

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.
President—Edgar D. Van Horn, Alfred Station, N. Y.
Vice-President—Lucian D. Lowther, Salem, W. Va.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—James L. Skaggs, Milton, Wis.
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Treasurer of Onward Movement—Harold R. Crandall, 81 Elliot Ave., Yonkers, N. Y.
Trustees of the General Conference for Three Years—Albert S. Babcock, Rockville, R. I.; Charles P. Cottrell, Westerly, R. I.; Ira B. Crandall, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE
Terms expiring in 1930—Moses H. Van Horn, Salem, W. Va.; Curtis F. Randolph, Alfred, N. Y.; Edgar D. Van Horn, Alfred Station, N. Y.
Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.
Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

AMERICAN SABBATH TRACT SOCIETY

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Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Assistant Corresponding Secretary—Miss Bernice A. Brewer, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, 203 Park Avenue, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
 Gifts or bequests for any denominational purpose are invited, and will be gladly administrated and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)
President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Miss Ethel L. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

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 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Clifford A. Bebe, Berea, W. Va.
Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.
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The Sabbath Recorder

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WHOLE No. 4,442

Our Father in heaven, will thou give to thy people the true missionary spirit. May we respond readily to the movements of thy love upon our hearts in behalf of those who sorely need our help to find thee. Help us to see the beckoning hands and to hear the voices that appeal for help in new fields.

Prepare our hearts and open our lips to declare thy truth aright, and may thy word prosper in the thing whereto thou dost move us to send it. In Christ's name. Amen.

The Money Test in Christian Loyalty The Christian's money is not "filthy lucre," to be kept out of sight and out of mind on Sabbath day, as some people seem to think. (On the other hand, money has a close relation to genuine worship. Money is really stored-up personality and may represent a Christian's devotion to the love of God.)

The Bible and Christian experience plainly teach the vital relationship between our property and our worship. Too many professed children of God seem to think that a man's Christianity is one thing and his money is quite another thing. Some people dislike to see money offerings taken on the Sabbath. I once knew an old brother who would mumble in an undertone, "I don't believe in paying my debts on the Sabbath," when the collection plate came to him.

David's thanksgiving was great in the congregation of worshipers when they offered willingly of their money for the Lord's cause.

My money is as much a part of myself --of my God-given power to do good and to render true service—as is my power to teach and pray. And when offered for the Master's good work in the true and loyal spirit, it must be just as acceptable to God.

What Shall We Do? Is It Not Too Bad? I wonder if our readers are taking notice of the Missionary Board's report of the debt, which must rest like a crushing load upon the hearts of all members of our board.

I wonder how many have responded to the appeal recently made by the SABBATH RECORDER for our people to rally and unite heart and hand in paying off this debt?

I have watched with a good deal of interest for the treasurer's report, hoping for some signs of a general rally; and you can imagine my disappointment on reading, "Net indebtedness, \$15,274.64."

I marked it down on a slip of paper, and almost immediately a leading pastor from a church in a distant state dropped into my office. My heart was so full of the debt matter that I pointed to my figures, \$15,274, as the Missionary Board's debt. He immediately responded, "That is a disgrace!"

Really friends, I did hope my appeal would find a ready response from all quarters, so the debt would soon disappear, the burden be lifted from the hearts of the members of the board, and that we would all be happy over the matter by this time.

Last Conference time the debt was only \$6,500. That seemed large enough, but just a little faithful effort by all our people, could have wiped it out at one stroke; and then, by a fair, living interest on the part of all, we could easily have provided for the expenses from that time on to the present report.

Oh! friends, would not that have been ever so much better? Would we not all be happier now if we had done so? Would not our missionary outlook be brighter to-day? Of course we *might* have done it. We were able, but we simply *did not*.

Don't we wish we had kept up our interest and carried our part of the load? What is to hinder our rallying *right now*, so the debt can be wiped out by time for the next report?

Let us look at all the signs of prosperity we are enjoying—our manner of living, the amusements we are patronizing, the pleasure trips we take with the very roads throughout the land crowded with evidences of good living; count these things all up, and in the light of the whole matter, do we

feel that we have done our full duty by our Missionary Board?

There are 2,251 families registered as belonging to the churches, to say nothing of one thousand lone Sabbath keepers scattered all over America. If the home church members alone had been constant weekly or monthly givers for missions, it would have taken but a few cents a week to bring us through entirely out of debt.

Even now, a little lift all around, if we are willing to make it, would bring us out all right. Will we do it? If not, *why* not?

The Principal Thing In the first six **Boys Lend Me Your Ears** or seven chapters of Proverbs, we find more excellent counsel given, especially to young men, than I know of in any other half dozen chapters standing together in all the Bible. Time and again the teaching begins with the expression, "My son," and the fourth chapter starts with, "Hear ye, children, the instruction of a father."

In the seventh verse we find, "Wisdom is the principal thing," in harmony with my subject for this editorial.

After saying, "My son, forget not my law; but let thine heart keep my commandments," the promise of genuine prosperity and of long life is given to those who heed that counsel.

The word *wisdom* here refers to the divine wisdom or loyalty to God and his truth. "Exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her. . . . A crown of glory shall she deliver unto thee."

As to worldly prosperity, we have these words: "Honor the Lord with thy substance, and with the fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Proverbs 3: 9, 10.)

If our young men and boys could realize early in life that they are passing through an enemy's country, with dangerous snares and pitfalls on every hand threatening their ruin, there would not be so many ruined lives when the end draws near. But thousands learn too late that, "Strait is the gate and narrow is the way which leadeth unto life."

I wish I could help all of our young men to realize in the springtime of life, that if they would possess an excellent character,

enjoy the blessings of a good name through life, prosper in temporal things and secure good positions in business, true religion, well practiced, is the *principal thing*.

LET US LOOK AT IT TOGETHER

In the first place, if you would have good health, peace of mind, and prosperity as the years go by, be sure to start right. The right kind of a morning as to habits, will assure you of a contented and genial noon-day and a serene and happy eveningtime. Good habits are everything to a young man who is trying to get along in the world.

Indeed, I offer you a religion that gives the best possible promise of *worldly prosperity*. No young man can take a more ready way to establish himself in the respect and confidence of all good men, and to draw around himself the means of true prosperity and enjoyment, than to cordially accept and faithfully practice the precepts of the Christian religion.

The principles of the Bible never lead to waste and prodigality. The misspent Sabbath, the dram shop, the gaming table, often eat up a man's substance and ruin his health, but the practice of Christian principles never does. Evil habits bring discord and turmoil into the home; many a man has reduced his family to poverty and wretchedness by the fast ways of sinful living, but never by the love and worship of God. Living the Christian life will never undermine your health and bring you to an untimely grave, and a well-balanced Christian life will never shorten your days.

If "the way of transgressors is hard," if "the gall of bitterness is connected with the bonds of iniquity," and if "the curse of the Lord is in the house of the wicked," then we can not expect to secure the highest prosperity if God is forgotten, the Bible neglected, and Christian duties forsaken.

Indeed, there is a natural and obvious connection between true piety and temporal success. Right feelings toward God tend to produce those habits of economy and industry that bring to us the blessings of comfort and plenty.

Take fast hold of religion then; let her not go, she is thy life. It is the business of religion to make you happier as well as holier. True piety brings a rich *present* blessing—a life of prosperity and peace here, as well as joy everlasting.

Dear friends, if you will look at man in prosperity and in adversity, in health and in sickness, in life and in death, can you not see that we need just such a guide as the Bible, just such a refuge and help as Christ, and just such a Father as God?

May the Lord bless and keep our young men. May he cause his face to shine upon you. May he give you peace.

Dates for the Associations There will be no South-eastern Association this year, since West Virginia is to have the General Conference.

The Eastern Association will be held with the church in Berlin, N. Y., beginning on Thursday, June 12.

The Central Association is to meet with the DeRuyter Church on Thursday, June 19.

The Western Association is due one week later at Little Genesee, N. Y., June 26; and the Northwestern Association does not meet until August.

THE RECORDER SUBSCRIPTION DRIVE

During the past few weeks, RECORDER readers have seen notices from time to time about the Distribution of Literature Campaign which is now being conducted. As a part of this campaign, an effort is being made to increase the RECORDER subscription list.

We are sending out to all members of Seventh Day Baptist churches whose names we can obtain, and whose names do not appear on our RECORDER list at present, four sample copies of the RECORDER and a letter signed by the Committee on Distribution of Literature.

The names were obtained by asking each church clerk to send us a complete list of resident and nonresident members, indicating which were in the same home. Our object was to send this series of sample copies and the letter to one person in each home.

We find that some letters and RECORDERS have been sent to those who have been RECORDER subscribers for years; some of them are even paying for a subscription for a friend besides their own. We would like to explain how these names came to be included in our list of non-subscribers.

In some cases, the name as it appeared on the list sent by the church clerk differed from the one that is on our list. That is,

one list might use a lady's own name and the other her husband's name; or one might give a man's full name and the other only his initials. In places where there were many of the same name, especially, this was confusing. We had no way of knowing, except in some cases where street addresses were given, that these were the same persons. Again, it sometimes happened that the address given us was a home address and the addressee was away for the winter, and was taking the RECORDER where he was. There was no way of checking this. Others had access to the RECORDER though it was sent in another's name. In addition, there were, of course, the inevitable number of mistakes which would attend a checking of some 3,500 names.

We are sure that our regular RECORDER friends will understand how these mistakes came to be made, and will be willing to be inconvenienced a bit in the interests of so worthy a cause. These duplications were necessary that we might be reasonably sure that all non-subscribers were reached.

If you are already a subscriber, and these sample copies come to you, just pass them on to a friend, and so put them to good use.

We are hoping for great results in this part of the campaign, and if the same interest is taken here as seems to be active in the other fields in which we are working, we will not be disappointed. A great deal depends now upon the local church committees, in the actual subscription taking, but we are certain that they will carry the plan through successfully.

BERNICE A. BREWER,
Assistant Corresponding Secretary.

SEMI-ANNUAL MEETING OF MICHIGAN AND OHIO CHURCHES

Sabbath Recorder,
Plainfield, N. J.

DEAR SIR AND BROTHER:

The semi-annual meeting of Michigan and Ohio, will be held at White Cloud, Mich., beginning Friday evening, May 23, and close Sunday eve. Will you give notice in a few issues, if you have space, and oblige,

Sincerely,
N. E. BRANCH.

White Cloud, Mich.,
April 12, 1930.

A DESPERATE CASE**THE APPEAL IS URGENT**

The National Unemployment League come in at the last moment for space in this issue to urge some necessary movement by the Federal Government to bring relief to 6,600,000 unemployed laborers in this country, whose families are suffering almost to the starvation point.

We give you here the appeal of the League in full, signed by its president:

Dear Sir:

The enclosed STATEMENT AND APPEAL to the President and the Congress, and the "CALL" for an Unemployment Sunday on April 27th next, are issued by the National Unemployment League for the objects named.

We earnestly invite the co-operation of all religious, business, labor and social welfare bodies, and other organized groups, to hold services or meetings on or near the date of April 27th; to pass resolutions (when appropriate) in the services, or meetings, endorsing the APPEAL to the President and Congress; and to send to the President, and to the presiding officers of the Senate and House, copies of the resolutions—also sending copies to our office in New York to be presented later to the President, personally, by a delegation.

In addition to church services, and meetings of organized bodies, it is hoped that mass meetings will be held throughout the Nation for the same purposes.

It is also urged that individual signatures be secured to the APPEAL and that they be mailed to the office of the League to reach us not later than May 1st, to be presented to the President with the resolutions passed by organized groups.

Very sincerely yours,
NATIONAL UNEMPLOYMENT
LEAGUE, INC.
D. J. MESEROLE,
President.

There is also the following call for an unemployment Sunday, on April 27, signed by 150 prominent men living in 17 different states, and strongly favored by the Federal Council.

Letters have been sent to the governors of forty-eight states and to the mayors of 250 cities, signed as stated above and bearing this message:

"We, the undersigned, do earnestly urge all religious, business, labor and social welfare bodies, and other organized groups, to set aside a service, or meeting, on Sunday, April 27th—or the day of their regular meeting falling nearest this date—for the following purposes:

1. To appeal for sufficient funds to replenish the depleted treasuries of the charitable agencies of the country and of committees which give relief to the impoverished millions of workers and their families who are suffering from the present unemployment crisis.

2. To endorse the *Statement and Appeal* to the President and the Congress (adopted by the National Unemployment League on March 7th) calling for the enactment of appropriate legislation for the inauguration of a system of public works to meet the requirements of the present acute and menacing situation in our Country."

Among the words of appeal by President Meserole of the League we find the following:

"It is obvious that the condition of the millions of unemployed workers themselves, and their families, is becoming far more serious every week as their savings become exhausted and their despair deepens.

"If one-tenth of the destitution and suffering in the country today were the result of a calamity, such as flood, earthquake, or conflagration, the National Red Cross would instantly be galvanized into action, legislatures, national and state, would pass measures of relief and innumerable appeals would be made for subscriptions from the public. Why are we, as a nation, so apathetic and seemingly indifferent in the present crisis? Why do we not vigorously grapple with this periodic disaster as we would with the far less wholesale dramatic catastrophe of flood, fire or earthquake?"

