United States, Washington, D. C., on August 17, in company with his sister, Mrs. W. H. Rogers, the editor took the Baltimore and Ohio Express at Plainfield, N. J., for Salem, W. Va., to attend the General Conference.

Of course it would hardly be expected that good citizens should pass through Washington, D. C., without stopping a few hours at least. A visit to the soldiers' cemetery at Arlington is never tired of dreaming around this old Robert E. Lee estate, and around Mount Vernon on the Potomac, a few miles below the city.
Brother Asa F. Randolph. We hope to see the full report in the Recorder.

President Corliss F. Randolph's address, and the treasurer's report of the Ministerial Committee for relief of aged ministers were read and considered by the readers in due time. There was an expression of appreciation for the good services of Brother Orsa S. Rogers, who had given much time and attention to this service.

Rev. A. J. C. Bond, chairman, gave an account of the work of the Committee on Religious Life. He told of efforts to promote the spiritual life of our churches. Brother Erlo Sutton made a strong appeal for the right kind of religious education.

The thought was expressed that if Christ were here to speak to us, would he give the same command he gave so many generations ago. Every line of Christian work should lead to a spiritual revival. The Church has something more to do than to simply work for itself. We need the evangelical spirit, to go, teach, and preach, "beginning at Jerusalem" as of old. There is still a place for spiritual dynamite, for organized evangelistic campaigns, supported and aided by the church in the line of special efforts—revival meetings, etc.

I wonder how many Seventh Day Baptists have really gone out to win some one to Christ. The regular works of the church in Sabbath school, Christian Endeavor, and prayer meetings are only a part of evangelism; we need the gift to win sinners to our Lord. The strongest earnest plea for real evangelism, a plea that stirred the hearts of his hearers.

William L. Burdick was the next speaker. He dealt with practical problems of religion, such as spirituality, and their bearing on the physical world. Union with God in love makes new men. It promotes complete surrender to the will of God and the spirit of spiritual life in our churches in order to bring forth ministers.

In closing, Brother Bond spoke of the work of the committee having in hand the Aged Ministers' Fund, also of the need of help for young men pending for the ministry. We need a revival of spiritual life in our churches in order to bring forth ministers.

After this hour of earnest appeal, President S. O. Bond led the "Quiet Hour" meeting and we were ready for a recess.

DEDICATION OF FIRST ALFRED CHURCH

(The Church Presses art into her services in her worship, as she does think in her doings. This is why the aesthetic needs are satisfied, not in isolation, but in closest union with the deep need of edification and peace, which is one side of the religious need. The spiritual faculty works here in isolation; and how great is the significance of the Church for art may be seen from the fact that the organized periods of great art have so often coincided with the great organizing periods of religion.

The content of the term art is poetry, painting, sculpture, architecture, and music. Last Monday night a large audience greatly enjoyed music as sweet and as beautiful as our recollections of the musically gifted princess, Sara Bule, and for the present meaning princess, now a member of the Heavenly Choir, and to whose sacred memory this magnificent organ is dedicated.

A social organization which has, in its present other social form of ideal culture is capable of undertaking the functions the Church has thus discharged. What then is the meaning of the church, of our church, to our community?

1. Individual Christian character and conduct: not perfect people, but men and women, boys, and girls, who are climbing on their ideals toward perfection.
2. Group Christian character and conduct: that is, a Christian brotherhood.
3. The significance of the Church for art may be seen from the fact that in her best forms she represented a noble idealism—and does to a certain extent still represent it—in the midst of this finite, prosaic, and burdened world; many men have only been enabled to lift up their eyes and see the stars by her help. She has opened the world of thought and of poetry to the individual, and without her these multitudes would have been satisfied in the battle of life, or gone through life dully without having come in contact with ideal poetry. That the concentrated and concentrating force of religion has enabled the Church to work more widely and deeply than any other society has been able to do. Thought and poetry here are the life, the growth, the intelligence, the creator and guardian of wealth.
4. Service: the truly great among men,

THE SABBATH RECORDER
and the first among men, must be servants. Jesus said that the Son of man came not to be ministered unto but to minister and to give his life a ransom for many. 5. Beauty: beauty in thought, speech, music, and architecture. Men can worship God in a barn and in overalls, but this is not normal. Children know that when their parents expect company they fix up the rooms for their guests. No place in Alfred should be anything but beautiful. In this place that we call the House of God, for in his Spirit he comes here.

Ricklin says that so far as we know nature could accomplish all her purposes under an unchanging, drab sky. But instead of there are pictures of beauty and glory, ever-changing from beauty to beauty. Religion and beauty, at their best, have always gone hand-in-hand; and every place and every worship should mean beauty. What ought our community to mean to our church?

1. A fair appraisal of values. The Church, to quote Hoffding again,"originated in a spiritual movement which diffused light all around; and at present no other social form of ideal culture is capable of undertaking the functions the Church has hitherto discharged."

There are many organizations in Alfred, and over all the land. I freely admit that these organizations stand for much that is pleasant and profitable. But not to one of them has the Great Commission been entrusted. Go make disciples of all nations, baptizing them, Go, proclaim the gospel. The great apostle said he was not ashamed of it for it is the power of God unto salvation.

If, however, enemies of the Church, the Bible, and religion; if the saloon, indecent movies, the public dance hall; if Sabbathlessness or Sunday-less-ness are more to be desired by the management of Pater Ehret and President Davis and the things for lesslessness and things of evil?

Bible, the Church, and religion, said that he wanted his children brought up in a Christian community.

What is your appraisal of values?

2. The church needs the co-operation of the community. An uncle of mine, not then a member of the church, said to the church committee, I wish to pay my full share of church expenses, for this is a safe and sane investment.

I used to preach occasionally in a little mill village chapel, in Rhode Island. The expense of this movement was paid by the mill owner, who said that his profit came in the better behavior of the workers in the mill.

The church needs co-operation in attendance, of which we have a fine instance today. How well it would be if such an audience as this could be the great prayer that the church every Sabbath. There is power in numbers as well as in wealth.

3. Conclusion.

In the twelfth of John it is recorded that Jesus said to a company of disciples on the evening of the first day after his resurrection, Peace be with you; as the Father has sent me even so send I you. Then he breathed on them, symbolizing in the act a new creation of life, and said, "Receive ye the Holy Spirit; whatsoever sins ye forgive they are forgiven unto them; whosoever sins ye retain they are retained." Here the disciples are given the place of mediation between God and man, and at the same time to declare with authority when sins are pardoned and when they must remain unforgiven.

Concerning these wonderful words of our Lord let us say:

1. They speak great things of the Church of God—greater things than we can think or tell.

2. These words of promise and power are not arbitrary or based on mere external name, office, or ordinance. The Church is Christ's own possession, built by himself on rock—the rock of truth and true discipleship; and before it the gates of Hades are powerless. They who are to bind and loose with heaven's approval must pray in accord, in conscious dependence on the heavenly Father, as they gather in loving and reverent loyalty to the name of their Lord, and in the presence of his Spirit. And they who are to forgive or retain the sins of others must first receive the Holy Spirit.

3. The Church built and owned by Jesus Christ, the Son of the living God, founded on living rock and built of living stones; the Church having the power of an endless life; ministers and people in the spiritual presence of Jesus, with the power of the Holy Spirit in true and devoutly ful­

ful prayer to his Father and theirs; minis­
ters and people touched by the divine breath and living the Holy Spirit—shall we marvel that to such there is promised more than human power for the sake of the kingdom of God?

May this congregation of worshipers, in this reconstituted house, at this very hour, in the presence of our ever-living Redeemer and Lord, and for the glory of his name, so engage in united praise and prayer that we may feel the touch of the heavenly breath, receive anew the Holy Spirit, and show forth his creative, sanctifying, and leading grace and power; and from this day and this place of worship and supplication, and of the baptism of the Spirit, may there go forth living streams of heavenly peace and power to this entire community and to many other members of the great Church of God.

Let us stand and pray: Our Father who art in heaven, we stand reverently before thee in the name of thy Son Jesus Christ our Savior and Lord, who consecrated himself to the great work of human redemption. Help us, we pray thee, to dedicate more completely this holy place and ourselves in mind and body to the creative and reproductive service of this community, and of the world. We would do this here and now in the name of the Father, Son, and Holy Spirit. Amen.

**EVANGELISTIC WORK IN CALIFORNIA**

**TWO HUNDRED ATTRACTED TO SERVICE IN THE CONVENT GOSPEL TENT AT ORANGE**

ORANGE, AUGUST 18—Last night began the third week of evangelistic services in the Riverside Seventh Day Baptist gospel tent. With seats full and chairs in every available space, the tent was packed. Almost two hundred were in attendance to hear evangelist G. D. Hargis preach on "The Church Whiter Bound?"
MISSIONS

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

EVANGELISTIC WORK IN CALIFORNIA
Rev. William L. Burdick,
Ashway, R. I.

DEAR BROTHER

You should have heard from me long before this, but we are finding out that an intensive evangelistic campaign in a town where we are not known takes all the time we have.

We are in the midst of our second week, and the interest and attendance are very gratifying. Our largest attendance was Sunday night when 185 were there. Last night there were ninety, in spite of the fact that it was prayer-meeting night, and that night there were ninety, in spite of the fact before this, but we are finding out that an intensive evangelistic campaign in a town where we are not known takes all the time we have.

We have a large marimbaophone, and an expert to handle it part of the time. We have an expert to handle it part of the time. And are using the stereopticon, which N. O. Moore kindly loaned us, for illustrated hymns and for picture studies. It is a drawing card, and adds much to the beauty and the inspiration of the service.

