"Wherefore, seeing that we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Through him "Ye may come to the general assembly and church of the first-born, which are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect." —Hebrews.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 6th to 10th, 1930.

President—J. L. Harris, Salem, W. Va., D. V. Hare, Alberton Station, N. Y., Corresponding Secretary—S. E. Richards, Spokane, Wash., Recording Secretary—Paul C. Saunders, Alfred, N. Y.

Gifts or bequests for any denominational purpose are accepted, and will be locally administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donor.

The Memorial Board acts as the Financial Agent of the Seventh Day Baptist Churches of the United States.

Write the Secretary or Treasurer for information as to how you may help.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Corliss C. E. Bell, Maplewood, N. J., Recording Secretary—Ansa F. Randolph, Plainfield, N. J.

Regular meeting—Tues., Jan. 20, 1930, at 7:30 at Miss Willard Meeks, 102 Park Avenue, Plainfield, N. J.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Elmer J. Van Horn, Salem, W. Va., Corresponding Secretary—Mrs. Dora K. Doan, Alfred, N. Y.

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

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. L. Ray Bond, Lost Creek, W. Va., Corresponding Secretary—Miss Letta Bond, Lost Creek, W. Va.


SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Cordelia L. Crouch, Editor, 241 East 54th Street, New York, N. Y., Corresponding Secretary—Mrs. Steadman C. Stocking, 260 Walton Avenue, Brooklyn, N. Y., Treasurer—Mrs. Lois B. Pryor, State Convention.

We are glad to see the Right Direction clear, strong appeal by the National Christian Forum, for a campaign to develop and organize a strong public sentiment against the un-American spirit of newspapers which are doing their best to nullify the Eighteenth Amendment, and to encourage the violation of our national laws on prohibition.

Without doubt these newspapers are giving strength to the wet cause more than any other active influence in America today. Our cities are filled with these advocates for the return of liquor. Take the wet dailies en masse, and instead, lend your strength to the wet cause.

If the American people—all who favor prohibition—would cease to support and encourage the wet papers and newspapers instead, lend their influence to uphold those that are dry and that give prohibition a fair treatment, this momentous question would soon be settled for good.

Only those that represent and propagate our ideals should have our moral and financial support. Papers that are doing all they can to encourage outlaw and nullify to our Constitution are not worthy of support by the large majority of our citizens who voted for national prohibition.
Sometimes in our own sense of strength we need to be reminded of our susceptible and fallible nature. We do not think to trust God and ask for help until our day of weakness comes upon us. Then God's help makes us strong indeed.

Golden Jubilee of Salvation Army

On another page we give Evangeline Booth's story of her visit to Germany and how she saved the country. It gives us some idea of the excellent work of the Salvation Army in the cities of this country. For half a century now its good work has been going on, and the old-time zeal still holds its members to the work of saving the lost. The Golden Jubilee is now being observed.

The New York Times in an editorial has this to say concerning the "Army.

It was early in America fifty years ago, landing at the Battery, and starting in at once to hold an open-air meeting, that grew in number to tens of thousands. But their zeal has not been dissipated. They keep their enthusiasm and never give material relief without also trying to give spiritual guidance. Ridiculed, reviled, and sometimes harshly treated in the early days of their mission, they reviled not again but kept on their singing way, ignoring taunt and hardship.

Best of all, they have never deserted their chosen clienteles for one that could be ministered to by others, and they have won the sympathy and respect of men and women of all creeds in their humanitarian and spiritual service. The fine, spacious, new national church in Berlin welcomes the jubilee guests and joins in World Endeavor for a sesquicentennial celebration on Sunday of the East End. One hundred and fifty years of history gives Berlin a prominent place among our older churches. She has won the leadership of some of our strongest men and has a record of which her members may well be proud.

Why Not Help

Many of our young people know something of the prizes offered by the Christian Endeavor World. For winners in securing subscriptions and recommendations, Emma P. Rood of North Loup, Neb., one of our young people, is in this subscription contest, and has already won in the elimination contest. She is the only Seventh Day Baptist who is this contest as far as we know. If all of our people who expect to subscribe or renew would do so through her agency, we might help her to win as her prize the trip to Berlin to the World's Christian Endeavor Convention.

Any one willing to help Miss Rood in this way may subscribe or renew in her name, or may write her and she will attend to the matter for them. It will be fine if you young people can help her to win. Her address is Emma P. Rood, North Loup, Neb.

Editorial Notes

We are glad to know that our old North Loup friend, Brother Charles Thurgate of Exeland, Wis., has received a call to become pastor of the Albion Church, in Wisconsin. He expects to take charge there September first, right after Conference.

Brother J. Fred Whitford, who has been serving Albion assupply pastor for several weeks, preached on Sabbath morning at the Quarterly Meeting of the Chicago and Wisconsin churches. He found a crowded house out to hear him; and in the business meeting he was urged to send his address to the Sabbath Recorder. It appears on our "Pulpit" page.

The church in Berlin, N. Y., is arranging for a semi-centennial celebration on Sunday of the East End. One hundred and fifty years of history gives Berlin a prominent place among our older churches. She has enjoyed the leadership of some of our strongest men and has a record of which her members may well be proud.

Why Don't You Write Something For Recorder? We people for the Sabbath Recorder? Readers do so not knowing essays on some abstract subject, but brief "write ups" on home affairs in the churches. There is surely a church that does not have some work—some incident in its history which might be made helpful to other churches and deep their interest in our general cause if only some one would write about them.

I feel sure that in every church there is someone who is well able to do such writing well. Let each church look to this matter and appoint some member for Home News work.

It is distressing to find the day approaching when our Recorder is due and we have little or nothing to give the printers concerning our cause throughout the denomination. This is one matter more general than we like to use. Please give us more home news, or brief articles about denominational matters, if you would make the Recorder more interesting and helpful.

The Undecorated Hero

REV. GUSTAV STEARNS

"I am thankful to have been on my way to Brooklyn, Wis., to deliver an address on the auspices of my World War comrades. While waiting in the depot at the last place, a man, after looking me over for some time, came up and spoke to me. "I beg your pardon, but if I am not mistaken, you are Chaplain Stearns." "Correct you are. And suppose you are one of the boys in my old regiment, the 127th Infantry, 32nd Division, A. E. F. Possibly you are from Company G, of that regiment? (Company G was the Madison company.)"

"Yes, chaplain, you are right."

"Were you in Company G, that night on August 3, 1918, northeast of Chateau Thierry, when our regiment was marching on Fismes and while a shell landed in the midst of Company G, and that one shell killed nineteen men in the company and wounded twenty-three more?"

"Yes, chaplain, I was with the company that night."

"Well, my boy, you ought to be thankful to God that you are still alive."

"Chaplain, I am thankful to God."

"Now, listen, 'old-timer,' I want to ask you a question. Who was the bravest boy you ever saw?"

"I don't want the names of those who were cited by general order."

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get over that 'papa and mama' expression in the army. Of course, most of us, possibly all of us, had grown up and believed in prayer and did pray, but we did not say our prayers out loud and we did not pray when others were noticing us. We were not going to show off, and we were not going to be ridiculed. But this boy had evidently been taught to say his prayers out loud just before he retired each night and he thought that was his duty to say them. If he were aware that we felt sorry for him, he showed no resentment. He did not change his custom, and he found no fault with the rest of us.

"We wondered what in the world would happen to this quiet, unassuming 'papa and mama boy.' We could not conceive of such a boy as that marching forward into action on the big front. We figured that he would make some excuse for remaining in the rear—get sick, or get himself assigned to some duties far behind the lines, or something else—and we wondered whether or not he could conceive of some new plan for going to the front.

"But, thank God, finally we reached the big front—the shrieking and whining of exploding shells, the days without food and the nights without sleep, the frightful smell of dead horses and dead men, the falling of wounded and dying comrades. Where was our praying 'papa and mama boy'? I'll tell the world where he was, chaplain. He was in the thick of it. And believe me, he had not changed a particle—not a particle. I tell you. Still cool, still unafraid, still obeying every order—and at night—every night—repeating his little prayer. Say, you know that little prayer sounded mighty good to us. We kind of edged in close to him each night waiting for it. And believe me, we no longer pitied him. Reverently, in our thoughts, we joined him in his devotions, repeating the words, praying that our mothers had taught him back home.

"And then, one day, as we were advancing, that boy stumbled and fell. We spoke to him, but he did not answer. We raised him up, but it was no use. A bullet or a piece of exploding shell had struck him and he was dead. That night we gathered around him, weaved those lips to repeat the familiar little prayer. Could any of us repeat the words for him?