A SPRINGTIME PRAYER

Oh, give us pleasure in the flowers today;
And give us not to think so far away
As the uncertain harvest; keep us here
All simply in the springing of the year.

Oh, give us pleasure in the orchard white,
Like nothing else by day, like ghosts by
night;
And make us happy in the happy bees,
The swarm dilating round the perfect trees.

And make us happy in the darting bird
That suddenly above the bees is heard,
The meteor that thrusts in with needle bill,
And oft a blossom in mid-air stands still.

For this is love and nothing else is love,
The which it is reserved for God above
To sanctify to what far ends he will
But which it only needs that we fulfill.

Robert Frost.

MISSIONS

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

HUMAN SLAVERY

One of the things which kindles the fires of Christian missions and nerves the Christian to do his utmost, is the sad and bitter conditions of our brothers in many lands. For instance, we think of human slavery as a thing of the past, and our hearts are stirred when we read that "four or five millions come under the definition of slavery formulated by the League of Nations."

In the April number of the *World Dominion*, a missionary magazine published in England and one of the foremost in the world, is an article under the caption, "Dope, Drink, and Slavery." The public is more or less familiar with what is said about dope and drink, but the statements about human slavery come as a surprise and can not help stirring our missionary zeal as we read them, when we remember that one-half the people of the world were slaves when Christ came to earth and that it is through the influence of Christian missions that human slavery has been so nearly wiped out.

Passing by the illuminating statements about "Dope" and "Drink," the author writes of slavery and slave territory as follows:

The independent Christian kingdom of Abyssinia is the modern stronghold of slavery, and little is being done to liberate its two million bondmen. Slave raiding and slave dealing are technically illegal, but actually both flourish. Lord Lugard has stated that "There is reliable evidence of recent date that many thousands of slaves—possibly ten thousand—are brought by Abyssinian traders to the northwest districts, where slaves are purchasable at any time in the markets." Abyssinian slaves constantly escape into the Anglo-Egyptian Sudan, and secure freedom and work on the Nile cotton lands. Eritrea and Somaliland ship slaves by way of Tajura across the Red Sea into Southern Arabia and the

Hejaz. Commander Hugh Woodward, who in H. M. S. sloop *Clematis* was engaged in slave suppression in the Red Sea, estimates this traffic into Arabia at five thousand men, women, and children every year. The suppression of the slave trade in Arabia is guaranteed by a treaty signed in 1927 between the British government and the king of the Hejaz. The treaty can not, however, touch Muslim law, which permits slave owning. Probably one-tenth of Arabia's estimated population of seven millions are in a condition of slave servitude. Camouflaged slavery in one of its worst forms exists in China because the victims are sufferers of tender years. It is domestic in character, and has arisen by reason of the Chinese custom of selling their children in times of war, famine, pestilence, or other calamity.

Mr. Charles H. Coates, in *The Red Theology in the Far East*, says that "at a moderate estimate there are two million of these slave children in China, and that a large percentage of them endure a daily hell of misery too fearful for comprehension." Enslavement of children is also achieved by a system known as Mui Tsai, which, under cover of adoption of a child, makes of the child a chattel. A report prepared for the International Labor Organization of the League of Nations says that many of these slave children are trained to lives of immorality.

Under the British flag slavery can not flourish. In 1928, seven thousand five hundred slaves were emancipated in Burma, and the sale of slaves in that country from Tibet and China were suppressed. In the same year two hundred fourteen thousand slaves were liberated in Sierra Leone. British influence helped to decide the late Maharajah of Nepal to emancipate fifty-two thousand slaves in his dominions, while Afghanistan and contiguous Muslim countries where slavery is still tolerated are being brought into the stream of progress.

By eliminating some of the crude cruelties which marked the slave trade of the seventeenth and eighteenth centuries, various forms of slave bondage are being perpetuated in the modern world. The pearl divers of Bahrein on the Persian Gulf are inveigled into a debt bondage, so contrived that the principal advanced can never be

repaid. "In seven years' residence in Bahrein," says Dr. Paul Harrison, missionary of the Reformed Church, "I have never yet met a diver who had escaped from the account book—as the Arabs put it. It is akin to the system of peonage which obtains over large areas in South America." Mr. S. G. Inman, writing in *South America Today*, says of the Alto Parana district of the Argentine, "There the workmen are really slaves, since they can never repay the amounts that are first advanced to them on salary account. If they demand liberty they are chastised; if they flee to the forest they are hunted like animals." Professor Ross corroborates this statement, and says that these conditions largely obtain "from the Rio Grande down the west coast to Cape Horn." Miss Katherine Mayo draws an equally dismal picture of the lot of the peon in the Philippines. Contract labor as understood and practiced by the Portuguese on their cocoa islands of San Thome and Principe, is so near to what men understand by slave conditions that the cocoa produced has been refused by some Christian manufacturers. Forced labor imposed upon native people in Africa in the construction of roads, bridges, and railways in lieu of taxes for these purposes, has been greatly abused. Inability to sustain the fatigue of such exacting work for which they are unfitted by reason of their primitive manner of life, unless gradually inured to it, gives scope for low grade European overseers to perpetrate the cruelties of slavery. Forced labor in French colonies was the subject of a recent debate in the French Chamber which has attracted wide attention. European governments having African possessions need to make this matter their most serious concern.

Perhaps the most cynical case of slave conditions occurs in Liberia. This free and independent republic composed of freed slaves from Europe and America was formally constituted on July 26, 1847. Its constitution, modeled upon that of the United States, solemnly laid down that slavery in no form whatever should exist in the State, and that the franchise should be extended to the natives of the country.

The problem of dealing with slavery in Sierra Leone has for years been complicated by the important slave transactions known to have been carried on by the tribes in the

Sierra Leone Protectorate with the tribes in the contiguous country of Liberia. The same social structure obtains among the native peoples of both countries, and it is, therefore, with confidence assumed that as the Sierra Leone Protectorate had more than two hundred thousand slaves out of a total population of one and a half millions, Liberia, with a population of two and a half millions, would have a correspondingly larger number. Terrible irony, nevertheless true, that no slave driver is so heartless as the once driven slave!

Dope, drink, and slavery plumb the depths of human depravity. They bid us remember that the reclamation of men to God is a need not only as wide as the world but as deep and awful as sin can make it. Division and discord in the Church in such a solemn day as this is unforgivable disloyalty to our Lord. Healing will come when we stand at his cross and see the world as he saw it, and feel the crushing weight and extent of its woe as he felt it.

LETTER FROM MISS SUSIE M. BURDICK

DEAR SECRETARY BURDICK:

Our cottage prayer meetings have been a good deal interrupted for some time, but those held this week have been of considerable interest. On Tuesday we met at the home of the son of our dear Lucy Daung. Unfortunately the daughter-in-law had been taken ill that morning. There were very earnest prayers for her recovery. She had expressed a greater faith in prayer than in doctors or remedies. Generally the hostess of the afternoon leads the meeting; so we found ourselves gathered together with no one ready with a special message. Each one brought something, however, and it was a helpful occasion.

Yesterday the gathering on the South side was at the home of Mrs. Chiang, who still refers to herself, with tears, as the "sheep that wandered." The meetings in her home are unlike those anywhere else. Yesterday she had brought in a friend from the country, a woman whose husband died and was buried some eighteen years ago. Some time since a grandson had died and other calamities had befallen the family. She became ill and neither the doctors nor the temple observances helped her. Finally some Christian friend took her in, prayed

with her and instructed her, and gradually she grew better and decided to become a Christian. The family and friends bring much opposition to bear upon her.

She is a good deal troubled because the relatives are saying that the death of her grandson and other untoward events are due to the "fong-s" (unlucky position) of her husband's grave. He was not buried in the right place, hence all these calamities. It was interesting to see how several of those there yesterday came to her help. There was a general and rather noisy agreement that there is nothing whatever in "fong-s" (literally "wind and water"). Mr. Dong said, "Consider the imperial tombs at Peking. No money was spared in consulting necromancers when the Manchu rulers were buried. There could have been no greater regard for 'fong-s,' and see the calamities which have befallen that dynasty and how their tombs have not long since been desecrated. Soldiers looking for pearls and other treasure have broken in and rifled the tombs. There's nothing in 'fong-s'." Others brought forward proofs and the meeting gave itself over to an effort to help this weak sister by various proofs, personal experiences, Scripture passages, and prayer.

It is decidedly interesting to see to what an extent many Christians among the Chinese are believing in Divine healing. I thought possibly it was peculiar to our group and one other in Shanghai, but Mr. Box of the London mission led the Monday afternoon missionary prayer meeting a few weeks ago. He was recently back from visiting into the one south of us. He reported the emphasis upon Divine healing very widespread. A few days ago Mrs. Zung and I were in the home of one of our families where a little son had recently come. A Christian woman, Mrs. Woo, who came to their help last summer when their eldest son was very ill, was there. There had been a little time of prayer and as we arose Mrs. Woo uttered several sentences in an "unknown tongue." We seemed to be back in the days of the Apostle Paul.

Not long since a friend was telling of a young Chinese man recently back from one of our leading universities in America who comes with the avowed purpose of "rooting

Christianity out of China." I am sure many are praying that from among such who are "exceedingly mad" against Christ and his followers, there may come another worker even like the Apostle Paul.

Very sincerely yours,

SUSIE M. BURDICK.

*Grace School for Girls,
St. Catherine's Bridge,
Shanghai, China,
March 21, 1930.*

LETTER FROM REV. H. EUGENE DAVIS

DEAR SECRETARY BURDICK AND MEMBERS OF THE BOARD:

I have just returned from Liuho, having made four trips within the week, but feel that it has been a profitable week in that the windmill has been erected, so that the dream of years will be realized in abundance of water for the hospital. It has been a rather strenuous time, but then we enjoy hard tasks and this has surely been a hard job.

Others will doubtless tell you of the results of our special evangelistic program at Liuho. We have plans to make the hospital more dynamically Christian. The staff has already had one meeting with twenty members present. It was gratifying to see even the non-Christian helpers respond, and we hope within the year to have every member of the staff a professing and active Christian. Doctor Palmborg has a large company of girls and women, and now a large group of them has made a public confession of faith in Jesus. During the last two weeks thirty have signed their names in Liuho, and five wish to go forward in baptism. We hope to have baptism before Doctor Palmborg leaves.

Now in regard to the Girls' School, I wish to add my word. I feel sure it will be a great mistake to delay any longer. We are praying that the Lord will definitely direct us all, that his will may be done.

Sincerely,

H. EUGENE DAVIS.

*23 Route de Zikawei,
Shanghai, China,
March 21, 1930.*

MONTHLY STATEMENT

March 1, 1930—April 1, 1930

S. H. DAVIS

in account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand March 1, 1930	\$ 8,551.93
Washington Trust Company loan	2,000.00
Verney A. Wilson, rebate on overpayment	8.34
Income permanent funds, General Fund	500.00
Woman's Board, Debt Fund	200.00
Dr. Rosa W. Palmborg, Missionary Society	25.00
Onward Movement treasurer, Missionary Society	924.63
Albion Church, Missionary Society	10.00
First Hopkinton Church, Missionary Society	25.00
First Hopkinton Church, Susie Burdick's salary	25.00
First Hebron Church, Missionary Society	15.00
Milton Circle No. 2, Missionary Society	15.00
Rockville Sabbath school, Missionary Society	10.00
Verona Church, Missionary Society	15.00
Washington Trust Company, interest credit	.75

\$12,325.65

Cr.

Royal R. Thorngate, Account March salary and child's allowance	\$ 116.67
William A. Berry's salary	20.00
Other native helpers	25.00
Cherry Creek National Bank, account R. R. Thorngate's March salary	25.00
D. Burdett Coon, February salary and traveling expenses	155.11
H. L. Mignott's salary	50.00
Special for native worker	20.00
Wm. L. Burdick, February salary and postage	156.86
Clerk hire	33.33
Ellis R. Lewis, February salary and traveling expenses	135.85
L. D. Seager, February salary	66.67
R. J. Severance, February salary	41.67
Clifford A. Beebe, February salary	25.00
W. L. Davis, February salary	25.00
John T. Babcock, February salary	16.67
E. H. Bottoms, February salary	33.33
Charles W. Thorngate, February salary	50.00
Verney A. Wilson, February salary	41.67
James H. Hurley, February salary	25.00
George A. Main, support pulpit supply, Daytona Beach	50.00
Industrial Trust Company, draft account salary J. W. Crofoot	10.00
Washington Trust Company, interest on loan	41.00
Industrial Trust Company, China draft	
Susie M. Burdick, account salary	\$175.00
Rosa W. Palmborg, account salary	175.00
Anna M. West, salary	200.00
Grace I. Crandall, salary account	150.00
Grace I. Crandall, special for Bibles	5.00
George Thorngate, salary and allowance	500.00
H. Eugene Davis, account salary and allowance	588.00
J. W. Crofoot, salary account	390.00
Incidental account appropriation	225.00
Girls' School appropriation	37.50
Boys' School appropriation	125.00

2,570.50

Industrial Trust Company, draft, Amanda Burdick scholarship	60.00
Dr. Rosa W. Palmborg or S. H. Davis, treasurer balance salary account	25.00
James McGeachy, traveling expenses and exchange, to Holland	40.50
Treasurer's expenses	28.00

Total expenditures for month \$ 3,887.83

Balance on hand April 1, 1930 8,437.82

\$12,325.65

Bills payable in April, about \$ 2,600.00
 Special funds referred to in last month's report now amount to \$12,212.46; balance on hand April 1, 1930, \$8,437.82; net indebtedness to special funds \$3,774.64.
 Other indebtedness to loans \$11,500. Total indebtedness \$15,274.64.
 E. & O. E.

