

The Sabbath Recorder

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

\$2.50 PER YEAR, IN ADVANCE

\$3.00 PER YEAR TO FOREIGN COUNTRIES

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

"Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives may be so drear;
They may not need you in the coming year.
Now is the time!"

"Whatever the weather may be," says he,
"Whatever the weather may be,
It's the songs ye sing, an' the smiles ye wear,
That's a-making the sunshine everywhere."
—James Whitcomb Riley.

CONTENTS

Editorial —A Beautiful Easter Service.—Christ Alone Answers the Age-long Prayer of the Race.—Those "Good Old Days"	513	ing Upward to God.—Worship that is Looking in at Self.—Minutes of the Young People's Board.—Intermediate Corner.—Junior Jottings ...	524-528
Prayer and the Revival	513	An Address Before the W. C. T. U. of DeRuyter, N. Y.	528
Sermon Subjects and Texts.....	515	Children's Page —God's Gift—Home.—Love One Another	531
Missions —Religion and Education.—Letter from Rev. D. Burdett Coon.—Power With Others or Power Over Others.—Quarterly Meeting of Missionary Society.—Quarterly Report Of the Treasurer	516-519	The Message of Easter Lilies	532
Woman's Work —Minutes of the Woman's Board	521	Early Settlers Recall Easter Storm of Fifty-Seven Years Ago	533
Home News	521	Our Pulpit —A Tribute to Mother	534-536
American Sabbath Tract Society.....	522	Fundamentalists' Page —Two Unalterable Laws—Except	537
Straw Vote Unpopular	523	Religious Education —The Parable of the Two Teachers.—Sabbath School Lesson for May 10, 1939	539
Lewis Summer Camp	523	More Regarding Calendar Revision .	540
Young People's Work —Good Will in the Home.—Worship that is Look-		Deaths	543

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.

Treasurer of General Conference—James H. Coon, Milton, Wis.

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

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

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

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

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

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Herbert C. Van Horn, Lost Creek, W. Va.

Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris Stutler, Salem, W. Va.

Treasurer—Mrs. L. Ray Polan, Salem, W. Va.

Editor Woman's Page, SABBATH RECORDER—Miss Alberta Davis, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. LaVern C. Bassett, Dunellen, N. J.
Southeastern—Mrs. Okey W. Davis, Salem, W. Va.

Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.
Western—Mrs. Agnes K. Clarke, Alfred, N. Y.

Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
Northwestern—Mrs. Charles S. Sayre, Albion, Wis.

Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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 administered 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

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.

Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

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.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—A. Russell Maxson, Level Park, Battle Creek, Mich.

Recording Secretary—Mrs. Gladys Coon Hemminger, 102 Greenwood St., Battle Creek, Mich.

Corresponding Secretary—Miss Glee L. Ellis, 127 Manchester St., Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

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. Beebe, Berea, W. Va.

Junior Superintendent—Mrs. Elisabeth K. Austin, 52 Beach St., Westerly, R. I.

Intermediate Superintendent—John F. Randolph, Milton Junction, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Miss Iris Sholtz, Oneida, N. Y.

Western—Miss Elizabeth Ormsby, Alfred Sta., N. Y.
Northwestern—Miss Elsie Van Horn, North Loup, Neb.

Southeastern—Miss Greta Randolph, New Milton, W. Va.

Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.
Pacific—Gleason Curtis, Riverside, Calif.

EXECUTIVE COMMITTEE OF LONE SABBATH KEEPERS' AUXILIARY

Mrs. Ruby Coon Babcock, Battle Creek, Mich., General Secretary; Mrs. Alice Fifield, Battle Creek, Mich.; Henry N. Jordan, Battle Creek, Mich.; Lyle Crandall, Battle Creek, Mich.; Mrs. Angeline Abbey Allen, Edinburg, Tex.; Mrs. George H. Trainer, Salem, W. Va.; Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; Richard C. Brewer, Riverside, Calif.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; August E. Johansen, Chicago, Ill.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; Horace L. Hulett, Bolivar, N. Y.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

The Sabbath Recorder

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

VOL. 108, No. 17

PLAINFIELD, N. J., APRIL 28, 1930

WHOLE No. 4,443

Our heavenly Father, help us in all the churches to realize that peace and good will, confidence and faith in one another, will make churches strong and insure the welfare of each individual.

Fill us with the spirit of loving kindness. Help us to manifest the Christ spirit in our homes and in our churches, and help us to magnify the good gospel of the Lord. Enable us to so live that we may hasten the coming of thy Kingdom in the hearts of men, that they may have life more abundantly, through Jesus Christ. Amen.

A Beautiful Easter Service The services on April 20, in the church at Plainfield, N. J., were of unusual interest, consisting of an Easter cantata entitled, *Eastertide*, in two parts as follows:

PART I

"The Passion"

Chorus—There is a green hill far away
Alto Solo—When the morning was come
Baritone Solo—And Pilate asked them
Chorus—We found this man perverting the nation

Baritone Solo—Then Pilate called Jesus
Chorus—And they were instant with loud voices

Baritone Solo—When Pilate saw
Chorus—His blood be upon us

Organ—The March to Calvary
Baritone Solo—Now from the sixth hour

Chorus—Finished, and he bowed his head
Chorale—O perfect life of love

PART II

"Easter"

Alto Solo—As it began to dawn
Chorus—And behold there came a great earthquake

Soprano Solo—They have taken away my Lord
Tenor Solo—Come unto me

Chorus—My faith looks up to thee
Soprano Solo—The morning purples all the sky

Chorus—Now is come the salvation of our God

The choir had full charge after the ordinary introductory services. Every item in the program was a complete success, and the large congregation heartily appreciated it all.

It seemed to me that the committee on decorations fairly broke the record in the wonderful display of beautiful flowers. One leading feature of the decoration was a fine lot of Easter lilies, furnished by the children of Dr. A. H. Lewis in honor of their father.

It was indeed a happy thought in them, and much appreciated by the church. On the following morning I found all those lilies—tokens of love from loyal children—standing in bright Easter sunshine around Dr. Lewis' grave.

Many things in such a meeting call to mind the loyal old fathers and mothers of other years, whose presence and helpful influence here we sadly missed. But wherever we see their children, faithfully taking up the work the old friends left behind, our hearts are made glad and we "thank God and take courage."

Christ Alone Answers A careful study of **The Age-long Prayer Of the Race** human longings will reveal the fact that

in every nation, age after age, there has existed among men an inborn longing to bring God down to men in some visible and tangible form.

The tendency to make idols representing the deity among all heathen nations is an evidence of this universal heart-yearning for God. There was a real inborn, natural prayer of ages, in the midst of the gross darkness by which they were surrounded, for the divine to come near in communion with men. The outcome of this human longing was heart-yearning appeals to idols for help and sympathy.

It seems to me that Christ was the only real answer to this prayer of mankind. Indeed, the history of the Christian religion is the history of the incarnation.

There were many mythological representatives of God in history; but Jesus Christ is the only real person to come to earth full of divine sympathy, who could actually commune with men and bring to them the true light from heaven.

It was the misfortune of the gods supposed to crown Olympus, that no one of them could come into real tangible touch with earthly men. No crowd ever followed Apollo or any Olympian deity. If there had, then Jesus might have had a real rival. Jupiter had no Judas to betray him. Neither did he have a group of Apostles to follow him.

Christ alone supplied the conditions longed for in this practical prayer of the nations. From the cradle to the grave he lived and loved and spoke and sympathized with suffering men. He lived like a God, and answered human longings for a *personal* Father God full of goodness and ready to help. He answered the question of a future life, and the home prepared for the faithful. He revealed in a practical way the difference between good and evil, and led the way to God.

The Word made flesh, then, was God's answer to the age-long heart-yearning prayer of nations.

Those "Good Old Days" Whenever you hear the "wets" talking about the "good old days" before the Prohibition Amendment was adopted, you might find it interesting to study the files of some leading temperance papers published a few years back.

For instance, here are some items taken from the *Union Signal*, showing how railroads stood regarding the use of liquor. Such evidence does not harmonize with the fact that in the Washington investigation recently the president of one of America's greatest railroad companies actually favored the repeal of the amendment.

Old-time papers are full of such items as these:

FORTY-THREE YEARS AGO

The pay car of the *Baltimore and Ohio* railroad last week brought \$50,000 to Newark, Ohio. Accompanying the paymaster was a man who gave the total abstinence pledge to every employee as the condition of being retained in the employ of that road. The late terrible accident, said to be due to drinking by an employee, probably accounts for this action.

—*Union Signal*, January 27, 1887.

THIRTY-FOUR YEARS AGO

The *Baltimore and Ohio* railroad recently discharged some of its trainmen, not for drunkenness, but because they "took a glass now and then." "A policy of this nature is severe," says the *Railway Age*, "but it only needs a moment's thought to see that it is founded in reason. . . . The railroad business is one of exceeding responsibility. . . . Mental clearness is all important in the performance of its duties, and strong drink tends to the confusion of the faculties." This the railway managers evidently believe, for we are told that on most of the roads in America at the present time, knowledge that an employee touches strong drink in any form and at any time, is sure to cost him his position.

—*Union Signal*, October 22, 1896.

IN 1887 THE UNION SIGNAL HAD THIS
A committee of the Citizen's League, Chicago,

made up of leading business men, have been investigating some of the high licensed saloons of that city, "Jerry Monroe's place" and the "Alcazar" among them. They report a most revolting state of affairs, showing that every condition upon which their licenses were issued was continually violated.

PRAYER AND THE REVIVAL

About half a mile southeast of my study window is a large field that is used for pasture land. It was not grazed closely last summer, and as there was an abundance of rain last fall the grass grew rank. This spring the field was covered with dead grass, which on account of several days without rain and high winds, had become extremely dry. Some girls had gone into the field for a picnic, and one of them started a fire. In a moment the grass was on fire, and then spread very rapidly. This fire was rather dangerous, but let us think of another kind of fire, the fire of God's Holy Spirit given in answer to the prayers of his people.

A true fire of God kindled in one heart would leap to another, and kindled in one community would catch in another and might soon spread throughout the denomination. There is every reason why, if a revival should come in any community at this time, it should be more widespread in its extent than any revival in our history. There is the closest and swiftest communication by travel in all parts of the country, and even across the sea. Why should not a revival come to Seventh Day Baptist churches, and from them catch in other churches, and continue to spread until it reached other shores?

A few days ago I was reading of the great revival in America of 1857. It was said that that revival began in prayer and was carried on by prayer more than anything else. The work began in answer to the prayers of a few whose souls were on fire from God, and who prayed that others might be saved. Most revivals have humble beginnings, and the fire starts in a few warm hearts. In the early part of the sixteenth century there was a great spiritual awakening in Ireland. It is claimed the work began with seven ministers, five from Scotland and two from England, who had gone there in the Lord's work. They prayed for a revival and it came. Prayer could work as marvelous results today as it ever could, if the Church would put itself to the task.

SERMON SUBJECTS AND TEXTS

(As suggested by the Commission on Evangelism of the Federal Council, will be used as adapted here by the Nortonville pastor, Rev. S. Duane Ogden, on the Sabbaths leading up to the anniversary of Pentecost.)

April 19—"Our Risen Lord."
Text—"This Jesus hath God raised up, whereof we all are witnesses."—Acts 2: 32.

April 26—"The Meaning of Pentecost."

Text—"What meaneth this?"—Acts 2: 12.

May 3—"The Fellowship of the Upper Room."
Text—"Tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24: 49.

May 10—"Pentecost and the Holy Spirit."
Text—"And they were all filled with the Holy Spirit."—Acts 2: 4.

May 17—"Perpetuating Pentecost."
Text—"He that believeth on me, the works that I do shall he do, and greater works than these shall he do; because I go unto my Father."—John 14: 12.

May 24—"Pentecost and Preaching."
Text—"Peter, standing up . . . lifted up his voice and spake forth."—Acts 2: 14.

May 31—"The Meaning of Church Membership."

Text—"They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."—Acts 2: 42.

June 7—"Pentecost—the Birthday of the Church."

Text—"Upon this rock will I build my Church." Matthew 16: 18.

—For the Committee to Promote the Religious Life of the Denomination

A. J. C. B.

HE LEADETH ME

In pastures green? Not always,
Sometimes he who knoweth best
In kindness leadeth me
In weary ways where heavy shadows be,
Out of the sunshine warm and bright,
Out of the sunshine into darkest night,
I oft would faint with terror and affright.

Only for this I know he holds my hand,
So, whether in the green or desert land
I trust although I may not understand,
And by still waters? No not always so,
Ofttimes the heavy tempests round me blow
And o'er my soul the waves and billows go.

But when the storm beats loudest,
And I cry aloud for help,
The Master standeth by,
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear him say,
Beyond this darkness lies the perfect day,
In every path of thine I lead the way.

So, where he leadeth I can safely go,
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

—Helen Barrett Montgomery,
in *Maritime Baptist*.

It may be possible that one of the reasons for so few revivals now is that more dependence is put upon man's machinery than upon God's power, sought and obtained by earnest, persistent, believing prayer. We live in an age characterized by the multiplication of man's machinery and the diminution of God's power. The great cry of our day is work, work, new organizations, new methods, new machinery, and while there should be work and new machinery, the great need of our day is prayer. The devil got in a master stroke when he got the Church so generally to lay aside the mighty weapon of prayer. The devil is perfectly willing that the Church should try any method of work if it will only give up praying. He laughs today when he sees the few who attend prayer meetings, and hears people discount the evangelistic campaign, and say that there is nothing in prayer anyway but an old form; prayer does not change anything.

Of course it will not be possible to get all church members to praying for revivals at once. It is not necessary that the whole Church get to praying to begin with; in fact, many may have to be revived before they can pray. Great revivals always begin first in the hearts of a few men and women whom God arouses by his Spirit to believe in him as a living God, a God who answers prayer, and upon whose heart he lays a burden from which no rest can be found except in crying unto God. The first great evangelistic campaign had its origin on the human side in a prayer meeting of ten days' duration, "and there was added unto them in that day about three thousand souls." I would like to call attention to this fact: this revival proved genuine and permanent. The converts "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

How can we get our people to praying for revivals. First of all, we ministers should begin praying for it ourselves. Unless pastors and ministers see the crying need for a spiritual awakening, and pray for it, laymen are not likely to be interested. Let us pray together for a revival.

Signed—Committee to Promote the Religious Life of the Denomination

—E. E. S.

