

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.

The Sabbath Recorder

Now the just shall live by faith. . . . Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. . . . By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.

By faith Abraham . . . sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: . . . For he looked for a city which hath foundations, whose builder and maker is God.

—Hebrews.

CONTENTS

Editorial. —Vital Relation of Boards to the Denomination. — Suggestive Replies to Important Questions.—Dr. Edwin Lewis and the "Dear Family".—The Divine Hand in Old Testament History	609-611
An Interesting Tree Planting	611
Many Voices Protest the New Calendar Scheme	613
The Ever Ready Class Social	615
Missions. — Religious Education in China.—Gleanings from the Quarterly Reports of Home Missionaries.—Can You Help Us?	616-618
Young People's Work. —Leadership.—Keeping Active in the Summer.—Intermediate Corner.—Junior Jottings	619
The Message of the Cross to Indifference	620
To Study Racial Problem in Africa	624
Children's Page. — God's Gift — My Body.—Our Letter Exchange.—Letter to L. S. K. Juniors	625
A Confidential Question	626
Statement Onward Movement Treasurer, April, 1930	628
Our Pulpit. —The Sabbath in the Books of Moses	630-633
Fundamentalists' Page. — Answer to An Interesting Letter	634
D. L. Moody's Gift to His Mother	635
Religious Education. — Quarter Century Strides in Bible School Work	636
Home News	637
Doctor Shields on Prohibition	638
Marriages.	639
Deaths.	639
Sabbath School Lesson for May 31, 1930	640

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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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WHOLE No. 4,446

O Lord God of our fathers, we thank thee for the way in which thou didst lead them, making them strong and true to thyself and filling them with zeal for the work in thy kingdom.

Art thou not the same today and just as ready to inspire our hearts with earnest desires for the welfare of thy cause which we love? We pray that thou wilt abide with us and help us to be true to thee. May the spirit of the Master possess our hearts and make us strong to stand before all that would hinder the good work thou hast entrusted to us. May we rally to the support of our chosen leaders, so that the kingdom work may not suffer from neglect. We commit ourselves to thee in earnest prayer for sustaining grace and a will to serve. In Jesus' name. Amen.

Vital Relation of Boards to the Denomination It must be that the vital relation which our boards sustain to the denomination can not be well understood by the people in the churches throughout the land. If this matter were to lie upon the hearts of our dear people as it should, I am very sure the churches would rally around their boards and never allow them to become distressed and crippled for want of funds.

The members of the boards are our own chosen leaders and teachers entrusted with the important work we claim to hold dear.

The Sabbath Tract Society is our only distinctive organization to promote the one truth that makes us a separate people. Its one business is to promote the Sabbath truth. It is a child of the churches. To allow it to suffer from want of support is to bring suffering upon the cause we love, and to practically strike the death knell of the Seventh Day Baptist denomination. How can we neglect this board when its life is so essential to the great cause we all love?

THEN THERE IS THE MISSIONARY BOARD

This is the one organization entrusted with the general missionary work by which the world is to be brought to Christ. Much that we have said above regarding the Tract Society and our relation to it is just as true of the Missionary Board.

A denomination without the missionary

spirit is doomed. We can take no surer way to commit denominational suicide and to disgrace ourselves before the wide world, than to lose interest in our missions and to allow the cause to suffer by neglect.

The members of this board are our own chosen teachers and leaders to represent us in the work of giving the gospel as Christ commanded. If we are true Christians, how can we become indifferent to the work of gospel missions?

Friends, something is needed in our churches to give life and push to all our denominational work. If this were not so, our boards entrusted with our work would not be so handicapped much of the time for means to carry on.

ONE WORD MORE ABOUT THE MISSIONARY DEBT

It must be our people do care about this serious matter. But the evidences of such care come in all too slowly. Two or three weeks ago we asked the question: "What shall we do?" and called attention to our Missionary Board's debt of \$15,274.64. We asked the question, "Is it not too bad?"

Some way, I felt that the hearts of our dear people would respond, and I entertained the hope that another month would show that their offerings had greatly reduced that debt.

So I watched with some interest for the coming of Treasurer Samuel H. Davis' report for May 1. To my sorrow, I found that our people had actually allowed the debt to increase more than \$900 instead of paying it off. Today it is \$16,188.35!

Wherever we go among our people we can not help feeling, from what everybody clearly must see, that we really are able to keep our board out of debt if we care to.

How can we allow them to call home the missionaries for want of money, without feeling in our own hearts that we are to blame? May we not all watch for the next monthly reports with a deeper interest because we have done our part toward meeting the needs?

Suggestive Replies

To Important Questions Quite an extensive test as to the attitude of high school students toward the drink habit and prohibition has been made by the Board of Christian Education, which speaks well for the character of American students between the ages of sixteen and nineteen years.

The tendency of such an examination goes to show that our high school students as a class are not so "wild and dissolute" as some people seem to represent.

Of course it was not possible under local school laws in large cities to secure the co-operation in such a movement, but the board did succeed in securing one thousand completely filled out questionnaires from seniors of seventy high schools in forty-two states.

Eight hundred five students out of the thousand reported as belonging to the church seem to indicate that four-fifths of our high school senior students are church members. Of course the class of young people who reach the senior grade in our high schools, are supposed to come from the better class of families, and it may be true then, that four-fifths of the seniors are church members.

In answer to some of the questions eight hundred two of the thousand students said their parents do not drink intoxicants, and seven hundred ninety of them said that their personal friends do not drink. Nine hundred twenty-five of them had read the Eighteenth Amendment, and eight hundred eighty-four believe that all who buy or drink liquor violate the spirit of our country's laws. Seven hundred eighty-seven of these students never drink any form of intoxicants.

DRINKING AND SUCCESS

All but seventy-seven of the thousand expressed the belief that even moderate drinking hurts the chance for prosperity in business, and hinders their becoming athletic.

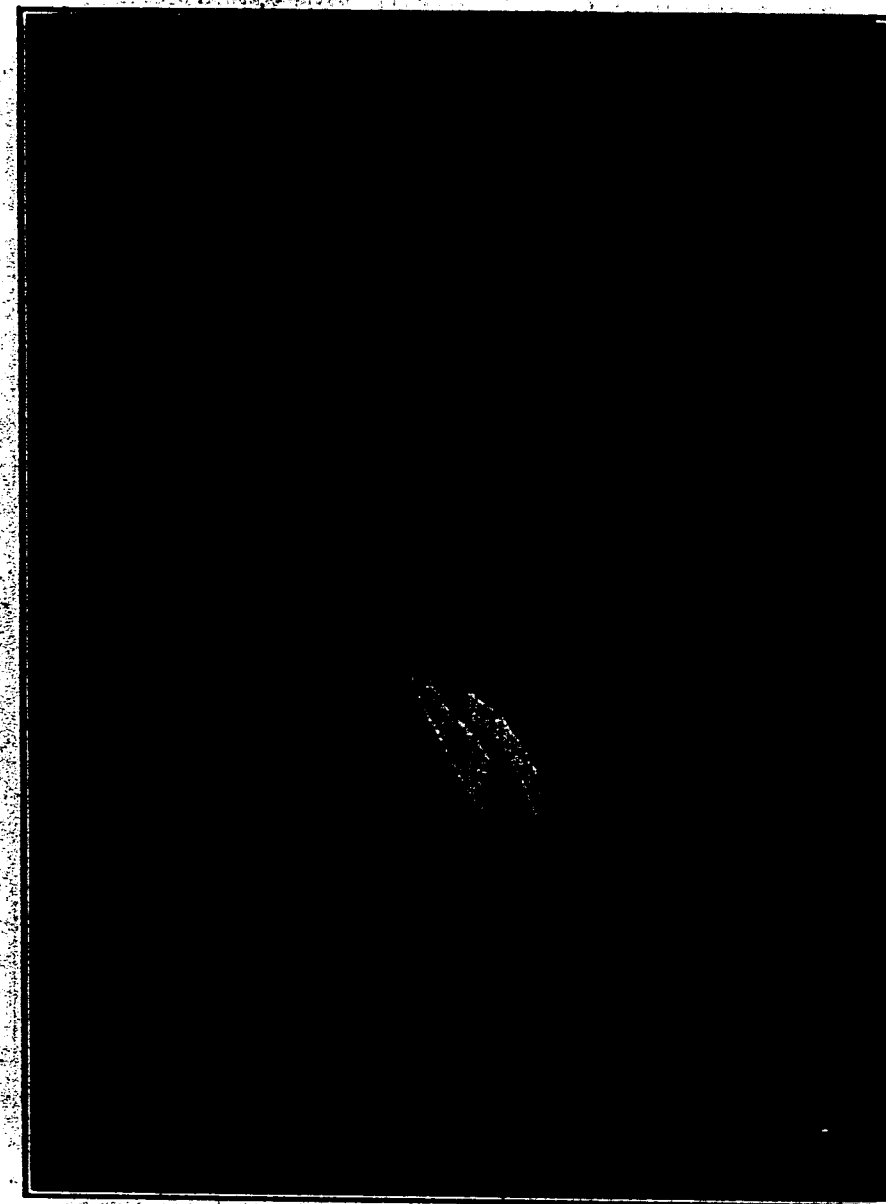
As to the ones whose influence had done most to shape their opinions in these matters, sixty per cent referred to their parents as having been most influential.

Such careful tests go to show that the majority of American students are by no means such a wild reckless class as some people represent them to be. Boards of Education can in this way do much to check the wails

of alarmists who appear to have little faith in the future of our young men and women.

Dr. Edwin Lewis and The "Dear Family" Last week the cut for Dr. Lewis' picture did not reach us in time to go in with his address, "Face to Face," with the, "Dear Family"; so we gladly share it here with all members of "the family" to whom the SABBATH RECORDER may go. Of course the church in Plainfield, where Edwin spent the years of his young manhood, will always seem like his family home; but in view of the relation his good father held with all our churches for many years; it seems to me that, in some real sense, the family feeling must exist wherever we have churches.

Hoping that you may all enjoy his picture as well as we do, we publish it here. "Better late than never."



The Divine Hand in Old Testament History The historical writings of the Old Testament cover a course of some four thousand years. There were a score or more of writers who were widely separated from each other by hundreds of miles, and by thousands of years; and yet their various historic writings were so perfectly joined together

in all their parts as to make one great and complete design running like a golden thread through the centuries, and pointing toward the coming Messiah.

The careful Bible student must see that such a work, under such conditions could not have been produced without the guidance and enlightening presence of a divine Mind—a spiritual Guide, who saw the end from the beginning.

Mere human authors could not have molded together in such harmony of design and carried out such a far-reaching scheme by any law of mere human wisdom. For four thousand years there must have been one brooding, all-seeing Mind inspiring and moving men to do that wonderful work.

Thus, by divine guidance those ancient writers gave us the Old Testament with its hope of a Savior still to come, and prepared the way for the New Testament with its faith in the One who had already come.

Of course there was a human authorship, but back of it all it *must be* that the Great Spirit was the main power inspiring and leading men to do his will.

AN INTERESTING TREE PLANTING

The Dodge Center, Minn., Seventh Day Baptist Church recently held a tree-planting service in honor of their old-time pastor, Rev. Samuel R. Wheeler, and his wife. The service was suggested by Brother Herbert Wheeler, Elder Wheeler's son, and leader under the government of the National Forestry Department.

Rev. Samuel R. Wheeler's long service in Dodge Center Church enthroned him in the hearts of the people there and the planting of trees in honor of him and his wife must have awakened many pleasant memories. The trees chosen were a red oak for Elder Wheeler, and a white birch for Mrs. Wheeler.

—T. L. G.

The writer of this article wishes to offer a word of explanation in regard to the poem written by Mrs. Bond.

She was given only a very short notice in which to write the poem, and understanding her subject to be a "History of the Church," instead of "The Wheelers," wrote as she did; and she much preferred it

to be left out, but the committee did not think this article complete without it.

The planting took place on the church yard April 13, 1930.

The program follows:

Singing—"Savior, Thy Dying Love."
Prayer—Pastor C. Grant Scannell.
History of "The Wheelers" at Dodge Center, written and read by Mrs. Eva Langworthy.
Song—"Come, Ye That Love the Lord."
Poem—"Trees," composed by Sergeant Joyce Kilmer, and read by Mrs. Addie Green.
Poem—"Plant a Tree," by Lucy Larcom.
Poem—"The Heart of a Tree," by Henry C. Bunner
(The two poems above were read by Mrs. Matie Sanford)
Poem—Written by Mrs. Orra Bond, and read by Mrs. Arthur Payne.
Prayer—Mrs. Nellie Churchward (the oldest member present).
Song—"Blest Be the Tie That Binds."

HISTORY OF "THE WHEELERS" AT DODGE CENTER

MRS. EVA LANGWORTHY

I have been asked to write a short sketch for this occasion of my memories of our beloved ex-pastor, Rev. Samuel R. Wheeler, and Sophia, his wife.

As I remember hearing my father and mother say, "S. R. Wheeler, then a young man, came to Dodge Center and worked for a time for Professor Albert Whitford and at this time joined this church."

I have no record to show how long he stayed here, but presume not long, as he soon entered school to prepare for the ministry.

A number of years afterward he was called to the Dodge Center Church to succeed Rev. H. B. Lewis. In the spring of 1887, April 1, he with his wife and family—John, Alfred, Mary, Herbert, and Clarissa—arrived here.

The children were young folks with the rest of us, and I am sure we all remember them with much pleasure. They lived in the house now occupied by Mr. and Mrs. N. M. Lindahl, that is the west part. Owing to the size of their family they found it altogether too small, so built on the east part. This house was built by one of our early pastors and has been occupied at different times by three or four of our other ministers.

Elder Wheeler was born in England and came to this country with his father's fam-

ily, settling near Shiloh, N. J., when he was nine years old.

Mrs. Wheeler was born in Preston, N. Y., and lived to be about eighty-five years old; she early accepted her Savior and lived a Christian life for over seventy years.

Elder Wheeler was our pastor for six years, and worked hard and loyally to build up the church and make it more efficient in the Master's cause. The Christian Endeavor society at this time became an important auxiliary to the church, and a Junior society was organized at this time with John as its first superintendent.