S. H. DAVIS,
Treasurer.

THE PLAINFIELD SEVENTH DAY BAPTIST CHURCH OF CHRIST

ANNUAL REPORT OF THE PASTOR

REV. AHVA J. C. BOND

Whenever I sit down to write a report of the year's work of the church, I am conscious of certain inhibitions. In the first place I realize that when the reports of the auxiliary organizations have been given a large share of the work of the church has been reported, especially that which is sufficiently tangible to report on paper.

These reports as they have been presented indicate interest and activity on the part of these organizations, which in turn reveal the faithful devotion of many individual members of the church to these various forms of Christian service. After all, the chief function of the public worship of the church is to inspire and encourage the members so that they will be able to live good lives and render Christian service wherever opportunity offers, but especially through the church's own activities.

The next restraining influence upon my mind and typewriter is due to my feeling that in reporting religious work statistics count for very little. For instance, the number of sermons the pastor has preached is not so important as is the quality of the sermons preached. Not, how many times did he stand in the pulpit on Sabbath mornings, but did he have a message. That's the disturbing question when a minister undertakes to review the year's work.

And the same is true with respect to pastoral calls. Not, how many calls did he make, but how much good was accomplished. Did he call upon the right persons, and at the right time, and did he carry cheer and help? Now these are things that can not be sealed, much less counted and catalogued. If they have been registered at all it has been in the lives of people. And there is no thermostat that can register the warmth of a sympathetic heart-beat or a word of good cheer.

I should hesitate to face a cold estimate of my own efforts. I know, however, that

THE SABBATH RECORDER

nothing attempted in his Name can be utterly lost. And I am conscious of the fact that the sympathetic attitude of the people has heightened the value of my service.

The regular services of the church have been maintained during the year with the exception of the month of August. By a large majority of those present at a morning service in July, it was voted to discontinue services during August. There were some misgivings as to the wisdom of this move. There may be some yet in the minds of certain members. I tried to observe on my return whether there was any loss to the church because of this action, especially in the attendance at the regular services when they were resumed the first of September. I could not see but what we came back with the usual attendance and with no loss of interest in the church services. I am not attempting to forecast the action of the church in the future, but I did have some fears about the matter, and believe they were not justified in the result.

While I feel that my service to the Tract Board has been quite as valuable this year as it has for any other year of my joint service to the board and to this church, I am able to report that I have been present at the Sabbath services of the church oftener this year than has been the case in some other years in the past.

The attendance at the prayer meeting averages about thirty, although that figure does not represent the number who do frequently attend. Something like twice that many come more or less often, so that their presence any evening causes no surprise.

The loss in the membership of the church seems rather heavy this year, but more than half of the number lost is due to the exclusion of members who have been lost to the church for years, but whose names had not been taken from the church rolls. For the most part the five deaths may be looked upon as the translation of aged members in the natural course from this passing world to the land immortal. The sympathy of the church is with their loved ones who by their going were left alone for a little

while. Mrs. Dena Davis Lewis has had the deepest sympathy of the entire church because of the death of her husband so soon after their marriage. Arden was a faithful member of the choir. He was a member of the Dodge Center Church.

An important denominational event of the year which affected this church more directly than it did any other was the dedication of the Seventh Day Baptist Building. Delegates to that service were entertained in our homes, and one service was held in this church at the time of our Sabbath morning worship, December 28. The church also entertained the Salem College Men's Glee Club twice during the year, although their visits were almost one year apart.

I represented the church at the Eastern Association at Westerly, R. I., in June, the Seventh Day Baptist General Conference at Milton, Wis., in August, and the Yearly Meeting of the New Jersey Churches at Marlboro in November. Mr. George Ives of New York City made the trip to Westerly a very pleasant one by taking Mrs. Bond and me in his car. And the trip to Milton by way of Lake Geneva to attend the meeting of the Commission was made delightful again since, through the generosity of Mrs. Sheppard, Mrs. Bond was with me. I hesitate to mention Mrs. Sheppard in this connection, not because it is not a pleasure to do so, but because I do not know where to stop. This is not the only evidence of her own good will and her helpfulness to the pastor and his family; and mention of others might be made, in reference for instance, to a trip to Bermuda, a radio set, a Thanksgiving turkey—but the further I go the more embarrassing it is going to be. For I can not name them all, and the more things I name the more conspicuous will be the things and people left unnamed. Of course, the outstanding personal contribution to the welfare of the pastor's family has been made by the doctor and the dentist. This is true for every year of our residence in Plainfield.

We are grateful for the support everyone has given, and trust your evidences of good will will be reflected in the character and quality of the service we shall

be able to render to the church in the future.

ANNUAL REPORT OF THE SABBATH SCHOOL

The past year has been marked by but little out of the ordinary in the affairs of the school. We are grateful to our heavenly Father for his watch, care and guidance, and especially for the fact that no numbers of the school have been taken from us by death during the year.

Several special occasions are worthy of mention:

On Mother's day, May 11, Pastor A. J. C. Bond read several poems appropriate to the occasion.

On Sabbath Rally day, May 18, the Bible exercise suggested in the SABBATH RECORDER was given by the junior department and the girls' chorus sang a Sabbath song.

Children's day was celebrated June 22 with an enjoyable and varied program by the primary department in charge of the superintendent, Mrs. Winfred R. Harris.

October 5 was Rally day, when we had two numbers by the girls' chorus, a 'cello solo by Miss Mary Bond, and an inspiring address by Mr. Henry Reed Bowen, general secretary of the New Jersey Council of Religious Education.

Through the kind invitation of Mr. and Mrs. George M. Clarke, the school held a picnic at their farm home near High Bridge on October 6. The day was perfect and a good crowd enjoyed the dinner and the games. Mrs. Robert B. F. Randolph was chairman of the picnic committee.

The Thanksgiving season was observed in the regular session of the school with a program of recitations and songs by the primary department.

The high light of the whole year, it seems to me, was the special Christmas service on Sunday afternoon, December 22. I will not attempt to describe the inspiring Nativity play with its beautiful musical supplements and climax in a "giving" service for the audience, but those who witnessed it will not soon forget, and too much credit can not be given to Mrs. Nathan E. Lewis, chairman of

the committee, and those who helped her and took part in the presentation. The Sabbath school co-operated in the party held the next week.

This last week-end we were glad to have with us the Salem College Men's Glee Club, of which a quartet sang for our offertory.

The school is enjoying the use of new Bibles and hymn books, whose purchase was authorized a year ago.

We sent four young people to the Annual County Young People's Conference held in Rahway, May 17 and 18, and they reported that it was an inspiring, but also enjoyable occasion. The school was represented at the County Council of Religious Education's Convention at Roselle Park, October 17, and at the Plainfield Institute of Religious Education in November. We were very fortunate in getting Miss Lucy Whitford, a teacher in the primary department, to go to the State School of Methods at Blairstown last summer, and that department has benefited very materially. The school should plan to send one or two teachers or prospective teachers to Blairstown this summer.

There have been a few changes among the teachers in the past year. Mr. John Reed Spicer was secured to teach Miss Elizabeth Bond's class of boys when she left to take up her new work on the Salem College faculty last September. Miss Lucy Whitford took the place of Miss Evalois St. John when the latter felt she must give up the primary work, nearly a year ago. And a new cradle roll class has been formed which Miss Esther Vars is teaching.

The superintendent wishes to express his appreciation to the officers and teachers and especially to the pastor and the chorister, Mr. Frank A. Langworthy, for their faithful work and helpful counsel and co-operation during the year just closing, and his hope that the Sabbath school may prove increasingly useful to Christ's kingdom.

Respectfully submitted,
EVERETT C. HUNTING,
Superintendent.

SUPPLEMENTARY REPORT OF THE SABBATH SCHOOL

There have been 256 visitors during the year, and the average attendance for the year has been 64.

There are 99 members on the roll.

Classes have been perfect in attendance as follows:

Mr. Langworthy's	25	times
Miss Kinne's	6	"
Mrs. A. W. Vars'	23	"
Mr. John Reed Spicer's	11	"
Mrs. W. R. Harris'	21	"
Miss Lucy Whitford's	17	"
Miss Esther Vars'	12	"

Members present each Sabbath of the year have been: Jacob Bakker, Irving A. Hunting.

Absent twice: Mrs. Irving A. Hunting, Miss Dorothy P. Hubbard, Mrs. W. C. Hubbard, Everett C. Hunting, F. A. Langworthy.

Absent three times: Ahvagene Bond, Annis Langworthy, Mrs. A. W. Vars.

Absent four times: Nellie Bond, Lammechiena Bakker.

Respectfully submitted,
DOROTHY P. HUBBARD,
Secretary.

ANNUAL REPORT OF THE WOMAN'S SOCIETY FOR CHRISTIAN WORK

The Woman's Society for Christian Work is endeavoring to take its place in our church family. Through our enjoyable get-together suppers, our dinners, and other social activities, we have come to know each other better.

The society has an active membership of sixty-one, with eight non-resident members. The officers are the same as last year: President, Mrs. E. Frank Champlin; vice-president, Mrs. Frank J. Hubbard; recording secretary, Mrs. Irving A. Hunting; corresponding secretary, Mrs. Asa F. Randolph; treasurer, Mrs. Alexander W. Vars. Our dear Mrs. Abert Whitford, who celebrated her eightieth birthday recently, has been present at every meeting. Our president, recording secretary,

and Mrs. Bond have also been at every meeting during the year.

The all-day meetings have been held every month as usual and after the luncheons we have been privileged to hear several interesting outside speakers.

Last autumn the society was very busy sewing for the sale, which was held in connection with the Thanksgiving dinner. The net proceeds of the sale were about \$116.

Since the new year the sewing has been mostly for the Charity Organization society. A quilt was pieced and tied to send to one of our pastors. We also sent them new blankets, towels, used clothing, books, and other suitable articles to replace those lost by fire.

At Christmas time we felt the urge to make others happy. Christmas letters inclosing checks for \$10 each were sent to Rev. and Mrs. D. B. Coon and Rev. and Mrs. Royal R. Thorngate. Flowering plants brightened the rooms of several of our members who were ill or shut-in. Suitable Christmas gifts told three others of our love and interest in them. Christmas letters were sent as usual to our missionaries and their families in China.

The birthdays of two of our aged shut-in members were made happier by baskets of fruit and other delicacies and flowers.

There have been several enjoyable "teas," when the silver offering has benefited some special object.

The musicale last January was a real musical treat to all who attended, and everyone was greatly entertained by the play recently presented.

The society has aided in our denominational work by donating \$200 this year to our new Denominational Building, making our total gift \$375. We took pleasure in sending \$100 each to Salem and to Milton College.

One afternoon each month we go to Muhlenberg Hospital to make surgical dressings.

Many calls have been made during the year, and flowers and notes of sympathy sent to those in sorrow.

In these various ways we are trying to do our Master's work.

Respectfully submitted,
IDA S. HUNTING,
Recording Secretary.

REPORT OF THE SENIOR CHRISTIAN
ENDEAVOR SOCIETY

With a roll of twenty-six active members since October, 1929, when the intermediates joined the seniors, the work of the Christian Endeavor society has gone on as usual. As in previous years, a committee of the society has sent weekly bulletins to absent members—something which seems to be sincerely appreciated.

At Christmas, a reproduction of the Sistine Madonna was selected as a gift from the society to the church. We also sent a dinner to a family suggested by the Charity Organization whose holiday might otherwise have proved rather cheerless.

Perhaps the most important step taken by the society during the year was that of becoming a member of the Young People's Federation of the Plainfields. Six members of our society visited various activities of the federation, and their reports were considered before the final decision was made. Allying ourselves with this group seemed to point to broader interests and activities.

Rehearsals for a play sponsored by the Christian endeavorers are in progress. We hope to present the play within a few weeks as our contribution to the church life.

The Christian Endeavor society stands ready to serve the church and its members whenever the opportunity arises.

ESTHER VARS,
Secretary.

OUR JUNIOR CHILDREN

Our children of junior age number five, Robert and Hartwell Clarke, Annis Langworthy, Ahvagene Bond, and Mary Whitford.

Since our group is so small, we have no organized Junior society, but services for the past few months have been held

in the homes of the children. The mother and the junior of the home where the meeting was held have been responsible for the service.