MISSIONS

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

RELIGION AND EDUCATION

(Taken from the March number of the "Chinese Recorder," published in Shanghai, China)

PERSONAL LIBERTY AND VOLUNTARY RELIGIOUS EDUCATION

"What shall be our policies in education in view of the present limitations imposed by the Ministry of Education?" That is the question the Board of Education of the General Assembly of the Church of Christ in China sought to answer in a meeting held February 5-8, 1930. Those present felt that "principles fundamental to Christian education" are infringed by present government regulations and their interpretation. "Students," the regulations require, "shall not be compelled or induced to participate" in religious exercises: furthermore, "no religious exercises shall be allowed in primary schools." This the Ministry of Education interprets as prohibiting voluntary religious instruction in junior middle schools as well as in primary schools. All this, those present felt, called for an explanation of the purpose and contribution of Christian schools together with a definition of religious liberty. Voluntary religious education, it was declared, does not interfere with the liberty of pupils. Inasmuch as Chinese citizens may petition the government, it was decided to frame such a petition embodying the above and other points with a view to securing modification of the prohibitive regulation concerned. A general justification for this step is the belief of a large number of educationalists that it is essential to the full functioning of education that it include moral and spiritual values as dealt with in religious education. It was further decided to petition the government that private schools be permitted to experiment along the line of including religion in the curriculum and school activities as an addition to what existing regulations require.

INTERIM POLICIES

Thus did this group express its feeling of responsibility for the "religious training

of the children of (its) church membership." The government is to be asked, also, to defer registration while the missions are in process of transferring control of schools to the church, and because the closing of Christian schools will work hardship on many children. During the period of negotiation efforts to secure registration by schools concerned are to be suspended, though no school already having registration is to seek to annul the same. It was recognized that the "Three-People-Principles are not contradictory to Christianity," and that they should, therefore, be incorporated in the courses of all grades of Christian schools. The right of the government to examine any text material used in junior middle and primary schools was also admitted. Selection of a list of text-books to be submitted first to the General Assembly and then to the government was recommended. In order to improve the system of schools it was decided to close some of the less successful ones. Where schools have been closed it was urged that week-day schools of religion and community educational and social service activities be started.

RELIGION VERSUS IRRELIGION

As viewed through the report of this group the present problem is not that of one's being allowed to believe any religion one wishes, but that of being left untouched by any religious influences whatever during the most impressionable period of life. The issue is thus one between irreligion and religion as regards education. To those who believe that the end of religious education "is the nurture of an informed faith in Jesus Christ and the dedication of a trained and obedient life to his service," this presents an impossible situation. It should be possible to permit voluntary religious education courses in all grades of church schools as the minimum concession, at least, to the principle of religious liberty. By way of illustration we note that the Turkish government, also concerned about the relation of religion to education, has signified that it will permit religious instruction for Christian students on condition that their parents consent. Robert College, Constantinople, has given such instruction without interruption.

LETTER FROM REV. D. BURDETT COON

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

DEAR BROTHER BURDICK:

Our new church building in Kingston has been dedicated to the service of God. It is due you to know some of the details concerning its construction and the dedicatory services. Long ago you and members of the Missionary Board saw the blue prints for this building and approved of them. When about to begin its construction, November 27 last, we made certain changes from the original blue print specifications that have added very much to the beauty and usefulness of the building.

Instead of making the floor of the vestry on the level with the floor of the auditorium, we raised it to the level of the rostrum. Instead of making two double doors on the sides of the building, we removed them entirely and placed regular windows, like the rest, in their place. This gives us more seating capacity, shuts out much noise, and makes for less confusion in the church. We placed a single door in the west side of the church just in front of the rostrum. The rostrum is ten feet wide, extending the entire width of the church, thirty-five feet. We have a beautiful solid pulpit built of pine, but polished and varnished to suit the taste of the most fastidious. The pews are well built of good material, and are very comfortable. By putting in extra chairs we can easily seat four hundred people. I am about to purchase two dozen good metal folding chairs for use in the vestry or on the rostrum or in the aisles for special occasions. They will be needed. I have had something of a struggle in getting electric lights and switches to suit me. But they are in now to the satisfaction of all. We have plenty of light and the places where we want it.

The foundation cement walls, four feet high, are dark gray in color. Walls above are sea-green; the ceiling is white. The roof is painted terra cotta. The outside walls had three good coats of paint and then were sanded. We have a beautiful red curtain of good material at the front of the rostrum. A handsome velvet scarf adorns the pulpit. Two suitable green curtains ten feet in length extend from either side of the double swinging doors back of the pulpit to the

back of the vestry leaving an aisle between them. These are for use in times of baptism. The baptismal pool is placed under the rostrum. It is very pretty, being finished in white cement. I purchased a good organ at a cost of a little less than \$200. It had been slightly used, and originally cost about \$375. I had cement walks laid about three feet wide under the eaves of the church. These, besides protecting the foundation walls, make walks on either side of the church. I purchased a green coconut runner, a yard wide and forty feet long, that goes the length of the middle aisle from the front door to the rostrum. We put new palings above the brick walls on three sides of the church, and put a chicken tight fence six feet high back of the church, that means all poultry will keep out of the churchyard. On the west side of the lot we built a shed, thirty feet long and seven feet wide with a zinc roof. We have a narrow table running lengthwise of the shed, with board seats on either side. Many people spend Sabbaths at the church taking lunches with them. The shed makes a place for eating, so they have no excuse for desecrating the church. On the east of the church nearest the street there is plenty of room for shrubs and flowers, that we hope will soon be growing and blooming there. We have a lovely, and it must have been an expensive, Bible that was sent to us from the States, that we use as a pulpit Bible. Wish we knew who gave it. I had a very beautiful table made of mahogany, mission style, as a communion table. It would be the pride of any church. The building is in a very fine location in the city and its outside and inside make a strong appeal to the public eye. We are receiving many congratulations from many people of many faiths for the beauty and apparent usefulness of the church building.

Rev. L. A. DaCosta, of Moneague, has rendered invaluable service in suggestions carried out and in supervising the construction. He worked untiringly and unselfishly through the process and saved us hundreds of dollars. Our denomination owes him a debt of gratitude for the splendid way in which he has helped us through in the construction of this beautiful church.

The building was fittingly and appropriately dedicated to the service of God on March 23. An audience of nearly four

hundred was in attendance. Our people came in goodly numbers from nearly all parts of the island. Brother Dacosta was master of ceremonies. Prominent citizens took various parts in the program, such as opening doors and the twenty-five windows, making speeches, etc. Superintendent Coon made a statement referring to names of people who had helped much in suggesting best plans for the building, and the very cordial relationship that has existed throughout the entire process between himself and Mr. W. F. Berkley, the contractor and builder. By the careful and wise management of brethren DaCosta and Berkley, who have been intensely interested in the building, it has been put up with all the extra fixtures above mentioned for less money than the Missionary Board furnished for it. Brother James K. Humphrey, of New York City, the pastor of an independent Sabbath-keeping church of seven hundred members there, preached a most excellent dedicatory sermon. It was full of gospel truth, needed and appreciated by all. Music was furnished by a choir of sixteen voices from three of our country churches. We praise God for the beautiful church building so well equipped materially for the saving of souls. It is a fitting memorial of the unselfish thought and purpose of the Missionary Society in behalf of needy Jamaica. Most important of all now is the spiritual building that shall sit within its walls.

Your brother in Christ,
D. BURDETT COON.

Dufferin,
No. 1, Dames Road,
Cross Roads P. O.,
Jamaica, B. W. I.,
April 7, 1930.

POWER WITH OTHERS OR POWER OVER OTHERS

In mission work it is pre-eminently essential that we have power with men. The reason missionaries have, in some cases, labored six or eight years before securing a convert, is that they were lacking in power. This may or may not have been some fault in them (in many cases the laborers were not to blame); but however this may have been, it was a lack of power.

There is a difference between power over

men and power with men. Power over men is that which the tyrant exercises; power with men is that, or like that, exercised by the meek and lowly Christ through love. "If I be lifted up I will draw all men unto me."

Others have established their kingdoms by the sword, but the march of the kingdom of King Immanuel across realms and the ages is by virtue of the power of love. A daughter in speaking of her father and mother said, "I obey my father because I fear him; I obey my mother because I love her." The father had power over the daughter, the mother had power with her.

When one yields to another through fear, or to avoid a controversy, or for the sake of having peace, one comes under the power of the other and the other becomes a tyrant in the eyes of both God and men. The tyrant has power over men because he is a tyrant; the servant of men influences and moves them because he loves them. The tyrant loses out in the long run no matter whether he be king, father, political boss, or whatever the field of his activities. One of the last things we who would help others should do is to make them feel that we are tyrannizing over them, or trying to.

If we are to have power with others we must believe in them—believe there is good in them whether they follow us or not, whether they think as we do or not, whether they belong to our race or not. If we keep in mind that our neighbors, and all whom our lives touch, usually are about as good as we are, it will aid us amazingly; but if we assume superior airs, we may get men where we have power over them (can domineer over them) but we will never have power with them. Our own experiences teach us that those who do not believe in us can not help us, and that if we do not have faith in others, we can not help them.

Again if we are to have power with men, we must so far reverence their personality as to respect their opinions. One should hesitate a long time before he contradicts bluntly the opinion of another humbly expressed. As is said in the Fellowship of Prayer which many of us used the six weeks before Easter, "The wise man knows that he does not know it all. He knows that God does not give all of his truth to any one individual, even though it be he; for truth can not be less

QUARTERLY REPORT OF TREASURER

January 1 - April 1, 1930

S. H. DAVIS
in account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand January 1, 1930.....	\$ 8,167.89
For General Fund	3,848.11
home field	13.34
China field	40.00
Special for Georgetown	1.41
Special for Jamaica	45.15
For Java	5.00
Debt Fund	200.00
From income permanent funds	500.00
loan	2,000.00
Memorial Board	616.89
interest on checking account ...	1.61

\$15,439.40

Disbursements

To corresponding secretary and general missionaries	\$ 1,147.87
churches and pastors	1,085.84
China field	2,815.98
Georgetown field	550.00
Jamaica field	623.53
specials	159.95
special for Jamaica	60.00
special for Georgetown	31.41
Holland	312.50
treasurer's expenses	91.00
interest on loans	123.50

Total disbursements

Balance on hand April 1, 1930..

\$15,439.40

SPECIAL FUNDS

1. Boys' School Fund	
Amount on hand April 1, 1930.....	\$ 1,106.67
2. Girls' School Fund	
Amount on hand April 1, 1930	11,105.79

Total in savings and checking account..

Balance on hand April 1, 1930

Net indebtedness to special funds April 1, 1930

E. & O. E.

S. H. DAVIS,
Treasurer.

Corresponding Secretary W. L. Burdick presented his quarterly report. It was received and ordered recorded. It follows:

REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that since the last meeting of this board not much field work has been attempted, and that my time, for the most part, has been given to furnishing material for the Missions Department of the SABBATH RECORDER, attending to executive matters, carrying on the correspondence (which has

than what all men see. He loves truth more than he does his own opinion of truth. The open-minded man is a catholic man. He believes that others see truth which he may not see. To get along helpfully and co-operatively with others one must value their opinion. Blessed is the man that sitteth not in the seat of the scornful."

Furthermore, if we are to have power with men, we need most of all to come into that attitude where we have power with God. Power with men and power with God are inseparably connected. It is not what men think about us, or what we think about ourselves, but what God thinks about us that counts most.

Life is short and the art of living with others is very difficult. No one needs to learn this art to perfection more than the missionary, be he home or foreign. By nature some may have more of a struggle in this connection than others, but this art must be learned and learned early. By the grace of God missionaries and all of Christ's followers can so come to terms with themselves and with God that they can have power with men and lead, not drive, men to the world's Redeemer and his truth.

QUARTERLY MEETING OF MISSIONARY SOCIETY

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Wednesday, April 16, 1930.

The members present were: Rev. C. A. Burdick, Rev. W. L. Burdick, S. H. Davis, G. B. Utter, I. B. Crandall, A. S. Babcock, Frank Hill, Charles E. Gardner, Robert L. Coon, John H. Austin, Carroll L. Hill, James A. Saunders, Rev. Willard D. Burdick, Corliss F. Randolph, Dr. Anne L. Waite, Allan C. Whitford, Elisabeth K. Austin.

The visitors present were: Mrs. Dell Burdick, Mrs. Willard D. Burdick, Mrs. Allan C. Whitford, Mrs. Nellie Grant, Mrs. I. B. Crandall, and Mrs. Eslie Coon of Brookfield, N. Y.

The meeting opened at 9.35 a. m. with prayer by I. B. Crandall.

The quarterly report of the treasurer was read, received, and ordered recorded. It follows:

been unusually heavy), and doing other writing. As is usual, the executive affairs are not included in this report, and some of them will come up under other heads and others will be reported to this meeting later.

There is much field work pending and to this I hope to give the most of my time during the next three months.

Respectfully submitted,
WILLIAM L. BURDICK.

April 16, 1930.

The report of the Alice Fisher Fund by the treasurer was to the effect that there was a balance of \$865.37 in the bank. The report was accepted.

The report of the Ministerial Education Fund by the treasurer was to the effect that \$150 had been spent during the past quarter, leaving a balance of \$187.21.

The Missionary Evangelistic Committee made no report as no meetings of the committee had been held.

The chairman of the American Tropics Committee gave a verbal report on conditions in that field.

Voted that the recommendation from the American Tropics Committee be laid on the table for a future meeting of the board.

Voted that Section I, Rule I of the By-Laws of the Missionary Society be amended to read as follows:

"The Board of Managers shall hold regular meetings quarterly the third Sunday of January, April, July, and October at 2 o'clock in the afternoon, and special meetings as occasion may require at the call of one or more members through the recording secretary."

Voted that the corresponding secretary be authorized to draw an order on the treasurer for the needed items of expense in connection with taxes, insurance, etc., on the property at Georgetown when such payments become due.

Voted that the president, corresponding secretary, and treasurer be authorized to take the necessary steps in the appointment of an attorney to represent this board in British Guiana while Rev. R. R. Thorngate is on furlough.

S. H. Davis reported that the sum of \$10,700 had been invested for the fiscal year.

A most interesting and instructive report was given by Samuel H. Davis of his recent visit with Seventh Day Baptists in Holland and London.

Voted that this board express its grati-

tude to Brother S. H. Davis for his practical interest in visiting our people in England and Holland while he was abroad, and the encouragement he was able to give.

The morning session adjourned with prayer by President Burdick to meet at 12:45 o'clock.