During Elder Wheeler's pastorate several were asked to assist him in holding extra meetings. D. Burdett Coon and W. D. Burdick, then young men studying for the ministry, came and held some meetings, this being their first evangelistic work. Later E. Adelbert Witter came and helped.

These meetings and Pastor Wheeler's fine Christian character made it very helpful for the newly elected pastor.

Mr. Wheeler proposed and stayed to hold installation services for the incoming pastor, Rev. H. D. Clarke, and we older ones will always remember the fine loving spirit shown by the Wheeler family at this time.

Forty-four were added to the church during the six years, more than half of these by baptism.

I wish to pay a tribute to Pastor Wheeler as being one of the best Sabbath school teachers I ever had. He was very wonderful in history, so that the Old Testament was just like a story, he made it so plain. Mrs. Wheeler also taught a class and was equally as faithful in doing all she could. For a number of years she was president of the Woman's Benevolent Society, newly organized at this time, and she served it faithfully and well.

While being entertained in the home of this good couple I have often heard Pastor Wheeler say in his jovial way, "You must be a good eater and sleeper to live long and be happy"; and they must have observed both as they lived to a good old age. Herbert, the youngest son, has been engaged in the United States Forestry service for many years, and as a great lover of trees has asked, and we have granted his request, to have two trees planted in memory of his

father and mother on our church lot. Herbert has visited us a number of times and shown his pictures of how to preserve our forests, birds, and animals; and now we will plant and try to preserve these trees, and when we or the children after us look on them, may we think of the lives of these good people and remember it has taken much of sacrifice for the older ones to keep and preserve this church for us and you.

POEM WRITTEN BY MRS. ORRA BOND

I was asked to write a poem about the Seventh Day Baptist Church,
And should I make it accurate, I would have to search and search
Among the early history of the foremost pioneers
Who came to Minnesota with naught of common fears.
I can not help but mention two families of the best,
Who settled in Dodge County and firmly stood the test.
While in their covered wagons upon each Sabbath morn
They sang songs and read the Bible and never were forlorn,
'Twas the much loved Joel Tappan and the honored B. F. Bond
Who, when asked to stand by principle, were ready to respond.
When seeking for a person who could lead in Christian work,
They selected Sister Tappan, who was never known to shirk,
And from out this small beginning of workers for the truth
Sprang the church of old Dodge Center, for the aged and the youth.
While in that old log cabin those good old songs were heard
And the Burdicks or the Ayars would read the sacred Word.
E'er long the emigration was coming to the West
And the numbers of that little church seemed greatly to be blest.
As the trees put forth their branches to help the world for good,
Thus this church has sent out helpers, as all right churches should;
And all the much loved pastors who helped to stand for right
We hold in fondest memory tho' they have passed from sight.
There was the Rev. H. D. Clarke, a kind beloved soul,
And the much loved S. R. Wheeler, who both have reached their goal.
They leave behind their children dear, to finish work begun,
And we're planting out these trees today—a token from a son.
Although the father is at rest, over there on yonder hill
The son from out his kindly heart will do his father's will.

So many thanks! to Herbert comes from our hearts sincere—
Although so many miles away we would gladly have him here.

MANY VOICES PROTEST THE NEW CALENDAR SCHEME

ISSUE CAMOUFLAGED AND PEOPLE DECEIVED

When Mr. Eastman, about two years ago, sent out his first questionnaire in favor of the new calendar scheme of thirteen months of twenty-eight days each and a blank day each year and two blank days each leap year, to be approved by the business organizations, he received the favorable indorsement of 92 per cent of the business organizations in America which replied to his questionnaire. At that time Mr. Eastman presented only one side of the calendar proposition to the business organizations, and a large number of these business men thought that the only question involved in the revision of the present calendar was its transition to a thirteen-month year with twenty-eight days in each month. The idea of the weekly cycle's being broken or changed once each year and twice in leap year, never occurred to their minds.

This fact became very evident when the United States Chamber of Commerce just recently sent out its questionnaire to all the chambers of commerce and boards of trade, which are members of the United States Chamber of Commerce, in which it presented both sides of the proposition, favorable and unfavorable, to the revision of the calendar; and the result of the referendum taken by these business organizations two years later, was that the favorable indorsement was reduced from 92 per cent to 57 per cent on the blank-day scheme of revision, altering the weekly cycle and the fixed religious days.

The more information these business organizations obtain on the perplexing issues involved in the proposal to revise the present calendar, the less are they in favor of the revision. A reduction of 92 to 57 per cent among business organizations who previously favored the new calendar scheme, shows what public enlightenment will do when both sides of a proposition are fairly stated.

THE TIDE TURNING

The longer this issue is debated and the more closely the question is studied from all angles, the less support the new calendar is receiving from candid and progressive business men. Business organizations were at first beguiled and enamored by the one-sided arguments which the national calendar committee set forth in behalf of the advantages of the new calendar. But now these business organizations are making the discovery that the proposed simplified calendar is neither as simple nor as practical as they were first led to believe. Since the negative side of the question also is being considered, the tide is beginning to flow against the adoption of the new calendar, aside from the religious objections which have been interposed by numerous religious organizations. Some of the big metropolitan newspapers, which at first were beguiled into a favorable indorsement of the new calendar scheme, are now sounding a warning note against its adoption. We quote a few editorials from these big dailies that at first sounded the praises of the new calendar, but have since lost their ardor for it.

SOME PRESS OPINIONS

• The *Morning Oregonian*, of Portland, Ore., August 16, 1929, has the following to say about "Tinkering With the Calendar":

"It does not always follow that resistance to innovation denotes want of enterprise. It is likely, for example, that reluctance to accept the current calendar reform propaganda at face value, is due to authentic doubt that the scheme is in all respects as sound as it superficially seems. . . .

"Interest will accrue on leap and year days just as it does always. We suspect that the compilers of vital statistics are going to discover that births and deaths are no respecters of calendar facts.

"The proposed system calls for, not one added column to the page, but two in ordinary years and still another in leap years. An important aspect of actuarial reports, and of nearly all major financial statements, consists in their comparative data. We are able to gauge progress by relating the figures for the present month, quarter, or half year, to those of corresponding periods in previous years. The thirteen-month calendar, with its added days, permits no recapitulations for purposes of comparison, except as to entire years or, as a sole alternative, to the respective months and odd days. The indivisibility of thirteen makes it inconvenient in the extreme. This objection is rendered the more serious by

the enormous aggregate mass of statistical matter as to which half and quarter year comparisons are desirable.

"Proponents of change incline, we think, to give less than due credit to the opposition for sincere belief that such advantages as might be offered under the new order are not sufficient to offset the disturbance that would be caused by untimely iconoclasm."

The renter, says the *Oregonian*, "would be subject to thirteen monthly visits from the rent collector, and that other bills would fall due thirteen times annually seems nevertheless to have escaped the notice of those who urge this as a reason for reform. . . . Calendar reform, ere it has passed all the hurdles, is likely to prove not the least vexatious of issues the League of Nations has attempted to solve."

The New York *Evening Post* remarks that the proposed calendar change would need to be accomplished by international treaty and ratified by the United States Senate,—a proposal full of political dynamite."

The *Post* believes that public sentiment is overwhelmingly opposed to any calendar change which so adversely affects their interests, and suggests that if one of the political parties thinks that public sentiment is in favor of the new calendar, it place the calendar reform in its party platform in the hope that the change will be "put over" by diplomatic agreement, and the *Post* editorial concludes by saying:

"It is our belief that any President who did this, or any Senate which ratified it, would face the possibility of being driven out of office."

We challenge any political party to put such a plank in its platform. Its doom would be absolutely certain after the verdict of the people is rendered.

The St. Louis *Post-Dispatch*, in an editorial of August 17, 1929, calls the present calendar reformers "the select lily painters," and asserts, "We support the proposal with just one reservation: If a more intolerable scheme can be devised, we shall cordially consider it."

The Knoxville, Tenn., *Journal* of September 26, 1929, says:

"There was commendable wisdom and sentiment in yesterday's vote of the Knoxville Chamber of Commerce against the proposed change in the calendar. The only regret is that all of Knoxville could not have heard Judge Lindsay's discussion of the subject, with his defense of the

worth-whileness of the calendar now in use against the so-called efficiency of the new one. . . . The matter is entirely too revolutionary to be put over by a careless vote. Few people who advocate the new calendar have given any real thought to the meaning or effect of the contemplated change, while to the great body of our people the entire matter is a closed book. . . .

"The matter is one of tremendous meaning to a people so far uninformed, unaroused, and indifferent. Even those who have gone so far as to vote by circularized ballot not only for a change, but for the definite plan of a year of thirteen months, rarely appear to have any reason beyond that induced by a restless feeling that any change is progress. . . .

"But shall we gain as much as we lose? . . . At least we should be very sure that we gain more than we lose before the appalling change is made."

HESITATE TO RUSSIANIZE THE WORLD

Soviet Russia, in its defiance of religion and religious customs, has just recently adopted a new calendar with a five-day week plan, entirely abolishing the seven-day weekly cycle and all fixed religious days. The French nation during the Reign of Terror at the time of the French Revolution, in defiance of God and religion, changed the weekly cycle from seven days to ten days. The French government openly defied God, and attempted to overthrow all religious institutions, and that is exactly what the Cotsworth or Eastman calendar scheme does.

This God-defying element, which is so destructive of all religious obligations and of the guaranties of religious freedom, that has entered into the present calendar scheme, has awakened the public conscience of even business men. These men hesitate to Russianize the whole world, and a very respectable number are joining the religious organizations in their opposition to a scheme that rides roughshod over the religious convictions of conscientious people who greatly outnumber the few business men who are pushing the universal adoption of the new calendar by international authority.

The new calendar plan does not work for peace and unity, but if adopted, is destined to create religious dissensions and hatred, splitting many denominations in two, one branch following the new religious days fixed under the new calendar, and the other branch following the original religious days as set forth under the old calendar.

The new calendar scheme, if adopted,

would virtually establish by law a new form of religion, giving it both national and international authority. The result would be religious oppression and persecution of all those who failed to conform to the universal calendar sustained by international law.

Money making is commendable, but when men seek to increase their mercenary gains and business advantages by means of the destruction of religious faith and of the most ancient and revered religious institutions which have been preserved through the ages at the price of martyrdom, it loses its commendability. Such is the only basis given for the adoption of the proposed new calendar. No other reason has been advanced by its few ardent advocates.

We are opposed to the government's prescribing or proscribing any religious faith, either by direct or indirect legislation.

—*Liberty*—an Editorial.

THE EVER READY CLASS SOCIAL

PAWCATUCK CHURCH, WESTERLY, R. I.

The Ever Ready Class of the Seventh Day Baptist Church and their families held their bi-monthly meeting at the home of Mr. and Mrs. John Austin, 12 Morgan Street, on the evening after Sabbath, where a delightful evening was spent. There were about forty present.

At seven-thirty a delicious supper, consisting of sandwiches, stuffed eggs, scalloped corn, cabbage salad, cocoa, and cake, was served by the refreshment committee. This was followed by a short business session and the Bible story and prayer by the class teacher, Rev. C. A. Burdick, D. D.

The remainder of the evening was devoted to an entertainment appropriate to Mother's day, which was in charge of Mrs. Horace E. Gavitt. The program which was most ably rendered included the following numbers:

An imagination scene by Mrs. Gavitt, followed by a dialogue by Ruth Van Vleck and Ruth Gavitt; a question box which afforded amusement to all; poem, "Mother's Day," Dorcas Austin; solo, Junior Healey; reading, Mrs. Sinclair Barker; solo, "Somehow Mother's Different From the Rest," Stanton Gavitt; reading, "The Mother of the Neighborhood," Mrs. Gavitt; duet, "Meet Mother in the Skies," Stanton and Ruth Gavitt;

closing hymn, "Blest Be the Tie That Binds."—*The Westerly Sun*.

At the close of this happy social, Mrs. Gavitt read this poem, written by Edgar Guest.

THE MOTHER OF THE NEIGHBORHOOD

I remember, I remember, in those days of old,
We never called a doctor in when baby had a
cold;

We called a neighbor woman in, a kind old
lady who
Removed her bonnet and her shawl and told
us what to do.

The gentle mother of the street—we loved her
as our own—

She'd brought her children through the croup,
and brought them through alone;

For she had read a doctor's book which stood
upon the shelf,

And there was scarce a mortal ill she hadn't
cured herself.

She'd tell us what to do for rash and what to
do for chills;

She'd cure more aches with boneset tea than
doctors cure with pills;

And if we lacked some flannel red to wrap
round brother's throat,

She'd let you take the bottom hem right off her
petticoat.

What miracles and marvelous cures this good
old lady worked.

Within those kindly eyes of hers how much of
comfort lurked!

Her very presence in the room would end our
cruel fright—

We knew her child had had "it" once, and he
had lived all right.

With goose grease she would rub our chests.
Uncounted are the geese

Who went the way of sudden death to furnish
her with grease.

She'd search our skin for fever spots and look
upon our tongues,

And then tell mother what to do for inflam-
mation of the lungs.

But Time has taken her away, and now the doc-
tors call;

The mother of the neighborhood no longer
cures us all.

And Dr. Johnson smiles at me and doubts me
when I tell

That once a woman lived next door who al-
ways made us well.

I expect to pass through this life but
once. If therefore there be any kindnesses
I can show, or any good thing I can do
to my fellow beings, let me do it now. Let
me not defer or neglect, for I shall not
pass this way again.—*Mrs. A. B. Hegeman*.

MISSIONS

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

RELIGIOUS EDUCATION IN CHINA

Three and four years ago religious education in mission schools in China was being discussed by all those interested in missions in that country; but for the last two years very little has appeared in public print. The question was not settled; it was only smouldering; and recently things have been transpiring which have forced the subject to the front.

