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

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

—James Whitcomb Riley.
SEVENTH DAY BAPTIST MEMORIAL

President—William M. Stimmell, Plainfield, N. J.
Vice-President—S. A. Finkle, Battle Creek, Mich.
Secretary—Miss Eliza E. Cottle, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Street, Milton, Wis.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Charles S. Sayre, Allentown, Va.
Recording Secretary—George P. Hill, Los Angeles, Calif.
Secretary—Miss Eliza E. Cottle, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Street, Milton, Wis.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Vice-President—H. B. Maxson, Plainfield, N. J.
Secretary—Rev. Paul E. Saunderson, Alfred, N. Y.
Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, Ohio, 1931.
President—Edgar D. Van Horn, Alfred Station, N. Y.
Vice-President—Liz W. Saunders, Plainfield, N. J.
Recording Secretary—Paul L. Saunders, Alfred, N. Y.
Corresponding Secretary—Elizabeth A. Babcock, Milton, Mass.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of Owmard Movement—Harold R. Crandall, Utica, N. Y.
Trustees of the General Conference for Three Years—

SEVENTH DAY BAPTIST MEMORIAL

President—William M. Stimmell, Plainfield, N. J.
Vice-President—S. A. Finkle, Battle Creek, Mich.
Secretary—Miss Eliza E. Cottle, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Street, Milton, Wis.

 Gifts or bequests for any denominational purpose are invited, and will be used for the best interests of the beneficiaries in accordance with the wishes of the donor. The Board acts as the Financial Agent of the Denomination.

To Write the Secret: Information as to ways in which the Board can be served.

SEVENTH DAY TRACT SOCIETY

President—Charles W. Crandall, Westerly, R. I.
Recording Secretary—Alfred E. Whitford, Cleveland, O.
Secretary—Miss Elizabeth A. Babcock, Milton, Mass.
Treasurer—Asa F. Randolph, 240 West Street, Milton, Wis.

THE SEVENTH DAY BAPTIST MEMORIAL

President—William M. Stimmell, Plainfield, N. J.
Vice-President—S. A. Finkle, Battle Creek, Mich.
Secretary—Miss Eliza E. Cottle, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Street, Milton, Wis.

AMERICAN SABBATH TRACT SOCIETY

President—Charles W. Crandall, Westerly, R. I.
Recording Secretary—Alfred E. Whitford, Cleveland, O.
Secretary—Miss Elizabeth A. Babcock, Milton, Mass.
Treasurer—Asa F. Randolph, 240 West Street, Milton, Wis.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary—George B. Usher, Westerly, R. I.
Secretary—William L. Burdick, Sidney, O.
Treasurer—Samuel H. Davis, Westerly, R. I.

THE SEVENTH DAY BAPTIST EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary—Miss Lotta Brook, Westfield, N. J.
Secretary—Mrs. L. Ray Polan, Salem, W. Va.
Treasurer—Rev. David S. Babcock, Ramsey, Ind.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary—Paul E. Saunderson, Alfred, N. Y.
Secretary—Rev. Paul E. Saunderson, Alfred, N. Y.
Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.

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

Fill us with the spirit of loving kindness.
Help us to manifest the Christ spirit in our
homes and in our churches, and help us to
magnify the good gospel of the Lord. Enable
us to so live that the among the
crations of the Kingdom in the hearts of men,
that they may have an abundance, through
Jesus Christ. Amen.

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

PART I
"The Passion"

Chorus—There is a green hill far away
Alto Solo—When the morning was come
Baritone Solo—-led them
Chorus—We found this man perverting the
nation
Baritone Solo—Then Pilate called Jesus
Chorus—And they were instant with loud voices
Baritone Solo—When Pilate saw
Chorus—His blood be upon us
Organ Solo—We three at the grave
Baritone Solo—Now from the sixth hour
Chorus—The grace of God bringeth saving
baritone solo—O perfect life of love

PART II "Easter"

Alto Solo—As it began to dawn
Chorus—And behold there came a great earth
Soprano Solo—They have taken away my Lord
Tenor Solo—Come unto me
Chorus—My faith looketh to the Soprano Solo—The morning purples all the
sky
Chorus—It is the voice of the Father

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

It seemed to me that the committee on
decorations fairly broke the record in the
wonderful display of beautiful flowers. One
leading feature of the decoration was a fine
lot of easter lilies, furnished by the children
of Dr. A. H. Lewis in honor of their father.
Christ alone supplies the conditions long sought for in this great prayer of the nations. From the cradle to the grave he lived and loved and spoke and sympathized with suffering souls just like a God, and answered human longings for a personal Father God full of goodness and ready to take upon himself the obligation of a future life, and the home prepared for the faithful. He revealed in a practical way the bounty of the good and evil, and led the way to the Word made flesh, then, was God's answer to the age-long heart-yearning prayer of nations.

Those "Good Old Days" Whenever you hear the "wets" talking about the "good old days" before the Prohibition Amendment was adopted, you are interested in studying those files of appealing and interesting papers published a few years back.

For instance, here are some items taken from the Union Signal, highlighting a man who gave the total abstinence pledge to every employer as the condition of being retained in the employ of that road. The late terrible accident, which their licenses were issued was continually shown how railroad business is one of exceeding importance. A committee of the Citizen's League, Chicago, for instance, would put the condition of being retained in the employ of that road. The late terrible accident, which tend to the confusion of the faculties. This fact was announced as a result today as it ever could, if the Church would put itself to the task.