AFTERNOON SESSION

The afternoon session opened with prayer by Carroll L. Hill.

Work in China next came up for consideration and discussion.

Voted that we request the corresponding secretary to ask for the specifications, contracts, and cost of the Boys' School and the specifications and estimates of the cost of the Girls' School at the earliest possible date, giving the committee in China assurance that if these come through satisfactorily within the amount of our funds, a \$10,000 order will be authorized to be drawn by them the first week in July.

Voted that the specifications, contracts, and cost of the Boys' School, and the specifications and estimates of the cost of the Girls' School be referred to the president, corresponding secretary, and treasurer for approval with power.

Voted that the chair appoint a Program Committee for the General Conference sessions. He appointed W. L. Burdick, W. D. Burdick, and Carroll L. Hill.

Items growing out of correspondence were taken up by the corresponding secretary.

Dr. Anne L. Waite gave an interesting report of her recent trip and visits with our people through the West and South.

Remarks were also made by Mr. Corliss F. Randolph, president of the Tract Board.

The meeting adjourned at 2.25 o'clock with prayer by Deacon Charles E. Gardner.
GEORGE B. UTTER, *Recording Secretary*.

Someone has said: "The greatest thing a man can do for his heavenly Father is to be kind to his other children." I wonder how it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as love.—*Henry Drummond*.

WOMAN'S WORK

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

MINUTES OF THE WOMAN'S BOARD

The Woman's Board of the Seventh Day Baptist General Conference met Sunday, April 13, 1930, at two o'clock at the home of Mrs. Okey Davis.

Mrs. Herbert Van Horn, the president, opened the meeting with Scripture reading, the selection chosen being Matthew 7: 15-29. Mrs. A. J. C. Bond of Plainfield, N. J., offered prayer.

In the absence of the secretary the chair appointed Mrs. Okey Davis secretary *pro tem*.

Minutes of the previous meeting were read.

The treasurer's report was read and adopted and is as follows:

MRS. L. R. POLAN
in account with the
WOMAN'S EXECUTIVE BOARD

Receipts

March 9, 1930, balance.....	\$600.65
H. R. Crandall (March)	14.96
First Hopkinton (Onward Movement)...	25.00
	<hr/>
	\$640.61

Expenditures

Rev. A. J. C. Bond—young people's conference	\$ 50.00
S. H. Davis, Treasurer Missionary Society	200.00
Fouke Ladies' Aid—February prize.....	2.00
	<hr/>
	\$252.00
Balance, April 12	388.61
	<hr/>
	\$640.61

A bill to the amount of 75 cents for a copy of a pageant was allowed and ordered paid.

Correspondence from the following was read: Rev. Edgar Van Horn, the president of Conference; Mrs. W. D. Burdick, Rockville, R. I.; Mrs. Sanford, Little Genesee, N. Y.; Rev. A. J. C. Bond, thanking the board for the gift of \$50 and describing the plans for the young people's conference to be held in Plainfield, N. J.

The following societies reported for the March RECORDER Reading Contest: Loyal Workers' Society, Rockville, R. I.; Woman's Missionary Society, North Loup, Neb.; Circle No. 2, Milton, Wis.; Gentry Missionary Society, Gentry, Ark.; Woman's Missionary Society, Hammond, La.; Ladies' Aid, Garwin, Ia.; Ladies' Aid, Salem, W. Va. February reports too late for the March board meeting: Missionary Society, North Loup, Neb.; Ladies' Aid, Garwin, Ia.; Ladies' Aid, Milton Junction, Wis.

The Gentry society was awarded the prize in the March contest as every member reported with a score of one hundred per cent.

The question and answer committee reported their list of questions.

The committee of Conference program made a report of progress.

Voted that Mrs. Edwin Shaw, former corresponding secretary of the Woman's Board, be requested to send all material on hand of historical value to the Historical Society.

Members present: Mrs. H. C. Van Horn, Miss Lotta Bond, Mrs. L. R. Polan, Miss Alberta Davis, Mrs. Earl W. Davis, Mrs. Okey W. Davis. Mrs. A. J. Bond of Plainfield, N. J., was a guest of the board.

These minutes were read and approved. The board adjourned to meet with Mrs. Earl Davis in May.

MRS. OKEY W. DAVIS,
Secretary pro tem.

HOME NEWS

LOST CREEK BUILDERS' CLUB.—The Builders' Club of the Lost Creek Seventh Day Baptist Church was organized April 13, at the "Brick Church" near Lost Creek with a charter membership of thirty-one. The charter membership in this club is open until next meeting night, April 27, at which time the club will meet with S. Orlando Davis of McWhorter.

The following committees were appointed: committee on constitution and by-laws, and committee on activities.

These committees will report at the next meeting.

SALEM COLLEGE.—In a bunch of clippings from the local papers, handed in by a friend who was once a student there, we find several items of interest regarding Salem College.

Salem's financial outlook is being greatly helped by the efforts of Mr. Bishop, the financial agent. The library building fund, the music building fund, the endowment fund, and the student loan fund, are receiving special attention and seem to be growing all the time.

The senior class gift this year is to be a reconstructed entrance to the campus with a high arch bearing the name of the college, and equipped with electric lights.

The State Young Women's Christian Association meets in annual conference with Salem Y. W. C. A. in May. The theme of this convention will be "International Brotherhood."

The music department has recently held a notable concert presenting Miss Virginia Bond in a graduating recital in voice, after which a reception was given Miss Bond and her friends by the Girls' Glee Club, in the Y. W. C. A. rooms of the college.

The music department, under Professor C. H. Siedhoff, is doing a great work with the young people.

NORTONVILLE, KAN.—We are glad to note that Nortonville is enjoying a good, old-fashioned revival. Here is just a word from a personal letter by S. Duane Ogden, the pastor, written to Pastor Bond:

"We are experiencing a real out-pouring of the Holy Spirit here in these days, in answer to our prayers. Next Sabbath I expect to baptize eight young people into membership in the church, and at least one and possibly more adults will also be baptized at the same time. I am now conducting study classes for church membership: one for adults and one for young people, with wonderful results so far."

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for January, 1930 General Fund

Contributions:	
Onward Movement	\$ 343.00
Mrs. M. A. Ayars, Panama City, Fla.	10.00
	\$ 353.00
Income from invested funds:	
Gift of Mrs. H. Gillette Kenyon	1.25
Seventh Day Baptist Memorial Board:	
Charity L. Burdick Bequest	12.00
Delos C. Burdick Bequest	303.75
Eugenia L. Babcock Bequest	268.98
Estate of Edward W. Burdick	49.94
Eugene K. and Francelia Burdick Gift	165.00
George H. Babcock Bequest	1,179.15
Harriett Burdick Bequest	1.19
Mary E. Rich Fund	25.50
Penelope R. Harbert Bequest	42.00
Sarah P. Potter Bequest	30.00

Southampton Parsonage Fund	2.51	
American Sabbath Tract Society Fund	33.90	2,115.17
Receipts from publications:		
"Sabbath Recorder"	\$ 627.30	
"Helping Hand"	182.41	
Tract depository	1.08	
Outside publications	1.10	
"Junior Graded Helps"	12.00	
"Intermediate Graded Helps"	2.25	
Denominational calendars	82.80	
	908.94	
Contributions to special Sabbath Promotion work	41.67	
	\$3,418.78	
Denominational Building Fund		
Contributions	\$ 589.84	
Income:		
Interest, estate Silas G. Burdick	21.00	610.84
Maintenance Fund		
Rent from publishing house	125.00	
Total	\$4,154.62	

Treasurer's Receipts for February, 1930 General Fund

Contributions:	
Onward Movement	\$ 259.92
Income from investment funds:	
Lois Babcock Bequest .....	.07
Addie S. Witter Billins Bequest .....	.46
Sarah Elizabeth Brand Bequest .....	.26
Martha Irish Burdick Bequest .....	.94
Annuity gifts	31.73
S Adeline Crumb Fund	9.57
Rosannah Green Bequest .....	.25
Andrew J. Greene Bequest	2.00
George S. Greenman Bequest	5.00
Amanda P. Hamilton Bequest	4.00
Frank J. Hubbard Gift	5.00
Eliza James Bequest .....	.55
Life memberships .....	.26
Susan Loofboro Gift .....	.67
Electra A. Potter Bequest	4.50
Arlotta G. Rogers Bequest .....	.80
George H. Rogers Bequest	1.90
Sarah A. Saunders Gift	1.57
Julius M. Todd Bequest .....	.18
Lucy M. Knapp Bequest	1.33
	71.04
Receipts from publications:	
"Sabbath Recorder"	\$ 408.79
"Helping Hand"	86.90
Tract depository	1.40
Outside publications .....	.95
"Junior Graded Helps"	9.45
"Intermediate Graded Helps"	4.65
Denominational calendars	38.55
	550.69
Contributions for special Sabbath Promotion work	41.67
Loan, from the Plainfield Trust Company	3,500.00
	\$4,423.32
Denominational Building Fund	
Contributions	\$ 256.67
Income:	
Interest on daily bank balances	22.32
Interest on Liberty Loan Bonds	9.72
Profit, sale Liberty Loan Bonds	8.53
Sale, Liberty Loan Bonds	1,150.00
Loan, from the Plainfield Trust Co.	1,000.00
Insurance on damage by fire	45.75
Repayment of loan to General Fund	1,500.00
	3,992.99
Maintenance Fund	
Rent from publishing house	\$ 125.00
Interest on daily bank balances	16.00
	141.00
Total	\$8,557.31
Treasurer's Receipts for March, 1930 General Fund	
Contributions, Onward Movement	\$ 257.56
Receipts from publications:	
"Sabbath Recorder"	\$ 291.23
"Helping Hand"	24.91

Tract depository .....	.10	
Outside publications	2.55	
"Junior Graded Helps"	7.95	
"Intermediate Graded Helps"	1.50	
Denominational calendars	19.65	
	347.89	
Contributions for special Sabbath Promotion work	41.67	
	\$647.12	
Denominational Building Fund		
Contributions	35.00	
Maintenance Fund		
Rent from publishing house	125.00	
Total	\$807.12	

STRAW VOTE UNPOPULAR

The reaction against the straw vote dry poll is quite pronounced in the great West. The general feeling is that the move by the *Literary Digest* was not simply unwise but designed to help the "wets" rather than the "drys."

A friend sends us an item published in the *Atchison Globe* of Kansas, wherein the Ministerial Association of Jefferson County, Kan., deplors the move as a piece of unprincipled cheap journalism. The *Globe* quotes the following from Rev. S. Duane Ogden, who is president of the Ministerial Association:

"The Jefferson County Ministerial Association went on record Tuesday condemning the obviously misleading straw vote on prohibition, which is being played up by the *Literary Digest*, as cheap and unprincipled journalism, pure and simple. The balloting is undertaken admittedly for the purpose of stimulating sales of the magazine, but it is calculated to mislead the uninformed and to win over the wavering to the side of the 'wets' by making it appear that the weight of public sentiment in the United States is opposed to prohibition. As every informed person knows, the result of such a straw vote is by no means representative of the will of the country, since a large number of the ballots are cast by persons ineligible to vote in a genuine election. The ministers stated that they had knowledge of the fact that in some cases more than one ballot was sent to one person, and the majority of eligible voters either received no ballots or refused to take them seriously enough to send them in.

"It is clear that if a man is interested in the poll coming out a certain way, there is nothing to prevent him securing a number of ballots from disinterested people and voting them all as he pleases. Persons who

do so would hardly be recognized as responsible citizens of the country, and probably most of them are minors or not citizens at all.

"Real injury to prohibition can come from such a poll if wavering 'drys' are led to believe that support of this far-reaching social experiment has broken down. Thus it becomes sinister and powerful anti-prohibition propoganda of a base and false nature. Church people are urged by the ministers not to be misled by such cheap journalism."

LEWIS SUMMER CAMP

It is time for the young people who are intending to attend either of the camps in Rhode Island this summer to begin thinking about it, and planning definitely.

The dates are as follows:

Boys' camp July 17-30.
Girls' camp August 1-14.

The directors for the camps this summer are the same as last year. Mr. Carroll L. Hill will direct the boys, and Miss Marjorie Burdick, with Miss Bernice Brewer as assistant, will have charge of the girls. Supervisors will be Rev. and Mrs. A. J. C. Bond.

The committee is anxious that many of our young people take advantage of these camp dates. Anyone who has been to Lewis Camp will tell you all about the fine times to be had there, and the very real good one can find there in the fun, the classes, the work, and the out-of-door activities.

A new camp car has been purchased recently, which will help a great deal in transporting the group. "Stilly," the car we have had for the past three years, will still be "on the job," so we will have two beach wagons.

Application blanks will soon be sent out to those whose names we have in the churches of the Eastern Association. If you know of someone who would be interested, we will be glad to have the name.

A. J. C. B.

What God is doing in this world is making men and women, and when he puts a child in the cradle, he says: you may help me.—*Lyman Abbott*.

YOUNG PEOPLE'S WORK

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

GOOD WILL IN THE HOME

Christian Endeavor Topic for Sabbath Day,
May 10, 1930

DAILY READINGS

Sunday—The right spirit (Eph. 6: 1-9)
Monday—A church in a home (Rom. 16: 5)
Tuesday—Christ in the home (Luke 10: 38-42)
Wednesday—Helping a home (Mark 7: 24-30)
Thursday—Open heart and home (Acts 18: 1-4;
24-28)
Friday—Overcoming race pride (Acts 10: 34)
Sabbath Day—Topic: Developing good will
through the home (Ruth 1: 6-10; 15-17)

EDNA RUTH BOTTOMS

Good will is the foundation of any home. We can not have a home without good will of some type. But what is good will? Good will is an attitude of mind—a willingness to do good; to maintain an atmosphere of good cheer, a feeling of kindness. Good will does not mean a mild benevolence or a general sentiment of kindness. Jesus portrayed good will as a great passion, so great and tender that it drew the least as well as the weakest, so mighty that in its concern for the oppressed, the wicked trembled at its indignation, so divine that its presence meant life, so devoted that it led to the cross, and there Christ was crucified.

Good will in our homes just makes each member of the home "shine" with cheerfulness; grouch can never create good will. One member of a home can not alone create good will. Every person in the home must possess good will; good will in one arouses good will in others. Good will grows.

How far that little candle throws his beams,
So shines a good deed in a naughty world.
Shakespeare.

