

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.

I SHALL NOT PASS AGAIN THIS WAY

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

—Author Unknown.

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Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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The Sabbath Recorder

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PLAINFIELD, N. J., MAY 5, 1930

WHOLE No. 4,444

Our dear Father in heaven, we pray that thou wilt give us needed light that the way may be made clear, and strength to walk therein day by day, without faltering.

Make us strong in the faith, and give us the peace that passeth knowledge, even when surrounded by foes that would lead us astray.

May we cultivate the spirit of love to our fellow men by which we may be enabled to win them to thy truth.

Wilt thou bless the dear ones in all the churches; help them to weed out all evil from their hearts and to bring forth the fruits of righteousness. Give, we pray thee, release from sorrow and pain. Come graciously near to the poor, the friendless, and the discouraged. Renew our interest in thy work and make us strong as a people. In Jesus' name. Amen.

"What Will Ye Give Me?" This is the question which Judas Iscariot asked of the priests when he was thinking of betraying his Master into their hands. "What will ye give me and I will deliver him unto you?"

In every generation since that day men have stood appalled at the treachery of Judas. The very question he asked has marked with shame the treachery of one who could suggest the trading away of the Christ for a consideration of worldly gain—actually giving up loyalty to Jesus and selling his precious life for a few pieces of money. So base and paltry a deed has met with unqualified condemnation for more than nineteen hundred years, the act of Judas who betrayed his Lord.

Did you ever think that many professors of Christianity in their own experience, almost unconsciously ask the same question before betraying their Lord and Master? The query comes in various forms and more frequently than we think. After one has served the Master in all good conscience, it may be for some years, he finds himself confronted by strong temptations and promising inducements that have some attractions.

The pleasures of the world show a chance to mix more freely with worldlings who seem to be very happy in a gay and thought-

less life, and the man looks the tempter in the face and practically asks, "What will ye give me?" And almost before he is aware of it, he sells his Christ, for forbidden pleasures.

Or it may be that a life of prosperity and strong desire for wealth may confront the man with the influence of an inward greed. He looks with favor upon the suggestion of getting rich, and almost before he is aware of it, the question, "What will ye give me?" bursts forth and he accepts the offer and lets Christ go.

Again it may be that ambition for worldly honor becomes a tempting bait for the soul until it seems that in a piteous weakness the poor man yields saying, "What will ye give me and I will give up the Christ?"

And so it is, that in many ways followers of Christ give him up for what the world will give them, or what they can get out of it. Judas is not the last follower of Christ who has given up Jesus for what the world will give.

Will It Pay? This is a good question to follow the one, "What will you give me?" just answered in the words above.

The question of "gain or loss" is usually uppermost whenever a new scheme is contemplated, and the serious question to be solved is: Will it pay?

The question of profit and loss must have been in Peter's mind when he said, "Behold we have forsaken all and followed thee, what shall we have therefore?"

They had left their home and families for service for the Master. They gave up their trade or business, their early associations, their all for Christ, and the question was: What shall we have?

To our own day this question stands squarely across the threshold of the Christian life. A literal study of Peter's words has led some to insist that to become a follower of Christ one must really renounce all the world and turn away from all its pleasures and gains. Can this be the meaning of this Scripture? Is this the ground upon

which Jesus meant for his children to stand? It seems to me that there is a happy medium between the two extremes involved in this question. On the one side there is the fanaticism of those who would make hermits of themselves to starve their bodies, live alone, and give up every worldly thing, insisting that in order to love Jesus they must by so much cease to love home and family and things which give comfort and happiness as the years go by. Constantly examining themselves to see which they love most, their dear ones or God, their religion makes them seem melancholy and sad; and its effect is to drive their friends away from such a religion.

If this old-time ascetic Christianity had continued to prevail, the world would still be wrapped in heathendom. On the other side, we feel sure that the God who ordained family relations, who endowed his children with so many earthly blessings to enjoy, and who had planted human love in the heart, meant for his followers to love and prize such things and make much of them. It does not seem reasonable to think that when one becomes a follower of Christ, the Son of God, he thereby forfeits all right to enjoy life's comforting things, or throws away his right to seek honest worldly gain. It can not be that God surrounds us with all the bounties and blessed associations of earth only to be enjoyed by his enemies!

The fact is, that love for God and true fellowship with Christ should intensify all our lawful affections, for home and family life, and should sanctify all our possessions.

I wonder if there is not too much talk about the sacrifices, the "giving up" for Christ, and too little about the gains that come to the Christian? Viewed from the standpoint of the Christian life, there is no sacrifice of any thing worth while. It is all gain rather than loss. Yes, in answer to my question at the beginning, *It will pay.*

The Folly of Drifting Without Fixed Purpose Far out upon the ocean it is no uncommon thing to find wreckage drifting aimlessly here and there according to the movements of winds and tides. The purposeful ships sail steadily on toward their destination, and in due time they reach their haven. But a ship drifting without definite aim will make no progress toward any desirable end. If it does seem to gain a little

under the influence of favorable conditions, the next turn of winds and tides puts it back, or carries it astray.

It is folly for anyone to entertain a hope that he can drift heavenward. The currents in life's ocean do not run the right way to bring the drifters into the heavenly port. That will be reached only by an intelligent, careful, and determined purpose.

Sometimes we see men who do not seem to realize that they have any real responsibility in the matter of salvation. Indeed, some claim to believe that eternal joy is the sure outcome of this life.

Friends, let me suggest that in the very nature of the case, your destiny is in your own hands. Those who are drifting on the sea of time, in the hope that by some favoring gale they may at last be cast upon heavenly shore, will find at last that only those who purposely decide to fix their sails and set their rudders to catch the winds and tides by which God plans to bring them home, will ever be able to enter the haven of eternal rest.

We can not drift into heaven by accident. There must be a *purpose* well carried out. It is all in your own hands. Friends, how is it? Are you drifting or are you sailing?

Eight Important Questions The conference of Seventh Day Baptist college students under the management of Pastor Bond, held in Plainfield recently, was full of interest. Twenty-five college young people from three colleges, meeting in convention and discussing the following questions for two or three days must make helpful and interesting meetings, to say nothing of the pleasant social occasions at such a time.

These are the questions given them to consider:

1. What ought to concern the Church?
2. What is our Father's business?
3. What factors in college life contribute to religious growth?
4. What practices and attitudes on the campus interfere with religious growth?
5. What sanctions have we for Sabbath keeping?
6. How can we make our Sabbath keeping a vital thing for ourselves and others?
7. What consideration should young people give to the Sabbath in making life choices?
8. How far should young people go in trying to establish homes in our own church communities?

Aside from meetings held in the church, there were several meetings in the new building where the Tract Board room was filled with them. Pastor Bond will tell you all about them.

The editor wishes to acknowledge his appreciation of the visit they made and the good cheer they brought to his office. This will make a sunny spot in memory for many weeks to come.

Brother Bond is doing a work with our young people which must bring forth good results in our churches.

A Correction The Western Association will be held with the Second Alfred Church at Alfred Station, instead of the church in Little Genesee, as stated two weeks ago in the RECORDER. The time, June 26-29, is correct.

Brother Seager's Change of Pastorates In a personal letter from Brother L. D. Seager, he says:

"I am now settled at Jackson Center, Ohio." It will seem odd to think of him as being anywhere else but in Hammond, he has been there so long. We feel sorry for the Hammond Church and hope it may soon be able to secure another good leader.

Of course we congratulate Jackson Center, for that church too is isolated from churches of our faith, and greatly needs a strong, helpful pastor.

SABBATH RALLY DAY

Sabbath Rally day comes this year on the seventeenth of May. Plans for the services that may be held in connection with it are published in this issue of the RECORDER, so that the churches may work them out a little ahead. Arrangements are not elaborate this year, and we hope that every church will find that the plans may be carried out. This is an annual event, and we feel that there is value in a denomination-wide simultaneous effort to think throughout the services of one Sabbath about that feature of our belief which makes us a distinct group.

Rather than planning a program for each group in the church, we offer this year a plan to bring together all organizations of the church. All are asked to attend four sessions: prayer meeting, Sabbath school, church service, and an afternoon meeting

which will be in charge of the young people. This will call for an entire Sabbath spent at the church, for young and old. In rural churches where it is difficult to bring the congregation together more than once a day, a simple meal might be served at the church at noon, and the afternoon session follow. This plan has been used with good success in some of our churches whose people are scattered.

Following are plans for these four meetings. Please adapt them to your needs.

PRAYER MEETING

Our suggestion is that this meeting be devoted to an expression of the sentiments that have grown up around our Sabbath, with a view to making more real to people this feature of it. Sometimes we find that our discussion of the Sabbath is along the line of argument as to the Biblical teachings with regard to the day as against the claims for Sunday. While this is doubtless good, and while we surely need Biblical sanctions which are convincing, still there is a danger that in looking at this side of the matter, we will forget that there is a meaning and a beauty in our custom of Sabbath keeping. Viewed in this way, it is evident that the Sabbath is a means to an end—a fuller life. Nothing will bind us more closely to true Sabbath keeping than a realization of this fact. We are always more easily attracted by the significance, beauty, and results of any rite or observance than by the command to make it a part of our worship. The same is true of the Sabbath; let us emphasize this aspect of our belief in this meeting.

The hymns might be those that will bring to our minds the highest purpose of the Sabbath: the familiar evening hymns, "Safely through another week," "God of the Sabbath," and others of this type.

A fitting Scripture reading would be the ninety-second Psalm, which was written as a Psalm for the Sabbath day, and expresses one of the purposes of the Sabbath, praise to God.

SABBATH SCHOOL

In this quarter's Sabbath school lessons there appears in place of the regular review a Sabbath lesson, furnished by the leader in Sabbath Promotion at the request of Rev. Erlo E. Sutton, director of Religious Education. If it seems advisable in your group, this last lesson of the quarter might be sub-

stituted for the one scheduled for May 17. If this does not seem wise, the regular lesson can be used, and the part of the Sabbath school program which is related to Sabbath rally day can come in either the opening or closing exercises.

For this feature, the leader of the Distribution of Literature Campaign, if your church is lined up with this effort, should take charge. It should be in the nature of a report of what has been done in the campaign so far, and the reading of a letter which the committee of the Tract Board will send to each leader in time for this meeting. This letter will contain, we hope, reports from many of the leaders as to the progress of the work, and any comments they may make. We hope that by that time local lists will be made up, and this Sabbath Rally day may be a starting point for the actual distribution of literature. This is an important part of Sabbath promotion, and it is appropriate that it should have a place on our program.

If your church is not one of the fifty which have entered the campaign, you will have no leader to take this part of the program. We would be glad to have the letter read by someone, however, so that your church may know what is going on in the other churches in this line.

THE CHURCH SERVICE

The church service will be arranged by the pastor, of course. We are asking that it be planned with Sabbath Rally day in mind, and that the sermon shall fit into the day's program, also. For those churches which are pastorless, the sermon in the Pulpit department of this RECORDER will be useful. It is a Sabbath sermon, with an order of service, written by the leader in Sabbath Promotion.

THE AFTERNOON MEETING

The afternoon meeting will be under the direction of the young people. If there are in your church Intermediate and Junior societies of Christian Endeavor as well as the Senior, they should meet with the rest, and have some special feature of the meeting to take care of. A good live leader should be secured, one who is original, and who can work out a good meeting without a great deal of material being furnished. Frequently these meetings are more interesting

than those which depend too much on printed helps. The topic for the meeting will be "The Future of Our Sabbath." Some comments on it, on the Scripture lesson, and some questions, will be found on the Young People's Page of this issue of the RECORDER.

On the Children's Page, there are some suggestions written by Mrs. Herbert L. Polan, for the Junior meeting. Perhaps these ideas may help in arranging something for the juniors to do.

It will be well if the leader for this part of Sabbath Rally day can be appointed immediately, and if a great deal of planning can be done for it. Special music, interesting parts for the younger groups to take, and a desire to make the very most of this opportunity to discuss a very important phase of our denominational life, will make the meeting a success.

Your co-operation in this effort will be appreciated, and we are sure that it will repay you. We hope the leaders of the various departments concerned can find time to meet together and plan the day as a whole, so that there need be no overlapping or omissions.

RECORDER readers will be glad to see a report of your day and its activities.

—BERNICE A. BREWER, for the Department of Sabbath Promotion.

AN OPEN LETTER TO "LITERARY DIGEST"

Editor "Literary Digest,"

354-360 Fourth Avenue, New York, N.Y.

DEAR SIR:

I have been a subscriber of the *Literary Digest* for years. I have followed with interest the *Digest's* polls of previous years. Some of those polls, especially those involving the election of a President, have registered the pulse of the people pretty accurately. The election of a President was an equal stimulus. It was likewise a check on your accuracy—an election followed. Others have failed, noticeably your previous poll on temperance sentiment.

But I want to record my convictions that your method of conducting the present poll is manifestly unfair, and the time chosen

for it is very unfortunate. I think you can be justly charged with making the *Digest* a medium for "wet" propaganda.

While I feel that this method of trying to influence public opinion by recording the sentiment of a fraction of the voters is to be condemned, were your ballots equally distributed among all voters, male and female, young and old, it would not be so objectionable. *This you have not done.* I read your comments, your side-stepping editorials touching this criticism. But you have never answered your critics. When we say, "The women voters are given only minor consideration in your poll," what is your answer? You merely dodge the question by saying, "They are voting anyway," or, "We may mention in strict confidence that thousands and thousands of women are sending in their individual subscription orders to the *Digest*—orders filled out on blanks which could not be obtained except by tearing them off prohibition ballots!" Of course not. And they vote them, too, when they have a chance. Mind you, I say, a chance.

