SUPPOSE there were no Sabbath Recorder
or Other Seventh Day Baptist Publication

Our Homes would be poorer
Foreign Missions would suffer
Home Missions would languish
Our Schools would be crippled
The Church would miss the spirit of Unity and Fellowship
The Welfare of the Church in Every Department would be endangered
Co-operation would be largely at an end
The Onward Movement would be dead.

THEREFORE
Support · · · Promote
The Sabbath Recorder
Subscription, $2.50

LIVE EACH DAY
Wouldst thou fashion for thyself a seemly life?
Then do not fret over what is past and gone;
And spite of all thou may'st have left behind,
Live each day as if thy life were just begun.

J. W. von Goethe

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SEVENTH DAY BAPTIST DIRECTORY

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Northwestern—Mrs. Van Horn Sweetland, Leop, Mo.

HISTORICAL SOCIETY

It is the aim of the Historical Society to gather together and preserve for the denomination valuable records and relics of historical interest to us as a people. Much has already been accomplished and earnest effort is now being made to secure material and arrange it for safe keeping and easy access. The third floor of the Seventh Day Baptist Building is set apart for such purpose.

There is an extensive program of activities planned for the coming year. The Historical Society will hold its annual meeting on the third First Day of October. The second week of the month will be set aside as Historical Week. It is hoped that members of the society will make this week an occasion for displaying records, relics, and other materials in their possession.

The Historical Society has been granted permission by the Memorial Board to conduct its operations in Memorial Hall, of Milton College, Milton, Wisc. Funds are needed to facilitate this work. A very small amount, compared with its real importance and significance, is provided for the society in the united budget of the Onward Movement. But while more might be done in financial ways, there is no denying the value of the endeavor, nor that its results will be of service to the church.

Best Way to Write

The acting editor is asking several friends to write out their experience for Recorder readers on the influence on their lives of two or three leading teachers.

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For the most part, the editor is asking friends to write out a few sentences of a few memorable and significant experiences. He wants to gain a personal impression of what it is like to teach a great man. The tide of public opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gamlied for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave.
through the pity of a friend. Nineteen wide
centuries have come and gone, and today
he is the centerpiece of the human race and
the leader of the column of progress. I am
far within the mark when I say that all the
armies that ever marched, and all the
navies that ever sailed upon the par-
liaments that ever sat, and all the kings
that ever reigned, put together, have not affected
the life of man upon this earth as has that
Christian who ever sat. and all the kings that
represented the One
sions that ever sat. and all the kings that
served as the
his teaching he taught most by what he was.
The glory as the only begotten of the
More and more must we as Christian
must teach purity by being pure. honesty by
being honest.
ployed,
alyzed it into
surprised inquiry he
religion have always been those who trans-
varying a real revival to Israel.
plough.
Death's message. Outstanding personalities
have always marked times of special re-
was secured. Both of these
were the result of the
six million people in America are job-
less at the present time, and have been for
more than a year. It has been revealed by
the Children's division of the Labor De-
partment that an alarming number of boys
and girls, fourteen and fifteen years of age,
are obtaining labor certificates. Though re-
cently there seems to be a slight decrease,
yet six or seven per cent of the American youth are a "regular
army of youngsters" seeking work.
A chap whom the writer rode re-
cently told him of an effort he and one of
his young companions had just made—an
attempt to effect a job for a territory be-
tween and including two towns of consider-
able size, fifteen miles apart. No work
was secured. Both of these lapses should be
finishing up high school. Whenever a child,
these days, secures employment, it is
pointed out, an adult must go without. Of
courses ofmigration are crowded with
people seeking work. But
must be given a chance for work along with others. But
less he is needed to support the family
must be able bodied
adult he given the task. More than
the present economic factor is involved. Proper
chance should be given youth for the de-
velopment of mind in school, that he may have the
order of intelligent citizenship may be
forthcoming.

REPORT BY THE ACTING EDITOR

Concluded

SABBATH

How can one tell when any satisfactory manner the great hours on the "great day of the feast"? The wonderful music, the
tuxedos, the white gowns, the liturgical service, the flowers, the
resolves and the definite decisions—it is
almost too much to attempt. And yet, there
are hundreds upon hundreds of our
families who will want to know something about it
and follow it; and there are hundreds of our
families who have been praying for an out-
pouring of the Spirit upon us as Conference.

A Ministers' Retreat

At someone's suggestion, Rev. Alva J.
C. Bond, chairman of the Religious Life
Council, called the ministers to a half
hour of prayer service at eight-thirty Satur-
day morning. About twenty-five
were present, and without formal
program but at the suggestion of Mr. Bond, voluntary
pray, song, or testimony was given as the
Spirit moved. The writer often wishes
our ministers could occasionally get together
and informally consider problems and pray
through our difficulties and programs. He
had a feeling at this Conference that our
ministers feel that they are doing something
another than ever before. He is confident
that this is true of his appreciation of his
brethren.

Sabbath Worship Hours

probably more than a thousand
Day Baptists worshiped at Alfred, this
Sabbath. Two services were provided
for. Just following the Children's
service, which was impressive and brought
people into a more intimate fellowship with Jesus and with one another—a service con-
ducted by Rev. Walter L. Greene of An-
dover, and Rev. Luther A. Wing of Ber-
lin, N. Y.—the worship started at
the church. If the writer could as well de-
scribe the children's service, he would undertake to tell about the floral
decorations. The taste of Mr. and Mrs.
Henry Hunting seemed perfect in arranging these flowers. The music was spiritual and conducive to the most helpful kind of worship. Henry Hunting seemed perfect in arranging these flowers. The music was spiritual and conducive to the most helpful kind of worship.

Davis brought the message from the theme, "Have Faith in God," to the young people and witnessed the consecration led by Doctor H. Eugene Davis. At his call more than one hundred thirty young people came forward and consecrated themselves to do whatever God would have them do. They each signed a Fellowship pledge. It reads as follows:

**THE FELLOWSHIP**

**World Fellowship Among Seventh Day Baptist Young People**

*Purpose*

A definite dedication to God and his program for us, which will be indicated by growth in appreciation and understanding of him, and a service in preparation for God appointed tasks wherever he may call.

The signers have this pledge with his name written in, to place in his room while his service in his hands went smoothly forward with the assistance of members of the committee. It is with regret that probably but one of the addresses will be had in full, and the writer just knows his few notes and the services in his hands went smoothly forward with the assistance of members of the committee. It is with regret that probably but one of the addresses will be had in full, and the writer just knows his few notes and

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**SUNDAY MORNING AND A MESSAGE FROM WASHINGTON**

One of the largest audiences of the General Conference assembled Sunday morning during the business meeting to hear Rev. Lewis A. Sheafe of Washington, D. C. The services in his hands went smoothly forward with the assistance of members of his home congregation and others. Mr. Sheafe brought an impressive message from Isaiah 62:10—"Go through, go through the gates; prepare ye the way; cast up, cast up the highway; gather out the stones; lift up a standard for the people." He was once asked by the Editor of the Old Testament, what he intended to become a Sabbath keeper. "How much better Christian are you now than you were

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**THE SABBATH RECORDER**

President Paul E. Titsworth of Washington College, Chestertown, Md., amused his audience by referring to the splendid courses of the feast and to his own contribution, "How much we ought to be doing in working together with others. He helpfully suggested the assistance we may be in solving some of the problems in the field of national affairs, religion, and eugenics. Since we have been promised his address in full, it will not be necessary to use more space here.