We knew the words, but not one of us could get our lips to repeat them out loud. I don't know why, of course, but I do know that, after a single word, and we, who thought we were 'hard-boiled,' just broke down and cried like babies. Did we cry because we were afraid? I don't know, but we cried. And I'm sure that boy heard that real prayer of his that boy was. He was the real thing, I tell you. He was the bravest boy we had ever seen in the uniform of a soldier."—Wit­conss Memorial Day Annual.

THE MEANING OF PENTECOST

We are accustomed to say in our Creed, "I believe in the Holy Ghost." That merely pious cant, and a meaningless phrase, too fast for meditation, or do we really give any more meaning to it than that? Well, let us try to get it into our heads that there is a great deal of profound truth in that prayer. Did you get it out of our church records and then are to be found in our pews Sabbath after Sabbath. Such people say they are trying to live religious lives, but it is like trying to live under the law. It is the life of the first mile, not the second. There is no joy in it, no love in it, no abounding life. No greater thing could be imposed on you than the question I am now asking—"Have ye received the Holy Spirit since ye believed? Has the Spirit of Christ come to rule in your life? Do you know anything about his power to fortify the soul?"

The Savior was so insistent upon the coming of this power into the lives of men that he told his disciples that they would be of no use in the world until it came. He would not allow them to go to the great task which he had laid upon them, until they were endued with power. We do well to remember that the climax of the Christian religion is in the coming of the Holy Spirit. At Christmas Christ was born; at Easter he rose from the dead. And the Church itself was born at Pentecost. Even after the resurrection the disciples were a frightened company on the trembling behind bolted doors, but after "Pentecost" things had changed! The man who preached on that day, what, in some respects, is the greatest sermon ever preached, was an erstwhile pol­troon, liar, and blasphemer. He had been frightened almost to death by a serving-girl; but after the Holy Spirit came, he was fitted to preach the greatest of all sermons. With him henceforth there would be no question of witness­ing, no doubt, but a going to his death for the love he had for his Lord, as a bride­groom might go to meet his bride. And what was true of him, was true of all the rest. They never abated a jot of heart, or hope, or service, until they paid the price of the Christian life. And what we are to do is to see that our lives are fitted to the mighty uplift of the Holy Spirit, the Strength-giver. Under Paul's instruction we are called to consider it not a shame to be found in the Church, but as our Lord in winding sheets of flame.

What does it mean? It means God in us, as the Ephesians found it, and their lives were a marriage of the Lord and his people. And what was true of him, was true of his church. And what was true of his church, was true of his family, and what was true of his family, was true of his world."

We have the Greek word "dunamis" from which we get our word "dynamite." You can see the power of God in nature, and the marvel of it grows greater as you study nature. Our scientists are telling us that there is force enough in a single atom to overwhelm the greatest city, or to lift the fleet that was sunk at Scapa Flow, or to move the rock on the tops of the Trossachs. It is imme­ssial to God whether he uses that power in nature or in grace. All things are possible through the power of the Spirit.

One of the sweetest and noblest of Chris­tian scholars was Dr. William F. Warren, president emeritus of Boston University, who had recently passed into the life be­yond. There are few who do not owe a great debt as a student as to him; but I owe him another debt (which I am sure will be glad to share) for his matchless hymn to the Holy Spirit. May I quote the last stanza?

"I worship thee, O Holy Ghost, sun at last to rise. With thee each day is Pentecost, each night, Nativity."

The Sabbath Recorder

No. 23 ROUTE 1, SHANGHAI, CHINA

Missions

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

CONTRIBUTING LETTERS FROM CHINA

Two Important Letters from China

Recently two letters have come from the head office in China, Rev. J. W. Crofoot, which are of more than usual interest because they treat a question of very vital importance. These letters were written specifically for the missionary secretaries' information, but Mr. Crofoot intimates that one of them may well be published in the MISSIONS. As such one as this is not a long letter as are normally received, the other is not an unusual one, both are given below.

As intimating this department last week, the question of religious instruction in our schools in China is coming to the front, and it looks as though it must now be met. It has been shown that the work of our schools in China are to the Foreign Concession, they would not be forced to meet the question of registration; but this hope seems to be vanishing.

The most of us are willing to admit that we are more or less in the dark as to what the wise course is, but some things seem clear:

(1) It is no time for a snap judgment. Due time should be secured, if possible, and the fullest consideration given the subject.

(2) Discussion of the problem should be taken into consideration. If we depend upon man's wisdom and leadership, we are bound to get into deep trouble and finally fail.

The official communication to the Missionary Board from the mission in China on the subject, mentioned that we can not, under the circumstances, be admitted to the communication from the mission comes, the whole question will receive fullest consideration from the board, in the mission, and the Chinese people need our special prayers at this time.

My Dear Secretary Burdick:

I am not able to comment on the regulations of the Board of Education of Greater Shanghai. The visit of Mr. Crofoot, who is of more than usual importance, to the city, to the fore. At the mission, meeting last night there was much discussion of the subject. It was agreed that while we do not approve of the government regulations and do not wish to register under present conditions, we would not think it letter to register than to close the school. Probably next week we shall take some action as a mission, i.e. we foreign missionaries, on the subject. At any rate I will try to keep you informed.

Yours faithfully,

April 11, 1930.

J. W. Crofoot.

April 11, 1930.

My dear Secretary Burdick:

The most of us are of the opinion that the regulations of the Board of Education of Greater Shanghai must be studied with profit. If possible, and in most cases, it is hereby given that the curriculum and to report that it seems to be my duty to do about the regulations of the Board of Education of Greater Shanghai.

The fullest in-
MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, May 11, 1930, at the home of Mrs. Earl W. Davis. Members present: Mrs. H. C. Van Horn, Miss Lotta Bond, Miss Alberta Davis, Mrs. L. R. Polan, Mrs. G. H. Trainer, Mrs. Okey W. Davis, Miss Conza Meathrell, Mrs. Edward Davis, Mrs. Earl W. Davis and Mrs. Oris O. Stutler.

The meeting was called to order by the president. The Scripture lesson, Proverbs 11, was read by Mrs. George B. Shaw. Prayer was offered by Mrs. G. H. Trainer.

The minutes of the previous meeting were read.

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

<table>
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<tr>
<th>Receipts</th>
<th>Balance April 12, 1930</th>
<th>$388.61</th>
<th>H. R. Crandall, Onward Movement, April 18.48</th>
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<tr>
<td>Abingdon Press, literature</td>
<td>$ 1.50</td>
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<tr>
<td>Gentry Missionary Society, March prize</td>
<td>$ 2.00</td>
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<tr>
<td>Seventh-day Baptist Ladies Aid, Mrs. G. H. Trainer</td>
<td>$100.00</td>
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</tr>
<tr>
<td>MRS. ORIS O. STUTLER, Secretary</td>
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</tbody>
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Total $407.09

It was voted that the following expression be read and approved.

The program for the Seventh Day Baptist General Conference was read.

It was voted that an order be drawn on the treasurer and money be sent to the Missionary Board at once, for Miss Miriam Shaw's passage to China.

The program for the Seventh Day Baptist General Conference was read.

It was voted that the program committee for the woman's hour of the General Conference be authorized to purchase supplies as needed.

It was voted that the following expression of love and sympathy be included in our records:

"The real sense of sorrow and loss which have come to our dear sister, Miss Lotta Bond, corresponding secretary of this body, in the sudden death of her husband, the treasurer of the Woman's Board wish to express to her and to all members of her family our sincerest sympathy, and commend them to the care of him who comforts and sustains all those whom he has in his keeping."

The minutes were read and approved.

The board adjourned to meet with Mrs. G. H. Trainer the second Sunday in June.

Mrs. H. C. Van Horn, President.

Balances:

- Balance May 10, 1930: $303.59
- Total: $407.09

Correspondence was read from Miss Alberta Davis, Miss Lotta Bond, Mrs. Babel T. Kenyon, Westerly, R. I.; Mrs. Nettie I. Burdick, Rockville, R. I.; Mrs. J. S. Brown, Brookfield, N. Y.

The following reported for the April Recorder Reading Contest: Loyal Workers, Rockville, R. I.; Women's Missionary Society, Hammond, La.; Circle No. 2, Milton, Wis.; Fouke Seventh Day Baptist Ladies Aid, Fouke, Ark.; Ladies Aid Society, Salent, W. Va.

HOW PROHIBITION SAVED THE BOWERY

Two "blind tigers" on a block are better than one saloon.