Communications from our missionaries in Shanghai indicate that the question must be met by our mission. What the outcome will be no one can tell. To know what other Christian communions are thinking and doing regarding this serious problem should aid Seventh Day Baptists, and below two clippings are given, which will explain themselves for the most part. The first is clipped from the *Chinese Recorder*, a magazine published in China; and the other is a recent editorial in the *Christian Evangelist*, the organ of the Disciple denomination.

REGISTRATION OF SCHOOLS

The Eastern Asia Central Conference, Methodist Episcopal Church, held at Nanking, March 1, 1930, unanimously adopted the following resolutions:

(1) That our schools should be registered with the government when regulations are such as to enable the schools to maintain their Christian character and purpose.

(2) Proceedings for registering should not be begun nor continued when regulations are such as to prejudice the Christian character and purpose of our schools.

(3) In the conduct of our schools, whether as registered, non-registered, or partially registered, due regard should be given to the principles of religious liberty.

(4) Since the purpose of our schools is to produce Christian manhood and Christian womanhood, our efforts to this end should be redoubled in our schools, justifying our own claim to their Christian character.

(5) If in the conduct of our schools upon

the principles set forth, there should come a time when the government, because the schools are so conducted, should proceed to close them out, the initiative of such action and responsibility for it should rest upon the government.—*Chinese Recorder*.

RELIGIOUS LIBERTY DENIED IN CHINESE SCHOOLS

If reports about the restrictions of Christian colleges in China be true, the churches and people are facing the most serious issue that has yet risen. Present government regulations require that "students shall not be compelled or induced to participate" in religious exercises and that "no religious exercises shall be allowed in primary schools." The ministry of education has interpreted this as prohibiting even voluntary religious education in junior middle schools as well as in primary schools. Do we not see the hand of Sovietism in this?

At the last meeting of the Board of Education of the General Assembly of the Church of Christ in China (the united body formed by the merger of several denominational groups) the issue of religious education was the most pressing one. Those present felt that "principles fundamental to Christian education" are infringed by the present regulations and their interpretation. The gathering declared that voluntary religious education which does not interfere with the liberty of pupils should certainly be allowed, and it was decided to frame a petition to the government embodying this point of view in order to secure if possible a modification of the rigidly prohibitive regulations.

GLEANINGS FROM THE QUARTERLY REPORTS OF HOME MISSIONARIES

(Some of the home missionaries in reporting last quarter gave statistics only; others used the space on the blanks for giving other items of interest. These gleanings are taken from the latter.—SECRETARY.)

RITCHIE, W. VA.

We have raised and paid off the \$75 borrowed to complete 1929 payment on our church building. The new plan for raising

pastor's salary does not seem to be working out satisfactorily.

During two months the pastor was at Nashville in school; during that time I visited and preached twice at Athens; am including those sermons and calls in my report, although the five weeks include only the time since I have been home.

During the first two weeks of March, assisted Pastor Scott in a revival meeting at Methodist Protestant church at Pine Grove, and during last two weeks at our church, with Pastor Scott assisting, also Pastor Ehret of Alfred, and, for a few days, Pastor Bottoms of Middle Island. There were five conversions, all young boys, some of whom may unite with our church.

While the pastor was absent, Sabbath services were kept up (with one exception) in charge of Mrs. Beebe, Mrs. Bertha Sutton, and Deacon Maxson. Deacon Maxson conducted communion service in January; Deaconess Viola Hodge had charge of prayer meetings.

Am hoping for a visit from the secretary soon, when we can talk over some of these problems. Will be glad to have you come, as you suggested, early in May.

CLIFFORD A. BEEBE.

MIDDLE ISLAND, W. VA.

We had a revival meeting of two and one-half weeks with the help of Rev. C. G. Scannel, with one convert and a general revival of the spirit in all. The greatest problem in our field is to get people interested in attending all services.

E. H. BOTTOMS.

SYRACUSE, N. Y.

The second week in February the church told me to take a few weeks off and go somewhere for a rest and change. It was made possible for me to take a trip to San Francisco for the balance of the winter. It has done me a great deal of benefit. You know the direct cause of my breakdown. So you will excuse my repeating it here. I made it the occasion to visit my oldest boy who is practicing in this city. I haven't seen him for ten years.

I expect to return to my labor in about three weeks and shall double my zeal, if possible, in the cause I love so much. The church suffered terribly during the last fourteen months, and we need the prayers of the

board to help us in our attempt to revive the work among us.

WM. CLAYTON.

WELTON, IOWA

The work here at Welton is much the same as last quarter. The usual spring moving has robbed us of some of the Sunday children who attended our Sabbath school. During last fall and this winter the attendance of Sunday children kept close to thirty. Now we have only about fifteen. The new families moving in do not seem to have children of Sabbath school age.

The first day people are faithful in their attendance on Sunday nights. Only a few of our own people attend on Sunday night.

Both Marion and Garwin have written of their needs. I think I shall try to spend one Sabbath each at Marion and Garwin as soon as the weather warms up so it will be safe for Mrs. Hurley to make the trip. I feel especially sorry for Garwin. They are badly discouraged. I wish some good man would become impressed that Garwin needs him and that he needs Garwin.

Mrs. Hurley keeps about the same.

JAMES H. HURLEY.

STONEFORT, ILL.

There is so much we would like to tell you and talk over with you that it is hard to write. We were very sorry to leave the Stonefort people at this time, but as I said before, the illness of our married daughter and the affairs at Exeland made it impossible for us to remain longer at present.

Our average attendance was small on account of several stormy Sabbaths and some very cold Sunday evenings. The interest appeared to be increasing at each meeting and the good will and fellowship of the people are very gratifying. The closing service on Sunday night was especially effective.

There is a wonderful group of young people and children with whom it is a pleasure to work.

Mr. Thorngate attended several large public meetings such as farmers' institutes and orchard growers' meetings and school programs, thus meeting many different people, and we have been entertained in many homes.

I neglected to tell you that on the last evening a collection or free will offering was

taken to help defray our traveling expenses, which amounted to \$11.

CHARLES AND ETHEL THORNGATE.

GENERAL MISSIONARY ON SOUTHWEST FIELD

Today is the time for the report, but there is very little to say. Your missionary on the Southwestern field is on the field and trying to do the few things that he *can* do and which most need doing. No trips of any great distance have been undertaken, and but few short ones. Good interest is seen in all the meetings, but out station work is poorly attended because of poor roads, and the fact that regular appointments have not been met because of the weeks in hospital.

You will be interested to know that there have been three Sabbath converts on the field this month. My part in the work was merely to confirm the work of another; Sister Lowell deserves all of the credit.

What do you suggest in regard to the Little Prairie work at this time? Please advise.

I should be glad to have you visit the field in the near future if you think it prudent to do so. There is much to be considered and it is best that it be done on the ground if possible.

E. R. LEWIS.

FOUKE, ARK.

There has been no special drive for funds this quarter and the offerings have been small, as it is a time of year when "our people" here have no income. We are following the suggested course of sermons on "Coming to Terms With Life," and I am sure the congregation is taking a deep interest in spiritual realities.

On account of bad weather and impassable roads our services have been broken into more than at any time since I have been here. Now with the coming of spring, church work is taking on new life.

Pray for us that we may make the very best use of our opportunities for service.

R. J. SEVERANCE.

HAMMOND, LA.

I am writing between trains. In the flurries of moving I failed to make up my report. I have words of praise for the Hammond people. I am sure the many expressions of interest in Mrs. Seager and myself

were not professional—not because of my worth but as a humble means as a medium for God. The church seemed heartily unanimous in asking Elder Powell to supply the pulpit until a pastor is found. He responded cheerfully.

The Hammond folks did nobly helping to prepare us for the moving. Our salary was paid in full. We, of course, anticipate equal heartiness in our reception at Jackson Center.

I left plans for the publication of our repair activities in the hands of our new committee. It will be published in the city paper and I will send you a clipping with photo of the church.

L. D. SEAGER.

EDINBURG, TEX.

I can not claim much accomplished, am urging faithful support of our denominational program. I wish I were able to report special work, but with poor wages and seven mouths to feed, I am busy all the time. I am not satisfied and expect to change locations as soon as God wills it so. I am so anxious to see the "debt paid" that I am willing to give the next six months of my pay from the Missionary Society. Will you arrange it so?

JOHN T. BABCOCK.

CAN YOU HELP US?

Will our friends please notify us of any Seventh Day Baptists they may know of in Colorado or southern Wyoming who may not be in touch with either Boulder or Denver Church? It is quite possible that many have moved into this part of the country in the last two or three years without our knowing anything about them. We are anxious to keep in touch by mail and by personal visits with all Seventh Day Baptists on this field.

RALPH H. COON.

493 Marine Street,
Boulder, Colo.

A divine life is hidden in every seed we sow for Jesus. It matters not how small the seed may be, or in what secluded part of the vineyard it may be sown—a prayer, a word, a look, a pressure of the hand—God's almighty energy is enfolded in every seed which we sow in the Master's name and for his glory.
—A. E. Kittredge.

YOUNG PEOPLE'S WORK

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

LEADERSHIP

The next five Christian Endeavor topics have to do with leadership. This is the first time since March that a full month has been given to the discussion of a single subject, and we ought to make the most of it. We will study during this time, the value of prayer in the life of leaders, Jesus' methods in training leaders, and the lives of great leaders of the past. I am asking the young people of West Virginia to furnish the helps on these topics.

We can not all be leaders; I am not sure that we should regard leadership as a legitimate ambition in itself; the only social ambition proper to Christians is that of service. But many can serve best through leadership; others through positions with less responsibility. No one should desire leadership for the sake of position—Jesus taught this very clearly to James and John.

C. A. B.

KEEPING ACTIVE IN THE SUMMER

Christian Endeavor Topic for Sabbath Day,
May 31, 1930

DAILY READINGS

Sunday—More Consecration (Rom. 12: 1, 2)
Monday—Our need of fellowship (Mal. 3: 16-18)
Tuesday—Work in summer (John 9: 1-7)
Wednesday—Zeal for God's house (John 2: 12-17)
Thursday—Wayside evangelism (John 4: 1-14)
Friday—"Always abounding" (1 Cor. 15: 58)
Sabbath Day—Topic: How avoid a summer slump in our society work? (Heb. 10: 24, 25)

I don't like this topic; that is why I have changed it in the heading.

If we say, "Let us avoid a slump," we assume that a slump is to be expected. Let us rather study how to keep active, as if activity were to be expected.

In some of our societies, especially in college towns, and other places where people go away for vacation, there is a let-down

in Christian Endeavor and other church work in the summer; in others, especially our rural churches, the summer is the time of greatest activity, since young people are home from school, and roads are good.

Here are a few suggestions:

Don't take a vacation in Christian Endeavor work. A Christian should never take a vacation from Christian work. If you go away from home, join up with Christian Endeavor where you go. In my home town with eight churches, I have known times when, during the entire month of August, there were no church services to go to except Catholic. What a chance for the devil to work!

Adapt your work to the season. Our topics for this summer are well suited to such adaptation. An outdoor meeting helps in keeping up interest, and draws us nearer to God in his works.

If some of your members are on vacation, put in more time and effort into the meeting, to make up for the lack.

SUGGESTED SONGS

"Jesus Calls Us O'er the Tumult."
"Work, for the Night Is Coming"
"True Hearted, Whole Hearted"
"More Laborers" (From *Seventh Day Baptist Hymns*)

SOME QUESTIONS

Why not take a vacation in Christian Endeavor work?

What piece of united work can your society do this summer?

What new features can be brought into the meetings?

C. A. B.

QUIET HOUR THOUGHTS

LYLE CRANDALL

Christian work does not stop with the seasons, but it goes on. I know of some churches that close their doors during the summer months, and resume their services in the fall. Others dispense with some of their services, but do not close up entirely during the summer. What does this mean, and how does it affect the spiritual life of the church?

It seems to me that when people allow other things to attract them away from the services of the church their interest in the church and its work is not as great as it

should be. Their interest in Christ and his work is not as great as it should be.

The same thing can be said of the Christian Endeavor society. In the summer there are so many things which tend to distract one's interest in the society. This is the time when an especial effort should be made to make the Christian Endeavor meetings interesting. Care should be used in selecting the leaders, and the meetings should be carefully planned. Every member of the society should be given work to do, so he may feel some responsibility. In this way a slump in the work of your society can be avoided.

INTERMEDIATE CORNER

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

DAILY READINGS

Sunday—The friendly person (Matt. 19: 13-15)
Monday—The gentle person (1 Thess. 2: 7)
Tuesday—The helpful person (Exod. 2: 16-20)
Wednesday—The happy person (1 Thess. 5: 16)
Thursday—The courteous person (John 12: 1-8)
Friday—The reliable person (Heb. 3: 1-6)
Sabbath Day—Topic: How can I get people to like me? (Matt. 7: 1-5, 12. Consecration meeting)

Topic for Sabbath Day, May 31, 1930

BE FRIENDLY

Look upon every one as a friend even if you do not care much for him. It is our attitude to people that determines their attitude to us. If we are nice to them, the chances are that they will be nice to us.

—Bowen.

What qualities do you like in others? Write them down and try to develop them in yourself. Are you timid? Overcome this by resolutely mixing with people and taking part in what they are doing.

—Mansfield.

Why do you like to trade with such and such a firm? Because it is reliable, and its salesmen are courteous. People do not like one on whom they can not depend.

—Andrews.

You will not be popular if you are determined to have your own way. You must meet people half way or more than half way. Put yourself in the other fellow's place.

—Meredith.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

ANSWER ONE—ASK ANOTHER

Question.—How young or old are your juniors when they sign the pledge for active membership?

My juniors are not allowed to sign the Junior membership pledge until they are nine years of age—able to read and understand the meaning and requirements of the pledge. New juniors are required to attend the Junior meetings for about six months as associate members before they are allowed to sign the pledge. This gives them ample time to become acquainted with the workings of a Junior Christian Endeavor society and to prepare themselves for the responsibilities for active membership. These are not hard and fast rules, but are adjusted to fit the junior in question. The parent's co-operation is always secured before the junior assumes this obligation, and as superintendent I try through various methods of training to help him keep it.

THE MESSAGE OF THE CROSS TO INDIFFERENCE

Is it nothing to you, all ye that pass by?
Lamentations 1: 12.