Sometimes the mother has provided games and refreshments which the children have enjoyed for a short time following the meeting.

While this is not ideal, it has seemed best, since our numbers are so few.

MRS. AHVA J. C. BOND.

STRAW VOTES VERSUS POLITICAL
DECISIONS

Maine leads again on the prohibition issue. The Republican party has reiterated its stand in support of the Eighteenth Amendment. But the Democratic State Convention, meeting previously, also came out in favor of prohibition and its vigorous enforcement, and this by an overwhelming majority, only a handful of "wets" opposing any action. Superintendent Scott McBride of the national Anti-saloon League hails this as a sign of victory: "As Maine goes, so goes the nation." In Massachusetts, former Senator William H. Butler, again a candidate for the United States Senate, after deliberation, has come out for prohibition. He not only issued an explicit statement, but in speeches states his views frankly. Addressing the large men's class of a Congregational Church on March 16, he said that the Volstead Act and eighteenth Amendment are here to stay and will not be repealed or nullified; that liquor benefits no man, and that in its tercentenary year Massachusetts would not vote for repeal. Following Governor Allen's firm stand, this is most significant. Which are to be believed, such decisions of trained politicians or the reports of straw votes in colleges or the poll taken by the *Literary Digest*, overwhelmingly "wet"? Dr. A. Z. Conrad, of Park Street Church, Boston, took a count in his audience and found that only thirty out of nine hundred had received a ballot for the latter poll. The *Digest* replies to such criticisms that it is impartial, and that strong "dry" sections are yet to be heard from.—*Christian Century*.

WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

WORK IN SHANGHAI FOR AMERICAN
SOLDIERS AND MARINES

DEAR MISS DAVIS:

I have often wondered whether readers of the RECORDER would be interested in a little story of some of the things done for American soldiers and marines in Shanghai. This city has the very unenviable reputation of being the most wicked city in the world. Whether it really deserves such a name it may be difficult to know, but at any rate it is a city abounding in temptations, and any plan or undertaking that can help to fill up leisure time for these men, so far from home, with wholesome occupations and amusements, is worth while.

Twenty years ago little was done for the men from the boats in harbor. A few good mothers felt a concern for them and opened their homes to them but that, naturally, reached only a few. In the winter of 1910 and 1911 a building was rented where regular work among the men could be carried on. For more than ten years this undertaking experienced much uncertainty as to location, secretarial services, and financial support. In 1920 the New York Committee authorized the purchase of land, and in October, 1923, the fine new building was formally opened. An efficient secretarial staff had been inaugurated and has since been maintained. Not only in Shanghai has this service been carried on, but other centers have been secured at Hankow, Tientsin, Chefoo, and Tsingtao.

The report of the Shanghai Navy "Y" for the month of January, 1930, is before me. It shows that seven United States ships have been in port during the month, two of them for only one day each. The total number of days is 128, and of men 2,180. In addition to this were the 1,067 men of the Fourth Regiment U. S. M. C., which since the disturbed days of the spring of 1927 has been billeted on land in Shanghai. This report shows that the daily average of men served in January was 1,103 United States service men; 103 British,

French, and Italian service men, and 439 civilians.

When many boats are in port it often happens that all the beds are full; the "gym" is filled with cots, and all places in the lobby occupied; then men have to be turned away. Knowing something of the temptations with which Shanghai streets abound, it is painful to think of men obliged to go hunting for lodgings. The library and reading room were well patronized and a daily average of seventy-two letters were written, and posted in the building in January. Billiard tables, checkers, and chess occupy many. To anyone who has been "taken in" with bad coin at the exchange shops, it seems not a small thing that at the counter not only may questions be answered but money may be exchanged. Everything seems to have been thought of and provided for from the restaurant on the ground floor up to the roof garden of this fine building.

More than a year ago it grew upon me that it was not to my credit to be doing nothing in this work and I commenced to go to the Sunday evening entertainment in the "gym." The "doin's" on that evening begin with a sukiyaki party at six o'clock. Formerly everyone sat on the floor in true Japanese fashion, but for some time very low tables and stools have been provided. Ladies are heartily welcomed as "hostesses" and are scattered among the men at the tables. Last Sunday evening I counted seventy-two places prepared. The number varies with the number of boats in port. A charcoal stove is assigned to each group of four. Around each stove are gathered the plates containing the ingredients of the sukiyaki—small pieces of meat, shredded onion, bamboo, bean sprouts, cabbage, soy bean sauce, sugar, and eggs. Many of the men have learned to make this popular Japanese dish which is eaten with rice. Coffee finishes this part of the evening's program.

At seven o'clock comes the service, a "sing-song," and the men sing the old songs and hymns in a way that shows they have been accustomed to singing them "back home." When Mr. Len Hall leads this part of the program he often says, "That is good singing." The song service is followed by responsive reading of the Scriptures, prayer, and special music—this week Negro spirituals with guitar accompaniment. Last Sun-

day night the speaker was our own Eugene Davis, and it was easy to see he spoke acceptably to the men on the subject of "Friendship," a talk that did not close until the great Friend had been warmly recommended to them.

Following this is a social hour. A group gathers around the piano for a sing; a long table accommodates those who wish to play checkers, and there are throwing games. The little charcoal stoves are again brought in with the "makin's" of various kinds of candy. The men and the "hostesses" work together at this and the candy produced is in great demand.

The announcements made during the evening show something of the variety of the activities carried on during the week. At regular times sight-seeing parties go to the Native City which is ordinarily "out of bounds" for the men. They are given opportunities to "sign up" for these expeditions. On Wednesday evenings, after sandwiches, coffee, and doughnuts, there is a discussion group. Recently Rev. Mr. Luccock, pastor of Community Church, has been leading the discussion on "What did Jesus really teach?" On Sunday mornings free transportation to Community Church, some three or four miles distant, is offered to any who will come and avail themselves of the opportunity, and the regular services of the Fourth Regiment at the Embassy Theatre, are warmly supported by the Navy "Y."

I see that during January this year nine movies have been offered the men, eight "splash parties" in the swimming pool, nine concerts, seven hot dog or sukiyaki parties, three lectures, thirty-three "gym" classes, three bowling games, and other activities. Something "doin'" most of the time.

Many of the men seem just boys. Sometimes they have come away from high school to enlist. Occasionally they have enlisted because of unhappy conditions at home, but more often a desire to see the world seems to have been the motive. One's heart yearns over them and we must give grateful thanks to the Y. M. C. A. that they are helping them in so many ways.

Very sincerely yours,
SUSIE M. BURDICK.

Grace School for Girls,
St. Catherine's Bridge,
Shanghai, China,
March 12, 1930.

THE CASE AGAINST THE LIQUOR TRAFFIC

In the midst of the confusing welter of testimony submitted at the recent hearings before the House Judiciary Committee on the subject of prohibition, a few points should stand out in bold relief.

For utterly self-contradictory arguments the president of the Pennsylvania Railroad must surely be awarded the prize. While urging the repeal of the prohibitory laws, he at the same time explained that the railroad of which he is the head decreed complete "prohibition" for its employes even before legal prohibition came. But he seems to have overlooked the fact that in this motor age he himself and almost everyone else is often driving a car which, if not controlled with most cool and careful judgment, becomes a menace to the lives of others. We wish the railway head would explain why the prohibition of liquor is a good thing for those who drive engines and a bad thing for the vastly greater number who drive automobiles. At least he should ponder the comment of Dr. W. V. Bingham, chairman of Secretary Hoover's Committee on Causes of Automobile Accidents.

"There is need of more definite and widespread public knowledge of the effect, upon the driver or pedestrian, of alcohol used in quantities far short of those which result in obvious intoxication, but which tend nevertheless to decrease motor control and may appreciably lessen the sense of responsibility."

As for those at the hearing who argued that some other solution of the liquor problem should be experimented with, and quoted an early utterance of Justice Taft to reinforce their opinion, it must have been highly disconcerting to be presented with later statements from the honored jurist explaining that, after prohibition had come, he changed his mind and came to the conclusion that prohibition is "the only way that we have to work out the problem." "I really think," Mr. Taft also decided, "that it is possible, if we keep at it, to achieve a satisfactory result." Along with this must be set the testimony of the ex-prime minister of Ontario, who showed that the attempt at government "control" had resulted

(Continued on page 512)

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
P. O. BOX 72, BEREA, W. VA.
Contributing Editor

JESUS AND THE LIFE OF YOUTH

FISHING

Mark 1: 16-20

It were not hard, we think to serve him,

If we could only see;

If he would stand with that gaze intense

Burning into our bodily sense;

If we might look on that face most tender,

The brow where the scars are turned to splendor;

Might catch the light of his smile so sweet,

And view the marks on his hands and feet:

It were not hard, we think, to serve him,

If we could only see.

It were not hard, he says, to see him,

If we would only serve.

While for his presence we sit repining,

Never we see his countenance shining;

But they who toil where his reapers be

The glow of his smile may always see;

It were not hard he says, to see him,

If we would only serve.

MARK SANFORD.

"Come on, let's go fishing!"

In the spring of the year, is there any youthful heart that does not respond with joy to such a call? It is a universal urge of youth. Some of the happiest days of my boyhood were spring days spent in rambling barefoot along a mountain stream, endeavoring to snare the beautiful speckled trout. How glad I was for someone to call to me. "Come on, let's go fishing!"

That is the call that Jesus gave, one spring morning by the Lake of Galilee; and they rose up at once, and followed him eagerly to a new venture in fishing. They had been fishers of fish; they were to be fishers of men, and the old knowledge and technic of fishing would be needed.

To be a successful fisherman, one needs to know much: he needs to know the habits and habitat of fish; the seasons of year for fishing; the right kind of bait to use under various conditions; the proper way to cast a line; above all, he must have immeasurable patience, and an intense love for the game. And, besides having this knowledge,

he must *fish*. All this is true, too, in fishing for men; one must know men and the means of reaching them; above all he must *work*, and must lose himself in his work for the Master, before he can accomplish results.

Did you ever hear the legend of St. Christopher? He was a powerful man of gigantic strength, who resolved to serve none but the strongest master on earth. So he went from one to the other, leaving the weaker for the stronger, until at length he entered the service of the devil. For sometime he followed him, convinced that he had found the strongest, until at last he saw him shrink and turn pale at the name of Christ.

"Coward!" said Christopher, "I will no longer serve you. I will seek this one whom you fear!"

After long and vain searching, he came at last to the bank of a dark, turbulent river.

"If you would find Christ," said an old man there, "stay here and carry travelers across this stream."

So Christopher took up his abode at the ford, and bent his strong shoulders to stem the current to set wayfarers across.

One dark night when the storm was raging wildly, and the river swollen, he heard a voice calling him.

"Surely no one will be crossing the stream on this night," he thought. But still it came again, more urgent; and, going to the door, he found a little child, wanting to cross the river.

Out into the night he went, plunging into the dark stream with his burden on his back. As he stumbled on through the sullen waters, the burden ever grew heavier; but at last he gained the shore, set down his load—and dropped on his knees in worship; for the child whom he had carried was the Master whom he had sought.

It is only thus that we find Christ; it is only when we lose ourselves utterly in the service of others that we become true fishers of men.

"And as he was going along by the Lake of Galilee, he saw Simon and Andrew, Simon's brother, casting a net in the lake; for they were fishermen. And Jesus said to them, 'Come on, follow me, and I will make you become fishers of men.' And immediately, leaving their nets, they went with him.

"And going on a little further, he saw James, Zebedee's son, and his brother John, who were also in a boat, mending their nets; and at once he called them. And, leaving their father Zebedee in the boat with the hired men, they followed after him."

C. A. B.

WHAT IS A USEFUL LIFE?

TOPIC FOR SABBATH DAY, APRIL 26, 1930

REV. S. DUANE OGDEN

A useful thing is something which fills a need.

An instrument which meets a great need is more useful than that which fills a lesser need, assuming that each one fulfills its particular purpose equally well, or approximately so. Is this not suggestive as to where to invest our lives?

A tool which *adequately* meets a given need is more useful than one which, though intended for the same purpose, fulfills it less adequately. How does this apply to lives?

A life is useful in proportion as it fills a need in the world. To state the same thought differently: The value of a life is measured by its service to mankind.

If you would make your life successful to the highest degree possible, devote it to doing in the best way you are able the thing most needing to be done. Thus you will be a good instrument in God's hand meeting a great need.

The man who serves to the best of his ability in a small sphere and in an inconspicuous place may be living successfully provided he is taking advantage of the best opportunity open to him. To prefer to move in a limited sphere when one might dwell in a much larger one and do greater things, is to choose the lesser instead of the greater. On the other hand he who, though he occupies a conspicuous place and has large opportunities, but fails to some up to his best possible service—does not fill his place—is not living successfully.

What service does the world most need?

To what extent does the remuneration given a man indicate the value placed upon his service by society?

Does the approval of the world truly indicate the value of his contribution?