That is the considered opinion of a Salvation Army officer who has seen drunkenness decreasing under prohibition in spite of the speakeasies.

Commander Evangeline Booth quotes this opinion in her own fervent appraisal of the benefits of prohibition in an article in the New York Times entitled, "The Bowery in Four Hundred Years." In her work in England, Europe, Canada, the Klondike, and now for nearly twenty-five years in the United States, Commander Booth has been surrounded by seas of rum, from which she sought to save thousands of human lives. She has watched the seas ebb and many old soaks stagger back to sobriety, dry out, and become reclaimers of useful citizenship.

In her own appraisal of prohibition, she writes, the Salvation Army would collect twelve hundred to thirteen hundred drunkards in a single night, and seek to reclaim them. But prohibition immediately reduced this gathering to four hundred, and in a particular test the proportion of actually intoxicated persons dwindled from nineteen out of twenty to no more than seven in all. "In fact," she says, "this method of evangelization yielded so few results that we gave it up."

"Take, for instance, the Bowery, that once hectic thoroughfare of crime, where rum was the handmaiden of evil.

"Our report from the Bowery," says Commander Booth, "is that drinking in that difficult area has dropped sixty percent— that is, to less than half what it was. In 1920, the first year of prohibition, the Salvation Army of the Bowery arrested 2,125 persons at the Hotel. Every night, and especially on Saturday night, men had to be ejected for creating disturbances. But today, in our Memorial, we are not even able to keep 4,000 drunkards a week, we do not have more than four or five cases of intoxication, or one in one thousand."

Contrast this with a picture of what the Bowery used to be, as it is described by an experienced officer:

"This section was notorious for more than one hundred speakeasies lined up in a high-handed way.

"Many men were murdered in cold blood and buried on the street. Drunks thronged into the sewers, or otherwise done away with. There were about one hundred saloons, four saloons to every block, making up the back alleys of the street, and eight saloons. Some of these were palatial, occupied by the speakeasies who operated on a minor" base, and in cold blood and in a degrading manner."

"There were more than a hundred parlor houses and hundreds of smaller houses of prostitution."

"Booth was able to make the Hell's Angels and other local gangs declare prohibition a success."

It was voted that the chair appoint committees to contact the various institutions on the subject of prohibition and report to the general meeting. It was voted that the following expression be read and approved.

The program for the Seventh Day Baptist General Conference was read.

In New York, before prohibition, she reports, the Bowery, 'a veritable hell on earth, from the vice and brutality that went on, not only with the gamblers and the tough boys of the neighborhood but many families as well. It was a case of what a wonderful change has been brought about in a reign of quietness for the neighborhood since prohibition came.'

Similar reports of increasing sobriety come from Chicago and many other large cities, and, writes Commander Booth:

"The reason is economic.

"These men cannot afford to pay for reliable liquor at seventy-five cents a drink, and in any event they are too timid to take the risk of being caught.

"It has been said that in the Evansville of the Eighteenth Amendment there is one law for the rich and another for the poor, and that the Salvation Army is that drink is not a blessing of which the poor are entitled to it. We regard drink as a danger from which the citizen and his home have been wisely defended.

"The statement that indulgence in liquor and consequent violation of the Eighteenth Amendment vary inversely as the wealth of the families involved means that the mass of the nation engaged upon the production and distribution of commodities is not to be held responsible for the results; in bootlegging, the running, and the distribution to law which have been so widely advertised for the realization of a benefit to be enforced disregard of the nature of punishment."

"Our officers in their reports, are fully conscious that this is a serious offense against the public interest.

"But they deny pointblank that such evasion, even where it is most prevalent, has destroyed the higher values of the law evaded."

"It is a counsel of perfection."

"Millions of dollars were returned into the pockets of the vicious purveyors of sin who thrived on the business of rum and immorality. Lodging-houses and houses of ill fame were no longer needed, but there were many of them twenty or thirty years ago. The lodging-houses in the Eighteenth Amendment for the peddling of rum, dope, stolen goods, and debauchery."

"They have much bootlegging going on in the days of the saloon—more than in these days."

"In fact, I have had a policeman, in fact many of them, some of whom now retired, tell me that the Bowery and Third Avenue was a veritable hell on earth from the vice and brutality that went on, not only with the gamblers and the tough boys of the neighborhood but many families as well. It was a case of what a wonderful change has been brought about in a reign of quietness for the neighborhood since prohibition came."
to break down regulation that are today organized against pluralism." Finally:

"The conclusion of the Salvation Army therefore has been, in one sentence, that prohibition is a hopeless cause. The only reason for the rapid advance of the United States to a position of importance fact, that prohibition is not prohibited is a major reason for the retardation of our progress among other peoples of the world, and this influence in the future will be attacked, whether by foreign nations or by certain of our own citizens, the inordinate selfishness on the part of the individual or of the financial interest involved.

"In a sentence, the world is moving toward the view that there is a survival of the past, and, manifestly, prohibition in the United States has come to stay, and must be accepted as the law of the land."

Selected.

CAN THE CHURCH RECOVER PENTECOST? REV. CHARLES L. GODDLE.

Executive Secretary, Commission on Evangelism, Federal Council of the Churches

The movement for the observance of Pentecost, as sponsored by nearly all the great communions comprising the Federal Council of Churches, differs from other moves in the Church in being carried forward on a national or international scale, with no artificial promotion by committees, with no setting of financial or statistical standards. The whole emphasis is being placed upon leading the members of the churches into a deeper personal experience of religion and a more receptive attitude toward the mission of the Church. It would be a dismal nineteen-hundredth anniversary of Pentecost if the Church should celebrate the event in the hearing of a twice-told tale or speculating concerning the attending circumstances of a garbled story that has been repeated long ago. It is not a celebration of the first Pentecost but an actual experience of Pentecost itself that is the Church's need. At the beginning of the Church, the Master said it would be a fulfillment of the promise of the Father. Now, for Christians to proclaim that teaching unchangeable and the experience which these accompanied—the experience of the present reality of God—should be a fact in our own lives, then we must hear much talk about applied religion. But how can we apply a thing which we do not really possess? One can never put a thing and its bootstraps.

Archimedes needed a standing-place and a lever to move the world, and we must have the same. Will the churches wait for it, in meditation and prayer and consecrated purposes, during these days which are just about, until in answer to their sense of utter need they themselves receive the Holy Spirit shall be an accomplished fact?

Then every church might receive a Pentecost of its own. But these fifty days of Pentecost, lay aside as a secondary concern the routine of administration, the bickering of wood and the drawing of water and a thousand little things which, though good in themselves, are not of primary importance. We have a great deal to say, and rightly, about the necessity of knowing and safeguarding the truth. But the truth of which the world is in desperate need is not academic or abstract truth, but the truth as it is in Jesus Christ, the transforming truth which makes man over in his motives and attitudes and ways of living. It was that truth from high on that could change the first companions of Christ, who were meeting behind closed doors even after the resurrection, to a company of militant men and women who could go out and conquer the world through the transforming power of the Holy Spirit, which they themselves had experienced. It was the very thing of which, above all the rest, the Church is in dire need today.

Men stand shivering today across altars where the fires have gone out. What contrast with those first Christians, whose zeal was all alike! You see an engine standing "dead" on the tracks, but when the water is turned down, it still can be made to start. It is like real life. But it isn't. There's always a fly in the ointment. I don't care if Auntie Jackson does say "the clock is a thing of beauty, and the air was filled with fragrance," and there was a pebble lick near by. A pair of guards, who observed the weeping of a lady whose hair was not quite hidden by the hat she wore, stopped to drink at the little brook just beyond the foot of the hill, and the lad whisked while he waited for them. From the pasture came the sound of tinkling apple. It was a peaceful scene—one the dark-haired girl was destined to remember.

"Orthodoxy can be learned from others; living faith must be a matter of personal experience."

THE SABBATH RECORDER

REV. CLIFFORD A. BEEBE.

P. O. BOX 649 R. BEBEE, W. VA.

Coordinating Editor

YOU WANT TO READ IT

A long time ago, I made a request for our young folks to send in some stories for this page. At the first of the year, I promised a serial story, and we will have it yet, but it has taken us longer than an hour. It is now yesterday I had a surprise. In my mail were two long envelopes from Ashaway; and in each of these fifty days of Pentecost, lay aside as a secondary concern the routine of administration, the bickering of wood and the drawing of water and a thousand little things which, though good in themselves, are not of primary importance. We have a great deal to say, and rightly, about the necessity of knowing and safeguarding the truth. But the truth of which the world is in desperate need is not academic or abstract truth, but the truth as it is in Jesus Christ, the transforming truth which makes man over in his motives and attitudes and ways of living. It was that truth from high on that could change the first companions of Christ, who were meeting behind closed doors even after the resurrection, to a company of militant men and women who could go out and conquer the world through the transforming power of the Holy Spirit, which they themselves had experienced. It was the very thing of which, above all the rest, the Church is in dire need today.