"Is it nothing to you, all ye that pass by?" That cry came first from a devoted servant of God, who faced a world that was wrong, and felt that men did not care. There lay the Holy City of God in ruins. The temple was destroyed, the people of God in exile; and men and women seemed to go about their business as if nothing had happened. Out of the heart of the man of God, to whom all this had made a tragic difference, broke this passionate protest against indifference. How could they be so careless in the presence of such facts? "Is it nothing to you, all ye that pass by?"

It takes no special keenness of insight to see that things are wrong today, and that one of the most stubborn obstacles in the way that leads to a better world many of us do not know, or do not greatly care, that is the dull and heavy weight of indifference. So things are wrong.

Talk with earnest people in any one of

the major realms of social life, and they will very soon be telling you how faulty the structure of our social order is, industry, government, education, religion, none of them is right.

I know the quick protest that will rise to many lips—that we are living in days that abound in restless spirits and wild words; that we must not expect immediate and startling changes; that progress comes best when it comes in orderly and slow fashion. All true; but grant it all, go to an extreme in allowing for the slow gathering of normal forces, and the like; and still you know in your heart, as I know in mine, that there is a very large field of human life where things would quickly be different, if you and I, and people like us, were not so indifferent.

Two letters lay together in my mail the other day. One told of a business venture, catering to the amusement of the wealthy, that cleared one hundred per cent profit in a few months; the other told of thousands of children in desperate straits unless the Near East relief could get more money. Is a world right in which two such conditions can exist side by side?

INJUSTICE AND POVERTY

There are evils now keeping the life of the people at low ebb, which would be changed in a few days, if all of us simply did what we might do to know the facts and to grapple with them. Not long ago I listened to statistics as to the number and kind of tenements in New York City that are expressly condemned by public standards adopted some thirty years ago. And the speaker remarked that if these tenements went on being replaced by decent dwelling places at the rate of progress that has held during the thirty years or so since such buildings were condemned, it would take over two hundred years to rid our city of them all. Do you suppose for a moment that if you and I made an exhaustive tour of such tenement districts, and came to know the facts, we could ever be content to do nothing about it? Those conditions would haunt our souls until we did something.

There is a general realization that lawlessness is a serious problem in this coun-

try. The outstanding phase of it is in connection with the prohibition law, but it has many other phases. When the President makes it the center of his inaugural we pay attention. But the President put his finger on the pulse of the situation when he traced the trouble back to the indifference of the ordinary citizen. These are but instances. One could go on and give dozens of them. Things are not right in our world, and the chief reason why they continue to be wrong is the indifference of the mass of people, who will not take the trouble to know, or to act on what they know.

We are meeting here as a part of the Church of our Lord Jesus Christ. Is all well in the religious world? Is the Church the strong and powerful instrument of God it ought to be? Is the gospel of the kingdom being preached as Jesus meant that it should be? Is our mission work abroad and at home being pushed with a vigor worthy of the name of Christian? Is the place of religion in our scheme of education satisfactory? Things are not all as they should be in the Church, and in the general sphere of religion. We know that. What are we doing about it? Is it not true beyond controversy that the main trouble lies in the indifference of those who profess to be Christians?

OURSELVES AND CHRIST

Again I hear the protests and pleas which we so readily offer. Life is so full of interests and cares and responsibilities. There is so much to be done and cared for and enjoyed and endured. We can not attend to everything; what can we do, except give what little we can here and there of time and strength and means, and wish we might give more? Well, no one of us has the right to judge another; but each of us has the duty of judging himself. And what we are doing now is to place ourselves, not in comparison with other people, but in comparison with Christ our Lord. What would he do?

Let us first see very clearly what he said about this matter of indifference. We are not even beginning to know the teaching of the gospel if we do not see that to the mind of Jesus slackness or indiffer-

ence was one of the worst of sins. When Robert Louis Stevenson wrote, "the only sins worth thinking about are sins of omission," he came very near to the judgment of Jesus. Here is a deeply significant fact; whenever our Lord spoke of judgment, of hell, of eternal loss, it was invariably with regard to some sin of slackness or omission. To his view, the worst sin was the sin of doing nothing. One picture of a man in hell—what had he done? Looked at the beggar at his gate and done nothing. One parable of a wicked and slothful servant—what had he done with his talent? Nothing. One picture of people shut out from heaven—what had they done? Neglected to get oil. One picture of the final judgment, where some are sent away into darkness forever! What have they done? "In as much as ye did it not," that is the sentence. Who can think or speak lightly of the sin of indifference in the light of such teaching?

Even more impressive is the example of Jesus, with its climax on Calvary. The world of his day was wrong. What did he do? He sought no sheltered nooks. He pulled down no shades as he passed through. He faced the facts. He felt the responsibility.

WHAT JESUS DID

Things were wrong in religion. Worship was perfunctory and traditional; religion was something left over from the past. What did he do? Stay home from church, lose interest, drop away? Is not that just what he would have done had he been like many of us? You know what he did. He went in and cleansed the temple, did what he could, and took the consequences. Men were praying perfunctorily; he gave them a new prayer, which we still use as better than all others. The church of his day was dominated by cold-blooded and hypocritical ecclesiastics. Did he wash his hands of the whole institution, and go off to worship God in nature? Paul states no more than the sober fact when he says that "Christ loved the Church and gave himself up for it, that he might present it to himself a glorious Church, not having spot or blemish or any such thing." Is

that how we are meeting the current criticisms of religious institutions, many of them absolutely just? We rejoice in the dying down of the baleful fires of theological controversy that flared up so alarmingly a few years ago. But if we have passed out of controversy only into complacency, the change is not all gain. Indifferentism may be worse than fanaticism.

We stand at Calvary, we see about us evil faces, figures in the tragedy that we unsparingly condemn. Which of all responsible for the killing of Jesus has the common sense of the Christian Church selected as most worthy of being eternally pilloried in its creed? Not Caiaphas, the determined enemy; not Judas, the traitor; but Pilate, the man who knew what he ought to do, and did nothing; the man who washed his hands, and tried to evade responsibility. "This is not my affair," he said; and ever since, Christians have repeated the words, "Suffered under Pontius Pilate." The man we blame most is the man who could not make up his mind.

REJECTING CHRIST

Jesus saw the world was wrong; and he cared—cared enough to give his life. We see that the world is wrong—or we would if we would let up the blinds and look at the facts. Do we care? What are we doing about it?

Most serious of all is our indifference to Christ himself. He passes by, and we do not see. He knocks, and we do not hear. He calls, and we do not respond. We are so busy about all sorts of things. He works away at his eternal task of making man's life better, purer, happier, more godly; and we let him work alone, or think we do him a favor if we help now and then. Of all the striking religious paintings, none is more true to actual conditions than Sigmund Goetze's "Despised and Rejected"—an altar in a market place; Christ stripped, bruised, bound to the altar; all our modern life flowing past; business men and politicians hurrying to their tasks; a mother busy with her babe; men intent on the racing news; youths eager after pleasure; ministers debating theological questions; not one of them with a thought for the figure

bound to the altar, on which is the inscription—still too true—"to an unknown God"; and overhead the angel of the garden, holding aloft the cup of sorrow which Christ must still drink. How can we look on that scene without contrition?

But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in his name.
Ah, when shall come love's courage to be strong!
Tell me, O Lord—tell me, O Lord, how long
Are we to keep Christ writhing on the cross!

How much do we care about Christ and his cause? Measured against his unstinted sacrifice, how do we look, our gifts, our services, our sacrifices, our lives? What right have we to "bear the name of Christian"? Indifference is still, as it was in the days of his flesh, the serious and shameful sin. We have grown less cruel, more soft, since that day, thanks to his influence. We do not crucify people now. We would not crucify him. But what would we do with him? Is Studdert-Kennedy all wrong in his answer:

When Jesus came to Golgotha they hanged him
on a tree,
They drove great nails through hands and feet,
and made a Calvary;
They crowned him with a crown of thorns, red
were his wounds and deep;
For those were crude and cruel days, and human
flesh was cheap.

When Jesus came to Birmingham they simply
passed him by;
They never hurt a hair of him, they only let him
die;
For men had grown more tender, and they would
not give him pain;
They only just passed down the street, and left
him in the rain.

Still Jesus cried, "Forgive them, for they know
not what they do";
And still it rained the winter rain that drenched
him through and through;
The crowds went home and left the streets with-
out a soul to see,
And Jesus crouched against a wall and cried for
Calvary.

Would not our indifference hurt him as much as the nails did?

It would be strange, indeed, if in the souls of some of you there were not forming a silent protest against what I am saying. Why speak in this way to us, you ask? Say what one will of present day indifference to religion, to human wel-

fare, to the Church, to Christ, why bring such a message to people who do care enough to come to church, to give largely and generously to the support of the church, and to respond liberally to all good causes? Is it fair to lay on us the burden of this sin of indifference? My friends, this is a hard sermon to preach. The preacher can not judge others without condemning himself. I know the deep concern in many a heart in this congregation for the cause of Christ and the good of man. I know how utterly impossible it is for you to give attention to all that cries for it. One of you recently, in a moment of confidence, showed me his morning's mail, countless appeals, at least a dozen of them worthy and genuine. "What more can we do?" you ask, "How can we feel deeply and respond freely, in all this multitude of needs?" God forbid that any conscientious soul should be burdened with the weight of what that soul can not do! It would indeed be intolerable if I were judging you. But so far as what I am saying is true at all, it is not something I am saying to you; it is something Christ is saying to us. He is a generous and loving judge; but he judges justly. We dare not keep away from the searching light of his cross. And we dare not hide from ourselves what that light reveals.

INDIFFERENCE

If there are here any lives so Christlike, so extreme in their readiness to give and serve, so untainted with the vice of indifference, that they can stand untroubled and glad in the presence of the cross of Christ, let them be free and happy, and let us all be glad for them. But I know that those who come nearest to meeting such conditions will be the first to take to heart this solemn rebuke of the cross to our indifference. For they will enter into the spirit of the Master, who, though sinless, bore the general burden of the sin of the world. There is indifference in the world. There are wrong conditions, unjust conditions, oppressive conditions, which linger on and do their cruel work because men are indifferent to them, and will not rise and face them and master them and have done with them. Can we escape the general respon-

sibility for a social and religious order that lets such things continue? Not if the spirit that sent Jesus to the cross, to bear sins of which he was guiltless, is in us.

And deep within our hearts we know that this is true; if we were the Christians we know we ought to be, things would not be as they are. Perhaps men in general would not be so *indifferent* if we were *different*. This is the eternally living message of Calvary to us—Once there was a man who so grappled with evil, so served God and man, so gave his life, that no one can come near him and remain indifferent to the fact of evil and the glory of sacrifice to overcome it. We can not escape the test of setting our lives beside his.

BOLSHEVISTS AT LEAST IN EARNEST

Some time ago I listened as a thoughtful man, just returned from Russia, told of conditions there. With unsparing truthfulness he exposed the folly and cruelty of much that is being done there by the soviet government. It was a terrible arraignment; and I am sure that others fell, as I did, into a somewhat unctuous temper of self-gratulation that we were not as they. But then he punctured our pride, as suddenly he turned and began to tell us of how those bolshevists, wrong as they are, believe and suffer and toil for their faith; how the best credential one can display in Russia today is a prison record on account of political opinions; how their very lives go into the cause. And the conscience of every man there must have been deeply moved as the speaker said, "I tell you, if we Christians believed in the kingdom of Christ as those men believe in the rule of the proletariat; if we put into the cause of Christ one-half what those men put into the cause of communism, there would be no bolshevist menace, and the kingdom of God would come."

If we believe what we profess, we have, in our Christ and in his religion, the one lasting hope of mankind, the secret of salvation, the key to progress, the one way to the good of man and the glory of God. What are we doing about it? Face that question in the solemn, searching light of the cross.

The good Lord Christ died on a hill,
In his blood, that bitter day.
But we, we crucify him still
In our indifferent way.
O citizens of all the world,
Kneel down, and let us pray.

—William Pierson Merrill in "Christian Century" Pulpit.

TO STUDY RACIAL PROBLEMS IN AFRICA

Dr. George E. Haynes, executive secretary of the Commission on Race Relations of the Federal Council of Churches, sailed on April 9 for South Africa for special work along interracial lines. He goes as a consultant in connection with the extensive survey now being made of all the work of the Young Men's Christian Associations and Young Women's Christian Associations in foreign lands.

While in Africa, Doctor Haynes will also make visits to missions of several of the churches in Portuguese Angola and in the Belgian Congo. The trip to Angola and the Congo is for special study of certain phases of the social life and has been made possible by a fellowship grant from the Julius Rosenwald fund.—*Federal Council Bulletin*.

EARTH'S AWAKENING

The bluebird brings his notes of cheer
The lark is singing, "Spring is here";
The sun shines warmly on the hills
And pours its gold in daffodils—
New life unfolds from out the earth,
Hearts beat a welcome to spring's rebirth.

Faith is crowned with gentle touch
Of life renewed—how very much
Our hearts rejoice in field and wood
That witness to eternal good,
For winter's cold, like death, is vain
To vanquish life—what seemed dead
appears again.

In budding tree, in greening sod,
I see the quickening hand of God;
I know not how this all is wrought,
I know there is a loving thought
That spreads itself upon the earth

And points us to life's rebirth.
My heart awakes to faith's new day
And bids my doubts to flee away
As the sun shines warmly on the hills
And pours its gold in daffodils—
The bluebird trills in songs of cheer,
The lark is singing, "God is here."

—Hallie Davis Maas.

CHILDREN'S PAGE

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

GOD'S GIFT—MY BODY

DANIEL 1:8

Junior Christian Endeavor Topic for Sabbath
Day, May 31, 1930

MRS. HERBERT L. POLAN

Let's use our Bibles more this week than usual and look up some extra Bible references. Let everyone look up each verse, and as you find the verse stand and begin, the others joining in concert with you as they find the verse.

