SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at Salem, N. J.
President—Edward D. Van Horn, Alfred Station, N. Y.
Recording Secretary—Earl R. Sanders, Alfred, N. Y.
Treasurer—Miss Ruby Coon Babcock, Battle Creek, Mich.
Treasurer of General Conference—James H. Coon, Baldwin, N. Y.
Treasurer of Overseas Missions—Harold R. Crandall, 81 Elliot Ave, Van Winkle, N. J.
Treasurers of the General Conference for Three Years—Robert A. Austin, Westerly, R. I.; Mrs. August K. Clarke, Alfred, N. Y.
SECRETARY AND TREASURER
President—William M. Stillman, Plainfield, N. J.
Secretary—William F. Randolph, 240 West Front Street, Plainfield, N. J.
Treasurer—Samuel L. Utter, Riverside, Calif.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—William M. Stillman, Plainfield, N. J.
Secretary—William F. Randolph, 240 West Front Street, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Plainfield, N. J.

SEVENTH DAY BAPTIST SCHOOL BOARD
President—D. Nelson Ingle, Milton, Wis.
Recording Secretary—Corliss F. Randolph, Plainfield, N. J.
Treasurer—Louis A. Babcock, Milton, Wis.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—William M. Stillman, Plainfield, N. J.
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SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Edward D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl R. Sanders, Alfred, N. Y.
Corresponding Secretary—Mrs. Rosa E. Dever, Salem, N. Y.

WOMAN’S EXECUTIVE BOARD OF THE SABBATH SCHOOL BOARD
President—Mrs. Herbert C. Van Horn, Lost Creek, W. Va.
Corresponding Secretary—Miss Lotta Bond, Lost Creek, W. Va.
Recording Secretary—Mrs. Orla Stotler, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.
VOL. 108, No. 16
PLAINFIELD, N. J., APRIL 21, 1930
WHOLE NO. 4,442

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

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

The Money Test

The Christian's money
Christian Loyalty is not "fifty hère," to be kept out of sight and out of mind on Sabbath day, as some people seem to think. On the other hand, money has a close relation to genuine worship. Money is really a window to personality, and may represent a Christian's devotion to the love of God.

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

David's thanksgiving was great in the congregation of worshippers when they offered up largely of their money for the Lord's cause.

My money is as much a part of myself—of my God-given power to do good and to serve our Lord—of our Master's life in the world to teach and pray. And when offered for the Master's good work in the true and loyal spirit, it must be just as acceptable to God. What Shall We Do?

Is It Not Too Bad? If we have done it, and it is also our custom to hinder our rallying the hearts of the members of the board, and that we would all be happy over the matter by this time.

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

Oh! friends, would not that have been ever so much better? Would we not be happier now if we had done so? Would not our missionary outlook be brighter today? Of course we might have done it. We would not have.

Don't we wish that we had kept up our interest and carried our part of the load? What is to hinder our rallying right now? Our debt has been wiped out by time for the next report.

Let us look at all the signs of prosperity we are enjoying—our manner of living, the amusements we are patronizing, the)|our trips we take with the very roads throughout the land crowded with evidences of good living; count these things all up, and in the light of the whole matter, do we...
feel that we have done our full duty by our Missionary Board.

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

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

The Principal Thing

In the first six Boys Lend Me Your Ears or seven chapters of Proverbs, we find more excellent counsellors in young men, than I know of in any other half dozen chapters standing together in all the Bible. "Time and again the teaching begins with the expression, "My son," and the fourth chapter starts with, "Hear ye, children, the instruction of a father." In the seventh verse we find, "Wisdom is the principal thing," in harmony with my subject for this editorial.

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

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

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

If our young men could realize early in life that they are passing through an enemy’s country, with dangerous snare and pitfalls set for them, realizing their ruin, there would be not so many ruined lives when the end draws near. But thousands learn this late that, "Strait is the gate and narrow is the way which leadeth unto life."

I wish I could help all of our young men to realize in the early days that if they would possess an excellent character, enjoy the blessings of a good name through life, prosper in temporal things and secure good positions in business, true religion, well practiced, is the principal thing.

Let us look at it together.

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

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

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

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

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

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

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

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

Dates for the South Associations eastern Association this year, since West Virginia is to have the General Conference.