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"Orthodoxy can be learned from others; living faith must be a matter of personal experience."
ing to Edgewood Thursday, Nan? His uncle sent for him, and Dad says he'd better hustle when the old man speaks. Maybe he means he won't be doing what he wants to, after all. Wouldn't Patricia be glad if he had to help run a big store 'stead o' being a preacher!"

"I know,—unless she doesn't go with the Hunts. You bet Neil will come to see her. He always does."

"He won't find her this time. She's promised to go with the Hunts, and they're starting early tomorrow morning. Oh Ted, I'm so sorry for her!"

"Not a word. And he's been gone eight months. Everything's horrid at our house. But I've got to be there. There's a show on tonight that's a 'stunner'—thrills every minute, but he's going off to a business meeting."

"Harry, you can't do that. She'll have to close the book and come out from her hiding place and hurriedly write the letter she had packed to be done."

"It will be a meal—father and Jim are doing extra work today—but there would be time afterward for a little visit. Tomorrow night they would be many miles from Edgewood and home."

The invitation to accompany Roberta Hunt and her brother and sister-in-law on their motor trip had been unexpected; but it had been accepted at once, though Patricia knew there were things connected with it that were not approved by her family. She was not thinking of these, however, as she went to her room and seated herself at her desk. From the little brown envelope she drew the letter Ted had brought at his sister's request. The writing on the envelope was very frail, but it was that of a lover who might care to think of the words he had written from the letter carefully in its suitcase. It would go with her wherever she went. Oh, why couldn't she see things as Neil saw them? She ought to love the little white church and the great truths for which it stood just as much as he did. They had given her that There in the same church, and they had worked together in Christ's Endeavor until their studies took them to different places. She would try to think this question through when her playtime was over.

"From the dining room came a sudden summons to supper. When that was over, friends came up the hill for a farewell call, and it was late when they departed. So Patricia was obliged to produce her unfinished letter away in her suitcase, to be attended to on the morrow."

Beside a large pantry bed, gay with yellow and blue and purple blossoms, lay the lost sheet of paper, but Patricia did not notice this. Only one phrase from it remained.

"(To be continued.)"

Ashaway, R. I.

PRAYER IN THE LIFE OF LEADERS

Christian Endeavor Topic for Sabbath School, April 2, 1916

DAILY READINGS

Sunday—Jesus at prayer (Matt. 17: 1-9)
Monday—Moises' prayer (Num. 14: 11-25)
Tuesday—A Psalm of David (Ps. 18: 1-23)
Wednesday—Jacob's prayer (Gen. 28: 10-22)
Thursday—David's prayer (Ps. 17, 18)
Friday—A prayer by Paul (Eph. 1: 15-22)

Suggestions for the Leader

Give more time of the meeting to prayer by the members.

Look up appropriate and helpful prayers and place them in the hands of several members, two or three days before your meeting.

The careful study of such prayers encourages and encourages the prayer.

Take a little time of your meeting for the careful study of some great prayer. What are the elements of its power and appeal?
THE SABBATH RECORDER

Topic for Sabbath Day, June 7, 1920

PROGRAM

(Arranged by the Local Committee of the Alfred Station Christian Endeavor society)

Praise Service—Led by the music committee.

Reading—The value of a good education.

Printed below.)


Answer Box—Each answer on slip of paper, “Why do you go to school?” Collect slips, distribute again, and read in turn.

Closing—As planned by leader.

THE VALUE OF A GOOD EDUCATION

RUBIE A. CLARKE

M. B. Syngue, author of “Social Life in England,” quotes Mazzini as saying: “It is your duty to educate yourselves as far as lies in your power. Your liberty, your rights, your emancipation from every injustice in your social position, the task which each of you is bound to fulfill on earth— all these depend upon the degree of education you are able to attain. Without education you are incapable of rightly choosing between good and evil.”

According to Webster, “Education is properly to draw forth, and implies not so much the communication of knowledge, as the discipline of the intellect, the establishment of the principles and the regulation of the heart.”

In this light in mind, I believe few of you will say, “I do not see any use in an education,” for even the youngest of you have seen people who were entirely without self-control whose weak wills, without a rudder, their minds and tempers were tossed by every storm. Trouble or harmful associates drove their moral bark upon the rocks, or left them drifting helplessly toward a whirlpool of evil.

It is the end of such a path before the others the child which will enable us to face the world of progress and invention. And so with other studies.

If, yet, only our intellect is trained, we are still a ship without an anchor. Only by studying the Bible and conversing with our Master and other great leaders, learning from Jesus, the great Captain of our souls, how to command our frail bark, will we acquire faith in the great anchor which will enable us to face the storms of life without a fear.

Then, and only then, shall we truly have a good education.

Alfred Station, N. Y.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

We are reading, R. I.

FOR YOUR LOOKOUT COMMITTEE

Arrange for a “mountain climbing” contest. On a visit of cardboarding or a mountain climb and another just like it on the back. Divide the society, calling one division the “Reds” and the other the “Greens.” Uncover the corresponding color to mark the “climb” each week, keeping the side with the most “climbs” of the view.

Each week mark one-quarter inch for the side having perfect attendance, one-quarter inch for the side whose members are present all the time for testimony meeting, and also one-quarter inch when all members on one side offer sentence prayers.

By this method we are backward about taking part, the captain should find appropriate Bible verses or clippings for them to read. After becoming accustomed to hearing themselves speak before the others by standing and reading, they will soon form the habit of giving their own thoughts. This is an evangelistic step which we are working, and no junior should be allowed week for week to read a clipping. Have him write out his thoughts on the topic a few weeks and read them or let him answer a question.

HOME NEWS

NORTONVILLE, KAN.—During the recent months, Nortonville has been richly blessed by several Evangelistic campaign efforts. Have included a “go-to-church campaign,” a study of the covenant, a series of prayer meetings on the subject of “Personal Evangelism,” a series of sermons on “The Christian Life,” a series of all church prayer meetings and sermons on “Coming to Terms with a Life,” a campaign of personal work, a pastorate and other work and by the successful people studying the significance of church membership, and a similar class of adults actively helping to teach the Christian beliefs. Now we are enjoying a series of sermons on the subject of Pentecost.

While much good that can not be definitely measured has doubtless been accomplished, some visible results were seen Sabbath morning, April 19, when the congregation gathered in the church and the bank of Stranger Creek, near Pittman’s Island, and thirteenth of the company went down into the baptismal water.

Those baptized were: Mrs. Edwin Bond and three of her children (Edwin, Raymond, and Alice), Mr. and Mrs. Lee Stephan, Ruby Gertrude (sister and brother), Ira Bond, Archie Wear, Melvin Wheeler, Lila Stephan, and Marie Hurley. They received the right hand of fellowship at the regular morning service, held at the church at ten-thirty. Two of the men and Mrs. Stephan are Sabbath converts. Mr. Stephan, who has been an independent Sabbath keeper, is a convert to the idea of church membership.

One member, Mrs. Walter Miller, was added to the church by letter from North Louis, March 29.

While the emphasis of the church has been, and is, on soul-winning, other phases of work have not been neglected.

Preparations are being made to entertain the Northwestern Association, August 7-10, a good program has been planned by the executive committee. Mr. and Mrs. Henry Ring, and Mr. and Mrs. William Jefferies have been appointed to arrange for the entertainment of our guests, and repairs are being made on the church property prior to the convening of the association, the Brother- hood having initiated this move by re-shingling the west wing of the church last fall. Miss Evelyn West and Mrs. Emma Jeffery have acted as solicitors, and raised the money for painting the church and parsonage. The parsonage lawn has been beautified by the addition of some new shrubs.

An unusual service was held at the close of the Sabbath, March 15, when two trees are still a ship without an anchor. Only by studying the Bible and conversing with our Master and other great leaders, learning from Jesus, the great Captain of our souls, how to command our frail bark, will we acquire faith in the great anchor which will enable us to face the storms of life without a fear.

Then, and only then, shall we truly have a good education.
were planted on the church grounds with appropriate dedication ceremony. The trees were the gift of Robert N. Wheeler, in memory of his father and mother, Elder and Mrs. S. R. Wheeler. George Van Horn recited the first half of the church. Pastor Ogden read appropriate Scripture passages and Kilmer's poem on "Trees," and led in prayer.