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

Of course it will not be possible to get all church members to praying for revivals as soon as the fact that the whole Church get to praying to begin with, and fact, many may have to be revived before they can pray. Great revivals always begin first in the heart of a few men and women whom God arouses by His Spirit to believe in Him as a living God, a God who answers prayer. Relapses and whose heart he lays a burden from which no rest can be found, except in crying unto God. The first great evangelistic campaign had its origin on the home of the prophet sitting and the breaking of bread and the prayers,"—Acts 2: 24, 49.

—Union Signal, January 27, 1887.

Forty-three years ago

The Baltimore and Ohio railroad recently discharged a large contingent, not for drunkenness, but because they "took too long and now and then." A "policy of this nature is severe," says the Railway Age. "It is an unfortunate moment's thought to see that it is founded in reason. There is no question of evidencing responsibility. Mental clearness is all important in this matter. A few paces of walking needs responsibility, the confidence of the public."

This is the railroad engineers evidently, for we are told that on most of the roads in America at the present time, knowledge that an employee touches strong drink in any form, and at any time, is sure to cost him his position.

Union Signal, October 22, 1896.

In 1887 the Union Signal had this report:

A committee of the Citizen's League, Chicago, 1861-1865, a Tragedian of the Federal Council, will be the subject of Dr. Daniel J. O'Connell. To Judge O'Dea, on the Sabbath leading up to the 186th anniversary of the American Revolution, will be the "Kien Lord."


—Text—"They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers,"—Acts 2: 42. June 1—"Pentecost—the Birthday of the Church." June 7—"Pentecost and the Holy Spirit."—And they were all filled with the Holy Spirit."—Acts 2: 4. May 17—"Perpetuating Pentecost."—"He that believeth on me, the works that I do shall also do he because I go unto my Father,"—John 14: 12. May 24—"Pentecost and Preaching."—"Peter, standing up, lifted up his voice to the people,"—Acts 2: 37. May 31—"The Meaning of Church Membership,"—Acts 2: 42.

—Text—"Pastor. Bev. Connell. May 10—"Pentecost and the Holy Spirit."—And they were all filled with the Holy Spirit."—Acts 2: 4. May 17—"Perpetuating Pentecost."—"He that believeth on me, the works that I do shall also do he because I go unto my Father,"—John 14: 12. May 24—"Pentecost and Preaching."—"Peter, standing up, lifted up his voice to the people,"—Acts 2: 37. May 31—"The Meaning of Church Membership,"—Acts 2: 42.

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RELIGION AND EDUCATION

"What shall be our policies in education in view of the present limitations imposed by the Ministry of Education?" That is the question the Board of Education of the General Assembly of the Church of Christ in China sought to answer when meeting held February 5-8, 1930. Those present felt that "principles fundamental to Christian education" are infringed by present government regulations and their interpretation. "Students," the regulations require, "shall not be compelled or induced to attend religious exercises, being considered as a violation of their rights to free and independent thought and conscience". All this, those present felt, called for an explanation of the purpose and contribution of Christian education, as modern civilization is assuming a non-religious form.

At the beginning of the meeting, Dr. Burdick presented a background of the situation, emphasizing the tendency of the world toward secularization. He asked for an explanation of the religious education courses in all grades of Christian schools as the minimum requirement of the regulations, at least, to the principle of religious liberty. By way of illustration we note that the Turkish government, also concerned about the relation of religion to education, has given such instruction without interference.

The building is in a very fine state of construction. No one would have believed that it was constructed in a period of six months. The building is twenty feet wide and forty feet long. It has a new wooden roof, and the roof is made of tin. The roof over the front of the building is made of iron, and the roof over the back is a wooden one. The building is fourteen feet high back of the church, which means all the church on the ground floor will be used in the church. On the ground floor we have a fine hall, thirty feet long and seven feet wide with a zinc roof. We have a large table running lengthwise of the hall, with board seats on either side. Many people spend Sabbaths at the church taking lunches with their families, and a place is made for eating, so they have no beautiful church and no church building. On the east of the church nearest the street there is plenty of room for shrubs and flowers, and the building is broad, and the church is growing and blooming there. We have a lovely, and it must have been an expensive, Bible that was used in the church, and the Bible is used in the church.

DEAR BROTHER SABA,

We have a beautiful solid pulpit built of pine, but polished and varnished. It is well built of good material, and is very expensive. We have a beautiful solid pulpit built of pine, but polished and varnished. It is well built of good material, and is very expensive. We have a beautiful solid pulpit built of pine, but polished and varnished. It is well built of good material, and is very expensive. We have a beautiful solid pulpit built of pine, but polished and varnished. It is well built of good material, and is very expensive.
Power with others or power over others.

In mission work it is pre-eminently essential that we have power with men. The reason missionaries have, in some cases, labored six or eight years before established their kingdoms on the field, is that whi’ch the tyrant exercises; power with men is that, or like that, exercised by the servant of men, the king, father, political boss, package boss, our own boss, who has power over us. The tyrant loses out in the long run no matter whether he be king, father, political boss, package boss, our own boss, who has power over us.

One yields to another through fear, or to avoid a controversy, or for the sake of having peace, one comes under the power of the other and the other becomes a tyrant in the eyes of both God and men. The tyrant has power over men because he is a tyrant; the servan’ship of men influences and moves them because he loves them. The tyrant loses out in the long run no matter whether he be king, father, political boss, package boss, our own boss, who has power over us.