Christian Education for Christian Education for Christian Education for...
of introduction, a problem of three unknown quantities. In discussing the meaning of the Church he said: It is a business institution—possessed of property produced by many people, with legal responsibility. It is a social institution, involving acquaintance and relationship. It is a moral institution, reproducing the habits of vice and virtue. It is a spiritual institution, promoting spiritual life and power as opposed to materiality and unspiritual conditions. 

Four Speakers

We were sorry Rev. Claude L. Hill of Farina could not be with us with his wise counsel and inspiring messages. The place where the members of the closing meeting was filled by four men, pressed into the service after coming to Conference. But our ministry is a prepared and ready one, and right well did these preachers and college leaders meet the occasion. Rev. Edgar D. Van Horn especially in every impression of the Conference. He had been especially impressed by the evident interest of so many people who would freely and faithfully do a work for the Lord, as he had told the writer. Inspired he also was by the spirit of Christian unity, so manifest. It was a pleasing token of the Holy Spirit's presence in the hearts of all. A spirit of unanimity, he said, must be based on understanding, tolerance, and love.

Professor Alfred E. Whiford of Mount Sinai, voiced two great outstanding thoughts or impressions of the Conference—conviction and devotion. It is good to be here, and all will be helped to be more of the Church in all its service and for its achievements. It controls the individual and society.

What is leadership? Doctor Titsworth drew a picture of the conditions that are not at all pleasant. In his words, leadership is a准备ed and ready one, and right well did these preachers and college leaders meet the occasion. Rev. Edgar D. Van Horn especially in every impression of the Conference. He had been especially impressed by the evident interest of so many people who would freely and faithfully do a work for the Lord, as he had told the writer. Inspired he also was by the spirit of Christian unity, so manifest. It was a pleasing token of the Holy Spirit's presence in the hearts of all. A spirit of unanimity, he said, must be based on understanding, tolerance, and love.

The Closing Meeting

Following the final vesper service conducted by Elder B. E. M. of the General Conference. The Pastors' Quartet of the Central Association conducted a devotional service that was impressive and inspiring. The members are Herbert J. Poole, Horace Chapple, Alfred E. Whitford, John J. Van Horn, and Paul S. Burdick. As they stood together, Paul Burdick repeated the words of the First Story of the upper room and to the disciples, as the Lord was preparing the word of Jesus to Peter on the shores of Galilee, when, if Peter loved him, he must feed his sheep. The song, "Riches of God," followed as a favorite, and time in these meetings, repeated the early verses of Isaiah 6, "In the year the house of Judah died in the temple, and I saw the Lord, high and lifted up, and they sang, "Son, Give Me Thy Heart." After

Mr. Polan read, We are laborers together with Christ and, "Keep Up Your Rank, Make Jesus King," an earnest prayer by Mr. Van Horn closed the devotional period.

Rev. Leslie O. Greene, principal of the North Loup, Neb., High School, said, "The thing we have accomplished is of Ephesians 3: 16, "That he would grant you according to the riches of his glory, that ye may be strengthened with all might, according to his mighty power, unto the inner man." We did he introduce his theme with the story of the timid dove seeking protection from the eagle. Among other things, his story was that to the eagle we are nothing, but to the dove we are very much. We began the meeting with the story of the eagle which was turned into a military eagle by the Government and which in its mission we are able to do the things that the eagle cannot do.

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The writer...
rapidly approaching pauperism, so universal in European countries." Urging the need of strengthening "the moral life," the president made a vivid and strong appeal.

**Last Moments**

The president of Conference extended the hand of fellowship on behalf of the Conference to Rev. Harley H. Sutton, recently ordained at Nile and pastor of the Friendship Church, and also to Secretary William L. Burdick, representing the Jamaica churches, Wakefield and Lower Bolton.

In the closing moments of the Conference, President Burdick said, "It is a wonderful thing to be a Christian. This Conference has been another looking Conference... it has been an onward looking Conference.

In the seventeen years of strictly denominational work these past six months have impressed me as never before for the spirit of unity and co-operation... 'we are laborers together with God.'"

When we adjourn, in just a few minutes, it will be to meet with the Adirondack General Assembly (N.Y.) Seventh Day Baptist Church, on Tuesday before the fourth Sabbath in August, 1932, with Doctor Corliss F. Randolph of Maplewood, N. J., as president. We are now singing, "Holy, Holy, Holy," and with the benediction, now being pronounced by our retiring president, Rev. Willard D. Burdick, this successful and memorable twenty-ninth session of the General Conference is closed. As people are saying good-by to the organ legend in "God be with you till we meet again."

**RESOLUTIONS ADOPTED BY THE SOUTHWESTERN ASSOCIATION**

Whereas it has been declared by the Supreme Court of the United States that Doctor Macintosh, a Baptist minister, and a professor in the divinity school of Yale University, is ineligible for citizenship, and unless he believed the war to be morally justified, and

Whereas Seventh Day Baptists have always held, and do now hold, that conscience must be free, and that no earthly authority of king, government, or church can be acknowledged as paramount over that which the Christian conscience yields to his Lord and God; and

Whereas the decision referred to was upheld by a majority of only five to four, the minority, led by Chief Justice Charles Evans Hughes, contending that in the "forum of conscience, duty to moral power higher than the state has always maintained," and that "the reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law abiding citizens"; therefore,Resolved:

Resolved, That we approve of the sentiment expressed in the minority report, written by Chief Justice Hughes, based upon liberty of conscience as a basic principle, as opposed to the principle involved in the interpretation of the Constitution according to the ruling of the other five.

Resolved, That we assert our belief in the supremacy of the Christian conscience over the state.

Resolved, That we declare again our adherence to the ancient Baptist principles of the Lordship of Christ in every sphere of life, and of the liberty of conscience in determining what loyalty to Christ involves. That we insist, when choice must be made between the authority of men, even of men administering civil government, and the authority of our Lord, that the only possible Christian course is to say, "We must obey God rather than men."

Resolved, That we join in the petition that the Supreme Court of the United States grant a rehearing of the case, and that we express to Doctor Macintosh, by sending him a copy of these resolutions, our regrets concerning the present decision, our pleasure and approval of the course he is taking for a rehearing, and our hope that a just decision be accorded him.

**A STATEMENT**

It seems best to discontinue publishing serially in the *Sabbath Recorder* my essay on, "The New Psychology, Behaviorism, and Christian Experience." It is altogether published soon, however, in pamphlet form.

**MISSIONS**

**SERMON**

(Delivered by President Booth C. Davis, Missionary Day, Missionary Day, Missionary Day of the Conference, August 19, 1932)

Theme: *The Pentecostal Spirit of Missions.*

Text: Acts 2: 41, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls."