Naomi, the mother-in-law of Ruth, gives us a splendid example of good will. She had evidently created good will in her home and through it won the love of Ruth. So thoughtful and unselfish was she! Rather than blacken the promising chances of Ruth, she was willing to be alone. So unselfishness creates good will. An author has said,

"Good will is a habit created and developed like every other habit, by practice."

The "cause" of a home is absent when there is not good will in the home. We are responsible not for international good will, but for good will in our humble sphere. Our sphere is the home, the Church, the world around us. How can we ever feel kindly toward people of other races if we do not feel kindly to our own folk at home? Our home can be used to build international good will—a feeling of kindness toward foreigners. If we could only take one peep into the home life of the Good Samaritan, we would find a spirit of good will. But the supreme example of good will is God himself. He makes the sun to shine on the good and bad alike. Nothing we do, whether it is good or evil, can make God cease to be kind to us.

What a challenge it is for us today to let our love for God and our fellow man shine through good will to everybody at all times.

TO THINK ABOUT

How would you define ill will as opposed to good will? How would Jesus' good will in his home show itself?

Wherein do a good-will life and an ill-will life differ?

Athens, Ala.

THOUGHTS FOR THE QUIET HOUR

LYLE CRANDALL

Christ always shows good will toward everyone. When he comes into a home, that home is entirely changed. He brings love into the home, and along with that goes good will. He came to bring peace and good will, so the home which is ruled by him will be a peaceful home. The members of such a home will do kind deeds for each other, and their influence will extend beyond the home. A home where the spirit of Christ prevails is a Christian home, and a happy home.

The influence of a Christian home extends to the church. If there is peace and good will in the home there will be peace and good will in the church.

There are many ways in which we can show good will in the church. One of these is by a willingness to work, whenever we are asked to do something. It may be a small task which we are asked to perform, but the performance of it may help someone

else. We should be willing and glad to do every task faithfully and well.

Another way in which we can show good will in the church is by supporting it morally and financially. By supporting it morally, I mean, attending every service. How many of our people attend the church prayer meeting? A prayer meeting is said to be the thermometer of the church. If this is true, the temperature of some of our churches is certainly low. Can we afford to dispense with the prayer meeting? Let us support our church in every way possible.

WORSHIP THAT IS LOOKING UPWARD TO GOD

TREVAH R. SUTTON

(Given Christian Endeavor Sabbath at
Milton Junction)

Read Psalm 95: 1-6.

This passage is only one of numerous passages found in the Bible concerning worship, many of which are found in the Psalms. The first verse of Psalm 92 says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." In chapter 100 we have, "Make a joyful noise unto the Lord, all ye lands." In 105, verses one and two, "O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works"; and the first verse of chapter 106 tells us, "Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever."

Thus we find the Bible full of passages that suggest worship. These that I have read suggest different types of worship—of praise, song, and thanksgiving.

Prayer can be considered as the foundation of worship. By means of prayer man brings himself in a closer relationship with God. It has been said that prayer is not necessary, as God already knows the needs and desires of others and ourselves. Probably God does know them; but prayer, if it is an honest one, shows that man acknowledges the powers of God and that he is willing to have divine help. If it is a prayer of praise and thanksgiving, it is an outward appearance of appreciation. The real value of prayer, however, is that it benefits the

maker of the prayer. If one goes as far as to make an honest prayer, he is more liable to try to live up to his desires.

Music is a wonderful type of worship. In it many writers have a means of expressing their emotions. Along with this, poets have added words which would express their thoughts, and by placing both the words and music together many beautiful hymns have been developed which can be used in worship. It is through singing and instrumental music that people can worship together as a group.

Periods of meditation are of great value as any means of private worship. Through meditation one takes time to judge himself and see if he can better his way of living. Such a period of meditation would work in well before or after a period of prayer. We meditate many times without realizing it. We see a beautiful sunset or scene and marvel at the beauty, and of the wonderful power of the Creator. Such meditation is worship.

In connection with public worship let us make a study of the different services found in most Protestant churches, and see how each follows out the idea of worship.

In the prayer meeting we have an informal form of worship. This meeting is given over to prayer, music, meditation, and expression of thought. It is a meeting in which all ages come together to worship, and in which these worshipers can feel free for self expression. This meeting would be of greater value if more people would attend and make use of this informal worship.

The "Sabbath morning worship" is the formal service. In this service is placed the dignity worthy of our King. This service is not merely a preaching service, but a worship in which the preaching is the part in which the minister guides the thoughts of the worshipers. Every part of this service, from the first note of the organ to the last note of the response following the benediction, is worship. To this service, as well as the other services, we should as far as possible be in our places on time and remain in an attitude of worship throughout the service. If for some reason we should be late, we should take our places as quietly and as nearly unnoticed as is possible. This is easiest done during the singing of some hymn by the congregation. We should al-

ways try to be considerate of others and not to disturb their worship.

The Bible school, although a service for instruction and study, should have some element of worship even though but a few minutes. In the Bible school, along with the regular work, there is a fine opportunity to teach children the real value of worship and respect for the church building as a house of worship dedicated to God.

Christian Endeavor meetings are the young people's meetings, conducted by the young people in their own way, thus training them for future church leaders. These services should contain worship, instruction, and discussion. Here should we as young people make use of an opportunity open to us by taking an active part in these meetings.

Besides the regular places for worship there are many other times, as at special meetings such as conventions, evangelistic meetings, and others of similar nature. A new method of worship is by the radio, over which come many good and helpful periods of worship.

It is our duty as Christians to worship God in an uplifting and inspiring manner.

To us young people there is a challenge in the chorus of the hymn, "Serve the Lord in Youth":

"Serve the Lord in youthful days,
Do his will and walk his way,
Wait not for what the years may bring,
But serve him, O serve him;
While life is like the spring,
O serve our Lord and King."

In order to serve the Lord we must worship him, looking for guidance in whatever we do.

Milton Junction, Wis.

WORSHIP THAT IS LOOKING IN AT SELF

ESTHER MAXSON

(Given Christian Endeavor Sabbath at Milton Junction)

"Have you ever seen Milton College? You have seen the campus, the main hall and science building, and you know President Whitford and Dean Daland, but have you ever seen Milton College?"* Have you ever seen the Milton Junction Church? It is true we see the congregation, the church building, and we know Pastor Randolph,

(* Quotation: J. Nelson Norwood's speech at Fellowship Breakfast, Conference '29.)

but do we see the Milton Junction Church? These are ideals, something that we love and reverence and work for; they are feelings.

When we think of the most important things of life, they are invisible. The energy that creates and runs the universe—our personalities, minds, souls, and affections are the most important part of life, yet they are unseen.

Our religion is something we carry around with us, we give out to others, and we keep ourselves. It is not a tangible thing that we can see. John 4: 24 says, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

This inward worship and reverence for God, the Master, we may carry about in our every day life. The student, while learning about the wonderful works of the world, can draw himself apart to spend a few minutes in communion with the Master of the universe. The mother in her home, while going about her daily work, may carry in her heart a reverence for God. The farmer, while tilling the soil and working with the animals which are his means of making a livelihood, may think about God's handiwork in nature. Even the merchant in the midst of the busy rushing public may find opportunity to draw himself within his own thoughts where he finds worship of God.

A certain business man who seemed to have no time for worship and meditation, but who had to travel on the train to his daily work, found a means of drawing himself apart from the busy public by opening the paper to the want "ads" and enclosing himself behind it. Here he found time to commune with God.

When we think of worship, we may think of the seclusion of our own room, or a special place by the lamp, or the family altar. But we see that these can not be carried about with us wherever we go.

This worship that is within ourselves we carry into every part of our everyday life.
Milton Junction, Wis.

MINUTES OF THE YOUNG PEOPLE'S BOARD

The Young People's Board was called to order by the president, A. Russell Maxson. Members present: A. Russell Maxson, Marjorie Burdick, Dr. B. F. Johanson, Vir-

ginia Willis, Floy Clarke, Glen Hemminger, Elvan Clarke, Emile Babcock, Rev. Wm. Simpson, Mrs. Ruby Babcock, Gladys Hemminger.

Mrs. Ruby Babcock and Dr. Johanson led in prayer.

TREASURER'S REPORT

Dr.

Amount on hand, February 20, 1930.....	\$570.56
Onward Movement	79.00
Southern Wisconsin and Chicago Quarterly Meeting	75.00
	<u>\$724.56</u>

Cr.

Clifford Beebe, supplies	\$ 1.00
Miss Glee Ellis, salary	50.00
Postage	2.02
Miss Marjorie Burdick, salary	125.00
Miss Marjorie Burdick, expenses	15.37
Mrs. Ruby Babcock, supplies	10.00
Balance on hand	521.17
	<u>\$724.56</u>

The field secretary reported on her work. The field committee reported that we are planning to reach five churches during April and May. Voted that the report be accepted.

Voted that the report of the plans committee be accepted as a report of progress.

CORRESPONDING SECRETARY'S REPORT

Letters written—9.
One bulletin mimeographed and sent out.
Correspondence received from Rev. Edgar D. Van Horn, Rev. W. D. Burdick, Rev. L. F. Hurley, Mrs. Elisabeth Austin.

RUBY C. BABCOCK,

Acting Corresponding Secretary.

Letters from Rev. Edgar Van Horn, Rev. W. D. Burdick, and Rev. Loyal Hurley were read concerning the employment of a field secretary.

Voted that the portion of the letter from the Conference president, Rev. Edgar Van Horn, concerning the Conference program, in regard to our part in the program, be referred to the program committee.

Letter from Elisabeth K. Austin referring to the Junior work was read and discussed.

Voted that we favor the employment of Marjorie Burdick as field representative for eight months in the next Conference year, subject to the action of the General Conference.

Correspondence was read concerning the

Christian Youth Council. Voted that letters from the National Council be referred to the corresponding secretary, who will make a suitable reply.

Voted that a letter of sympathy be sent to Mr. Royal Crouch and family. Pastor Simpson dismissed the meeting with prayer.

Respectfully submitted,

GLADYS C. HEMMINGER,

Recording Secretary.

*Battle Creek, Mich.,
April 6, 1930.*

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH

*Intermediate Superintendent,
Milton Junction, Wis.*

DAILY READINGS

Sunday—Moses' success (Deut. 34: 1-7)
Monday—Condition of success (Josh. 1: 1-7)
Tuesday—Samuel's success (1 Sam. 12: 1-5)
Wednesday—Abraham successful (Heb. 11: 8-10)
Thursday—Look to the end (2 Tim. 4: 6-8)
Friday—Jesus' success (John 17: 1-5)
Sabbath Day—Topic: How some people have made a success of life (Matt. 11: 7-11a)

Topic for Sabbath Day, May 10, 1930

WHAT IS A SUCCESSFUL LIFE?

We are all successful in some things and fail in others. We are not all successful in the same things nor do we all make the same mistakes. It would seem that success in life is a relative term. How many things must we do successfully to make life a success? How many failures can we make and still be considered a success in life? Phillips Brooks was a failure as a school teacher, but he became America's foremost preacher. We admire the success of those who accumulate vast sums of money, but we consider more successful in life the man who also knows how to rightly use that money. A financially successful man may live selfishly to himself and, according to all social standards, be a failure; while one with less money may make that money serve humanity. One might have wealth and be philanthropic but fail to recognize the spiritual values of life. Is his life successful?

HOW MAKE A SUCCESS OF LIFE?

Man is a religious being, he instinctively worships. Man is a social being, he can not live alone. It would seem then that a successful man must be successful along these two lines. Some men are financial successes.

Some are successful scientists, merchants, teachers, or preachers, but the outstanding successes are those who have linked their particular professions with those two human essentials—religious and humanitarian interests.

When Jesus gave the "great commandment" and the second "like unto it," he was giving the rules for successful living. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself."

Real successful men have reached that position through great effort. They have chosen an occupation or profession for which they were adapted and have saved and worked and "stuck to it," never letting many failures turn them from their final success. They have not relied on their own strength but have looked for divine help. They have made their professional success useful to mankind.

See if this rule fits the big successful men that you have in mind?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

May-basket time will soon be here. Have your sunshine committee plan now to make some small paper baskets into which can be slipped small cards containing Bible verses, nice poems, or a verse or two of a favorite hymn. Then the first of May these will be ready to hang on the doors of shut-ins, sick, and elderly people. A bunch of wild flowers may be tied to the basket if desired.

Your local library will, no doubt, have several books on "paper kraft" which will give you directions for making paper baskets of different sizes and shapes.

AN ADDRESS BEFORE THE W.C.T.U. OF DERUYTER, N. Y.

(Given February 16, 1930)

REV. T. J. VAN HORN

It is the year 1950. An old man sits in quiet reverie, and his face bears the refined scars indicative of the many moral conflicts through which he has passed. He is past ninety years of age. As a loyal citi-

zen of the American Republic he has done his part in making effective the great reforms that have saved his country from the designs of avaricious and godless men. A Bible rests upon his knee and it is open to the Seventy-seventh Psalm, from which our text is selected for meditation tonight—"But I will remember the years of the right hand of the Most High." And he says to himself, "Yes, I too will remember the years of the right hand of the Most High." And his mind goes back twenty years, to the time of that terrific fight over the Eighteenth Amendment to the Constitution of the United States. "Ah, he says, those days of the early '30's were in very fact the 'days of the right hand of the Most High.' For God did hear and answer the prayers of his people, when it seemed as if the battle had gone against us. It did seem as if the wets would carry the day. But we somehow remembered that 'a horse is a vain thing for safety; a mighty man is not delivered by much strength.' There was an apparent mighty array of strength. There was one great university president and other men of renown, senators and representatives at Washington, and strangest of all, apparently honorable women who took sides against us.

"I reflect upon my own depression in those days. I seem to have fallen into the same mood in which the Psalmist was suffering as indicated in this Psalm. 'I remembered God and was troubled: I complained and my spirit was overwhelmed. . . . Will the Lord cast off forever? and will he be favorable no more? . . . Doth his promise fail forevermore? . . . And I said, This is my infirmity.' And I came to see that this state of mind was indeed an infirmity. And then, suddenly, I was faced by the same truth that confronted the Psalmist. I was becoming a pessimist. The Psalmist was a psychologist, and he saw—what he helped me to see—that pessimism is induced by closing the eyes to certain facts from without, and turning thought upon yourself, and upon distorted views of history, where God is excluded."

The old man knew that the blues come as a result of a morbid habit of introspection. If the Psalmist was a good psychologist, he was also a good diagnostician. If he discovered the disease, he knew where

to turn for the remedy. "I will quit thinking about myself and the disordered course of history. 'I will remember the years of the right hand of the Most High.' Meditation upon the glorious dealing of God with his people will clear the mental vision, and furnish the right perspective."