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

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

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

THE RECORDER SUBSCRIPTION DRIVE

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

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

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

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

If a name occurred as it appeared on the list sent by the church clerk differed from the one that is on our list. That is, one list might use a lady's own name and the other her husband's name; or one might give a man's full name and the other only his initials, where there were many of the same name, this was confusing. We had no way of knowing, except in some cases where street addresses were given, that these were different persons. Again, it sometimes happened that the address given us was a home address and the one used away for the winter, and we was taking the RECORDER where he was. There was no way of checking this. Others had access to the RECORDER through it was sent in another's name. In addition, there were, of course, the inevitable number of requests that we would attend a checking of some 3,500 names.

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

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

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

Sincerely,

BERNICE A. BREWER, Assistant Corresponding Secretary.

THE SABBATH RECORDER

Dear Sir and Brother:

To plpinted meeting of Michigan and Ohio, will be held at White Cloud, Mich., beginning Friday evening, May 23, and will continue Sunday evening. Will you give notice in a few issues, if you have space, and oblige,

Sincerely,

E. N. BRANCH.

White Cloud, Mich., April 12, 1930.
A DESPERATE CASE
THE APPEAL IS URGENT

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

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

Dear Sir:

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

We earnestly invite the co-operation of all religious, business, labor and social welfare bodies, and other organized groups, to hold services or meetings on or about the date of April 27th; to pass resolutions (when appropriate) in the services, or meetings, endorsing the APPEAL, to the President and Congress; and to send to the President and Congress, and to send to the meetings on or about the date of April 27th, copies of resolutions passed by the National Unemployment League on employment Sunday, on April 27th, signed by a delegation.

It is also urged that individual signatures be secured by a delegation.

Passing by the illuminating statements of the League of Nations, which, under the executive committee, have arranged for an Unemployment Sunday on April 27th--or any date falling nearest this date--for the meetings on or about the date of April 27th; to present later to the President, personally, the resolutions passed by the President and Congress; and to send to the Senate and House, copies of the resolutions--also sending copies to our office in New York, so that we may in turn circulate them.

Sincerely yours,

D. J. MESEROLE, President.

A SPRINGTIME PRAYER

Oh, give us pleasure in the flowers today;
And give us not the dreary days far away
As the uncertain harvest; keep us, we pray
All simply in the springing of the year.
Oh, give us pleasure in the orchard white,
Like nothing else by day, like ghosts by night,
And make us happy in the happy bees,
The swarm dipling round the perfect trees.
And make us happy in the darting bird
That suddenly above the bees is heard
With kettle bell, and oft a blossom in mid-air stands still.
For this is love and nothing else is love,
The which it is reserved for God above
To sanctify to what far ends he will
But which it only needs that we fulfill.

Robert Frost.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, N. H.
Contributing Editor

HUMAN SLAVERY

One of the things which kindles the fires of Christian missions and nerves the Christian to do his utmost, is the sad and bitter conditions of our brothers in many lands. For instance, we think of human slavery as a thing of the past, and our hearts are stirred with sympathy when we read of four or five millions come under the definition of slavery formulated by the League of Nations. In the World Dominion, a missionary magazine published in England and one of the foremost in the world, is an article under the caption, "Dope, Drink, and Slavery." The public is more or less familiar with what is said about dope and drink, but the statements about human slavery come as a surprise and can not help stirring our missionary zeal as we read them, when we remember that one-half the people of the world were slaves when Christ came to earth and that it is through the influence of Christian missions that human slavery has been so nearly wiped out.

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

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

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

Mr. Charles H. Coates, in The Red Thistle in the Far East, says that at a moderate estimate there are two million of these slave children in China, and that a large percentage of them endure a daily hell of misery too fearful for comprehension. Enslaved children are sold by a system known as Mui Tsai, which, under cover of adoption of a child, makes the child the property of the purchaser. The International Labor Organization of the League of Nations says that many of these slave children are trained to lives of immorality.

Under the British flag slavery can not flourish. In 1928, seven thousand five hundred blacks were emancipated in Burma, and the sale of slaves from that country was prohibited. In Tibet and China were suppressed. In the same year two hundred fourteen thousand slaves were emancipated, and British influence helped to decide the late Maharajah of Nepal to emancipate fifty-two thousand slave bondmen. While Afghanistan and contiguous Muslim countries where slavery is still tolerated are being instructed in the stream of progress.