Nortonville, Kan.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Samuel's place sought him (1 Sam. 1: 24-28)

Monday—Jesus chose his apostles (John 15: 16)

Tuesday—Pray for guidance (Ps. 23: 1-6)

Wednesday—Believe in God's plan (Eph. 2: 10)

Thursday—Watch God's providence (Ps. 121: 1-8)

Friday—Wait patiently if necessary (Ps. 37: 7)

Sabbath Day—Topic: How may I go about finding my place? (Matt. 25: 14-27. Consecration meeting)

Topic for Sabbath Day, May 3, 1930

FINDING MY PLACE

MARY THORNGATE, EXELAND, WIS.

"Oh, I haven't any talents, don't ask me to do anything. I simply can't."

How often we hear these very words spoken by those who have the best of ability.

The parable of the talents is one that puts the most of us to shame. Way down deep in our hearts we all feel that we are not working to the utmost of our abilities, making the best use of the talents he has given us.

We often think that we haven't as many talents as our neighbor has and that it is not fair to us. It is true that some people have more talents than others, but did not the Lord, in the parable of the talents, give one of his servants five, one two, and another one talent, according to their several abilities? Maybe you have five talents and I only one. That is not the question. It matters not whether one has more talents than another, but it is up to us to develop the talents with which we are gifted. *That* is our duty.

We have to be constantly guarding against being like the man who buried his talent in the earth, whose talent was taken from him and given to one who would use it. It is a common law that those who do not use their talents will lose them. An example in nature is found in the fish of Mammoth Cave. They have no eyes. Once they had eyes, but when they made this dark cave their permanent home, they used their eyes no longer and nature revoked the gift. So now they are without sight. Thus we see that it is not our duty to count our tal-

ents but to make good use of the ones we are invested with.

We are to make the best possible use of our talents, not to glorify ourselves, to give us fame or popularity, but to use them as instruments in helping others and making life more pleasant for them.

Often we hate to put ourselves forward or let our abilities be shown because we are afraid of the criticism of our friends; but if we use our talents for the sake of others instead of ourselves, we need not fear that others will accuse us of having the superiority-complex, or being selfish. Still the modest person is usually more dependable than the braggart. But my point is this: If you have a talent, or talents, use them in a way that will be an aid to the Christian cause.

Those leaving schools and colleges are always confronted with the problem of choosing a life work. Stop to consider your talents. Do not let them stand idle, develop them. Choose a life work where you can exercise these talents, do not hide them in the earth. And do not forget that there is above us an Almighty Power who is always ready to strengthen and guide us in our endeavors to lead a Christian life. We must call on him and trust him to lead us.

THE CALL TO THE CHRISTIAN MINISTRY

Christian Endeavor Topic for Sabbath Day,
May 3, 1930

DAILY READINGS

Sunday—Pray for guidance (Ps. 25: 1-5)

Monday—Seek the Father's will (Luke 2: 42-47)

Tuesday—Obey the call (Exod. 3: 1-10)

Wednesday—Offer yourself (Isa. 6: 1-8)

Thursday—Consult experienced folk (1 Sam. 3: 1-10)

Friday—The need of workers (Matt. 9: 36-38)

Sabbath Day—Topic: The call to the Christian Ministry (Matt. 28: 19, 20)

REV. S. DUANE OGDEN

There are so many who have vague and inadequate conceptions of what constitutes a "call to the ministry" that our understanding needs to be enlarged in this matter. Some there are who think that a call to be genuine must be in the form of a miracle—a demonstration of the supernatural such as a special vision or a voice out of the sky. To assume that God works only through

the supernatural, either in calling men or anything else, is to make a great mistake. God does sometimes call men in unusual ways, as he did Saul of Tarsus, but he much more often calls men in natural and unexpectedly commonplace ways. It is sometimes through a human agency that God calls men. Again he speaks through some religious experience. Or he calls a man by causing to arise within him an inescapable conviction that he can neither deny nor escape—a conviction that he *must* give himself to the special work of a minister or missionary or some other form of special service. Like the still small voice that persistently called to the boy Samuel, such a call gives a man no peace until it is accepted. Though not a sound that ears can catch, it sounds within the heart with no uncertain tone.

The supernatural calls have received enough attention. Let us consider the elements that make up a call that we might term a natural one. The account that Isaiah gives in the sixth chapter of the book that bears his name is a dramatic description of what takes place in any call from God. First there comes the realization of the need for workers to give themselves to God's service completely. "Whom shall I send, and who will go for us?" Then follows naturally the consciousness on the part of the one called that *he* is wanted and he responds with "Here am I, Lord." The resulting response, then, is a dedication of life and determination to serve God, "Send me."

A discussion of the following sub-topics in connection with the Scripture passages assigned to each should be helpful. The young people should have their pastor talk briefly on the subject of the Call to the Ministry just before the close of the meeting.

These topics might be discussed by the young people:

1. What is a call? Isaiah 6: 1-8 (The above comments may be suggestive).

2. Who are called into the ministry? Matthew 28: 19, 20; Mark 1: 16-20.

Suggestions: Not every one is called to preach or do special full time Christian service. Many are called, however, who do not respond, so there are more called than there are in the work. "Many are called but few are chosen." God calls *certain* men and women.

3. The need of workers. Matthew 9: 36-38.

4. The qualifications for the work of the ministry. John 21: 15-17; Matthew 6: 24-34; Matthew 5: 1-20.

Suggestions: Many qualities must be developed or enhanced, but certain basic minimum requirements need to be considered such as: (a) A genuine, regenerating Christian experience resulting in the possession of the spirit and mind of Jesus.

(b) The dauntless courage of conviction.

(c) A growing mind. Not necessarily brilliant, though with consecration an acute mind is a powerful instrument of the Lord. But one *must* have an *ever growing mind*: "Study to show thyself approved. . ."

(d) A passion for men that gives birth to the irresistible urge to win souls and to extend the reign of God in the hearts of men.

Nortonville, Kan.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

ANSWER ONE—ASK ANOTHER

Question.—Why are Bible drills valuable to juniors? What kind of drills do you use in your society?

Answer.—I make out a set of references, I call the reference and the children give the verse. A second set is vice versa—I call the verse after they tell where it is found.

I have them read long sections in concert. I think that is good. All are occupied, all are watching the lines, all are learning to read and to read deliberately and in unison.

I have some cards, one for each group of books in the Bible, on which are given the names of the books, name of group, meaning of names, a short note as to what is found in each book, a short note as to authorship. I read and drill on these.

I want soon to drill the younger ones on the books of the Bible, their spelling, pronunciation, and abbreviations.

JOINT RESOLUTION

TO PROMOTE PEACE AND TO EQUALIZE THE BURDENS AND TO MINIMIZE THE PROFITS OF WAR

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That a

commission is hereby created to study and consider amending the Constitution of the United States to provide that private property may be taken by Congress for public use without profit during war and methods of equalizing the burdens and to remove the profits of war, together with a study of policies to be pursued in event of war, so as to empower the President immediately to mobilize all the resources of the country. The commission shall report definite recommendations to the President of the United States to be by him transmitted to the Congress not later than the first Monday in December, 1931, together with copies of its proceedings and hearings and to report if, in their opinion, any constitutional amendment be necessary to accomplish the purposes desired: *Provided*, That said commission shall not consider and shall not report upon the conscription of labor.

Section 2. That said commission shall be composed of four members of the House of Representatives, to be appointed by the speaker of the House of Representatives, and four members of the Senate, to be appointed by the president of the Senate, the secretary of war, secretary of the navy, secretary of agriculture, secretary of commerce, secretary of labor, and the attorney general.

Section 3. The said members to be appointed by the speaker of the House of Representatives and the president of the Senate shall meet as soon as possible after the enactment of this resolution in the city of Washington, District of Columbia. The secretary of war shall supply from the War Department all necessary office and clerical assistance.

Section 4. When said commission shall meet it shall organize by electing one of its number as chairman, and another as vice-chairman, and shall appoint a secretary.

Section 5. That no compensation shall be paid any member of said commission, and no expenses shall be incurred by them except the actual expenses of sustenance and travel for the members of the commission, and printing and clerical assistance that can not be reasonably provided by the War Department.

Passed the House of Representatives April 1, 1930.

Attest:

WM. TYLER PAGE,
Clerk.

CHILDREN'S PAGE

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

WHAT SCHOOL MEANS TO ME

Junior Christian Endeavor Topic for Sabbath Day, May 3, 1930

MRS. HERBERT L. POLAN

CONSECRATION MEETING

Ask each child to speak in turn as they are seated, and testify on the suggestion—How being a Christian helps me in school.

Assign to each of six juniors the topics of the acrostic below; for instance, "School means study to me," is number one.

S—tudy

C—haracter

H—onor

O—pen mind

O—rder

L—earning

Look up Bible verses—containing learn, learning, study, wisdom, instruction, understanding.

OUR LETTER EXCHANGE

Mrs. Greene,

DEAR MAM:

I have received some Sabbath school presents from Sister Coon some time ago, from the Sabbath school children in America, for which we are very grateful. We thank them very much. We have enjoyed them nicely.

I am a Sabbath school junior. I am in fifth book. Our day school is Three Hills in the parish of St. Mary, but our home is in Gibraltar, a very beautiful place, situated on a very high hill.

We have the beautiful sea before us and mountains round about us. We like our home, only we are not near any Sabbath school children. My mother and father are Sabbath keepers. Brother Coon and Sister Coon visited us several times.

My little sister and I join in sending our love to you and the Sabbath school children.

I am,

Yours faithfully,

CYNTHIA BAAHAM.

Gibraltar Retreat P. O.,

March 23, 1930.

DEAR CYNTHIA:

I was very much pleased yesterday to receive this nice letter from you. It was splendid for you to write again, and I thank you, too, for the pretty leaves you sent me; they are as soft as velvet. In your next letter I hope you will tell me the name of the tree from which they came. I am going to see how long I can keep them.

I am sure, from your description and that of Mrs. Coon as well, that the view from your mountain home must be very beautiful indeed. I wish I could see it, too; but I guess I'll have to see it through your eyes.

Mrs. Coon tells me that you hope soon to be baptized, and I am very glad. It is a wonderful thing to be able to do as the dear Jesus would have us do, isn't it?

Don't forget to write often to our RECORDER children and to

Your sincere friend,

MIZPAH S. GREENE.

THE GREAT GIFT

M. S. G.

Once upon a time, many, many years ago, there lived in a far-away land a dear little boy whom we will call John.

Poor little John could not run and play like other boys, for he had been lame all his life. He could not even walk with crutches, but had to be carried around from one place to another. As he grew older his condition did not improve, in fact he seemed to grow more helpless day by day. It made him very sad to see his brothers go off to work each day, for he longed to go, too. The only thing he could do was to beg a living from those more fortunate than he. Every day his friends carried him out to the gate of the temple in the city in which he lived and there he would sit all day long and beg of the people who passed by the beautiful gate on their way to the temple. People were very kind to him and freely gave him money as they went by, for they were very sorry for the poor, helpless man. Those who had very little money to spare could at least cheer his heart with a kind word or a pleasant smile.

One pleasant day two faithful, Christian men, whose names were Peter and John, were on their way to the temple to pray and worship God. They looked with pity-

ing eyes upon the poor, lame man and thought, "What would Jesus do if he were here? We must help this man just as he would for has he not promised to give us power and strength to do his work."

Then Peter looked straight into the eyes of the poor beggar and said with a kind smile, "Silver and gold have I none; but such as I have, that give I thee."

The lame man looked up eagerly into the faces of the two men, wondering what gift they had for him since they had no silver or gold to give him. Their kind words and pleasant smiles cheered his heart, but surely they had something more for him. Then he could hardly believe his ears, for now Peter was saying, "In the name of Jesus Christ of Nazareth, walk."

"Can this be possible?" thought the lame man. "Why, I never walked a step in my whole life. I do not even know how."

But there was Peter holding out his hand to him, and John was smiling at him encouragingly, and before he knew it he was able to stand; yes, he could walk and even leap. Oh, how happy he was! Out of the Beautiful Gate he went, praising God with a full heart. I am sure he never forgot the gift that meant more to him than all the gold and silver in the whole world, the gift of strength and power to walk; to make a useful place for himself in the world.

HOME EDUCATION

CARVING A CHARACTER

"I do not know what to do with my two boys," a wealthy woman declared. "They are very destructive, always scratching the woodwork and marring, yes, actually destroying, the furniture."

"We are in despair over their lack of appreciation of the beautiful in the home," added the father.

Mr. and Mrs. Jordan had an unusually elegant home. The two boys, eight and ten, had been brought up in an artistic environment, but had been sadly restricted with regard to freedom of movement and outdoor activities. They were told continually not to touch, or not to do this or that until they found indoor life, including games, books, and study, irksome. They

were normal boys and wanted real work and play.

A noted wood-carver heard the complaints of the parents, and was interested at once in the so-called unruly, mischievous, and destructive boys.

"They are rather too old to begin to form good habits now," he said. "However, send them to me. I think I know just what these youngsters need in the way of discipline."

He took them to his workshop-studio. They were given tools and were taught to sharpen and care for them. He showed them what could be done with these instruments in creating something worth while and artistic from a piece of oak or mahogany.

Slowly, patiently, and happily the boys worked with this artist, who was teaching them lessons in character-building as well as in wood-carving.