Ninety-five people partook of the annual dinner, January 5, nearly all of whom remained for business meeting. The annual roll call, planned for December 28, was not held because of the absence of the pastor, who was attending the dedication of the Deaconess Home, Miss Helen Tutwiler, and was not available. It is planned, however, to hold a home-coming and roll-call service in June.

Recent special offerings have been for the Chinese Refugees, for the needy of our own community, and for the cyclone victims of our neighboring communities.

Rev. Lester Osborn and family, en route from Verona, N. Y., to California, were present at our services the second Sabbath in May. Pastor Osborn spoke briefly at the prayer meeting, preached both junior and senior suction, and was present at our services the second hour.

Mr. H. A. Shields and family, en route from Verona, N. Y., to California, were present at our services the second Sabbath in May. Pastor Osborn spoke briefly at the prayer meeting, preached both junior and senior suction, and was present at our services the second hour.

Several Church of God casual attendants, from Verona, N. Y., and Worley Falls, Miss Helen Titsworth, and Miss Myrtle Wood were much appreciated.

The church continued to be well represented in the meetings and activities of the Council of Religious Education. The Institute of the County Council, at Perry last October, was attended by Pastor Ogden, Superintendent and Mrs. J. E. Maris, Mrs. F. B. Maris, Mrs. A. B. Crouch, Margaret LaMont, Evelyn West, Aletha Wheeler, and Effie Jeffery. The banquet and annual meeting of the County Council, at Oskaloosa, January 6, was attended by Pastor Ogden, Superintendent and Mrs. J. E. Maris, Mrs. Ernest Wheeler and Margaret LaMont. At this meeting, Superintendent Maris was elected one of the vice-presidents and Pastor Ogden was made chairman of the education committee. As the 1929 meeting of the state convention was so far away (Hutchinson), it was attended only by Pastor Ogden and Cecil Stephen; but the 1930 meeting (May 6-9) was in the neighboring city of Topeka, and was attended by Pastor Ogden, Superintendent and Mrs. J. E. Maris, Mrs. Alena Bond, Mrs. F. B. Maris, Mrs. C. S. Stillman, Evelyn West, and Margaret LaMont. At this convention, Pastor Ogden conducted a conference on "Teaching Youth in Christian Living." In the absence of the superintendent, he was elected secretary of the state council for the coming year.

May 9 and 10, the third annual state-wide Youth Convention was held in Topeka as a section of the state convention above-mentioned. Those of our congregation who attended were: Laura Allen, Vincent, Mr. and Mrs. Edwin Wheeler, Aletha and Alton Wheeler, Edwin and Raymond Bond, Gerald and Helen Dunham, Lulu Hurley, Zella Babcock, Margaret Stillman, and Alma Bond.

The church participated in the religious study of Jefferson County under the direction of the county council, last fall; and the results that have since been tabulated show that plenty of work remains to be done.

Margaret E. LaMont.

PISCATAWAY CHURCH, New Market, N. J.—The annual meeting of the church and the annual meeting house in New Market on April 6, 1930.

This church is still without a regular pastor; but Pastor A. J. C. Bond, of the Plainfield church, came for them Sabbath after Sabbath, in the evenings.

When the old "New Market" Church loses its interest in the cause we all love them. This is the last thing to be expected there.

The interest in church matters appears in more ways than one. Aside from the regular business transacted at this meeting, we have access to the various reports in which you will be interested as follows:

REPORT OF THE SABBATH SCHOOL

During the year there have been forty-minute prayer meetings the school has been omitted on account of union meetings in Plainfield.

The total membership, including officers and scholars, is seventy-five. There was a total average attendance of forty-two for the year.

The amount received from weekly collections was $145.78. The home department gave $22.50. The total receipts amount to $236.98.

The school uses the Helping Hand, and for some classes good story papers. Upon being graduated from the primary department, each student is given a Bible. There were six Bibles given this year.

In the absence of a pastor the school has taken charge of two morning services. It also takes an interest in the Bible school work of the county. C. M. Ryno is superintendent.

THE YOUNG PEOPLE'S SOCIETY

This society, though small, is doing excellent work. Each Sabbath they attend to decorating the house of God with flowers, and then take the sick and shut-ins with gifts of flowers. A missionary committee has given lantern talks on the home field of the South and the West.

The juniors are doing good work. They were much interested in contributing toward the Denominational Building, and in selecting the calendar and cards, for benefit of the society. They have $347.61 in the "organ fund." They have also enjoyed making scrap books to send to the Children's Home to cheer the poor children at Christmas time.

The Ladies' Aid Society

Two names had to be dropped from this society during the year. Mrs. Josephine Dunham, who has been a member for some thirty years of service as an active member. She was an efficient and devoted worker as long as health would permit. Then they lost the inspiration of the pastor's wife when she moved to DeRuyter, N. Y. She was such a willing helper and leader—always ready for anything she could render—and was the secretary until she went away.

The Ladies' Aid does the usual work of such societies in sewing, mending, quilting to help the good cause, and in making bandages for use in hospitals. They pay a full share in the expenses for church and denomination. The social side of church life is greatly promoted by this society. Several festivals and birthday luncheons were held, and in several cases the poor were made glad by gifts; and at Christmas time—and at other times—did some glorious messages of love and good cheer, brightened the home of some shut-in.

The report, in a word, is one of warm and happy feeling that comes to the hearts of those who have done this work during the year, and in which they are looking forward to the future.

DOUGIE CENTER, Minn. On Sabbath evening, April 18, the Congregational, Methodist, and Adventist churches united with our church in a union meeting. The church was filled to capacity. Some very fine music was rendered by choirs of the four churches and was very popular and appreciative. Pastor Scannell preached from the text, "Take up thy bed and walk." Our recently organized Christian Endeavor Society has served the church with much enthusiasm, and in fact most of our church members find time to spend an hour with the branch of the Lord's work on Sabbath afternoon.

The society has taken up the study course outlined in the Christian Endeavor World. Of course we are not able to have a graded society, owing to not having young folks for that kind of a society. Therefore in the organization of same it was decided...
that all our young folks from six up to one hundred years of age could become members, and this works out very well.

A general clean-up "be" was indulged in by the church ladies. Assembling with rakes and other equipment, they soon had the grounds and shrubbery in fine shape and a converted church. At three o'clock, a program was given, after which memorial trees were planted in memory of our ex-pastor and wife, Rev. and Mrs. S. R. Wheeler. Their son, Herbert Wheeler, who has been in the forestry service for a number of years, furnished the trees, a white birch for his mother, and a red oak for his father.

Many of the older members of the church were present and took part in the ceremony. Every one who desired was given a chance to place a shovel of dirt around the trees, and thus had a share in planting.—Church Bulletin.

WHAT PROHIBITION HAS ACCOMPLISHED
ERNEST R. CHERBINGTON

"The decrease in the consumption of alcoholic beverages, which once amounted to billions of gallons annually and which is today only a descent of that quantity, the reduction in drunk-caused crime and in drunk-caused poverty, the improvement of the public health which is brought about by a drop in the annual death rate equivalent to the saving of about 200,000 lives, the diversion of a large part of the old-time slum population into productive business, as shown by multiplied savings, record-breaking insurance, the steady growth in home building and home buying, the maintenance of 26,000,000 automobiles, the higher standards of living, the new opportunities for young people and for all those left over from the old-time slum neighborhood into decent and attractive tenement and apartment districts, with scores of other benefits, are among the most important and far-reaching results of Prohibition, and all the legal sanction.

So long as public sentiment in the United States was unorganized, beverage alcohol was practically king. After a careful educational program had given the people information in regard to the unwholesome consequences inevitably associated with the traffic in intoxicants and when opportunity was afforded for united action by this usurper in our social life, an enlightened public sentiment made possible the adoption of the Eighteenth Amendment by majorities never approached by any other part of our fundamental law, and secured the passage of both state and national legislation for its enforcement."

HOW RESPONSIBLE ARE WE?
MRS. E. L. TENNEY

Are we as responsible for the good we might know as for the good we do know?

Naturally our minds go at once to the great judgment day, because that will be the real test. Finite man can not determine.

From the time that a child begins to learn that his will is restricted or evil results, all through life he finds himself under the same conditions.

Constantly, as an excuse for wrongdoing, we hear, "I did not know." Does such an excuse free one from guilt or its consequences? It may if one can prove he could not have known.

It is difficult to think of one standing before the great Judge with such childish an excuse.