By eliminating some of the cruel cruelties which marked the slave trade of the seventeenth and eighteenth centuries, various forms of slave bondage are being perpetuated in the modern world. Their perpetrators--the peoples of Bahrein on the Persian Gulf are inveigled into a debt bondage, so contrived that the principal advanced can never be
repaired. "In seven years' residence in Bahrein," says Dr. Paul Harrison, missionary of the Reformed Church, "I have never yet seen a robber who had escaped from the account book—as the Arabs put it. It is akin to the system of poaching which obtains over a large part of South America."

Mr. G. S. Inman, writing in South America Today, says of the Alto Parana district of the Argentine Republic, "No men are really slaves, since they can never repay the amounts that are first advanced to them on salary accounts. If they demand liberty they are chasted; if they flee to the forest they are hunted like animals."

Professor Rogo corroborates this statement, and says that there are "two or three important facts to be noted."

First, the word "slave" is used only in the Sierra Leone Protectorate. Second, the word is used only in the Sierra Leone Protectorate. The same social structure obtains among the "natives of the country." It is not used in the Sierra Leone Protectorate. The same social structure obtains among the "natives of the country." It is therefore, with confidence asserted that as the Sierra Leone Protectorate has more than two hundred thousand slaves out of a total population of one million and a half million in Liberia, with a population of two and a half million, there would have been a correspondingly greater number. Terrible from nowhere else, true, that no slave driver is so heartless as the once driven slave!

Dope, drink, and slavery plumb the depths of human depravity. They bid us remember that the reclamation of men to Christ is more momentous than the world as but as deep and awful as sin can make it. Division and discord in the Church in such instances that this unforgivable disloyalty to our Lord Heavenly cannot come when we stand at his cross and see the world as he saw it, and feel the crushing weight and extent of its woe as he felt it.

LETTER FROM MISS SUSIE M. BURDICK

DEAR SECRETARY BURDICK:

Our cottage prayer meetings have been a good deal interrupted for some time, but those held the last few weeks have been of considerable interest. On Tuesday we met at the home of the son of our dear Lucy Cross. True, the healing power had been taken ill that morning. These were very earnest prayers for her recovery.

The nearer faith in prayer than in doctors or religion in general. A prayer meeting in our house the afternoon leads the meeting; so we found ourselves gathered together with no one ready with a special message. So we found ourselves gathered together with no one ready with a special message. Each one brought something, however, and it was a helpful occasion.

The gathering on the South side was at the home of Mrs. Clough, who still refers to herself, with tears, as the "unknown tongue." She had been one of the "unknown tongues" of our praying meetings in many homes. She is a woman whose husband died and who left some eighteen years ago. She was very ill last winter when her eldest son was very ill, was there. There had been great burdens and as we met with the poor Mrs. Clough we were surprised to see her. She was feebly praying, with the doctors nor the temple observances helped her. Finally some Christian friend took her in, prayed with her and instructed her, and gradually she grew better and decided to become a Christian. The family and friends bring much opposition to bear upon her.

She is a good deal troubled because she is not an old believer. Her grandfather and other untoward events are due to the "fong-s" (unlucky position) of her youth, before she ever had a chance to take root in the right place, hence all these calamities. It was interesting to see how several of those there yesterday came to her help.

There was a general and rather noisy agreement that there is nothing whatever in the "fong-s" (literally "wet and water"). Mr. Dong said, "Consider the imperial tombs at Peking. No money was spent in consulting necromancers when the Manchu rulers were in power. Their tombs have a great deal of respect and larger number. Terrible from nowhere else, true, that no slave driver is so heartless as the once driven slave!

Others brought forward remedies._

It is decidedly interesting to see what an extent many Christians among the Chinese. Uniting Divine healing and the meeting gave itself over to an effort to help this weak sister by various experiences, Scripture passages, and prayer.

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**THE SABBATH RECORDER**

**MONTHLY STATEMENT**
March 1, 1930—April 1, 1930

S. H. Davis, Treasurer

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**THE PLAINFIELD SEVENTH DAY BAPTIST CHURCH OF CHRIST**

**ANNUAL REPORT OF THE PASTOR**

REV. AHVIA J. C. BOND

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

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

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

And the same is true with respect to pastoral calls. Not, how many calls did he make, but how much good was accomplished. Did he have eyesight persons, and at the right time, and do he carry cheer and help? Now these are things that can not be seen or measured directly than it did any other. Something like twice that many come more or less often, so that their presence any change of character or make service.