And so this old man recalled how he was with us in the days of fighting for freedom from the tyranny of King George—the victory that came in those fearful days of the Civil War when we were purged from the curse of slavery—and that in every struggle for righteousness for which our country has stood, God has been on our side and the truth has triumphed.

Turning to an old scrapbook the aged man found contributions which had been made during the lapse of years. With a chuckle he read this item that had been pasted in during the days of this temperance struggle:

A PROHIBITION LINE UP

Supporters of booze: Distillers, harlots, foreign liquor trade, brewers, panderers, gunmen, wholesale and retail liquor dealers, blackmailers, dope peddlers, saloon keepers, hobos, racketeers, bartenders, the underworld, white-slavers, drinkers, keepers of disorderly houses, bootleggers, rum-smugglers, bums, fast women and men, crooks, wine manufacturers abroad, thieves, and thugs.

Supporters of prohibition: The President of the United States, the Christian Church, Christian societies, social welfare groups, societies for prevention of cruelty to children, temperance organizations, good citizens, big business, great industrial leaders, railroad executives, economists, teachers of youth, The National Grange, wives and children of drunkards.

After reading this, he said to himself, "It is passing strange that respectable people will be willing to line themselves up with booze-supporters."

Just at this point, a lad of twelve years with glowing cheeks and bright eyes came bounding into the room like a refreshing breeze. "Granddaddy, our teacher in school told us today that for a good many years before 1930 there was not sufficient instruction given to the children in the public schools about the bad effect of alcohol on the human body and brain. He said that was the reason why so many good people in the days of 1930 were in favor of rescinding the Eighteenth Amendment. All our children in the school now are being

taught how dangerous to our health it is to drink any kind of intoxicating liquor. And, granddaddy, I don't see how anybody would want to take such bad stuff into their stomachs."

Again turning reminiscently the pages of the old scrapbook he is reminded by insertions here and there of the character of that fierce warfare between the "wets" and the "drys" all through the country in those days, twenty years ago. An item here tells of that campaign of women in the state of New Jersey, who worked for the modification or annulment of the Eighteenth Amendment, using a badge that so nearly duplicated the white ribbon of the W. C. T. U. that many thoughtless and unsuspecting women signed their paper. Another item reminds him of the awful barrage of lies fired along the battle line by the wet press to stifle the conscience of many, so that they were about persuaded it was wrong to try to limit the liberties of the poor laboring man in keeping from him the desired beer. Some were fooled into believing that the law could not be enforced. A whimsical smile passed over the wrinkled features of the old man as he thought of how little avail, after all, were these lies that were being broadcasted. He recalled the time in his early boyhood when he tried to repeat the definition of a lie which his teacher wanted him to memorize from the Bible. He got it mixed with some other passage so that it came from him, "A lie is an abomination to the Lord, and is a very present help in trouble." The smile brightened as he remembered how little, after all, was the comfort the wet advocates got from this lying propaganda.

But this scrapbook does not allow him to forget the brave bombardment by the dry forces of facts steadily poured out for the people to absorb. In return for the plea that a man ought not to be deprived of the liberty of drinking, there was the plea for the mother and children of the drinker, to have the freedom of a home supplied with the food and clothing necessary for health and comfort. There are the thousands of automobile drivers who claim the liberty of driving on our great highways without the menace from other drivers whose ability for safe driving has

been impaired by even one drink of whisky.

In this review he found that in the first nine years of the prohibition regime a terrific howl arose from the wets because now and then a law-breaker was killed in his effort to elude the law. Consulting the *World Almanac*, which is an encyclopedia of facts, he found that in nine years 190 persons had been killed in law-enforcement processes. Of this number 135 were citizens killed by federal agents and 55 agents were killed in the line of their duty by criminal bootleggers. He reflected, "Why this noise about people being killed in the enforcement of law, while under the license regime, for year after year 100,000 victims went to their death directly or indirectly through the curse of alcoholic drink?"

He remembered the deafening cry of the wets for a law permitting the sale of light wines and beer, because it would be harmless and non-intoxicating, and over against that argument was the scientific test that shows that one pint of wine, two pints of beer, and three ounces of whisky contain the same amount of alcohol. This scrapbook gave him the reminder, that in those days a small amount of beer or wine taken into the system would increase by seventeen times the relative number of mistakes in typewriting; it would decrease to an appreciable extent accuracy in marksmanship; impair ability to memorize and add numbers, and that Dodge and Benedict of the Carnegie Nutrition laboratory of Boston found that it definitely depressed combined nerve and muscle activity.

Turning the pages of this old scrapbook he found that the leading staticians of that day, like Professor Fisher of Yale University, declared that economic conditions were surprisingly better under prohibition than they had ever been under the license system. He found a memorandum citing an article by Samuel Crowther in the *Ladies' Home Journal*, pointing out the economic effects under prohibition, by the statement that in 1919 the estimated income of the people in this country was sixty-six billions of dollars, and in 1928 it had risen to eighty-nine billions of dollars, a result under eleven years of prohibition.

"If you ever expect to drive, or walk, or travel on the earth or on the water, or

in the air, then have sense enough to let alcohol alone. It is an untamed devil in this age of machinery."

What place has alcohol in this age of modern machinery? Alcohol makes every driver a possible homicide, makes every pedestrian a possible victim, makes every school-going child a possible casualty, and every crowded street and roadway a possible slaughter house.

Closing his scrapbook the old man turned to the sacred page, and again his eyes saw the verse, "But I will remember the years of the right hand of the Most High." And closing his eyes he leaned back in his arm chair, and said quietly to himself, "Surely these are the years of the Most High." No human device or power could have brought to pass such things as we now see—a nation free from the curse of strong drink. It was because God of the eternities worked through faith—inspired men and women, and girded them with strength and courage for the conflict.

It was because God had heard the prayers of such men as the Bishop of Exeter at the Queen's Jubilee many years ago:

God give us men—strong and stalwart ones!
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country wreath them
As their noble sons,
Worthy of their sires.
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others.
Give us men, again I say,
Give us men.

It was men who could believe with Washington Gladden through the waiting years:

And though long the fiends may fight
And though long the angels hide,
I know that truth and right
Have the universe on their side.

Through the open window of the room where the old man was almost lost in grateful meditation, there came the shouts of happy children playing on the schoolground near by. And he lifted up his heart in a prayer of thanksgiving that these children are now safe from the dangers of the traffic of the bootlegger and the distiller.

"Kindness has converted more sinners than either zeal, eloquence, or learning."

CHILDREN'S PAGE

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

GOD'S GIFT—HOME

LUKE 2: 51

Junior Christian Endeavor Tople for Sabbath
Day, May 10, 1930

MRS. HERBERT L. POLAN

This is Mother's day. Make this a special day for inviting the parents to your meeting.

The lookout committee may make neat little invitations: Cut your cards shaped like a house, showing part of the roof and the chimney which, of course, you would tint—green roof and red chimney. Punch a hole through the chimney and thread ribbon in and hang on the door knobs at each home. Print on the cards: Juniors "At Home" to the "Home Folks," for a lesson on "The Home."

Decorate your prayer-meeting room with a paper fireplace, candles on the mantle, braided rugs, rocking chair, work basket on stand, and you know some other nice things to have.

A verse to use in your meeting:

Home is where the heart is,
Be the dwelling great or small;
And a cottage lit by lovelight
Is the dearest home of all.

Suggested order for the program.

Special numbers:

"Dreaming of home and mother."

"Mother dear."

"My mother's prayers."

"I'm wearing a flower for you."

Talks:

The mother in the home.

The father in the home.

The girl in the home.

The boy in the home.

The baby in the home.

The others in the home.

Instrumental music — "Home sweet home."

LOVE ONE ANOTHER

M. S. G.

Jeane was a dear little Scotch lassie who lived on a large dairy farm among the hills

of old New York State. She was a very friendly little body, and a very thoughtful one as well, so you may be sure she had a host of friends.

All day long, and every day she was a very busy, happy little girl, for many are the duties of a faithful little girl, both in the home and in the school.

Each Sunday morning, her first duty was to learn the golden text for the next Sabbath, and afterwards to explain its meaning in her very own words. Then during the week she tried to act out the truths contained in the text. Of course, when Sabbath morning came she was pretty sure to know her lesson perfectly, and oh, how much it meant to her.

One bright Sunday morning in the month of May, Jeane came dancing into the sunny kitchen, shouting happily, "Oh, mother, my golden text is ever so easy this week; so easy to remember and so easy to do! It is, 'Love one another.' Did you ever see anything easier than that?"

"How do you show your love?" asked her mother with a loving smile.

"I'll show it by loving acts," answered Jeane promptly.

"And to whom will you show it?" said mother.

"Why, I'll show it to you and daddy and to all my friends," said the little girl.

"Is that all?" asked her mother, quietly.

The merry face grew suddenly very sober, and Jeane stood thinking for a few minutes. At last she said, "I suppose I must show my love for my enemies, too. That isn't so easy, mother. It will be pretty hard for me to love the Smith family who accused me of picking their roses, and threw stones and mud at me." She was almost crying now.

"Think it out," said her mother, kissing her tenderly. "I'm sure my little girl will find a way."

All the way to school that morning Jeane kept thinking about her golden text and about loving her enemies, and almost missed her turn at her favorite game just before the school bell rang, she was thinking so deeply. In fact she did not take her usual interest in her lessons or her play all that lovely day, and when night came her problem was still unsolved.

When school was out, the little girl de-

cided to go home by the road that led past the Smith home, although it was a little out of her way, for, she said to herself, "Perhaps it will help me to act out my golden text."

None of her little friends lived in that direction so she was all alone. She had quite a bit of thick woods to pass through and so she began to walk very fast, for she was just a little afraid. A rabbit skipping across the road just in front of her made her jump, and the hoarse barking of a dog ahead of her made her pause for a moment. Then she hurried on again. She was nearly in sight of the large, tumble-down home of the Smiths, the barking of the dog growing louder every minute, when she heard the frightened sobbing of a little child. Forgetting her own fear, she began running in the direction of the sound, and soon saw little Jackie Smith sitting on the fence, crying at the top of his lungs, while below him stood a large, cross looking dog barking and jumping savagely.

Jeane picked up a stick and soon succeeded in driving the dog away. Then she took the frightened little fellow in her arms and carried him home to his mother, and all the time she was saying over and over, "Oh, Jackie, I love you, I really do!"

When Mrs. Smith heard all about it she said, "Weren't you afraid of the dog, yourself? He might have bitten you."

"I was at first," said Jeane, laughing, "but I was so sorry for little Jackie that I do believe I forgot all about myself."

The grateful mother patted Jeane's sunny head with her work-roughened hands, and called her a dear, brave little girl, while Charles and Fred, Jackie's big brothers, gave her a great armful of roses, and Fred said earnestly, "We are sorry we accused you of picking our roses, and threw things at you. We know now that you wouldn't think of taking anything that wasn't yours."

"That's all right," said Jeane with a happy smile. "I just love every one of you."

"We all love you, too," shouted all the Smiths, as the little lassie hurried home to tell her dear mother her good news.

THE MESSAGE OF EASTER LILIES

REV. HENRY N. JORDAN

(In Battle Creek Sanitarium "News Bulletin")

Like the soft musical tones of silvery bells fall the words of the risen Christ upon the ears of men. Many have depressed spirits and are in distress because of shattered faith and hope. But at the word of the Master fear and unbelief vanish and souls are flooded with purest joy as the Savior speaks, "Peace be unto you." 'Tis the greeting of the living Christ which comes as a balm to wounded lives sorely disturbed with trials and temptations. "Peace I leave with you."

How like a beautiful lily is the grace and fragrance of his life. Whenever I look upon an Easter lily I see in it many emblematic characteristics of his life and character. Truly it has been named "the resurrection flower." Its spotless purity and whiteness so naturally impel one to associate it with him as a fitting type of One who "is the Lily of the Valley," full of grace and beauty.

The Easter lily is an appropriate emblem of faith. Its life principle may at times seem dormant; yet in its root lies an unseen power. This force seems irrepressible. It survives the severest trials. It never gives up. How aptly it typifies him who said, "I am the resurrection and the life; he that liveth and believeth in me shall never die."

The Easter lily is a symbol of constancy. It remains true to its nature. Under all circumstances it is loyal to the plan of its Maker. It may spring from unseemly surroundings but its heart is pure, spotlessly white, and fragrant.

How like the humble simplicity of the Christ is the modesty of the Easter lily. Its charm is the more entrancing, its fragrance the sweeter for it never parades itself; it is always "sincere, true and humble." Someone has said, "Perfect simplicity is perfect beauty"—and it might be added, "the beauty of holiness."

The messages of the lilies of Easter shall again speak impressively of the faith, love, constancy and grace of him to whom an ever-increasing number are with joy doing homage.

Welcome, happy Easter!
Welcome, once again!
Lift the clouds of sadness,
Let thy sunshine reign!

Let thy jubilates ring,
Let the whole world with thee sing,
"Christ, our Lord, is Risen!
Sons of men and angels say."
Raise your joys and triumphs high;
Sing, ye heavens, and earth reply.

"There is only one Easter Lily in God's great garden, the beauty and fragrant of which have rejoiced and refreshed the hearts of countless numbers through the ages. He who finds this Lily is given power to overcome the world and all its sins; the deep yearnings and aspirations of his life for peace, joy, and love are satisfied, and life that is eternal is given him."

EARLY SETTLERS RECALL EASTER STORM OF FIFTY-SEVEN YEARS AGO

(Snow storm which lasted three days, brought much suffering to Loup Valley pioneers. Mrs. Mary Davis recalls experiences)

Last Sunday, April 13, marked the fifty-seventh anniversary of the famous Easter snow storm of 1873. Early residents yearly recall on that date the circumstances of the great storm which lasted three days and resulted in several deaths and the loss of much livestock.

Charley Rood, in speaking of the incident, recalled the fact that shortly after the storm he and Mansell Davis made a trip to Grand Island and the snow had drifted and packed into the canyons thirty and forty feet deep, until they were level with the higher ground and the men drove right across them on the top of the snow. Camping near Cotesfield where there was an early soldiers' camp, "Little Buckshot," well known pioneer scout, and a party of soldiers joined the two North Loup men at the camp. "This is the worst storm I have experienced in the twenty-two years I have been in the country," Little Buckshot declared. "And," said Uncle Charley a few days ago, "there has been nothing to equal it in the fifty-seven years since."