You have never said you are giving women an equal chance with men in this straw ballot. *Dare you say so now?* There are some folks aside from the "wet" press checking your poll. These checks reveal the fact that you are polling approximately three times as many men as women. Do you deny this fact? I don't pretend to know how your polling list was made up. But from whatever source, any poll that disfranchises two-thirds of the women voters should make no claim to be honest or representative.

These checks reveal the further fact that the young voters are practically ignored, and that duplication of ballots is enormous. By duplication, I do not mean to include your special poll ballots, either. I mean that the men quite generally hold two or more of your regular 20,000,000 poll.

A POLL OF TWENTY-NINE CHURCHES

I am now conducting a poll of churches, checking the *Digest* poll. To date I have polled twenty-nine congregations, totaling 1,641 voters. Three of these churches are located in cities, the others in villages. At a regular church service, the total number of voters present are counted, both men and

women, and then the number of each who have received a ballot.

For comparison, I have grouped these congregations thus: (1) Eight congregations in Rhode Island and Connecticut; (2) Seventeen congregations in New York, New Jersey, Pennsylvania, and West Virginia; (3) Four congregations in the West—Colorado, Illinois, and Wisconsin.

Of the total number of voters represented in the twenty-nine congregations 690 were men and 951 were women. Of this number 308 men and 126 women had received ballots. In other words, 44.6 per cent of the men had received ballots, while only 13.3 per cent of the women had received ballots. This ratio varied but little in the various congregations. In the New England group 51.6 per cent of the men and 15.7 per cent of the women had received ballots. The second group (New York, New Jersey, Pennsylvania, and West Virginia) represents the other extreme—52.4 per cent of the men and 11.7 per cent of the women had received ballots.

Another factor which contributes to the unreliability of the *Digest* poll, as revealed by these 29 congregations, is the duplication of ballots. Scores of men in these congregations held from two to three ballots each, not including "special poll" ballots; but identical ballots, of the 20,000,000-poll variety. In one congregation the total number of ballots received by the men exceeded the total number of men present. I found no duplicate regular ballots held by the women, though I made inquiry again and again. However, duplicates were not counted in this check-up poll.

This check poll reveals two other very interesting facts, namely, that the young people are practically ignored in your *Digest* poll, and that many "drys" are refusing absolutely to have anything to do with your "straw ballot," as they regard a poll not only as "wet" propaganda and unreliable, but also as unpatriotic.

In view of the fact that the women, who are generally regarded as overwhelmingly dry, are so largely ignored; that the young people are practically unrecognized; that duplicate ballots are so numerous as to savor of "ballot stuffing"; and that the "drys" in large numbers are refusing to vote, how can you honestly claim that your "straw

vote" is in any sense registering any accurate sentiment on the prohibition question?

Sincerely yours,
A. L. DAVIS, Pastor.

Little Genesee, N. Y.,
April 22, 1930.

Later addendum: Since sending above letter to the *Digest*, I discover an error in my computations. I should say six-sevenths of the women are disfranchised instead of two-thirds.—A. L. D.

AMERICAN SABBATH TRACT SOCIETY— TREASURER'S REPORT

For the quarter ending March 31, 1930

ETHEL L. TITSWORTH, Treasurer,
in account with the
AMERICAN SABBATH TRACT SOCIETY

Dr.

To balance on hand January 1, 1930:
Denominational Building Fund\$7,671.13
Maintenance Fund 1,537.00
Reserved for Java missions 1.00

Less overdraft, General Fund\$9,209.13
..... 2,865.09

To cash received since as follows:
General Fund

Contributions:
January—individual\$ 10.00
Onward Movement 343.00
February—Onward Movement 259.92
March—Onward Movement 257.56

Income from invested funds:
January 2,115.17
February 71.04

Receipts from publications:
"Sabbath Recorder" 1,327.32
"Helping Hand" 294.22
Tract depository 2.58
Outside publications 4.60
"Junior Graded Helps" 29.40
"Intermediate Graded Helps" 8.40
Calendars 141.00

Contributions to special Sabbath Promotion work 125.01
Loan, from the Plainfield Trust Company on note 3,500.00

Denominational Building Fund

Contributions:
January\$ 589.84
February 256.67
March 35.00

Income:
Interest on daily bank balances 22.32
Interest on note, estate of Silas G. Burdick 21.00
Interest, Liberty Loan Bonds 9.72
Profit, sale of Liberty Loan Bonds 8.53
Sale of Liberty Loan Bonds 1,150.00
Insurance, account damage by fire 45.75
Principal of loan to General Fund 1,500.00
Loan from the Plainfield Trust Company, on note 1,000.00

Maintenance Fund
Rent from publishing house\$ 375.00
Interest on daily bank balances 16.00

By cash paid out as follows:
General Fund

Sabbath Promotion Work:
G. Velthuysen, Holland—"De Booschapper"\$ 150.00

Mrs. T. W. Richardson, England—"The Sabbath Observer" 25.00
Special Sabbath Promotion Work:
Salary, A. J. C. Bond 150.00
Expenses:
Traveling 75.00
Stenographic work 25.00
Stationery, etc. 9.21

Expenses of publications:
"Sabbath Recorder"\$2,740.51
"Helping Hand" 369.35

General printing and distribution of literature:
Denominational calendars\$ 300.36
Proportionate cost of Year Book 99.20
Tract depository 36.44
Postage, distribution of literature 152.77
Expressage, tract rack 1.88
Outside publications 30.09

Miscellaneous:
Traveling expenses of editor to associations\$ 19.00
Treasurer's expenses:
Clerical assistance, etc. 65.00
Postage, etc. 8.24

Corresponding Secretary:
Assistant corresponding secretary, salary 261.00
Office expenses 13.13
Typewriter 37.50
Annuity Gift income 669.25
Revised "Standard Dictionary" 20.00
Salary, David Sung (four months) 100.00
"Recorder" subscription to John L. C. Kenyon 2.25
Payment of loan from Denominational Building Fund 1,500.00

Denominational Building Fund

Hugh Montague and Son—payments account contract\$4,372.96
Dedication expenses—programs, piano, plants, etc. 157.82
Lighting fixtures and bulbs 1,250.40
Coal carburetor—balance due 190.00
Cleaning building 35.89
Vacuum cleaner and other small supplies 92.65
Furniture, curtains, floor coverings, etc. 6,153.59
Rental adding machine, in connection with permanent record of subscriptions 15.00
Typewriting 1.25

Maintenance Fund
Care of furnace, etc.\$ 64.20
Repairs to lights, printing shop 7.65
Dissolene 6.75

By balance on hand:
Denominational Building Fund\$ 40.40
Maintenance Fund 1,849.40
Reserved for Java missions 1.00

Less overdraft, General Fund\$1,890.80
..... 1,236.05

E. & O. E.

ETHEL L. TITSWORTH,
Treasurer.

April 11, 1930.

Examined, compared with books and vouchers, and found correct.

IRVING A. HUNTING,
FRANKLIN A. LANGWORTHY,
Auditors.

April 12, 1930.

MISSIONS

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

MEANS OF STRENGTHENING THE CHURCHES

Many times during the last year have various ones given expression to the belief that one of the foremost needs of the cause represented by Seventh Day Baptists is to increase the number of our churches and strengthen those that already exist. A little thought on the situation makes this too apparent to need argument. All our mission work, as well as other lines of activity, is hanging on the strength of our churches.

This makes the question, how to strengthen the churches, a vital one; and it becomes one of the great problems of a mission board. There are several things which will help in building up any church and in which all can have part if they will.

SUSTAIN PUBLIC CHURCHES

All except invalids can attend the public services of the church. No church will long exert much influence if its appointments are neglected. There is not space to mention the many excuses for not attending church, but the one that carries with it the most self-condemnation is that the one making excuses is not helped by the religious services of the church. From the nature of the case there is something wrong with a person who can attend a real religious service and not receive some help and satisfaction from it; he must be badly out of tune with God and man and loaded down with self-esteem. There is help and satisfaction to every right-minded person in public worship, though the service may be imperfect, as is everything human. Though one does not get some new thought at every service, there is, at least, the conscious satisfaction of helping to maintain a desirable institution. We should be wise enough to know that some things which do not give us help may bring a great uplift to others, and Christian enough to appreciate it because it does help others.

THE CHURCH NEEDS OUR SUBSTANCE

It takes money to maintain churches and carry the work to success. All can have part in this way, and there is generally no lack when all do what they might in this matter. If the Church arises to the ever increasing demands of these changing days, she must have money and more money. The Church has made the wealth of the world possible; but too often she is treated more miserly than any other organization in the community, and this is because some who belong to the Church are shirking, robbing God in tithes and offerings. They do not consider themselves God's stewards. If it were not for those who do all they can and more than their share, the plight of the Church would be sad because of the slackers. Do you want to help the Church? Then do your share financially.

THE CHURCH NEEDS OUR TIME AND STRENGTH

Few can go forth as preachers and missionaries to some distant field; but all can give time and strength; this service is much needed in any church. Where one is called to be a preacher or missionary, multitudes are called to do valiant, sacrificial service at home by serving on committees and as officers, by helping to maintain the auxiliary organizations, visiting the sick, and doing numerous other things in connection with the work of the church. The work lags because so many are unwilling to give time and strength. How hard it is sometimes to find any one to serve as Sabbath school superintendent, or Junior superintendent, or to do numerous other things which must be done by someone if the work succeeds!

LOVE AND FORBEARANCE

The spirit of love and forbearance must be present in a church or she soon ceases to represent Christ on earth, ceases to be a real church. A small band united in the spirit of the Master can accomplish a great work; a small or large company will soon tear themselves to pieces if they do not exercise love and forbearance. Many a church has become useless because of divisions, factions, and contentions; others have gone out of existence for the same reason. "No decent man will, and no other can, insult me," was the statement of an aged and useful Christian. He had the right spirit; no

one could offend him, and no one ever did. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

PRAYING FOR CHURCH AND PASTOR

We can help build up the church by praying for the church and pastor. In accordance with Christian principles we have no right to criticise another until we have prayed for him; and when we have really prayed for him, we are not in a frame of mind to do much criticising. Prayer is one of the indispensable things in the work of the church and the salvation of the world. There is evidence that many churches are nearly powerless because prayer is neglected on the part of its members; they have little time for prayer in the home life, little time for the prayer meeting, little time for private prayer.

There are many other ways by which we can help the church in our midst if we care to. These are suggestive of others. We can not say it is more important that a mission church watch its way with care than that a large church should, because where much is given much is required; but a large church can survive where a small one will go out. The Savior of men is calling to all to do all they can while the day lasts.

LETTER FROM DOCTOR PALMBORG

*Rev. Wm. L. Burdick,
Ashaway, R. I.*

DEAR MR. BURDICK:

I am in Shanghai for the monthly meeting of the mission, and as it is just finished, and Doctor Crandall and I are going back to Liuho right after breakfast tomorrow morning, this seems to be the only time for me to find time to write in order for it to go in the fast mail this week-end.

I received your very kind letter acknowledging the receipt of my last one for the RECORDER, and inclosing the missionary certificates, for which I thank you. We are discussing plans for my trip home by way of Sweden, in company with some friends, also missionaries in Shanghai, starting some time in June. Renewed hostilities in the north keep us in a rather undecided condition, but we hope nothing very serious will happen.

Miss Wen Zen Phan, Doctor Crandall's daughter, is learning my work gradually, with the plan of looking after it while I am gone. It is rather strenuous, and as her health is not of the best I am sometimes a little anxious about her physical ability to do so, but hope for the best.

I have often felt disappointed that no more of my girls have decided for Christ, and I have constantly prayed that some who, I felt sure, were feeling a drawing toward him, might have the courage to take a decisive step.

I have for some time felt a change in many of them, a warmer feeling toward me, as it were; and once in a while the thought would come that perhaps not one, but many might come at once, that the heaven was working. I have wished that I might have a Miss Woo, a young woman evangelist who has done much for the girls in our Shanghai school, come to visit and talk to them. As one result of a committee meeting on evangelistic work, held at Liuho, Mr. Eugene Davis managed to get Miss Woo to come out over the week-end, March 7 to 9 inclusive, arriving about four o'clock Friday afternoon, before my girls went home. I had them stop work, and we had a sort of tea-party as an opportunity for them to become acquainted with Miss Woo. They were invited to come to our Friday evening meeting, which many of them did. By the way, the weather had been very bad for a long time, and the weather man in the Shanghai paper predicted that there was no hope for a break in the rain that week-end. Miss Woo in Shanghai and I in Liuho had been fervently praying for good weather so that this special effort should not come to naught, and to our joy, on Friday afternoon the clouds cleared away and the sun came out, and that evening the moon showed her face for the first time in many nights.

Miss Woo stayed with me, and I learned to love her. She is a quiet, unassuming, helpful girl; but when she is before an audience she seems truly filled with the power of the Spirit. She seems to know in a wonderful way just what will go to the hearts of those whom she is addressing. It was a great meeting and a great message she gave.

She spoke in the hospital waiting-room on Sabbath morning, at our usual service, there, and again at our Sabbath afternoon service,

in the church, which was full, with chairs in the aisles. At the close of her talk, a powerful one on the subject of the destruction of Sodom, and Lot's reluctance to leave it, till the angels took hold of him and almost pulled him away, she asked those who wanted to decide for Christ to stand up, and several did, and wrote their names as inquirers, according to our usual custom. I was very glad, but disappointed that there were no more.