This theme and text were selected, and the sermon partially prepared for the Missionary Society program of the Salem Conference one year ago. Serious illness and a long period of enforced treatment in the Battle Creek Sanitarium prevented me from completing the sermon or attending that Conference.

When a few weeks ago the program committee of the Missionary Society again requested me to preach the sermon of the Conference Missionary Society program for this year, it was suggested that possibly I could use some of the material prepared for last year. Having dis appointed the society last year, I felt it my duty to comply with the request and preach the sermon this year.

Nineteen hundred and thirty was the one hundredth anniversary of Pentecost. It, therefore, makes no other apology for the presentation of this subject and the application of the Pentecostal spirit of missions, because it should be the permanent and abiding spirit of evangelism and Christian missions.

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Nineteen hundred and thirty was the one hundredth anniversary of Pentecost. It, therefore, makes no other apology for the presentation of this subject and the application of the Pentecostal spirit of missions, because it should be the permanent and abiding spirit of evangelism and Christian missions. I am glad for another Conference privilege to exalt the gospel message in its evangelizing, uplifting, and unifying power upon mankind through the agency of Christian missions.

In world enlightenment, in international goodwill, and in the knowledge of Jesus Christ and his saving grace, Christian missions have been "a light on a candlestick," and "a city set on a hill" for the next four thousand years since the day of Pentecost.

The text which I have chosen is at the heart of the story of Pentecost and represents, I think, the Pentecostal missions in a fullness and richness hardly equaled elsewhere. Two phases of this spirit I wish especially to discuss.

1. **Preaching the Gospel.**

The Pentecostal spirit of missions was founded upon the preaching of the gospel. The eleven disciples of our Lord and other believers, to the number of about one hundred twenty, were together one place. They were praying lots to try to fill the place of Judas, who had deserted the group, betrayed his Lord, and was now dead. As they prayed, suddenly there came a sound from heaven like a violent wind. Little flames of light rested on each of them. They began to speak in many tongues so that every sort of strange Jerusalem heard the disciples telling experiences of Jesus and of God's power, in his own native language. Some were puzzled as to what it all about. Others scoffed and said, "They are full of new wine."

But there were no conversions among the assembled people, until the stout-hearted Peter stood up and began to preach the gospel. Note that preaching:

"Men of Judea, and people of Jerusalem," he said, "let every one of you understand this: these men are not drunk, as you imagine. No. This was what was predicted by the prophet Joel, namely: "In the last days, I will pour out my spirit upon all flesh."

"Now Jesus, the Nazarene, you have taken, and by wicked hands, have crucified and slain. But God raised him up, checking the pangs of death."

"That God raised him up we can all bear witness. He was delivered up according to God's fixed plan and receiving from the Father the promised Holy Spirit, he poured out on us
what you now see and hear.” “So let every one of you understand beyond doubt, that God has made him both Lord and Christ, thereby Jesus whom you have crucified.”

Here was preaching; here was the story of the cross; here was the story of the exalted Christ.

I would not wonder that “When they heard it they went straight to their hearts,” and that they said to Peter and the rest of the apostles, “Brothers what are we to do?” Then was the church for the evangelistic appeal, and Peter, the courageous preacher, was equal to it.

“Repent,” he said, “let each of you be baptized in the name of Jesus Christ for the remission of your sins, then will you receive the gift of the Holy Spirit. For the promise is meant for you and for your children, and for everyone who is far off, for any one whom the Lord our God may call to himself.”

So Peter preached with many another appeal and urged and entreated them. “Save yourselves,” he said, “from this crooked generation.”

It was in response to this preaching appeal, to this gospel message of Peter that “They that gladly received his word were baptized.” The Pentecostal spirit of missions, or evangelical appeal, has a new emphasis upon the preaching of the gospel and its power to evangelize men’s souls.

This may sound old fashioned. But well it may, if, in the direction of perpetuating the Pentecostal spirit of missions, reliance upon machinery, whether schools, hospitals, or other devices, always presents the danger that evangelism may become a “by-product” and not the main output of missionary benevolence and labor.

So I say the acute problem of the registration of mission schools in China may be a blessing in disguise, if it points us anew to the Pentecostal spirit of missions or evangelical appeal, lays a new emphasis upon preaching the gospel and its power to evangelize men’s souls.

I would like to see Christianity get back to the first principle of the Pentecostal sermon of Peter, and its results, because I think it is the key to the Pentecostal spirit of evangelism or of missions, which does not mean we are far off, for any one whom the Lord our God may call to himself.

I have dwelt at length upon this Pentecostal sermon of Peter, and its results, because I think it is the key to the Pentecostal spirit of missions, namely, primary emphasis upon the preaching of a gospel message that is direct, convincing, and compelling, that wins the heart and the whole outlook of the people.

It is not unnatural that many mechanical devices have claimed the attention of the mission worker. It would not be strange if sometimes these devices have assumed major importance and displayed spectacular arguments for their effectiveness. Yet in time they yield place to some other devices and results.

Mission schools doubtless been the most effective ally of missions in past years. They may continue, I think, to be useful, but in a different and less effective way than in the past. I must discuss in a later portion of this sermon the reason for this changed status of mission schools. But let me say now in passing that in my judgment the change is not an unmixed evil.

If the Lord is teaching us that religious instruction in the mission schools of China shall throw the missionaries and churches at home back upon a new emphasis and re-emphasis upon preaching and evangelism, it will be in the direction of perpetuating the Pentecostal spirit of missions. Reliance upon machinery, whether schools, hospitals, or other devices, always presents the danger that evangelism may become a “by-product” and not the main output of missionary benevolence and labor.

So I say the acute problem of the registration of mission schools in China may be a blessing in disguise, if it points us anew to the Pentecostal spirit of missions or evangelical appeal, lays a new emphasis upon the preaching of the gospel and its power to evangelize men’s souls.

It may sound old fashioned. But well it may, if, in the direction of perpetuating the Pentecostal spirit of missions, nearly two thousand years ago we are seeking to recover.

Some may object that this ancient type of preaching had its day before modern methods of religious education were known, before the psychology of religion was heard of, and long before the Pentecostal truth was even heard. True! But it is none the less the basis out of which they have all grown.

I yield to none in appreciation of present day activities and methods in religious education, or of the glorious movement toward the training of children and youth in religion, which is sweeping the country. More particularly I contend that it is only the preaching of the gospel adapted to childhood and youth by modern educational methods and psychology.

Whenever evangelistic preaching and teaching are taken out of our efforts with children and youth, we have left only physical and mechanical drill, entertainment, and social activities.

But it should be borne in mind that I am speaking today primarily of missions, and not of activities within the organized Christian Church. Missions, I understand to constitute evangelistic effort among uncivilized peoples, whether in non-Christian lands, or among the multitudes untouched by the Church in so-called Christian lands. In this great and varied field of Christian missions I hold that the preaching of the word of the gospel is of primary importance, if the Church is to carry on its missionary effort in accordance with the Pentecostal spirit. So I place the first emphasis of missions today, as in the day of Pentecost, on the preaching of the gospel of a crucified and risen Christ.