Early settlers each had their experiences, but the one that has grown most familiar to the *Loyalist* editor is the experience of Mr. and Mrs. Mansell Davis.

On April 12, 1873, rain began falling and that night it turned to snow and the blizzard set in.

While mercury did not fall so low the snow storm continued for three days with the wind blowing a gale.

Mr. and Mrs. Davis were living in a dug-out and were sheltered from the storm, but the stable for the livestock was anything but closed to the snow and wind. Mr. Davis had a yoke of oxen and as soon as he could manage to get out, he got to the barn and with great difficulty succeeded in getting out the cow, which he took into the house and kept until the storm was over. The oxen kept tramping the snow underfoot until they were almost up to the roof, and as he was unable to get them out, they perished from suffocation.

As soon as possible, after the storm ceased, Mr. Davis started to dig out the dead body of a calf which had been fastened under a haystack in the space that had been hollowed out as the cattle fed from the stack. As he stuck his spade through the snow, Mr. Davis was surprised to feel the "dead" calf jump, and after it was extricated it was found to be suffering little ill effects from its burial.

The oxen were skinned and one purpose of the trip to Grand Island was to market the hides.

Some details of the story are best told by Mrs. Davis herself in the Rood-Thorngate history:

Easter Sunday, May 13, was a warm, damp day. Mansell went after a load of wood in the morning, but after dinner he did not feel well—had a severe chill, and then a fever. Toward night he tried to get out to attend to the cattle, but because of the fierce storm and his physical condition, I persuaded him to stay in the house. Tuesday morning we talked the matter over and Mansell concluded to undertake, if possible, to get the cow into the house. He found the oxen down in the snow and completely chilled. He succeeded in getting the cow into the house, and I emptied the straw and husks from our bed ticks for food and bedding for her. We had our seed corn in the house, and fed that to her.

When the storm was over we turned the cow out of doors so we could clean house. Our well was near the house and we had kept it covered with boards laid across it on the ground. It was only six or eight feet deep. When the storm first came on, the boards were blown away and the well was filled with snow. The cow walked over it and down she went, sinking in the soft snow nearly to the bottom. We thought then we must surely lose her, too, with our oxen; yet later, with the help of our good neighbors, we resurrected her.

Our hogs had tunneled through the snow in various directions. In their chill and hunger they grunted and squealed their strong disapproval of a Nebraska blizzard.

—North Loup Loyalist.

OUR PULPIT

A TRIBUTE TO MOTHER

MR. HARLEY H. SUTTON

(Student in Alfred Theological Seminary, and pastor of the church at Nile, N. Y.)

SERMON FOR MOTHER'S DAY SABBATH,
MAY 10, 1930

Text—Proverbs 31: 25-29.

ORDER OF SERVICE

ORGAN PRELUDE

DOXOLOGY

INVOCATION

RESPONSIVE READING

HYMN

NOTICES

OFFERING

SCRIPTURE READING

PRAYER

HYMN

SERMON

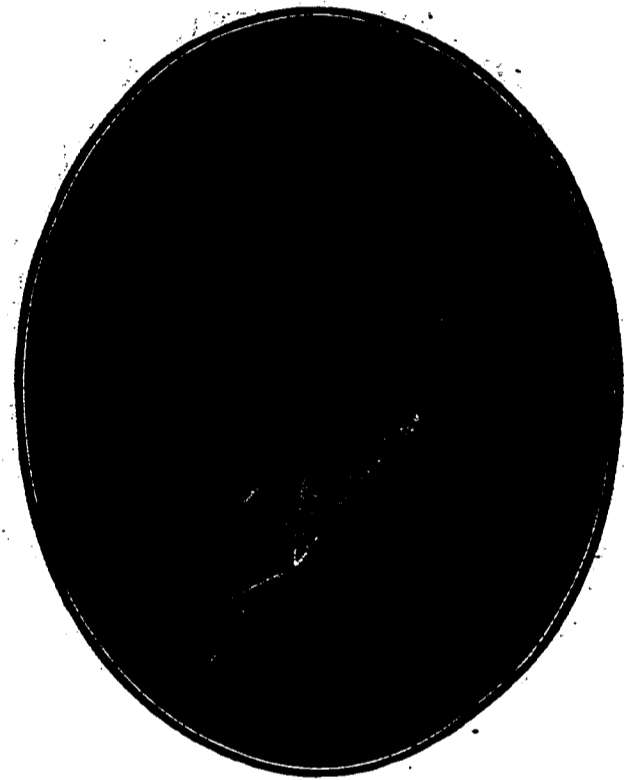
HYMN

BENEDICTION

ment and humanity." This is the nation's tribute to mother. Since mother means as much to the Church as to the nation I think it is fitting and proper that we express our gratitude for what the American mother is doing for the Church.

Say what you will, do what we can, there is a debt we owe our mothers which can never be repaid.

Abraham Lincoln said after he became President of the United States, "All that I am or hope to be, I owe to my angel



mother." "All that I have ever accomplished in life," declared Dwight L. Moody the great evangelist, "I owe to my mother." "To the man who has had a mother, all women are sacred for her sake," said Jean Paul Richter. "A kiss from my mother made me a painter," said Benjamin West.

In the Bible we find many tributes paid to mother. Moses' mother dared to oppose the decree of Pharaoh by not killing the child, but hiding him in a basket in the river's edge. One day Jesus and his disciples came to a city called Nain. As they came to the city gate a dead man was being carried out. He was the only son of a mother, and she was a widow. Most of the city was with her, showing that she must have been a good woman and that they loved her. When Jesus saw her he had compassion on her and said to her, "Weep

The idea of a special Mother's day originated with Miss Anna Jarvis, formerly a resident of Taylor County, W. Va., when the superintendent of a Sunday school in Taylor county asked her to arrange for a special memorial service in the Sunday school in which her mother had long been a moving spirit. On May 8, 1914, President Wilson signed a bill making it a day for national observance.

In this bill are given some of the reasons for this action. One is as follows: "Whereas the service rendered the United States by the American mother is the greatest source of the country's strength and inspiration; and others such as that because the home is the foundation of the state, and that "as the American mother is doing so much for the home for moral uplift, and religion, hence so much for good govern-

not"! He said to the young man, "I say unto thee, Arise." He sat up and began to speak, and Jesus delivered him to his mother. Think what joy must have filled that mother's heart. What joy would come to homes today if Jesus could have the opportunity to restore sons and daughters that are dead in sin. He is ready and willing if the opportunity will only be given. When Jesus was hanging on the cross in the midst of all his suffering, he remembered, and looked at his mother who was there by the cross, and he asked John who was with her, to care for her, and he did by taking her into his own home.

God gave woman the greatest privilege of earth, that of bringing his own Son into the world. This has glorified motherhood forever.

Among my happiest thoughts are those when I recall the little things I have done to make my mother happy. Among my saddest thoughts are those when I recall the things I have done which displeased and disappointed her. Just as Cornelia's jewels were her two sons, so our mothers think of us if we can only be bright and shining jewels of Christian character and thus be worthy of mother's devoted love for us.

A nation, a civilization is measured and judged by its attitude toward and treatment of women. In ages past they have been held down by men. It was only at the coming of Christ that they began to have real worth in the world. Today as never before woman has more nearly her rightful place. Men have always said the woman's place was in the home. Because they do know more about the home than men do, not more than men should, if they have rights and influence in affairs outside the home which affects the home, they can do more to improve the conditions which would tear down the home.

Let us see what it means to us and to our mothers that we love them and express this love to them. At a mother's funeral I saw her boy, who was about fourteen years old, act very indifferent and, as I thought, disrespectful of her. I think it was because he thought the boys would call him a "sissy" if he showed any signs of emotion. I am relating this to impress upon your minds, boys, that this boy had the wrong idea. The real man will express his love for his mother at all times. If some boys sneer

at such things they will sometime realize that you were the real man.

We can do much to help mother keep these beautiful traits which we so much admire in her. It would be hard for her to always show the spirit of loving kindness toward us unless we return some of it to her. We should ever be ready to cheer mother when things may look dark to her. Don't think, boys and girls, that it is old-fashioned or a sign of weakness to show your mother that you love her. It really is a means of developing great strength of character. Think of what Lincoln and other great men have said about what mother meant to them. If we all can take from mother the lessons of love, forgiveness, self-sacrificing service, kindness, pity, and other such traits, and build them into our lives, we will have there basic principles for eternal life—principles which will lead us to a successful life in business, or whatever may be our life work. The world is fast coming to realize that the opposite of these good qualities, such as greed, hate, envy, stubborn selfishness, and others, act as a boomerang which if hurled forth will come back and destroy us. They have been destroying men and nations for all past ages. The qualities which mother possesses will not start a war. But when mother is convinced that her sons should fight for country, she is the first one to urge that they go forth to fight bravely. We must do more to instill into the hearts of men everywhere these beautiful qualities of character which bring national prosperity and international peace, so that mothers won't have to send their sons to war; and in a universal brotherhood of all men we will all be one in Christ.

Now may we see what mother's prayers and faith mean to us. Tom Carter, a man who was a hardened criminal and was in prison for many years, was later converted and is now a great evangelist. His father and mother were both Christian people and the family was one of the good old families of the South. He said that his mother's prayers followed him through all those years of crime and were instrumental in his conversion. What a great testimony to the power of mother's prayers. Many men can give the same testimony because the prayers of a mother did follow the wandering boy. If the mother does have the spirit of Christ

in her home, the boy will never forget it. Mother will have faith in her children too, no matter what happens. This Mr. Carter said that when he came home from prison at the end of his first sentence, his proud father drove him from the house; his sisters would not speak to him; but his mother went out of the house with him, and as she wept, she told him she would have faith in him and would pray for him, and it was not in vain. Yes, our mothers are, as Rudyard Kipling in his poem described them:

If I were hanged on the highest hill,
I know whose love would follow me still.
If I were drowned in the deepest sea,
I know whose tears would come down to me.
If I were damned by body and soul,
I know whose prayers would make me whole.
Mother o' mine, Oh, mother o' mine.

I think mother's faith reveals a part of God's great and gracious love and forgiveness for his wandering children. Just as a mother must remember that her child has sinned, after she has forgiven it, so God must remember that we have sinned but he restored the relationship which existed before the sin was committed.

A boy who always kissed his father and mother good-night, one day after doing something wrong, knew if he kissed his mother good-night she would know he had done wrong; so he went to bed without kissing them good-night. But he did not sleep. He rolled and tumbled and was very uncomfortable. When the long hour of twelve had struck he was still awake. He got out of bed and came downstairs to his mother's room. He said, "Mother, are you asleep?" She answered, "No, I have not been asleep." The boy then asked his mother to forgive him for the wrong he had done and she said, "I forgave you, son, before you went upstairs." The boy went back to bed, this time to fall into a peaceful sleep.

God is always waiting for us to come downstairs and ask forgiveness, and we may have the sweet peace of a forgiven soul.

How badly all Christians need mother's faith in people and in God—faith that will take us all to the dear old tear-stained leaves of mother's Bible to find mother's God—to the leaves that are tear-stained, because when she was in trouble their words gave her faith.

We need mother's faith to lead us all in

solving the problems which threaten the home today—problems as divorce, changing ideas of marriage, and others. The solution is to have Christ the head of every home. The greatest tribute that can be paid to a mother is to the Christian mother who is leading her children into lives of Christian service. Then the fruits of her work will go on forever.

Just as religion is meaningless if put on as a cloak for Sabbath day and laid aside on Sunday, so is all we do and say on Mother's day unless the other days of the year are filled with little tokens of love and kindness for her, and we sing songs and make little speeches in her honor every day. I know mothers will agree with me when I say that the tribute she wants more than any other to be paid to her is a strong, upright, Christian life which we live every day in the service of Christ, and yet as Christ himself, never so lost in service that we forget mother, and fail to see that she is well cared for and happy.

O' magical word, may it never die from the lips
that love to speak it,
Nor melt away from the trusting hearts that even
would break to keep it.
Was ever a name that lived like thine! Will
there ever be another?
The angels have reared in heaven a shrine to
the holy name of mother.

SINK BATTLESHIPS AND REMAIN SECURE

If, tomorrow morning, all the battleships in the world were to be taken out to sea and sunk without a trace, taxpayers would heave a vast sigh of relief and nobody would be hurt. No nation would sacrifice anything.

—Newport (R. I.) "News,"
January 25, 1930.

Nations need battleships only because other nations have them. If all of them were sunk, no one would be in danger and the world would probably be better off.

—Cleveland "Press,"
January 27, 1930.

No greater fortune can befall a child than to be born into a home where the best books are read, the best music interpreted, and the best talk enjoyed, for in these privileges the best education is supplied.—H. W. Mabie.

Fundamentalists' Page

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

TWO UNALTERABLE LAWS—EXCEPT—

ELDER E. S. BALLENGER

We are taught with considerable authority that all human actions are governed by two unalterable laws. These two laws are heredity and environment. No one questions the presence or importance of these two laws; and that they play a very important part in shaping human destiny. Inherited weaknesses and tendencies are all but impossible to be altered, and few are able to break away from surrounding influences.

If man were nothing more than an animal, he would be hopelessly bound by these two laws. We believe that man is more than an animal. While we would not for a moment belittle these two laws, yet we are convinced that they are not unalterable. God has devised a means by which each of these laws can be completely overcome or altered to such a degree as to direct man in the right line of thought and action.

In proof that both of these laws can be and are suspended to the good of individuals and society, we will cite a very remarkable case.

Near the close of the eighteenth century the British government sent a group of investigators to the South Sea Islands to study tropical plants, with a view of transporting them to other parts of her domain. The ship, which conveyed them to their field of investigation was called *The Bounty*. The crew consisted of about forty-five men with William Bligh in command. He was a high-tempered tyrant and ruled without reason or restraint. The ship crew stood his tyranny as long as they could and then mutineered. They seized Captain Bligh and all of his sympathizers, committed them to an open boat with a limited amount of water and rations and sent them adrift. The mutineers then resorted to Tahiti. Here they kidnaped six native men and eleven women and set sail for the island of Pitcairn. This little island, only five miles in circumference, was located thousands of miles away

from the lines of commerce and was very rarely visited. On landing they took every precaution to conceal themselves. They removed everything that they thought would be of use to them from *The Bounty*, and then scuttled her and she sank in the harbor. There were no inhabitants on the island.