References which tell us the body is of less importance than the spirit:

Matthew 6: 23

Matthew 10: 28

Romans 8: 10

Matthew 6: 25

1 Corinthians 6: 13

Romans 8: 13

1 Corinthians 6: 18

The body as a symbol of spiritual power:

Matthew 26: 26

Luke 22: 19

Mark 14: 22

1 Corinthians 11: 24

How should I care for my body?

1 Corinthians 6: 13b

Romans 8: 13

Matthew 5: 29

1 Corinthians 9: 27

1 Corinthians 13: 3

A picture talk.—White cardboard. Paste on this a large cutout of a temple. Above the picture print in rich coloring—"A Temperate Body" and below—this acrostic:

Home	Sweet
Of	Perfume
Love	In
Yielding	Righteous
	Inclinations
	Toward all

A blackboard talk.—Draw the shape of a temple entrance and some windows. With colored chalk represent incense burning in the windows with a rosy glow. Print "H. S." over the archway of the door. (Of

course this stands for Holy Spirit instead of high school.) But you will wait and print the Scripture reference below and "Our Bodies" above—last of all. (Reference 1 Corinthians 6: 19.)

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Do you remember seeing me at Conference last year at Milton, Wis.? Are you going this year? I suppose we will go.

My Sabbath school teacher's name is Maud Curtis. I like her very much. She gives prizes for the best book each quarter. The one before last I won the prize. It was a nice Eversharp pencil. Alpha Crumb got the prize last quarter. I wonder who will get it this quarter. Alpha Crumb is president of our class.

Alpha is also secretary of our Junior Christian Endeavor, Robert Curtis is the president, I am vice-president, and Gerald Rogers is treasurer.

I take the *Child Life* magazine. I like it very much. I wish someone else could get the good of them.

Very sincerely yours,

FRANCES POLAN.

Brookfield, N. Y.,

May 3, 1930.

DEAR FRANCES:

Yes, indeed, I remember seeing you at Conference, especially Sabbath day at the children's meeting; I believe you led the Junior. I am so glad you expect to attend Conference, for we also are planning to go. Eleanor is coming with us this time, and I hope you and she will become good friends.

Don't you like it in Brookfield? I do, and I am always delighted when I can visit with the good friends there.

I am wondering, too, who will get the prize for book work this quarter. You must write to let me know as soon as you find out.

The *Child Life* is a splendid little magazine. We have it in the Andover library, and Eleanor brings it home to read. I read it, too, if I am a grown-up, with lots of gray hair at that.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am eleven years old. I will be twelve June fifth. I am in the sixth grade in school. My teacher's name is Adele Palmer. My Sabbath school teacher's name is Maud Curtis. I like her very much. She is a very good teacher.

I have a sister that was nine April sixteenth. Her name is Luella. I have a friend named Frances Polan. She is in my Sabbath school class. We are usually the only girls; but lately there have been some other children coming to our Sabbath school. There are six boys in our class.

We have been studying South America in our geography. We have just begun Europe. We are reviewing now.

I am president of our Sabbath school class and secretary of our Junior Christian Endeavor.

Sincerely your friend,
ALPHA CRUMB.

Brookfield, N. Y.,
May 3, 1930.

DEAR ALPHA:

I know a good share of the people in Brookfield, for we lived there two years, and your name sounds very familiar. I am wondering just who you are. Can it be possible that Elizabeth Crumb has two such big girls? You must write again and tell me all about yourself.

It is a good thing that you and Frances can help each other out with so many boys in your class. You must have some interesting times, for I know you have a splendid teacher. You must coax some of the boys to write for the RECORDER. Robert has written and I hope will do so again.

I wish you would come to Conference so that I could see you, too. Eleanor would like to know you, also.

Your sincere friend,
MIZPAH S. GREENE.

LETTER TO L. S. K. JUNIORS

It was early autumn, in 1802. Along the winding Pawcatuck River, in the little state of Rhode Island, the trees hinted of autumn foliage. Up on the bluff above the river, about the staunch old meeting house, people were gathering for the first Seventh Day Baptist General Conference. Some of these people had come in to the Hopkinton Church

from New York State, which was then "out West"—a long journey by coach. Some had made the long trip from the New Jersey churches. Some of these, our sturdy forefathers, had probably walked a long way to meet with their brethren from other churches. I think there were some boys and girls who came barefoot up stony lanes and stopped by the bay berry and blackberry bushes to put on the shoes of which they were both careful and proud, to walk sedately up the path to church. There they sat, straight and still on the hard benches and listened to reports from the seven churches. They heard plans to send missionaries to the settlers in the West; they listened reverently to long sermons. Do you suppose they realized how their simple organization was to grow with the rapidly growing country, and how their children would be building schools and printing publications to carry on the work of expansion? All through its history, the people of the denomination have been respected and loved, though they have taken a rigid stand against Sabbath breaking, slavery, intemperance, the liquor traffic, and war. Some of the leaders at those early meetings have names which are familiar now and which you can easily guess.

MRS. J. I. STILLMAN.

Houston, Tex.

A CONFIDENTIAL QUESTION

[This article, written by Rev. Robert Gordon, of Fond du Lac, Wis., based on his experience with a government census taker, is suggestive enough to be passed along for our own readers. It appeared in *The Baptist*.—T. L. G.]

A few days ago there came to our door a smiling stranger seeking information regarding those residing under this roof. Being eager to talk of our clan to any one at almost any time, I flung the door wide and proffered the easiest chair in the house. Scarcely a minute had been spent in the ordinary polite palaver when the conversation passed from my control and I began to feel that this curious visitor was somewhat more akin to a peripatetic, incarnate interrogation point than any mortal I had met in a long time. Unfolding a formidable-looking scroll, he asked in one breath, my name, age, birthplace, mother-tongue and war rec-

ord. He inquired about mother, mother-in-law, and all the children. He wanted to know my trade or profession, and no sooner had I answered, "Clergyman," than he shot back this pointed poser, "Are you actually working at it?" Hardly had I recovered from the shock of that before he sent me reeling again with this simple query, "Who, please tell me is the head of this family?" The rejoinder to that is a story in itself. Anyhow he was an utterly discouraging inquisitor. On and on he went asking this and that until I thought I had told him all I knew and perhaps a little more. Finally he gave me to understand that there was just one other important matter about which the government at Washington wished information. "Understand," he reassured me, "this is a completely confidential question; answer candidly, can—you—read?"

Is it not a startling and fearful thing that at this late date in this enlightened land the government should still feel it necessary to send official inquirers from door to door asking confidentially, "Can you read or write?" Our last census discovered 4,931,905 persons, ten years of age or over, unable to read or write in any language. The social significance of this mass of sheer illiteracy never came home to me so forcibly as when during the war, I saw a large company of men gathered before a blackboard, where a teacher was striving to make clear the symbolic connotation of such alphabetical arrangements as "n-o" and "y-e-s." The members of that class were men in uniform, upstanding, rugged, square-shouldered, able to carry a rifle with bayonet affixed, and yet they could not read the simplest orders. One and a half million soldiers were given the intelligence tests and it was discovered that one-fourth of them all could not even read the newspapers or write an ordinary letter. That astounding revelation awakened some public concern. But it passed in a day. Our men are spending \$500,000,000 yearly for red-blooded, manly sports; our women invest \$750,000,000 in cosmetics and perfumes; \$50,000,000 worth of chewing gum is being purchased each year. We have the money and know enough to spend it somehow; why worry?

Now Secretary Wilbur reports responsible authorities who estimate the present number of Americans unable to read the Bible or

write the simplest statement all the way from fifteen to twenty million. Perhaps even more menacing than these hordes of sheer illiterates is the much larger host of near illiterates. Statistics might be quoted, but a fair enough, and a fearful enough, conclusion can be reached by looking over the piled-up trash on the magazine racks of the corner drugstores. What an indictment of the average intelligence in the fact that such sentimental, sensational, stupid, and vicious publications are sold literally by the ton. The few magazines which can be classified as superior have a comparatively small circulation. Although we have the largest income of any people on earth, only about one book per capita per year is produced or purchased. Jesse Lee Bennett tells us that while Denmark has twelve hundred shops selling books exclusively, New York City, with a population twice that of all Denmark, has less than three hundred stores where books are sold, and many of these handle books only as a side line. Notwithstanding the fact that recently solemn warning was publicly given against overindulgence in literature, I here set it down as my observation that the bookworm is a *rara avis*—if you can decipher what my mixed metaphors are intended to mean!

Somehow Secretary Wilbur has formed the notion that church people—such folk as those who read *The Baptist*—ought especially to be interested in this widespread illiteracy. Is he mistaken in this? We build schools in Africa and China because we believe benighted peoples can not grow in Christian life without ability to read the Scriptures. How can we expect, either there or here, anything other than narrowness, bigotry, stupidity, and superstition so long as men and women in such vast numbers never see the inside of a book? Whether we have been appointed as official enumerators or not, every one of us should feel commissioned to prod laggards awake with this authorized interrogation, "Can you read?" Let preachers admonish their people in the language of Paul to "give attention to reading." Remember how effectively John Heyl Vincent did that. Wherever he went reading circles were organized and his faith that even in vacation days people could be persuaded to read and think, gave us the original Chautauqua movement. Let ministers read again the "Life of Alexander

Whyte," the saintly and scholarly minister of St. Georges, Edinburgh. Note how he fanned intelligence. "Sell your beds," he thundered, "and buy books." And they did! After his exposition of "The Comedia" so many went straightway in search of the book that the Scotch clerk finally threw up his hands and exclaimed, "You are the hundred and fifty-seventh person who has been here this morning looking for Dante!"

A LOAFER-LASHING LECTURE

Let theological professors take their vacations as colporteurs camping on the trail of bookless parsons. Certainly somebody ought to take up here the work that Marcus Dods did so well in the land of his birth. To his mind, there was no salvation in this world or the next for the intellectually lazy. His loafer-lashing lecture, entitled "Mr. Fritterday," reverberated like an earthquake through the manses of Scotland. Can you imagine what he would have said if there had come to him, as there did to one of our state superintendents (not Wisconsin) lately, the reports of fifty-four rural pastors, which showed they had read during three months a grand total of four books? "No time to read," they tell us. The fact is there is no method, no motive, no conscience, no anything but time. George Hamlin Fitch was accustomed to reach home a half hour before dinner. To avoid the irritability which is likely to assail a hungry youth he took up Scott and so read all the "Waverly Novels." It required barely a year but he points out those half hours made at the end of the period eight whole days. In the same way he read Dickens, Thackeray, Kipling, and Hardy! Especially should Bible school teachers and parents be interested in the reading of our boys and girls. Those who have made a study of the matter tell us that from the twelfth to the sixteenth year is recognized as a critical period in the development of desirable reading interests that persist. Inquiry will make it clear that usually such interest in the finer things in literature has been stimulated and directed by the kindly consideration of some older friend. For thrilling confirmation of this turn to the biography of Augustus Baldwin Longstreet, or almost any one of a thousand other life stories.

As I began with a bit of personal experience, so let me close. All I can claim for

myself is that I am a great admirer of learning and I can write my name. But daily I am conscious of an irreparable obligation to a teacher in a village school in Scotland. At eleven years of age my public school days were over but before that, partly by overhearing our teacher recite their wonders to older classes, I had fallen under the spell of Scott and Carlyle and had felt the majesty of Milton. At twelve an older workmate went with me from the iron foundry in Kalamazoo to the city library. It was a small room in a second story. There I braved the hazards of signing up and came away as big and gay as any aristocrat in all the land. There were two books under my arm—"Don Quixote" by Cervantes, and Butler's "Analogy"! Where could one find more fun than following the adventures of the Chivalrous Knight and his faithful Squire, Sancho Panza? And of the "Analogy" all I can say is that since that day I have looked into the abyss called the Grand Canyon and up to the rocky peaks about Banff, but nowhere have I stood so awed before heights or depths as in the pages of that volume. Ever since the universe has been a wider place and I have walked with more reverent feet. Remembering how much we owe to those who have thus helped us, let us carry on the inquiry our government has so well begun, "Can—you—read?"

STATEMENT ONWARD MOVEMENT
TREASURER, APRIL, 1930

	April, 1930	July 1, 1929— April 30, 1930
<i>Receipts</i>		
Adams Center	\$ 70.00	\$ 436.55
Albion		64.34
Alfred, First	181.18	1,655.11
Alfred, Second	100.55	582.65
Andover	10.00	25.30
Attalla		
Battle Creek		204.00
Berlin Ladies' Aid society...	50.00	211.31
Boulder		
Brookfield, First	48.60	208.10
Brookfield, Second	39.00	143.74
Carlton		54.00
Chicago	480.25	480.25
Charleston		
Denver Sabbath school	15.00	29.00
De Ruyter		150.00
Detroit		
Dodge Center	\$ 11.00	
Mrs. Mary L. Briggs	6.00	
	<u>\$17.00</u>	<u>90.89</u>

Edinburg	7.55	58.87
Exeland		
Farina	300.00	
Fouke	28.00	
Friendship	50.00	70.00
Genesee, First	72.80	177.80
Gentry		42.37
Greenbrier		
Hammond		100.00
Hartsville		45.00
Hebron, First		113.00
Hebron, Second		8.00
Hopkinton, First	\$252.00	
Special	12.00	
	<u>\$264.00</u>	<u>1,119.00</u>
Hopkinton, Second		48.75
Independence	40.00	429.00
Jackson Center		
Little Prairie		30.00
Los Angeles		115.00
Lost Creek	60.00	97.00
Marlboro	28.58	189.84
Middle Island		
Milton	126.48	1,683.17
Milton Junction	165.05	672.05
New Auburn	10.50	34.50
New York City	\$151.82	
Special	40.00	
	<u>\$191.82</u>	<u>864.17</u>
North Loup		363.00
Nortonville	119.00	259.65
Pawcatuck, Special	18.00	2,180.00
People's		10.00
Piscataway	101.50	271.05
Plainfield	\$157.75	
Woman's Society for Christian Work Special.	100.00	
	<u>\$257.75</u>	<u>1,298.80</u>
Portville		
Richburg		126.00
Ritchie		2.00
Riverside		751.00
Roanoke		15.00
Rockville	\$ 3.50	
Special	4.00	
	<u>\$ 7.50</u>	<u>127.85</u>
Salem	42.25	1,040.25
Salemville		
Scio		
Scott		
Shiloh		539.88
Stonefort		
Syracuse		
Verona		225.00
Walworth		35.00
Waterford	\$16.00	
Special	6.00	
	<u>\$22.00</u>	<u>243.00</u>
Wellsville		
Welton	\$30.00	
Special	15.00	
	<u>\$45.00</u>	<u>292.59</u>

West Edmeston		25.00
White Cloud		
Special	35.92	173.46
Individuals		
L. S. K., Mystic	25.00	408.32
Seventh Day Baptist Chris- tian Endeavor Union of New England		7.50
Conference collections		1,011.48
Total this Conference year..		<u>\$19,966.59</u>

April Receipts:

Budget	\$2,471.36
Special	230.92
Total	<u>\$2,702.28</u>

Receipts July 1, 1929, to April 30, 1930:

Budget	\$18,357.14
Special	1,609.45
Total	<u>\$19,966.59</u>
Receipts for corresponding ten months last year	20,122.02

Disbursements April 30, 1930:

Missionary Society	\$1,142.19
Specials	100.92
	<u>\$1,243.11</u>
Tract Society	\$ 287.28
Special	10.00
	<u>297.28</u>
Sabbath School Board	140.07
Young People's Board	66.36
Woman's Board	18.48
Ministerial Relief	147.42
Education Society	\$ 55.23
Specials	120.00
	<u>175.23</u>
Historical Society	18.48
Scholarships and Fellowships	44.10
General Conference	\$ 180.39
Preferred claim	350.00
	<u>530.39</u>
	<u>\$2,680.92</u>

HAROLD R. CRANDALL,
Treasurer.