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

Again if we are to have power with men, we must so far reverence their personality as to respect their opinions. One should hesitate a long time before he contradicts bluntly the opinion of another humbly expressed. As is said in the Fable of the Man and the Lion, the man who is not sure of his truth to any one individual, even though it be he; for truth can not be less than what all men see. He loves truth more than he does his own opinion of truth. The open-minded man is a catholic man. He believes that others see truth which he may not see. To get along well here, I will say that I have been very fully and co-operatively with others my own truth, but not opinion. Blessed is the man that sitteth not in the seat of the scornful.

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

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

QuARTERLY REPORT OF TREASURER

January 1 - April 1, 1930

S. H. Davis

Missionary Secretary with THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand January 1, 1930 $ 8,167.89
For General Fund 3,948.31
Home field 13.34
Jamaica field 40.10
Special for Georgetown 1.41
For Java 45.15
Debt Fund 7.00
From income permanent funds 200.00
From loan 2,000.00
Net interest on checking account 1.61
$15,439.40

Disbursements

To corresponding secretary and general missionaries $ 1,147.87
Churches and pastors 1,983.84
China field 2,813.98
Georgetown field 590.00
Jamaica field 623.53
Special for Jamaica 150.00
Special for Georgetown 31.41
Holland 312.50
Dr. Burdick 45.15
treasurer’s expenses 91.00
interest on checking account 1.61
$7,001.58
Balance on hand April 1, 1930 8,437.82

$15,439.40

Special Funds

1. Boys’ School Fund

Amount on hand April 1, 1930 1,105.79
Total in savings and checking account $12,212.46
Balance on hand April 1, 1930 8,437.82

Net indebtedness to special funds April 1, 1930 $ 3,774.64

E. & O. E.  S. H. Davis, Treasurer.

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

Report of Corresponding Secretary

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

Recd.

1,105.79

SABBATH RECORDER
MINUTES OF THE WOMAN'S BOARD

The Woman's Board of the Seventh Day Baptist General Conference met Sunday, April 13, 1930, at two o'clock at the home of Mrs. Okey Davis, North Loup, Neb.; Ladies' Aid, Garwin, Ia.; Ladies' Aid, Salem, W. Va. February reports too late for the March Board meeting. North Liberty, Ia.; Ladies' Aid, Garwin, Ia.; Ladies' Aid, Milton Junction, Wis.

Voted. that the corresponding secretary be requested to send all material on hand of historical value to the Historical Society.

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

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

Home News

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

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

These committees will report to the next meeting.

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

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

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

The State Young Women's Christian Association meets in annual conference with Salem Y. W. C. A. rooms of the college.

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

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

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for January, 1930

<table>
<thead>
<tr>
<th>Description</th>
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<td>J. M.Pane Bequest</td>
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<td>John M. Pan Bequest</td>
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</table>

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

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

"The Jefferson County Ministerial Association went on record Tuesday condemning the obviously misleading straw vote on prohibition, which is being played up by the Literary Digest, as cheap and unprincipled journalism, pure and simple. The ballot ... in favor of stopping sales of the magazine, but it is calculated to mislead the uninformed young people over the waverers to the side of the 'wets' by making it appear that the weight of public sentiment in the United States is opposed to prohibition. As every informed person knows, the result of such a straw vote is by no means representative of the will of the country, since a large number of the votes cast by persons ineligible to vote in a genuine election. The ministers stated that they had knowledge of the fact that in some cases more than one ballot was fused to take them, but that in some cases more than one ballot was fused to take them to vote in a genuine election. The ministers stated that they had knowledge of the fact that in some cases more than one ballot was fused to take them.

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What God is doing in this world is making known to the world, and when he puts a child in the cradle, he says: you may help me.—Lyman Abbott.
"Good will is a habit created and developed like every other habit, by practice."

The "cause" of a home is absent when there is not good will in the home. We are responsible not for our cause, for personal good will, but for good will in our humble sphere. Our sphere is the home, the Church, the world around us. How can we ever feel kindly toward people of other races if we do not feel kindly to our own folk at home? Our home can be used to build international good will—with feeling of life, so devoted that it led to the crucifixion. He makes the sun to shine on the good and bad alike. Nothing we do, whether it is good or evil, can make God cease to be kind to us.

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

**THINK ABOUT**

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

**THOUGHTS FOR THE QUIET HOUR**

**LYLE CRANDALL**

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

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

It is in many ways in which we can show good will that we are lacking. One of these by a willingness to work, whenever we are asked to do something. It may be a small task which we are asked to perform, but the performance of it may help someone else. We should be willing and glad to do every task faithfully and well.

Another way in which we can show good will in the church is by supporting it morally and spiritually. By supporting it morally, I mean, not financially. How many of our people attend the church prayer meeting? A prayer meeting is said to be the thermometer of the church. If this is true, the temperature of some of our churches is certainly low. Can we afford to dispense with the prayer meeting? Let us support our church in every way possible.

**WORSHIP THAT IS LOOKING UPWARD TO GOD**

**TREVOR R. SUTTON**

(From Christian Endeavour at Milton Junction)

Read Psalm 95: 1-6.