The new settlement consisted of nine Europeans and seventeen natives of the South Sea Islands, twenty-six in all. The nine men were the very scum from the city of London, and the natives were all cannibal heathen. Here was heredity in its worst element from two distinct lines, and the only environment they had was that which they made for themselves. These people were all heathen. The Europeans had no religion, neither by experience nor training. They were absolutely indifferent to all forms of religion or to the claims of God upon them. They fought like savage beasts among themselves. They fought to the death over the women. The white men murdered the native men to get their wives. The natives came back with murderous design, and nearly wiped out the white representatives. They made a crude still and manufactured liquor. They drank without restraint; and fought and murdered without mercy.

When the white portion of the settlement was reduced to a single man, but one of the whole twenty-six had died a natural death. When John Adams found himself the only surviving white man, twenty-three children had been born to the settlement. These had all been born from savage cannibals on one side and more degenerate whites on the other. No children were ever brought into the world under more unfavorable circumstances from both heredity and environment than were these twenty-three youngsters. They knew nothing about religion whatever. The only mention of God that they had ever heard was in their curses and brawls. They had been reared in drunken carousals and bestial licentiousness. Their blood was a mingling of two of the most corrupt streams known to humanity.

When John Adams found himself surrounded with only natives including twenty-three children, the responsibility rested upon him heavily. He meditated upon his own future, and the responsibility that he sustained to this group of untutored youth.

The only library they had preserved from the scuttled *Bounty* was a Bible and an English prayer book. In the absence of all other influences, he sought diversion in these two books. His sins weighed heavily upon him. His responsibility to those around him added to his weight of remorse. He studied the books until he found the remedy. Alone with his two books and his God he confessed his sins, and at once became a new man. His whole ambition had been changed. He now had something to live for, and he devoted himself unreservedly to the task. He inaugurated regular periods of Bible study and prayer. He taught the children and their surviving parents morning, noon, and night. The natives readily recognized the change that had been wrought in his own life. His devotion and persistence brought a transformation. One by one they confessed their sins and accepted their Savior.

The little colony which had been the first ante-room to hell was now transformed to a little heaven on earth. Peace and quiet and joy in the Lord reigned unmolested. And this was not a mere spasmodic movement; this little colony has been a haven of Christian rest for considerably over a century. They are still known as the most honest, upright Christian people in the South Sea Islands.

When the seventh-day Sabbath came to them they accepted it because they could find it in their Book. For close to half a century the people of the whole Island have been careful observers of the seventh-day Sabbath.

Scientists are silent in the face of such evidence. The experience of the Pitcairn islanders has been investigated from a pure scientific standpoint, and science is unable to explain the marvelous change.

Without the gospel these two laws are unalterable. Man, left to himself, is as much a creature of his blood and surroundings as the fishes in the water. But there is another law that every church member at least should recognize, and that law is superior to all other laws. The Holy Spirit has power to transform men of every blood and every condition of surroundings. And this power is continually working in all parts of the earth. He who professes to be a follower of the Master and does not recognize this superior power, knows nothing

of the gospel. The gospel is God's method of saving men born in sin, trained in sin, and helplessly bound by sin.

Because few avail themselves of this third law is no argument against the law. Every man or woman commissioned by heaven to represent the kingdom of grace knows this power exists, and his commission empowers him to administer this saving power upon all classes of humanity.

God is a God of miracles. And one of his greatest of miracles is the complete transformation of human character. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ezekiel 36: 26, 27.

This is God's surgical ward. God has never lost a case where the candidate submitted to this operation. This is a free clinic, and it is the duty and privilege of every Christian to be a soliciting agent for this miraculous surgical ward. God pity the man or woman who ignores or belittles this power either by word or experience. God wants his children to have more than "a form of Godliness." He wants them to enjoy the fullness and joy of a saving and keeping gospel.

It is neither possible nor desirable to make all men think alike. Variety is the very basis of harmony; and, in the sphere of ecclesiastical experience, oneness of feeling is vastly preferable to unanimity of belief. The voice of God, however, as uttered in the events and experiences of the past hundred years, enjoins upon the private membership of the church the culture of that "unity of the Spirit" which is begotten of the Holy Ghost, and which derives from its divine Author the life in which it resides, the elements of which it is composed, and the impulses under which it acts.—*J. McC. Holmes.*

The enforcement of the laws enacted to give effect to the Eighteenth Amendment is far from satisfactory.—*President Hoover.*

RELIGIOUS EDUCATION

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

THE PARABLE OF THE TWO TEACHERS

ERWIN L. SHAVER

A certain church school had two teachers. The one said to the other, "Come, let us attend the institute and learn how we may better do our work." So they went to the institute and harkened unto the addresses by the specialists.

And the one was enraptured by the eloquent words of the speakers and she said unto herself, "Is it not wonderful to teach little children and have the glory of molding their lives as the potter shapes the clay? I am thrilled to be a Leader!" So she returned to her church and persuaded the superintendent to order new textbooks and pretty chairs and a supply of various articles with which to amuse the children. The children gladly sat upon the pretty chairs and heard her read the stories out of the book and played with the crayons and the cards and the other new things from the cupboard. For sheer joy she shouted to the other teachers, "Are they not little dears? I just love to teach them. And straightway she returned home and forgot about them until the next Sabbath morning."

The other of the two teachers asked questions in the conference period. For she reasoned thus within herself, "I must know how to be a better teacher so that my boys will grow into fine Christian men." She asked this question, "How can I make the lessons interesting?" And the speaker answered and said, "Go into the homes and the schools and the workshops of your boys and learn the things in which they are interested, and then you can interpret truth to them in their own language." And she wanted to know more and she asked another question, "How can I get my boys to practice the truth which is found in the good book?" And the speaker answered again and said, "Enter into play with your pupils and join with them in helping others, for

in doing these things they will come to know the Master's will." And she asked still a third question, "How can I persuade my boys to be reverent before God?" And the speaker answered her a third time and said, "Suggest to them that they plan a service of worship for their department and lead their friends in finding God's company; for boys like to do things of their own planning, and other boys who have done these things have become more reverent before God." And she asked many more questions and the speaker made answer to her questions. And as she went forth from the meeting she thought to herself, "These things the speaker saith are true, and I will do them. It will take much time and strength and I will have to miss the bridge parties, but I want my boys to be true men after the manner of Jesus." And when she returned home she did not say to her fellow teachers, "I rejoice that I am a leader of youth," but straightway went quietly and did the things the speaker had suggested. Which of these two, do you think, was leader of those who fell to her care?

Whatever else of truth this parable may contain, it should recall to mind one of the primary teachings of Jesus, namely that leadership is a responsibility as well as a privilege. There is nothing gained and much lost, if we try to blink the responsibility side of church-school leadership. If we are really to make a success, as Christians should measure success, with that little group of boys and girls we call "our class," we simply must pay the price. It means the consecration of a definite share of our energy, of our time, and of our best thinking. It means that we must actually give our personal selves to this task to a degree and in a manner which no other vocation or avocation demands, for at the heart of Christian character building is fellowship. It means that many other things will have to be given up. It truly means heroism—heroism of the commonplace, for somehow this sort of work is classed with those values which are intangible; but occasionally, if we rise to our highest levels, a heroism like that of many a pioneer and prophet. It means above all and at its best the deepest humility; we must redeem the term leadership to denote that humble devotion to service which Jesus gave as the diamond rule of life. It

means that church-school workers must have the will to learn and grow young along with their pupils. It means that they must, to the degree that they value their high calling as Christian teachers, undergo a definite program of training in order to be "workmen that need not be ashamed."

Sabbath School Lesson VI.—May 10, 1930.

JESUS ACCLAIMED AS KING.—Matthew 20: 29—21: 46.

Golden Text: "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Matthew 21: 9.

DAILY READINGS

May 4—The Triumphal Entry. Matthew 21: 1-11.

May 5—The Children's Praise. Matthew 21: 12-17.

May 6—The King Rejected. Matthew 21: 33-41.

May 7—Jesus' Claim to Kingship. John 18: 33-40.

May 8—Jesus Crucified as King. John 19: 17-22.

May 9—Praises to Our King. Psalm 47: 1-9.

May 10—The Father's Testimony. Hebrews 1: 6-14.

(For Lesson Notes, see *Helping Hand*)

MORE REGARDING CALENDAR REVISION

DEAR RECORDER FOLKS:

Not long since our pastor received a letter and explanatory literature from the people who have in charge the changing of the calendar. He was asked: "Do you favor calendar improvement?"

He wrote out his reply and read it to our church at the next Sabbath service, giving the explanations to the movement and to their literature.

After a free discussion of the matter, it was voted heartily and unanimously that we ask the pastor to forward his reply to the revision people. But more: they also voted to ask the SABBATH RECORDER people to publish it in the RECORDER, and also in tract form for general use.

So here we present ourselves with our requests, hoping they may fully meet your approval.

Very sincerely yours in the Master's cause,

JAMES R. JEFFREY,
Moderator.

Los Angeles, Calif.,
April 8, 1930.

REPLY TO LETTER AND LITERATURE RECEIVED
FROM CALENDAR REVISION COMMITTEE
REV. GEORGE W. HILLS

In the letter and explanatory literature that recently came to me from your office, it is noticeable that one of your early points of consideration is, "The non-fixity of Easter."

EASTER

"Easter Sunday" varies widely in date, ranging from March 22 to April 25, making a period of thirty-five days. This involves a corresponding displacement of movable festivals. To give Easter a permanent fixity, is urged.

"Easter Sunday" is so called, for the reason that many people think that our Lord Jesus rose from the grave on Sunday morning. They also think that he was entombed on Friday. From that supposition, that day came to be called "Good Friday."

But here we ask the question, did Jesus rise from the grave on Sunday? What and where is the authority for such a statement? There are three accounts of a visit to the tomb of Jesus on Sunday morning, given in the New Testament. But in them all, we are informed that Jesus had already risen and gone, before the callers arrived. (Mark 16:1-7; Luke 24:1-7; John 20:1-18.)

In Matthew's account we read that, "Late on the sabbath day"; (the seventh day of the week. The days then closed at sundown); the Marys went "to the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone (from the tomb door), and sat upon it. . . . And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, who hath been crucified. He is not here; for he has risen even as he said. Come, see the place where the Lord lay." Matthew 28: 1-7.

None of the callers saw Jesus in the tomb. None of them saw him rise from the grave. But the grave was empty, "Late on the sabbath day." Therefore he certainly did not rise from the tomb on Sunday morning.

But, if Jesus was entombed on Friday afternoon, and came forth again from the grave on Sunday morning, as some claim,

he would have been in the grave only two nights, and one day and two parts of days. He very clearly stated that he would be in the tomb "three days and three nights."

His words on this subject are these: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet; for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12: 39-40.

Counting back "three days and three nights," from the time when the angel came down from above and rolled the stone away from the door of the tomb, as the Marys drew near, would place the crucifixion late on the Wednesday before.

Thus there is no "Easter Sunday," nor "Good Friday" taught in the Bible. They are man-made names, given to imaginary events and conditions.

*The Divine Memorial of Creation
the Weekly Sabbath*

Jehovah is the Author of the Bible. He selected and inspired his penmen to write his communications for him as he wished humanity to receive them. In that Book we are told that, "God blessed the seventh day and hallowed it" (made it holy). Then he gave us the reason for so doing. "Because that in it he rested from all his work which God had created and made. Genesis 2: 3.

Thus Jehovah himself appointed the weekly Sabbath as his memorial of creation. "He hallowed it." That means that he made it a holy day. And there were no Jews present, no Seventh Day Adventists, no Seventh Day Baptists.

The seventh day was the only day of the week that could be made a memorial of creation; for the reason that there was no completed creation to commemorate any sooner. Sunday could not have possibly been made the memorial day, for that was the beginning day of the work of creation.

In giving the Decalogue to the race, he carefully cautioned all: "Remember the sabbath day to keep it holy, six days shalt thou labor." Labor comes first. Best comes in after labor. The rest-day was placed by God himself, after the working days. All

your household, your cattle, and "the stranger within thy gates," must all rest on the Sabbath day.

He gave the reason: For in six days Jehovah made the heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore Jehovah blessed the sabbath day and hallowed it (Made it holy). (Exodus 20: 8-11.)

Thus the weekly Sabbath is God's "hallowed" memorial of his creation. He himself dedicated it to that purpose. Man has no right or authority to change this divinely appointed memorial day, to some other day, or in any way to tamper with it. It is Jehovah's business. Hands off!

In the change of calendar movement, men are proposing to degrade God's "hallowed" day, and make it a common, unhallowed day and give it a place with common, unhallowed days; and place a common unhallowed day in its place on the calendar, directly contrary to Jehovah's explicit instructions.

We consider this a very dangerous thing to do. The God of the Sabbath will hold some one, or some ones accountable for such an utter disregard for the sacredness of his sacred things and time, and such an out and out disregard for him, the Author of the day and the Author of all humanity.

Jehovah never changed the Sabbath from the seventh day, to the first day of the week. Here is the proof: "I Jehovah, change not." (Malachi 3: 6.)

Here are other inspired words: "Whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it." (Ecclesiastes 3: 14.)

Is it any less serious to take a portion out of God's Commandments now, in the twentieth century anna domini than it was back in the days of Moses, or of John on Patmos?

Here are some inspired words on the subject: "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God." (Deuteronomy 4: 2.)

Again, "What thing soever I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it." (Deuteronomy 12: 32.)

John left this testimony: "I testify unto

every man that heareth the words of the prophecy of this book, if any man add unto them, God shall add unto him the plagues which are written in the book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Revelation 22: 18-19.)

The Eight Day Week

The finding of a week in each year that has eight days in it, and one of those days is to be dropped out of the count, without bearing a number, and is to be called only a "name day"; then on leap year to find that that week has two days too many, and that both are to be placed among the "name days," without numbers, will very greatly disarrange the calendar that Jehovah used to count time by, when he "hallowed," the seventh day of the week and made it the holy Sabbath day, and commanded us to observe it.

And those who really desire to obey the Author of the Sabbath, and follow his instructions in keeping that day holy, as his appointed weekly Sabbath, will be put to great disadvantage and inconvenience.

Un-American

We think it very dangerous to make these calendar changes. It is directly un-American and un-Scriptural, to change the days of the week in their order, and to thus hamper with the observance of the holy time of Jehovah's Sabbath, as he has commanded us to observe it. It removes the Sabbath from its true, God-appointed place in the calendar.

Every true citizen of our land is, by the rights of his citizenship, to have the undisputed privilege of freely following in the path of "life, liberty, and the pursuit of happiness."

