

# The Sabbath Recorder

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The Denominational Building  
will stand to the world as an  
evidence of the Sabbath truth.

Will you have part in it and  
so make known your faith?

F. J. HUBBARD, Treas.,  
PLAINFIELD, N. J.

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To be a Christian means a great deal more than believing in certain doctrines, going to church, or even talking about religion. It means living it. It means having Christ in every deed. We can not leave him out of the most trivial thing. It means we must show the world that we love the Lord, and are serving him. We must show them so plainly that there can be no mistake. As you know the well-tried soldier by his tread, his habits and endurance the moment you see him, so the world must know you to be a Christian—a real live Christian—the moment it comes in contact with you. You must meet with sinners, as well as half-awake, careless Christians, and you must live so that your light will shine clear and above reproach, fearing only, but always, to bring shame upon the Master's name. By your example you must strengthen the weak, and by your unflinching step and firm hand, help the weak-hearted. Let the whole world see the quiet, steady light of your devoted life. Let the perfume of the "white flower of a blameless life" which you wear, scent the air about you till that very perfume will entice those who breathe it to strive likewise to wear one. Let there be no vain glory or striving after praise for any particular gift; but aspire for no other praise than that it may be said that your silent example has won many a heart to Christ. Let an assembly be better for your presence. Where you are let it be known it is safe to be.

—Irene W. Hartt.

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For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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*"Our Father, we pray that we may know the quickening energy of thy Spirit through which our nature shall become alive unto thee. We pray that now there may come to us a sense of our oneness with our Lord, and that thus we may rejoice in that we are heirs of eternal life. Help us to grow in the image of our Master and daily become more devoted to him. Amen."*

**Starving the Minister** There is more than one way to starve your minister. Of course you can keep him too poor to feed and clothe his family without his having to neglect his study in order to labor with his hands for their support. Then you will starve his mind, which will keep him inefficient and helpless so far as feeding his flock is concerned. Stinginess on the part of the church will handicap any minister, no matter how much he may long to feed his flock. And a flock unfed is bound to die. Want of proper support will soon show itself in the inefficiency of the pastor, and the church that does not make proper provision for its pastor, so he can have the time and money necessary for his mental improvement, is doomed.

As I look back over the years and remember how illy prepared I was for the great work, with almost nothing for a library, with strong-minded, clear-thinking people in my audience, I can see how utterly handicapped I was for successful work as a pastor and minister of the gospel.

If that dear little church at Greenmanville had not made my salary sufficient to provide plenty of papers, magazines, and books for my work—literature filled with live sermons, excellent helps for Bible study, spiritual food for myself and for my hearers—the outcome of my ministry for at least fifty years must have been very different.

Then aside from the salary, generous hearted leaders in that little church made me a present of a sixteen volume edition of *Appleton's New American Cyclopaedia*, which for more than half a century has been a wonderful source of help both in church and college work. This and the books I was able to secure at that time have been a won-

derful stay and help all through the years.

Of course I had to make faithful and persistent use of my library in all my preaching and teaching work. And no one can ever estimate the value to me of my five years of faithful study, preparing for work in churches and in temperance reform; all of which was made possible by the little church that called me to be its pastor, and that placed within my reach the necessary means of preparation, without which my life work must have been seriously handicapped.

There is more than one way to starve a pastor. There is not so much danger of starving the body as there is of starving the mind. Churches that do not take this into consideration will learn that starving the mind of their pastor for want of means to buy proper books and papers, must result in handicapping him and in leanness to their own souls.

## Warm Personal Friendships Will Make Strong Pastors

The laymen of our present day churches do not seem to realize how much the success or failure of their pastors depends upon them. The absence of a hearty, sympathetic spirit of real comradeship toward the pastor by the men of his parish has often so handicapped a naturally strong man that he could not do his best. The spirit that seems to say, "We pay the bills; you do the work we pay you for doing," is enough to take the heart out of the best minister in the world.

Pastors, as a rule, are hard-working, true-hearted, spiritually-minded men, consecrated to the Master's work, and trying hard to put new life and vigor into cold inactive churches, and doing all they can to spiritualize the communities in which they live. But a pastor might as well try to "make bricks without straw" as to attempt to strengthen and build up his church without the friendly affection and hearty co-operation of the business men of his congregation.

It is not enough to pay over the money needed for the church bills, nor yet to sit in perfunctory service on business committees.

Although such service may be praiseworthy so far as it goes, it lacks a good deal of being enough.

While the true pastor will not crave flattery or compliments regarding his work, he must crave, and greatly needs, the warm-hearted personal friendship of the men of his church. Without this he will certainly be handicapped in his work. The glory and joy of such friendships will act as a wonderful imperative, urging any pastor to do his very best work.

A serious lack of deep, fine, enduring friendship between the minister and the men of his congregation has accounted for the failure of many a good man who might otherwise have been a complete success.

There is too much of the spirit which says of the church work, "The new manager has arrived, and we hope he will make good. It is up to him." To ensure a minister's success, there is nothing like the unconventional, generous, spiritual friendship of the men of his church. A show of personal affection and of appreciative brotherliness toward the pastor on the part of the men of his church, will go a long way toward enabling the pastor to make the most of himself. Dear business layman, please do not forget that the value of the pulpit depends largely upon the attitude of the pew.

**"A Church Almost Forgotten"** Brother E. D. Richmond of Proberta, Calif., sends the RECORDER some data regarding a church which he thinks is "almost forgotten," and introduces the data with the words, "Coloma, Wis.; what about it? I wonder how many there are now living who know anything about the Seventh Day Baptist Church that existed there in the fifties."

Brother Richmond thinks that only two besides himself are now living of the members of that old church, namely, Rev. George W. Lewis, of Battle Creek, Mich., and Mrs. Maranda Flint, of Milton Junction, Wis.

He further writes that when in the fall of 1856 his father moved to Coloma, there was a flourishing Seventh Day Baptist Church there of thirty-five members, with Elder Hiram W. Babcock as pastor. Elder Henry B. Lewis was then its deacon.

The following men with their families are mentioned as belonging to that church: John Drake, Charles White, T. L. Burdick,

Silas Blivin, Nathan Pierce, H. B. Lewis, E. L. Babcock, Dayton Randolph, N. A. Perry, and families by the name of Richmond, Taylor, and Smith, whose given names are not mentioned.

Rev. James M. Todd is mentioned in the *Historical Volumes* as having been the early home missionary on that field. It also tells us that "E. D. Richmond, a sweet singer," went from that church to assist Rev. George W. Hills in tent work in the South—a work in which some of our older readers were deeply interested in its day.

An effort to find the records of this church has so far failed.

We give the reasons for Coloma's death as a church in Brother Richmond's own words:

The country was new and times extremely hard. The soil was light and there was no market for what one had to sell. I knew of one man who took a load of rye to Oxford, a distance of twenty miles, and sold it for twelve and one-half cents a bushel. The people became discouraged, and the result was what has been too often the case with our people. They scattered; some going back to Milton, and some to Albion; while others went to Minnesota and elsewhere, until there were only a very few of our people left, and nearly all of them left the Sabbath.