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

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

Prayer can be considered as the foundation of worship. By means of prayer man brings himself into a direct relationship with God. It has been said that prayer is not necessary, as God already knows the needs and desires of others and ourselves. Probably God does know them, but prayer, if it is an honest one, shows that man acknowledges the powers of God and that he is willing to help. If it is a prayer of praise and thanksgiving, it is an outward appearance of appreciation. The real value of prayer, however, is that it benefits the maker of the prayer. If one goes as far as to make an honest prayer, he is more liable to try to do his job up to the best of his ability.

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

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

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

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

The "Sabbath morning worship" is the formal service. In this service is placed the dignity worthy of our King. This service is not merely a preaching service, but a worship service in which the preaching within the service, by which the minister guides the thoughts of the worshipers. Every part of this service, from the first note of the organ to the last, is a part of the service, which is the worship. To this service, as well as to all others, we should as far as possible be in a place to be comfortable and remain in an attitude of worship throughout the service. If for some reason we should be late, we should take our places as quietly and as comfortably as possible, and try to make the easiest done during the singing of some hymn by the congregation. We should al-
WORSHIP THAT IS LOOKING IN SELF
ESTHER MAXSON
(Given Christian Endeavor Sabbath at Milton Junction)

"Have you ever seen Milton College? You have seen the campus, the main hall and science building, and you know President Whittford and Dean Dalad, but have you ever seen Milton College?" Have you ever seen the Milton Junction Church? It is true we see the congregation, the church building, and we know Pastor Randolph, or (cutting) Nelson Norwood's speech at Fellowship Breakfast, Conference '23.)

MINUTES OF THE YOUNG PEOPLE'S BOARD
The Young People's Board was called to order by the president, Russell Maxson. Members present: A. Russell Maxson, Marjorie Burdick, Dr. B. F. Johnson, Virginia Willis, Floy Clarke, Glen Hemminger, Elvan Clarke, Emile Babcock, Rev. T. M. Simpson, Mrs. Ruby Babcock, Gladys Hemminger.

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

TREASURER'S REPORT
Dr.
Amount on hand, February 20, 1930... $570.56
Orphans' Movement... 79.00
Southern Wisconsin and Chicago Quarterly Meeting... 75.00
Total... $724.56

Cr.
Chifford Beebe, supplies... $ 1.00
Miss Glee Ellis, salary... 50.00
Postage... 12.50
Miss Marjorie Burdick, salary... 125.00
Miss Marjorie Babcock, salary... 35.75
Mrs. Ruby Babcock, supplies... 10.00
Balance on hand... $521.17
Total... $724.56

THE SABBATH RECORDER
REV. JOHN FITZ RANDOLPH
Interim Superintendent, Milton College.

DAILY READINGS
Sunday—Moses 1:1-7
Monday—Condition of Success (Josh 1:1-7)
Tuesday—Success and Failure (Job 31:1-8)
Wednesday—Abraham successful and Caleb unsuccessful (Num 13:28-40)
Thursday—Look to the End (2 Tim 4:6-8)
Friday—Jesus' success (John 17:1-5)
Sabbath Day—Topic: How some people have made a success of life (Matt. 11:7-11a)

INTERMEDIATE CORNER
REV. JOHN FITZ RANDOLPH

Ways to be considerate of others and not to disturb their worship.

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

Christian Endeavor meetings are the young people's meetings, conducted by the young people in their own way, thus training them for future church leaders. These meetings are the opportunity open to young people to make use of an opportunity to draw themselves within the circle of worship, to God in an uplifting and inspiring manner.

During the closing periods of worship, besides the regular places for worship, others will come to sing in the choral, to play the organ, etc.

This is our duty as Christians to worship God in an uplifting and inspiring manner. We do this by singing hymns, by seeing the wonderful works of the world, by drawing himself within his own room, or a special place by the lamp, or the family altar, and be a failure as a social being, he can not make a success in life.

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

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

Letters written—One bulletin mimeographed and sent out.


Letters from Rev. Edgar V. Van Horn, Rev. W. D. Burdick, and Rev. Loyd Hurley were read concerning the employment of another field secretary and the current condition of the conference.

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

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

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

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

Voted that a letter of sympathy be sent to Mr. Royal Crouch and family. Pastor Simpson distributed copies of the morning prayer. Respectfully submitted,

GLADYS C. HEMMINGER
Recording Secretary.


due to the 1930 scheduling.

Battle Creek, Mich.
April 6, 1930.

WHAT IS A SUCCESSFUL LIFE?

We are all successful in some things and fail in others. We are not all successful in the same things nor do we all make the same mistakes. It would seem that success in life is a relative term. How many things can we make a success? How many failures can we make a success? And still be considered a success in life? Phil. 1:12 is a relative term. How many people have made a success of life?

TOPIC FOR SABBATH DAY, MAY 10, 1930

"What is a Successful Life?"

..."The Lord we must worship, the want is something we carry with us wherever we go."
Some are successful scientists, merchants, teachers, lawyers, doctors or carpenters, but the outstanding successes are those who have linked their particular professions with those two human essentials—religious and humanitarian interest.

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

Real successful men have reached that position through great effort. They have given their libraries or profession for which they were adapted and have saved and worked and "stuck to it," never letting many failures turn them from their final success. They have sacrificed their own strength but have looked for divine help. They have made their professional success useful to mankind.

See if this rule fits the big successful men that you admire?