2. The Intellect, Feelings, and Will in Evangelism.

I must now emphasize voluntary acceptance of truth as the second primary element in the Pentecostal spirit of missions.

“They that gladly received the word were baptized.” The Pentecostal spirit of missions had no coercion. There was no program of compulsion. The truth was left to make its own appeal to the intellect, the feelings, and the will of each one who did not gladly receive it, and was not the main output of missionary benevolence and labor.

Here is a principle dear to Seventh Day Adventists, and vital to religion. Never more than two thousand years ago we are seeking to recover.

Here is a principle dear to Seventh Day Adventists, and vital to religion. Never more so than today. We do not baptize infants into the church because we hold to this principle, that the truth is of God, and we leave it to the people to accept it or reject it. If they gladly receive the Word they are gladly welcomed among us. We would not create a thing unheard of. Like all other schools which have worked wonders. Mission schools may, if it is the Pentecostal spirit of evangelism which has great confidence in our mission work.

Thus only could Pentecost succeed. Thus only could Christian missions succeed today.

Men and women on the mission field, familiar with conditions, with the language, with the traditions and psychology of their people, are better qualified to work out the methods for securing voluntary acceptance of the Word, than we who are at a distance and are unfamiliar with local problems. I have great confidence in our mission workers. Their loyalty and devotion are unexcelled. Their understanding and wisdom are of a high order. Shall we not give them our confidence and uphold their hands in every possible way, as they work out the perplexing problems of new approaches to the intellect, feelings, and will of the people to whom we send them, and to whom they preach, as they strive to create among them voluntary, glad acceptance of the Word?

For a few years the problems of mission schools in China have been acute. Let us try to analyze the changes that have come in the last half century of missionary work in China, and produced these problems.

Fifty years ago China was an old, deca­lent, absolute monarch, a great country of which its people were ignorant, superstitious, under­dernourished, and servile. Christian mis­sionaries had almost to force their way into the country. They had to treat these ignorant masses as little children. The adoption of paternalistic methods was their only hope. Dogmatic teaching and arbitrary procedure. But for many years worked wonders. Mission schools were a first requisite for an improved intel­ligence, where general public education was a thing unheard of. Like all other schools which have worked wonders. Mission schools were a first requisite for an improved intelli­gence, where general public education was a thing unheard of. Like all other schools which have worked wonders. Mission schools were a first requisite for an improved intelli­gence, where general public education was a thing unheard of. Like all other schools which have worked wonders. Mission schools were a first requisite for an improved intelli­gence, where general public education was a thing unheard of. Like all other schools which have worked wonders. Mission schools were a first requisite for an improved intelli­gence, where general public education was a thing unheard of. Like all other schools which have worked wonders. Mission schools were a first requisite for an improved intelli­gence, where general public education was a thing unheard of.
study to be pursued, self-government and honor system programs, voluntary chapel and church attendance, and many other evidences of democracy. The substitution of individual responsibility might be cited in proof of this statement. Among educational people this tendency is recognized, and the question is familiar with the homes of forty years ago can question the changes that have come involving greater liberties for youth? In education, too, America has had transformations in fifty years that are no less revolutionary than in the home and in the school.

Some of these we may deplore; some are undoubtedly good; but we must agree that they all look toward the widening of the sphere of privilege for the individual. Now China has shared this world-wide movement toward individual privilege. Centuries of mass ignorance have made this movement more dangerous and less restrained than among peoples where popular education has long prevailed.

Why should not China, they say, be as free to experiment with democracy as the older democracies are the New York State, and American states in general can legislate popular education, free from sectarian influence, why should not the Republic of China do the same?

And so the problems have grown, often in an aggravated form. Christian missionaries should meet these problems with understanding and sympathy. Missionaries are themselves responsible largely for this awakening of a restless spirit of self-assertion among these backward peoples. Missionaries went to China to stir mind and heart and to lead to a Church, even though compelled to register and to omit formal religious instruction. But it will only be as they are models in plant efficiency and equipment, and in the character and quality of their teachers. Poor and inefficient buildings and indifferent teachers will be a handicap to mission work of the future, more than a help, no matter how well intentioned.

If attractive buildings with adequate educational equipment and teachers of a high order, both in scholarship and Christian character are maintained, there is reason to expect a real service in accordance with the Pentecostal spirit of missions. The right sort of native teachers will increase rather than diminish this efficiency.
The first means which comes to mind is the weekly Sabbath school. In the ideal school graded classes, with each pupil assigned to the class of the pupil, are used. The ones with which I am most familiar are those published by our own denomination and by the American Baptist Publication Society. Their lessons for primary classes, especially "Stories About God's Gifts" and "Stories About God's Helpers," seem well fitted to train child minds. Right lines. Often it is the lot of some mother to teach the primary class. It is for her to present the lesson in a way that will appeal and hold attention. Only thus can children be held from one year to another in the Sabbath school. Other classes are nearly, if not quite, as important, and whenever a woman is honored by being chosen as the teacher she ought to take her responsibility seriously and prepare to teach the lesson the very best she can.

Another agency closely allied with the Sabbath school is the Vacation Religious Day School. As we know, in the Sabbath school the pupil is taught one half hour of religious instruction a week. In the Vacation School he gets more in three weeks' attendance than he would get in more than a year and a half of regular attendance. In the Sabbath school Yes, I am a Vacation School "fan," if you want to call it that; but if you could, everyone, see the progress in Bible knowledge and love, and in love for God's work made by children in a well-conducted Vacation School you would all be as enthusiastic as I am. One class in the school is "Church Membership," and is often conducted by the pastor. Not seldom several of those in that class are led through it to make the step forward into open confession and church membership. Is not that worth whole?

The Christian Endeavor society or the Junior Endeavor society affording means of promoting Christian growth. It is often said, "There is no impress without expression," and so it is in growing closer to our Father. A child who has grown up in Sabbath school, and in Vacation school, with all the chances given them for expressing in prayer, Scripture, and Song the wonderful things he has seen and heard, grows into the kingdom. I wish I could take you all with me to any one of three Junior societies with which I have worked, so that you might be there during our session. It would quicken your heart to hear children from three to fourteen years old pray without self-consciousness or embarrassment, to our common Father. For them it is really "talking to God."

But all these agencies, and our wonderful something in the Seventh Day Baptist young people beside, are partially, at least, valueless unless the church and the home stand back of them. Don't send your chil­dren to church, and Sabbath school. Go with them! It is twice as effective, and will do you good besides. A Sabbath school, Junior Christian Endeavor, or Vacation School cannot do good work unless some of the older church members hold watch for every means they can. Particularly in the Vaca­tion School are they needed as teachers. A live Junior Christian Endeavor might conceivably live a dying church; but on the other hand, a live church would not be without its Junior Christian Endeavor.