How often we are exhorted in God's Word to "know God," to "know him who has called us," to "know of the doctrine," to be "ever learning." If man lack wisdom let him ask of God, etc. This promise is not left to ourselves.

Then let us be ourselves of so great a privilege, accept our responsibilities, studying to be approved of God, so that at last we may meet him with joy and not with grief.

SEMI-ANNUAL MEETING

The Semi-Annual Meeting of the Northen Wisconsin and Minnesota churches will be held with the Dodge Center Church, June 13-14-15, 1930. It is hoped there will be a good attendance.

MRS. A. M. NORTH,
COrresponding Secretary.

I am seven years old. My birthday is October 26.

Mrs. Cotrell is our Junior superintendent. We go to the Madison church.

Your friend,
EDITH MARY DAVIS.

Bridgeport, N. J., R. D. 1,
May 10, 1930.

DEAR MRS. GREENE: I am so glad that you decided to write to me and I think you have written a splendid letter for a seven year old. I hope you will write many more such letters. I am glad, too, that you enjoy helping mother with the work, for everyone loves a cheerful worker, especially a busy mother, who works for you all the long day. A little girl who likes to work for others usually grows into a happy, helpful woman.

I wonder if you have found your kittens yet. If you haven't I imagine the mother cat will show them to you in a few weeks. We had a mother cat at Independence who could hid her kittens, and though we hunted high and low, we never found her hiding place. But one day, when I was about four weeks old, she brought them one by one and laid them at my feet, and such cunning, lively little cubs as those were. There were four of them, too, and a little red one, and a black one. I hope your kittens will come to you in the same way.

Sincerely your friend,
LIZZAH S. GREENE.

DEAR MRS. GREENE: You probably know that I am an invalid girl. I can not raise my head off the pillow at all. I can not move in any way, only one hand that I am writing this letter with. I am about five feet tall, with light brown hair and blue eyes. I am fourteen years of age.

I was just moved into a new home in Westfield. I think that the green trees and scenery are just wonderful; and this lovely weather has made everything look green and beautiful. I will soon have the sun on my face; the weather so that I can be in my wheelchair that you and Mr. Greene have been so kind to let me take. I enjoy it very much in the summer time. I lie in a window here and can see out and see lots and lots of people go by.

OUR LETTER EXCHANGE

DEAR MRS. GREENE: I have asked my mother for a long time if I could write a letter to you. I like to help my mother with the work.

I am in the second grade at school. We have two weeks of school.

We have four little kittens; their mother has hidden them and I can not find them. I like to go to Sabbath school. We are practicing for Children's day.
I have two pet canary birds. I will tell you what their names are. One is Dicky, and he is ten months old. The other is Peggy, and she is nine months old. They sing just lovely.

I hope you will enjoy my letter.

Lovingly yours,

VIRGINIA A. DENSMORE
Whitesville, N. Y.,
May 13, 1930.

DEAR VIRGINIA:

Indeed, I do like your letter, and I am sure all the children who read it will also. I wish they could know just what a dear, cheeky girl you are if you can not run and play. I rather think they can guess it from your letter, and I can tell them that if they knew you they would love you as all your many friends do.

I, too, am enjoying the lovely green of springtime, the cherriest time of the year. Andover as well as Whitesville is at its best. Although it has rained a good share of the day the rain drops seemed to say by their steady "tap, tap, tap," "I make things grow, I make things grow, I make things grow."

I hope I can get in to see you before very long. I am anxious, too, to see your pretty canaries and hear them sing. I am not so fortunate as to own canaries but I am enjoying some of the robin family whose antics I see daily through my front window. They seem quite tame and often one will perch on the window sill and peer through the pane at me with its saucy head on one side.

One day I noticed that our cat, Skeeze, was acting as if he would like to reach right through the window. I looked to see what had attracted his attention, and there sat a robin, close to the window pane, chirping in a merry way, even if it were saying, "Don't you wish you could get me, Mr. Pussy Cat?"

One day Skeeze did catch a robin and brought it to me. I suppose it was the same robin that teased Skeeze through the window that day. At a few other times he has caught birds but brings them to me un­hurt. He is surely a finny kitty.

I hope, Virginia dear, that you will write again soon, to

Your true friend,

MIZPAH S. GREENE.

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CLOCK TAKEN DURING CIVIL WAR RETURNED TO OWNERS

BRUNSWICK, Ga. (A.P.)—Attended by a delegation of distinguished Massachusetts citizens and the pomp and show of a public reception, an old clock, absent for sixty-seven years, May 6 was brought back to the site of the Thomas Butler King plantation from which it was taken by Federal sailors during the war between the states.

In the only remaining building on the estate, constructed of oyster shell and now used as a golfers' club house, ceremonies were arranged for the return of the timepiece to lineal descendants of the King family.

But for the collecting hobby of Edmond H. Gingrich of Attleboro, Mass., who recently bought the clock and a shawl from the King home at an antique sale, the heirlooms probably never would have been restored to historic St. Simmons Island, scene of early battles between English and Spanish colonists and retreat of Aaron Burr.

Mr. Gingrich found a penciled note inside the clock telling of its history. He learned the Federal foraging party had disembarked from the gunboat Ethan Allen and had carried loot from the King plantation to Boston. After an exchange of correspondence the mission of restitution was sponsored by the Grand Army of the Republic Dining Club of Attleboro.

Mayor Fred E. Briggs and J. W. Martin, Jr. (R.), representative from Massachusetts, and Captain Carter R. Bishop of Pet­erson, Vt., a Confederate veteran, who also is an honorary member of the Grand Army of the Republic, were invited to take part in the program.

Walter F. George (D.), senator from Georgia, was designated to accept the clock on behalf of his state and a detail of coast guard craft represented the government.

"The best after-dinner speech I ever heard," remarked the tired housewife, "was, 'Now, dear, I'll help you with the dishes.' --Selected.

The last week of our Lord's life

PROFESSOR J. FREDERICK WHITFORD
Acting pastor of the Church at Albion, Wis.

SACRAMENT, HOLY, HOLY, HOLY

TEXT—John 3:19, 20

(Sermon given Sabbath morning, March 29, 1930, at the Queen City Methodist Church of the Wisconsin Conference.)
Christ, instead of relying upon the Bible for an accurate description of this wonderful personality. If we read the accounts of him at one sitting, we discover that our Lord was in truth an extraordinary man in every way: intellectually, socially, physically, and spiritually.

For more than a score of years Jesus worked as a carpenter, felling trees, driving wedges through logs with sledge-hammer blows, swinging an ax, and pushing a saw. As was his custom, he took long walks over the hills of Galilee, drinking in the pure air of that healthy region. Can anyone conceive of any but the stoutest of manhood resulting from such habits?

Jesus was possessed with a master mind. From the commonest walks of life he picked his disciples and organized an organization that has developed into the most powerful institution the world has ever known. When reverses came, when friends and relatives forsok him, when imprisoned, when falsely accused, when scourged, even when crucified, he never once ceased to be the master.

For many months Jesus and his disciples made great progress in the advancement of the kingdom of heaven. He talked of his preaching and triumphs preceded him; everywhere he went men competed for the honor of being his host. Great throngs listened to his message: "Never man so spake," they said.

They became a reproach. His home town was the first to turn against him. His message in Nazareth instead of being received with acclaim was scoffed at and Jesus was driven from the village of his boyhood. "He came unto his own and his own received him not," and the carpenter's son left them. His own message, a prophet is not without honor save in his own country.

Early in the third year of our Lord's ministry the tide turned. The Jews had expected a Messiah who would come in great glory and power to remove the yoke of Rome and deliver the village of people of the earth. When Jesus told them his kingdom was not of this world, the leaders would have taught to do with him or his message.

Always there was a faithful minority, but it was largely received by Jesus, though his disciples could not see it, that nothing short of his death on the cross could bring ultimate victory.

As the time drew near for the Passover in that fateful year, Jesus explained to the twelve how he must go up to Jerusalem, suffer many things from the elders, chief priests and scribes. They could not, they would not believe it.

In the zero hour on Flanders field our brave boys made their way into the jaws of death, little knowing that the awful anguish of soul, the agony of the cross, and a most humiliating death! When he said, "Let us go up to Jerusalem, our Savior foresaw he was going into a holy, a precious, a glorious sacrifice; but it was to be a horrible path to tread, one his human nature was unable to endure.

Yes, our Savior knew it all; but, he saw more; he was able to look far ahead beyond the trials, beyond the sufferings to the brightness of the resurrection morn. He remembered that, on the third day, he would arise, his divinely given mission fulfilled. In all the time and space that he was upon this earth, he was spied upon by spies who followed him. They were a hundred to one, yet none dared oppose him—they fled ignominiously. There was the greatest hero in all history! Yes, we have the right idea of him. Such a leader has chosen us to be his followers and that we can bear the name "Christian."