JUNIOR JOTTINGS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent

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

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

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

(Received February 16, 1920)

REV. T. J. VAN HORN

It is the year 1920. An old man sits in quiet reverie, and his face bears the reined scars indicative of the many moral conflicts through which he has passed. He is past ninety years of age. As a loyal citizen of the American Republic he has done his duty in making effective the great reforms that have safeguarded the lives of aviators and fearless men. A Bible rests upon his knee and it is open to the Twenty-seventh Psalm. In our text such a verse as the "right hand of the Most High." Meditation upon the glorious dealing of God with his people will clear the path for vision and furnish the right perspective.

So and so old man recalled how he was with us in the days of fighting for freedom. At the signing of the treaty by Lord Grenville—he discovered the disease, he knew where the victory that came in those fearful days of the Civil War when we were purged from the curse of slavery—and that in every struggle for righteousness for which our country has stood, God has been on our side and the truth has triumphed.

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

A PROHIBITION LINE UP

Supporters of booze: Distillers, harlots, foreign liquor brokers, panders, pawnmen, wholesale and retail liquor dealers, black marketers, dope peddlers, saloon keepers, hobos, racketeers, bootleggers, white-slavers, drunks, drivers of disorderly houses, bootleggers, rum-smugglers, hums, fast women and men, crooks, wine manufacturers abroad, thieves, and the Papists.

Supporters of prohibition: The President of the United States, the Christian Church, Christian organizations, temperance workers, the National Grange, wives and mothers, good citizens, big business of all kinds, teachers of youth, the National Grange, wives and mothers, good citizens, big business, manufacturers abroad, thieves, and the Papists.

As he thought about my life, he thought about the time in his early boyhood when he tried to forget the definition of a lie which his teacher wanted him to memorize from the Bible. He got it mixed with some other passage so that it came from him, "A lie is a falsehood told to the Lord; and is a very present help in time of need." Thus, a smile brightened as he remembered how little, after all, was the comfort the wet advocates got out of prohibition.

But this scrapbook does not allow him to forget the brave bombardment by the dry forces of facts steadily poured out for the years of the era. The public knew the simple fact that a man ought not to be deprived of the liberty of drinking. There was the plea for the mother and children of the drinker, to have the freedom of a home supplied with the food and clothing necessary for health and comfort. There are the thousands of automobile drivers demanding the right to drink after driving without any menace from other drivers whose ability for safe driving has been taunted to turn for the remedy. "I will quit thinking about myself and the disordered course of my life, and I remember the years of the right hand of the Most High." Meditation upon the glorious dealing of God with his people will clear the path for vision and furnish the right perspective.

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been impaired by even one drink of whisky.

In this review he found that in the first nine years of prohibition, around a ter-
riously howl arose from the wets because
now and then a law-breaker was killed in his
effect to end the law. Consulting the
World Almanac, which is an encyclopedia of facts, he found that in nine
years 190,000 persons had been killed in law-enforcement
processes. Of these 135,000 were citi-
zens killed by federal agents and 55 agents
were killed in the line of their duty by
criminal bootleggers. He reflected, “Why
this noise about people being killed in the
enforcement of law, while under the license
regime, for year after year 100,000 vic-
tims went to their death directly or indirectly
under prohibition, by the statement
in typewriting; it would decrease to an ap-
pearance under eleven years of prohibition.

Iber," and that Dodge and Benedict of the
book gave him the reminder, that in those
years they found that one pint of whisky con-
tained 40% alcohol alone. It is an untamed devil in this
age of machinery.”

What place has alcohol in this age of
modern machinery? Alcohol makes every
driver a possible homicide, makes every
pedestrian a possible victim, makes every
school-going child a possible casualty, and
every crowded street and roadway a possible
dangerous. Closing his scrapbook the old man turned
to the sacred page, and again his eyes saw the
verse, “But I will remember the years
of the right hand of the Most High.”
And closing his eyes, he leaned back in his
arm chair, and said softly to his holy bride,
“Surely these are the years of the Most
High.”

No human device or power could have
been brought to the roof and made to
now see—a nation free from the curse of
strong drink. It was because God of the
creatures worked through faith-inspired
men and women, and girded them with
strength and courage for the conflict.

It was because God had heard the prayers
of so many persons as the First Secretary
at the Queen’s Jubilee many years ago:

God give us men—strong and stalwart ones!
Men whose hearts hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who are the very country breathed them
As their noble sons,
Worthy of their sires.

Men who never shame their mothers,
Men who never fail their fathers,
True, however false are others.
Give us men, again I say,
Give us men.

It was men who could believe with Wash-
ington Gladden through the waiting years:

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

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

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

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

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

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

“How can I show you my love?” asked
her mother with a loving smile.

“I’ll show it by loving acts,” answered
Jeane promptly.

“A gift to whom will you show it?” said
mother.

“Why, I’ll show it to you and daddy and
to all my friends!” said the little girl.

“Is that all?” asked her mother gently.
The merry face grew suddenly very
sober, and Jeane stood thinking for a few
minutes.

At last she said, “I suppose I must show my love for my enemies, too.
That isn’t so easy, mother. It will be
pretty hard for some time the Smith family
who accused me of picking their roses, and threw
stones and mud at me.” She was almost
crying.