It is also un-American, for the reason that the government of this land, is not to, in any wise, tamper with such religious matters, that will deprive any of its citizens of their religious rights and privileges, such as this calendar movement is about to urge it to do.

In this land of freedom, free speech, free press, free worship, and free institutions, the Church and the State are absolutely and entirely separate and apart.

Another View

Let us take another view of this question. We may turn back to the days of the record of Constantine the Great. When he came to be world ruler, he came also to be the instrument through whom the Sun-day, or first day of the week, was ushered into prominence among Christians.

His Edict

On the seventh day of March, A. D., 321, he issued the following edict:

"Let all judges and townspeople, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the duties of agriculture; because it often happens that no other day is so fit for the sowing of corn and the planting of vines, lest by neglecting the proper occasion they should lose the benefits granted by divine bounty."

The name, "venerable day of the sun," in this edict, is purely pagan. It is not called a sabbath, or sacred time. It was the day dedicated by the Babylonians to the worship of the sun.

The days of the months and the year have been changed several times, but the days of the week have never been changed, excepting for a brief time in France, during the "Reign of terror."

Appointments

Constantine was a close observer. He soon took notice that the members of the Christian churches were much more highly educated, more reliable, and of far greater executive ability than his pagan subjects. This prompted him to appoint a large number of them to high offices of responsibility in his great empire.

They did not disappoint him. He appointed still more of them; until, ere long, he would appoint none to these offices but church members. This caused the downfall of the church; for those pagans were hungry for office. In order to place themselves in the line of promotion to office, the pagans of his empire came flooding into the churches in great numbers. They came bringing their unconverted pagan hearts, beliefs, customs, modes of worship, and holidays.

Soon the Church was much more pagan than Christian; and far more political than

DEATHS

DAVIS.—Lucetta Mulford Ayers was the youngest daughter of Ellis and Susan Davis Ayers. She was born at Marlboro, N. J., June 26, 1843, and entered into rest from her home in Walworth, Wis., on the morning of April 13, 1930.

Her father died when she was only two years of age, her mother following him eight years later, leaving a family of four children. Lucetta was taken into the family of a cousin, Mordica Davis, of Shiloh, N. J., where she found a very happy home. She apparently received the love and care that would have been given to a daughter of their own about her age, whom they had lost. They also had one younger daughter for whom she always entertained a great affection. She spent two years in this good home, when Mr. and Mrs. Davis were both called by death, leaving her again homeless. Later her older brother married and she went to live with them. Another brother became of age and came to Walworth to the home of an uncle, Eli Davis, who with several other families from New Jersey, had pioneered to the far West (Wisconsin).

This brother, Winfield S. Ayers, purchased forty acres of land west of the present village of Walworth. He then went back to New Jersey for Lucetta, and together they established a home on this farm.

Here she was very happy and has always treasured the friendships and memories of that time. Then came the Civil War and this much loved brother enlisted in the Twenty-Second Regiment of Wisconsin Volunteers. The other brother also enlisted in a New Jersey regiment. Both gave their lives for their country during the troublous year of 1863. The grief she experienced in the loss of these two brothers continued to be a factor in her life until very recently. She had one sister, the late Mrs. Eli B. Ayers, of Dodge Center, Minn. In early life she gave her heart to God, was baptized by Rev. Walter B. Gillett and united with the Seventh Day Baptist Church. On March 14, 1891, her membership was transferred to the Walworth Seventh Day Baptist Church of which she has continued a respected member.

In October, 1864, she was married to Oscar Davis. They lived in Walworth continuously except two years spent in Farina, Ill. Her husband passed on January 28, 1925.

She was a woman, quiet and unassuming, but possessed integrity and courage. She leaves one son and wife, Mr. and Mrs. Wardner C. Davis; one daughter, Miss Lotta Davis; and two grandchildren, June and Joe Davis, to rejoice in her sterling worth. She has laid down a heavy burden and is at rest. There was no service too great for her to undertake for her loved ones. Her children can pay her no tribute that will be in any way worthy of her devotion and self denial in their behalf.

religious. And she has never come fully back to her original freedom and purity of life and beliefs that were hers before those days of these changes.

Out of that conglomerate mass of chaos and confusion, the Roman Catholic church issued forth; and she still bears many Babylonian characteristic marks. It established Sunday observance, in place of the true Sabbath observance. Through it have come "Easter Sunday," and "Good Friday," with many other foreign beliefs and practices.

The Reformation

When Martin Luther and his fellow-workers protested against the Roman Catholic Church and came out from it, they brought many of its errors with them, which are still clinging to some of the Protestant churches, such as the observance of the Sun-day as sabbath, in place of the seventh day Sabbath, as divinely appointed, with quite a list of other dates and festivals and practices.

Thus the calendar changes which this movement proposes, involve a list in Jehovah's own Holy Book, and in the long established religious institution, the "hallowed" memorial day of his creation, his Sabbath day, which all are commanded to "remember," and to "keep it holy."

There is a minority number of us still remaining, who are very desirous of obediently continuing in the careful observance of this day of sacred time, without molestation.

Especially is this true of this, the Seventh Day Baptist Church of Los Angeles, Calif.

Very sincerely yours in Jesus,
"Whom not having seen we love."

GEORGE W. HILLS,
Pastor.

Take your duty, and be strong in it, as God will make you strong. The harder it is, the stronger in fact you will be. Understand, also, that the great question here is, not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunity, knowing that God has girded you for greater things than these.—Horace Bushnell.

Burial services were had from the late home the afternoon of April 16, conducted by the pastor, Rev. E. Adelbert Witter, assisted by Rev. M. G. Stillman, a former pastor and almost life-long friend. Interment was made in the Walworth cemetery.
E. A. W.

LIVERMORE.—Ellen Cornelia Williams Livermore, wife of Rev. Leander Elliott Livermore, entered into rest on April 13, 1930, at Kissimmee, Fla.

She was born on May 12, 1846, and was the elder daughter of the Hon. Nathaniel Babcock Williams of Lebanon, Conn., and Jane Elizabeth Parker, of Pittsfield, Mass., and was of the Mayflower line of Elder Wm. Brewster, Atherton, and Cushman.

When she was twelve years old she was converted, and became a member of the First Congregational Church, in Lebanon, Conn. She loved her Bible, and when very young became dissatisfied with her "keeping day" and her baptism.

When she was twenty-one she met Rev. L. E. Livermore, and learned what day was the Sabbath.

She received her education in "Pine Grove" boarding school, Lebanon, Conn., and later attended the New England Conservatory, in Boston, Mass., then under the management of Professor Eben Tourjee.

She studied art fifteen years, mostly under foreign masters, and taught as many years. She labored, for a time, in the "slums" of New York City, ever keeping an interest in religious work.

June 12, 1894, she was married to Rev. L. E. Livermore, and July 4, 1896, she united with the Seventh Day Baptist Church of Plainfield, N. J. Dr. A. H. Lewis was pastor at that time.

Later, Rev. L. E. Livermore returned to the Seventh Day Baptist Church of New Market, N. J., where he had been pastor twice before, eight years in all. Here, they labored with heart and hand for four years, until failing health caused him to resign. In the autumn of 1910, they went to Kissimmee, Fla., where he died on January 22, 1916. They passed the summers in Connecticut and winters in Florida. Mrs. Livermore remained in their home, "Mossy Nook," four years alone, and then became an inmate of Mrs. E. G. Vans Agnew's home, she being her adopted daughter and formerly Florence Ely.

As time gathered its mantle around her, her faith grew stronger, and her anticipation of heaven greater.

She desired to impress on all the importance of consecrating their lives to God—to be ready when the summons comes.

Her interment was in Lebanon, Conn., where rests her much loved husband, L. E. Livermore, D. D. She is survived by her sister, Mrs. M. S. W. Throop, Lebanon Conn.

"The Holy Spirit would lead us to think much upon our own sins. It is dangerous for us to dwell too much upon the imperfections and short comings of others."

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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

Terms of Subscription

Per Year	\$2.50
Six Months	1.25
Per Month .....	.25
Per Copy .....	.05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertising rates furnished on request.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

ALL LONE SABBATH KEEPERS are invited to locate at Welton where land can now be bought at around \$150 per acre for the best farms. Mostly well improved and most fertile. Write O. W. Babcock, Delmar, or Z. Campbell, Welton, Iowa. 3-31-9w

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

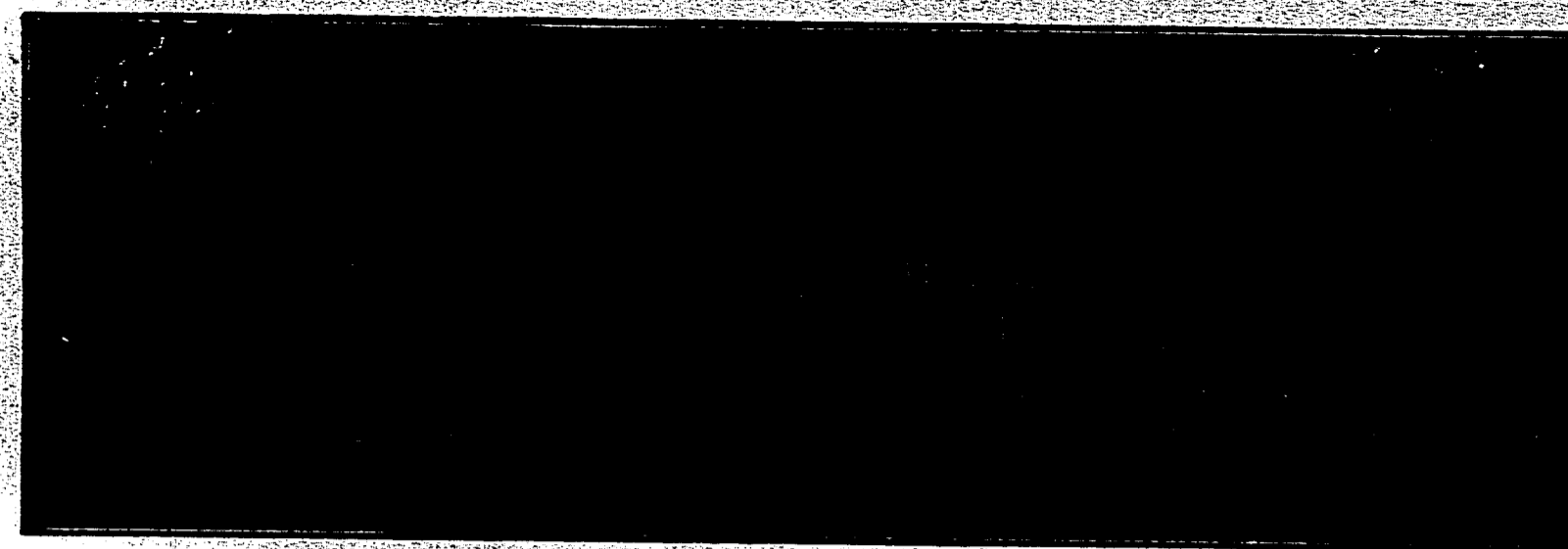
A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

WANTED—Man of 40 years, married, no children, desires permanent position with Sabbath keeping privileges. Some business training. Can act in capacity of shipping and receiving clerk, chauffeur, carpenter, painter, fireman and general handy man in maintenance work. Willing worker. Good habits. For further particulars, address Sabbath Recorder, Plainfield, N. J. 14-tf

FOR SALE—Good plumbing business in Alfred. Good opportunity for Sabbath keeper. Alfred Real Estate Agency, Alfred, N. Y. 4-21-2w

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

SALEM COLLEGE



Administration Building
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours.
College, Normal, Secondary, and Musical Courses.
Literary, musical, scientific and athletic student organizations, Strong Christian Associations.
Huffman Hall
Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped, Class A, standard college, with technical schools.

Buildings, equipment and endowments valued at over a million dollars.

Courses offered in Liberal Arts, Sciences, Ceramic Engineering, Applied Art, Agriculture, Rural Teacher Training, Music and Summer Schools. These include Pre-medical, Pre-dental and Pre-law courses.

Faculty of highly trained specialists, representing the principal American colleges.

Combines high class cultural with technical and vocational training. Social and moral influences good. Expenses moderate.

Tuition free in Ceramic Engineering, Applied Art, Agriculture and Rural Teacher Training.

For catalog and other information address The Registrar, Alfred, N. Y.

BOOKLETS AND TRACTS

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

WEEKLY MOTTOES—A Sabbath motto for every week in the year. By Rev. Ahva J. C. Bond, D. D. Printed in attractive form to hang on your wall. Fifty cents each.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

A COURSE IN CHURCH MEMBERSHIP FOR JUNIOR BOYS AND GIRLS. By Rev. Wm. M. Simpson. Including fifteen Perry pictures. Fifty cents each.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First day of the week." Sixteen pages, fine paper, embossed cover.

FUNDAMENTAL FEATURES OF THE SABBATH CAUSE. Three addresses printed in pamphlet form.

SEVENTH DAY BAPTIST HYMNS AND SONGS—15 cents each.

SEVENTH DAY BAPTIST CALENDAR AND DIRECTORY. Twenty-five cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

Founded in 1844

A COLLEGE FOR MEN AND WOMEN

Courses leading to the degrees of Bachelor of Arts and Bachelor of Philosophy and to a certificate in music.

Milton College endeavors to maintain the quality and ideals of the American Christian college. Its volunteer Christian organizations are alert and largely influence the campus life. The faculty of twenty men and women are thoroughly trained teachers.

The institution has five buildings and an attractive campus of eight acres. Its graduates have a high rating in graduate and professional schools as well as in public school teaching.

The School of Music provides excellent courses in theoretical music, and affords opportunities for individual study in organ, piano, violin, and voice. Glee Club and Chorus singing are special features.

For fuller information, address

ALFRED EDWARD WHITFORD
PRESIDENT
Milton, Wisconsin

Alfred, N. Y.

DEPARTMENT of Theology and Religious Education, Alfred University. Catalog and further information sent upon request.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

BIBLE STUDIES ON THE SABBATH QUESTION.
By Dean Arthur E. Main, D. D., of Alfred University. Third edition, revised, cloth, \$1.00 postpaid. American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP. By Boothe Colwell Davis, S.T.D., LL.D. A series of Baccalaureate Sermons Delivered Before Students of Alfred University. Price, \$1.25 prepaid. American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIRLE SCHOOL WORK
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 60 cents per year in advance. Address communications to The American Sabbath Tract Society, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c per copy.
Intermediate Series—Issued quarterly, 15c per copy.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.