It was not long before both boys began to feel respect for the efforts in craftsmanship, represented in the hand-carved furniture and beautiful woodwork in their home.

"How much hard work and skill it must have taken to make just one design on this chair," the older boy said to his father one day, gazing at a familiar piece of furniture with new eyes. And a week or so later, "It must have taken a long time to build this library table of mahogany. How wonderfully it is carved!"

"Just how did you do it?" the delighted father asked the artist the next time they met.

"I put the mischievous but ingenious hands to work," the artist explained. "The boys were taught to be responsible for their tools, to design and create useful things—a glove box for their mother, a book-rack for your study and tool-chests for themselves. Their originality and skill in craft-work has increased, but the lesson I really wanted them to get and which they certainly are learning is not confined to wood-carving or to its art in decoration. I mean self discipline. They are learning it because they are acquiring the habit of appreciation and so see the need for it."—*Helen Searles Marsh.*

OUR PULPIT

THE REWARDS OF THE WORTH WHILE CHRISTIAN

REV. HERBERT L. COTTRELL

Pastor of the church at Marlboro, N. J.

SERMON FOR SABBATH, MAY 3, 1930

Text—Matthew 25: 27b.

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING—Matthew 25:
14-30

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

These words must be true because they were spoken by Jesus Christ. If they are true, life is what we make it. We get out of life just what we put into it. Our thoughts, ambitions, works, the service which we render, all these things go together to determine our reward. What a realistic picture of this truth is found in the story of the woman who died and in heaven was shown the heavenly mansions by an angelic messenger. When they were passing by an extra fine mansion, the woman, who was very wealthy on earth said, "This must be my home." "No," replied the angel, "this mansion belongs to your gardener." "Belongs to my gardener? Why, he lives in a plain little cottage on earth." "Well," said the angel, "We did the very best out of the material which was sent up." They finally came to a very plain little cot-

tage. "This," said the messenger, "belongs to you." "Belongs to me!" cried out the woman, "Why I lived in a mansion on earth. There must be a mistake." "No," solemnly replied the angel, "we did the very best with the material you sent up."

What are some of the rewards that come to the worth while Christian? There comes to him the consciousness of having done his best. When we come to the end of the day, how comforting it is to feel that we have lived the day as God would have us,

that we can look into the mirror of our own soul and not be ashamed. Although Peter had been put into prison for preaching Jesus Christ, although he was chained between two soldiers, with little hope of release on the morrow, he could go to sleep with the peace and trust of a little child. Although Paul and Silas were sent to jail for their loyalty, although the jailer thrust them into the inner prison and made their feet fast in the stocks, yet at midnight they could pray and sing praises unto God. They could rejoice and be glad in the darkness of persecution. Why was it possible? In addition to their trust in God, must there not have come to them the sweet consciousness that they had been true to God, had lived up to their highest ideals, had done their best?

On September 8, 1860, in Lake Michigan, the steamer, *Lady Elgin*, was wrecked

and sinking very fast. Edward Spencer, a strong young man and an expert swimmer, saw the wreck from the shore and realized the sad plight of the drowning passengers. Without further delay he plunged into the stormy waves. After battling with the elements for more than six hours, he rescued seventeen from the sinking vessel. His daring heroism completely shattered his health. Partially recovering from his first collapse, his only fear was that he might have failed to perform his full duty, and he anxiously inquired, "Did I do my best?"

"When the Master calls us, shall we stand the test?"

For the love of Jesus, Oh, have we done our best

To rescue dying seamen and bring them into rest?

Can we say at even, 'Yes, we have done our best!'"

There comes to the worth while Christian the consciousness of divine approval. When Peter and John were brought before the council of the Jews, accused of preaching the gospel of Christ, they were beaten and commanded not to speak in the name of Jesus and then were dismissed. But they departed, rejoicing that they were counted worthy to suffer shame for his name. They were conscious of God's approval. Men, today, aspire to be worthy to have an increase in salary, to become manager of some large industrial corporation, president of a bank, member of Congress. They are seeking the approval of the world. But these apostles rejoiced, considered it a most worth while reward to have the approval of God even when it meant beating and imprisonment. How naturally does a little child look for the approval of his parent when he has done well. When the evening chores have been finished or the dishes have been washed or some errand has faithfully been done, there is something in the heart of the child as he looks up into his or her mother's face that longs for some return. What the mother can give doesn't cost very much but it means everything to the child. It is only a loving pat, on the back, a mother's smile, an affectionate word of appreciation. It is for the child, the mother's stamp of approval and it means more than money to him. Do we appreciate and value God's approving smile?

"There was a man who gave himself to

the making of a fortune. He crowded out God and all that should be put in the first place. He prospered, made millions of dollars. Then he felt that it would be safe for him to retire, to give himself time for many things he wanted to do. But the angel of death came into his home and took his wife and children. Then his riches seemed to him a mockery.

"One day he found his way to the attic of his home, where he rummaged in an old trunk, one he had had at preparatory school. There he found a pair of baby shoes. He found that his mother had written on the soles of those shoes words he spoke when an infant about two years old. This is the story:

"One day the sunlight streamed through the parlor window and rested in one spot on the rug. In great excitement he cried, 'Mama, see! What is it?'

"His mother took him up in her arms and said, 'My baby, that is God's smile!'

"She left the room, and came back in a moment to find the little fellow cuddling his feet together and trying to stand in the spot of sunlight. She said, 'What are you doing, baby?'

"This was the answer, 'I'se standing in Dod's smile!'

"As the millionaire read, he broke. He saw it all. For years he had given himself to making a living, and had forgotten to make a life. He had crowded out God, the church, the claims of Christ. In his loneliness and brokenness he now fell on his knees and prayed for forgiveness. God heard the cry, gave him the clean heart and right spirit, and in the years that followed he lived for God's glory, ministered to humanity, and knew the joy of fellowship with Christ."

Do we as Christians enjoy and appreciate the reward of "standing in God's smile"?

There comes the inevitable reward of increased spiritual capital. We know the results of thrift, industry, good judgment, and wise investment in business life. We know that money well invested brings in a steady flow of interest which may mean increased capital. In the parable of the talents, the man who received the five talents made five talents more and the man who

received two talents made two talents more. What is true in the business realm is just as true in the world of spiritual things. God is a most kind and considerate paymaster. If we freely and willingly give love, kindness, service, and sacrifice to the community in which we live, to "the least of these, my brethren," there will come to us the consciousness of richer spiritual possessions; our love for God and our fellow man will be deepened and broadened; our ability to serve and sacrifice will be greater, and there will come a spiritual joy, satisfaction, and contentment that we have never known before. It is always true as the poet has said:

"Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

"Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

"For life is the mirror of king and slave;
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you."

And thus as we give our best to the world, there comes to us the greatest reward that any Christian can hope to possess, a worth while character, growing ever more and more like the character of our Lord and Master, Jesus Christ; and as a result of the possession of increased spiritual endowments, there comes a larger sphere of service. How many Christians in their self-depreciation feel that they can not do anything for Christ. They may be but one-talented Christians. But the possession of but one talent does not give the owner any excuse for not using it. And when the humble Christian wakes up to this fact and begins to use his talent to God's glory in his home, what a wonderful revelation dawns upon his mind and heart. He sees his little influence gradually permeating, leavening, ennobling his home. But his home can not limit his influence. It broadens and deepens and reaches out into his neighborhood, into his church and surrounding community. He is conscious of the fact that his talent has doubled, that he is doing things that he never before ever

dreamed that he could do. He is conscious of a widening sphere of influence and service. Larger opportunities are meeting him at every turn. And he is experiencing the joy of knowing that other lives, both near and far, are being encouraged, inspired and ennobled because of his ever widening sphere of influence.

When Abraham Lincoln was born, the neighbors might have come in and thought as they looked upon that little babe, "Only another babe to grow up in poverty and ignorance and die unknown in the Kentucky backwoods"; and then only God knew that within that little babe was a great soul in miniature whose influence later could not be limited or held in check by any Kentucky log cabin. The life and influence of Abraham Lincoln began reaching out, first to his surrounding neighborhood, then to a certain town and store where he left the indelible stamp of an honest character, then to the legislative hall and state of Illinois, and finally to Washington as the President of the United States. And today other nations think of him not merely as having been a citizen of the United States but one, who though dead, yet speaks—one who, today, belongs to the whole world. What a great sphere of influence from such a small beginning! Who can measure the sphere of influence and service which will come as a reward to every Christian who is faithful with the talents God has given him?

But it would be impossible to measure or describe the wonderful rewards God has in store for the worth while Christian. Their real worth can not be determined by the material standards of dollars and cents, but must be measured by spiritual standards. As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." We may be sure that every deed of unselfishness and true service will always bring its reward as the following story will prove:

He was a noted and wealthy surgeon, respected and honored in his calling, but since he had spent a great deal of time and money in preparing for his work, he felt that people should not expect his services without cost. In fact, he was not public spirited if that meant give any professional service whatever free of charge. He joined

the Rotary Club of his city and after some time he became influenced by its ideal of service. Finally he came to the club officers and said: "In all my years of surgery I have never given my service away to anyone. But, somehow or other, I haven't been able to get rid of the idea that maybe I am all wrong, so I am going to try an experiment. I am going to give, free, one afternoon a week to the needy of the city and I want you fellows to bring me, on that afternoon, those who need my help and are unable to pay for it."

The first case taken to him was that of a four-year-old boy, born blind, fatherless son of an office building charwoman. How she cared for her blind boy, no one knew, but she did, and even had been able to provide for him one single, solitary toy, a little fuzzy Teddy bear, now sadly crippled in having lost three of the original four legs and both its shiny glass eyes. Yet to the blind baby, it was his all, prized above everything.

On each trip to the specialist's office the baby gripped hard on the single remaining leg. The day came, when crushed between the combating emotions of fear and hope, even though the doctor offered no hope, the mother and the baby and the Teddy bear, made a final trip to the doctor's office. Carefully the bandages were removed in a semi-darkened room, and for the first time in his sightless four years the baby looked upon his weeping mother and saw her, looked upon his one-legged Teddy bear and saw his battered form, looked upon the doctor, this one who had never performed an operation without its palm-warming price.

Before they left the office the mother asked the child what he would like to give the doctor for what he had done. The child fidgeted about for a moment. His eyes fell upon the Teddy bear, his nearest, his dearest possession, his all, and rushing over to the dim-eyed specialist he placed his Teddy bear in the able hands which had given him eyes; and the mother and the boy started out to face a world, hard enough even for those not handicapped, while the doctor stood looking down at the places where three woolly legs belonged.

Today in the doctor's office stands a rich

pedestal, topped by a glass case wherein reposes what the doctor claims to be the biggest fee he ever received for an operation. His other fees, as I have said, warmed his hand. This fee warmed his heart.

It was a wonderful reward which that doctor received for his unselfish service, a reward whose value could only be measured by the deep heartfelt appreciation of a poor little boy who had given his all. The worth while Christian can never dream of the great rewards the Lord has in store for him if he spends himself in unselfish service, but he may be sure that they will warm his heart, enrich his life, and give him new assurances that "God is good and his mercy endureth forever."

NOT QUITE "IMPARTIAL"

The Outlook, weekly magazine, says it has made an impartial survey of prohibition and as the result demands the reestablishment of the legalized liquor business. The most definite evidence against national prohibition presented by the *Outlook* is its own interpretation of the Metropolitan Life Insurance Company bulletin on alcoholism deaths:

"The Metropolitan Life Insurance Company," says *Outlook*, "has published the fact that the alcoholic death rate among their nineteen million policy holders has increased nearly 600 per cent in the last ten years—double what it was in 1918 and approximately the same as in the years preceding. This removes the last doubt from the minds of any reasonable person that the time has come to move for the repeal of the Eighteenth Amendment."

And the *Outlook* by this statement removes all evidences of impartial inquiry. Why take only a fraction of the total deaths?

It should have taken the entire field of alcohol deaths, reported by the impartial and comprehensive United States Bureau of Census, which shows that prohibition has saved at least 75,000 lives from alcoholism and cirrhosis of the liver alone.

The United States census shows that the entire country has benefited from prohibition as far as alcohol mortality is concerned.

(Continued on page 506)

Fundamentalists' Page

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

DID CHRIST SAY HE DIED FOR OUR SINS?

REV. LESTER G. OSBORN

That substitutionary sacrifice is the central thought of the religion of the Old Testament is sure. The "scarlet thread" which binds it all together, is the thought of atonement by blood poured out. "For it is the blood (upon the altar) that maketh an atonement for the soul" (Leviticus 17: 11).

Those who have carefully studied the fulfillment of prophecies alleged by the New Testament writers, and who have been led thereby to compare the history of the children of Israel and their religious system with the incidents of the life of Jesus, have been struck by the way they parallel each other. So evident is this that we can speak of types and anti-types, and consider these things as being prophetic as truly as the direct prophecies.

The most beautiful passage in the Old Testament is the one which corresponds with John 3: 16 in the New. It is Isaiah 53: 4, 5, 6—the "Golden Text" of the Old Testament. We read, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This is the "gospel of the Old Testament"—the good news of a sin-substitute to come.