The church was dropped from the records of the churches of the Northwestern Association in 1863, and was reorganized August 4, 1885. It sent articles of faith and applied for membership to Conference in that year, and was represented by A. McLearn and Mr. and Mrs. E. D. Richmond.

In 1888 it reported eight members. There was quite an increase for some years. Probably some friend may be able to inform us as to the end.

**A Beautiful Children's Story** In the Children's Department of this RECORDER I take the liberty of placing a beautiful story without consulting Miss Carpenter, the efficient contributing editor of that page, fully assured that it will meet her approval.

"The Birthday Lunch" was written by Mrs. Ora A. Clement, wife of Peter Clement, formerly of North Loup, Neb. During my brief pastorate at North Loup, they were lone Sabbath-keeping members of that church and kept in touch with the home people by interesting correspondence with the pastor and others.

It is eighteen years this month since I came to the SABBATH RECORDER, and the

opportunity to keep in touch with these good friends has been limited. I do not need to say that I was glad to receive this beautiful little story for the RECORDER. Mrs. Clement's address is Lincoln, Neb., R. F. D. 3.

**"It Is a Letter From Home"** Many lone Sabbath keepers will respond to the feeling expressed in the words at the head of this paragraph, which are found in the following letter. Miss Bee and her sister were loyal nonresident members of the Salem, W. Va., Church during the years of my connection with that church, and I was so glad to hear from them this way that I am going to give the letter to the entire RECORDER family:

*Sabbath Recorder,*  
*Plainfield, N. J.*

I am enclosing check for \$3.10 to pay for the RECORDER and *Helping Hand*. We have our home Sabbath school, and we could not do without the RECORDER. It is a letter from home every week, telling us what the dear ones all over the land are doing. If it fails to come by Sabbath, everyone is asking, "Did the RECORDER not come?" I don't see how any good loyal Seventh Day Baptist can get along without it. It has been in our family since 1842; when, as a boy, my father worked at a few cents a day and paid for it and coaxed his father to subscribe for it and helped pay. Oh, how we love the dear old RECORDER with its many messages.

*Cowen, W. Va.*

OZINA M. BEE.

**Now For Conference** The day after this RECORDER leaves the press, the Seventh Day Baptist General Conference will convene for its one hundred twenty-third anniversary and its one hundred thirteenth session with the church in Salem, W. Va., President S. Orestes Bond, of Salem College, as the presiding officer.

When this paper reaches most of its readers the Conference will be nearing its close, and the reports for the year will all be in.

We are looking for the plans for 1925-26 with a good deal of interest, and trust that the interest among our churches will be so widespread and so enthusiastic that an early beginning may be made all along the line for still greater success in the coming year.

I am thinking now of the delegates from Rhode Island to California, as they turn their faces toward Salem and I am praying that their various journeys may be made in safety and that their Conference work for the Master may be the best ever.

**Hopeful for the New Building** If I could only shout loud enough to be heard from one end of the land to another, I would tell you all how happy I am over the growing interest in the denominational building. In the last Tract Board meeting greater interest was manifested than usual, and this morning the following letter came to hand which speaks for itself. It comes from a brother in one of our northern churches, and I can't help feeling that there are many who share in the same desire to see the building completed. The gift of \$200 and the offer made in the letter will certainly cheer up all who are wishing to see the good work go right along.

DEAR DOCTOR GARDNER:

I am enclosing check for \$200 to be used for the denominational building. You may count on me for \$800 more whenever you obtain your other fifty-nine subscriptions for \$1,000 each.

For good reasons the writer prefers not to have his name published at this time. This is only one sign of growing interest in this good work.

**Death of William C. Whitford** Just as the final work of making up copy for this RECORDER was being done, the sad news of the death of Rev. William C. Whitford, in the sanitarium at Hornell, N. Y., comes to hand. For many years Brother Whitford has been the denominational treasurer, and a leading spirit in preparing Sabbath school lessons. He will be greatly missed in our annual gatherings.

#### MILTON IS MY COLLEGE

Milton is my college; I shall not wander.  
She maketh me to walk about on her green campus;

She leadeth me from class-room to class-room;  
She enlargeth my life; she leadeth me  
In the paths of education for service's sake.

Yea, though I walk in the valley of the doubtings  
Of youth, I shall fear no ill, for she is with me;  
Her spirit and her ideals, they control me.  
She prepareth a program before me,

In the midst of mine ignorance. She pointeth  
Out my pathway for toil; my course she looks  
over.

Surely, gladness and prosperity shall follow me  
all the  
Years of my life, and I shall be true and sup-  
port her forever.

ALUMNUS, '88.

## SEVEN LESSONS ON THE SEVENTH DAY

(Continued)

GEORGE ARTHUR MAIN, B. S.

[Two or three years ago Mr. George A. Main, a loyal layman of Daytona, Fla., prepared with a prodigious amount of pains-taking labor a series of lessons on the Sabbath. These lessons were used with good results in a study group under the personal direction of the author.

I have had in my possession for some time a manuscript copy of this series of lessons, which I have read with a great deal of interest and to my spiritual profit. Mr. Main has used with culminative and telling effect the catechetical method of presenting truth. The result is not a series of dry-as-dust questions with matter-of-fact answers; but a series of stimulating questions with radiantly illuminating replies. The light is let in from so many angles that the subject is set out in arresting clearness. One does not have to agree with the author's viewpoint in every particular, or accept every conclusion unmodified by his own knowledge and judgment in order to be benefited by a study of these lessons. Any piece of literature of which this can not be said is not worth reading.

If others have under advisement the question of the publication in more usable form of this Sabbath study, its appearance in the columns of the Sabbath Recorder need not interfere with any plans that may be made in that direction. The lessons will be published, therefore, in succeeding numbers of the Recorder. All who read them will be amply rewarded.

The scripture references, which are numerous and which constitute an essential feature of the series, are omitted in this connection in order to conserve space.—A. J. C. B.]

## LESSON 4. THE UNIVERSAL SABBATH ESTABLISHED BY GOD AND ISRAEL

(Continued)

*Sunday Sacredness Disproved*

4. What must Sunday keepers prove in order to establish Sunday as the Christian Sabbath? What are the principal Biblical events and passages to which Sunday keepers have sometimes resorted in efforts to prove Sunday sacredness? And how do these not only utterly fail in doing so, but actually confirm the sacredness of the God's seventh day Sabbath?

(a) Every follower of Christ should unhesitatingly accept the seventh day as the only sacred Sabbath, if for no other reasons, because Christ observed it, and taught its observance, and because he revered and loved God's supreme Word, the Old Testament, his only Bible, which recognizes the seventh day as the only true weekly Sabbath.

(b) Upon Sunday keepers, therefore, rests the duty of proving Sunday sacredness, its disproof in no sense being a duty of Sabbath keepers; and the false theory of Sunday sacredness is discussed here, not because of any inherent relation to the true Sabbath, but because wide-spread Sabbath

desecration and no-Sabbathism are traceable to these erroneous Sunday beliefs.