81 Elliott Avenue,
Yonkers, New York,
May 1, 1930.

Thou, Everlasting Strength, hast set thyself forth to bear our burdens. May we bear thy cross, and bearing that, find there is nothing else to bear; and touching that cross, find that faith for darkness, for trouble, for sorrow, for bereavement, for disappointment; give us a faith that will abide though the earth itself should pass away—a faith for living, a faith for dying.
—H. W. Beecher.

OUR PULPIT

THE SABBATH IN THE BOOKS OF MOSES

II

DEAN ARTHUR E. MAIN
Of Alfred University

SERMON FOR SABBATH, MAY 31, 1930

Text—Exodus 20: 1.

ORDER OF SERVICE

OPENING—Hymn: All Hail the Power

INVOCATION

HYMN

RESPONSIVE READING

HYMN

SCRIPTURE LESSON—Exodus 20: 1-17

PRAYER

HYMN

NOTICES

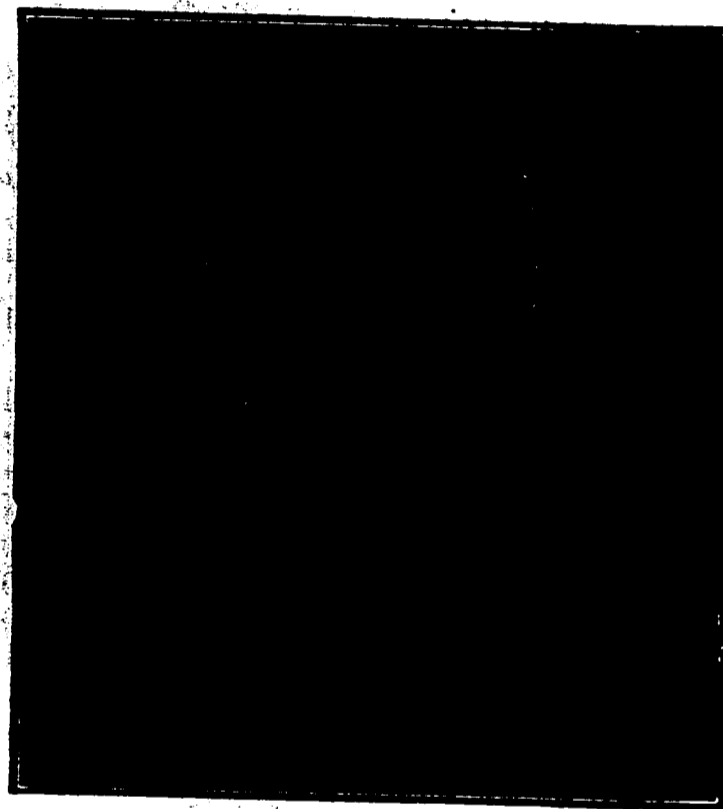
OFFERING

SERMON

PRAYER

BENEDICTION

Thoughtful, modernly educated young people are coming to have more and more respect for reason, conscience, religion, truth, and right; and they are learning to think more scientifically and accurately; that is, they are disposed to withhold belief and practice from all but self-witnessing truth, and moral allegiance from all persons but Jesus of Nazareth. Mere external authority, whether of church, or book, or man, commands them in vain, unless the commands are rooted in reason, in the



"In Sinai," says Professor Cornill in the Hastings *Dictionary of the Bible*, article "Moses," "tradition locates the capital achievement of Moses, his religious reorganization of the people. It is one of the most remarkable moments in the history of mankind, the birth-hour of the religion of the spirit. In the thunderstorms of Sinai the God of revelation himself comes down upon the earth; here we have the dawn of the day which was to break upon the whole human race, and among the greatest mortals who ever walked this earth Moses will always remain one of the greatest."

W. R. Smith, quoted in the same article, says that Moses is the father of the priests as well as the father of the prophets. He, himself, was a prophet as well as judge. As such, he founded in Israel the great principles of the moral religion of the righteous Jehovah.

moral judgment, and in the life and teachings of the Son of man. Therefore, in the interests of truth, progress, and sound learning, Seventh Day Baptists should encourage the highest scholarship that comes only from historic, scientific, philosophical, and literary inquiry, and be most hospitable to all fact and truth. No other denomination of Christians can more safely and wisely do this. We ought to be among the foremost in open-mindedness, breadth of charity, and large-heartedness.

It is quite probable that the first six books of the Bible, the Hexateuch, in their present form, and in some of their religious, ethical, and sociological points of view, as a whole, belong to a period later and less primitive than that of the days of Moses. But this teaching of Biblical criticism serves to emphasize the worth of these earlier Scriptures in what they have to say concern-

ing God and man and their relations, the Sabbath, and marriage. The *when* and *how* belong to criticism, the *what* to religion and ethics.

This need not, however, disturb the mind of one who believes that the Bible as a whole is the product of divine revelation and inspiration and a priceless gift of Providence; and that it is the Book of books for all who seek a pure religion and the highest standards of moral excellence.

If criticism does find that the book of Exodus is a compilation of three documents, the same criticism declares that the book is like a grand symphony that sounds forth in rich harmony the great fundamental verities that Jehovah is the great and faithful God, the God of grace; the holy and jealous One; and the Covenant God of his chosen people.

Our Sabbath doctrine does not depend upon an array of proof texts, with their dates and authorship determined with great critical exactness; or upon some extremely conservative view that would interpret the Bible literally or insist upon the chronological order and the minute correctness of every Biblical narrative. Our position rests upon a larger and stronger foundation; upon a wide survey of the origin, progress, and ultimate sweep, of that divinely guided stream of religious thought and life found in the Christian Scriptures of the Old and New Testaments. And we may thank criticism for our more historical, rational, and indeed more Biblical point of view.

My purpose is to study what is taught in the books of Exodus, Leviticus, Numbers, and Deuteronomy, concerning the Sabbath, and the relation of this teaching to ourselves.

The results of our study will not be essentially affected by the admission that developed Leviticalism and some revisions and additions to Mosaism, belong to a period centuries later than Moses, and the Exodus from Egypt. It seems to us certain that beyond all question, Moses furnished the substantial basis and the very heart of all the legislation and instruction which are found in these books in their present form and which find their ground and source and unity in the Decalogue.

"It is to be noticed," says Dean Herbert E. Ryle, "that the observance of the Sabbath is prescribed if not presupposed at the giving of the manna before the arrival at Sinai."

Our point of view is historical; that is, the Scripture we study was given directly to the Hebrew people, and belongs to the old covenant. But these people were being trained to become a means of divine blessing to the whole world. And they were not only Jews, but men and women, boys and girls. What they were taught, therefore, must have contained universal elements and been grounded in universal principles. What and how much is universal and enduring, is to be learned from the teachings of Jesus and the new covenant. To keep this in mind will help us to appreciate the really great significance and value of Mosaism; and to realize that those ancient externals actually clothed living and eternal truths.

The accounts of the first publication and of the preservation of the Decalogue in the sacred ark, contain extraordinary particulars intended to witness to the belief in its immediate divine origin, sovereign authority, and incomparable importance.

For according to the sixteenth chapter of Exodus, Moses brought the Sabbath to the attention of the Israelites before its sublime revelation at Sinai as recorded in the twentieth chapter.

The people charged Moses and Aaron with having brought them from Egypt to die in the desert, of famine. But the ever patient Jehovah promised to send the needed supply of food. It was to be gathered day by day, except that on the sixth day the quantity was to be doubled, because none was to be gathered on the seventh day, which was a Sabbath. This gift of food was to help the people to know Jehovah God. But they did not seem to quite understand the instruction given them. And so Moses said: This is what Jehovah meant:

Tomorrow is to be a day of complete rest, a Sabbath sacred to Jehovah; that is, he should be in our Sabbath thoughts. To go and look for food on that day is an act of unbelief and disobedience.

Some did disobey and Jehovah said to Moses:

How long are you going to refuse to keep my commandments and instructions? Mark this: Since Jehovah has given you the Sabbath, he will accordingly give you enough food on the sixth day for two days; stay everyone of you in his place; let no one leave his home on the seventh day. So the people rested on the seventh day.

This Scripture is not without real meaning and value because it is primitive in form and not quite like the teaching and practice of Jesus.

The giving of the Decalogue was one of the most momentous events in the history of religions. There was then published to Israel and for the world the beginnings of that which developed by varying stages, into the highest of all forms of religion—the Christian. A leading argument of the destructive critics against the antiquity of the Decalogue is, not that it is "Jewish," but its high ethical, religious, and spiritual character.

"The formation of the canon," says Professor Briggs, "began with the promulgation of the 'ten words' as the fundamental divine law to Israel. These ten words were given in their original form as brief, terse words or sentences. The specifications and reasons were added to the several different documents of the Hexateuch, and these were eventually compacted together in the two versions—Exodus 20 and Deuteronomy 5. These ten words were given by the theophanic voice of God to Israel on Mount Horeb. They were taken up into all the original documents of the Hexateuch. They lie at the basis of the entire legislation. They have the authority of God, and public recognition, and adoption. They were kept on the two tables of stone, in the holy ark in the most Holy Place of the tabernacle and the temple. If any document fulfills the tests of canonicity the Tables of the Law certainly do."

In our study of the Decalogue let us also take careful note of what the *Expositor's Bible* has to say concerning it: "Whatever its origin, it is an exceedingly remarkable document. It touches the fundamental principles of religious and moral life. . . .

"By emphasizing the universal nature of the Ten Commandments, and by showing that they preceded the ceremonial law by many centuries, the critical school has cut away the ground from under the semi-antinomian views, once so prevalent and always so popular, with those who call themselves advanced thinkers. . . .

"Now, manifestly, a religion which spoke its first word in the Ten Commandments, even in their simplest form, must have been in its very heart and core moral.

"They (the prophets) were simply reas-

serting the fundamental principles of the Mosaic religion. Reverence and righteousness—these from the first were the twin pillars upon which it rested.

"Like all beginnings, this was an achievement of the highest kind. Nowhere but in the soul of one divinely enlightened man could such a revelation have made itself known.

"Nor is there anything ceremonial or Jewish in the command: Remember or observe the rest day to keep it holy. In the reasons given in Exodus and Deuteronomy we have the two principles which make this moral and universal command—the necessity for rest, and the necessity of an opportunity to cultivate the spiritual nature.

"Understood in that way, the fourth commandment shows a delicate perception of the conditions of the higher life which surpasses even the prohibition of covetousness in the tenth. In the words of a workingman who was advocating its observance: 'It gives God a chance,' that is, gives man the leisure to attend to God. But the moral point of view which it implies is so high, and so difficult of attainment, that it is only now that the nations of Europe are awaking to the inestimable moral benefits of the Sabbath they have despised. Because of this difficulty, too, many who think themselves to be leaders in the path of improvement, and are esteemed by others to be so, are never weary of trying to weaken the moral consciousness of the people until they can steal this benefit away, on the ground that Sabbath keeping is a mere ceremonial observance. So far from being that, it is a moral duty of the highest type, and the danger in which it seems at times to stand is due mainly to the fact that to appreciate it needs a far more trained and sincere conscience than most of us can bring to the consideration of it."

The prophets built their moral teachings upon the Decalogue. Concerning this, Hastings' *Dictionary of the Bible* says:

"Assuredly, the prophets did not first enunciate, but inherited, the doctrine that true religion utters itself in morality; and it is an obvious inference from the broad facts of the tradition that this fundamental idea was affirmed by and descended from Moses. That as the founder or reformer of a religion, he should have embodied its leading principles in 'terse' sentences is not only possible but probable, and the testimony to

the fact that in the Decalogue we possess such a summary is too strong to be set aside in the interests of a historical theory."

The Decalogue is characterized by both greatness and real limitations. Within a remarkably small compass it lays down the foundation articles of religion—the sovereignty and the spirituality of God; and sets forth the claims of morality in the chief spheres of life—home and society.

Its ethical precepts are indispensable and far-reaching; and its wonderful value is further seen in its unique capacity to receive richer and fuller contents, as at the hands of Jesus. This proves its possession of inner life and power, for it is only living things that can grow and expand.

But its supreme distinction and glory lie in its teaching that religion and morality are knit together by vital and indissoluble bonds. It is the great pre-Christian advocate of righteousness as the highest and best kind of ritual. In an age of much ethically indifferent ceremonialism, and in the midst of elaborate systems of festivals and sacrifices, the Decalogue makes it plain that a holy God requires, most of all, justice, mercy, purity, kindness, and truth.