What of the home, where we used to spend the larger share of our time? There is where mother's influence is most felt. "A mother, if she helps us get ready, and teaches us our Bible verse; if she wants us to go to Sabbath school, she helps us with our lesson, then goes with us if she possibly can; and if she wants us to attend Vacation School, she does without our much-needed help in the housework. Mother's hand and mother's influence have the most of all these agencies to do with our Christian growth in the kingdom, and after we are within it. Without her influence how rud­dery we are!"

_Nady, Ark._

**DENOMINATIONAL "HOOK-UP"**

NEW AUBURN, WIS.

The Sabbath school of the Cartwright Church held its annual picnic this summer at Salisbury Lake with a good attendance; a happy time was experienced by all.

Mr. L. Harrison North, business man­ager of the SABBATH RECORDER, and family of the Sullivan family, went spending some part of his vacation with his mother, Mrs. Etta North, and brothers Arthur and Ray, A family reunion was held at Elsworth, Wis., near relatives from two states being pres­ent. Mrs. Prank Triplett of Denison, and Mrs. Ray and wife of Minneapolis, Dr. and Mrs. Percy Harrison of Rochester, Minn., and Mrs. Lester Burdick and children, Beatrice, Ralph, and Charlene, of Minneapolis, and Charles, Etta, and Violet North accompanied their cousins, the Burdicks, back to Minneapolis for a few days' visit. _Anon._

MILTON, WIS.

A reception was given by the Milton Church to President and Mrs. J. W. Cro­foot, Professor and Mrs. George Cran dall, and Rev. and Mrs. H. Eugene Davis, Sep­tember 6th. Inward beauty was experienced by the many present. After Pas­tor James L. Skaggs had stated the pur­pose of the gathering, the guidance of the gathering was given by Mr. and Mrs. H. Eugene Davis. Other useful articles from the sixty members of the Milton Community, and one of Mrs. Davis's works on the subject of the Milton society was given. Mrs. Davis, all of whom are members of the Milton society, were received with cordiality and hospitality.

Miss Gladys Sutton, in company with her mother and father and family, just arrived from New Auburn, were present to enjoy the occasion. Rev. and Mrs. Prank Triplett of Denison, and Mrs. Ray and wife of Minneapolis, Dr. and Mrs. Percy Harrison of Rochester, Minn., and Mrs. Lester Burdick and children, Beatrice, Ralph, and Charlene, of Minneapolis, and Charles, Etta, and Violet North accompanied their cousins, the Burdicks, back to Minneapolis for a few days' visit. _Anon._
York State, her folks going on to Salemville, Pa., where Rev. Mr. Sutton is conducted to the late Evangelistic meetings.

The main points of interest visited were Adams Center, Thousand Islands on the St. Lawrence River, Verona, Brookfield, Leonardville, West Edmeston, De Ruyter, Cluttenango Falls, Niagara Falls, Watkin's Glen, and Alfred, N. Y., where the Seventh Day Baptist Conference convened. Points visited enroute were Chicago, Cleveland, and Battle Creek, Mich.—The Milton News.

MILTON JUNCTION, WIS.

The home of Dr. and Mrs. Geo. E. Coon, Milton Junction, was opened last Saturday evening, August 29, for a farewell reception given by the congregation of the Seventh Day Baptist Church to Mr. and Mrs. Geo. E. Coon who will spend the winter with their daughter at Berwyn, Ill., also to Mrs. Edna Shelton and sons who are going to Milwaukee for the school year.

The hours were from six to nine o'clock and the friends who had engagements for the evening were able to drop in for a few moments to give their greetings and good wishes. Others remained for a longer social time.

Tea and cakes were served in the dining room by Mrs. Vera Shaw and Corrine Dolan.

The orchestra furnished music, Mrs. Edna Shelton played a piano solo, and Mrs. Jenzel and Hilda gave songs.

The friends were unanimous in wishing the guests of honor a pleasant time during their absence and a speedy return to Milton Junction.—Milton News.

Farewell Party For Elimina McWilliam

—A farewell party for Elimina McWilliam was given at the Rev. E. Sutton home, Milton Junction, Tuesday night. Twelve young people chaperoned by Mr. and Mrs. Jesse Babcock enjoyed an evening of games and refreshments. Elimina is leaving for Springfield, Ill., next week to take nurse's training at St. John's Hospital.

Toledo, Ohio, August 27, 1931.

Professor and Mrs. Neil Anna's two children of DeKalb, Ill., are guests of Mrs. Anna's sister, Mrs. L. C. Boyce. Mr. Anna is to go from here to New York, where he is to take graduate work in Columbia the coming year.

Thaddeus and Mrs. Harold O. Burdick, have moved into their new home on Sayles street.—Alfred Sun.

LONDON, ENG.

Mill Yard Church.—This church is the mother church of the Seventh Day Baptist denomination. The church was organized in 1691 and was visited by Pastor McGeachy a few years prior to that date. It was a member of the Conference which was recently held in Alfred, N. Y. There were ten from this locality who were privileged to attend this large gathering of denominational people.

Eight of these gave interesting talks, telling of their impressions of the various sessions. Interspersed among speeches during the meeting, including spirituals which had been rendered by a chorus of colored people from Washington, D. C., and old-time College Glee Club songs and solos used by fine talented musicians who were delegates. Those forming the Brookfield chorus were the eight who gave reports and the pastor and wife.

Alfred Rogers sang the solos and Mrs. Polan and Mrs. Martha Button a duet. Among the selections rendered were the following: "In That Bright City," "I Wonder if the Lighthouse Will Shine on Me?" "Lord, I Want To Be a Christian," "Sing for the Beautiful Hills," "Open My Eyes." More reports of the deliberations of the Conference will be given next week. It is hoped there will be even a larger attendance than the good one of this week. The influence and inspiration of such a wonderful convention should extend long and far and many be helped and uplifted.

"Endeavor society entertains in honor of students."—The Christian Endeavor society entertained a group of young people at the Seventh Day Baptist parish
house. Monday evening, in honor of Miss Jessica Brown, who soon leaves to enter Potsdam Normal School, and for Albert Rogers, later in the month to return to Milton College as a senior. The evening was spent happily in games, many new ones being tried. As part of the instructive portion of the entertainment, two peculiar old-time articles were displayed, one being a tooth puller used by Elder Eli S. Bailey, one of this village, and the other a sand shaker used for blotting paper when quill pens were used and before blotting paper was in use.

These articles were very interesting to young people of this day and age and are very rare. Light refreshments were served. There were about twenty-five present, and all wished the young people present a pleasant and profitable school year. They will be deeply missed in Brookfield.

--- Courier.

LITTLE GENESEE, N. Y.
Mr. and Mrs. George Trainor of Salem, W. Va., spent part of last week at Rev. Mr. Davis'.

Mr. and Mrs. Leland Burdick returned to their home at East Aurora, after spending the summer with their parents here.

Grace Burdick of Dunellen, N. J., is visiting her sister, Mrs. M. R. Sanford.

Several of the people were entertained at a picnic supper at the home of M. R. Sanford, Wednesday evening, in honor of Rev. and Mrs. E. E. Sutton.—Alfred Sun.