(c) In order to establish Sunday sacredness its defenders would have to accomplish all of the following impossibilities:

(d) They must prove that the Bible from beginning to end is unauthoritative;

(e) That the Ten Commandments are not God's perfect law, since Sunday keeping assumes that the Sabbath command has been changed, either by making two days sacred and five for work, or by destroying God's Sabbath and substituting the Sun-day;

(f) That God himself erred in not placing the Sabbath command in the ceremonial laws, only, which passed away at the cross;

(g) That the holy prophets, in defending God's holy Sabbath, were not voicing God's will, as the Bible plainly teaches;

(h) That Christ, also, erred in commanding the disciples and the multitude to observe the Sabbath laws of the Pharisees, though not after the Pharisaic manner;

(i) That Christ again erred in his reverence for the Old Testament and in his teaching that the Decalogue, even to its minutest detail, was never to be destroyed, disobeyed, or denied and in neglecting to teach that Sunday was to be the future Christian Sabbath;

(j) That he further erred in not explaining that his life-long custom of Sabbath-keeping was based solely on his being a Jew and not on obedience to his Father's commandments;

(k) That baptism, as a memorial of the resurrection and as taught in the Bible is wrong; or else that Christ desired two memorials of this one event;

(l) And finally, that Christ not only desired to destroy the weekly memorial of his Father's creative handiwork, the Sabbath, but that he wished, instead, to call weekly attention to a date related to himself; an assumption doubly absurd when we recall that he neither requested such commemoration nor even permitted any of the important days of his life to be indisputably known.

(m) In spite of the impossibility of proving all or any of these false assumptions Christ's resurrection has been accepted by many as establishing Sunday sacredness, and we therefore examine it in detail.

(n) In our search for the truth we must study the facts concerning the crucifixion as well as the resurrection, and should rely,

as Christ did, on the absolute authenticity of God's Word.

(o) It is well known to students of Judaism that the Passover Sabbath could never coincide with the weekly Sabbath; therefore, Christ's crucifixion, which occurred on the preparation day just preceding that "high day," could not possibly have fallen upon Friday, the day preceding the weekly Sabbath, as is assumed by advocates of Sunday resurrection.

(p) Friday crucifixion is further disproved by the fact that the Jews referred to the day following the crucifixion as the day "after the Preparation," instead of calling it the Sabbath, as we know they would had it been the seventh day, and by the fact that the Jews worked on the day following the crucifixion, which they would not have dared to do under the existing extreme Pharisaic Sabbath regulations.

(q) Again, Friday crucifixion is rendered impossible by Christ's own unimpeachable words that he was to remain in the tomb precisely "three days and three nights," and which we must accept as the accurate interpretation of his more general statements that his resurrection was to be "on the third day," "after three days," etc.

(r) So positive was Christ as to the exact duration of his entombment, that he re-emphasized it by comparing it with Jonah's experience in the whale, and declared that the fulfillment of this "three day and three night" prophecy was to be the only test of his true Messiahship.

(s) The fulfillment of this prophecy not only eliminates Friday crucifixion, but also establishes the resurrection as having occurred at the same time of day as his entombment, namely, late in the afternoon; his crucifixion having occurred between six and nine in the morning (the third hour); his death between noon and three o'clock in the afternoon (the ninth hour), and his burial shortly afterwards.

(t) None of the Gospel writers record just when the resurrection did occur. They know, however, that Christ's prophecy necessitated an afternoon resurrection. In recording, therefore, that the resurrection first became known on Sunday morning, three of the Gospel writers were truthfully reporting an event which they knew should have occurred "late on the Sabbath day," and which Matthew verifies in his account of the first of the two visits of the women

to the empty tomb, which he records as occurring at that hour.

(u) Sabbath resurrection is further verified by the fact that Wednesday, just three days before, must have been the crucifixion day as shown by Daniel's prophecy, and the day of Preparation for the Thursday Passover Sabbath as shown by chronological and astronomical computations, and by the acceptance of Wednesday crucifixion and Sabbath resurrection by a multitude of Bible scholars.

(v) Thus we see that the facts concerning the crucifixion and the resurrection, instead of making Sunday sacred, increase, if possible, the sacredness of God's seventh-day Sabbath.

(w) Another ground some times claimed for Sunday sacredness is Christ's brief manifestation to the disciples that same night. The absurdity of this, however, is clear when we realize not only that that Sunday was not the resurrection day, but that the disciples did not even then believe that he had risen; the disciples simply being together in their own abode and at supper, with the doors locked for fear of their Jewish enemies.

(x) The day of Pentecost, when the Holy Spirit was poured out upon the disciples, is also some times claimed to have fallen on Sunday, thereby indicating Sunday sacredness. Numerous Bible scholars, however, attest that Pentecost that year fell upon Saturday, which seems to be substantiated by the fact that it always occurred after fifty days counting from the day after the Passover Sabbath, which, as we have seen, fell that year on Thursday.

(y) The phrase "Lord's Day," which occurs in Revelation, is claimed by some to have referred to Sunday, thereby indicating its sacredness. The facts are, however, that the seventh-day (Saturday) was the holy day of Jehovah, the Lord, and of Christ, the Lord; and the phrase, therefore, which many years later came to be improperly applied to Sunday, in Bible phraseology simply proved, if it applied to any day of the week at all, that God's holy Sabbath was still his day and the proper day to be in a reverent spirit.

(z) Finally, even if Christ had risen on Sunday, and even if that first Sunday gathering had been a religious one, and the day of Pentecost had fallen on Sunday, and the phrase "Lord's Day" had indicated that

Christ had risen on Sunday, none of these could have furnished the grounds for destroying God's holy Sabbath, contrary to Christ's own teachings, or for instituting Sunday Sabbathism, for God, only, can make a day holy.

#### *Sunday Observance Disproved*

5. What evidences have we that the first day of the week (Sunday) was never observed in Bible times as a rest day, a Sabbath, or as a sacred day, either on the erroneous grounds which we have already discussed, or for any other reasons?

(a) There are no first days mentioned after Creation in the Old Testament, and only three in the entire New Testament, none of which as we shall see, were observed as sabbaths or for any other reason; a remarkable contrast to the thousands of references to the sacredness of God's holy Sabbath, the seventh day.

(b) The first of these Sundays was that exciting day when Christ's resurrection first became known to the disciples.

(c) The fact that this Sunday was not the Sabbath of that week is emphatically established by the gospel record that the day before was the sacred Sabbath of that week, and that it, not Sunday, was observed according to the commandment.

(d) That they did not observe this Sunday is still further proved by their activities, such as their purchase and preparation of spices, which they had purposely put off until the Sabbath was over; the long and tiresome walk to Emmaus, etc.

(e) John is the only writer who specifically describes Christ's manifestation to the disciples this Sunday evening; an event which all would certainly have enlarged upon had it been the recognized beginning of such a radical practice as the weekly substitution of Sunday for the Sabbath.

(f) The second of these three Sundays is especially noteworthy as being the only instance of a religious service held on Sunday mentioned in the entire Scriptures.

(g) This was a meeting of the Sabbath-keeping Paul with the Sabbath-keeping disciples at Troas, and occurred in the evening "upon the first day of the week."