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

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

When school was out, the little girl de-

THE SABBATH RECORDER

CHILDREN’S PAGE

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

GOD’S GIFT—HOME

LUKE 2:51
Junior Christian Endeavor Watch for Sabbath Day, May 10, 1890

MRS. HERBERT L. POLAN

This is Mother’s day. Make this a special
day for inviting the parents to your meeting.
The lookout committee may make out
little invitations: Cut your cards shaped like
a house, showing part of the roof and the
chimney which, of course, you would tint—
green roof and red chimney. Punch a hole
through the chimney and thread ribbon in
and hang on the door knobs at each home.

Print on the cards: Juniors “At Home” to
the “Home Folks,” for a lesson on “The
Home.”

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

A verse to use in your meeting:

“Is she here, the little home?

Be the dwelling great or small;

And a cottage lit by lovelight,

A host of friends.

But I will remember the years

of the right hand of the Most High.” And
she kept thinking about

“Love one another.”

G. GREENE, ANDOVER.

PAGE

THE SABBATH RECORDER

LOVE ONE ANOTHER

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

Suggested order for the program.

Special numbers:

“Dreaming of home and mother.”

“My mother dear.”

“My mother’s prayers.”

“I’m wearing a flower for you.”

Talks

The mother in the home.

The father in the home.

The brother in the home.

The baby in the home.

The others in the home.

Instrumental music—“Home sweet
home.”

LOVE ONE ANOTHER

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

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

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

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

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

The grateful mother patted Jeanie's sunny head with her work-spattered hands, and called her a dear, brave little girl, while Charles and Fred, Jackie's big brothers, gave her a great armful of roses, and Fred said earnestly, "Surely we accussed you of picking our roses, but little things like that don't count to us. You know now that you wouldn't think of taking anything that wasn't yours."

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

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

THE MESSAGE OF EASTER LILIES

REV. HENRY N. JORDAN

(In Battle Creek Sanitarium "News Bulletin")

Lift the clouds of sadness, Let thy sunshine reign! For man's redemption, Christ is the modesty of the Easter lily. Its charm is the more entrancing, because of its heart is pure, spotlessly white, and fragrant. It remains true to its nature. Under all its spotless purity and beauty. Its symbol of the Lily of the Valley, full of grace and beauty. Let thy sunshine reign. Welcome, happy Easter! Let Christ be in your hearts! Sing, ye heavens, and earth reply.

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

EARLY SETTLERS RECALL EASTER STORM OF FIFTY-SEVEN YEARS AGO

On April 12, 1873, marked the fifty-seventh anniversary of the famous Easter snow storm of 1873. Early residents yearly recall on that date the circumstances of the great storm which lasted three days and resulted in several deaths and the loss of much livestock.

Charles Rood, in speaking of the incident, recalled the fact that shortly after the storm he and Mansell Davis made a trip to Grand Island and the snow had drifted and packed into the canyons thirty and forty feet deep until they were level with the higher ground and the men drove right across them on the top of it. He stated that Tuesday morning we talked the matter over and Mrs. Davis said, "Well, let us go to the north and get the cow in the house. He found the oxen down in the snow and completely chilled. He succeeded in getting the cow into the house, and I emptied the straw and husks from our bed ticks for food and bedding for her. We had our seed corn in the house, and fed that to her. We then had to carry food for the oxen and ourselves out of doors so we could clean house. Our well was blown out and we had kept it covered with boards laid across it on the ground. It was only six or eight feet deep. When the storm first came the cow and the well was filled with snow. The cow walked over a hill and down into the soft snow nearly to the bottom. We thought then we must surely lose her too, but on Saturday night, with the help of our good neighbors, we rescued her. Our barn had tunneled through the snow in various directions. In their chill and hunger they appeared as calves on her strong disapproval of a Nebraska Blizzard.

"Peace I leave with you."

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

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The Sabbath Recorder

Our Pulpit

A Tribute to Mother

Mr. Harley H. Sutton
(Student of the Theological Seminary, and pastor of the church at Niles, N. Y.)

Sermon for Mother's Day

SABBATH, May 10, 1930


ORDER OF SERVICE
Organ Prelude

Doxology

Invocation

Responsive Reading

Hymn

Notices

Offering

Scripture Reading

Prayer

Hymn

Sermon

Hymn

Benediction

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

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

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

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

Abraham Lincoln said after he became President of the United States, "All that I am or hope to be, I owe to my angel mother." He said to the young man, "I say unto thee, Arise." He sat up and began to speak, and Jesus delivered him to his mother. Think what must have filled that mother's heart. What joy would come to homes today if Jesus could have the opportunity to restore sons and daughters that are dead in sin. He is ready and willing to give this work only to be given. When Jesus was hanging on the cross in the midst of all his suffering, he remembered, and looked at his mother who was there by the cross, and he asked John who was with her, to care for her, and he did by taking her into his own home.

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

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

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

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

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

Now we may see what mother's prayers and faith mean to us. One of the boys who was a hardened criminal and was in prison for many years, was later converted and is now a reverend. His father and mother were both Christian people and the family was one of the good old families of the church. They instilled into this boy that his mother's prayers followed him throughout all those years of crime and were instrumental in his conversion. What a great testimony to the power of a mother's prayers! Today we can do much to help mother keep these beautiful traits which we so much admire in her.
in her home, the boy will never forget it. Mother will have faith in her children too, no matter what happens. This Mr. Carte told 'him she would have faith in 'her faith. He said that, when her faith went out of bed and came downstairs to his mother's home today—problems as divorce, changing ideas of marriage, and others. The solution is to have Christ the head of every home. Then the faith of her work will go on forever.