The loss in the membership of the church seems rather heavy this year, but more than half of the number lost is due to the deaths of members and a few that have been lost to the church for years, but in the result. The reports of the auxiliary services so many come more often, and I am conscious of that the church is with its loved ones who by going were left alone for a little while.

The Treasurer's expenses
Dr. Rosa W. Palmborg or Cherry James' H. Hurley, February salary ....... .
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S. H. DAVIS.

**THE SABBATH RECORDER**

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**Monthly Statement**

S. H. Davis, Treasurer

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**THE SABBATH RECORDER**

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Onward Movement treasurer, Missionary
Washington Trust Company loan ...........
Balance on hand M'arch 1,
be able to render to the church in the future.

ANNUAL REPORT OF THE SABBATH SCHOOL

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

Several special occasions are worthy of mention.

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

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

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

Respectfully submitted, 

IDA S. HUNTING, 
Recording Secretary.

REPORT OF THE SENIOR CHRISTIAN ENDEAVOR SOCIETY

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

At Christmas, a reproduction of the world was sent as a gift from the society to the church. We also sent a dinner to a family suggested by Amendment. But the Democratic State Christian from the society of becoming a member of the Young the Charity might otherwise have proved rather out in favor of prohibition and its vigorous which seems to be sincerely appreciated.

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

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

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

MRS. AYVA J. C. BOND.

STRAY VOTES VERSUS POLITICAL DECISIONS

Maine leads again on the prohibition issue. The Republican party has reiterated its stand in support of the Eighteenth Amendment. But the Democratic State Convention, meeting previously, also came out in favor of prohibition and its vigorous enforcement, and this by an overwhelming majority, only a handful of "wets" opposing any action. Superintendent Scott McBride of the national Anti-saloon League calls this as a sign of victory: "As Maine goes, so goes the nation." In Massachusetts, former Senator William H. Butler, again a candidate for the United States Senate, after deliberation, has come out for prohibition. He has not issued an explicit statement, but in speeches states his views frankly. Addressing the large men's class of the society on March 16, he said that the Volstead Act and eighteenth Amendment are here to stay and will not be repealed or nullified; that liquor benefits no man, and that in its tercentenary year Massachusetts would not vote for repeal. Following Governor Allen's firm stand, this is most significant. Which are to be believed, such decisions of trained politicians or the reports of stray votes inleges or the polls taken by the Literary Digest. One of the latter, a Dr. A. Z. Conrad, of Park Street Church, Boston, took a count in his audience and found out that only 1,007 men of the Eleventh United States ships have been in port during the month, two of them for only one day each. The total number of days is 128, and of men 2,180. In addition to this there were the 1,007 men of the Fourth Regiment U. S. M. C. which since the disturbed days of the spring of 1927 has been billeted on hand in Shanghai. This report shows that the daily average of men served in January was 1,103 United States service men; 103 British, French, and Italian service men, and 439 civilians.

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

More than a year ago it grew upon me that it was not to my credit to be doing nothing in this work and I commenced to go to a song service in one of our popular churches, the "gym." The "doin's" on that evening begin with a sukiyaki party at six o'clock. Formerly everyone sat on the floor in the Japanese fashion, but for some time very low tables and stools have been provided. Last Sunday I brought a table and are scattered among the men at the tables. Last Sunday evening I counted seventy voices on one table. The number varies with the number of boats in port. A charcoal stove is assigned to each group of seven. Around each stove are gathered the plates piled up of the sukiyaki—small pieces of meat, shredded onion, bamboo, bean sprouts, cabbages, soy sauce. Many of the men have learned to make this popular Japanese dish which is eaten with rice. Coffee finishes this part of the evening's program.

At seven o'clock comes the service. "Sing-song," and the men sing the old songs and hymns in a way that shows they have been sung out of the "gym." When Mr. Len Hall leads this part of the program he often says, "That is good spiritual singing," and is followed by responsive reading of the Scriptures, prayer, and special music—this week Negro spirituals with guitar accompaniment. Last Sun-
day night the speaker was our own Eugene Davis, and it was easy to see he spoke acceptably to the men on the subject of "Friendship," a talk that did not close until the great Friend had been warmly recommended to them.