(h) Since the days then began and ended at sunset, the only evening hours of the first day of the week, according to Bible reckoning of time, occurred during what we would now call Saturday night.

(i) Therefore this supper and religious service was rather a continuation of their Sabbath services of that day, extending into the evening, probably as a farewell service to Paul, who was to leave Troas the next morning (Sunday).

(j) That the breaking of bread was devoid of significance to that day is proved by the fact that the disciples were breaking bread from house to house on all other days as well.

(k) The facts that the Sabbath-keeping Paul was to spend the Sunday daylight in traveling from Troas and that he had come to Troas on the previous Sunday, which he would not have done on the Sabbath, substantiates our conclusions that this passage is in no sense an instance of Sunday observance.

(l) If, contrary to the obvious facts, it be insisted that this meeting occurred during the night following Sunday, then the service was on Monday, which had already begun at sunset, Sunday evening.

(m) Or if, still worse, it be insisted that the Pagan-Roman method of computing time be used in this single instance, even then the bread-breaking, to which Sunday people appeal as proof of Sunday observance and sacredness, occurred after midnight, and hence on Monday instead of on Sunday.

(n) Finally, since Paul was an evangelist and probably preaching every day, no matter which reckoning of time be used, the mere record of one Sunday meeting in the entire Bible could not possibly indicate any religious significance for the day, particularly in view of the fact that we have numerous direct proofs of his Sabbath observance.

(o) The last of the only three Sundays mentioned in the New Testament is a part of a command by Paul, which, in harmony with the fourth commandment of the Decalogue, is a direct command to work on that day; this passage being the only recorded instance of Paul's reference to the first day of the week.

(p) This command of Paul, given only to the Sabbath-keeping Corinthians whose six days of work ended at sunset Friday night and who would not attend to such financial duties on the seventh-day Sabbath, requests them to ascertain on the first day after the Sabbath the extent of their previous week's

prosperity and to lay by in store a portion for the poor in order that they should not have to make any gatherings, or collections, when Paul should come later.

(q) There were distinct advantages, as Paul well knew, in doing this work on Sunday. The facts of the previous week's business were fresh in their minds; they would gather or collect and have more money on hand that day; and for that reason and on account of the preceding Sabbath services, would probably be more liberal with their gifts.

(r) The fact that Paul requested them to lay by in store, instead of implying that they assembled on that day, suggests the exact opposite, that there was no assemblage at which they could contribute their gifts to the poor.

(s) The merest suggestion of either a public gathering or a religious significance is wholly lacking in this Bible passage and it, like to only two other references to the first day of the week, utterly fails to prove, or even imply, Sunday observance.

*(To be continued)*

#### **VACATION SCHOOL, INDEPENDENCE, N. Y.**

REV. WALTER L. GREENE

A Daily Vacation Church School was held in the parish house at Independence, N. Y., June 29—July 18, with an enrollment of twenty-five and an average attendance of twenty-one.

Three groups or classes were conducted from nine to half-past eleven o'clock in the morning. Group I, including grades 1-3 was taught by Mrs. Mizpah S. Greene. Edith McDowell's *First Primary Course for the Vacation Church School* was used in this group. Group II included pupils of grades 4-6 and was taught by Miss Elrene Crandall, using Bradshaw's *Knights of Service* as a textbook. Group III included pupils from the seventh and eighth grades and the first year high school, and was taught by Pastor W. L. Greene, using Grant's *Life and Times of Jesus* as the basis for study. Excellent interest was shown. The two lesson periods each day made possible the completion of the twenty-five and thirty lesson courses in the fifteen days.

The daily schedule was as follows:

9.00 Class devotional and Scripture memory period.  
9.10 Study and recitation.  
9.45 General assembly.  
10.05 Recreation and supervised play.  
10.35 Study and recitation.  
11.00 Bible drama and pageantry.

The general assembly brought all the classes together for worship, music, and instruction. The pastor gave what he called "Habit Talks" each day at the assembly on the following subjects: "Habits of Speech," "Truth Telling," "Honesty," "Work," "Use of Tobacco," "Reliability," "Why Study the Bible?" "What is the Church?" "Prayer," "What is It to be a Christian?" "Why Should a Christian Join the Church?"

Public demonstration services were held at the church Sabbath morning, July 18, and consisted of a typical general assembly program with a story sermon by the pastor and two pageants. Group I presented "Little Trouble," and Groups II and III gave "As the Twig is Bent," illustrating the parable of the Good Samaritan. During this service three members of the school, Wayne Crandall, Robert Spicer, and Francis Clarke, offered themselves to the church for baptism and membership.

Baptism was administered July 25 and these candidates with Mrs. Carl Clarke, who came by letter from the Ulysses first day Baptist Church, was received into the church at that time. It is expected that others will be baptized in the near future.

The members of the Daily Vacation Bible School who had attended ten or more days were given an outing at Cuba Lake, Monday, July 20. This was a delightful close for the school.

The experience of two years with the Vacation School convinces us that these schools may well be a regular feature of the church work each year.

#### **SEVENTH DAY BAPTIST EDUCATION SOCIETY**

The annual corporate meeting of the Seventh Day Baptist Education Society will be held in the Gothic at Alfred, N. Y., on Wednesday, September 9, 1925, at 8 o'clock p. m.

WILLIAM C. WHITFORD,  
*President.*

Except ye repent ye shall all likewise perish.—*Luke 13:3.*

## MISSIONS

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

### MISSIONS TO ESTABLISH TRUTH

Christ, the great missionary of the ages, stated his mission in different terms, as recorded in the Gospels. He said, "The Son of man is come to seek and save that which was lost"—came to save lost men. At another time he said, "I am come that they might have life, and have it more abundantly"—came that men might have life. Again we read, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him shall not perish but have everlasting life"—came that men might have everlasting life. Once more he said, "For I am not come to call the righteous but sinners to repentance"—came to call men to repentance. And still again he said, "Even as the Son of man came not to be ministered unto but minister and to give his life a ransom for many"—came to give himself as a ransom for wicked men.

There are other statements, direct and indirect, of his mission on earth; and none of them is more comprehensive and impressive than this one, uttered when on trial for his life before Pilate, "To this end was I born and for this cause came I into the world that I should bear witness unto the truth"—came to establish truth. Theologians all define truth as an attribute of God. President Allen said, "Truths are divine ideas." Christ came to establish God's ideas, or ideals, in the hearts of men and in all the world. It is helpful to think of our tasks as missionaries and Christian workers in this light, remembering that we must embody these ideals in our own lives before we can impart them to others. There is nothing more discouraging than to find that some gospel workers hold truth in any of its forms lightly.

Truth presents itself in three forms, truth of speech, truth of knowledge, and truth of being. Truth of speech is the conformity of speech to the things or facts of which we speak. Truth of knowledge is the conformity of our knowledge to the things under consideration. Truth of being is the

conformity of anything in character to that which it assumes to be.