The most religious commandment of the law—the Sabbath—makes special, regular, and needed provision for meditation and worship; and shows compassion for the weary and heavy-laden, in hand or brain, not forgetting either servants or beasts of burden.

The revelation of God as recorded in the Scriptures was gradual and progressive. The great and good God and Father made known his holiness and his will to man according to the degree of development and his willingness and capacity to receive the revelation of divine things. Even the Decalogue, then, can not but have its limitations. These lie on the surface, and may be clearly seen. It is too brief to be exhaustive in depth or breadth; and its moral requirements relate for the most part to justice among men. It is necessarily elementary; for unrestricted and undisciplined people, like children, must be taught first principles long and patiently.

Therefore, the demands are not high pitched when compared with the Sermon on the Mount. The last commandment recognizes slavery. Of essential and highest value in the religious, moral, and social training of a primitive people, the Decalogue did not

and could not rise to the wants of an enlightened and sanctified Christian conscience and the demands of Christ's spiritual and moral ideals. For this we must go to his interpretation or revision of the Decalogue in his lofty teaching, his deeds of love divine and human, and his purity of life.

The opening chapters of Genesis are of inestimable value. The Sabbath was a gift from our Creator for all mankind, as was the family also; it was ordained for the purpose of turning the minds and hearts of men toward their Maker, and for the purpose of promoting their spiritual and physical good. There are many pious and scholarly witnesses to the great religious, and moral worth of the Decalogue and to its remarkable interpretation of human relations. The value of the Decalogue as a whole, exalts the quality of every part.

Various German writers and professors have been asked concerning their valuation of the Decalogue. Among those replying is the aged Professor Wundt, the famous psychologist of Leipzig University. He wrote as follows:

"The incomparable value of the Decalogue consists in the fact that, in its impressive brevity, it constitutes the most venerable witness we possess to the imperishability of moral principles. To attempt to improve upon it would be a crime against the spirit of history; to seek to imitate it with a decalogue of modern conception would be a foolish enterprise, indeed. The religious teacher may interpret it for our time as Luther for his, but as to the document itself—hands off!"

If the world is ever conquered for our Lord, it is not by ministers, or by office-bearers, or by the great, and noble, and mighty, but by every member of Christ's body being a working member—doing his work, filling his own sphere, holding his own post, and saying to Jesus, "Lord, what wilt thou have me to do?"

—Thomas Guthrie.

Maybe the reason why Russia and China do not get down to fighting a real war is because they fear it may have a Japanned finish.—*Louisville Times*.

Fundamentalists' Page

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

ANSWER TO AN INTERESTING LETTER

(Concluded)

There are fundamentalists, those who truly believe that the Bible is God's inspired, authoritative Word to man, who observe the first day of the week as their sacred worship day. They are honest in their convictions, but they are *wrong* in their interpretation of the Sabbath—that is, *they are wrong, if we are right*. And certainly, the Bible is on our side.

It is from this class of folks *only*—those who believe the Bible is God's revealed Word to man, and that its commandments and teachings are God-given, and to be obeyed—that we can hope to win converts to the Bible Sabbath. That has been true in the past. It is our hope for tomorrow. We but waste energy, time, and money when we seek to win a confirmed modernist to the Sabbath. He must first be won from his modernism. As a group the modernists care little whether the week has seven or eight days in it. Since they regard our religion is an *evolved* religion, and since in this process of evolution Sunday is supplanting the Sabbath, we are out of step with time and progress when we try to win people to the Sabbath.

But there are conscientious Sunday keepers. These fall into two main classes:

(1) Those who honestly believe that the Sabbath was transferred from the seventh day to the first day of the week. They have been so taught and instructed from their infancy. They have been taught that Christ rose from the grave on Sunday; that the Holy Spirit came upon the disciples on Sunday; that with the morning of the resurrection the Christian Church commenced keeping the first day of the week. So when they keep Sunday in honor of the resurrection, they affirm that Sunday is the Sabbath, the sacredness of God's Holy Day having been transferred to Sunday.

Twenty-five years ago, when I first en-

tered the ministry, this was one of the chief arguments advanced for Sunday observance. But this argument is rapidly being abandoned. It is un-Scriptural and it is unhistorical. This theory can not stand the light of careful investigation. More and more the people who have held this view are adopting the modernist attitude toward Sunday keeping, or else are joining the ranks of those whose views I shall next discuss.

(2) This second group of conscientious Sunday keepers is the larger group, and growing larger every year. These people believe that Sunday is God's appointed day for worship. They do not call it the Sabbath. In fact, they frankly say that the term "Christian Sabbath" is a misnomer. They usually speak of it as the Lord's Day. These people are "dispensationalists." They interpret the Sabbath, as they do the whole Bible, in the light of dispensations—that is, in periods of time.

I am not sure that I can put this position clearly before you, for their system of teaching and their views along the line of dispensations are not as clear to me as I wish they were. Their attitude toward the Sabbath is something like this:

(a) The Sabbath from Adam to Moses.

This is the period in which God rested. While it is recorded that God rested at the close of his six creative days, there is no evidence that man was asked to observe, or did observe, the Sabbath until Israel came out of Egypt.

(b) The Period from Moses to Christ.

In this period the Sabbath was rightfully in force. It was embedded in the law, and likewise a cure for non-observance was provided in the law of offerings. They seem to find in the prophecy of Hosea (2: 11) that as a judgment to be sent upon Israel, her Sabbaths would cease.

And since this dispensation was to continue to the death of Christ, his earthly life and ministry was under the law. For that reason Christ kept the law; expounded it; applied it. Christ being faithful to the whole Mosaic system, would of course keep the Sabbath.

(c) The Period of the Church.

We are now living under a new dispensation—the dispensation of grace. Multitudes of Judaized Christians continued to keep the Sabbath in this new dispensation. But with the resurrection there is no com-

mandment given either to Jew, Gentile, or Christian to observe the Sabbath, nor is Sabbath breaking mentioned as a possible sin. So, they argue, the Sabbath celebrated the *old creation*. Now (in this Church period) we have the Lord's Day which celebrates the *new creation*. As the Sabbath was limited in its application to Israel, the earthly people of God, so the Lord's Day is limited, in its application, to the Church as the heavenly people of God.

(d) The Sabbath of the Coming Age:

Strange as it may seem, they declare that in full harmony with the New Testament doctrine of the Lord's Day of the *new creation, the Sabbath will be reinstated*—thus superseding the Lord's Day—*immediately upon the completion of the out-calling of the Church* and her removal from the world. They see the Sabbath again in view in the period of tribulation intervening between the end of this age and the age of the kingdom (Matthew 24: 20). The Sabbath as a vital feature of the coming kingdom age they see foretold in Isaiah 66: 23; Ezekiel 46: 1.

A FINAL WORD

This, in brief, is a crude outline of the view of the Sabbath held by the Moody Bible Institute of Chicago, the Bible Institute of Los Angeles; by seminaries such as the Evangelical Theological Seminary of Dallas, Tex., and by scores of Bible training schools all over our country, the majority of which have been organized since the inroads of modernism in denominational seminaries. Dr. W. B. Riley, the militant Baptist of Minneapolis, names three such schools which he declares are training more ministers than are all the Baptist theological seminaries east of the Mississippi.

It is my conviction that here is our field of operation if we would reach others with the Sabbath message. Whether we like their position or not in reference to the Sabbath, or their *method* of Biblical interpretation—that is not the question. They *believe* the Bible, believe in its verbal inspiration. If we can show them they are wrong on the Sabbath, that would settle it. We can not convert people to the Sabbath who do not believe the Bible.

Our literature *does not meet the need* if we are to reach these people. So far as I know, our Sabbath tracts do not meet the issues involved when we approach these

people. Just now we are in a campaign of distribution of Sabbath literature. The purpose is good, in so far as indoctrinating ourselves is a commendable thing to do. But our controversial tracts, for the most part, are written, either for another age, or they appeal to a class of people to whom the Sabbath makes no appeal. They do not meet the situation—they do not meet the arguments of, nor appeal to, the people who thoroughly love the Bible.

If I were a young man, I would spend a year or two in one of these Bible training schools that I might become thoroughly familiar with their point of view. "Then what?" you ask. I would accept their position, if they *convinced* me they were right. Or I would produce some Sabbath literature to meet them.

D. L. MOODY'S GIFT TO HIS MOTHER

D. L. Moody was holding revival services on our coast. The meetings were advancing with increasing interest. Mr. Moody announced one day that his mother was about to celebrate her eightieth birthday on the Atlantic Coast and he must go home for that day.

"We can not excuse you, it would take at least a week and you would only have a few hours with her. Can you not send her a present? It is not your *duty* to take this long trip."

"I am not going because it is my duty to go," said Mr. Moody. "It is love that takes me across the continent, just to have her dear hands on my head and to have her blessing. I will be back after I have spent one day with her. Am I taking her a present? Of course, I'm taking her a present. I've spent every cent I own except what my ticket cost me, because I wanted a present worthy to give her."

"What have you selected?" said the friend. "I have chosen a box of uncut stones—amethyst, jasper, sapphire, chalcidony, emerald, sardonyx, beryl, topaz, jacinth, and pearl."

The friend, as tears ran down his face, gave him a check, saying, "At least let this supply your meals and come back to us. You have taught us the difference between duty and love."—Mrs. J. Edward Brown in "Presbyterian Advance."

RELIGIOUS EDUCATION

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

QUARTER CENTURY STRIDES IN BIBLE SCHOOL WORK

In 1881 the third International Bible School Convention met in Toronto, marking the close of one century of Bible school work since the days of Robert Raikes. A quarter of a century later, in 1905, Bible school workers were again gathered in Toronto, this time in the eleventh International Convention. Next month, just another quarter of a century later, the International Convention again goes to Toronto, and the Bible school workers of North America will gather in what is the Sesqui-centennial Bible School Convention. Like previous conventions held in Toronto, the plans for this convention in June include, through a pre-convention study, a thorough evaluation of the present program and the projection of definite forward steps for the future.

Previous conventions were forward looking as is shown by a quotation from an address by Bishop John H. Vincent in the convention of 1905 on "A Forward Look for the Sunday School." In that address he said: "The church school of the future will be less a school and more a home. Its keynote will not be *recitation* but *conversation*—friendly conversation. Its program will embrace, not so much scientific and critical studies in sacred linguistics, apologetics, and systematic theology, as natural, simple, wisely conducted conversations with a view to the promotion of practical and spiritual life. The church school will be an extension of the ideal home, for conversation and not for formal educational processes of intellectual arrest, concentration and original thought; *conversation*—a mutual, free, familiar, inspiring colloquy as among friends who are deeply interested in the things of the Spirit as set forth in the Book of God; conversation that will be not only a home-like, friendly interview in the church school, but will itself suggest and tend to reproduce the same simple types of talk at home in the

parlor, at the table, by the fireside, and in the nursery."

Only those who are in close touch with the work realize how much of what Bishop Vincent predicted has come to pass. We are coming to speak more and more of the Bible school as the "church school" because its best work is being done on other days, and because it represents the silent, steady, all-the-week influence, "the Church of the living God, the pillar and ground of truth." It is becoming the "school of the Word" which continually applies the truth to the hearts, the lives, the homes, the business, and to the social and political life of the people. This is the mission of the church and the church school, for they should touch life in all its phases.

The church school is quickening into intensity and directing with intelligence the human impulses in our young life through varied devices which are adapted for the prevention or for the relief of both human and animal suffering; the suppression of cruelty; the timely protest against thoughtlessness and neglect; and every form of recklessness and heartlessness which disgrace and damage our youth and dishonor our gospel.

It has come to be seen clearly during the past twenty-five years that whatever makes for personal character and influence is a part of the mission of our gospel, and of the church, and that the home and church school and pastoral responsibility dare not transfer this important and complicated duty to the public, or state supported school, but that these must be responsible at least for efforts in behalf of true kindness and refinement in the character and deportment of all who come under their care.

The changes that have taken place since 1905 in church school work are as thorough-going as all the changes in the preceding century. The story of improved lesson courses, better methods of training teachers and leaders of the past twenty-five years, is but the basis of a forward look for the church school, and the whole religious education movement. History is being made these days, and every pastor, Bible school superintendent, and every teacher should be interested and prepare themselves for their God given task of teaching childhood and youth.

HOME NEWS

VERONA'S FAREWELL TO PASTOR OSBORN. On the evening of April nineteenth a farewell gathering, sponsored by the Ladies' Benevolent Society, was held in the church parlors. Pastor and Mrs. Osborn, who are soon to leave us, were the guests of honor. The following program was presented:

Piano solo—Mrs. La Verne Davis
Reading—Miss Jean Woodcock
Prophecy—Mrs. George Stone
Trio—Mrs. Arlo Thayer, Miss Jessie Eades,
Mr. Harl Eades
Reading—Mrs. Warner Thayer
Poem—Mrs. Iad Thayer
Duet—Mrs. William Vierow,
Mrs. Claude Sholtz.

At the close of the program T. Stuart Smith, in a few well chosen words, presented a chest of silver to Rev. and Mrs. Osborn, hoping as they used it from day to day it would be a constant reminder of the exalted place they hold in the hearts of the people of the Verona Church. Mr. and Mrs. Osborn expressed their thanks showing their appreciation of the gift. Mr. Osborn also spoke of the hearty co-operation the church had given him while he had been the pastor, and his regret in leaving. Mrs. William Vierow, in behalf of the members of the Woman's Home Bureau, of which Mrs. Osborn was instrumental in establishing a unit here, presented her a silver sandwich tray. Mrs. Osborn thanked them for their kind thought of her and spoke of the pleasure and help she had received in meeting with them in these Home Bureau gatherings. Cream and cake were served to the large company present.