Pastor G. D. Wriggs is delivering splendid sermons every night, and is winning a big place in the regard of the people.

We have a fine location—just a block and a half from the center of town. A large sign can be seen from the corner below us on the main street, and a small sign-board has the sermon topic daily. We have covered the town twice with the enclosed folders, and are using the newspapers here in Orange and in Santa Ana and Anaheim extensively. People know we are here, and have been very well received.

While we have been careful in our spending, we have not hesitated at the expense in making our tent comfortable and attractive, and in providing equipment which will make our meetings and our work more effective. The trouble is or perhaps I should say the fine thing is that we are going to have to enlarge our tent. The crowd Sunday night is about as large as we can handle, and I wonder what we are going to do with them next Sunday night, for doubtless the attendance will increase unless the Four-Square people draw them away from us.

When I went to Berkeley the first of July, I made several calls on people scattered along the way whose names we had on our mailing list.

Enough for this time. I will try to keep you posted as to our progress.

How I would like to be at Conference this year. May it be a period of spiritual growth, and an impetus to greater work in the future.

With kindest regards, in which Mrs. Osborn joins me, I am

Sincerely yours,
Lester G. Osborn.

535 S. Orange Street,
Orange, Calif.,
August 14, 1930.

ANNUAL REPORT OF THE MISSIONARY SOCIETY

(The General Conference, Salem, Va.)

The Board of Managers submits hereunto the Seventh Day Baptist Missionary Society, and through it to the General Conference and the churches, its eighty-eighth annual report. In doing this we would acknowledge the Holy Spirit as the inspirer of every worthy achievement during the year, seek the Father's pardon for all failures, and look to him for the grace, courage, and wisdom of Christ for future tasks.

It is the purpose in this report to state conditions and problems growing out of them, and the needs of the future. It includes the following items:

I. Work in China.
II. Work in Holland.
III. Work in the American Tropics.
IV. Work on the home field.
V. Annual Report of the corresponding secretaries.
VI. Conclusion.
VII. Treasurer's yearly report.
VIII. Tentative budget for 1931.

CHINA

It is a time when we should be neither optimistic nor pessimistic regarding work in China; it is a time to get at the facts and meet the issues in Christ's spirit and name. Taking all things into consideration, the outlook for mission work in this unhappy land is not as promising as last year. Local conditions as to famine, banditry, communism, and politics have not changed, and the majority immature ideas of nationalism and democracy enter in. This fact should be taken into account in meeting the situation.

The question of registration is made more difficult by the fact that the National Government is in a precarious condition, its authority not being recognized in many provinces. This state of affairs furnishes no stable government with which to negotiate regarding registration. Kidnapping and the murder of missionaries have been common during the year, not because the National Government willed it, but because the government is unable to suppress it. It is stated upon a reliable authority that "the lives of missionaries at work in the interior are in greater jeopardy than at any time since the Boxer year of 1900."

The Chinese government does not wish to give facts which face those who would plan wisely for work in China, but there are other facts of a brighter nature which should also be taken into account. The work of Christian missions goes on, the Christian church in China becomes stronger and more vigorous as the days go by. This is not all. The native Christians, as a rule, are proving themselves loyal and true and are showing some of the finest qualities of mind and heart.

Viewing both the dark and the bright sides and laying all preconceived opinions and prejudices aside, it is apparent that Christian missions have reached a most critical crisis in China. As one who has spent many years in China wrote in the July issue of The World Dominion, "Mission work is confronted with a crisis of more difficulty than any that have existed since Catholicism was suppressed under Ch'ien Lung in 1748."

Four times before the day of modern nationalism had been introduced into China, only to be wiped out because Christians conducting these missions were not wise enough to meet the questions that arose. Another crisis is now

THE SABBATH RECORDER

263
on, and it is a question whether we of this day are able to meet successfully the issues arising in connection with mission work in China. What happens in China in the months to come will have a far-reaching influence on mission work all over the world. A tremendous responsibility is resting on Christian denominations and their mission boards in these days. Seventh Day Baptists share this responsibility; and they believe that this fund should be used to support the hospital at Liuho. An interested party not W. Palm borg, whose furlough the board.

[...]

Liuho. As will be seen from the report of Liuho have been built up, and the arrangements for building the Girls' School being perfected, and it is hoped this work may go forward without delay; and a building for tuberculosis patients has been erected in connection with the hospital at Liuho. As will be seen from the report of Doctor Thorngate, this much needed building has been provided without expense to the board.

At the time of the last report Dr. Grace I. Crandall was preparing to return to China. She had planned to take her work again in August 1912; Rosa W. Palmborg, whose furlough was overdue, came home last month. Miss Miriam Shaw, daughter of George M. Shaw, is to take up work in connection with the hospital at Liuho. An interested party not connected with our people, offered to give Mex. $1000 a year for ten years to help meet the needs of the hospital. The hospital staff, believing that a trained nurse is the life line of a hospital, has proposed that this fund should be used to support Miss Shaw as nurse in the hospital, and the Board of Managers elected her to that position with the understanding that this action would require no increased appropriation on the part of the Board for the Chinese mission. Miss Shaw is a Life Work Re- cruiter and has made extensive preparation for her work.

Report of J. W. Crofoot

As I come to the writing of the report of the thirty-first year since I first entered the employ of the Missionary Society, there seem to me to be four matters of importance requiring mention; the treasurership, the conduct of the school, the new building, and the relationship of the school to the Chinese government.

As mission treasurer I have to report that we are recently signed papers agreeing to surrender nearly a maw of land to the French Municipal Council, for widening the road (Route Pere Dugout) just north of our property. For this we are to receive about six thousand dollars, or not far from two thousand five hundred dollars in United States money. They are paying us at the rate of devaluation. The higher valuation is to go into effect next half year. The rate at the favorable (to us) rate of exchange has left us with reasonably good balances in our different funds. Since the beginning of the year, when the price of silver reached an unprecedentedly low level, it has continued to decline. Business is much disorganized, as silver at the end of May is so low that one dollar of United States money brings about three and a quarter dollars of Chinese money. Those who have to buy gold or pay for imports ordered long ago are in very real distress, and conditions are growing worse rather than better.

In the school the staff of teachers has increased in number; the latter eight hours, and the former thirteen hours per week, while at present I have only seventeen.

In the fall term there were forty-five boys on the school roll, the opposite of what has been in the past. The routine has not varied greatly from that of former years, though the boys are becoming more American—more independent and more able to take care of themselves. The lack of playground and the noise of building have been troublesome, but we hope the completion of the new building and the demolition of the old will remedy this.

The new building should be completed by July 1 with the exception of painting. At present the masonry is laid and the lathing is practically completed. It is 131 feet long. A part of it is twenty-eight feet wide, and a part fifty-seven feet. On the top floor it contains an auditorium for two hundred fifty to three hundred people and bedrooms for about thirty boys and four or five tea rooms. The building is of four stories, four of which are for the primary grades of both girls' and boys' schools. The dining room, etc., are in the main building, but the kitchen is a small separate one. In some respects it is better built than any of our other buildings—it has metal windows and doors, and it is, in some respects, more interesting than the older buildings. Doctor Davis and David Sung are working on a campaign to raise money for equipment, as we do not wish to be compelled to use old desks, etc. We have been wishing for new buildings so long it gives us much pleasure to see this nearing completion, and we feel grateful to our many friends who have made it possible.

Our relation to the Chinese government continues to be the same as it has been in former years, though the board have received orders, or instructions, from the Bureau of Education to the effect that we should close our senior middle school next term; that we should cease to require attendence on religious instruction; and that our local board of control should proceed at once with registration. If we do not register we may lose our license; if we register we may have pupils in the school, but have no justification for conducting schools.
ments, and twelve quilt covers which have been finished or are under way. Some of the materials used have been bought with our yearly dues of one dollar is always paid to the National Woman's Christian Temperance Union, and during these twelve months a donation has been given to the Beggar's Refuge, opened by the same organization. Our women have none of the ways used at home, upon sales, bake sales, and the like, of raising money.

Mrs. Zung and Mrs. Koo and I have been in a good many homes, and literature has been distributed both among Christians and non-Christians. Mrs. Koo (Liu Lidi), whose coming into the work was reported last year, has carried on with much zeal. While she has had no special training as a Bible woman, she finds help and inspiration in many ways. She led the last cottage prayer meeting and did it very well. Her work has been faithful. She is now the chairman of the evangelistic committee of the church.

The year has gone very rapidly, and only a few weeks ago we hoped to do have been accomplished. We shall have to "commit" it unto the Lord and trust that he will give us the grace to accomplish it.

Report of H. Eugene Davis as Evangelist

This report will of necessity overlap other reports. Though my chief interest is in the evangelistic field and I have been endeavoring this year to unify the work in all departments, nevertheless, the schools, the hospital, and industrial work will also make mention of the evangelistic efforts in their departments.

Our chief emphasis for the year has been the Evangelistic Work at Shanghai. This movement is a nation-wide movement and lays stress upon spiritual growth among the members of the churches and the doubling of the church membership. We feel that a large number of the members have grown during the year, and every indication pointing to this being true. In 1932 there were thirty-five children who started the Christian life, some having joined the church. The church members have found great blessing in the weekly prayer-groups in which Miss Burgick and Mrs. Zung, the Bible woman, have had a large place of leadership. The community is touched by our Friday night meetings and Sabbath afternoon services, when large numbers attend, and already evidence of interest are apparent. Last summer's week of special meetings was conducted by the evangelist, Mr. Toong. Special emphasis will be given to this division the coming year.