A brass ring washed in gold may look like a solid gold ring and be passed off as such, in which case it does not possess truth of being; it is a lie because it does not conform to that which it appears to be. A man may assume to be that which he is not, in which case he lacks truth of being; he is not what he pretends to be. We call this dissimulation, insincerity, hypocrisy. Christ, however, used harsher terms than these in speaking of lack of truth of being in men. A man may make himself out to be better or worse than he really is. He has no right to do either. Nevertheless, there is a tremendous temptation to be insincere. People are constantly tempted to try to appear better off than they are, to have better training and more knowledge than they really have, and to be purer and nobler than they are. People are tempted to try to hide their poverty of purse, mind, and heart. Christ came, he tells us, to help men not to do this way, but to be real men; and this is one way of looking at the work of missions; they are to lead men to lives that conform to God's ideas of a real man, as well as to lead them not to dissemble. Of all men the Christian worker should ring true.

People are also tempted to hold truth of knowledge in light esteem. Some times they accept error in the place of truth because they are too lazy to make sufficient effort to find the facts; some times they are too prejudiced to consider the facts when presented, and close their minds; and some times because the truth reflects on themselves, they fail to humbly acknowledge the folly or sin. A humble spirit and an active and open mind are essential in connection with truth of knowledge, and yet how hard it is for men to possess these. It is the purpose of Christ, Christian missions, and all Christian work to help men to that form of life in Christ where they have keen intellects, open minds, and humble spirits, always ready to accept truth wherever it may lead.

Perhaps there is no other place where people fall down any more sadly than in truth of speech. There are broken promises strewn over the face of the earth, debts contracted without knowing how they are to be paid, and debts repudiated, stories circulated without positive evidence that they are true, facts twisted till they are made to

tell a lie, to say nothing of other and grosser forms of this vice. How it all hurts character, human society, and the cause of Christ! How it destroys all ground of confidence and co-operation among men! When a man has deceived you or broken his promise once or twice, you never know whether to believe him or not, and to trust him you can not. No relation, human or divine, can long survive except on the basis of absolute truthfulness of both parties. Christ came to establish such relations, he declares; and this is the purpose of Christian missions.

Only that which is true in speech, knowledge, and character can abide; as sure as there is a God of truth, so surely will all else crumble and be destroyed. In that fair city toward which all eyes longingly turn, we are told nothing which maketh a lie can enter.

"To this end was I born and for this purpose came I into the world." The purpose of Christian missions is to establish speech that can always be depended upon, minds that are open, active and humble, and character that rings true to the core, not in some localities and some people, but in all people over all the earth. What a transformation! What a glorious consummation!

### A LIVE MISSIONARY LETTER

Rev. W. L. Burdick, D. D.,  
Ashaway, R. I.

MY DEAR BROTHER BURDICK:

Yours of recent date received, and I must thank you for it. I knew that you were busy, as I read in the RECORDER of your movements among the churches since your return from South America. You have done exceedingly well, both at the latter and former places. Your reports have always been eagerly sought and read on opening the RECORDER; and that with interest, as we are personally acquainted with you.

Well, we are of good courage this way. Since the beginning of this year two companies have been organized, Luna and Linstead. Have just returned to the office after a trip among the churches in the west and north, after an absence of more than a month. Leaving on June 1 and dropping papers in the towns of Old Harbour, May Peen, Toll Gate, Ponus, Williamsfield, and Mandeville, I arrived at Santa Cruz after a short run covering a distance of nearly eighty miles over mountains and down steep

hills. Next day, together with Brother Samms, I rode to Mountain Side at Brother and Sister Lea's. We spent a very profitable time together over the Sabbath with them and three children, accompanied by an interested party whom we hope to see embrace the Sabbath and kindred truths. We had planned for a meeting on Sunday, June 14, at Newell, an adjoining district, some three miles from there. But we were washed out as a result of a long needed shower of rain which fell for a long time, way beyond the time for meeting. So we had to forgo our appointed meetings. Anyway, profitable studies were held with some neighbors who came to the home of Brother Lea.

Monday, June 15, we returned to Santa Cruz, and visited around. In the evening we had a meeting with the brethren. Much can be done at Santa Cruz and its surrounding towns; but Brother Samms must be helped to go around to those places; and in time, the results will be seen. Tuesday, June 16, I weighed anchor and steamed the mighty Apollyon for Post Road in Clarendon. The time was profitably spent. Meetings were held every evening from the sixteenth till the twenty-first, save one. On the morning of this day our band walked down to the Rio Minho, about two and one-half miles away; and under its icy waters a sister was buried with her Lord and raised to walk in newness of life. Brother and Sister Smicle have been endeavoring to hold up the life and the light, and in this the brethren and sisters joined. The interest is certainly good. A goodly number of their neighbors were present, night after night, and listened to the Word with interest. Monday, June 22, I made the run for Race Course, twenty miles south. The brethren at this place have been passing through great sicknesses since December last and one among their number has met death by an accident. But they are all of good courage. From the twenty-second to the evening of the twenty-sixth meetings were held both for the public and our people in the open air, as they have no place of worship. The interest was very great, and I am planning to visit them soon. I then sailed away to Bog Walk to answer a call at Linstead, which is three miles and one-half from Bog Walk. Together with some of the members of this little church, and with some from that of Bower Wood, we began a series of public lectures at the

above named place on the evening of June 27, and continued every evening, save two, till that of July 5. On Sabbath, July 4, we organized a little company of six; while there was an addition of one new Sabbath keeper to the Bog Walk Church. She is little Ada, an orphan girl, who walked seven miles every night to the meetings. On Sabbath evening she said, "I have no boots, but I'll wash my feet and put on my clean dress and go out to keep the Lord's Sabbath." And she kept her word. Who will help Sister Ada to get a pair of boots? Send any help to her through the office, 12 Hitchen Street, Allman Town, Kingston, Jamaica.

During the lecture, Teacher Edwards, an erudite public teacher for some forty years, as he listened to the history of the Christian Church portrayed from the New Testament and profane history, accepted the Sabbath, as we showed who the Waldenses were. He exclaimed, "They were certainly the people who had the true religion for the world." Then he saw the unbroken chain of Sabbath keepers coming down the ages from the days of our Savior, and decided to keep the Sabbath.

Great good could have been accomplished here if we had a tent. I wrote the market clerk to get the market for my meetings, but his stipulation could not be met as my pockets were too shallow. He wanted me to lay down five pounds, \$20, and for every time the market was used I should pay ten shillings, \$2.50. Will the Missionary Board help us with a tent—a small portable one? Jamaica's work without a tent is like putting a man in a forest to cut down trees with nothing but his fist.

July 6 with my friend, Apollyon, I journeyed to Above Rocks and had a good time with my brethren in the study of the Word till the evening of the eighth, when on the morrow I bade them goodbye for Luna, but leaving them happy in the Lord. July 9 to 12 was spent at Luna. Five souls were baptized here—two from Above Rocks, one from Bower Wood, and two from Luna. The brethren there are about to have their church building started. There are some to be baptized in almost all our churches later on.

The Bath and other churches in the East were visited two months ago. The brethren were of good courage.