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

O'course word, may it never die from the lips that love to speak it, nor melt away from the trusting hearts that even would break to keep it.

Was ever a name lived like thine! Will they ever be forgotten? The angels have reared in heaven a shrine to the holy name of mother.

SINK BATTLESHIPS AND REMAIN SECURE

If, tomorrow morning, all the battleships in the world were to be taken out to sea and become another, vast sigh of relief and nobody would be hurt. No nation would sacrifice anything. —Newport (R. I.) "News," January 25, 1930.

Nations need battleships only because other nations have them. If all of them were sunk, no one would be in danger and the world would probably be better off. —Cleveland "Press," January 27, 1930.

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

Fundamentalists' Page

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

TWO UNALTERABLE LAWS—EXCEPT—
ELDER E. S. BALLINGER

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

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

In proof that both of these laws can be altered, we need only look to the great changes brought into man?

The only mention of God that they had ever read was that which the ship carried with it. The ship was brought into the world under more unfavorable circumstances than both heredity and environment can possibly bring. There is no one who knows about the world whatever. The only mention of God that they had ever heard was in the curses and blasphems. They had always read the Bible and knew the bestial licentiousness. Their blood was mingling of two of the most corrupt streams known to the world.

When John Adams found himself the only surviving white man, twenty-three children sunk without a breaking wave had all been born from savage cannibals on one side and more degenerate whites on the other. What became of them? They had no idea of anything except their wild, bestial nature. They brought into the world under more unfavorable circumstances than both heredity and environment can possibly bring. There is no one who knows about the world whatever. The only mention of God that they had ever heard was in the curses and blasphems. They had always read the Bible and knew the bestial licentiousness. Their blood was mingling of two of the most corrupt streams known to the world.

When John Adams found himself surrounded with only natives including twenty-three children sunk without a breaking wave had all been born from savage cannibals on one side and more degenerate whites on the other. What became of them? They knew nothing about religion whatever. The only mention of God that they had ever heard was in the curses and blasphems. They had always read the Bible and knew the bestial licentiousness. Their blood was mingling of two of the most corrupt streams known to the world.

The white men murdered the native men to get their wives. The natives came back with murderous designs, and nearly wiped out the white representatives. They made a crude still and manufactured liquor. They drank without restraint and fought and murdered without mercy.

When the white portion of the settlement was reduced to two families and sank in one of the British government sent a group of in­vestigators to the South Sea Islands, twenty-six in all. The nine men were the very scum from the city of London, and the natives were all cannibal heathen. Here was heredity in its worst element from two distinct lines, and the only difference then they had was that they made for themselves. These people were all heathen. The Europeans had no religion, neither by experience nor training. They were absolutely indifferent to all forms of religion or to the claims of God upon them. They fought like savage beasts among themselves. They fought, without restraint, and fought and murdered without mercy.
The only library they had preserved from the scuttled Bounty was an English prayer book. In the absence of all other influences, he sought diversion in these two books, and he weighed heavily upon him. His responsibility and the weight he added to his burden. He studied the books until he found the remedy. Although he confessed his sins, and at once became unsparing, he was careful observers of the seventh-day Sabbath. He was still known as the most honest, upright Christian people in the South Sea Islands.

When the seventh-day Sabbath came to them, they accepted it because they could find it in their Book. For close to half a century the Island of Bounty had been a haven of light for those who had been careful observers of the seventh-day Sabbath.

Scientists are silent in the face of such evidence. The experience of the Bounty islands has been investigated from a pure scientific standpoint, and science is unable to explain the results. Without the gospel these two laws are unalterable. Man, left to himself, is as much a creature of habit as the fishes in the water. But there is another law that every church member at least savors of, and that law is superior to all other laws. The Holy Spirit has power to transform men of every blood and every condition of surroundings. And without this man is continually wronging all parts of the earth. He who professes to be a follower of the Master and does not recognize this superior power, knows nothing of the gospel. The gospel is God's method of saving men born in sin, trained in sin, and helplessly bound by sin.

Because few avails themselves of this third law is no argument against the law. Every man or woman, by devotion, by prayer, by behaver to represent the kingdom of God knows this power exists, and his commission is to minister this saving power upon all classes of humanity.

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

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

It is neither possible nor desirable to make all men think alike. Variety is the very basis of harmony; and, in the sphere of ecclesiastical education, it is vastly preferable to unanimity of belief.

The voice of God, however, as uttered in the purposes and experiences of the past hundred years, enjoins upon membership of the church the culture of that "unity of the Spirit" which is begotten of the Holy Ghost, in the spirit and life of its divine Author the life in which it resides, the elements of which it is composed, under which impulses it acts. - J. McC. Holmes.

The enforcement of the laws enacted to give effect to the Eighteenth Amendment is far from satisfactory. - President Hoover.
means that church-school workers must have the will to learn and grow young along with their pupils. It means that they must, to the degree that they value their high calling as Christian educators, develop a definite program of training in order to be "workmen that need not be ashamed."

Sabbath School Lesson VI—May 19, 1939.

Jesus Acclaimed As King.—Matthew 20: 29-21: 46.

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

May 6—The King Rejected. Matthew 21: 33-44.

For Lesson Notes, see Helping Hand.