Liuho Field. At Liuho we have divided the work into four divisions: the church, the hospital staff, the patients, especially the men who stay for long periods, and the women and girls in the industrial work. A large number of the church members were brought to Shanghai for a retreat, and we believe were thereby greatly strengthened. Staff meetings are being regularly held to consider how we can make the hospital more Christian. A club has been formed among the patients, so that we may have closer contacts and an avenue for service between patient and Christian workers. We believe large results will be seen in the future. Miss Woo went with us to Liuho for special work among the women, and as you have seen in Doctor Palmberg's report, with very gratifying results.

I have acted as chairman of the building committee for the year and have had thirteen periods a week teaching in the Boys' School.

In addition to it, the mission asked that a committee be appointed to make a report on the opening of the new school plant, the entire building to be used for the entire plant as an education center, of which it is bound to be an avenue for religious education. The committee has been in session for nearly three years has just completed the study of the Old Testament. The interest has been sustained, and the fellowship and benefit from a study together and discussion of the sacred writings have been of more than ordinary profit. There are fifteen different men, all in positions of leadership, who attend with regularity. Two new members were recently added.

The Evangelistic Work at Shanghai. In the effort to unify the evangelistic work, we have divided the field at Shanghai into three parts: the school children, the members of the church, and the non-members of the church. The children are served by the church services, regular and special Bible classes, the Christian Endeavor, and the Bible school, together with the church services. These are supplemented with special efforts in their behalf at least twice a year. The results have been good.

A large number of children have started the Christian life, some having joined the church. The church members have found great blessing in the weekly prayer-groups in which Miss Burgick and Mrs. Zung, the Bible woman, have had a large place of leadership. The community is touched by our Friday night meetings and Sabbath afternoon services, when large numbers attend, and already evidence of interest are apparent. Last summer's week of special meetings was conducted by the evangelist, Mr. Toong. Special emphasis will be given to this division the coming year.

Liuho Field. At Liuho we have divided the work into four divisions: the church, the hospital staff, the patients, especially the men who stay for long periods, and the women and girls in the industrial work. A large number of the church members were brought to Shanghai for a retreat, and we believe were thereby greatly strengthened. Staff meetings are being regularly held to consider how we can make the hospital more Christian. A club has been formed among the patients, so that we may have closer contacts and an avenue for service between patient and Christian workers. We believe large results will be seen in the future. Miss Woo went with us to Liuho for special work among the women, and as you have seen in Doctor Palmberg's report, with very gratifying results.

I have acted as chairman of the building committee for the year and have had thirteen periods a week teaching in the Boys' School.

In addition to it, the mission asked that a committee be appointed to make a report on the opening of the new school plant, the entire building to be used for the entire plant as an education center, of which it is bound to be an avenue for religious education. The committee has been in session for nearly three years has just completed the study of the Old Testament. The interest has been sustained, and the fellowship and benefit from a study together and discussion of the sacred writings have been of more than ordinary profit. There are fifteen different men, all in positions of leadership, who attend with regularity. Two new members were recently added.

The Evangelistic Work at Shanghai. In the effort to unify the evangelistic work, we have divided the field at Shanghai into three parts: the school children, the members of the church, and the non-members of the church. The children are served by the church services, regular and special Bible classes, the Christian Endeavor, and the Bible school, together with the church services. These are supplemented with special efforts in their behalf at least twice a year. The results have been good.

A large number of children have started the Christian life, some having joined the church. The church members have found great blessing in the weekly prayer-groups in which Miss Burgick and Mrs. Zung, the Bible woman, have had a large place of leadership. The community is touched by our Friday night meetings and Sabbath afternoon services, when large numbers attend, and already evidence of interest are apparent. Last summer's week of special meetings was conducted by the evangelist, Mr. Toong. Special emphasis will be given to this division the coming year.

Liuho Field. At Liuho we have divided the work into four divisions: the church, the hospital staff, the patients, especially the men who stay for long periods, and the women and girls in the industrial work. A large number of the church members were brought to Shanghai for a retreat, and we believe were thereby greatly strengthened. Staff meetings are being regularly held to consider how we can make the hospital more Christian. A club has been formed among the patients, so that we may have closer contacts and an avenue for service between patient and Christian workers. We believe large results will be seen in the future. Miss Woo went with us to Liuho for special work among the women, and as you have seen in Doctor Palmberg's report, with very gratifying results.

I have acted as chairman of the building committee for the year and have had thirteen periods a week teaching in the Boys' School.

In addition to it, the mission asked that a committee be appointed to make a report on the opening of the new school plant, the entire building to be used for the entire plant as an education center, of which it is bound to be an avenue for religious education. The committee has been in session for nearly three years has just completed the study of the Old Testament. The interest has been sustained, and the fellowship and benefit from a study together and discussion of the sacred writings have been of more than ordinary profit. There are fifteen different men, all in positions of leadership, who attend with regularity. Two new members were recently added.

The Evangelistic Work at Shanghai. In the effort to unify the evangelistic work, we have divided the field at Shanghai into three parts: the school children, the members of the church, and the non-members of the church. The children are served by the church services, regular and special Bible classes, the Christian Endeavor, and the Bible school, together with the church services. These are supplemented with special efforts in their behalf at least twice a year. The results have been good.

A large number of children have started the Christian life, some having joined the church. The church members have found great blessing in the weekly prayer-groups in which Miss Burgick and Mrs. Zung, the Bible woman, have had a large place of leadership. The community is touched by our Friday night meetings and Sabbath afternoon services, when large numbers attend, and already evidence of interest are apparent. Last summer's week of special meetings was conducted by the evangelist, Mr. Toong. Special emphasis will be given to this division the coming year.

Liuho Field. At Liuho we have divided the work into four divisions: the church, the hospital staff, the patients, especially the men who stay for long periods, and the women and girls in the industrial work. A large number of the church members were brought to Shanghai for a retreat, and we believe were thereby greatly strengthened. Staff meetings are being regularly held to consider how we can make the hospital more Christian. A club has been formed among the patients, so that we may have closer contacts and an avenue for service between patient and Christian workers. We believe large results will be seen in the future. Miss Woo went with us to Liuho for special work among the women, and as you have seen in Doctor Palmberg's report, with very gratifying results.

I have acted as chairman of the building committee for the year and have had thirteen periods a week teaching in the Boys' School.

In addition to it, the mission asked that a committee be appointed to make a report on the opening of the new school plant, the entire building to be used for the entire plant as an education center, of which it is bound to be an avenue for religious education. The committee has been in session for nearly three years has just completed the study of the Old Testament. The interest has been sustained, and the fellowship and benefit from a study together and discussion of the sacred writings have been of more than ordinary profit. There are fifteen different men, all in positions of leadership, who attend with regularity. Two new members were recently added.

The Evangelistic Work at Shanghai. In the effort to unify the evangelistic work, we have divided the field at Shanghai into three parts: the school children, the members of the church, and the non-members of the church. The children are served by the church services, regular and special Bible classes, the Christian Endeavor, and the Bible school, together with the church services. These are supplemented with special efforts in their behalf at least twice a year. The results have been good.

A large number of children have started the Christian life, some having joined the church. The church members have found great blessing in the weekly prayer-groups in which Miss Burgick and Mrs. Zung, the Bible woman, have had a large place of leadership. The community is touched by our Friday night meetings and Sabbath afternoon services, when large numbers attend, and already evidence of interest are apparent. Last summer's week of special meetings was conducted by the evangelist, Mr. Toong. Special emphasis will be given to this division the coming year.

Liuho Field. At Liuho we have divided the work into four divisions: the church, the hospital staff, the patients, especially the men who stay for long periods, and the women and girls in the industrial work. A large number of the church members were brought to Shanghai for a retreat, and we believe were thereby greatly strengthened. Staff meetings are being regularly held to consider how we can make the hospital more Christian. A club has been formed among the patients, so that we may have closer contacts and an avenue for service between patient and Christian workers. We believe large results will be seen in the future. Miss Woo went with us to Liuho for special work among the women, and as you have seen in Doctor Palmberg's report, with very gratifying results.

I have acted as chairman of the building committee for the year and have had thirteen periods a week teaching in the Boys' School.

In addition to it, the mission asked that a committee be appointed to make a report on the opening of the new school plant, the entire building to be used for the entire plant as an education center, of which it is bound to be an avenue for religious education. The committee has been in session for nearly three years has just completed the study of the Old Testament. The interest has been sustained, and the fellowship and benefit from a study together and discussion of the sacred writings have been of more than ordinary profit. There are fifteen different men, all in positions of leadership, who attend with regularity. Two new members were recently added.
ten inch wall for the present shaky five inch wall. (c) To cover the entire house with cement finish, thus improving the walls which at present are covered with an ordinary plaster.

With the withdrawal of Miss Mabel West from the mission, both we and the schools have sustained a distinct loss. The work has by that much been crippled, and there is no way to make up for it.

As a mission we have rejoiced in the return of Dr. Grace I. Grandall and John number, and look forward with keen anticipa­tion to the coming of Miss Miriam Shaw.

(To be continued next week)

DENOMINATIONAL OFFICERS FOR THE ENSUING YEAR

We are publishing here a list of the principal officers of General Conference and our boards for the coming Conference year. This does not include trustees, delegates, committee members, and vice-presidents.

OFFICERS OF GENERAL CONFERENCE

President—Willard D. Burdick, Rockville, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.
Treasurer—Samuel H. Davis, Westerly, R. I.

EDUCATION SOCIETY

President—Edward D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl F. Saunders, Alfred, N. Y.

Coon, Milton, Wis.