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

The whole week during the evening show something of the variety of the activities carried on during the week. At regular times parties go to the Native City which is ordinarily "out of bounds" for the men. They are given opportunities to "sign up" for these expeditions.

On Wednesday evenings, after sandwiches, coffee, and doughnuts, there is a discussion group. Recently Rev. Mr. Luc­
cock, pastor of Community Church, has been leading the discussion on "What did Jesus really teach?" On Sunday mornings free trans­por­tion to Community Church, some three or four miles distant, is offered to any who will come and avail themselves of the opportunity, and the regular services of the Fourth Regiment at the Embassy Theatre, are warmly supported by the Navy "Y." During the summer months nearly all of the major motion pictures have been offered to the men, eight "special parties" in the swimming pool, nine concerts, seven hot dog or sukiyaki parties, three 13-hour, three "Ox classes, three bowling games, and other activities. Something "doin'" most of the time.

Many of the men say: Susie M. Burdick

Grace School for Girls,
St. Catherine's Bridge,
Sheaff and blacks
March 12, 1930.

THE SABBATH RECORDER

THE CASE AGAINST THE LIQUOR TRAFFIC

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

For utterly self-contradictory arguments the president of the Pennsylvania Railroad must surely be awarded the prize. While urging the repeal of the prohibitory laws, he at the same time explained that the railroad of which he is the head decreed complete "prohibition" for its employees even before legal prohibition took effect. He has to have overlooked the fact that in this motor age he himself and almost everyone else depend on motor cars to be trolled with most cool and careful judgment, becomes a menace to the lives of others. We wish the railway head would explain why the prohibition of liquor is a good thing for those who drive engines and a bad thing for the vastly greater number who drive automobiles. At least he should ponder the comment of Dr. W. V. Binge­
ham, chairman of Secretary Hoover's Commit­
tee on Causes of Automobile Accidents.

"There is need of more definite and wide­
spread public knowledge of the effect, upon the driver or pedestrian, of alcohol used in quantities far short of those which result in no measurable effect; and it is equally certain that the Indians are driven to the use of liquor in order to maintain their health and in order to meet the social demands of the community in which they live."

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

(Continued on page 512)
“And going on a little further, he saw James, Zebedee’s son, and his brother John, who were also in a boat, mending their nets; and as soon as he saw them, he left the boat and the men who were in it, and followed after him.”

C. A. B.

**WHAT IS A USEFUL LIFE?**

**TOPIC FOR SABBATH DAY, APRIL 26, 1930**

REV. S. DUANE ODEN

A useful thing is something which fills a need.

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

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

A life is useful in proportion as it fills a need in the world. To state the same thought differently: The value of a life is in proportion as it fills a need in the world. To state the same thought differently: The value of a life is in proportion as it serves the cause of Christ.

A life is useful in proportion as it fills a need in the world. To state the same thought differently: The value of a life is in proportion as it serves the cause of Christ.

To what extent does the remuneration given a man indicate the value placed upon his work? Does the approval of the world truly indicate the value of his contribution?

The supernatural calls have received enough attention from us. Let us briefly review the elements that make up a call that we might term a natural one. The account that Isaac speaks of in the sixth chapter of the book that bears his name is a dramatic description of what takes place in any call from God. First there comes the realization of the need for work. People come to us and say, “Send me.”

A discussion of the following sub-topics in connection with the Scripture passages as noted above should be helpful. Those who have had the privilege of hearing their pastor talk briefly on the subject of the Call to the Ministry will be better able to discuss these topics.

**The Call to the Christian Ministry**

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

**DAILY READINGS**

Sunday—Pray for guidance (Ps. 25: 1-5)
Monday—Seek the Father’s will (Luke 2: 41-47)
Tuesday—Obey the call (Exod. 3: 1-10)
Wednesday—Believe in God’s plan (Eph. 2: 10)
Thursday—Watch God’s providence (Ps. 121: 1-8)
Friday—Wait patiently if necessary (Ps. 37: 7)


**For Topic for Sabbath Day, May 3, 1930**

**FINDING MY PLACE**

MARY THORNGATE, EXELAND, WIS.

“Oh, I haven’t any talents, don’t ask me to do anything. I simply can’t. How often we hear these very words spoken by those who have the best of ability.

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

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

That is our duty.

We have to be constantly guarding against being like the man who buried his talent in the earth, whose talent was taken from him and has eyes no longer and nature revoked the gift. “Young men should be as sons of light,” our Lord has said, “in all points alike.” We must be sons of light, sons of God, sons of the King.