RHODE ISLAND
Rockville.—Rev. and Mrs. W. D. Burdick were entertained by their two sons and their families, also their daughter, Marjorie Burdick, and friend, the past week.

Ashaway.—There was a good attendance at the Sabbath school picnic, for the graded department Wednesday afternoon. Mrs. Harold Collings, superintendent, was in charge. Games were enjoyed and a picnic dinner was served at five o'clock, and the children were served ice cream and punch.

Weekapaug.—Miss Louise Ayers entertained the S. D. B. society of the Pawcatuck Seventh Day Baptist Church at her cottage on Penway Road Saturday afternoon and evening. There were twenty-six members of the society present. A delicious supper was served for the group.

---Westerly Sun.

PLAINFIELD, N. J.
Secretary H. C. Van Horn, wife, and sons—Milton and Elston—left by auto Wednesday morning, September 9, for Salem, W. Va., where the boys will enter Salem College as students for the coming year. Mr. Van Horn is taking his vacation at this time but will visit Salemville, Pa., in the interests of the Tract Society.

Mr. and Mrs. Egbert R. Langworthy and Mr. and Mrs. James Hutchison, of Genoa, Ill., who have been on an extended automobile trip through the East, made a short visit at the home of Mr. and Mrs. Frank A. Langworthy.

Miss Bernice Brewer, who has been among us for the past three years, is returning to her home in Riverside, Calif. She left Monday morning, September 7, to spend part of last week at Rev. Mr. and Mrs. W. D. Burdick's home in Genoa, N. Y., and will stop at Milton, Wis., and Omaha, Neb., on her way to Riverside. Miss Brewer has endeared herself to the people here; she has been very active in the church and denominational work, and her many friends deeply regret her leaving Plainfield.

THE FAMILY ALTAR
Oh! precious, holy altar,
Oh! sacred shrine of the home,
Strength for the feet that falter,
Light for the feet that roam!

Tis here we seek the treasure
Of God's Word and its truths;
His love beyond all measure
That blesses, cleanses, heals.

Here childlike lips first murmur
The pious promises of
Here falling faith grows firm
As at God's throne we bow.

Yes, "They who seek shall find me."
The promise ever true;
God's wings protect benignly
Homes where its grace prevails.

---By Grace B. Palmer,
In the "Christian Herald."

---The Sabbath Recorder

---The Sabbath Recorder
CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

When Mrs. Crandall, our pastor's wife, came home from Conference she said you would like to have more letters for the Children's Page. She said that you would like to see a few more letters from Westerly, so here is one. I read the Children's Page and enjoy it very much.

I have one brother, Deloss. Our pets are a mother cat and two kittens. The mother is Lady Jane and the kittens are Tiddly-winks and Topsy. They are all tiger cats. The mother cat has double paws. She is very large.

I went to Lewis Camp for two weeks and had a very fine time. We went to the beach, had a treasure hunt, a wiener roast, stunt night, and many other fine times. We also had classes which were very interesting.

Stunt night we had a fine time. We had a fashion show of a century ago. It was very funny. There were tricks and the song, "Romeo and Juliet." It is very funny, too. We had a mock wedding; it seemed to be the funniest of all. We had other interesting things, too.

I am thirteen years old and I am going into the eighth grade this fall. There has been a new Westerly high school built and I am going there. It is a very wonderful building.

Mrs. Elisabeth Austin, our primary Sabbath school teacher, is very kind and has a large heart. She is always pleasant to be with and is very, very kind. She is better than twice as kind as I am. She is wonderful. She can make anyone feel good. She is a mother cat and two kittens. The mother is Lady Jane and the kittens are Tiddly-winks and Topsy. They are all tiger cats. The mother cat has double paws. She is very large.

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If there were holy sentiments that were stirred in the heart of Jesus by that morning service in the temple, they found expression in what he did here in this place of hopeless misery. This is one instance of many that we might relate indicating the unmistakable trend of Jesus' conduct in conformity with his teaching. It points the direction we must take from our place of public worship and from our private devotions.

After one eventful Sabbath, when the even was come, they brought to Jesus many that were diseased. He did not hesitate to transgress the traditions of the elders by healing even in the synagogues on the Sabbath. "He that runs may read" that Jesus did not intend his followers should be an organization devoted to intensive action. The churchmen of Jesus' day were devoted to the laws and formalities of the temple ritual. The centripetal activity alone will soon wind you up into nothingness and oblivion. The Dead Sea in the Holy Land is a lasting parable of the truth that you cannot always be receiving and never giving without becoming lifeless and bitter.

It was a mighty enterprise that Jesus founded on earth; it was as someone has aptly said, "That men have failed to see the kingdom because the Church has filled their vision." There is such a thing as spending too much time on self-culture. This is too much introspection; I sometimes fear we will never get through the process of diagnosis. The Church must have, I suppose, the hospital department. But any member of this organization ought to be ashamed to claim attention there if what he really needs is vigorous exercise out in the field where the harvest is going to waste. Just last week a caller told me of a man in a nearby city, who had a large bank account, but was following a bread line asking for his plate of soup.

This may be, Mr. President, too elaborate a portico for the humble structure! I have in mind, but before we leave it for the inside I want to nail this to the door: This church of Alfred is not an end of itself; but if these churches, this General Conference are to meet the demands that God and these days of opportunity lay upon us, we must lift up our eyes and look upon the fields stretching away beyond our church walls.

It is my task tonight to look on the fields that surround the local church. "Lift up your eyes and look on the fields." What better in the way of opportunity for service?

Let me speak first of the opportunity just outside the church door that has, for more than twelve years, beguiled my interest—"The Vacation Religious Day School."

After these years of experience, it is a safe guess that wherever there is a Seventh Day Baptist church, there is a part of that twenty-seven to thirty millions of children and young people under twenty-five years of age who have no religious instruction. We can almost hear their pathetic outcry, "No one cares for my soul." A church that does not leap to this privilege, to say nothing of the obligation, of helping these young ones to a knowledge of the Savior is, to say the least, suffering from spiritual atrophy. The planting of right ideals in the minds of these neglected young people is, to me, the nation in emphasis of the nation. What better in the way of opportunity for service?

The pastor of the church at De Ruyter, N. Y., said, "I sometimes fear we will never get through the process of diagnosis. The Church must have, I suppose, the hospital department. But any member of this organization ought to be ashamed to claim attention there if what he really needs is vigorous exercise out in the field where the harvest is going to waste. Just last week a caller told me of a man in a nearby city, who had a large bank account, but was following a bread line asking for his plate of soup."

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Let me speak first of the opportunity just outside the church door that has, for more than twelve years, beguiled my interest—"The Vacation Religious Day School."