The Iowa Yearly Meeting will convene with the Welton Seventh Day Baptist Church September 5, 6, and 7. A good attendance is desired.

MRS. ALVERDO KERSHAW

De Witt, Iowa.

268 THE SABBATH RECORDER

The social closed with singing "Have Thine Own Way," and with prayer.

On Wednesday and Thursday mornings, at breakfast Miss Marjorie Burdick led us in discussing practical applications of the ideals brought out in the pre-Conference discussion groups. In discussing the activities chart, she emphasized the use of the chart as a guide, not as a means of gaining points. We can't get Christianity through points.

In discussing ideals of recreation and fellowship, she brought out these points, among others:

- Be thoughtful of the conscience of others.
- Build a recreational program that will not exclude any.
- Have more outdoor socials.
- Apply your socials to your own group; use that which is appropriate and will work.
- Work for the spiritual life of your own society.

The high points of the young people's work at Conference were the fellowship breakfast on Friday morning, and the young people's program on Sabbath afternoon. Next week we hope to reproduce as nearly as possible the fellowship breakfast, so that the young people who were not there may get some of the spirit of it.

The entire Sabbath afternoon program of Conference was given over to the young people. It was in charge of Marjorie Burdick, and was both worshipful and inspiring. The Salem college young men's quartet opened the session by singing, "Take Time to Be Holy," and Rev. John Randolph, Intermediate superintendent, then gave his report, naming Salem as the banner society for the year.

Miss Burdick spoke then of the goals for the year, the keynote of which is in the words, "earnestness," and "creativity."

Solo, "I Want to Be a Christian," after the congregation had united in

THE SABBATH RECORDER 269

REV. CLIFFORD A. BEERBE
P. O. BOX 12, BEREA, W. VA.
Contributing Editor

YOUNG PEOPLE'S ACTIVITIES AT CONFERENCE

It is hard to evaluate such a Conference as we have been having at so close range: for I am writing these words before the closing session. But I am sure of this: that it has meant an uplift in Christian ideals, and a deepening of an understanding of Jehovah.

The theme for the young people's meetings, as well as for the Conference proper, has been "The Recovery of the Ideals of Jesus."

At the pre-Conference meeting on Monday, an attempt was made through research to discover just what his ideals really are, especially with regard to worship, service, instruction, and recreation and fellowship. Then, at the Wednesday and Thursday breakfast hour discussions, these ideals were taken up with a view to their practical application.

As we were unexpectedly detained from attending the morning meeting, it will be reported by another. Also, in later issues, we hope to have a detailed report of the fellowship breakfast, as well as some of the papers given on the Sabbath afternoon program.

On Tuesday afternoon, the opening day of Conference, we all gathered on the campus for a fellowship social, directed by Miss Marjorie Burdick. We divided into four groups, each of which put on a series of skits. First we were given list of characters to act for a play, with fifteen minutes for preparation. The results were remarkable. We were interested and amused to witness a college class in session, with its problems of discipline; a court trial; a serenade; a kidnapping with the subsequent rescue of the kidnapped child. Then we were given charades—each of the characters of some church or pastor: it was amusing to see Lost Creek, Crofoot, Stonefort, and others acted out.

THE AMERICAN SABBATH TRACT SOCIETY

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.

MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
singing, "Lord, Speak to Me," Marjorie Burdick, as a keynote, emphasized three words of Jesus—"Come, let us go."

"We Would See Jesus," was sung by a mixed quartet.

Mrs. Lucille Sutton read a paper by Iva Ellis, on Jesus’ Atitude Toward Children and Young People, which we give later; followed by, "O Son of Man, Our Her, Strong and Tender," by the quartet.

Neal Mills spoke on "Jesus’ Atitude toward Friends and Enemies"; Miriam Shaw on "Jesus and the Crowd."] We sang together, "Where Cross the Crowded Ways of Life," then followed the other three addresses; "Jesus and Home Life," by Elizabeth Chandle; "Jesus and His Life," by Russell Jett; and "Jesus’ Atitude toward God," by Harley Sutton. We then sang "Jesus Threw of Loving Hearts, and I Would Be True"; and Bernice Maltby closed the meeting by directing our hearts to God through silent prayer for definite results.

"Jesus," by Harley Sutton. We then sang, "Jesus—Threw of Loving Hearts, and I Would Be True"; and Bernice Maltby closed the meeting by directing our hearts to God through silent prayer for definite results.

"Jesus—Threw of Loving Hearts, and I Would Be True." During the meeting the leader said that she wanted the strangers present to feel at home in the meeting. After the meeting had closed I waited, hoping that someone would speak to me and invite me to come again. But I waited in vain, for nobody said anything to me, and I left the church, resolved that I would never go there again.

When strangers come into your meetings make them feel that they are welcome. Give them a hand shake and ask them to come again. Help them to feel that you are glad they came. If you show them this kind of spirit they will want to join your society.

Make your society serve. Place every member on a committee and give him a task to perform. Help your society to be a shining light in your community, serving those who are in need. Then your membership will increase.

The light of the world, various philosophies which admitted no personal God, theories which made man more ultimate than God. From that time downward, men have been philosophically speculative. The early views of Anaximander, Heraclitus, and Aristotle have been improved or altered. Later thinkers through Kant, Hegel, and Leibnitz. All these have advanced their views as the hopeful of the world. But there is no hope in them. The world has followed them only to find itself still in darkness or semi-darkness. Philo­thropy is abstract and powerless. There is no vital force in it. The lifting of the world
by this means has been as a man trying to lift himself by his own bootstraps.

Many religions have sprung up during the centuries. Some of these have seemed to give promises of being the light of the world. In the seventh century A.D. all mankind started the religion of Islam. He thought himself the great prophet of God. In the next few centuries Muslims might have thought his religion was the light of the world for his followers spread it zealously. But not. It failed absolutely to raise the world from the mire. It has some high ideals, but nothing that will bring salvation to the world. Other religions such as Buddhism and Confucianism have held large proportions of the world's population. But they do not have the light. "If therefore the light that is in thee be darkness, how great is that darkness."

Turning for a moment from the religions of the world and from philosophies, let us think of another panacea that thoughtful, well meaning men have offered. We have often heard it said that education is the hope of the world. Oh, if we would only educate our youth and older people. If we could only get the knowledge of all things then they would choose right. Let us start on a campaign of education; soon we will teach the world the futility of war. We will educate all people into world brotherhood. Then will come the golden age.

That is what we hear now on every side—education will save the world. And we heard that, for the remainder of the year, there be an interchange of plans among the societies of the union.

It was also suggested that the plans be sent to the Recorder, that other Christian Endeavor societies may know what we are doing, also hoping that our plans may help them to greater work.

The Waterford society was asked to send special plans for September. Some other society will furnish plans for October, you will hear of them later.

**NEWS FROM THE NEW ENGLAND SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR UNION**

**THE SABBATH RECORDER**

**THE SABBATH RECORDER**

The superintendent of the society aid committee, of the New England Union, has asked that, for the remainder of the year, there be an interchange of plans among the societies of the union.

It was also suggested that the plans be sent to the Recorder, that other Christian Endeavor societies may know what we are doing, also hoping that our plans may help them to greater work.

The Waterford society was asked to send special plans for September. Some other society will furnish plans for October, you will hear of them later.

**PLANS FOR SEPTEMBER, 1930.**

**WATERFORD**

**CHRISTIAN ENDEAVOR SOCIETY**

The Waterford society held an executive committee meeting on August 11, and made general plans for the fall work.

During September we will experiment a bit with our regular prayer meeting. We have been holding joint meetings with the church prayer meeting during the summer months. In September we will hold a separate meeting starting at seven-thirty on Saturday night, just before the regular church prayer meeting at eight o'clock.

On September 13, the union will come to Waterford for its fall meeting. Could a mere man be the light of the world? Jesus was more than a man. He was the Son of God. God, only, who created all and guides and directs this universe, could provide the way of salvation for human beings. He gave his only begotten Son that whosoever believes on him might not perish but have eternal life. Christ died as the Son of God for all mankind. If any man has no other name under heaven whereby he must be saved, I have said that the world is in darkness. Is it because the light is insufficient? No. You and I are the light of life within our hearts. The light is sufficient for all. But God in his plan said, "Go ye into all the world and preach the gospel." May God help us young people to see the darkness and bring the light of the world to those in darkness.

**INTERMEDIATE CORNER**

**REV. JOHN FITZ RANDOLPH**

**INTERMEDIATE SUPERINTENDENT**

**Milton Junction, W. I.**

**DAILY READINGS**

**Sunday—Because we need to know God (John 14: 1-12)**

**Monday—We need to know Christ (Eph. 4: 20-24)**

**Tuesday—We need to know about sin (Romans 3: 1-18)**

**Wednesday—We need to know about salvation (Acts 4: 12)**

**Thursday—we need divine love (Ps. 91: 1-10)**

**Friday—we need to know about heaven (1 Pet. 3: 13-14)**

**SABBATH DAY—Topic: Why is Christian training the most important part of my education? (1 John 3: 1-3)**

**Topic for Sabbath Day, September 13, 1930**

**THE THREE R's**

The three R's, "reading, writing and arithmetic," are considered the fundamentals of an education. To the most of intermediates that seems but a small part of their school work, yet some do not have that much education. What does Christian training have to do with the three R's? Let us see.

Everybody ought to know how to read, but we have been surprised to find how many Americans can not read. If every one could read, WHAT would they read? Christian training is needed before one learns to read, so he may have right ideas as to what to read. The ability to read might do one great harm if his reading were misdirected.