On Sunday afternoon, which we hoped would be a still greater meeting, there were very few of my girls there except those who had taken the step the day before. A friend told me she had seen a number of them together and that they planned to come. But they didn't. I was tempted to feel discouraged, but said to myself that perhaps the Spirit was struggling with them, and just prayed that they would yield. After a short time they came, almost running, and when Miss Woo finished and gave her invitation, they all stood up (these who had been late)! I was so happy I could not restrain the tears of joy. They had been going around together to their homes to obtain permission from their parents. Altogether on those two days, fourteen of my girls, three dear little children, an ex-patient in the hospital, and several other patients wrote their names, and the next Sabbath (last Sabbath) five more of my girls and a little girl of ten, the daughter of a very sincere Christian woman in our church, wrote theirs, making thirty in all, of whom nineteen were these girls of mine who have so long been the subject of prayer. The four children have come often to our little children's meeting on Sunday morning, and to the Sabbath school and service on Sabbath afternoons, so it is a sort of ingathering from all our lines of work. It gives us new courage. I have been pleased with signs I have seen that in some of their hearts at least it is a genuine work of the Spirit. Twice a week, before we begin work at noon, these girls who have taken the step, come to my living room for an informal little gathering for talk and prayer. I have felt as if I must hurry and tell the good news to my friends at home through the RECORDER, but thought it might be some one's turn to write, who would like to write about it, but tonight found that no one had written, so decided to do so. Will you please print what you care

to. I understand you have my letters typewritten anyway before sending them to the RECORDER.

The meeting this evening was mostly taken up with the discussion of the letter which will be sent to the board, about the building of the girls' school. I do hope the board will see its way clear to give permission for the work to proceed at once, as soon as the school closes for the summer vacation. The only reason the original plan to build the girls' school first was changed, was that by so doing they could manage to keep both schools running without a break till all was finished. I personally, too, was very sorry the board refused to send the money when the cable was sent. Just after that, silver became the cheapest it ever has been. Then prices of everything imported began to soar. For instance, the things I buy—embroidery thread went from seventy cents to eighty-five cents per dozen skeins; Campbell's soups jumped from twenty-two cents to thirty-six cents a tin—and I suppose more important things like building materials are going up too. Now exchange is going the other way a little but is still very favorable compared to what it was some time ago. I have been impressed on my bi-weekly visits, perhaps more than those living in Shanghai all the time would be, by the enormous amount of building that is going on all the time in the foreign concessions, and such fine great buildings too. It does not look as if people really thought there was much danger of the concessions being given up. And banks are becoming as numerous as saloons used to be in my childhood home of Peoria! "They" say that one of the reasons of the low price of silver is that all the rich men in China are bringing their wealth into Shanghai, and as it is all in silver, the market is flooded with this metal. So I suppose many of the great business buildings are erected by Chinese capital. It looks almost as if they were trying to load the concessions down so solidly that they can not be "taken away"!

Well, it is almost midnight and I suppose everyone else in the house is asleep, so I better go too.

In Christian love to all,
ROSA W. PALMBORG.

*Shanghai, China,
March 19, 1930.*

WOMAN'S WORK

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

WORSHIP PROGRAM FOR MAY

THE PROMISES

"Whereby he hath granted unto us his precious and exceeding great promises." 2 Peter 1: 4.

Leader: The weary and heavy laden, the sin-sick and the sorrowing, those who daily face tasks and duties too great for their feeble powers of mind and body, find in the Bible an inexhaustible supply of comfort, power, and encouragement. Who has not found in it that which alone can help in days when strength and faith are almost gone? Majestic and sublime are the words found in Isaiah 40: 27-31. (This may be read by a member.)

Prayer.

Repetition of favorite promises by various members.

Hymn, "Dear Lord and Father of Mankind."

ANSWERS TO APRIL QUESTIONS

1. Nine.
2. One hundred twenty-seven. Fifty per cent.
3. Mrs. Frank J. Hubbard.
4. 1617.
5. 1672.
6. \$2,499,883.
7. Dr. Abram Herbert Lewis.
8. Eleven hours and twenty-eight minutes. \$10.83.
9. Affirmative answer required.
10. Affirmative answer required.

QUESTIONS FOR MAY

1. Which of our prominent ministers has recently visited our people in Holland?
2. What building project of interest to the denomination has been started in China?
3. Which two of our older ministers' sermons and pictures have recently appeared in "Our Pulpit"?
4. Who wrote the "Good Letter from China"?

5. The picture of what old historical church appeared in a recent RECORDER?

6. What church does its history affect mostly?

7. How many persons have attended, this year, the department of Theology and Religious Education at Alfred University?

8. Who have been the instructors?

9. What books have been recommended for reading in preparation for Conference?

10. What is the Conference theme for 1930?

(The answers to these questions will be found in the March numbers of the RECORDER.)

ASLEEP ON DUTY

HOSEA W. ROOD IN "MEMORIAL DAY ANNUAL"

(Editor's Note: It is a great pleasure to publish the following vivid portrayal of events in the life of a Civil War soldier from the able pen of one who is writing out of a wealth of personal experience. For many years Mr. Rood has been a valued contributor to the "Wisconsin Memorial Day Annual," and his articles are always of unflinching interest and value, particularly to the youth of the state.)

In the army it was considered a most serious offense for a soldier on guard duty to be found asleep—something for which he was likely to be tried by court-martial, and if found guilty might be severely punished. In these days a person brought to trial in one of our civil courts may manage, through the help of well paid lawyers, to escape punishment. It is not easy to do that in a military court. A guard on duty in the daytime is not apt to go to sleep, but in the silent watches of the night the boy soldier on guard is apt to become just as sleepy as if he were at home or in church; and it sometimes took all the will power he had to keep awake, perhaps a little more—and then—!

When on the picket line with thousands of his sleeping comrades depending upon his watchfulness, he feels no little responsibility resting upon him, and struggles hard with himself to keep awake, not only because of the penalty for being found asleep on his post of duty, but the disgrace of it—and that is indeed no small matter, for a true soldier sets a high value upon his honor as such. We young fellows in the army had read and heard stories about picket guards being shot for sleeping while on duty, and that was

so awful to think about that we undertook to put ourselves under double guard after dark.

But for all of that, now and then a guard did fall asleep on duty in spite of himself. Possibly he might awaken before any officer came along and so found him. If he did this, yet knew he had been asleep, the very thought of his chance escape from being caught was likely to so stir him up that he would be wide awake after that. I know something about this myself, for during my four years in the service, I fell asleep four times while on guard. Twice I awoke just in time not to be caught at it. It is now so long ago that I dare tell about the other two times.

The first was when my regiment, the Twelfth Wisconsin Infantry, was in camp at Humboldt, in the western part of Tennessee. We were there three months, July to October, in 1862. We had in that place a rather quiet camp life. Our service was guarding the railroad crossing there, scouring the country in search of bushwackers and bridge burners, and doing picket duty. We had a mounted battalion that was kept in action all the time. One dark, hot night I was on guard near a log building, having in it grain for some horses belonging to officers. Along toward morning I became very sleepy, having only a small space where I could walk in order to keep myself awake. I became tired standing there in the dark, till it seemed as if I could stand it no longer. Close by me there was a plank reaching from a door of this building to one in another close by. I sat down upon this plank and leaned back against the wall. I felt comfortable as I rested there—in fact, too comfortable for a tired, sleepy boy just past his seventeenth birthday. I was in a dreamy, blissful condition when who should stand by me but Sergeant Pomeroy, of Company G, who was doing his duty inspecting the guards. He had his hand upon my shoulder and gently awakened me. It was as if he had a friendly feeling for the sleepy boy. Had he been otherwise he might have taken my gun and given me a military lecture, or taken me under arrest to the officer of the guard. After a few pleasant words he went on to the next guard. When he left me I was not at all likely to go to

sleep again, yet I felt very much worked up to think of his having found me as he did.

When it became daylight, Sergeant Pomeroy came to me again. He said that because of the heat three other camp guards had been found asleep. He said he had not intended to report me, but that the officer of the guard had asked in particular if he had found anyone asleep, and that he could not truthfully get out of giving my name. He did not know what might be done about it.

I am not able to tell you who read this story, with how sad a heart I went back to my company in the morning. I did not know but that my comrades there had heard about what seemed so much of a disgrace to me. But no one spoke about it. I did, however, tell Sergeant Griffin of my company, for it seemed to me that I could not stand it without confiding in someone. He listened sympathetically, and then said, "I do not believe they will have you shot for it." I may say that I did not hear anything more about the matter. But I can not forget that that day was a most unhappy one for me.

Much of the time my mind went away off to my good little mother in our Wisconsin home. I wondered what she would think of me if I had to be punished for not being a good soldier—that blessed little mother of mine who during a part of the time of the war uncomplainingly kept the home fires burning, with six children under fourteen years of age, while our father and three of us brothers were in the army. In the meantime she wrote to us most encouraging letters, hoping and praying every day for a joyous homecoming and happy reunion, which, I am happy to say, did come by and by, and without the loss of one of us. There were thousands of just such patriotic, heroic mothers of those days who had a real part in the saving of our country. We shall do well every Memorial day if we bring some of the sweetest posies for our mothers.

ASLEEP AGAIN

And now I have another story to tell about being asleep on my post. This is quite different—two years later, not in quiet camp life, but facing the enemy on the battlefield at Atlanta, Ga. It was a

time of fighting somewhere along our lines nearly every day.

On the twenty-first of July, 1864, our part of General Sherman's army had charged the Confederates in their works close by the city and driven them out, though not far away. They had formed a new line of defense close by us, and we were expecting them to attack us and, if possible, retake the lines out of which we had a few days before driven them. In the meantime we had thrown up heavy works in order to hold our position. It was a critical time with both them and us. In order to be ready for them, should they attack us in the night, we had a line of men stationed after dark along the top of our works, whose business it was to closely watch the line across an open field, and if at any time they should see any movement in the camp of the enemy, quickly to arouse our sleeping men so that they could be up and ready for action. Because of this condition there was a strained anxiety all the time on both sides of the line. We called the men so stationed on our works an "alarm guard." They stood, or sat, about four rods apart, near enough so that they could easily speak to one another in low tones.

One night I was one of the alarm guards. As I sat straining my eyes attempting to keep watch of what might be going on over across, I became tired—oh, so tired—that I had to fight my sleepy condition. In our recent battle, where many were killed and wounded, I had received a slight wound which, though not serious enough to send me to the hospital, made a painful sore spot upon my right arm just below the shoulder. (The scar is there now.) It caused me to feel dull. In spite of me, as I leaned over there, reclining on my left elbow, my head drooped upon my shoulder, though I had declared to myself that I would not give up to my sleepiness. But one time, when my head dropped a little lower, I felt a hand upon my shoulder, and heard a rather gentle voice say, "Wake up, Bub; wake up." I was startled. I jumped to my feet and saw someone walking quickly by the next guard beyond me. As I was wondering who it could be, this other guard said to me, "Say, do you know who

that was?" I replied that I hardly saw him, so could not tell. "Well," said he, "It was Colonel Bryant, that's who it was."

Colonel Bryant! Commander of our regiment—and, because General Force had been seriously wounded in the battle, Colonel Bryant had come into command of the brigade; and had caught me asleep on my post right in the face of the enemy! I thought of the time when Sergeant Pomeroy had, two years before, found me asleep on guard over some horse feed in our quiet camp at Humboldt, Tenn. I felt that that was only a small matter alongside this, which must indeed be a crime that truly deserved punishment, not alone for having been found asleep when all tired out and wounded, but as an example to others to keep them awake when on duty on the battlefield. I thought I would much rather have fallen in the charge we had made, bravely doing my duty than be made such an example of.

I have said that when Colonel Bryant found me there asleep it was becoming daylight, and I was soon at liberty to go down among my comrades. In thinking the matter over, my distress was softened because of my colonel's gentle expression as he put his hand upon my shoulder saying, "Wake up, Bub, wake up!" That did seem good to me; yet, as I mingled with my comrades, I could not help feeling that some corporal might be sent to get me and keep me under guard until it was decided what else to do with me.

It was along about ten o'clock when whom should I meet but the colonel himself. I felt scared when I saw him, and wondered what he would have to say to me. As he passed he smiled and bade me a pleasant "Good morning." And that's all there was to it. It was not common for officers going along among the men thus to greet them. His doing so on this occasion relieved me very much. A different kind of man would have done differently. But it was just like Colonel Bryant to do as he did, though I hardly expected it of him then.

Because our good colonel made no more than he did of finding me asleep at such a time and place, some persons may think he was not much of a disciplinarian. I

am glad to say, however, that no Wisconsin regiment was ever under better discipline than ours. Though with a somewhat rough exterior, our colonel was much like an uncut diamond. There beat in him a great heart, very tender in sympathy with his men when they needed it; and he had it in him generally to know just when. Our experience with him led us, in a large measure, to love him. His heart beat in sympathy with us alike in stern duty, in hardship, and in danger. In the best sense he was human. His fundamental qualities of head and heart were so combined as to give him that something we call a strong personality; and it was because of this something that we loved him, respected, and obeyed him. In our relations with him there was almost nothing of noticeable discipline. It was not needed. It is so in some schools because of the strong personality of their teachers.

It was my happy privilege to know my colonel well in the various activities of his life from the close of the war until his death; and then to be one with others to bear his body to its last resting place. I am glad to have now on the wall of my room, where I can see it every time I look up, a picture of our good Colonel George E. Bryant, of Madison, who once, finding me all tired out and asleep on my post, gently laid his hand upon my shoulder and said softly, "Wake up, Bub; wake up."

FRUIT BEARING

MRS. JOHN BLAKE

Here we are at potato planting time again! I wonder how many of our little RECORDER readers help to plant potatoes. Planting seeds and watching them grow has always been a great pleasure to me, and I believe it is to everyone who loves God and his creations.