The Advisory Board is to meet in Kings-

ton on July 17-19, for counseling together regarding the work, and for prayer and Bible study. Please pardon this lengthy letter. You will notice that for the past six months, January-June, I have made three hundred seventy-three calls, delivered two hundred seventy-nine sermons and addresses, presided over twenty prayer meetings, given away eleven thousand pages of literature, and baptized seven souls.

Kind regards for your good self.

With every Christian wish,

Yours in the hope,

H. LOUIE MIGNOTT.

12 Hitchen Street,  
Allman Town, Kingston,  
Jamaica,  
July 13, 1925.

#### TREASURER'S MONTHLY STATEMENT July 1, 1925-August 1, 1925

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand July 1, 1925.....	\$18,237 86
One-third collection Central Association, Missionary Society .....	20 00
Memorial Board:	
C. L. Burdick .....	8 68
Utica Church, Wis. ....	13 66
D. C. Burdick Bequest .....	292 63
D. C. Burdick farm .....	12 47
E. L. Babcock .....	237 59
E. K. and Francelia Burdick .....	49 06
Harriet Burdick .....	1 33
Mary E. Rich .....	30 78
Missionary Society .....	31 69
R. R. Harbert .....	28 54
S. P. Potter .....	22 24
Bethel Class, First Alfred Sabbath school, Jamaica .....	5 00
Exeland Semi-annual Meeting, Missionary Society .....	8 54
Lost Creek Sabbath school, Liuho Hospital .....	11 51
Onward Movement, Missionary Society .....	360 30
Detroit Church, Missionary Society .....	14 00
Milton Church, China Mission .....	7 94
First Hopkinton Church, China Mission .....	3 00
Hartsville Church, China Mission .....	3 00
Battle Creek Church, Liuho Mission .....	43 24
Salemville Church, Jamaica Mission .....	6 10
Income Permanent Fund, General Fund .....	1,000 00
	<u>\$20,449 16</u>
Cr.	
T. L. M. Spencer, June salary .....	\$ 83 34
William L. Burdick, June salary, traveling expenses, postage and stationery .....	198 23
L. J. Branch, June salary .....	25 00
C. C. Van Horn, June salary .....	41 67
E. R. Lewis, June salary .....	50 00
R. B. St. Clair, June salary .....	125 00
George W. Hills, June salary .....	50 00
G. H. F. Randolph, June salary .....	16 67
Angeline P. Allen, June salary .....	25 00
D. Burdett Coon, balance of May traveling expenses .....	11 66
H. Louie Mignott, June salary .....	23 91
G. Velthuysen, April-June salary .....	175 00
Gotham Sporting Goods Co., account salary H. L. Mignott .....	11 09
Charles Thorngate, April-June salary .....	50 00
Mrs. Lena G. Crofoot, April-June salary .....	25 00
William Clayton, April-June salary .....	25 00
William L. Burdick, clerk hire .....	35 00
Alfred Loan Association, account H. E. Davis salary .....	12 00

British consul general, legalizing papers .....	2 36
Treasurer's expenses .....	28 00
	<u>\$ 1,013 93</u>
Balance on hand .....	19,435 23
	<u>\$20,449 16</u>

Bills payable in August, about .....\$1,000 00  
Special funds referred to in last month's report now amount to \$18,733.31; balance in hand \$19,435.23; net balance \$701.92.

S. H. Davis,  
Treasurer.

E. & O. E.

#### THE PATHOS OF SUSPICION

[This article appeared as an editorial in the *Continent* for July 30. It appealed to me as being uncommonly timely in these days. The "pathos" of it touched my heart, and I know that many hearts among RECORDER readers will respond to its pathetic teachings.—T. L. G.]

Some times it is said that until a man knows a fact he ought not to be moved by thought of it. For example, until one knows that a friend has failed him, he ought not to allow himself to be disturbed by thinking of such a failure as a possibility. Alas, that such counsel should be so futile! Every man knows the power of suspicion, of fear that perhaps the evil thing is true even when one is assured by many arguments that it may not be so. Something in the heart keeps saying: "It may not be true; but it may be true, after all!" And then when small indications appear, which in happier circumstances might readily be dismissed, the suspicion again raises its ugly head and demands to be noticed.

This is the pity and pathos of arousing suspicion about others. The suspicion, no matter how ill founded, becomes a hook on which can be hung all the tiny negligible details of rumor or of careless action. It becomes hard to kill, no matter how earnestly the opposite truth is declared or how fully it is demonstrated.

Illustrate it in the field of religion. Some one speaks in a questioning way about the ministry of the present time, starts a suspicion that numbers of ministers, vaguely described, are really disloyal to their solemn vows. No sufficient evidence is given, but the assurance is expressed that much of such evidence could be produced "if this were the time and place for it." Readers or hearers go away with disquieted hearts. They do not know exactly what the facts are, but they become suspicious. After that, no mat-

ter how many others assure them that the rank and file of the ministry are loyal, the suspicion persists in doing its subtle work.

Expressions which would not have attracted attention become fraught with sinister meaning. They may mean nothing harmful, of course, but since so many men are disloyal, they may be instances of disloyalty. Without the suspicion they would not have been observed; now they become sinister. Sentences in sermons or in articles gain new and dreadful significance, demanding the worst possible interpretation instead of the natural Christian interpretation. If certain things are not said when an important subject is under discussion, that in turn becomes ominous. Why did he not say so and so? Why did he so clearly avoid uttering this or that idea? The fact that it would not have been natural or necessary to say it, and the fact that his avoidance of it was not obvious at all, are overshadowed by the suspicion that makes everything doubtful. The result is that many honest hearts lose their joy in Christian fellowship. They can not rejoice in news of the blessing of God on men who have been cast under suspicion. There is a deep pathos in it.

Or consider it in the field of missions. Some one starts the story that the church at home is suspicious of the missionaries, thinks they are unsound in the faith, untrustworthy in their teaching, and is restricting its gifts for missions until the missionaries are some how certified to it as worthy of support. Here is only a suspicion, vaguely described, not proved, not clearly declared. Yet it gets out to the field, and there it goes to the hearts of the workers. They know their own desire to be loyal to their Lord and to their commission from him. But the home church doubts them and is prepared to cut off their support and to cripple their work!

No matter how earnestly they are assured that it is not true, the ugly suspicion continues in its deadly work. There comes a slight reduction of gifts in a year's report; the occurrence may have many explanations, but at once it becomes sinister. Does not this loss of receipts prove that the sinister report is correct? Under normal conditions the question would not arise. Everybody knows that fluctuations come in such matters, but with the suspicion lurking in the mind, it is easy to think that there is peculiar

(Continued on page 207)

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### THE MUTUAL APPROACH OF THE DIVINE AND THE HUMAN

PRESIDENT BOOTHE C. DAVIS, OF ALFRED UNIVERSITY

(Baccalaureate Sermon, June 7, 1925)

Theme: The Mutual Approach of the Divine and the Human.

Text: "We love him, because he first loved us." 1 John 4: 19.