After these years of experience, it is a safe guess that wherever there is a Seventh Day Baptist church, there is a part of that twenty-seven to thirty millions of children and young people under twenty-five years of age who have no religious instruction. We can almost hear their pathetic outcry, "No one cares for my soul." A church that does not leap to this privilege, to say nothing of the obligation, of helping these young ones to a knowledge of the Savior is, to say the least, suffering from spiritual atrophy. The planting of right ideals in the minds of these neglected young people is, to me, the nation in emphasis of the nation. What better in the way of opportunity for service?
ing it is too little to take our attention. It is a duty we dare not neglect. Now, now, the neglect of the care of religiously neglected children as the most important indirect service we may give for the promotion of the kingdom, there is also the services of the very contributions in the greatest reformatory movements that are agitating the world just now. Too many of us have regarded it as too remote, while they do not concern our locality. Let us see.

There is a certain anti-social element in the complex citizenry of our country that is very anxious for the Church to stay out of politics. It may indeed be a question whether the Church as an organization should ally itself with political parties. But when the organization insists that the Church should stay out of politics, it is to me the clearest possible reason for me as a Christian citizen to step in, and I will.

Many years ago a great company of young people of the churches of America, in convention assembled, adopted as their slogan, Thelogic of events in world politics hastened that movement, and their goal was realized before the specified time. Since the passage of the Eighteenth Amendment, more than a dozen years ago, another mighty company has been organized to defeat the purpose of this law against the traffic in intoxicating liquors. The logic of events in world politics hastened that movement, and their goal was realized before the specified time. Since the passage of the Eighteenth Amendment, more than a dozen years ago, another mighty company has been organized to defeat the purpose of this law against the traffic in intoxicating liquors.

It is one of the surprising and disappointing things that the pronouncements by great statesmen and executive heads of the nations, there should be such slow progress even in the limitation, to say nothing of the destruction, of armaments. But our psychology is at fault. War, in its ultimate analysis, is a state of mind. It is a state of mind in which the most destructive poisonous gas has been invented; a state of mind which evolves a hypothetical war, and then proceeds to construct the mightiest dirigible ever built, and equips it with the appliances of warfare, and sends a magnificent convoy of airplanes across the country similarly paneled to repel a hypothetical enemy. We are proud to believe in the sincerity of our own government which has taken the lead in plans for disarmament, but these gestures are not sufficient. We must begin with individuals, where that wall was started, to batter it down. The Church of Jesus Christ is the base from which must proceed the 1930th century of love in its own locality. "And if judgment begin not at the house of God, where shall the ungodly and the unrighteous appear? A great wall of hate has separated us, and we must begin with individuals, where that wall was started, to batter it down. The Church of Jesus Christ is the base from which must proceed the 1930th century of love in its own locality."
church soliciting our co-operation in practical ways for their advancement.

We see that there are opportunities for sacrificial service in our own localities. There are fields for the expenditure of the surplus tides of power that every normal church must be producing. Sometimes there is heard the plaint that the Sabbath is an inhibition to our wider influence; it stands as a barrier to the larger influence that ought to be wielded by us. We know the groundlessness of this objection, but what about the great open door of Sabbath reform? While working on the South-western mission field a Methodist minister with whom I was working for a short time sought to discourage the work I was doing as a coal dealer. I assured him that I had the much wider field. There was a blank look on his face at this. Then I told him that we had the whole Southern Methodist denomination to bring to the Sabbath truth.

We should not forget that the world is in deep need of the Sabbath. That is a quaintance with him. We will not fail in our opportunity here. It is difficult for us to realize what vast influence will be wielded by a single life of honesty, sincerity, purity devoted to truth and righteousness in any community. A life like that has just passed out from our DeRuiter community, but that influence will not die.

Of course we shall understand that in all these spheres of influence, when we are not light can shine from us, but only darkness, until the Holy Spirit of God has touched our hearts and lighted our candles.

God’s providence, in the beginning, when he “created the heavens and the earth” made ample provision for our physical sustenance and comfort. It was this he had in mind when he made inexhaustible coal measures were laid down; he bowed all of the earth he hid those unfailing reservoirs of oil and gas, and when he charged the vibrant air in which “we live and move and have our being” with those subtle forces which have been a challenge to man’s invention, ingenious ones of light and warmth and power to mankind. This is only a parable of the inclusive provision God has made for the spiritual equipment of his people, that they may be efficient and happy in his service for him. Only to a few men, comparatively, has been given the wisdom to devise means of bringing to our hand such indispensable sources of heat and illumination as coal and gas and electricity. Untold millions of men and women are now having the advantage of the discoveries of these men.

But in the realm of spiritual life, God, through the eternities, hid in one Man “all the treasures of wisdom and knowledge.”

And to men everywhere God issues his challenge to come to this infinite source of wisdom and knowledge, to seek and to find light and comfort and power. “God has made all grace to abound toward you, that you having all sufficiency in all things, may abound to every good work.” Only too few have searched for and found these things, but these few are ordained of God to carry them to the untold millions yet in darkness. I am trying in this closing moment to help you before you are the last one to appreciate your opportunity. Jesus said, “Ye are the light of the world.” He is your light and mine. Shining with the radiance borrowed from him, let the path luminous, for others where we walk.

“God who caused the light to shine out of darkness has shined in your heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

“Oh, if all the lamps that were lighted Should blaze steadily on in a line, Wide as the land and the path luminous, What a girdle of glory would shine. How all the dark places would lighten, How the mists would roll up and away, And the earth would laugh out in its gladness. To hail that millennial day.”

“Say, is your lamp burning my brother? I pray you look quickly and see; For if it were burning, then surely you are nearer to me.”

Oh, my friend, see that in your own sphere of influence your lamp is trimmed and burning.

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

(Concluded)

ANNUAL REPORT OF THE PUBLISHING HOUSE

For the Year Ending June 30, 1931
To the Board of Trustees of the American Sabbath Tract Society:

The year closing on June 30 has not been a satisfactory one from the financial point of view, since our business like many others has felt the effects of the general depression through which we are passing. It is true that actual dollars and cents we have sold more printing than a year ago. But this has only been accomplished with far greater selling experiences.

Especially has the difference in the two years been felt the last three or four months of the fiscal year, when we have run each month at a loss. Usually these are the banner months, when we are able to make up the loss of the first nine months, but this year we have a profit left to report at the end of the year.

The outlook for the coming year seems better. Our salesman, who has been with us about a year, has established contacts with several good customers and we may expect repeat orders on several of the catalogs that have been published in the past year. With additional contacts that will be made in the year ahead, his sales should increase materially over those of last year.

Overhead expenses are being reduced wherever possible in order to keep our costs down to a point where we can get business. We have tried to hold our organization together through the depression but have cut off many sphere of influence which have been a challenge to man’s

By Wil­liam T. Ellis I found this luminous sen­tence—“Let there be that holiness, that sincer­irty, that absolute genuineness, that trans­parentness, that clearness, that brightness, that out of the life of a man into a community —without which our civilization will be de­feated.”

From this behavior of the late Mr. I have my lnind upon the silent, in securing that vital relationship. The vital

The cost of printing the Sabbath Re­corder is slightly less than last year. But subscriptions were also less so that the cost in excess of income is about the same as last year.

The Helping Hand shows receipts greater than the expenses.

Denominational work (Year Book, etc.) has been done to the value of $2,031.81.