It is a great handicap to be unable to write in this age of the world. Imagine yourself unable to write. You can not imagine it, can you? Possibilities abound. What can not. If ever one could write, what would each write? Would the thoughts expressed be uplifting or degrading? If Christian training has a place in one's education he will use this gift right.

Today everyone buys and sells. Some knowledge of arithmetic is essential. Yet one who is sharp at figures might most successfully defraud others.

There is no branch of education from the lowest to the highest that does not need the background of a Christian training. One has missed the best of all, even if he gets all the known wisdom of the world, if he fails to find behind it all, God; and if he fails to use his knowledge for high ideals.

**JUNIOR JOTTINGS**

**ELISABETH K. AUSTIN**

**JUNIOR CHRISTIAN ENDEAVOR SUPERINTENDENT**

**A LIST OF PRAYERS FOR JUNIOR-AGE CHILDREN**

**TALKING TO GOD**

God, who lives in heaven, I like to talk to you. Most people call it praying. But it's talking that I do. I talk to God when I'm glad, And I feel the presence of God; And I talk to God when I'm sad, And I feel the presence of God.

And when I want an answer, You know just what to say. Your voice is very quiet, But it always can be found. And when I ask for help, I feel it like a sound. —From "My Prayers," published by Noosday Mediation Co.

**HELP ME QUICK**

0 Heavenly Father! Help me quick! Help me quick, I pray. For I am very angry. And I know that I may say Words that I'll be sorry for. And the things that I may say Are the kind that are bitter, That never would please you.

—From "My Prayers."
A GRATEFUL PRAYER
Dear Lord Jesus, I try to count
The gifts you've given me:
Sunshine, I begin with,
And hills that face the sea;
And little birds that sit on nests,
And flowers with pretty faces,
And bees a-bumbling:
Snow that falls like feathers,
And on mountain teas,
And animals to play with,
And love in fancies
I count them and I name them—
All the gifts you've given me.
What can I give, my Father,
Except myself—to thee?
From "My Prayers."

"GRACE AT TABLE" PRAYER
Dear Lord, we thank thee for thy care
And all thy mercies sent.
The food we eat, the clothes we wear,
Our health, our homes, our friends. Amen.—Selected.

MORNING PRAYER
For this new morning with its light,
For the rest and shelter of the night,
For the health and food, for love and friends,
We thank thee, dearest Lord. Amen.
—from "Prayer Book of the Church of England"

EVENING PRAYER
Glory to thee, my God this night,
For the rest and shelter of the night,
For the health and food, for love and friends,
We thank thee, nearest Lord. Amen.—Selected.

ANNUAL REPORT OF MOTHERS' BOARD
The annual report of the treasurer was presented and received.

Board expenses ........................................................ Cr.
Corresponding secretary salary ........................................................ 736.76
Conference expense .................................................. 127.68
Printing ................................................................. 76.00
Miscellaneous ........................................................... 126.16
Rev. Wm. Simpson, Kansas City Convention expenses ........... 433.91
Field work ............................................................... 436.92
Mrs. Elisabeth Austin, Junior superintendent .................. 45.00
Balance ................................................................. 661.57
Total ................................................................. $1,611.07

Voted that the chair appoint an auditing committee.
The corresponding secretary's report was received as follows:

REPORT OF CORRESPONDING SECRETARY
June 14-July 3

Letters written: 13
Annual report blanks and a letter from Miss Marjorie Burdick to the associational secretaries, have been mimeographed and sent out.
Correspondence has been received from Elisabeth Austin, Morton Swinney, Blanche Burdick, Bernice Brewer, Margaret Saunders, Elsie Jordan, Marjorie Burdick.

REPORT OF SECRETARY PRO TEM.
In vocation—Gertrude Helphill
Responsive Reading—Vernon Williams
Invocation—Gertrude Hemphill
Reports—Mrs. Clarence Swinney

BATTLE CREEK, Mich.
July 3, 1930.

HOME NEWS
Just another item from North Loup. When Pastor Warren found that he must be away for the week of the Southwestern Association at Little Prairie he asked the Senior and Intermediate Christian Endeavor societies if they would be jointly responsible for the services. If anyone had any objection or doubt it was not voiced and a committee was duly appointed to make the necessary arrangements. This committee met with the pastor and chose those to be in charge of the various parts of the meetings; and I want to say that with one exception, and that a justifiable one, no one refused to do a thing that was asked. The prayer meeting was led by Leona Sayre and Katherine Greene, representing the Senior society, the intermediates taking charge of the music as they always do on Friday evenings.

Sabbath morning the worship service was carried on entirely by the young people, the following taking especial parts:

Invocation—Gertrude Helphill
Responsive Reading—Vernon Williams
Announcements—Maxine Babcock
Scripture Lesson—Kenneth Van Horn
Prayer—Mrs. Clarence Swinney
Story for the Boys and Girls—Eunice Rood
Talks—The Future of Our Church:
1. The Institution of the Farmer—Audrey Davis
2. The Working Professional Young People—Winnie Babcock
3. The Obligation of Our Young Min—O. Babcock

Closing Prayer—Vesta Thorngate

The choir was made up entirely of Christian Endeavorers, with Marjorie Greene at the organ and Bobble Babcock acting as director. The order of service was followed out in the usual way, and went on as if the service were accustomed to do it every week.

In the evening at the close of the Sabbath the vesper service was planned and carried out by the juniors under Miss Mar­cia Rood. This was a very fine service and filled with special music for the different grades. The choristers were as follows: Harold Greene, Leonard Babcock and Lois Barber sang a duet, and Donald Greene, Junior Maxson, and Darrel Barber sang a trio. All the boys were in harmony, the hymn and all the juniors another. Menzo Fuller led the devotional. All in all it seemed to be a young people's day.

The following two weeks of Pastor War­ren's absence the Nellie Shaw and Woman's Missionary societies have had charge of the prayer meetings. Rev. Mr. Schwabauer of the Methodist Church has preached. Next week, that of Conference, Rev. L. O. Greene will be in charge of all services. Twelve members of the congregation attended the Northwestern Association at Nortonville, and felt that the meetings were very good and helpful. Pastor War­ren and Mrs. Warren, with the small son, and Mrs. C. W. Barber are the only dele­gates to Conference this year, from the North Loup Church.

M. T. D.

NOTICE OF ANNUAL MEETING SABBATH SCHOOL BOARD

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference was held in "The Gothic," at Alfred, N. Y., Wednesday night, September tenth, 1930, at 8:30 o'clock.

The meeting is called for the election of trustees and officers of the Sabbath School Board and the transaction of such other business as may properly come before the meeting.

A. LOVELLE BURDICK,
Secretary.

Milton, Wis., August 20, 1930.

The heavens declare the glory of God; and the firmament sheweth his handiwork. Psalm 8: 1.

But this we know—
We drop a seed into the ground, a tiny shapeless thing, shriveled and dry, a form of peerless beauty, robed and crowned beyond the Paradise of earthly queens, instinct with loneliness, and sweetly rare. The perfect emblem of its Maker's care.

—John Oxenham.
CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

BIBLE TEXTS THAT HELP ME
EXODUS 20:12; PSALM 23:1

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

MRS. HERBERT L. POLAN

The leader may ask each junior to bring three texts that have especially helped him.

The leader may divide the Junior society into groups—each group to make a chart of verses on special topics—suggested list follows. Hang up these charts about your Junior room and leave them there. (Seeing them on the walls will help younger ones to learn some new verses. They may be re­ cited in concert or a selection of favorites each week may be made to rehearse for committing to memory.)

Love Lines Watching and Waiting
Faith Favorites Give in Gratitude
Hope Helps Peace Precepts
Precious Promises Just Joy
Goodness of God Heavenly Our Home
Times of Trust God Guides and Guards

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I haven't written a letter for so long that I decided I should. We have three cats. My cat is named Johnny and my sister's cat is named Fuzzy. The other one is Tom To­ lee. It is very funny, but we can never name our cats at first because afterwards we always call them something else. Johnny's name was Chubby because he was very plump when he was little. Fuzzy's name was Cubby because she looked just like a little bear. She is long haired.

I have two gold fish and a turtle. I had a baby robin but he died. I had him for a week and then my sister and Robert. A cat had him when I found him. I have raised two wild birds. One was a bluejay and the other a robin.

We have changed the time of Sabbath school and church. Church came first at ten-thirty, and Sabbath school twelve o'clock to one o'clock. Now Sabbath school is first at ten o'clock and church at eleven to twelve-fifteen. We had Vacation Bible School from July 14 to August 1. The last day we had a picnic at Irving Park.

The juniors gave a play with five acts which was, "The Followers of Jesus," and I was Andrew. The play was taken from John 1. The intermediates gave one and did the primaries.

I am twelve years old and will be in the seventh grade next fall.

Yours Sabbath Recorder friend.

ARABETH LEWIS.
367 Champion Street,
Battle Creek, Mich.,
August 15, 1930.

DEAR ARABETH:

You have written a splendid long letter and I was very, very glad to receive it. It is hard for me to realize that the little Ar­abeth I knew in Battle Creek can be a big girl of twelve years old, though you had grown considerable when I saw you last; in Alfred, wasn't it?

I am sure you will have a splendid vaca­tion at the lake, and I expect you will come home as brown as a berry. The fifteenth is the day the "fresh air" children from Brooklyn went home. They had been here two weeks and what a happy time they had! One of them stayed with us, a little girl nearly ten years old. She did her best to get as brown as possible, and her great­ est joy was to go in swimming. I imagine that is what you will do nearly every day while at the lake.