Then, I wonder also how many of our little folks have helped to dig new potatoes for dinner out of their gardens. Have you not often, when digging the fine big hills of new potatoes, found an old rotten one amongst them? I have, and it always makes me think of a verse recorded in the Bible. It is John 12: 24, "Verily, verily, I say unto you, except a corn of wheat fall

into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

The old rotten potato you found is the one you planted. It fell into the ground and died, but what a fine lot of fruit it bore in that it gave you such a large dish of new potatoes for dinner.

Just so if you plant corn, wheat, or any other seed; the one you place in the ground dies and decays but *how much* fruit is produced in each case! The seed you planted was just one, but what a fine dish of potatoes it produced. Likewise just one kernel of corn produced hundreds of kernels besides the lovely blades and stalk used for fodder.

Thus it is in our lives. If we die out to our own way, just give up our own desires for the sake of doing God's will, we will be giving up what finally seems a very small thing because of the abundance of fruit we may bear for God's kingdom. When we find God's will concerning us let us give up our way (and die). Let us do his will (and live) and bear a large amount of fruit.

Jesus was speaking of his crucifixion. By giving his life on the cross it was possible for him to draw all men unto himself. John 12: 32.

SUMMER BIBLE CONFERENCES

Nine Bible conferences and workers' institutes under the auspices of the Moody Bible Institute of Chicago will be held during the coming summer. The usual distribution of points is announced, chiefly at convenient summering places. Programs of commanding strength and interest are assured. The speakers include Bible teachers and specialists in various departments of church activity, speakers from overseas, and eminent American preachers. Special attention is being given to the providing of inspirational music features.

The locations and dates of the conferences are as follows:

Montrose, Pa., teacher training school, July 7-13, ministerial institute, July 14-24; Eagles Mere, Pa., July 12-20; Ocean Grove, N. J., July 21 to August 3; Hendersonville, N. C., July 27 to August 10; Ocean City, N. J., August 3-17; Mountain Lake Park, Md., August 10-24; Colorado Springs, Colo., August 10-24; Cedar Lake, Ind., August 17-24.

YOUNG PEOPLE'S WORK

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

THE FUTURE OF THE SABBATH

Special Christian Endeavor Topic for Sabbath
Rally Day, May 17, 1930

DAILY READINGS

Sunday—The origin of the Sabbath (Gen. 2: 1-3)
Monday—The Sabbath command (Ex. 20: 8-11)
Tuesday—An everlasting sign (Ex. 31: 13-18)
Wednesday—Results of Sabbath desecration
(Ezek. 20: 12, 13; Neh. 13: 17, 18)
Thursday—Results of true Sabbath keeping (Isa.
56: 2; 58: 13, 14)
Friday—The Lord of the Sabbath (Mark 2: 23-
28)
Sabbath Day—Topic: The Future of the Sabbath
(Jer. 17: 19-27)

REV. A. J. C. BOND

Leader in Sabbath Promotion

The following comment on the Scripture text is taken from "Bible Readings on the Sabbath Question," by Arthur Elwin Main. The ultimate value of the Sabbath and the test of true Sabbath keeping is in the kind of character it produces. The future will need whatever will help to produce Christian character. The leader should discuss in his opening talk the relation of true Sabbath keeping to character building. Doctor Main's comments will be suggestive.

"The prophet Jeremiah announced to the kings and people of Judah and the inhabitants of Jerusalem, in the name of Jehovah, that the prosperity, permanence, and religion of the nation depended upon a hallowed Sabbath; while an unhallowed Sabbath, and traffic and needless work on that day, would bring a devouring fire.

"No one can be truly religious on the Sabbath and be irreligious on the six other days of the week; no one can truly honor God on the seventh and dishonor him from the first to the sixth days; no one can keep the Sabbath in a spiritual way and keep the other days for sin; no one can sincerely worship and serve God and treat his fellows unjustly and oppressively; no one can truly love God and not truly love man also. Such seems to be the real spiritual meaning of these words of the prophet of Judah."

PLANNING THE MEETING

Where practicable it is hoped that churches will observe Sabbath Rally day by planning an "all-day meeting." The young people should have charge of at least a part of the afternoon session. The regular leader should have charge, and the regular topic as indicated above should be used. Each person present could be supplied with a copy of the tract, "The Sabbath in the Bible," which might be used in a responsive reading service. The leader should read to the parenthesis and the congregation should read the parenthesis. If too long, use either the Old Testament or the New Testament portion; or a part of the old Testament and the New entire. The music committee should provide special music.

The topics for discussion given below should be assigned a week in advance. Two or three of these might be given to older people of the church, especially if the entire church joins in the service.

DISCUSSION TOPICS

1. The Future of the Sabbath in View of its Place in the Scriptures.
2. The Future of the Sabbath in View of the World's Need.
3. The Program of the Tract Society for Sabbath Promotion.
4. The Work and Testimony of the Local Church on Behalf of Sabbath Truth.
5. The Responsibility of the Home for the Future of the Sabbath.
6. The Responsibility of the Young People for the Future of the Sabbath.
Plainfield, N. J.

RECORDER READING QUESTIONS FOR MARCH

1. What pastor recently preached on the subject of "two shut doors"? What was the application which was made to present day situations?
2. Did the manufacture of liquor in Canada increase or decrease in 1929? By how much?
3. Who is missionary on the Colorado field, and pastor of the churches at Boulder and Denver?
4. For what new building in China was the cornerstone recently laid?
5. The New England Union has been

A THEATRE PARTY

Instead of going one night, stay at home, but give the money thus saved to the denominational budget. (Girls, refuse to go some night and ask your friend to give the money for this cause—would you dare?)

Or, if it is not a theatre you frequent each week, make it some sort of a denial party; give up something you very much want, and the next Sabbath, place the money in an envelope, mark it for the denominational budget, and make it your offering.

Young folks, *we can* help get rid of debts, and put our denomination on a progressive basis.

Let's do it! What say?

YOUNG PEOPLE'S BOARD.

C. E. NEWS FROM LOST CREEK

PASTOR H. C. VAN HORN

On the evening following the Sabbath of April 19, the Christian Endeavor society at Lost Creek presented a public program of songs, prayer, solo, a helpful paper by Mr. Burl Van Horn, "Why We Believe We Live Forever"; and as the main feature of the meeting a dramatized reading on "Paul, the Prisoner of the Lord," was given. This reading required fourteen persons to take part and took about thirty minutes to give. The drama was arranged by Harris G. and Newton M. Hall, and is published by the *Pilgrim Press*.

The reading was well rendered and enjoyed by the church members who availed themselves of the privilege of attending.

Lost Creek, W. Va.,

April 20, 1930.

WHY WE BELIEVE WE LIVE FOREVER

BURL VAN HORN

Deep in the heart of every one of us is a firm conviction that there is a life after this one, a hereafter, a heaven. That man who believes otherwise is the saddest of men. To him there is no goal, no purpose, no life.

The most primitive savage has a firm faith in a hereafter, a faith which is expressed in his belief in a "Happy Hunting Ground," where the most ecstatic pleasure of life, that of the chase, is magnified to much greater dimensions and lasts forever.

supporting a native missionary worker at what place? Since when?

6. Why were two Canadians recently refused United States citizenship? What legislative action must be taken to abolish this sort of injustice?

7. Name at least six different essential phases of a Vacation Bible School curriculum. Who is director of religious education of the Sabbath School Board?

8. How do behavior questions in the high schools in 1930 compare with those in 1920? How may these facts be applied to the question of the effectiveness of the Eighteenth Amendment?

9. What does Doctor Gardiner suggest as the practical test for religion? To what New Testament text does he refer in support of this practical test?

10. Have you read "Believe It Or Not," on page 399 of the March 31 RECORDER? What is the subject matter in this statement?

A SUGGESTION:

Read these questions to the society at your weekly meeting. One week later read them again and ask any or all members of the group to answer them. Credit yourselves, on the activities chart with a drill on denominational polity.

YOUNG PEOPLE'S BOARD.

BOOST THE BUDGET!

YOUNG PEOPLE'S BOARD

Christian Endcavorers:

Have you been given the opportunity to help share in the denominational budget? If not, please go to your pastor and give—give all that you can.

You who have not given—go, too, and empty your pockets and help the good cause.

Why! Think of this—fifty cents, or more, a week spent at the theatre, that much (no doubt more) spent on ice cream, candy, etc., every week! It reminds one of the words, "What doth it profit a man?"

The work of our denomination would progress by leaps and bounds, if every young person would give at least one half of what he spends on luxuries each week. Is one half too much to even hope for from now on? Could we cut down on luxuries and build up this work? *Could we?*

Here is an idea! Would you try it in your society, or in your church?

We live our Christian lives for two purposes: first because the Christian life makes us more valuable to those about us, thereby giving pleasure through service; and second because we hope for and believe in a glorious resurrection in a richer and fuller life, where we will meet those who have gone before and renew ties and friendships, and have all of the joys and none of the sorrows of life.

Such is the general conception of our after-lives as they appear to the average individual.

Jesus in his short but fruitful life here on earth, dwelt much upon that which would come later. Some of his statements are rich in promise: "I go to prepare a place for you. In my Father's house are many mansions. If it were not so, I would have told you." Or, as in John 10: 27, 28, "My sheep hear my voice and I know them and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

The story of Lazarus, illustrates fully why we believe that we live forever. Lazarus died and was buried. Jesus spoke of Lazarus as not dead but sleeping. Martha, the sister of Lazarus, said unto Jesus, "Lord if thou hadst been here my brother had not died." Jesus answered in these words: "Thy brother shall rise again," Martha saith unto him, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

What a wonderful promise we receive from those words. What a fitting way to lead up to the climax of this beautiful story. With what interest we read of how Lazarus had lain in the grave for four days, and how Jesus commanded him to come forth, and he came.

Again, in Mark's gospel we read, "I am the God of Abraham and the God of Isaac and the God of Jacob." He is not the God of the dead but the God of the living. The dead need no God; only those who live in life eternal need such a being.

Why do we believe we live forever? Through faith. How do we acquire faith? By belief in God; for surely there is no father who would suffer his son to be cru-

cified, unless such a thing might bring about a belief in life eternal.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—Faith (Matt. 8: 5-13)
Monday—Kindness (Acts 28: 1-6)
Tuesday—Helpfulness (Mark 7: 24-30)
Wednesday—Friendship (Ruth 1: 6-18)
Thursday—Artistic skill (Exod. 31: 1-6)
Friday—Courage (Heb. 11: 32-40)
Sabbath Day—Topic: Good points of other nations (Luke 10: 25-37)

Topic for Sabbath Day, May 17, 1930

International good will and peace are advanced by our studying the good points of other nations rather than their peculiarities. It may be we are in the habit of joking at the expense of the following people, but let us in this lesson try to learn something about their good points. This lesson will need a lot of preparation beforehand if you follow the following instructions: Let each of the nations suggested below be assigned to one person for study. Let him find all he can regarding the good point suggested with that nation or race. This information is, of course, to be reported in the meeting.

Negro—religious.

Italian—courteous.

Irish—generous and kind.

Jew—loyal.

Japs—industrious.

Scot—thrifty.

Scandinavians—courageous.

These may be enlarged upon and others added.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent
CONSECUTIVE BIBLE DRILLS

History of the Bible.

Names of the books of the Bible.

Location of the books into groups.

Contents of each book or each division.

Bible history.

Bible characters and general location.

Important stories and events.

Each of these divisions will need several weeks, and in some cases several months'

work. By repeating the same drill week after week the juniors learn much information without realizing it. It is a much slower way than having such information learned outside of the Junior meetings, but one which the juniors take to more quickly and willingly.

MRS. ELLEN C. WILLIAMS LIVERMORE

Striking in simplicity were the funeral services for Mrs. Ellen C. Williams Livermore, which were held on Tuesday afternoon at four o'clock at the home of Mr. and Mrs. E. G. Vans Agnew, with whom she had made her home for the past several years.

The deceased, the daughter of Nathaniel B. Williams and Jane Elizabeth Parker, was born on May 12, 1846, and departed this life on Sunday afternoon, April 13, 1930, lacking just one month of reaching her eighty-fourth birthday anniversary.

A romance in her early womanhood culminated in her marriage to Rev. Leander E. Livermore, a Seventh Day Baptist minister, which faith she had embraced in early life. Rev. and Mrs. Livermore came to Kissimmee in April, 1910, buying a home on South Vernon Avenue. In 1914 Mr. Livermore was called to his heavenly reward and soon afterwards Mrs. Livermore sold her own home and has since resided with her daughter and son-in-law, Mr. and Mrs. Vans Agnew.

Dr. T. S. Hubert, pastor of the First Baptist Church of Kissimmee, was in charge of the funeral services. After a male quartet composed of J. L. Overstreet, A. M. McCauley, C. N. Phillips, and A. S. Nelson had sung "Rock of Ages," Doctor Hubert read the Twenty-third Psalm. He then told of his acquaintance with the deceased and how, in a recent interview, she had outlined to him, her wishes for the simple services which were then in progress.

Mrs. Livermore was a woman of rare culture and refinement. She loved the beautiful and artistic. She was an artist of marked ability and the walls of the home here were graced with many beautiful pictures which she had painted. Hers was a generous heart and soul, and there are many in her wide acquaintanceship who will revere

her memory for the blessings which she has brought to their lives.

Following Doctor Hubert's eulogy, Mrs. P. K. Weaver sang "A Perfect Day."

Rev. Lewis A. Worley, former pastor of this city, but now of Orlando, made a few well-chosen remarks, touching upon the life of service which had been given by the deceased for the benefit of mankind.