Tuesday morning Jesus again visited the temple, and the priests and scribes demanded to know by what authority he acted and spake as he did. They attempted to confound him by subtle questionings. But every query Jesus had a most perplexing and non-incriminating "comeback." When asked "Is it lawful to give tribute to Caesar?" he replied, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Jesus was challenged to his answers and held his peace.

No authentic records have been left concerning our Lord's resurrection Bradford-Easter Sunday. Seven Day Baptists and not a few first day scholars hold that this statement is about right and that our Lord was crucified on Wednesday, instead of Friday. This would bring the resurrection shortly before sundown on the Sabbath itself. If this Easter Sunday recurred on Friday, we must assume that Jesus and the disciples, as was their custom, went to the temple on the morrow morning and that they doubtless spent the rest of the day at some trusting place where they could sit down and with the lips of their Master his final instructions and words of comfort. It must have been a time of tender memories for them all.

Apparenty Jesus did not wait for the day on which the Passover would be celebrated by the masses. On Thursday evening he gathered the disciples together, directed Peter and John how to find the upper chamber in Jerusalem, and instructed them to go and prepare the paschal lamb. A little later
Jesus and the rest of the little band quietly repaired to this secluded room for their last meal together in this world.

Our Savior knew only too well all the morrow would bring and was exceedingly sorrowful, but his sympathy and encouragement from his friends, what did he hear? Bickerings, quarreling, and harsh words as to who should wash their feet. He had been so kind to them! How could Jesus scold or chide them for their hateful, envious dispositions? Let us see. Quietly he stepped forth into the basin of water and washed their dusty feet. Jesus, with but a few hours to live, spent a considerable portion of that precious time serving at a task that belonged to the humblest slave, setting an example to the men who were to become the leaders of the Christian Church that they never forgot.

During the paschal feast Jesus told them one of their number would that night betray him, indicating Judas as the man, and the latter soon slipped out to consummate his treacherous bargain. Peter learned that he would betray his Master thrice ere the cock should crow twice, and vehemently denied that he knew even the man. Later that same evening Jesus instituted the Lord's Supper, the most sacred, the most inspiring sacrament of the Church. This was in every sense of the word a last supper; well did he know that they would never meet around a table again. All the memorials of this memorable hour they had enjoyed together crowded through their minds. How often they had enjoyed each other's company under the shade on the hillside near the Sea of Galilee, basking how he longed to make the world a happier and better place in which to live. How they did enjoy that first wedding feast in Cana! What a glorious end to a perfect day, when Jesus fed the five thousand, and their shouts of acclaim and appreciation reverberated over the sloping hillsides! But the end was at hand. His brothers and sisters had turned their backs on him; his boyhood village had spurned his advances; his herald and closest friend, John the Baptist, had died. Doubting his divinity; the crowds that had accompanied his triumphal entry from him, and his enemies were about to triumph. Is there a leader in this or any age who could have stood forth unbroken under such reverses?

His disciples were sick at heart, fearful and discouraged, but Jesus comforted them with that most soothing assurance: "Let not your hearts be troubled, I have overcome the world." After they had sung a hymn, they went out and retired to their favorite meeting place, the garden of Gethsemane. Here Jesus stationed eight of the group at the entrance while he, Judas, John, and the other disciples repaired to this secluded room for their last trance while Jesus stood inside the walls of the olive orchard, where he told them to tarry and watch, saying, "My soul is exceedingly sorrowful even unto death, watch and pray." Our Savior then went upon a stone's throw, and falling upon the ground cried, "O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." After this first great struggle Jesus went back and found them asleep and said unto Peter, "What could ye not watch with me one hour? Watch and pray for the spirit indeed is willing, but the flesh is weak." Jesus turned to the garden and prayed as before. Oh, how he dreaded to die! He was in the prime of life with so much ahead he had hoped to accomplish. To be scourged, to be nailed to a cross, to be lifted to the great throns was at first unthinkable. In his awful agony our Savior sweat blood, and angels from heaven came and ministered unto him. Again he returned and again he found the disciples asleep. In the hour of his greatest need there was no help from them. He was left to face the world's most decisive battle; he was the Christ, the Son of God; whereupon the high priest rent his clothes and proclaimed Jesus had spoken blasphemy and should be condemned to death. He turned him, buf­ feted him, bound and led him to Pontius Pilate, the Roman governor.

"I know not what you say," Pilate found no fault with Jesus, how he strove to release unto the multitude Barabbas, the insurrec­tionist and murderer; how he learned that Jesus was a Galilean and so sent him to Herod, the ruler of Galilee, who was visiting in Jerusalem at the time. Herod had heard of the wonders attributed to Christ and des­paired that he performed a miracle. Upon his refusal Herod ordered a gorgeous purple robe to be placed upon Jesus and, with his soldiers, mocked and scoffed at the so-called king of the Jews and his regal costume; then sent him back to Pilate.

Again Pilate tried to release Jesus, but the multitude demanded that he be crucified; in no uncertain terms. Thinking to appease the throng Pilate caused Jesus to be scourged. His soldiers stripped the clothes from the back of our Savior, fastened his wrists to a ring of spikes, hoisted him upon the cross, and, in relays of four, lashed and bruised the back of the innocent Christ until the full forty stripes had been administered. Were we not told that Jesus had died during such terrible ordeals. But this did not suffice. The hard­hearted soldiers placed a scarlet robe over his shoulders and crushed a crown of thorns upon the noble brow of our Redeemer.

Then Pilate led the bleeding, humiliated prisoner outside the city gate, where the Roman accusers were in waiting and said, "Behold the man!" And what a man! Through all that long, terrible day he had never once yielded to the call to deny his very name. The great throng cried, "Crucify him! Crucify him!" Pilate hesitated and then his ears caught the fatal "If ye let this man go, thou art no friend of Caesar!" Pilate had no mind to be involved in further complaints to the emperor, so he washed his hands publicly from his responsibility, and delivered Jesus to be crucified.

Four soldiers brought the heavy cross, placed it on the shoulders of the beardless Savior and the procession started for Golgotha, the skull-shaped hill outside the city walls, a half hour's walk from the palace of Pilate. Jesus, surrounded by four soldiers, bore the heavy burden bravely up the steep streets of the city, but slipped and fell beneath the weight somewhere outside the city walls, and a centurion commanded a Cyrenian, to help carry the cross to the crest of the hill. Following Jesus were two thieves, one a robber and murderer, the other a gourm and four soldiers. The hillsides were darkened by the vast throngs who came to see the tragic event.

Four feeble soldiers placed Jesus on the cross and held his sacred body while a legionary drove the cruel spikes through the quivering flesh and twitching nerves of his hands and feet. Then the cross was raised and dropped with a sickening thud into the hole prepared for it. As the weight of our Savior's body tore the tender flesh, at this moment of extreme physical anguish, Jesus cried so that those in the outskirts of the multitude heard—"Father, forgive them, for they know not what they do." Then there was that sublime forgetfulness! What perfect forgiveness!

They crucified the two thieves and placed...
them on either side of Jesus. Nothing was wanting to his mutilation, and murder had been preferred to him, and now two robbers shared his punishment and dishonor. One of the malefactors reviled Jesus, but the other, when he looked upon the Savior, was awed by his masterly mien, his forgiving spirit, and cried, "Lord, remem­ber me when thou comest into thy king­dom." Jesus replied, "This day shalt thou be with me in Paradise." Think of this sublime scene, you who have let yourselves picture Jesus as weak and uninspiring. There have been leaders who bore them­selves bravely under trying circumstances, but our blessed Savior, when his enemies had done their utmost to humiliate him, that a dy­ing felon looked into his dimming eyes and recognized a heavenly king!

Then Jesus looked down at his mother, near the foot of the cross, and expressed tender solicitude for her. How great is such love which in his final hour of anguish thought of a mother's need! He addressed John supporting her and said, "Woman behold thy son; son behold thy mother!" And from that hour the beloved disciple, took Mary to his home and tenderly cared for her until her death brought the long-for heaven re­united.

Darkness settled down upon the tragic scene. As the end approached, Jesus in his moment of supreme anguish thought of a mother's need. He addressed John saying, "My God, my God, why hast thou forsaken me?" That cry made possible the forgiveness of your sins and the extension of God's mercy! For me? Yes, Our Savior died for you and for me.