The expenses andreturns of the various publications are given below for your information:

<table>
<thead>
<tr>
<th>Sabbath Recorder</th>
<th>Year Book</th>
<th>and other Publications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cost of printing, editor’s salary, clerical assistance, etc.</td>
<td>$11,384.28</td>
<td>$3,219.29</td>
</tr>
<tr>
<td>Received on subscriptions, advertising, etc.</td>
<td>$1,340.00</td>
<td>$397.65</td>
</tr>
<tr>
<td>Amount paid in advance</td>
<td>$8,164.99</td>
<td></td>
</tr>
<tr>
<td>Amount in arrears</td>
<td>$1,563.00</td>
<td></td>
</tr>
<tr>
<td>Circulation:</td>
<td>1,437,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1,563.00</td>
<td></td>
</tr>
<tr>
<td>Paying subscribers</td>
<td>1,437,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1,563.00</td>
<td></td>
</tr>
<tr>
<td>Free (exchanges, libraries, newly-weds, etc.)</td>
<td>1,437,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1,563.00</td>
<td></td>
</tr>
<tr>
<td>Cost in excess of income</td>
<td>$8,164.99</td>
<td></td>
</tr>
</tbody>
</table>

Helping Hand:

Cost of printing, stock, postage, etc. | $1,590.82 |
Received on subscriptions | $1,679.83 |
Amount in arrears | $59.00 |
Amount in arrears | 432.21
THE SABBATH RECORDER

SUGGESTED BUDGET FOR THE YEAR
1931-1932

EXPENSES

Sabbath Promotion Work
Holland-Dutch Missions
Mill Yard Church, London, England—The Sabbath Observer

A. J. C. Bond—salary... 600.00
Expenses... 300.00
Young people's work... 500.00
$ 2,100.00

General printing and distribution of literature:
Tract Society printing—
reports, etc. ...$250.00
Distribution of literature—
printing, postage ...250.00
Cost of printing and mailing
denominational calendars ...300.00
$800.00

Traveling expenses of repre-
sentatives to Confer-
ce, associations, etc....$150.00
President's expenses ...100.00
Corresponding secretary—
salary... 1,584.00
Traveling and office expen-
ses ...500.00
Traveller's expenses, cler-
cal, etc. ...275.00
Life Assurance... 619.00
Interest on Equipment... 120.00
Notes ...40.00
Incidental... 50.00
Net indebtedness ...6,500.00
$10,198.00
$22,998.00

SABBATH RECORDER

August 20, 1931.

The undersigned hereby certifies that the ac-
counts, balance sheet, profit and loss statement are true and correct as of June 30, 1931.

(Signed) J. W. HIEBELER,
Auditor.

July 20, 1931

Note: The item of expense, "Tract Society printing—reports, etc." as included above under "Expenses" is an informal addition by the Budget Committee, no allowance having been previously made for this work. It has not yet been approved by the board.

[The annual report of the treasurer of the Tract Society will be found in the Year Book.]
goes back to the Jewish conviction of God and is almost inseparable from it at many points.

Jews, the oldest Jewish idea of "The kingdom of God," and stamped it with a spiritual ideal. Paul was ever acknowledging his indebtedness to the Jews. Their was the Jewish soul and soil; that he never dreamed of founding a religion—but only of purifying at heart that which was, and of bringing to the people the world a little nearer to the heart of God. It is we who have separated him from his people; it is we who have not remembered his catholicity of mind and breadth of vision.

YOM KIPPUR—THE DAY OF ATONEMENT

On Sunday evening September 20th, begins Yom Kippur, the Day of Atonement, the most solemn day in the religious calendar of the Jews.

Yom Kippur culminates in lesser period of penitence which begins with the spiritual New Year. Traditionally, God is seen as the righteous Judge who inscribes our name in the "Book of Life" on the New Year, and who seals the decree upon Yom Kippur. Penitence, prayer, and charity serve as man's intermediaries at this time.

Each Jew on this day imitates the high priest of old by praying for forgiveness first for himself and his family. Then, considered worthy, he prays for his people and for all mankind.

Yom Kippur is a day of solemn prayer and fasting. Man turns in upon himself to do the vital act of self-examination. Realizing his "sin," or error, which literally means to miss the goal he resorts to teshuva or penitence for her a. Shefeeds and renews her spirit and asks it to be with the Jew on Yom Kippur. He seeks again to become normal in his relationship to God and to his fellow men.

In the synagoge the melody of the Kol Nidre is to be heard. The plaintive melody of the ages, the prayers of repentance, the awe-inspiring Shofar or ram's horn, the vivid description, makes this quest for oneness with God and humanity.

From The Tract Commission.
When a child united with the Seventh Day Baptist Church at West Hallwood, Ill., and later transferred her membership here.

Funeral services by Rev. Mr. Buck in the absence of her pastor, were held at the home Monday afternoon, August 24, and interment was in the Nortonia cemetery.

—Nortonia News.

VAN HORN.—George Burdette Van Horn, son of Mr. and Mrs. P. J., and Mary Van Horn, was born at Walton, Iowa, on November 11, 1858, where most of his early life was spent.

At an early period in his life he became affiliated with the Seventh Day Baptist Church, to which he remains a consistent and faithful member.

On December 25, 1881, he was united in marriage to Mettie L. Pierce of Hallwood, Minn., who preceded him in death ten years ago.

To this union seven children are the pride of his home, all living except one son who was taken in infancy.

The living ones of his immediate family are Shirley of Matheson, Colo.; Erwin of Clinton, Okla.; Mrs. Lura Benner of Denver, Colo.; Mrs. Essie Kenyon, Jesse, and Nellie Van Horn of this community, all of whom were with him during his short illness.

Twelve grandchildren and a adopted sister, Nettie Van Horn, son of Garwin, Iowa, are left to mourn the loss of a father, kind, and loving father, grandfather, and brother.

He became ill on August 11, and entered the hospital. After everything was done, it was of no comfort, but in vain.

He left us for his reward Sabbath day, August 22, at the age of 63 years, 9 months, and 12 days.

Funeral services, conducted by Rev. Mr. Buck, were held at the Baptist church Monday afternoon, August 24, at three o'clock, and interment was in the Nortonia cemetery.

The family and friends were invited to his home during his short illness.

(Raw Text Ends)
SUPPOSE there were no Sabbath Recorder or Other Seventh Day Baptist Publication...

Our Homes would be poorer
Foreign Missions would suffer
Home Missions would languish
Our Schools would be crippled
The Church would miss the spirit of Unity and Fellowship
The Welfare of the Church in Every Department would be endangered
Co-operation would be largely at an end
The Onward Movement would be dead.

THEREFORE
Support - - - Promote
The Sabbath Recorder
Subscription, $2.50

THAT HOLY THING
They were all looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry.
O Son of man, to right my lot
Naught but thy presence can avail;
Yet on the road thy wheels are not,
Nor on the sea thy sail!
My how or why thou wilt not heed,
But come down thine own secret stair,
That thou may'st answer all my need—
Yea, every bygone prayer.
—George MacDonald,
In Quotable Poems.

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