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There are so many who have vague and inadequate conceptions of what constitutes a ‘call to the ministry’ that our understanding needs to be enlarged in this matter. Some there are who think that a call to be a minister must be in the form of a miracle. At present there is a trend in the supernatural such as a special vision or a voice out of the sky.

To assume that God works only through the supernatural, either in calling men or anything else, is to make a great mistake.

God does sometimes call men in unusual ways, as he did Saul of Tarsus, but he much more often calls men in normal and expectedly commonplace ways. It is sometimes through a human agency that God calls men, even through some religious experience. Or he calls a man by causing to arise within him an inescapable conviction that he cannot deny nor escape—a conviction that he must give himself to the special work of a minister or missionary or some other form of special service. It is the service that persistently called to the boy Samuel, such a call gives a man no peace until it is accepted. Though many may think that they can catch it, it sounds within the heart with no uncertain tone.

The supernatural calls have received enough attention from us. Let us briefly review the elements that make up a call that we might term a natural one. The account that Isaac speaks of in the sixth chapter of the book that bears his name is a dramatic description of what takes place in any call from God. First there comes the realization of the need for work. People come to us and say, “Send me.”

A discussion of the following sub-topics in connection with the Scripture passages as noted above should be helpful. Those who have had the privilege of hearing their pastor talk briefly on the subject of the Call to the Ministry will be better able to discuss these topics.

**These topics might be discussed by the young people:***

1. What is a call? Isaiah 6: 1-8 (The above comments may be suggestive).  
2. Who are called into the ministry? Matthew 28: 19, 20; Mark 1: 16-20.  

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

Suggestions: Many qualities must be developed or emphasized under certain basic minimum requirements need to be considered such as: (a) A genuine, regenerating Christian experience resulting in the possession of the spirit and mind of Jesus. (b) The dauntless courage of conviction. (c) A growing mind. Not necessarily brilliant, though with consecration an acute mind is a powerful instrument of the Lord. But one must have an ever growing mind: “Study to shew thyself approved...” 

John 21: 15-17; Matthew 6: 24-34.

Other requirements need to be considered such as: (a) A genuine, regenerating Christian experience resulting in the possession of the spirit and mind of Jesus. (b) The dauntless courage of conviction. (c) A growing mind. Not necessarily brilliant, though with consecration an acute mind is a powerful instrument of the Lord. But one must have an ever growing mind: “Study to shew thyself approved...”

TO DEAR MAM:

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

I am a Sabbath school junior. I am in fifth grade. Our day school is Three Hills day school, which is a very beautiful place, situated on a hill on the outskirts of the city.

We have the beautiful sea before us and mountains round about us. We like our home, only we have to walk all day, for we have to go to Sabbath school children. My mother and father are Sabbath school keepers. Brother Coon and Sister Coon visit us several times.

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

Yours faithfully,

CYNTHIA BAHAM.

Gibraltar Retreat P. O.,
March 23, 1930.

WHAT SCHOOL MEANS TO ME

Junior Christian Endeavor Topic for Sabbath Day, May 5, 1930

MRS. HERBERT L. POLAN

CONSECRATION MEETING

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

Assign to each of six juniors the topics of the acrostic below; for instance, “School means such and such,” is number one.

S—tudy
C—haracter
H—onor
O—pen mind
R—der
L—earning

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

OUR LETTER EXCHANGE

Mrs. Greene.

DEAR MAM:—

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CYNTHIA BAHAM.

Gibraltar Retreat P. O.,
March 23, 1930.
ing eyes upon the poor, lame man and thought, "What would Jesus do if he were here? We must help this man just as he would for has he not promised to give us power and strength to do his work?"

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

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

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

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

HOME EDUCATION

**Carving A Character**

"I do not know what to do with my two boys," a wealthy woman declared. "They are very destructive, always scratching the woodwork and making faces on the furniture."

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

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

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

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

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

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

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

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

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

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

OUR PULPIT

**The Rewards of the Worth While Christian**

REV. HERBERT L. COTTRELL
Pastor of the church at Marlboro, N. J.

**Sermon for Sabbath, May 3, 1930**

Text—Matthew 25: 27b.