In the immediate family, Mrs. Livermore is survived by her sister and brother-in-law, Mr. and Mrs. Sands W. Throop, of Lebanon, Conn.; and her daughter, Mrs. Florence E. Vans Agnew, her son-in-law, E. G. Vans Agnew, and her grandson, Shirley Vans Agnew of this city.

Many beautiful floral offerings were banked about the open casket, among them being a beautiful wreath from the Ladies' Aid society of the Seventh Day Baptist Church of New Market, N. J., which church was for years served by Rev. Mr. Livermore as pastor.

Pall bearers were Ellis F. Davis, Pat Johnston, J. E. Johnston, James M. Johnston, Charles Donagan, and Sam L. Lupfer.

Shortly after the services, the body was taken by Mr. Carey Hand, funeral director of Orlando, to that city where preparation had been made for shipment to Lebanon, Conn. At Lebanon, services will be held at the First Congregational church on Friday, after which interment will be in the family plot where lie the remains of the dear ones who have gone before her.

In closing the services here, Doctor Hubert, by request, read the following lines which had been mailed to Mrs. Livermore shortly before her death:

HE GIVETH HIS BELOVED SLEEP

Think of
Stopping on shore and finding it Heaven,
Of taking hold of a hand and finding it God's
hand,
Of breathing a new air and finding it God's air,
Of feeling invigorated and finding it immortality,
Of passing from storm and tempest to an un-
known calm,
Of waking up and finding it Home.
Accepted, perfected, complete,
For God's inheritance made meet.

—*The Gazette, Kissimmee, Fla.*

We can enjoy the perfume of a flower
without buying it on the installment plan.
—*Mrs. Calvin Coolidge.*

CHILDREN'S PAGE

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

WHAT THE CHURCH MEANS TO ME

Junior Christian Endeavor Topic for Sabbath
Day, May 17, 1930

ACTS 2: 42

MRS. HERBERT L. POLAND

This is Sabbath Rally day.

Let some Junior prepare a paper on "The history of our local church." Another may give a talk on our denomination. Another may tell of grounds, the erecting of the building, any remodeling or changes. Collect photographs of the church and groups of people of the church—Sabbath school picnics, conferences and associational gatherings. Use these in advertising your meeting and during the service, and take the set of pictures to the home of one or more shut-ins afterward—telling them about your meeting.

The superintendent may take the juniors to the cemetery to visit the last resting place of church people who have gone to their reward after faithfully helping to bear the responsibilities and burdens of the church.

Use copies of the church covenant during your service.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I hope you will like my story, I was kind of late writing it, but I hope it is not too late to put it in.

Last night I was writing with ink and I spilled some on my dress, so I can not use ink any more. I am not going to write a very long letter because I have written the story, so I will close.

Yours truly,

CAROLYN CRANDALL.

DORIS' EASTER PRESENT

CAROLYN CRANDALL

It was the day before Easter and Doris was playing out of doors. She heard her mother calling her, and so she hurried into

the house and asked her mother what she wanted.

Her mother told her that she was going to town and wanted Doris to take care of the house while she was gone. Doris said she would be glad to take care of the house. Her mother told her to go on out doors and play while she was down town.

Doris played all the afternoon with the kitten. When at last her mother came home it was five o'clock and time to get supper, so her mother asked Doris to set the table while she got supper. Doris set the table and when her father came home they had supper.

After supper mother told Doris it was time to go to bed, and before she knew it Doris was fast asleep. When she woke up it was morning and breakfast was ready.

When Doris sat down at her place, there was a package for her. When she opened it what do you think she saw? Why, it was a great big candy rabbit.

After Doris had thanked her, her mother wanted to know how she would like an Easter party. Doris said she would love to have one. So all the afternoon she spent with her friends at her party.

DEAR CAROLYN:

Indeed I do like your story, and think it is very well written. I hope you will not stop with this but will write other stories for our page.

I wonder if Doris rolled Easter eggs at her party as the children do in Washington every Easter. It is very amusing to watch them.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I think you wished that somebody would write a story for the SABBATH RECORDER, so here is one.

SMASHED EGGS

One day there was a woman walking down the street with a handbag in one hand and a market basket in the other hand.

The first place she stopped was at a barber shop, to have a neck trim; then she went to the bakery where she bought two loaves of bread, a dozen eggs, and three pounds of rice. As she walked out of the store she met an old acquaintance.

After she had talked for quite a while, a car drew up to the curb and the man inside the car said, "Do you want a ride home, Mrs.?"

She said, "Yes, sir," and got into the car.

He drove down the street about a quarter of a mile, then he turned onto an old muddy, rutty road. The car started jolting! bumping! crashing! The eggs went bang! smash! crack! From her feet to her head, from the wind-shield to the back seat they went. The woman said she was going to sue the man for damages received.

Your loving friend,

KIRWIN GOODWIN.

Alfred, N. Y.,

April 24, 1930.

DEAR KIRWIN:

I enjoyed your story, and I laugh when I think about the woman's funny accident. I wonder, though, if I could laugh were I to have such an accident. At least, I hope I would show more gratitude than she did toward the man who really tried to do her a good turn. I hope you'll send us some more stories.

MORE LETTERS CONCERNING CALENDAR REVISION

Two weeks ago there were published in the SABBATH RECORDER copies of letters written to Mr. George Eastman expressing the view of some of our ministers with regard to the proposed revision of the calendar. Others have sent to me since, copies of such letters, and I am submitting two of these later arrivals to the RECORDER for publication. Doubtless these letters, together with the ones previously published, will be sufficient to let our people know how our own ministry stands on this question. Altogether they set forth clearly and fully the arguments from the standpoint of Seventh Day Baptists against the particular proposal of Mr. Eastman.

In my own letter to Mr. Eastman I referred him to the records of the Foreign Relations Committee of the House of Representatives, and then added:

"We have no objection to any change in the calendar that will not destroy the

continuity of the seven day week. Before our government agrees to participate in such a conference, however, we would like to be assured that no change will be considered which does contemplate interference with the week. Your plan is not acceptable to Seventh Day Baptists.

"Furthermore, in my judgment, any plan by which the regular recurrence of the Sabbath on the seventh day of the week is interfered with violates the teachings of Scripture and is a denial of revealed religion as held by all Christians."

Letters from Rev. E. A. Witter and Rev. A. L. Davis follow.

A. J. C. B.

Mr. George Eastman,
Rochester, N. Y.

DEAR SIR:

I received your communication, also the pamphlets you sent me bearing upon calendar simplification.

In the presence of the array of scholarly talent you have produced upon this question, I feel that what I might say is insignificant.

Since you asked me to give to you my answers to questions concerning certain calendar changes, I would be untrue to myself and discourteous to you if I failed to give you answers to the questions indicated.

I suppose I am what you might call an "old fossil," but for the life of me I can not see any important gain to be had by the proposed changes in the calendar. I can see many objections.

The proposed thirteen months' calendar would cause such a mix-up with dates I can see no possible way of reconciling the present with the past historical facts and events. While there is a superficial maintaining of the seven day week in the thirteen months of fixed days, there is an insurmountable difficulty in the "Year Day" and the "Leap Day." This is the first effort, so far as I am able to learn, to ignore this seven day week that was God's plan in creation. For this reason I most certainly oppose this proposed method of fixing the calendar.

You asked if I can see any objection on religious grounds to a calendar caus-

ing the occurrence of one eight day week each year and two such weeks in leap year. I certainly see objections to such an arrangement, for every year, and twice in every leap year, the continuity of the Sabbath of Jehovah would be interfered with and lost sight of unless those who profess the seventh day as the Sabbath shall continue to observe the day as they have from the dawn of history against all odds and inconveniencies.

The argument which you produce to show that the seventh day Sabbath keepers would be left, under the changed calendar, to enjoy liberty of conscience, reminds me of the big bully who threw down a little fellow and choked him till he kicked for dear life and then said to him, "You are free to live as long as you can," but when he struggled for breath, tightened his grip upon the throat, saying, "It's your own fault if you don't live, because you go against the law of the majority." Such a calendar would be in violation of the Constitution of the United States and against the plainly taught purposes of God.

As to the fixing of the date of Easter, I have long wondered at the foolishness of the observance of this movable heathen festival.

The Church attached to this Teutonic feast of spring the Christian idea of the resurrection of Christ. This feast was established by a decree of the Roman Church on a first day after the fourteenth of the Jewish month Nisan, but unlike that feast it was fixed upon an imaginary moon. Now if Christ rose from the grave upon the first day of the week in harmony with the time of the Jewish Passover, then certainly it would be upon a fixed date rather than upon a movable date. I should therefore think a fixed date for Easter would be reasonable. After fifty years in the work of the gospel ministry these are my answers to your questions. My appeal to all would be, seek not to take God's mind and purposes into your own hands and make changes in the calendar that will be out of harmony with his manifest purposes.

E. A. WITTER.

Mr. George Eastman,
Rochester, N. Y.

DEAR SIR:

Your letter of February 21 has been received. I have also received the two booklets which I have carefully read. I wish to thank you for the material and for the privilege of replying to your questionnaire.

Answering these questions specifically and in order permit me to say:

A. I have no objection to calendar simplification *per se*. Yet I do object to the proposed *method* of simplification. I object to the thirteen-month plan, with its so-called "blank days."

A year of thirteen months instead of twelve may be helpful to business, yet it is questionable whether it will be a money saving proposition. Collections must be made, rents paid, etc., thirteen times per year, instead of twelve. Will this increased cost be passed on to the poor man? All holidays, as proposed, will fall on Monday. Will Independence day be July 2, or July 9? How about birthdays which now fall after the twenty-eighth day of each month? Frankly, *I object to sacrificing fine sentiment on the altar of business.*

B. Yes, our chief objections to the proposed calendar revision are religious. The Sabbath is not a human institution. It is God-given. The proposed method of calendar revision would destroy the continuity of the Sabbath. It would make Sabbath keeping practically impossible. The cycle of the week has come down to us unbroken. The only day in that week that was given a name, until long after Jesus' day, was the seventh day. God named it the Sabbath.

Your whole argument concerning the Sabbath, as well as that of Doctor Moehman, is built upon the premise that there is no *sacred time, no difference between the holy and the profane*. You assume that we can make our own Sabbath days, and that just so we get fifty-two days, it doesn't matter *when* they come or *where*. But the Ten Commandments require the observance of the Sabbath every seventh day in unbroken periodicity. By God's divine

arrangement about once every seven years we have fifty-three Sabbaths in the year.

It is true that we suffer some economic hardships because of our Sabbath convictions. But with a fixed Sabbath day we have adjusted ourselves accordingly. And more and more business is coming to a five day week which is making Sabbath keeping less difficult from an economic point of view. The proposed calendar with its shifting Sabbath would make it difficult, indeed, for Sabbath keepers to make business adjustments.

I am writing as a Seventh Day Baptist. And I am sure that our primary objections to the proposed calendar *are not economic, only as economic conditions will render it most difficult, if not impossible, to be true to our religious convictions and at the same be industrious and law-abiding citizens and earn a competency.*

These convictions of ours are not man-made; they are God-given. Certainly, the government should not needlessly penalize loyalty to convictions. Certainly, too, religious minorities, under the law, do have rights in the matter of Sabbath observance other than merely that of seeking to win others to their position. The clash between loyalty to God's law and human laws sometimes becomes a matter to test our integrity. But in such hours we hear the voice: "We ought to obey God rather than men."

As a religious teacher, it is not difficult for me to see the impossibility, the almost hopelessness, of attempting to train our children to be loyal to God's Word, to Christ, and to the Church, and doing so on the shifting sand of a shifting Sabbath, created by the shifting opinions of men—one year the Sabbath falling on the first day of the week, coinciding with that of the Sunday-keeping world, the next year on Monday, or Tuesday, etc.

May I remind you that Seventh Day Baptists have a long and honored history. In Europe our history runs back into the early Christian centuries. In America we come of the great Baptist movement, our first church being established at Newport, R. I., in 1671. From the beginning of our history we have stood for religious

liberty, for the absolute separation of Church and State. No finer chapter is written in our colonial life than that written by Seventh Day Baptists. No group of people contributed more to the principle of religious liberty, to broad Christian tolerance, that is guaranteed us all by the Constitution of the United States, than did the Baptists of New England, of whom we are a part. In the field of education we have held positions of sacred trust. In fact, the educational system of the United States—her five-day week system of public schools—can not be accurately written without reckoning with Seventh Day Baptists.

C. There are two great institutions—divine in their origin—upon which our Christian civilization rests.

(1) The first is the home with its *sacred marriage altar*. Blot out the sacredness of marriage, let it rest upon any other foundation than the marriage of one man to one woman, and the home will cease to exist.

(2) The second is the Church with its *sacred Sabbath*. Remove the sacredness of the Sabbath and its sanctity from the Church, and the Church is doomed. If these two institutions fail, our nation fails.

The citizens of the United States can "vote for another rest day," and thus by law make that a day of rest, but that will not make it a Sabbath day. Men can make a holiday; they have done so. Easter belongs to that class. It is a man-made institution. It came into the Church calendar by Church authority, only after centuries of controversy. Like Christmas, Easter is a commemorative day; both the time and place of its observance were established by man. It means little to us just *when it is observed*. Sunday is of like origin. It is a holiday today; it is so treated. Being such, but few will care whether the week contains seven or eight days. *Men can make a holiday, but they can not make a holy day.* It is God that sanctifieth.

Sincerely yours,

A. L. DAVIS.

Little Genesee, N. Y.,
April 10, 1930.