You do have a great time naming your cats, but I do not wonder if you name them from their appearance as little kittens for they look quite different when they lose their baby fat.

Sincerely your friend,
MIZPACH S. GREENE.

APPLICATION FOR PUBLICATION

DEAR MRS. GREENE:

I am sending you a little poem, all my own, hoping you may print it. This poem is little poem and letter on the Children's Page.

I have two brothers, Warren and Regi­ nold. My brothers and I have two pet dogs. Lindy and Rover, and we have three pet kittens; their names are Fluffy, Blossom, and Snowball.

I like to read letters from other children on the Children's Page.

My brothers and I have a lot of fun play­ing with our daddy in his spare time.

Your little friend,
EDYTHE KELLER.

DEAR EDYTHE:

I was pleased to receive your letter and to hear of your happy weeks with your children. You must have fine times together, especially with those dogs and cats of yours; and I know from experience that a daddy can be the finest kind of a playmate.

I am wondering if Mrs. Joseph B. Keller is your mother. If she is I do not wonder that you can write such a nice little poem. Please do it again.

Sincerely your friend,
MIZPACH S. GREENE.

COURTESY

All other things being equal, the key of courtesy is a wonderful aid in opening the door to success. It is as if people said: "Make way for that courteous boy; give him an opportunity and he will make good."

Even gruff, unreasonable people often feel ashamed of themselves when courte­ sity is shown them, and begin to act quite human. How some apparently least­ locked doors can be thrown open when the key to courtesy is used—hearts that were supposed to be in cold storage.

Boys, practice courtesy at home. The key to courtesy lies in the most attract­ive place on earth. Home without courtesy is like a wheelbarrow without oil—a little work, and a lot of complaining! You can not be courteous at heart and be selfish at the same time.

Courtesy opens the door to education. Wonderful information and knowledge flows to courteous people. Everything that we know we gladly share with the courteous boy. Do not be afraid of wear­ ing out those two little words, "Thank you!" Be thankful for every kindness shown you, for every bit of help from teachers or parents, for any information given you. Be thankful for every kind, helpful word, and for every smile that comes your way.

Be courteous—always courteous and helpful to the aged. Keep them first in your thoughts—on the street car, on the crowded sidewalk, or in the house. They will never forget a kindness; they will give you more than you can ever give them.

Courtesy in business opens wide the door to business success. You can pur­ chase goods, but you can not purchase courteous service. It must be given. A clerk or as merchant courtesy is abso­ lutely essential as a key to the door of success in business.

In the professions courtesy is essen­tial to success. An instructor must be courteous. The physician or the dentist must have courtesy or he will soon cease to have patients. Whatever the life­ work be, courtesy is needed if we would make what the Bible calls "Good suc­ cess."

—Lost Creek Booster.
CHRISTIANITY'S TWILIGHT—THE DAWN

REV. A. J. C. BOND

Pastor of the Seventh Day Baptist Church of Plaistow, N. H.

ORDER OF SERVICE

ORGAN Prelude

DOXOLOGY

RESPONSIVE READING

HYMN

NOTICES

OFFERING

SCRIPTURE READING

PRAYER

HYMN

SERMON

HYMN

Benediction

"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

It was some months ago that I referred to a discussion which took place between Professor Harry Elmer Barnes and Bishop Francis J. Bishop. This discussion appeared in *Current History* and the subject was our Christian religion, Professor Barnes contended that Christianity had failed, and Bishop McConnell, of course, took the position that Christianity was a vital and growing power.

Now the professor has written a book entitled "The Twilight of Christianity." He has not read the book, but I have read a criticism of it, and I know enough about the professor and his views to be able to form some conclusion with reference to the nature of his thesis. He thinks that with the advance of humanism the sun of the Christian religion is about to set in a much brighter twilight. He thinks, in the first place, that modern scientific knowledge is bowing God out of the universe. And in the second place, he seems to believe that because Jesus lived in a pre-scientific age with no knowledge of the complex international and industrial conditions confronting our modern world, he has no real significance for our day.

We will have to confess that Professor Barnes has put his finger upon the two most serious weaknesses of Christianity. Perhaps in this he has rendered us a service, for it sends us back for a re-study of our own convictions. Speaking for myself I wish to say that many a truth which the professor rules out with such confidence, the nature of God and the character of his Son, Jesus Christ. "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

To know God is to have life; and that is religion. The power which is eternal life comes to us through knowing Jesus Christ; and that is Christianity. But Professor Barnes and his ilk say that man is too small, too insignificant, to be considered as having any relationship to an eternal being. The physical universe is so vast and man is so small that it is an attempt to give any importance to this speck called man. The professor seems to forget that physical size has nothing to do with value.

I recall a picture which I have seen somewhere of a little girl seated on a doorstep and looking out over the landscape. As she sits and looks upon the world with wonder-open eyes she speaks to the world and says, "You are too big!" I am so small that I dare not think of you as man that the world should be considered as bearing any relationship to an eternal being. The physical universe is so vast and man is so small that it is an attempt to give any importance to this speck called man. The professor seems to forget that physical size has nothing to do with value.

Another passage which illustrates the limitations of science in discovering truth is illuminating. Professor Eddington says that scientific discovery is like the fitting together of a pebble to see the world, they find the pieces already arranged and interlocked to be dispersed; it means that in fitting on the pieces greater than the world because she can think and the world can not.

A recent anti-religious writer says, "Astronomically speaking, man is a pigmy." To this one of the most recent "blue sky" scientists gave reply, "Astronomically speaking, man is the astronomer." He who sees nothing beyond the material world reveals thereby his ignorance with respect to the universe. The greatest scientists of our day acknowledge their inability to establish final reality. They who deny knowledge a realm beyond the reach of science. Some time ago while reading Eddington's "The Nature of the Physical World," I was arrested by this sentence: "The earth as a whole, out through a private door, can learn by direct insight an underlying character of the world which physical science cannot do." Think of it! One of the greatest scientists of our time confessing that there is a fundamental character underlying the material universe which can be realized through insight rather than through reason.

Clearly there are two kinds of knowledge. That knowledge which we learn through the understanding, and that which is given to us by others, is not based on inferences reached by syllogism or by closest reasoning. It is knowledge which comes through immediate realizations, and through instant experiences. These are not the furniture of life, but life itself. It is knowledge which is given to us by others, is not based on inferences reached by syllogism or by closest reasoning. It is knowledge which comes through immediate realizations, and through instant experiences. These are not the furniture of life, but life itself. It is knowledge which is given to us by others, is not based on inferences reached by syllogism or by closest reasoning. It is knowledge which comes through immediate realizations, and through instant experiences. These are not the furniture of life, but life itself. It is knowledge which comes through immediate realizations, and through instant experiences. These are not the furniture of life, but life itself. It is knowledge which comes through immediate realizations, and through instant experiences. These are not the furniture of life, but life itself. It is knowledge which comes through immediate realizations, and through instant experiences. These are not the furniture of life, but life itself. It is knowledge which comes through immediate realizations, and through instant experiences. These are not the furniture of life, but life itself. It is knowledge which comes through immediate realizations, and through instant experiences. These are not the furniture of life, but life itself. It is knowledge which comes through immediate realizations, and through instant experiences. These are not the furniture of life, but life itself. It is knowledge which comes through immediate realizations, and through instant experiences.
of the material world, and it results in a life unrestricted by time and sense—eternal life in God through Jesus Christ.

Here again Professor Barnes in his "Twilight of Christianity" thinks that the exaltation of Jesus is the most obvious weakness in the thinking of Christian leaders. And the professor makes the mistake of assuming that the man who knows the most with reference to Jesus is the one who has the purest character and has the truest insight into spiritual values. It is like saying that because a graduate student of Columbia or New York University knows more than Washington or Lincoln did about political science he is therefore a better guide into the spirit of true patriotism. Jesus knew nothing about the automobile or the processing power of gasoline or of electricity. But what does that signify as to his knowledge of the soul of man and the kingdom of the spirit, and the dynamic of love? Is there anyone so silly as to say that because in this twentieth century one can drive an automobile from Bethany to Jerusalem, it is therefore a wiser spiritual leader than Jesus who in the first century went up to Jerusalem riding on a donkey. With all our world knowledge we still have to look to Jesus for the supreme example of the unsullied motives with which whatever knowledge and power we have gained should be employed.

A speaker at a Rotary luncheon in Washington, said, "The 'Golden Rule' has survived the ages as the best rule of life," and he was simply expressing a conviction shared by millions.

The Man of Galilee is still the great inspi­rational leader even in our scientific age with no abatement in his influence and power. A dynamo does in sending a current of power through the world just as the same power in ever increasing numbers and with ever larger and more glowing and glorious results.

Knowledge scientifically acquired renders incalculable service in pushing back the frontiers of ignorance and superstition. Instead of ruling God out and rendering Christ out of date, a better knowledge of the material universe frees the mind for a greater conquest of the kingdom of the spirit. God becomes more real and Jesus Christ a present and potent influence to bring us into fuller, life eternal.

The Greater Mysteries

The Soul—What are you doing in my sacred grove?

Science—I am saving it to flood it with light.

The Soul—Don't! Don't!

Science—Of course, I must.

The Soul—You must?

Science—Yes, the light.

The Soul—I shall hide my face.

Science—Look up and see the light.

The Soul—Oh, you have taken away my faith; I no longer believe.

Science—But look beyond.

The Soul—Oh, yes—heaven there—dark shadows below. 

Science—Did you not know that they were there? Why do you see them now?

Science—The light I gave you made you see the greater mysteries.

The Soul—Yes, Lord, increase my faith.

The Soul—Oh, I see; I no longer believe. Science—But look beyond.