In the revised version this text reads, "We love, because he first loved us." This rendering broadens the activity of human love to include the love of our fellows, as well as the love of God. It also enriches the application of the theme, "The Approach of the Divine and the Human," and makes it find its full significance, not only in man's love to God, but in love to mankind, as though that were in some real sense the fulfillment of love to God.

I have chosen this theme for a baccalaureate sermon especially, however, because I wish to trace the processes and methods by which God has been making himself known to the race and to the individual; and by which man has slowly and laboriously made the discovery of God in his true character of love and fatherhood; and the method whereby man is coming into an intelligent love for God, and for his brother man.

I. God's approach to man. Religion is older than scholarship. Before men had any written language or literature or any science or philosophy, they had religion. Religion seems to have been implanted in the race as a primary natural endowment, as were reason and intellect. Like these it was a capacity, a potentiality, a germ to be developed, and not a full grown, mature and perfected characteristic like the instinct of lower animals. The honey bee has instinct to guide it in making a perfect cell in which to store its sweets. The bird builds its nest with perfect art, and the beaver his house and his dams in the stream with a perfect architecture and engineering skill, perfect for its purpose. All these alike reproduce their kind and provide for their young through

nature's perfect instinct which seems never to have changed, but to have been as perfect at the first appearance of the species as it is today.

But the highest endowments of mankind are not instincts. They are religion and reason. These seem to have been given to man in rudimentary forms and to have displaced instinct. It is for this reason that when man loses the guidance of religion and reason, he sinks below the animal, for he has no unerring instinct upon which he can rely. This primitive endowment of religion has showed itself in some form in every savage or civilized race. Though without culture, institutions, laws or government, there is no tribe but has had its worship, however superstitious, and its religious rites, however barbarous. In this primitive religious faculty God made his first approach to humanity. It has been variously understood, interpreted, and expressed, depending upon the various degrees of intelligence, enlightenment, civilization, and piety of the race, tribe, period, or individual. But however crude or fetish in form the interpretation, it was none the less God's approach, through such medium as existed, to the people of the time with their own limitations, deficiencies, and ignorance.

The point I am stressing is that it was God approaching man, and it was through the medium of religion, his own special gift to the race. He first loved us and demonstrated his love by his gift of a religious nature. In that first love he laid the basis and foundation for such love as we may have for him and his children, our brothers, in the ever widening march of progress and experience.

I have said that religion is older than scholarship. Its first interpretations of God's approach were wholly without the aid of scholarship, and must be considered to be deficient to that extent. If this be true, it must be evident that the understanding of God's approach must be interpreted as progressive; viz., that God is progressively revealing himself to mankind as the race progresses in ability to interpret, through accumulated experience and knowledge, his progressive revelation of himself.

Jesus Christ, God's best revelation, could not come until "the fullness of time," until a background had been laid in a deeply religious race and an experience had been developed and recorded in a literature of the

highest and most enduring form. Upon this background of Old Testament literature, covering twenty centuries, the new Christian revelation could be made. A brief historical and interpretative literature, the New Testament, covering one or two generations grew up around this new approach of God through Christ, and the following centuries of all time are left us for men to make application, progressively, of that divine approach as modern scholarship, experience, and the development of the institutions of a Christian civilization shall point the way.

In all this infinite approach of the divine to the human, God has kept pace with the advancing progress of his children, yet he has patiently lingered along the toilsome, stumbling, but ever onward pathway of their journey toward knowledge and faith. He has done all that infinite love could do to make himself known to his children who are to "grow in stature and wisdom and in favor with God and man."

He ordained that man should learn wisdom by experience, that he should be free to choose and taught to climb; that knowledge should be acquired by patient, toilsome study and research; and that knowledge and wisdom should enrich religion throughout all the centuries of time, as mistakes, misconceptions, prejudices, and errors are little by little corrected and eliminated. He has given us his best gift in ability to grow like him.

With this view of his method of progressive and co-operative approach, even through the coming of Christ, we need not wonder that Christ's life and teaching are so rich a treasure of still unfathomed resource. We can understand why it is that after nineteen centuries the exhaustless stores of his wisdom and its application to unfolding history seem to leave so much to be yet accomplished. It is because of God's method of approach, and because his approach depends upon our advancement, our progress in natural science, and in social and political science. In short, God's approach depends upon our ability to make progressive application of the ideals and principles of Jesus to the ever changing and widening relations of our modern complex civilization.

Having observed this much of God's approach to man, let us turn now to the other phase of this mutual approach.

II. Man's approach to God. We have seen that primitive man was able to approach

God only through his emotions, because his intelligence and reason were undeveloped. No scholarship or philosophy existed. He had no literature or art or music. Such emotions as fear and superstition were the first to respond to the appeal of religion in the experience of primitive man. Love was to be developed through long and devious processes. Despite the efforts of prejudice and bigotry which, in the name of science, have challenged the religious faculty as consisting only of primitive fear and superstition, destined to fade away like the age of mythology; yet religion persists ever stronger and more secure; and the heart and mind of man reach up continually toward God. No concern of life is so universal, so appealing, so absorbing as religion. Yet with the increase of knowledge its interpretations are constantly widening and diversifying.

I am particularly desirous that members of this class, and all people of education, shall see the processes by which men are approaching God through learning and knowledge, and the methods by which that approach shall be perfected. The early Christians had no scientific training and had to make their approach to God without the aid of science. They used Old Testament expressions, often poetic, and expressing popular beliefs without the means of scientific verification. The flat earth, stationary on an underlying sea; the firmament resting like an inverted bowl above the earth, "strong as a molten mirror"; the sun, moon, and stars moving within the dome of the firmament to illuminate man; through the "windows of heaven" the rain came down; and the spirits of the dead went to the great pit of Sheol under the earth. Such expressions were gradually taken over into Christian theology and received the approval of the Church.

There is little wonder then, that when Copernicus gave a new scientific interpretation of the universe, or Galileo declared that the earth rotated on its axis, so great a theologian as Martin Luther, in the days of the Reformation, should attack the new science as heretical and dangerous. "People gave ear," he said, "to an upstart astrologer, who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. Whoever wishes to appear clever must devise some new system, which of all systems is of course the very



best. This fool wishes to reverse the entire science of astronomy, but sacred Scripture tells us that Joshua commanded the sun to stand still and not the earth."

A less famous Church leader of that day said, "The opinion of the earth's motion is of all heresies the most abominable, the most pernicious, the most scandalous; the immovability of the earth is thrice sacred. Argument against the immortality of the soul, the existence of God, and the incarnation should be tolerated sooner than the argument to prove that the earth moves." Such sentiments now shock us as irreverent, so definitely have men approached God through scientific knowledge.

Today Christians do not deny the Copernican theory of the earth's motion or quote texts from the Bible to disprove it.

No one thinks less of the Bible because of the changed attitude toward scientific theories of the universe now generally accepted. Indeed, the Bible becomes more truly a religious authority and more valued by us as we cease to expect from it scientific formulas and look only for religious truth and guidance. So it is that men are approaching God through a better understanding of his laws as revealed in the study of nature.