OUR PULPIT

SEEING THE FATHER THROUGH SABBATH KEEPING

REV. AHVA J. C. BOND

Pastor of the church at Plainfield, N. J., and
leader of Sabbath Promotion, of the American
Sabbath Tract Society

SERMON FOR SABBATH, MAY 17, 1930—
SABBATH RALLY DAY

ORDER OF SERVICE

HYMN—Majestic Sweetness Sits, En-
throned

LORD'S PRAYER

RESPONSIVE READING

HYMN—Jesus Shall Reign Where'er the
Sun

SCRIPTURE READING—Mark 2: 23—3: 6

PRAYER

OFFERING

SERMON

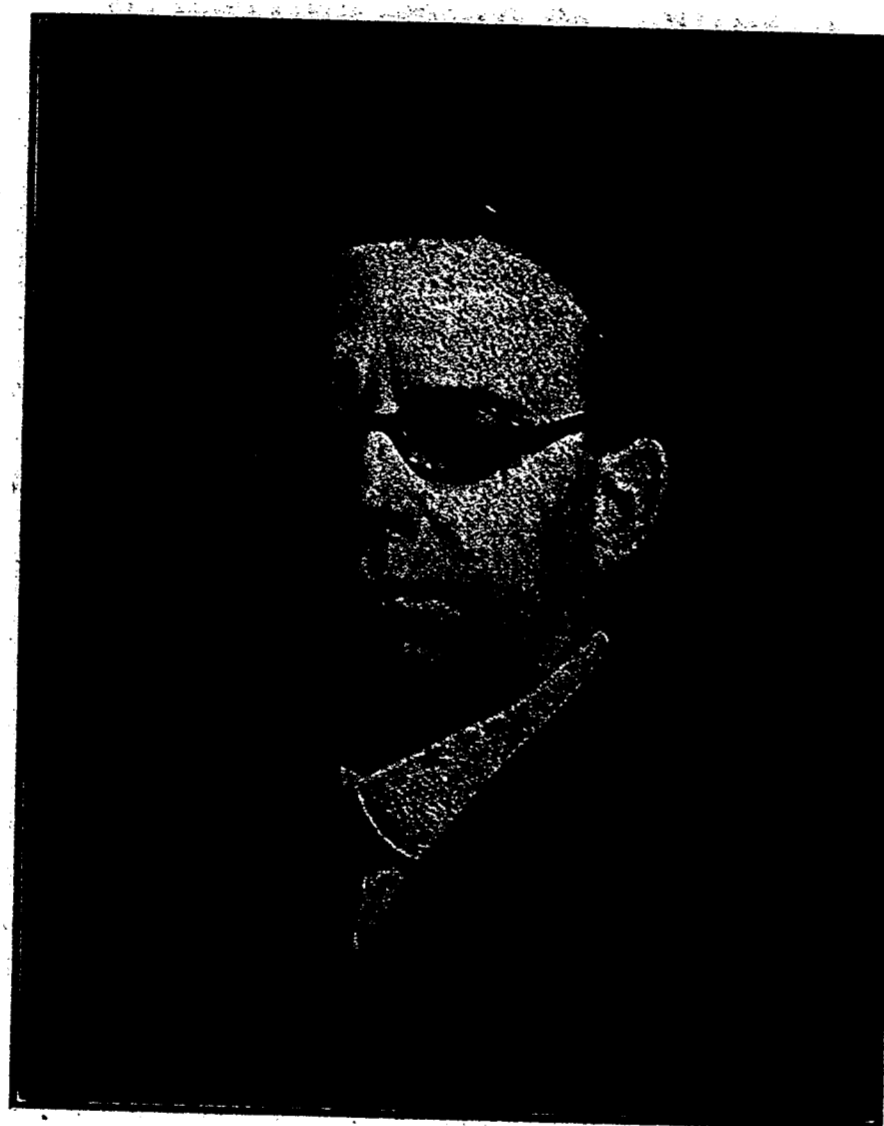
HYMN—Dear Lord and Father of Man-
kind

CLOSING PRAYER

our Scriptures, and, in the second place, you may wonder why I dare to use them as a text for a sermon if they have no place in the Bible.

Having aroused your curiosity with reference to the text, perhaps I should repeat it before proceeding to explain its origin or to give my reasons for thus using these unfamiliar words.

"Jesus saith, 'Except you fast to the world you shall in no wise find the kingdom of God; and except you keep the Sabbath you shall not see the Father.'"



Here we have a statement simple and clear and definite, a statement not difficult to understand, but one which if believed in and acted upon by the followers of Jesus would transform lives and revolutionize human society. You have a right to know therefore where I got my text.

Thirty years ago in the rubbish heap of an ancient city near the River Nile, English explorers discovered a fragment of papyrus book written in the second or third century, and hitherto unknown. This single leaf contained parts of seven short sentences

Text: "Jesus saith, 'Except you fast to the world you shall in no wise find the kingdom of God; and except you keep the Sabbath you shall not see the Father.'"—*Sayings of Jesus.*

I am using as my text this morning words which I suppose were never used before as a text for a sermon by any minister anywhere. The fact is that while I have quoted them as being taken from the sayings of Jesus, they are not found in our Bible. You may wonder, in the first place, where they come from if they are not a part of

of Christ, each introduced by the words, "Jesus says."

It is upon one of these sayings that Dr. Henry Van Dyke has based his beautiful story written in poetic form and entitled, "The Toiling of Felix." That sentence reads, "Raise the stone and there thou shalt find me; cleave the wood and there am I."

In a beautiful and impressive way Doctor Van Dyke tells how one in quest of the Master found him in honest and helpful daily toil.

My text is a sentence from this same ancient papyrus leaf, and it exactly complements the sentence just quoted. Both are in entire harmony with the teachings of the Master as set forth in our canonical gospels and with his own life as he lived it upon earth. The highest expression of life may be found through sacrificial labor, but the life which we would thus express must be constantly nourished by regular periods of retreat from the world.

With Doctor Van Dyke we would preach the gospel of labor. We appreciate his choice of a text and approve the use he has made of the text chosen. What it would mean to the world if every Christian should choose his work with the idea of expressing through his daily labor the spirit and character of the indwelling Christ! What it would mean to the individual man himself and to those who work beside him if day by day he pursued his tasks in that spirit!

The development of my text does not deny this fundamental idea nor detract from it. It supports and exalts it. The fact is, as I have already indicated, the gospel of labor can never be lived out in human experience unless we pause long enough and frequently enough to find our way, through quiet meditation, to the heart of God, where only is to be found the real meaning of life. "Jesus saith, 'Except you fast to the world you shall in no wise find the kingdom of God; and except you keep the Sabbath you shall not see the Father.'"

In these two sentences we have not two distinct thoughts expressed, but rather one thought expressed in two different ways for the sake of emphasis. To find the kingdom of God and to see the Father is but a single experience—the highest that can come to man. To learn how we may enter into this exalted and blessed experience should be the greatest desire of the Christian. If this

is not our supreme wish, then we may well question the sincerity of our Christian profession. If this is our honest desire, then let us together try to find out what these words of Jesus mean.

We must recognize the fact that of all the men who ever lived upon this earth only he who spoke this sentence succeeded perfectly in finding the kingdom of God, and only he has had a perfect vision of the Father. We cry out with Peter, "There is no one else to whom we can go," and with him also we confidently exclaim, "Thou hast the words of eternal life."

Bishop McConnell said in an address at Lausanne, "More and more even those who do not believe in God admit that if there were a God, and if he could make a revelation of himself to men, they could not suggest any qualitative improvement in the story of Jesus as given us in the gospel."

As if in confirmation of this statement by the bishop, George Bernard Shaw said more recently in his whimsical way: "I am no more a Christian than Pilate was, or you, gentle reader; and yet, like Pilate, I greatly prefer Jesus to Annas or Caiaphas; and I am ready to admit that, after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery than the way that would have been found by Christ's will, if he had undertaken the work of a modern statesman." Shaw knows the world pretty well and is able to sound the depth of its misery. While he holds out no hope for the world, he does admit that if the will of Christ might rule, then would be provided the way out. His fatal mistake is in thinking that the rule of Christ would have to be after the fashion of that of a modern statesman. He may greatly prefer Jesus to Caiaphas, but the fact is he is a better disciple of the latter, for like Caiaphas, he exalts the material and despises the things of the spirit.

I do not know that this age is any more materialistic than any other age has been. I am inclined to think it is not. But I am quite sure that materialism never before confronted any generation with an appeal so refined and attractive. We are on the move, and the very exhilaration of it is so intoxicating that we don't even care to know where we are going. Someone has said that, "We move so swiftly that it is hard to slow down for worship." The fact is

that many are so enamored of worldly success that they feel no need of worship.

What we are trying to do this morning is to find the secret spring from which is drawn happy relaxation of soul and calm sustaining faith. How can these be made available to us who, walking in our humble way, find that things of time and sense are so much with us that the things which are unseen have a hard time to keep our attention.

Jesus said to his disciples, "Come ye apart and rest a while." For they were coming and going and "had not so much time as even to eat." How modern that last sentence sounds. And the prescription of the Great Physician, then and now, is to take time.

I have used as a sort of motto for this sermon words of Jesus taken from an ancient papyrus leaf. This text calls first for separation from the world. But that is somewhat vague and indefinite. Often that practice has been followed in such an extreme and unbalanced fashion as to prove a detriment to Christianity. Jesus has followed the statement of the principle by a concrete injunction to keep the Sabbath.

One does not need to go outside our accepted Scriptures for a Sabbath text. The Bible is full of them. I might have gone to Genesis: "And God blessed the seventh day and hallowed it." Or to Exodus: "Remember the Sabbath day, to keep it holy." Or to Isaiah: "If thou turn away thy foot from the Sabbath . . . then shalt thou delight thyself in the Lord." Or from Mark: "The Son of man is Lord even of the Sabbath." My text is in harmony with these and other Scriptures, and confirms them. No one needs to be at a loss as to the meaning of these Scriptures. In my text Jesus could have referred to no other day than that which had the sanctions of Holy Writ.

The Master lived a busy life, a life devoted to toil and to highest ministry to others. But he did not neglect to fast to the world by withdrawing from its hurly-burly for periods of meditation and prayer. And he stamped the Sabbath with a new authority, not only by declaring himself its Lord, but by a life-time practice of its observance. He kept the Sabbath not as the Pharisees, but as one having authority.

"Jesus said, 'Except you fast to the world you shall in no wise find the kingdom of

God; and except you keep the Sabbath you shall not see the Father.'" His own life gives not only emphasis but authority to these ancient words.

REGARDING DOCTOR MACFARLAND

After considering the report of the sub-committee which was appointed (with Bishop McConnell as chairman), to consider the resignation of Rev. Charles S. Macfarland as general secretary, the administrative committee of the Federal Council of Churches, at its meeting on April 25, decided to request Doctor Macfarland to continue in his present position until January 1, 1931, at which time his retirement will become effective. The highest appreciation was expressed by the members of the committee for Doctor Macfarland's distinguished service over twenty years.

The action taken by the administrative committee was as follows:

- "1. That Doctor Macfarland be requested to continue in his present position until the end of the present calendar year.
- "2. That his resignation be accepted—the acceptance to become effective on January 1, 1931.
- "3. That an adequate retiring allowance be provided for, to become available for Doctor Macfarland's use on the date his resignation becomes effective.
- "4. That in view of the ill condition of Doctor Macfarland's health, a leave of absence of at least three months, with full salary, be granted him—the leave to begin May 1, 1930.
- "5. That, in view of the unique and unparalleled services of Doctor Macfarland to the Federal Council, the executive committee be requested to make adequate place in its program at its meeting in December, 1930, for suitable recognition of those services."

Commenting upon the above recommendations, Dr. Luther A. Weigle, dean of the Yale Divinity School and chairman of the Federal Council's administrative committee, said:

"When Doctor Macfarland presented his resignation last March, he explained that it had been in his mind for several months to ask for release from his executive responsibilities as general secretary at the close of his twentieth year of service, at which time he would be approaching the age of sixty-five. He explained that his decision had been hastened by the advice of his physician. The administrative committee did not make Doctor Macfarland's resignation immediately effective, but provided for his retirement with adequate retiring allowance, beginning with the first of next year."

—Federal Council of Churches.

Fundamentalists' Page

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

THE POWER OF EDUCATION

It must have occasionally occurred to the most casual observer that dissensions arising from modernist doctrines or preaching are practically unknown in the Roman Church. Why? Ecclesiastical discipline, however strict, can not fetter the thoughts or restrain the tongues of the thousands of intelligent men who constitute the priesthood of the Church of Rome. It is inconceivable that the entire ecclesiastical establishment of the Roman Church is restrained by fear from declaring modernistic teaching or constrained by force to preach doctrines in which they have ceased to believe. Certainly, the outspoken preacher or writer who publicly declares himself in opposition to the authorized teachings of the Church is silenced and cut off from the communion of the faithful, but these cases are so few in number as to be almost negligible, and even then usually concerned with doctrines peculiar to the Roman Church and not with the fundamentals of the Christian religion. The fear of excommunication can not account for the universality and unanimity of the doctrinal teaching of the Church. What then is the secret by which the Catholic Church controls the thoughts and utterances of its preachers and members throughout all the countries of the world and has established a system of theology extending from Rome to all the nations of the world and unchanging in its nature and application from pole to pole and from hemisphere to hemisphere? The answer can be summed up in one phrase—clerical education.