I am a conservative in my faith. So have been all the great missionaries of the past generation. So have been all the mission boards. In the nineteenth century missions were mapped out by, and the program was carried out by, men who were conservative in their faith. They believed the vote of their faith had to be won to Christ for salvation. That was their belief. They may have been wrong, and the modern position may be right. But any movement, such as liberalism or modernism, which missionary vote has yet to be won, I must mean to say that it is useless to support even sound missions for the present condition in foreign missions without facing the questions of modernism, or modern liberalism, whichever term you may wish to employ.

I am not at all concerned here with the ultimate merits of the argument or with conservative or liberal mission. But I do mean to say that the present halt in missions—the present chaotic condition—cannot be accounted for without facing squarely the issues of modernism. For a quarter of a century modernism has been taught and preached in seminaries and pulpits. We are reaping today the fruit of that sowing.

I am a conservative in my faith. So have been all the great missionaries of the past generation. So have been all the mission boards. In the nineteenth century missions were mapped out by, and the program was carried out by, men who were conservative in their faith. They believed the vote of their faith had to be won to Christ for salvation. That was their belief. They may have been wrong, and the modern position may be right. But any movement, such as liberalism or modernism, which missionary vote has yet to be won, I must mean to say that it is useless to support even sound missions for the present condition in foreign missions without facing the questions of modernism, or modern liberalism, whichever term you may wish to employ.

I am not at all concerned here with the ultimate merits of the argument or with conservative or liberal mission. But I do mean to say that the present halt in missions—the present chaotic condition—cannot be accounted for without facing squarely the issues of modernism. For a quarter of a century modernism has been taught and preached in seminaries and pulpits. We are reaping today the fruit of that sowing.

I am a conservative in my faith. So have been all the great missionaries of the past generation. So have been all the mission boards. In the nineteenth century missions were mapped out by, and the program was carried out by, men who were conservative in their faith. They believed the vote of their faith had to be won to Christ for salvation. That was their belief. They may have been wrong, and the modern position may be right. But any movement, such as liberalism or modernism, which missionary vote has yet to be won, I must mean to say that it is useless to support even sound missions for the present condition in foreign missions without facing the questions of modernism, or modern liberalism, whichever term you may wish to employ.

I am not at all concerned here with the ultimate merits of the argument or with conservative or liberal mission. But I do mean to say that the present halt in missions—the present chaotic condition—cannot be accounted for without facing squarely the issues of modernism. For a quarter of a century modernism has been taught and preached in seminaries and pulpits. We are reaping today the fruit of that sowing.

I am a conservative in my faith. So have been all the great missionaries of the past generation. So have been all the mission boards. In the nineteenth century missions were mapped out by, and the program was carried out by, men who were conservative in their faith. They believed the vote of their faith had to be won to Christ for salvation. That was their belief. They may have been wrong, and the modern position may be right. But any movement, such as liberalism or modernism, which missionary vote has yet to be won, I must mean to say that it is useless to support even sound missions for the present condition in foreign missions without facing the questions of modernism, or modern liberalism, whichever term you may wish to employ.
The National Christian Council Review, the organ of the federated mission boards, not long ago, contained an article by Mr. Chenchiah, in which he says: "Hinduism is not a system to be conquered, but a pilgrimige to be gone through. The Lord sits in the heart of Hinduism beckoning the Christian to him. What we call Hinduism and Christianity are not systems, but stages in the venture of humanity to reach forward to Christ."

Even the organ of evangelical missions in India gives utterances to things like these. Christians will find it hard to contribute to missions in India, especially to those boards federated with the National Council. Yet the federated movement in missions is running parallel to, or rather duplicates, methods employed by federated movements on the home front.

Rev. Francis Kingsbury, once an earnest Christian, declares that "Hinduism is not heathenism." He then appeals for his hearers to lead a full Hindu life and a full Christian life.

Says Doctor Turnbull: "When a missionary magazine publishes, even with editorial questioning, an article containing the statement that 'Missionaries no longer go to India to make Christians out of Hindus, but to make Hindus better Hindus,' the ordinary layman is outraged."

One can understand the peculiar temptation that lies in the native Christians, with their long background of religious pervertion, in their desire to graft Christianity upon the old stem of paganism. But how such teachings can happen under the auspices of missionary organizations is inexplicable. It is difficult to comprehend. There seems to be but one explanation — modern liberalism with its teaching that each generation in all men must paint an attractive picture of heathenism or else abandon the theory. Question: "Is this the message and meaning of Christ which the present generation can claim as the world's only Savior? Can it not seriously fail to react upon missions and to undermine confidence in the leadership of such men as have been here before us?"

What is going on in India is being duplicated on other mission fields where Christiannity is brought into contact with other world religions. We have lost the mission with the pagan world's need for the true Christ, Savior. In fact, we are not wont to regard these great religions, like Hinduism and Mohammadanism, as pagan in these modern days. What these people need is salvation through Christ, but illumination. They need our culture, but not necessarily our religion. Certain it is that 'Missionary consideration,' the missionary message today as did the Moravians, or Carey, or other missionaries of earlier days. To them Christ was a universal Savior, and all men and peoples were lost without him. Rather, today, we are calling parliaments of religion, seeking to federate Jew, Christian, Hindu, Mohammedan, and whatnot, each retaining its own peculiar religion, but incorporating into his own faith what he finds good in others.

Most missionary enthusiasts have been educated in the Bible, and they revere the achievements of the men who were the heroes of their faith. And any movement which in any way runs counter to the great doctrines upon which missions were founded, can not fail to react unfavourably upon the whole missionary undertaking. This is especially true when the liberal spirit of liberalism can not point to any missionary success on its part. It never has founded a Christian mission, and there is not there any evidence that it can even build up one after it has been founded by others. Liberalism and uniformitarianism are not missionary urge. And people must be satisfied that mission boards are sound before there can be any hope of a forward move.

Is the history of Christianity to be repeated? That which took a thousand years for the nations to dethrone Christ as the head of the Church, or in any way run counter to the great doctrines upon which missions were founded, can not fail to react unfavourably upon the whole missionary undertaking. And the history of Christianity is in as many ways as one can count, the history of Christ. It is the one message for the whole world. It is the gospel of our crucified and risen Lord.

BRIEF NOTES FROM CHURCH LETTERS

First Hopkinton.—Hoping no pastor the church has lacked since D. D. Van Hom became pastor first of December. The pulpit has been ablly supplied by neighboring pastors. The services of Rev. B. U. Hatfield of First Baptist Church, Westerly, have been especially enjoyed. Junior Christian Endeavor is discontinued. Senior Christian Endeavor is still active. New pastor occupies the pulpit the first Sabbath in August.

Shiloh.—Had a successful Vacation Religious Day School. Sixteen young people were baptized and received into the church. Attendance and interest in church and various organizations are good.

Berlin.—Two members received by baptism. Received Mr. and Mrs. George Sorensen by testimony. Church licensed Mr. Sorensen to preach, with power to administer ordinances and communion. He is now pastor of the Verona Church. The church has been well maintained under the leadership of the pastor.

Waterford.—Sends greetings. Thankful for spiritual and material blessings. Missions and outreach meetings have been especially enjoyed. Under the efficient leadership of Pastor Hill the work has been carried on in a very satisfactory manner. Junior Christian Endeavor has been organized with Ladies' Aid has helped carry on the work. Regret losing pastor. Church has called Mr. Everett Harris who will begin service the first of August. Requests prayers for church.

Pawcatuck.—The work of the church has gone on successfully during the past year. Death of Rev. Clayton A. Burdick, D.D., who has served faithfully for over twenty-six years, tendered his resignation at annual meeting in April, much to the sorrow of the entire Church. It was voted at this meeting to make him Pastor Emeritus. Committee appointed to call new pastor. Received Mr. R. C. Randell of New York City. He begins his work July 12, 1930.

New York City.—Pastor spent the summer with church at DeRuyter. Pastor closed his work June 30, 1930, to become pastor of Pawcatuck Church.

DeRuyter.—Sends greetings. Year ago without pastor. Rev. E. A. Osborn has served during Summer of 1929. Several neighboring pastors supplied pulpit. Rev. T. J. Dow, pastor of DeRuyter first of December. During the winter a Tuesday evening study class did fine work making scrap-book harmonies of the life of Christ—twenty-two in class. Seven baptized in June, and these with three by letter joined the church. Entertained Central Association which brought people and blessings. Organizations of church functioning well. Good spirit in interior of church building affording space for Sabbath school classes.

First Verona.—Pastor Lester Osborn left for Pacific coast about May 1, 1930. George Swensen, a member of the Berlin, N. Y., Church, became pastor May 1. First deacon ordained October 19, 1929.

Adams Center.—Rev. George B. Shaw assisted Pastor Hurley in evangelistic meetings in March. Several boys and girls studying what it means to be a Christian and the duties of church membership. Baptism to be on July 24. Few have died during year, including Deacon Amos Stoodlely. Pulpit correctly installed. Good interest in church services. Pastor and people unswerving in carrying on the work of the kingdom.


First Geneva.—Revival meetings in September. Twenty-one baptisms in October. Church has called Mr. Osborn to serve as pastor. Committee installed. Good interest in church services.

First Herbon.—Sabbath services, part time, conducted by members. Bible school reopened. Special services Mother's day and Children's day.

Scho.—No services since last November.
the pastor.

Successful Vacation Religious Day School well attended and interest good.

Great reason to be thankful for blessings.

Interest good in church, Sabbath school, and grounds of the Greenbriar Church, and sixteen members of that church, and sixteen members of the church have been baptized and join the church.