President Hoover was the chief speaker at a dinner celebrating the twenty-fifth birthday of the Boy Scouts of America, held recently in Washington. "We have one purpose," he said, "and that is to have illiteracy in America, and to have illiteracy in the commu­nity. . . . I know of no agency that can be more powerful in support of this purpose than the Scout Movement."—The Baptist.
tempted today in this cunningly-devised asal
against the Church of the living God. Blessed
men who live such days as these, when people are "blast
ing at the Rock of Ages," when the hearts of many are failing them with fear—blessed
men who can calmly say with the Psalmist, "I have stuck to thy
testimonies."

There, brethren, is our anchor. You can
stick to God's Word.

You can stick to its history. Infidels and
critics have assailed its history. They have
ridiculed it, condemned it, denied it; but the
very stones cry out against them. Every
spadeful of earth thrown up in Oriental exca-
vations has confirmed the truth of Biblical
history.

You can stick to its science. The Bible is
not a text-book on science; it was not in-
dependable. It is not a text-book on science; it was not in-
known facts of science and that of the Bible. God ex-
pects men to study and make their own texts-
books on astronomy, geology, and biology. But God
is not responsible for our shallow thinking, for our
shallow knowledge of both the Bible and science. Men
ought to know that he who made the world and made the Book
would in that Book mislead us as to the facts
relating to his world.

You can stick to the teachings of doctrine and
duty. So extravagant have the expon-
te of evolution become that they would have
beaten God only as the product of evolution, but God himself. They
would have us believe that not only is the world
and science. But it is unthinkable that he
ceived false. There is no conflict between the known facts

In Australia it is "wet" and some want
be "dry." America it is "dry" and
some want to be "wet." Which is better? A
prominent Australian businessman visiting
America sees a contrast. The most start-
ing impression is the absence of liquor adver-
sing, liquor displays, and open saloons, which we have in such
abundance in all the principal cities of Aus-
tralia. I had expected to find liquor solici-
tion on every hand through bellhops and
waiters, subtle and sly, of course; but I did
not find it. I was told that the sale of bootleg liquor to me, not even in Chicago,
about which I had heard such terrible things. Evidence of prosperity and happiness ap-
peared wherever I went. Your total ab-
sence of slums in the sense we know them in
Australia was significant. . . . No matter
how well or how badly we attempted to
behave, God's standards remain im-

"We have an anchor that keeps the soul
Steadfast and sure: while the billows roll,
Fasted to the Rock above: Grounded firm and deep in the Savior's love."

"Thou' the tempest raves and the wild winds blow,
Not an angry wave shall our bark overthrow.
"It was not in the time of Abraham,
that none of the characters in the Bible,
know' his prayers of desperation. For their
rakes I sanctify myself"?

There are certain suggestions which have been made as to what type of goals might
be set clearly defined goals over a given period of time in
terms of a definite spiritual or religious out-
that school and church school.

Let us lift in prominence certain neg-
eges of the church school, and in making
weekly day sessions of the church school
Perhaps the goal most needed, but most
neglected, is that of better trained leader-
ship. This undergirds any program development or expansion of work. Many other worth while goals will suggest themselves.

SYMPATHETIC UNDERSTANDING

In dealing with children, one should remember that little ones, like primitive people, delight in ornamentation, and that gratifying their little whim is often really essential to their happiness.

A child once saw in a store window a pair of tasseled boots that were the exact counters of her little feet. She was delighted, and her mother was about to buy them for her, when they noticed another little girl who was admiring in the same window another pair of shoes without tassels, and the little girl's hands trembled with eagerness as she united the package; she was so excited by the idea of seeing her feet shod like her friend's. There would be three tassels embroidered on the em­toes of each boot, and the tops would be fin­ished off with real silk tassels that matched the toes of each boot, and the tops would be fin­ished off with real silk tassels that matched the
tins of the work-basket, but the mother prided herself on that little girl's choice, except—it lacked the dec­orative fittings.

"Won't this do as well?" she asked, adding, "I will give you my small scissors, also needles and thread, and buy you a thimble. Six dollars is too much to pay for those extra trifles. I really can't afford it."

The child said nothing, as she had been trained to economize; but the four dollars was actually wasted, as she was cared for the unfurnished basket her mother bought.

Years afterwards, this mother wondered why she had so little influence over her daughter, and envied others whose children confided in them. She did not realize that a rift of misunderstanding came between her and the little girl when she refused to in­dulge her taste for "trifles," and that it kept widening through the years.

Some mothers have enough imagination to wander in the child's world, hand in hand with their little ones; but those who have lost the vision of youth, and pride them­selves on "being practical," would do well to remember that "trifles" refer to their place in the great scheme of creation. If anyone doubts it, let him note how the bare, hard rocks are usually softened by vin­tages and mosses, and how exquisitely tinted weeds and wild flowers, with their luminous green leaves and shining petals, will run riot over a rub­bish heap in a vacant lot, converting the ugly surfaces of old tin cans into ripples of beauty.—Selected.

MARRIAGES

HUNT-HILL.—At the home of the bride, 11 Went­worth Court, in Battle Creek, Mich., on March 29, 1930, Miss Isabel Hunt was married to Mr. E. L. Hill, of 10 Burnham Court, Battle Creek.

DEATHS

BASSETT.—Vina M. Gaddis was born in Brook­field township, October 27, 1870, and died in that place, August 25, 1930.

Her parents were Lyman and Harriett Gaddis. She was married December 1, 1892, to Albert H. Bassett. She united with the First Brookfield Seventh Day Baptist Church at 1905.

She will be missed by a large circle of friends and acquaintances in this section, where she has worked and traveled for a number of years. She had led a very active life, and it was only recently that she realized that because of health trouble, she would have to give up some of her work.

Funeral services were held at the Leonards­tiva home, April 28, and were conducted by the pastor, Rev. Paul S. Bardick, assisted by Rev. Geo. Read of West Edmonton.

She is survived by her husband, and by a cousin, Mrs. Willis Bardick of Edmonton.

GREENE.—William Edgar Greene, son of Vermum Greene, in the shirt manufacturing busi­ness, and as the work was taken to the home of employees, he thus became widely known in the vicinity.

March 30, 1878, he was united in marriage with Emma F. Clements, who died in 1917. There were three children: Alice E. Greene Cushin who died in 1928, and Clara Greene Johnson who died in 1862.

Mr. Greene was baptized and united with the Berlin Seventh Day Baptist Church in 1875, and remained a member until his death.

He was a faithful attendant of the weekly service except when prevented by ill health.

For nearly a year his health had been gradu­ally failing, and for over six months he was confined to his chair. His parents and thoughtful­ful appreciation of the kindly attention given him was very great.

Being a kind neighbor, a good friend, a tender father, he expressed sympathy from those who will miss him. The funeral services were conducted at the home of his daughter, Miss Marie Greene, with whom he lived, and were attended by a large number of relatives and friends. An expression of esteem was shown in the wealth of flowers that surrounded his casket. When realizing that his body was to be removed to his new home, and his spirit to be united with her, his wife, he was laid to rest in his faith, as his funeral text, which was used as a basis of a few remarks by his pastor.

L. A. W. STILLMAN.—On May 3, 1930, at the home of her parents, Clark Stillman, in Brookfield, N. Y., Harriett Sophia Stillman, a daughter of Geo. W. Stillman, was united to Rev. and Mrs. Stillman. On her next birthday, July 24, she would have been six years of age.

Her parents were Clark Truman and Nancy Rogers of this town. Here, she grew to womanhood and in her twentieth year united with the Second Seventh Day Baptist Church, April 29, 1909, having been a member for sixteen years, and was a member longer than any member before her. She was married December 30, 1898, to Geo. W. Stillman of New York, N. Y., of that church, and after the death of his father, to whom he was married, in 1907. After some years, she united with the First Brookfield Seventh Day Baptist Church at 1905.

She will be missed by a large circle of friends and acquaintances in this section, where she has worked and traveled for a number of years. She had led a very active life, and it was only recently that she realized that because of health trouble, she would have to give up some of her work.

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P. B. S.
The million gain in church membership in the United States during 1928 shrank to less than a third of that number in 1929, according to the annual report of church statistics by H. K. Carroll in the Christian Herald. The 300,000 gain of the Baptists in 1928 decreased to 53,000 in 1929, and for the first time since the Civil War the Methodist Episcopal Church showed a loss of 25,000. But Northern Baptists evidently cannot claim much credit for swelling the Methodist Episcopal Convention, while the Southern Convention Baptists ranks, they say and do of choice; and which they are accountable to God.

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