There was a strain of sadness running through the whole occasion as we thought of our pastor and family so soon to leave us for their field of labor on the Pacific Coast. They have been so helpful in every way in the community as well as in the church. For four years Pastor Osborn acted as supervisor of the Daily Vacation Bible School, which was successfully started by Rev. T. J. Van Horn ten years ago. During Pastor Osborn's excellent leadership the registration has increased to over eighty pupils. He was also superintendent of the Town-Council of Religious Education. He has often been called upon to fill the pulpits of Sunday churches, but has never neglected

the work of his own church. It was extremely hard to consent to their leaving, but our prayers and good wishes will follow them in their journey across the continent, and in the great work which they are taking up in California.

The following prophecy in rhyme was written by Mrs. Ida Thayer for the occasion:

Four pleasant years have passed away
Since the Osborns came, with us to stay.
We are all agreed it was a red letter day
When they decided to come our way.
We fully appreciate their sterling worth
And are very sure they're the salt of the earth.
He's not only a good preacher but a carpenter
too;

He does with his might what his hands find to do.
He can wield the paint brush, hammer and nails
What ever the task his good nature ne'er fails.
But spiritual living is ever his goal,
And he longs to bring lost ones into the fold.

Could we look into the future after ten years
or more,
And see the throngs of people 'round a large
church door;

If we ask the question, who the preacher might be
Who could draw such crowds of people in this
far off country,
Listen! do you hear the answer ringing loud and
strong?

His name is Lester Osborn, a man of prayer and
song.

It is simply wonderful, the things that he has
done

He is a Moody and a Sankey, both combined in
one.

If we put on our farsighted glasses and view the
distant land

We will see many churches established by this
energetic man.

Then the reason why he left us will be clear to
you and me.

He needed the great open spaces to work off his
energy.

Again we see him after a few more busy years,
The selfsame preacher, slightly bowed by doubts
and fears,

His eyes are growing dimmer and his hair is
tinged with gray,

But he speaks with the old-time vigor that he did
in younger days.

Once more we look through our glasses;
The vision is clear and plain—

He is enroute for Texas to found churches all
o'er that vast domain.

Some time he will grow weary, and long for rest
and home.

Then he'll come back to old Verona never more
from us to roam.

Rev. George Sorensen, from near Burlington, Vt., has accepted a call to become pastor of the Verona church.

PRESS COMMITTEE.

DOCTOR SHIELDS ON PROHIBITION

To the Editor of the "News":

SIR:

I have been greatly interested recently in several statements from different people to the effect that prohibition is an economic, industrial, and social issue, and in no way a moral issue. While recognizing that these factors were great aids in bringing about the destruction of the traffic, they did not, in the last analysis, have the dynamic power to bring about the ultimate result.

The making of money is so dominant in the human race that it is easy to forget that there is anything more powerful. The "love" of it is well described as the "root of all evil," but fortunately for the world, there is a moral consciousness—the root of all good—that can and does, at times, rise above the passion for money, and it is this moral factor, more than anything else, that is deciding this question of the drink traffic. Its downfall was caused by the revulsion of the great mass of humanity, as they constantly witnessed certain groups of men making merchandise out of their fellow creatures' weaknesses.

If alcohol had only made people happy and not wretched, or had simply done them no harm, instead of making multitudes of them depraved and vicious, offensive to society, and unjust to their families, then there would have been no prohibition issue, but that it did these things is the commonest of knowledge. It is also common knowledge that those who engaged in the traffic recognized the necessity of promoting and cultivating an appetite in their customers so strong that its cravings could not be resisted, even to the spending of their last dollar to satisfy it, and it was right here that the rebellion began to take place in the minds of the people as they saw the traffic taking the last dollar of these poor victims, under these conditions; and yet we are told there is nothing immoral in that process in which the drinking of alcohol is both the beginning and the end.

What is morality and what is immorality? Where does one leave off and the other begin in the drink question? Is the use of narcotic drugs immoral? Would you consider a vendor of these drugs a morally fit companion for your daughter? Are not the

drinking of alcohol and the taking of a narcotic drug for the same object—namely, its effect upon the physical body? The taking of food sustains and strengthens the physical body, while the taking of alcohol and narcotics has exactly the opposite effect, as science abundantly testifies.

In one of your recent editorials, under the caption, "Where Tragedy Carries Warning to the Thoughtless," you describe the results of a young man driving after drinking alcohol.

One life snuffed out; two young women, one the only bread-winner of the family, permanently injured. A young man, on the threshold of life, with bright prospects earned by his own industry and pluck, disgraced. Humble old folks with heads bowed in shame. A sweetheart with her lover behind prison bars. Such the cost of the tragedy.

Is it moral for a man to "put in his mouth that which steals away his brains," and makes such tragedy possible?

There was once a very wise man who said: "Look not upon the wine when it is red, when it giveth its color in the cup; when it moves itself aright, for at last it biteth like a serpent and stingeth like an adder." He also said: "Wine is a mocker and strong drink is raging, and he that is deceived thereby is not wise."

All through history, alcohol has been so closely associated with immorality and vice that if the taking of it be not immoral in itself, the line of distinction must be very small. A white slaver or procurer in search of victims for dens of iniquity enters a restaurant; he sees two young girls seated at different tables; one of them is drinking alcoholic liquor very freely; the other is offered alcohol by the waiter, but refuses. This trained observer of moral strength or weakness makes an instant decision and he approaches the one drinking, practically without any fear whatever, while he gives the total-abstaining one no attention.

There is not a den of iniquity in Atlantic City, not a night club in New York or Chicago, not a house of unsavory character that can exist for any length of time without the presence of alcohol, and it was the constant observing of this fact that was the strongest element in the great anti-liquor crusade—a factor that, in the writer's judgment, is distinctly a moral issue, greater than any other, which gave the faith and spiritual strength necessary to carry through, and

without which there would be no prohibition in the Constitution of the United States today.

The strongest guarantee against the return of the liquor traffic is to be found in the fact that the anti-prohibitionists, with all of their vast financial resources, social standing, or lack of it, do not, and never can, from the very nature of the case, know the power of the moral impulse that won the day against the greatest promoter of immorality the world has ever known—alcohol.

JAMES K. SHIELDS,

State Superintendent, Anti-Saloon League.
Reprinted from "Newark Evening News."

MARRIAGES

BEEBE-PALMITER.—Mr. Edward Beebe and Mrs. Lettie Palmiter of Riverside, Calif., were united in marriage on April 21, 1930, by Pastor G. D. Hargis.

DEATHS

BOND.—Thomas Marsden, eldest son of Booth and Rebecca Van Horn Bond, was born on Hacker's Creek, W. Va., February 12, 1866, and met accidental death, April 30, 1930, at the age of 64 years, 2 months, and 18 days.

When fourteen years old he publicly accepted Christ, was baptized and joined the Lost Creek Seventh Day Baptist Church, of which he continued a loyal member and liberal supporter during the remainder of his life. For some years he was church treasurer, and longer still a trustee, whose judgment was highly respected and unselfish service greatly appreciated by all his brethren. More than once his church wished to elect him as deacon—but he earnestly declined the office with the expressed feeling of unworthiness, a feeling entirely unshared by his brethren.

On February 19, 1891, he was married to Miss Bessie Clarke of Nile, N. Y. To them were born three children: Larte, who died in infancy; Lotta, teacher of home economics in Unidis High School of West Milford, and Paul V., farmer, with his father; on Lost Creek. Besides these dear ones he leaves to mourn his untimely going the following sisters and brothers: Mrs. F. L. Bond of Roanoke; Miss Elsie of Salem College; Samuel B. of Alfred, N. Y.; Dr. Xenia E., Salem, O.; Austin, Alfred, N. Y.; Mrs. S. Erlo Davis, Jane Lew; Mrs. Roy F. Randolph, New

Milton; and Otto R. of Orondo, Wash. Many nephews, nieces and other relatives with a vast host of friends are left to honor his name and cherish his memory.

For several years after his marriage he remained on his cattle farm on Hacker's Creek; then to be nearer church on account of his young children he moved to Lost Creek. Still later, to give his children the advantages of college training, he moved to Salem and became engaged in the cement and tile business. After a few years there he returned to Lost Creek, purchasing the Wm. B. Van Horn property, a farm for several generations belonging to his mother's people. Here for the past thirteen years he lived and labored happily and continued growing in grace and in the love and esteem of all who knew him. Superior in intellect, sound in judgment, and unbiased by prejudice or petty ambition, his advice and help were widely and highly prized. For many years he has been a liberal supporter and honored trustee of Salem College.

Few men make the impression on others which Tom Bond made. Of noble, dignified being he looked upon you with eyes shining out of a mighty soul, a pure noble soul and unblemished manhood. No impurity tarnished; no littleness or selfishness dwarfed. One instinctively felt—here is a nobleman of God—a friend, "indeed in whom is no guile." He was a man of unmeasured influence in his community, and true to the highest ideals of citizenship. To know him was to love him. Of him, as of the New Testament Barnabas, it could well be said, "He was a good man and full of the Holy Spirit and of faith." Little children were his friends and were easily attracted to him. He was a lover of beauty in all its forms, and especially delighted in the cultivation of beautiful flowers.

I need not say "he will be missed," but oh, how much! on every hand and by everybody who was in any way connected with him. What we shall do without him—in the home, in the church, in the community—we can not say. Only God, who was very real and near to him, knows—and he will give needed grace and strength and courage to all his people who will ask of him. But Tom has gone "Home." He is not dead. He lives and will live on. He has gone to his coronation, to his great and eternal reward.

"Servant of God, well done!
Thy glorious warfare's past.
The battle's fought, the race is won,
And thou art crowned at last."

Farewell services at the home and church were conducted by his pastor, H. C. Van Horn, assisted by Pastor Geo. B. Shaw of Salem.

H. C. V. H.

The minister is sometimes more popular when he talks about sinners among the Jews than when he talks of sinners in the pews.—J. A. Holmes.

SENATE'S UNUSUAL ACTION

Recently, the Senate did an unusual thing in referring a message of the President to a committee without hearing it read. Thinking of some of the things on which the Senate has been spending its time, the incident reminds one of the witticism about some people being so busy they had no time to attend to their own business. To be sure, the President had asked for the enactment of these things earlier in the session, but he was moved by the chance that they might be left over for another session to appeal for action upon them. With the crowding of Federal prisons assuming the proportions of a public scandal, there would scarcely appear anything of much more importance than doing something toward the relief of that situation. With all the complaints which we hear, genuine and otherwise, about ineffective law-enforcement, nothing could be much more important than such arrangements as would promise greater expedition and efficiency in the handling of criminal cases. Almost any intelligent observer could mention a number of things on which the Senate has been spending its time which are of much less importance than these to which President Hoover urges attention.—*Presbyterian Advance*.

Sabbath School Lesson IX.—May 31, 1930.

CONTRAST BETWEEN FAITHFULNESS AND SLOTHFULNESS.—Matthew 25: 14-46.

Golden Text: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." Matthew 25: 21.

DAILY READINGS

- May 25—Faithfulness Rewarded. Matthew 25: 14-23.
 May 26—Unfaithfulness Punished. Matthew 25: 24-30.
 May 27—Faithfulness in Service. Matthew 25: 31-40.
 May 28—Unfaithfulness in Service. Matthew 25: 41-46.
 May 29—Diligence in Service. 2 Peter 1: 1-11.
 May 30—Godliness Is Profitable. 1 Timothy 4: 6-16.
 May 31—Reward of Faithfulness. Psalm 40: 1-8.
 (For Lesson Notes, see *Helping Hand*)

When I went to college the girls looked like hour-glasses with shoes; now they look like sacks with legs.—*Booth Tarkington*.

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L. H. NORTH, Business Manager

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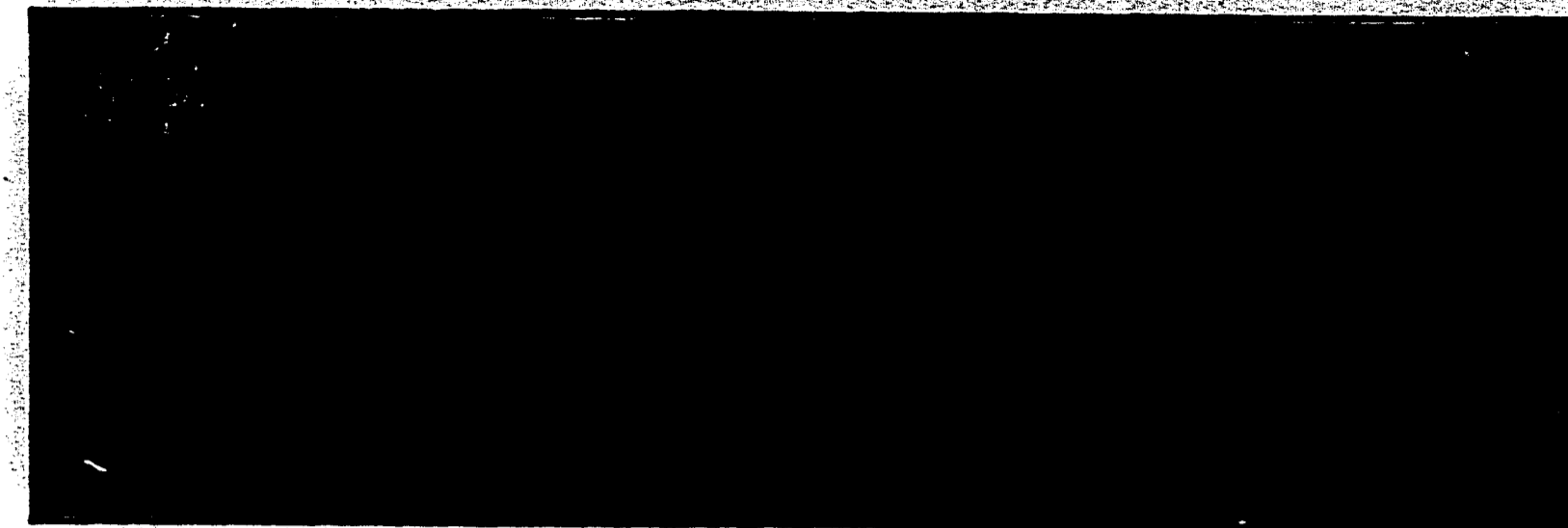
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