THE ROMAN CHURCH TRAINS THE CHILD

From tenderest youth the child destined for the service of Almighty God is trained in the fundamentals of the Roman faith. He is instructed not only in theology but in the philosophy that underlies it. He is instructed in the arguments used by

the enemies of his church and taught how to combat them; he is taught how to reason by the use of logic; he is taught to use the weapons of his enemies and to cause the missiles of the pseudo-scientist to recoil against his own breast. The consequence of this training can be seen in the census returns of any Protestant country in the world. Why does the Church of Rome increase while we deplore our shrinking numbers and mourn our dwindling congregations and lack of influence? Because while we allow modernism, infidelity, and opportunism to be openly preached in the pulpits of our church, we do not have a ministry, loyal and devoted as they are who have received the necessary education and training to meet the enemy on his own ground. On the contrary, we are guilty of allowing the most pernicious doctrines of the anti-Christian school to be openly promulgated and taught in the very nurseries in which we train our young men to go out and preach the faith that is in them.

If therefore we are going to attack as a trained and organized army the enemy in our midst; if we are going to maintain the integrity and unity of the fundamentals of the faith, we must organize our educational forces and train our young candidates for service until, armed *cap-a-pie*, they can go forth as valiant soldiers equipped to do battle for the cause of righteousness and the maintenance of the Church of Christ against the assaults of the so-called intelligentsia of the present day.

MODERNISM IN RURAL COMMUNITIES

It is generally assumed that modernism is a disease confined to the great cities and the larger centers of population and that the rural districts are not yet inoculated with the popular virus of the twentieth century Christian skepticism. Doubtless the larger communities make most noise, which is not confined to matters ecclesiastical, but it is a fact only too well realized by the struggling country ministers, that the insidious poison is permeating the very life blood, not only of the country towns, but of the surrounding country side. On the one hand, we have the "troops of Midian" in the pseudo-scientific popular magazine, the daily and weekly

press, the cheap and inaccurate text book, the anti-Christian novel, and worst of all—the poisonous influence of teachers infecting the minds of their pupils with the toxic fermentation arising from a partially digested so-called collegiate education. On the other hand, we have a desperately earnest, hardworking handful of pastors and church workers, who, through no fault of their own, have not been trained to combat the enemy with their own weapons and present the truths of Christianity to these keen young minds on a logical and scientific basis. Half the trouble of the present day is caused by so-called scientists, who know nothing of Christianity, and earnest Christians, who are ignorant of science, shouting at each other across oceans of misunderstanding.

Anti-evolution laws and repressive legislation do not go to the root of the matter. They are un-Baptistic and certainly bad philosophy. The instant any attempt is made to repress thought, whether erroneous or not, that thought will flourish. The anti-evolution laws and the Scopes trial have done more to encourage infidelity and modernism throughout the whole country than would have been caused by the suppression of religious teaching in every public school in the United States. Encourage free discussion and let us so train our young men and women that they can meet the enemy on their own ground. It is almost impossible to find an intelligent Catholic child who can not put up a reasonable argument in defense of the Roman faith. We have nothing to fear. True science and true revelation can not in their very nature contradict each other. Fighting the errors of modernism by repression and abuse will get us nowhere in the warfare for the faith. The only way to fight error is by education, and the only way to obtain true education is to concentrate our efforts on supplying the best teaching in our theological seminaries and by sending a gradually increasing band of fundamentalist missionaries to spread the light of truth among those seeking intellectual satisfaction in the darkness of modernistic teaching.

THE SECRET OF THE JESUITS' SUCCESS

Protestants have made many attacks on the Jesuits, but with the exceptions of

Lord Macaulay and Sir Francis Bacon I do not know any non-Catholic historian who has penetrated the real reason of their success. Their secret was that they formulated and put into practice the most effective educational system that the world has ever known. The seminaries of the Jesuits won back half of post-Reformation Europe to the Catholic faith. Unless we adopt a little of the educational methods and the systematized unity of the Roman Church, we bid fair to be overwhelmed before we have time to collect our forces.

THE CHANGES FROM THE OLDEN DAYS

"Autres temps, autre mœurs." A few years ago before this country was bitten by the craze for superficial education, when morbid theories of so-called psychology were unknown; those far off days when homely virtues and Christian practice, sound living and Godly thinking were the mark of the American family; when temptation came from the devil and sin was a disease of the soul that could only be eradicated by the merits of a divine Savior and the grace of a living God; when the infidel was a pariah, a moral leper, a thing apart to be shunned by the mass of right thinking and decent members of society; then, as long as a man had the gift of the Holy Spirit, the urge to preach the gospel of straight salvation and to present it to his people was all that was required. In those days practically every one accepted the truths of the gospel intellectually even if he had not experienced the grace of conversion and the glory of a changed life. The infidel, where he existed, was an open blasphemer and to be faced as such, and the modernistic devil in the churches wearing a Christian mask was an unknown factor. We have now a different problem to be faced. The venom of the serpent of modern infidelity must be treated with the serum of education; false science be confronted with true science; faulty reasoning with sound logic. There is not a church that has not a proportion of members or young people who are seeking some answer to Pilate's question—what is truth? The young soul seeks truth and if we can not supply intellectual, scientific, and philosophical reason for the faith that is in us,

LIMPING BETWEEN THE TWO SIDES

[Sermon by Pastor A. J. C. Bond, preached in our church at Plainfield, N. J., in the interest of the Anti-Saloon League. The audience responded with a large contribution for the work. Published by request.—T. L. G.]

Text: *And Elijah came near unto all the people, and said, How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him.—1 Kings 18: 21.*

There are people who are always sure of themselves. They are ready to take a position with respect to every question that comes up. Moreover they know they are right, and stand ready at all times and under all circumstances to defend the position taken.

Now, many of us are not of that type. We hear one talk on a given subject, and his statements are so clear and logical that we are convinced that he is right. There seems little to be said on the other side. Then someone with equally strong convictions and with equal ability to marshal the facts which seem to substantiate his position, presents the opposite side of the case, and immediately we become unsettled again in our own mind. It is an uncomfortable position to be in—this state of constant uncertainty; and we often envy those who seem so sure always of the correctness of their own conclusions. It must be a comfortable feeling.

But then when one reflects a bit, he again begins to doubt his own judgment even in this matter, and questions whether after all it is best to be too sure of one's opinions. As one considers the question further he sees two very obvious weaknesses in this position which at first seemed so comfortable, namely, that of always knowing you are right. In the first place the one who always has positive opinions about everything is quite often wrong. In fact he is more likely to be wrong than is the one who takes more time to form his conclusions. In the second place, the one who is so sure of himself often makes himself obnoxious to others. He holds his opinions by constantly reiterating them, and by refusing to hear what others may have to say on the subject.

Now, the fact is, of course, there are

we as ministers of the gospel of Jesus Christ and stewards of the mysteries of God, are failing in the task which has been laid upon us and are false to the great Commission of our Lord and Savior Jesus Christ. We have not only to reach the gospel but fight for it, and to fight effectively we must be trained and armed for the holy warfare.

I was corresponding with the head of one of our leading seminaries on the question of clerical education. He informed me that logic, or the very art of reasoning and clear thinking, was not taught; that philosophy was taken for granted; church history confined to a cursory survey of our own denomination, and that pastoral theology as a subject was unknown in any Baptist seminary in the United States. If this statement is correct we are sending the young men from our seminaries, first, with no intellectual foundation for the faith that is in them; second, with no knowledge of the general philosophical principles underlying all religions in the world; third, with no knowledge of the history, development, and doctrines of the general body of the Christian Church; and, fourth, with no scientific training in the organization, equipment, and administration of the individual churches they will be called upon to lead in actions as the fighting unit in the army of the Church militant.

Let us then talk less and do more. If necessary we can economize in non-essentials. Almighty God can be worshiped as well in a barn as in a cathedral. The apostolic churches were not held in buildings made with hands. Twenty-story church building are not necessary to house the followers of the poor man of Nazareth. Let us strain every sinew and put forth every effort to provide such training and such centers of learning for our ministerial candidates that they may go forth, armed at all points, both intellectually and spiritually, to meet in open conflict the forces of modernism, infidelity, and spurious intellectuality.

—John Crosby, S. T. D.

God's promises are "from everlasting to everlasting," and he always stands up to them.—H. W. Beecher.

questions upon which two men may differ and both be right, in a measure; and possibly equally right. Or they may both be wrong, while at the same time disagreeing each from the other. Our knowledge of a given subject is always incomplete, and our wisdom is fallible. It behooves us therefore to give due regard to the opinions of others, and to be duly modest in expressing our own.

In speaking in this way I take it I am but expressing the spirit of the times. Ours is a tolerant generation. I would recognize that spirit, and in its reasonable application give it my approval. But it is my main purpose today to express it as my conviction, and in this case without "ifs" or "ands," that there are questions upon which Christians should have positive opinions, and principles for which they should stand unmoved and without question. One may not be familiar with all the "pros" and "cons" of a subject, but just as soon as a *moral* issue appears, at that point uncertainty as to one's own personal attitude toward that question should disappear.

I am convinced that most Christians want to do what is right. Where we fail too often is in not trying to discover the *moral* implications involved in our actions and attitudes with respect to certain issues. We do not realize that indifference on the part of those who would be on the right side is all that is necessary for the evil cause to succeed. It is true, of course, that in the complexity of our social life and institutions the lines between right and wrong are not always clearly drawn. For this reason it becomes more necessary that Christians shall study to know the moral issues involved in every social movement.

Again there are circumstances where the issue is clearly seen, and when the question becomes one of loyalty to God and the right, or desertion to his foes. Action is required, and one must choose the good or evil side. Time and again there arrives one of those great culminating points when life suddenly becomes dramatic. Men and women have been gathered about in indifferent groups on the stage of life, when suddenly they shift themselves into place and position, and the curtain rises on the acts of a great tragedy.

The Bible depicts a number of such scenes, but none with more vividness than that which took place when the lone prophet of God in the presence of all Israel challenged four hundred and fifty priests of Baal who were bent upon imposing this false religion upon the land. Fear of the king and queen and priests had fallen upon the people. Lack of conviction had been their undoing. Elijah had been in hiding, and there had been no decisive voice ringing out clearly for Jehovah and his cause. At last Elijah comes forth from the desert, stops the king's chariot with a gesture, and calls on him to gather all Israel unto Mount Carmel.

We see Elijah stand there in his full strength at a great crisis in the fate of Israel. To that crisis he was equal. How the pulse quickens as we read the story! In his splendid isolation stands Elijah against the weak king, the cruel queen, the whole body of the priesthood of Baal, the whole of the foreign and idolatrous tribe that had invaded the religion of Jehovah. That religion held to two great principles of the deepest importance for the progress of the world. It held to the unity of God, and to justice and purity as the necessities for his worship. Both these principles were trampled upon by the worship of Baal.

On one side, then, was the crowd and the court, on the other only one man. But lonely as he was, so great was his thought, and so grand his character, that Ahab trembled in his palace when he thought of Elijah, and Jezebel heard at night his voice, crying aloud her doom.

Confident of the correctness of his own position, and with a courage born of that confidence, Elijah springs the issue and challenges the people to decision and to action. "How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him."

I have said it does not seem easy in our day to discern what is the good and what is the evil cause. To the Athenian the cause of his city was the cause of his god. And even down to modern times the one divine direction for many people has been to fight for the fatherland. But the general widening of our moral and intellectual horizon has made this simple way of discerning good and evil impossible to us. Christianity has

taught us to sympathize with men of all classes and nations, and to see the same humanity manifesting itself in them all. Since Jesus came we know that the kingdom of God is not confined within the bounds of one denomination or of one nation. Neither are the enemies of the kingdom therefore set off by ecclesiastical or geographical boundaries.

The issues that challenge us today are the moral issues that should be faced. The enemies that we would fight are the evil influences, organized or otherwise, that would make shipwreck of human lives, and destroy the Christian Church. One such issue confronts America today in the prohibition question, and just now many are halting between two opinions; or as it is more literally as well as more picturesquely put in the revised version, are "limping between the two sides." Some of us were at prohibition's Carmel, but because the experiment has not met with perfect success many are now under the juniper tree.

I shall never forget a day's experience in Washington when Congress first voted on the question of submitting to the people a prohibition amendment. I had attended the meeting of the Anti-Saloon League held in Columbus, Ohio, in the autumn of 1913, at which time the campaign for national prohibition was launched. Then through the generosity of an interested layman I with two other ministers listened to the debate in the House of Representatives.

Captain Hobson of Spanish-American War fame led the forces in favor of submitting the amendment to the people, and he did not leave the chamber from eleven o'clock in the morning until the vote was taken at eleven o'clock at night. Refreshments were carried into him. The leader of the opposition was Congressman Mann, the Republican floor leader. I remember with what calm deliberation Mr. Fess, now the senior senator from Ohio, said, "Usually I follow my leader, but I can not follow him here." Then followed one of the most telling speeches of the debate.

We listened for twelve exciting hours to a constant flow of eloquence. We got out in time to take the midnight train for home, and while I had a comfortable berth I could not sleep. The click of the car wheels on the joints of the rails was accompanied by

the sound of human voices ringing in my ears.

The bill failed of passage that time. But the people saw to it that congressmen were elected who would give them a chance to vote on this question. You know the final result, and you are familiar with the fact that every election since has strengthened the prohibition vote in Congress.

We had no reasonable grounds for thinking that an evil so entrenched could be suppressed under fifty years, or possibly a century. Where we have failed most perhaps is in relaxing our efforts along the lines of temperance instruction. A revival of effort along that line is over-due. There is evidence that the Christian forces are becoming interested again in education as the best means of holding present gains and of achieving greater success.