Paul is the one through whom God revealed more fully this truth as it applies to Jesus. The other New Testament writers also teach that it was Christ's death, his blood poured out, that brings us forgiveness of sins. Just a few references will suffice. "Whom God hath set forth to be a propitiation through faith in his blood" (Romans

3: 25); "For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree" (Galatians 3: 10, 23); "Christ died for our sins according to the scriptures" (1 Corinthians 15: 3). So Paul, the author of the epistle to the Hebrews says, "Without shedding of blood there is no remission" (Chapter 9: 22); and in verse 28, "Christ was once offered to bear the sins of many." John testifies, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4: 10); "Behold the lamb of God which taketh away the sin of the world" (John 1: 29); and John 3: 14-16, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Peter bears witness to this same truth, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3: 18). These and many others, closing with the Revelation of John, which is full of this truth, binding the whole Bible together in chapter 13 verse 8, "the Lamb, slain from the foundation of the world," with the statement that salvation through the blood of Jesus Christ was God's plan from eternity.

The break claimed in the teaching of this truth is in Jesus' words. It is contended that he never said that his death was for our sins. This "theory of the atonement" is Pauline in origin, and has no foundation in the teachings of Jesus, say the modernists. However, a little thought and study of Jesus' words will prove his claim to be false.

The mission of Jesus, as stated by himself in Luke 19: 10, was "to seek and to save that which was lost." It is still his mission, but he is using now instead of a physical body, his church. At another time

he stated his mission in another way: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20: 28). Listen to what a few of the commentators say about this passage. Alford says, "lutron," etc., is a plain declaration of the sacrificial and vicarious nature of the death of our Lord," and then goes on to cite the usages of the word in its meaning of "price of redeeming" or "propitiation." Meyer says, in commenting on this verse, "Observe here the consciousness, which Jesus had from the very first, that *to sacrifice himself* was his great divine mission." Morison says, "The Savior thus mounts at once to the highest act of his mediatorial service—the act that gave character, and point, and aim to all his other actings." "Lutron anti" as Greek lexicons will show, is literally "ransom in place of." No clearer statement by Jesus could have been made as to the relation of his death to our sins.

To the two on the road to Emmaus, he referred to "all that the prophets have written," and "beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself" (Luke 24: 25-27). To Nicodemus he spoke of being "lifted up" as the serpent in the wilderness. He talked of being the "Good Shepherd" and of "giving his life for the sheep" (John 10: 11). When Peter would have turned him from the cross he said, "Get thee behind me Satan, thou art an offence unto me" (Matthew 16: 23). To Moses and Elijah on the mount of transfiguration he talked of his "decease which he should accomplish at Jerusalem" (Luke 9). And perhaps the most significant of all is the fact that when he chose some memorial by which his disciples were to remember him, it was not any word or any miracle, but his death, as symbolized in the sacrament of the Lord's Supper. Listen to his words as he instituted this ordinance, "This is my blood of the new testament (covenant) which is shed for many for the remission of sins" (Matthew 26: 28).

Did Christ say that he died for our sins? He certainly did, and in such terms that his meaning can not be mistaken. His death not only fulfills the types and prophecies of the Old Testament, but his teachings concerning it are the foundation of the so-called

"Pauline theology" of the vicarious, substitutionary atonement.

Note: The *Sunday School Times* for February 15 has a splendid brief treatment of this subject under "Notes on Open Letters." "The Significance of the Cross" by Geo. H. Morrison is a very pleasing and instructive little book for a devotional study of the subject.

NOT QUITE "IMPARTIAL"

(Continued from page 504)

By saying that the death rate has increased six hundred per cent the *Outlook* fools the public. It should continue and say that even with the great wet bootleg drive on, alcoholism has never yet reached the spot where it lingered prior to the closing of the saloons.

In no state except in Maryland does the post-prohibition alcoholism death rate reach the heights of the saloon era. Even wet New York which boasts of 32,000 speak-easies and which refuses to enforce the liquor laws, does not have the alcoholism death rate of the saloon era.

As far back as we have records the years before prohibition show an average alcoholism death rate of 5.2 per hundred thousand while eleven years of prohibition, war-time included, show 2.8 per hundred thousand—almost a one-half reduction. Based on a population of only 100,000,000, prohibition saved a total of 36,400 in eleven years, which would have been lost through alcohol under the saloon era rate.

Another striking saving shown by census figures is under cirrhosis of the liver, reduced from 12.3 per hundred thousand to 7.6 and a saving of life of 4.7 per hundred thousand or about 40 per cent. All told the reduction in deaths in cirrhosis of the liver has saved 42,300 lives since prohibition.

Insurance companies generally have found that since prohibition something has happened to prolong lives.

—W. C. T. U.

"A woman arguing for prohibition."

"Pay no attention to her," bellows a wet editor. "She is a paid W. C. T. U. worker."

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

Your last letter was gladly received. If I miss getting a letter for five or six days, I feel lonely, as I am a stay-at-home body most of the time.

You may be able to imagine the rare pleasure that Doctor Waite's visit was to me. She seemed so sisterly in her manner and so easy to get acquainted with. She left me some medicine, for I had been suffering with a cough and lameness. I then felt stronger and risked a twenty-five mile ride to see my sick daughter-in-law, who died the next day. Then I went to the funeral, and last Sabbath to the Confederate Women's Home, six miles and back, one hundred and twelve miles in seven days. So I have had a tired feeling and headache to recover from, and I am feeling better now.

I do not think I ever saw a man so shaken by his loss as my son Henry was over the loss of his wife. The funeral service was held in the Baptist church of which they were both members. There was not much I could say to comfort him, but to put his trust in God to take care of him and his now motherless little ones.

Last Sabbath my son Walter, his two little girls, and my nephew Joe Rogers were here, and we had singing, prayer, and Bible reading, then a short sermon by Walter. I thought I had never heard the Sabbath question answered better before. The text was in the Bible lesson for that afternoon, Genesis 2: 2, 3.

Later we went to the Confederate Home, above referred to. Women of all denominations, or of no denomination at all, are welcome to a home of rest and comfort, within walls beautifully kept. Each guest must have been a near relative of some Confederate soldier. They are the widows, daughters, and sisters of those who died on the battlefields, in hospitals, or wherever death met them.

I have a dislike for discords in music for the same reason that I dislike family discords. When I was a young girl I was extremely fond of two things, good music and innocent fun. Once being in a home where perfect peace seemed to be the aim of both parents and children, one of the girls asked me to play on the melodeon. At that time I knew nothing about the art of playing, and told her so, but she refused to accept my refusal.

Finally I said, "Did you ever hear a piece called family discords?" I told her that was the only piece I knew how to play, so I was urged to sit down and play it, and I demonstrated a family quarrel; the mother's high pitched tones and the father's growls, with the children's squeals, all made one discordant roar of sound. The amusement afforded by my unskilled fingers while I presented each speaker in turn, was what I wanted, and the merriment of that quarter of an hour lives in my memory yet.

To make people laugh has been one of my aims in life. If a person is down-hearted and discouraged, and I can get that sad one to laugh heartily, I feel that some of the sadness has been relieved. But if the sorrow is a heart-breaking one of recent date, I make no effort to cause a laugh at such a time; I can weep in sympathy then. But if the burden has already been carried too long, then I like to see the sad face become wreathed in smiles and hear the welcome sound of joyous laughter burst forth once more.

But I have never had sympathy with professing Christians who accept pagan Roman Catholic feast days, or folly days they ought to be called. I derive no true enjoyment from observing days not mentioned in the Bible, such as Hallowe'en, Christmas, Valentine's, or St. Patrick's days. It seems to me time for every true Christian to cast these follies, these vanities, these paganistic customs to the moles and to the bats, and observe instead customs suggested by our New Testament inspiration.

You spoke about your New England sea-merchants being partly responsible for the curse of slavery. What was called a curse to the country was a blessing to many of those enslaved Negroes. I refer to those who were so fortunate as to have Christian owners, who taught their pagan slaves the

good news of salvation through Jesus the Son of God and Savior of all who trust in him.

My first realization of life after death came to me as I beheld the face of dear, old Aunt Nan as she lay in her coffin. One of my own aunts said to me, "Aunt Nan is as white as any of us now."

Immediately I felt in my inmost soul a realization of the purified spirit that exists apart from its mortal clay, a vision of purity that was an undying part of that apparently black slave, and which glorified the curse of slavery.

I must close for this time, with much love,

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

Spring seems to have come early here. Snow is all gone, over a month earlier than some years. On two sixths of May I made ice cream from snow gathered from diminishing drifts, to celebrate my sister's birthday. We had very little snow this year and may have another year of drought, as the underground supply of water must be less than when there have been huge snow banks to melt.

We have been reading "The Old South" by Thomas Nelson Page, and wish you could read and discuss with us, for the book describes many of the feelings and experiences which you must have participated in. As I read I can appreciate, as never before, the impulses of the South in connection with the Negro problem.

Has it ever occurred to you that the tense feeling on the North and South borders might never have led to war, if there had not been martial lords who gloried in it, and manufacturers who had fighting paraphernalia for sale?

There have been suggestions of another civil war over the prohibition question. Manufacturers have been furnishing arms both to police and to law-breakers. It is to be hoped that the momentous question may be settled without the clash of arms, without the curse of war being added to the curse of intemperance, as occurred when the curse of war was added to the curse of slavery.

Often we hear it said that the Eighteenth Amendment would not have passed if the women had not worked hard for it. Women may have worked for its enactment, but they have not worked for its enforcement as they should. It is within the memory of most adults, what activities women staged to help win the war, but they seem ominously apathetic and inactive in the present crisis; and their home influence the past few years has seemed to me ruinous to the cause of temperance.

In most homes mothers give little children peppery drinks that irritate the digestive tract and arouse abnormal tastes and cravings. They make and pass around home brews that a hog could not drink and keep a healthy digestion. In such homes how can young people mature who will help enforce the Eighteenth Amendment?

Mr. Wickersham has wisely commented on the power of the public appetite, in the present crisis.

I myself had a curious experience not long ago. I called on a woman who was apparently glad to see me. She brought me a treat in the form of a piece of apple pie, which was very nice, and then said she wanted me to try her home brew.

I protested that I had no appetite for such inventions, that I had inherited from temperate ancestors a decided aversion to anything fermented.

But she proceeded to her cupboard and poured out a wineglass full which she brought me with a half-teasing, half-injured air, as if she might be offended if this offer of her hospitality were refused, adding how fine a remedy it was for headache and stomach trouble.

I tasted, but no more! What stuff! Elderberry wine she called it, but no animal digestion could drink it and escape injury. Her enticing wink and pat on my shoulders as I took it brought back to memory the accounts I had read years ago of how drunkards can be made. I set down the glass and made my departure as gracefully as possible; but I can not regard such a woman a friend to me, to society, or to the national jurisprudence. They can undo in the home all the good their votes try to do in enforcing law.

There seems little I can do to offset the influence of such enemies, but I had no

hesitation, when a *Literary Digest* straw vote was sent me, about casting it in favor of law enforcement,—notwithstanding current criticism against such methods of advertising—and realizing I had no proof that my vote would be counted, as long as I did not become a subscriber.

As for amusements, you and I would enjoy each other's entertainment, for I have no desire for artificial shows, especially on a day that has religious significance, as Christmas has. I think if that day is to be celebrated as Christ's birthday, the singing of carols, the reading of the gospel story, and the sharing of wholesome cheer are pleasing to him; but it must please him more to see peace and good will lived every day. But I must not make this letter any longer.

I trust this year's seedtime and harvest will bring many blessings to you, and the triumph of good to our nation. Hoping to hear again from you, I am, as ever,

YOUR FRIEND IN THE NORTH.

HOME NEWS

DE RUYTER, N. Y.—Winter weather, muddy roads, and sickness have kept a number of our people away from Sabbath services. With the approach of spring, the opening of a new quarter's work in the Sabbath school, and the coming of the communion season, it was suggested that Sabbath day, April 5, be made a real Rally Day.

Letters were written to distant members; new equipment had been secured for both church and Sabbath school; and plans were made for an all-day coming together. Following the sermon by Pastor Van Horn from the text, "Man shall not live by bread alone," a tender covenant meeting was held, and the Lord's Supper celebrated. An enthusiastic study hour was enjoyed in the Sabbath school.

The following account of the day's events was written by two intermediates who were active participants in the occasion:

DERUYTER'S RALLY DAY

The old DeRuyter Church is still "carrying on." With its new cushion covers and remodeled gallery, it is ready for the large things.

April 5 was the date for which there had been much planning. When it arrived with its pleasant sunshine weather we knew it was meant for us. The congregation was composed of people from Syracuse, Smyrna, Lincklaen, Truxton, Lebanon, Manlius, plus DeRuyter. After the morning service, the gallery was filled with tables, good food, and happy people. There was plenty to eat for all, but every little left.