Blessed spiritually and materially during the year. Spiritually and materially during the year.

Tentative reorganization of church building on lot owned by church. A short visit from Rev. S. H. Davis. Visit to Amsterdam of Brother and Sister Vos and eight children, who intend to be baptized and join the church. Attempted reorganization of Seventh Day Baptist churches. General condition of churches at Harlem and Amsterdam is good.

Ballimontay. There has been no meeting place at present. Four people are awaiting baptism.

Williamsfield. During the year Pastor E. H. Samms removed to his old home at Santa Cruz, leaving the church without pastoral care. Three families, numbered eight all together, refused to work in harmony with the church, and so were dismissed. There are still twenty-two members of the church.

Bowersville. Raised some money for erection of church building on lot owned by church. A church leader, Simeon Lions, went to Wakefield, Trelawny Parish, last November where he has raised a Seventh Day Baptist company that hopes to soon be organized into a church.

Albion mountain. - Frame, roof, and floor, erected for church building. Worship and private school in this building now.

Baton. - Erection of church building on lot owned by the church.

Georgetown. - During the year a church has been organized in the city, called the Noigedacht Church. Part of the members were formerly nonresident members of the Georgetown Church. This church has a total membership of thirty, and a full quota of officers. Another church has been organized on the Pomeroon River, called the Bonaventura Seventh Day Baptist Church. This church has nine members, local leader and clerk. Work is also being carried on at points on the Essequibo River. Rev. R. Thompson was called to leave the field on account of illness, and continued illness has made it impossible for him to attend the General Conference.

Prayer is so necessary, and the source of so many blessings, that he who has discovered how he can not be prevented from having recourse to it whenever he has an opportunity. - Fenelon.
THE VALUE OF GROUP MEETINGS

MRS. ANGELINE ALLEN

(Often in the Lone Sabbath keepers' hour, at Conference)

One of our greatest blessings is fellowship, and our greatest need is fellowship. "Forsake not the assembling of your own together, as the manner of some is." It is a great privilege to attend our General Conference. All who come prayerfully, attend the various sessions faithfully, listen to the sermons, addresses, and music attentively, or take part, receive much inspiration, getting new vision, zeal, and power to carry on in their various fields throughout the year, and in many instances for many years to come.

Next in importance and helpfulness are the association, yearly, semi-annual, and quarterly meetings in various parts of the country.

Resident church members are greatly helped and blessed, but the lone Sabbath keepers are doubly blessed. Their ears are open to attend, and where much is given, much, even more, is received.

Of especial interest to every L.S.K. is our own hour at Conference. Then the group meetings arranged between sessions are especially helpful. Here we may mingle our voices in prayer, may listen to words of wisdom, instruction, and helpfulness from some chosen speaker, or discuss our various problems, and plan together for work in our home communities for the ensuing year. Sometimes during Conference we have had two or three such meetings. The first one being too short a time to accomplish the work needed, another has been appointed the next day at the same or a more convenient hour.

Meeting one another face to face, or those who have been, or who are about to become, lone Sabbath keepers, or with some of our ministers or other leaders who are especially sympathetic and understanding, is most helpful.

There is another sort of group meeting which is possible and which would no doubt prove of great benefit to every lone Sabbath keeper, a meeting in which many have yet accepted the Sabbath, and to our denomination, at least one or two meetings could be arranged each year in each state. If the states are small a group of keepers from them can combine; or, if large, two or more meetings might be held at different points in the state.

Some efficient leader among the L.S.K.'s or the pastor of the Seventh Day Baptist Church nearest to the place of meeting, could conduct the services. If the meeting is one day, at least two sessions should be held, a worship service and a conference, with speech free for all. "They that loved the Lord spake often one to another." If practicable we might double the meeting, or it might be arranged. In this way many lone Sabbath keepers of those who have seldom or never attended our General Conference, might be able to meet, gain inspiration, and plan for better and more aggressive work for the kingdom.

Scattered all over this country, in remote regions, and in our easterning works Seventh Day Baptist—many of them long and anxious to help in our good cause. They need some one to help them plan, to encourage them in the tasks they can do, to inspire them to greater, grander, nobler things. Who knows but that if an efficient program were aggressively carried out, our denomination would not double or treble in a few years?

Some one may say, "That may be all right in theory, but how about the practical side? Where will the money come from to pay the expenses?" I believe the lone Sabbath keepers themselves would finance it, or if not quite enough money were forthcoming in some instances, the church which sends its pastor to the meeting would no doubt help. One dollar from every lone Sabbath keeper able to pay it, might be the way toward meeting the expense of such meetings.

Four group meetings have been held in Houston at intervals of six months or a year. Lone Sabbath keepers in east Texas have come sixty, seventy, and eighty miles to attend, all agreeing that the meetings were helpful, and very much worth while. Our lone Sabbath keeper list would indicate that there are a number of groups which might meet without much effort or expense.

The writer traveled for four months among lone Sabbath keepers in Wisconsin, Minnesota, and the Dakotas. It was a wonderful experience. If the details were written out it would fill a good sized volume. As a survey the work was extremely valuable. Many people were found who were faithful and loyal, letting their light shine for Christ and the Sabbath, from critical ones in the old home church had harried them saying: "I don't suppose they keep the Sabbath any more," or "Of course they have left the Sabbath." These people were not only found to be true, but they were active, sometime leaders in their community, conducting Bible classes, and Christian Endeavor societies, which they had organized, teaching in Sunday schools, being called on for prayer and sometimes to lead prayer meetings in first day churches, being elected leaders in various lines of church work by people not of our denomination, who recognized sterling integrity, Christian nobility, faith, and love.

Some, more timid, let their light shine in a more quiet way, being good neighbors, loaning good books, giving tracts and Sabbath Recorder to interested ones, or to those who printed them. Some inquired about various denominational activities; having read a little about them in the Recorder, they desired to learn more. Some gave money to denominational or Missionary societies. Some, who had not been taking them, subscribed for the Recorder and Sabbath Recorder. All contributed, without solicitation, toward the expenses of the lone Sabbath keepers' secretary who visited them. Meetings were arranged, sometimes in advance, in the homes or in some church or school house, to which the public was invited, and came. There were deeply spiritual meetings, we trust helpful to many, in answer to prayer and effort. In a number of places the lone Sabbath keepers' secretary was invited to remain and conduct a series of meetings, or until meetings, or until the church village they have ever since lived in, with the exception of two years spent in Leonardsville.
Two children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.

At the time of her death she was clerk of the pastor of her church. Six children were born to them, both of whom died in infancy—Rose Julia, and Earl Sholes-Peter, whose husband, there remain of her immediate family a brother, George Sholes of Milton, Wis., one niece, and two nephews.

Mrs. Felton was always actively interested in everything that was going on in the community in which she lived. She could always be relied upon to do her best in whatever work the Lord had for her to do.
THE SABBATH RECORDER
A Weekly Publication for
SEVENTH DAY BAPTISTS

$2.50 PER YEAR, IN ADVANCE
$3.00 PER YEAR TO FOREIGN COUNTRIES

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

EMBLEM OF LIBERTY
Flag of a land unlimited in scope,
The home of free-men from around the world;
Wherever your proud banner is unfurled
Your colors speak of Liberty and hope.
The lives of patriots who gave their all.
Your blue is but the voice of Freedom's call,
The note that binds a race in brotherhood.
Your glistening stars are rays of peace,
That tell the martyrs have not died in vain;
That liberty they purchased shall remain
A nation's heritage that shall not cease.
Wave on, proud flag of men redeemed and free,
Thou emblem of a nation's liberty.
—E. Guy Talbott,
Pasadena, Calif.

<table>
<thead>
<tr>
<th>CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editorial.—Education Society at Conference—The Tract Society at Conference—Pageant By the Woman's Board—Sabbath School Board at Conference—Sabbath Eve at Conference—Sabbath School Missionary Day at Conference—Closing Hours of Conference—229-235</td>
</tr>
<tr>
<td>Annual Report of the Commission—235</td>
</tr>
<tr>
<td>Letter from Dr. Grace Crandall—238</td>
</tr>
<tr>
<td>Missions.—An Explanation.—Evangelistic Work in Athens, Ala.—Annual Report of the Missionary Society—239-301</td>
</tr>
<tr>
<td>Woman's Work.—The Mother and the Young Child—Answers to August Questions—Questions for September—302-304</td>
</tr>
<tr>
<td>Wren's Nest in Coat Pocket—304</td>
</tr>
<tr>
<td>Decorated Names—304</td>
</tr>
<tr>
<td>Correction—304</td>
</tr>
<tr>
<td>Annual Meeting—Education Society—211</td>
</tr>
<tr>
<td>Annual Meeting—American Sabbath Tract Society of New Jersey—211</td>
</tr>
<tr>
<td>Annual Meeting—American Sabbath Tract Society of New York—211</td>
</tr>
<tr>
<td>Notice of Annual Meeting of Sabbath School Board—211</td>
</tr>
<tr>
<td>Child's Page—Am I My Brother's Keeper—Our Letter Exchange—212</td>
</tr>
<tr>
<td>What I Get From the Life of Jacob—213</td>
</tr>
<tr>
<td>Our Psalm—The Victory of the Cross—214-217</td>
</tr>
<tr>
<td>Fundamentalists' Page—The World for Christ—218</td>
</tr>
<tr>
<td>Marriages—219</td>
</tr>
<tr>
<td>Deaths—220</td>
</tr>
<tr>
<td>Sabbath School Lesson for September 20, 1930—220</td>
</tr>
</tbody>
</table>