**Order of Service**

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These words must be true because they were spoken by Jesus Christ. If they are true, life is what we make it. We get out of life just what we put into it. Our thoughts, ambitions, works, the service which we render, all these things go together to determine our reward. What a realistic picture of this truth is found in the story of the woman who died and in heaven was shown the heavenly mansions by an angel. The woman, who was very wealthy on earth, could rejoice and be glad in the darkness of persecution. Why was it possible? In addition to their trust in God, must there not have come to them the sweet consciousness that they had been true to God, had lived up to their highest ideals, had done their best?

On September 8, 1860, in Lake Michigan, the steamer, *Lady Elgin*, was wrecked.
and sinking very fast. Edward Spencer, a strong young man and an expert swimmer, saw the wreck from the shore and realized the sad plight of the drowning passengers. Without further delay he plunged into the stormy waves. After battling with the elements for more than six hours, he rescued seventeen frightened souls. His daring heroism completely shattered his health. Partially recovering from his first collapse, his only fear was that he might have failed to perform his full duty, and he anxiously inquired, "Did I do my best?"

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

For the love of Jesus, Oh, have we done our best To rescue dying seamen and bring them into rest? Can we say at even, 'Yes, we have done our best'

There comes to the worth while Christian the consciousness of divine approval. When Peter and John were brought before the council of the Jews, accused of preaching the gospel of Christ, they were beaten and commanded not to speak in the name of Jesus again. They were dismissed. But they departed, rejoicing, that they were counted worthy to suffer shame for his name. They were conscious of God's approval. Men, today, aspire to be worthy to have an increase in salary, to become manager of some large industrial corporation, to become president of some corporation. They are seeking the approval of the world. But these apostles rejoiced, considered it a stamp of God's approval even when it meant beating and imprisonment. How naturally does a little child look for the approval of his parent in what he has done well. When the evening chores have been finished or the dishes have been washed or some errand has been faithfully done. He is anxious to know if he pleased his mother. God is no less a lover of his little ones, and the expressions of their joy are just as true in the world of spiritual things. They are seeking the approval of the world. But these apostles rejoiced, considered it a stamp of God's approval even when it meant beating and imprisonment. How naturally does a little child look for the approval of his parent in what he has done well. When the evening chores have been finished or the dishes have been washed or some errand has been faithfully done. He is anxious to know if he pleased his mother. God is no less a lover of his little ones, and the expressions of their joy are just as true in the world of spiritual things.

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

"One day the sunlight streamed through the parlor window and rested in one spot of sunlight. She said, 'What are you doing, baby?'

"This was the answer, 'I'm standing in God's smile!'

"As the millionaire read, he broke. He saw it all. For years he had given himself to making a living, and not to making a life. He had crowded out God, the church, the claims of Christ. In his loneliness and out of his heart there was no place for feet together and trying to stand in the sun of sunlight. She said, 'What are you doing, baby?'

"This was the answer, 'I'm standing in God's smile!'

"But if you ask me what is the most precious thing in my possession, there is no doubt in my heart that a great spiritual capital.

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

There comes the inevitable reward of increased spiritual capital. We know the results of thrift, industry, good judgment, and wise investment in business life. We know that money well invested brings in a steady flow of interest which may mean increased capital. In the parable of the talents, the man who received the five talents made five talents more and the man who received two talents made two talents more. What is true in the business realm is just as true in the world of spiritual things. God is a most kind and considerate paymaster. He will and can give you a consciousness of goodness, kindness, service, and sacrifice to the community in which we live, to the least of these. He will come us the consciousness of richer spiritual possessions; our love for God and our fellow man will be deepened and broadened; our ability to serve and sacrifice will be greater, and there will come a spiritual joy, satisfaction, and contentment that we have never known before. It is always true as the poet has said:

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

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

The first case taken to him was that of a four-year-old boy, born blind and fatherless son of an office building charwoman. How she cared for her blind boy, no one knew, but she did, and even been able to provide for him one single, solitary toy, a little fuzzy Teddy bear, now sadly crippled in the blind baby, it was his all, and rushing to his help. The mother and the baby and the Teddy bear, the little fuzzy Teddy bear, now sadly crippled in the semi-darkened room, and for the first time in his life, he felt what he had given his all. But, somehow or other, I haven't been able to explain that my services are all wrong and cirrhosis of the liver saved at least 75,000 lives from alcoholism and alcohol deaths, why take only a fraction of the total evidence? This removes the last doubt in the minds of any reasonable person that the time has come to move for the repeal of the Eighteenth Amendment.