MORE REGARDING CALENDAR REVISION

Dear Recorder Folks:

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

He wrote out his reply and read it to our church at the 20th Sabbath service, giving the explanations to the movement and to their literature.

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

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

Very sincerely yours in the Master's cause,

JAMES R. JEFFREY
Moderator.

Los Angeles, Calif., April 8, 1930.

REPLY TO LETTER AND LITERATURE RECEIVED FROM CALENDAR REVISION COMMITTEE

REV. GEORGE W. HILLS

In the letter and explanatory literature that recently came to me from your office, I find that your early points of consideration is, "The Non-fixity of Easter."

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

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

But here we ask the question, did Jesus rise from the grave on Sunday? What and where is the authority for such a statement?

There are three accounts of a visit to the tomb of Jesus on Sunday morning, given in the New Testament. But in them all, we are informed that Jesus had already risen and gone, before the callers arrived.


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

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

Jehovah is the Author of the Bible. He selected and inspired his penmen to write its communications for him as he wished humanity to receive them. In that Book we are told that, "God blessed the seventh day, and hallowed it" (Made it holy). Then he gave us the reason for so doing. "Because in six days the Lord made heaven and earth, and all that in them is, and rested the seventh day, to keep it holy. Therefore he blessed the seventh day and hallowed it, (the seventh day of the week), the day on which he made work of creation; for that reason he made it a holy day, to the first man, the Adam, who was the head of humanity to receive them. In that Book, "That day is hallowed." (Deuteronomy 5: 13.)

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Let us take another view of this question. We may turn back to the days of the record of his empire, the Great. When he came to be world ruler, he came also to be the instrument through whom the plagues of God should take away his part from the tree of life, and out of the holy city, which are written in this book. (Revelation 22: 18-19.)

**The Eight Day Week**

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

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

**Un-American**

We think it very dangerous to endeavor to make these calendar changes. It is directly un-American and un-Scriptural, to change the days of the week in their order, and to thus hinder the fulfillment of the holy time of Jehovah's Sabbath, as he has commanded us to observe it. It removes the Sabbath from its true, God-appointed place situated in the country freely and at full liberty attend to the duties of agriculture; because it often happens that no other day is so fit for the sowing of corn and the harvest of the same, as this is to proper occasion they should lose the benefits granted by divine bounty.

The name, "venerable day of the sun," in this edict, is purely pagan. It is not called "hallowed," "name day"; on the contrary, the pagans of his empire came flooding into the hearts, and cares of his people. By this means, he soon took notice that the members of the great disadvantages and molestation. The Eight Day Week

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

They did not disappoint him. He appointed still more of them; until, ere long, he would appoint none to these offices but church members. This caused the downfall of the church; for those pagans were hungry for office. In order to place themselves in the line of promotion to office, the pagans began to flow into the churches in great numbers. They came bringing their unconverted pagan friends, sister, and lastly, the Roman church, and government.

The Eight Day Week

Take your duty, and be strong in it, as God will make you strong. The harder it is, the stronger in fact you will be. Un-considered, the true great question here is, not what you will get, but what you will become. The greatest wealth you can ever get, will be in yourself. Take your burdens and troubles and wrongs, if it come, that they must and will, as your opportunity, knowing that God has girded you for greater things than these.—Horace Bushnell.
Burial services were had from the late home the afternoon of April 16, conducted by the pastor, Rev. E. Adelbert Williams, and by Rev. M. G. Stillman, a former pastor and almost lifelong friend. Interment was made in the Walworth cemetery.

LIVERMORE—Ellen Cornelia Williams Livermore, wife of Rev. Leander Elliott Livermore, entered into rest on April 13, 1896, at Kissimmee, Fla., where he died on February 17, 1884.

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

When she was twelve years old she was converted, and became a member of the First Congregational Church of New Haven, Conn., where she loved her Bible, and when very young became dissatisfied with her ‘keepers’ and left them for the Seventh Day Baptist Church of Lebanon, Conn., where she remained until the fall of 1882. She served as steward of the New England Conservatory, in Boston, Mass., for eight years in all. Here, they labored with heart and hand for four years, until failing health caused him to resign. In the autumn of 1886, they went to Kissimmee, Fla., where he died on February 17, 1884.

She studied art fifteen years, mostly under Robert S. Duren, of New York City, ever keeping an interest in religious work.

June 12, 1884, she was married to Rev. L. E. Livermore, of Lebanon, Conn., and later attended the New England Conservatory, in Boston, Mass., then under the management of Professor Egon Touron.

She studied art fifteen years, mostly under foreign masters, and taught as many years. She labored with heart and hand for four years, until failing health caused him to resign. In the autumn of 1910, they went to Florida, where he died on January 22, 1916. She passed the summer in Connecticut and the winter in Florida. Mrs. Livermore remained in their home, "Mossy Nook," from five months before her death, until her passing. She was the inmate of Mrs. E. V. A. Agnew’s home, at that time, being her adopted daughter and formerly Florence Elly.

Mrs. Livermore, in her month of July, 1916, her faith grew stronger, and her anticipation of the hereafter, grew stronger. She desired to impress upon all the importance of consecration and obedience to God—to be ready when the summons comes.

Her interment was in Lebanon, Conn., where she was born, with her parents, Mr. and Mrs. D. D. She is survived by her sister, Mrs. M. S. W. Throop, Lebanon Conn.

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