Up in the gallery the intermediates are holding a special study of Mark under the supervision of Mrs. Van Horn. A short program was held after dinner. Mr. Robert Wing and his wife were with us, this being Brother Robert's first time out in fifteen weeks, as he has been ill all winter. We are very sorry too that they are going to leave us and are going to White Cloud. We hate to part with them but wish them all kinds of success.

DORIS COON,
HELEN OURSLER.

April 7, 1930.

The following items were taken from the *De Ruyter Gleaner*:

The Rally day, last Sabbath, brought together people who had been hindered by winter weather and illness from church attendance during the winter months. These with the regular attendants made a happy company, who enjoyed the worship together and the covenant and communion service, the Bible school, the quiet social hour during lunch and a short program which closed the day's activities.

Pastor T. J. Van Horn left home on Wednesday morning for New York City and New Jersey, on a business trip. He will be absent until next week. Pastor Edds of the Congregational Church will occupy the pulpit on Sabbath, April 12.

Prayer meeting will be held on Sabbath eve, April 11, at the home of Mrs. Martin Marble.

Last Sabbath the audience in the Seventh Day Baptist church included three from Syracuse, two from Smyrna, one from Lebanon, three from Manlius, six from Truxton, one from Cuyler, five from Lincklaen, and one, Mrs. Frank Kenyon, whose ill health has not permitted her to be present for weeks, even months.

(Continued on page 512)

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

HAVE YOU PLANNED YOUR VACATION SCHOOL?

"Take one hundred fifty children, more or less. Mix well in some cool church on a hot summer day. Add the Vacation School program of Bible stories, supervised play, character lessons, songs and patriotic exercise. Sweeten according to taste with practical hand work, and other expressional activities. Stir in some picnics, and a generous portion of good times. The results are guaranteed to satisfy any forward-looking church."

The above recipe was prepared and sent to denominational field workers by the International Council of Religious Education, Department of Week-day and Vacation Church Schools, to be used for promotional purposes. It has been found by experiments in thousands of schools, and over a period of twenty-five years, that the recipe works. The movement has passed the experimental stage, and the Vacation School has become an institution. It is today rated by all the Protestant denominations as one of the largest agencies in the hands of the Church for the work of religious education. In the summer when many children are not busy in school, it provides each year forty-five or more hours additional opportunity for the church, more than a year of ordinary Bible school time.

Many mothers say, "I consider the Vacation School a wonderful benefit to children; also it is indeed a joy for a busy mother to know that her small children are safe and learning only that which is good in vacation time." But the Vacation School does more than furnish a place to amuse children. In fact, it is the best real teaching opportunity a church has because it gives a daily consecutive course. The Vacation School meets the great need of supplementing the time given to religious instruction in the Bible school, and gives an

increased opportunity for the development of Christian character. Churches that have held Vacation Schools year after year count it one of the most constructive pieces of work they have done. It is the best summer work any church can do.

Every church should have a Vacation Religious Day School every summer, and any church can have one if it really wants one. Pastors can well afford to lay aside everything else for three or four weeks for the Vacation School, for little else will bring the satisfaction and results for the time and money expended. After all, the pastor is really the key man, for if he is not interested, it is rather difficult to find those who will go over his head in planning a school. It is not necessary that the pastor superintend the school, but he must be interested in its organization, and he will find it very helpful if he can have "a pastor's class," where he can have an opportunity to teach the older children what it means to be a Christian and church member.

Why not make this a banner year for Seventh Day Baptist Vacation Religious Day Schools? Many churches have already planned such schools, in fact, several now consider this just as much a permanent part of the program of the church work as the Bible school. This is what should be done in every church.

The Sabbath School Board is anxious to do all it can, with the limited means at its disposal, to aid churches in putting on Vacation Schools by furnishing books for supervisors, and to a limited extent aiding with salaries of supervisors. Where aid is desired for supervisors, arrangements must be made well in advance of the date for the opening of the school. Such aid will be given only where certain requirements are met. As the director of religious education is to be away from home from about the first of June until about Conference time, arrangements for schools should be made at once.

ERLO E. SUTTON,
Director of Religious Education.

Milton Junction, Wis.,
April 11, 1930.

DEATHS

HUMMELL.—Lillian Carson Hummell, daughter of Daniel and Nancy Jane Carson, was born November 15, 1868, and departed this life March 17, 1930, aged 61 years, 4 months, and 2 days.

On April 6, 1893, she became the wife of William G. Hummell, and to this union were born three children, all grown to maturity, namely, Mrs. Ethel G. Stein and Robert C. of Wilkinsburg, Pa.; and Kenneth E. of Pittsburgh, Pa.

In young womanhood Mrs. Hummell accepted Christ as her Savior and was baptized by Rev. Samuel D. Davis, and united with the Salemville Seventh Day Baptist Church. As a young person she lived faithful to her Savior and her church. When she moved with her husband to the city of Wilkinsburg, Pa., and she could no longer attend the services of her own church, she went with her husband to his church—the Christian Church. Wherever she worshiped she was devoted, faithful, and reverent.

Besides those of her immediate family she leaves to mourn their loss, a brother, Calvin R. of Conemaugh, Pa.; and a sister, Mrs. Orpha P. Seese, of Sonman, Pa.; and many friends who loved and held her in great esteem.

She was untiring in her loving devotion to her family and "for the good of others." But her Master said, "It is enough, come up higher." While she is missed in the home and by those whom she served we rejoice that she lives on where no heartaches or pain ever enter.

Yes, she has gone out of the shadows into the sunshine. And we are to "Seek him that turneth the shadow into the morning."

"Out of the shadow-land into the sunshine,
Cloudless, eternal, that fades not away;
Softly and tenderly Jesus hath called her
Home, where the ransomed are gathered today.

"Out of the shadow-land, weary and changeful,
Out of the valley of sorrow and night,
Into the rest of the life everlasting,
Into the summer of endless delight.

"Out of the shadow-land, over life's ocean,
Into the rapture and joy of the Lord,
Safe in the Father's house, welcomed by angels,
Her's the bright crown and eternal reward.

"Silently, peacefully, angels have borne her,
Into the beautiful mansions above;
There shall she rest from earth's toiling forever,
Safe in the arms of God's infinite love."

Farewell services were held in the Salemville church, March 20, 1930, at 2 p. m., conducted by Pastor W. L. Davis, and we placed her body to rest in the Salemville burying ground, to await the call of her Master, "Lillian, come forth."

W. L. D.

LIVERMORE.—A telegram from Florida announces the death of Mrs. Livermore on April 15. "Particulars later."

T. L. G.

MCBRIDE.—Donald Franklin, son of William T. and Bessie A. McBride, was born in Anglaize County, Ohio, November 7, 1923, and died at Jackson Center, Ohio, April 3, 1930, aged 6 years, 4 months, 26 days.

Donald was a sweet child, loving and obedient. The home is now deprived of the light of his presence, which is displaced by the clouds of sorrow and the shadow of sadness. Yet the precious memories of the happy days of his life remain to relieve the heartache of this great affliction. Time may soften but can not obliterate such sorrow.

Trust in the heavenly Father assures of his loving kindness in making "all things work together for good."

L. D. S.

MCWHORTER.—Roanna McWhorter, daughter of Rev. Joshua S. and Hanna Davis, was born in West Virginia, March 7, 1840, and went to her rest April 2, 1930, aged 90 years, 26 days.

She united with the Lost Creek Seventh Day Baptist church at the age of fourteen years.

She was married December 28, 1857, to Walter F. McWhorter. They both united with the Middle Island Seventh Day Baptist Church in 1870, of which church he was deacon until his death.

She knew the trials of the Civil War. Her husband was a Union volunteer, dying from effects of his service in the year 1877.

The family then removed to Harrison County, West Virginia, where she united again with the Lost Creek Church, her membership remaining there until her death.

She was the mother of nine children, two dying in infancy and three in recent years, leaving four sons to mourn her loss: Walter of St. Petersburg, Fla., Charles of Humansville, Mo.; Lee of Illinois; and Henry of Jackson Center, Ohio, with whom she has made her home for many years.

Her life has been one of unflinching trust, and although she has suffered much in late years her passing was as one quietly closing eyes in sleep.

L. D. S.

LEWIS.—Linn Lewis, only son of Israel Z. and Elmina Lewis, was born September 13, 1869, in Portville, N. Y., and died February 28, 1930, from injuries received at his home near Obi, N. Y.

He leaves to mourn their loss his widow, Lida, Lyle, and Fred at home; Clifford of Portville; Catherine Feast of West Clarksville, and two grandchildren.

Linn was a man of quiet disposition and was well liked by all who knew him, as was shown by the large attendance at the funeral. Burial was in the West Genesee cemetery.

H. F. G.

Sabbath School Lesson V.—May 3, 1930.

PROMOTION IN THE KINGDOM.—Matthew 19: 30—20: 28.

Golden Text: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20: 28.

DAILY READINGS

April 27—A Selfish Request. Matthew 20: 20-28.
 April 28—Humility in Prayer. Luke 18: 9-14.
 April 29—Humility in Action. Luke 14: 7-11.
 April 30—Religion and Service. James 1: 19-27.
 May 1—Sympathy for Others. James 2: 1-9.
 May 2—The Reward of Humility. 1 Peter 5: 1-7.
 May 3—The Mind of Christ. Philippians 2: 1-11.
 (For Lesson Notes, see *Helping Hand*)

HOME NEWS

(Continued from page 509)

Mr. and Mrs. Julian Craft, of Smyrna, were in town last Sabbath to attend church. All were glad to see them.

At the Rally day service at the Seventh Day Baptist church Sabbath day the following named towns were represented: Syracuse, Manlius, South Lebanon, Smyrna, Endicott, Truxton, Cuyler and Lincklaen. After communion and Sabbath school a lunch was served in the remodeled gallery, a short service followed by songs, speaking, etc.

Mr. and Mrs. Robert Wing and Mrs. B. D. Crandall were heartily welcomed last Sabbath after an absence of several months from our service.—*The Gleaner*.

THE CASE AGAINST THE LIQUOR TRAFFIC

(Continued from page 494)

in an increase both in the consumption of liquor and in lawlessness.

As for the interest of the churches in the problem, the basis of their position was most cogently stated in a telegram from Bishop Francis J. McConnell, president of the Federal Council:

"The opposition of the Church to the liquor trade is founded on the nature of the Church and the nature of the traffic. They are incompatible. Anything that hurts the fundamental welfare of the child, the home or society, is a concern of the Church, and no amount of sophistry will prevent the Church from stating its mind and conscience on the matter."—*Federal Council Bulletin*.

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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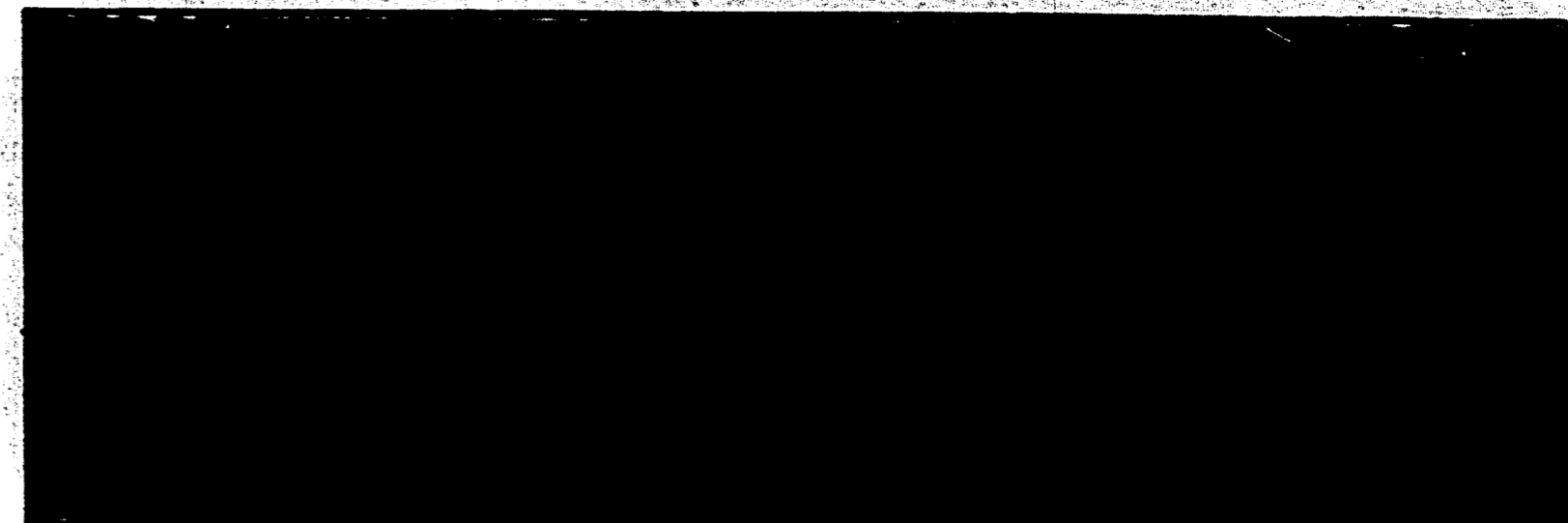
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