And the Outlook by this statement removes all evidences of impartial inquiry. What is to take only a fraction of the total deaths? It should have taken the entire field of alcohol deaths, reported by the impartial and comprehensive United States Bureau of Census, which shows the problem that has saved at least 75,000 lives from alcoholism and cirrhosis of the liver alone.

The United States census shows that the entire country was in a state of panic as far as alcohol mortality is concerned.

(Continued on page 506)
he stated his mission in another way: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45). Listen to what a few of the commentators say about this passage. Aftord, says, "Luton", etc., "the death of Jesus is the vicarious and vicarious nature of the death of our Lord," and then goes on to cite the usages of the word in the meaning of "price of redeeming" or "propitiation." Meyer, says, in commenting on this verse, "Observe here the consciousness, which Jesus had from the very first, that to sacrifice himself was his great divine mission." Morison says, "The Savior thus mounts at once to the high priestly and vicarious nature of the atonement," etc. Deeming, "Son of man, the sacrifice and the mediator, the act of his mediatorial service-the act that lexicons will show, is literally 'referred to the one who dies,'" etc. "Savior thus mounts at once to the high priestly and vicarious nature of the atonement," etc.

Pauline theology of the vicarious, substitutional atonement.

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

NOT QUITE "IMPARTIAL" (Continued from page 504)

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

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

As far back as we have records the years before prohibition show an average alcohol­ism death rate of 5.2 per hundred thousand while eleven years of prohibition, war-time included, show 2.8 per hundred thousand almost a one-half reduction. Based on a population of only 100,000,000, prohibition saved a total of 36,400 in eleven years. So we have had a tired feeling and headache to recover from, and I am feeling better now.

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

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

Later we went to the Confederate Home, about nine miles from our home. All was so calm, and everything was so quiet that we were welcome to a home of rest and comfort, within which we are beautifully kept. Each guest must have been a pleasant sight to some Confederate soldier. They are the widows, daughters, and sisters of those who died on the battlefields, in hospitals, or wherever death met them.

"A woman arguing for prohibition."
"Pay no attention to her," bellows a wet editor. "She is a paid W. C. T. U. worker."
April 5 was the date for which there had been much planning. When it arrived with its pleasant and sunny weather we knew it was meant for us. The congregation was composed of people from Syracuse, Smyrna, Lincklaen, and others. Our church, plus DeRuyter. After the morning service, the gallery was filled with tables, good things, and happy people. There was plenty to eat for all, but little left over.

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

Doris Coon, Helen Oursler.

April 7, 1930.

The following items were taken from the De Ruyter Gleaner:

The Rally day, last Sabbath, brought together people who had been hindered by the weather. A regular church attendance during the winter months. The regular attendants made a happy company, and the covenant service in the Bible school, the quiet social hour during lunch and a short program which closed the day. Pastor T. J. Van Horn left home on Wednesday morning for New York City and New Jersey, on a business trip. He will be absent until next week.

To the new and old Eds of the Congregational Church will occupy the pulpit on Sabbath, April 12.

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

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

(Continued on page 512)
HAVE YOU PLANNED YOUR VACATION SCHOOL?

"Take one hundred fifty children, more or less. Mix well in some cool church picnic, and give an increased opportunity for the development of Christian character. Churches that have held Vacation Schools year after year count it one of the most constructive pieces of work they have done. It is the best summer work any church can do.

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

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

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

ERLO E. SUTTON,
Director of Religious Education.

Milton Junction, Wis.
April 11, 1930.

May 1—Sympathy for lowing,

PROMOTioN from our cogently stated in a telegram from Bishop or society, is a concern of the Church, and

Sabbath Scbooi Lesson V.—Ma,.others.

Mr. and Mrs. Robert Wing and Mrs.

The following named towns were represented: Sy-
racuse, Manlius, South Lebanon, Smyrna, Endicott, Truxton, Cuyler and Lincllaen. After school a lunch was served in the remodeled gallery, a short service followed by songs, speaking, etc.

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

THE CASE AGAINST THE LIQUOR TRAFFIC

in an increase both in the consumption of liquor and in lawlessness. As for the interest of the churches in the problem, the basis of their position was most cogently stated in a telegram from Bishop Frances J. Connell, president of the Fed-

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