While confessing that the present situation leaves very much to be desired, I by no means accept the testimony of the metropolitan press, or of the paid agents of the Association Against the Prohibition Amendment as a correct appraisal of the situation. But it is not my purpose to make a speech and present arguments, but rather to preach a sermon. You read as well as I, and you are as capable of drawing correct conclusions with respect to the degree of success or failure that has attended prohibition thus far. Someone has given the following formula for deciding what course to take in an uncertain situation.

"When you find it difficult to come to a decision, take a sheet of white paper and divide it into two columns. Write in one of these columns all the reasons you have for acting, and in the other all the reasons you have for abstaining. As in algebra you cancel similar quantities, strike out the reasons that balance one another, and decide according to the reasons that remain."

There are times when such a process may be helpful. When a question has been agitated until the minds of men have become confused, then a calm, deliberate comparison of the "pros" and "cons" may again make the issue clear.

This is the formula which many are using in order to arrive at a solution of this prohibition question. All do not arrive at the same answer, however. I am not afraid but what this process would bring the correct

answer as to whether prohibition is a good thing if everything for and against could be lined up. But I shall leave that to others. I am speaking for the Church, and for the position it should take with reference to this problem. It has been well expressed in a telegram sent to Washington in connection with the recent hearing on prohibition by my good friend Bishop Francis J. McConnell, president of the Federal Council.

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

The Church of America took her place on the side of Jehovah on this question, and all the world gathered to witness the defeat of king alcohol and his cohorts. The line-up was as well defined, the scene quite as spectacular, and the victory as complete as was the case at Mount Carmel. The results of that victory will be lasting and final only as we maintain our vigil and keep up the fight.

The liquor traffic under any guise is the enemy of righteousness. It is destructive of morals, and forever retards the progress of the kingdom of Christ. The Church is set to build up that kingdom, and to this high emprise all Christians have been called. Too long Christians tried to make the liquor traffic respectable. It can not be done. The only remedy is eradication. The first step is to make it an outlaw. That has been done, and from that vantage ground the Church will not retreat.

THE RESIGNATION OF DR. CLAYTON A. BURDICK

Rev. Clayton A. Burdick, pastor of Pawcatuck Church, Westerly, R. I., has resigned after twenty-seven years of service.

Copy of his annual report reaches us too late for this RECORDER. Our readers will be interested in it next week. Look out for that and the report of their annual meeting.

"Truth is insulted when men claim it will perish unless they defend it or protect it by law."

OLD FRIENDSHIP STREET

Love led me to an unknown land, and fain was I to go;
From peak to peak a weary way he lures me to and fro;
On narrow ledge and dizzy height he dares my wayworn feet—
I would that I were back again to walk Old Friendship Street.

It's there one knew the level road, the even grass-grown way;
My brain grew never 'wildered there, my feet might never stray;
But here I quarrel for the path with every soul I meet—
I would that I were back again to walk Old Friendship Street.

It's here I find no gracious hand to close within my own,
But there one never raised a song to find he sang alone;
And always at a neighbor's hearth were kindly glass and seat—
I would that I were back again to walk Old Friendship Street.

I'm sick of awful depths and heights, I'm sick of storm and strife;
I'll let love lead for bolder folk and take my ease in life.
I know whose voice will hail me first, whose welcome will be sweet—
It's I am going back again to walk Old Friendship Street.

—T. Garrison.

In the whole range of human vision, nothing is more attractive than to see a young man full of promise and of hope, bending all his energies in the direction of truth and duty and God, his soul pervaded with the loftiest enthusiasm, and his life consecrated to the noblest ends. To be such a young man is to rival the noblest and best of men in heroic valor and Christian chivalry. Nay, to be such a young man is to be like Christ, the highest type, the most illustrious example of enthusiasm the world has ever seen.—J. McC. Holmes.

MARRIAGES

McWHORTER-NEWMAN.—At the Seventh Day Baptist parsonage, Jackson Center, Ohio, April 14, 1930, Mr. H. M. McWhorter and Mrs. Fronia Newman, Pastor L. D. Seager officiating.

DEATHS

BURDICK.—Otis L. Burdick was born in Westerly, R. I., August 28, 1858, and died in Westerly, February 27, 1930, in the seventy-first year of his age. He was the son of Dennis and Elizabeth Rogers Burdick.

When only fourteen years of age he professed Christ and was baptized and united with the Pawcatuck Seventh Day Baptist Church of Westerly, remaining in fellowship with that body until death.

On September 21, 1880, Mr. Burdick was united in marriage to Miss Mary A. Melville of Westerly, with whom he had nearly completed the fifty years of married life. Beside his wife, Mr. Burdick is survived by two daughters, Mrs. T. M. Weems of Norwich, N. Y.; and Mrs. T. C. Brownell, of Rockville Center, L. I.; also a granddaughter, Barbara Brownell. A brother, Albert D. Burdick, and a sister, Mrs. Winslow York, both of Westerly, survive him.

Mr. Burdick was a member of Franklin Lodge No. 20 F. and A. M., Palmer Chapter No. 90, R. A. M. Narragansett Commandery No. 27, K. T., and a charter member of Deborah Chapter No. 9, Order of Eastern Star. He was also affiliated with Granite Council No. 177, Royal Arcanum. For fifty-three years Mr. Burdick had been in the employ of C. B. Cottrell and Sons Company, during thirty years of that time as foreman.

Masonic funeral services, conducted by a former pastor, Samuel H. Davis, from his late home, 10 Beach Street, were followed by burial in River Bend Cemetery.

C. A. B.

CRANDALL.—Miss Phebe C. Crandall died at the home of her nephew, George V. Crandall, near Rockville, R. I., April 14, 1930.

Miss Crandall, daughter of Nicholas V. and Nancy (Davis) Crandall, was born at Rockville February 26, 1852. Of the twelve children in her father's family only two are now living, Charles O. Crandall and Miss Nettie Crandall.

Miss Crandall was baptized in September, 1866, by Rev. Charles A. Burdick, and united with the Rockville Seventh Day Baptist Church, thus being a member of the church for over sixty-three years.

The funeral services were held April 17, at the Avery Funeral Home at Hope Valley, conducted by her pastor, Rev. Willard D. Burdick, with burial in the Rockville cemetery.

"Precious in the sight of the Lord is the death of his saints."

W. D. B.

LYKE.—Mrs. Nellie M. Lyke, died Monday morning, March 31, 1930, at the home of her mother, Mrs. H. E. Crites of Crosby Creek, at the age of twenty-eight, after a lingering illness of several years.

She is survived by her two children, Clinton James and Catherine Eleanor; her mother, Mrs. H. E. Crites; five sisters—Mrs. Harry B. Allen of Hornell, Mrs. W. J. Pollinger of Crosby Creek, Mrs. R. M. Glover of this village, Mrs. W. H. Phillips of Hornell, and Miss Wilma E. Crites of Crosby Creek.

Mrs. Lyke was born in Hornell, where she attended the Hornell schools, graduating from the Hornell High School in 1920. She also attended summer school at Alfred University and taught school for nearly three years. Ill health forced her to forsake her vocation and for the past four years she has been an invalid.

Funeral services were held Wednesday afternoon, April 2, at two thirty at the family home and interment was made in Rural Cemetery at Hornell.

N. D. M.

PIERCE.—Adaline Lawhead, daughter of Mr. and Mrs. Leonard Lawhead, was born in Piqua, Ohio, September 22, 1852, and departed this life March 11, 1930.

She was married to J. Franklin Hughes, September 24, 1874, who was called to his heavenly home February 2, 1910. This union was blessed with two sons and two daughters. They are Mrs. G. W. Buchanan, Detroit, Mich.; L. D. Hughes, Manila, P. I.; Mrs. John Leiminger, of Jackson Center, and Z. K. Hughes of Sidney, Ohio; also twelve grandchildren and five great grandchildren survive her.

Funeral services were held in the Seventh Day Baptist church on March 12, at 2 p. m., Rev. A. E. Delanoy officiating. Interment in Seventh Day Baptist church cemetery.

At the age of eighteen she was baptized and united with the Seventh Day Baptist Church of Jackson Center, Ohio, and was faithful to her belief and consistent in her teachings to her family until the close of life. Her home has been in Jackson Center since her marriage to Mr. Hughes.

In 1915 she was united in marriage to Joshua Pierce, who died in 1921.

Her life has been spent in helping others and lightening the burdens of those around her.

The family will sadly miss her as well as those who knew her as neighbor and friend.

L. D. S.

SMALLEY.—Tabitha B. Davis, daughter of George B. and Elizabeth S. Davis, was born on the banks of what has been known as Seventh-day Pond October 15, 1847, and passed away at her home in Shiloh April 19, 1930.

December 14, 1865, she was united in marriage to Mr. Morgan R. Smalley. To them were born Eva Turner, Lorena Crispin, Della, George, Lillis, Leonard, Velma, and Lester.—Mr. Smalley, Della, George, Lillis, and Velma have passed on before, Velma in infancy.

In her youth Mrs. Smalley united with the Shiloh Seventh Day Baptist Church and has remained faithful to her vows through these many years. She has read her Bible through many times. It has been a comfort and support to her.

Mrs. Smalley has been afflicted with rheumatism for thirty-six years, but she has always been faithful in her attendance at public worship Sabbath days whenever she could. During her twenty years' residence in the village she came in her wheel chair. Her beautiful example of patience has been a help to many.

Farewell services were conducted by her pastor, Mr. Loofboro, at the home. She was laid to rest in the Shiloh cemetery.

E. F. L.

TAPPAN.—Ray B. Tappan was born in Ashland township July 30, 1883, and died at the University Hospital in Minneapolis, Minn., January 10, 1930, being 46 years, 5 months, and 11 days old.

He was married September 14, 1909, to Miss Emma Geyer. To this union three children were born: Mary Emma, Rachel, and one son, Thurman.

He was baptized and united with the Seventh Day Baptist Church of Dodge Center, Minn., November 23, 1903.

He lived on the home farm the most of his life, was an industrious, hard working man. His poor health, most of the time, made it very hard to carry on his work as a farmer.

He leaves to mourn his departure, his wife and children; and widowed mother, Mrs. Polly Tappan; one brother Clifford of Minneapolis; and numerous friends and relatives. His father, Alfred Tappan, preceded him to the Great Beyond last August.

The funeral service was conducted by his pastor, Rev. C. Grant Scannell, in the Baptist church, and he was laid to rest in Riverside cemetery.

C. G. S.

Sabbath School Lesson VII.—May 17, 1930.

JESUS TEACHING IN THE TEMPLE.—Matthew 22: 1-23: 39.

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." Matthew 22: 37-39.

DAILY READINGS

May 11—The Duty of Citizenship. Matthew 22: 15-22.

May 12—The Great Commandment. Matthew 22: 34-40.

May 13—God's Gracious Dealings. Deuteronomy 8: 1-10.

May 14—Obedience to Law. Romans 13: 1-7.

May 15—Marks of a Good Citizen. Romans 12: 9-21.

May 16—Citizens of Heaven. Philippians 3: 17-21.

May 17—A Citizen of Zion. Psalm 15: 1-5.

(For Lesson Notes, see *Helping Hand*)

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L. H. NORTH, Business Manager

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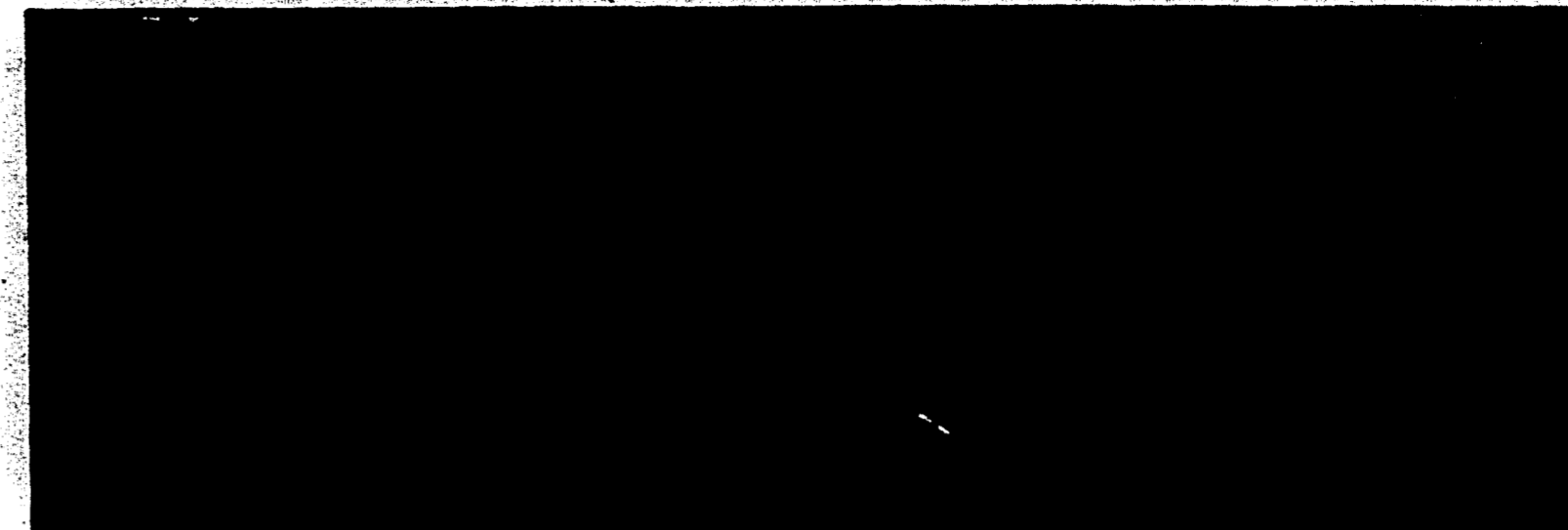
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