A recent essay has been written by Professor Robert A. Millikan, one of America's greatest scientists, entitled "A Scientist Confesses His Faith." Professor Millikan is himself an active member and worker in the Congregational Church. In this essay Professor Millikan says: "Suppose we select the greatest names in the last two centuries of the history of British science, or for that matter of world science. Every one will agree that the stars that shine brightest in that history from 1650 to 1920 are found in the names of Newton, whose life centered about 1680; Faraday, living about 1830; Maxwell, 1870; Kelvin, 1890; and Raleigh, who died in 1920. No more earnest seekers after truth, no intellects of more penetrating vision, can be found anywhere at any time, than these, and yet every one of them has been a devout and professed follower of religion." Then he quotes from Lord Kelvin, who wrote late in his life, "If you think strongly enough, you will be forced by science to a belief in God, which is the foundation of religion. You will find it (science) not antagonistic, but helpful to religion."

Of Louis Pasteur, the great French biologist, his biographer says, "He was a deeply religious man," and over his tomb is inscribed this sentiment, "Happy is he who carries a God within him, an ideal of beauty to which he is obedient—an ideal of art, an ideal of science, an ideal of the fatherland, and an ideal of the virtues of the gospel."

It is needless to indefinitely multiply the list of the great names in science and religion who have found their way to God, or found it more strongly and more clearly through science and scholarship.

An understanding of this great new approach to God through learning and scholarship, heartens men of piety as they review the history of educational progress. There is then no longer a conflict between science and religion. There is also no stationary plane of arrested development which can be called either fundamentalist or modernist ground. Scholarship proclaims continually as its supreme message, that the human mind is progressively approaching toward God in knowledge, reverence, and love; but it can not remain stationary at any one point. There are some men, to be sure, who miss the message and lose the goal. They are men of warped intellects and distorted religious perceptions for whom history has no perspective. Such men are dogmatists either in science or in religion, wherever their major interests happen to lie. They have the same viewpoint as the men of the inquisition bigotries three hundred years ago and would make use of the guillotine but for the fact that civilization has sufficiently progressed to push it out of their reach.

But I am holding up before you, my young people of this senior class, an ideal of scholarship and of religion which holds in perspective the achievements of all the past. It sees the progressive approach which an infinite and loving Father has made to his struggling, erring children in all the ages past. It sees the long and devious path by which man's imperfect, partial but progressive approach to God is being made; an approach yet far from complete.

This ideal of scholarship, with its perspective, furnishes the key to the unfolding future and to man's understanding approach to God and an intelligent interpretation of the divine will. In this unfolding future it is for you to make application of the ever increasing resources of science, and of the

ever enriching interpretations of God, religion, and love, to the practical problems of this new age of civilization upon which you enter.

Tomorrow's needs in government, in industry, in economics, in social justice and in religion, have no solution at hand through the *formulae*, "isms" or dogmas of the present or of the past. Each age must meet its own tasks and solve its own problems for itself. They are new and fresh from the hand of God. Each age must use the materials of knowledge, understanding, religion, and love which its own generation puts into its hands. No outworn theories can work in any new day. That is why we who are teachers have such responsibility to help you do your best and why you have the responsibility for the enlightenment and progress of the next generation. Progress must always be made against under-currents of prejudice and bigotry or of lawlessness and defiance. The Bolshevism of a few hundred thousand in Russia may get the seat of power for a time and dominate hundreds of millions for that time. But such dominance is but temporary at most. A few "rough necks" may temporarily dominate a class and "muss up" a town, but such dominance can not last. A few religious fanatics may stampede a convention or a legislature, but not for long. Ere long intelligence, reason, judgment, and good will, will triumph over rowdiness, Bolshevism, anarchy, and fanaticism because science and scholarship are at work on religion, ethics, economics, and government. Through such consecrated scholarship, men are approaching toward God.

You are graduating from college in the most opportune moment in the world's history for the application of scientific achievements to human welfare. You will approach God in your generation in proportion as your love for him is shown in the application of devout scholarship to the solution of the problems of your day. We have confidence in your integrity as students, and in your honor as men and women. We believe that with this equipment you can meet your tasks and push forward man's approach to God. Love is the measure of that approach, however much science may be its method.

God bless you in health, resourcefulness, and wisdom, and abundantly in love; and may he give you the satisfaction of work

well done and of the evident progress of yourselves and of your generation in the great adventure of the race, the approach of man toward God.

### WHO IS FIRST?

A nation's popular slogans often determine its destiny. "America First!" for example; if this becomes popular as a guiding principle of the United States, in so far as it refers to considering America's selfish interests before we consider the needs of other lands, then our fate will be to become neglected and despised.

"See America First," however, is an excellent motto, if we complete it. "See America First—and Others Immediately After." It is as foolish to neglect to learn about the manners, needs, and welfare of other nations as it is to settle down in a narrow nook in our local United States with no intention ever of concerning ourselves about the nature or needs or scenic surroundings of persons living as far as ten miles away from us. Isolation does not produce greatness. Greatness comes only as one becomes greater—and no one can become greater by becoming narrower.

"Christ for the World," we sing; and it is a slogan that can have no equal.—*The Continent*.

### THE PATHOS OF SUSPICION

(Continued from page 203)

meaning in this deficit. Or, there comes from the home church a refusal of some apparently vital request, which it seems perfectly clear ought to be granted. May not this be an indication that the home church has lost confidence in the missionaries? Ordinarily such a question would not arise, but the suspicion makes it inevitable.

There is sad pathos here. And the man who starts such an unfounded rumor, about the ministry at home or the force on the mission field does an incalculable damage which no claim of devotion to the truth of Christ ever can atone. He goes his own way untroubled; but he leaves behind him a trail, which is a trail of pitiful sadness, because it is a trail of suspicion.—*The Continent*.

Be sure your sin will find you out.—*Numbers 32:23*.

**WOMAN'S WORK**

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor

Oh what a glory doth the world put on,  
For him who with a fervent heart goes forth  
Under the bright and glorious sky, and looks  
On duties well performed and days well spent!  
For him the wind, and the yellow leaves,  
Shall have a voice, and give him eloquent  
teachings.  
I trust in Nature for the stable laws  
Of beauty and utility. Spring shall plant  
And Autumn garner to the end of time.  
I trust in God—the right shall be the right,  
And other than the wrong while he endures.  
I trust in my soul that can perceive  
The outward and the inward, Nature's good  
and God's.  
—Browning.

**JESUS HIMSELF DREW NEAR**

As a young woman she was modest and quite free from self-consciousness. She could not remember the time when God had not seemed to her very real and very near, and she had endeavored with her whole heart to grow in the Christian graces of love, patience, and charity. She had been sweet and unselfish in the home-life, faithful to her church duties, and thoughtful and generous to the poor. Her chief charm for others, however, had been her sincerity and simple straightforwardness. Her friends felt no fear of "spoiling" her, and so were constant in their praise; at first, this had no effect upon her character, but gradually she began to compare herself with others and to become convinced of her own superiority. She came to crave public approval and to honor it above the voice of conscience. She no longer humbled herself in God's presence, and her prayers lost their fervor as her sense of need and dependence lessened. She began more clearly to see the sins and failings of others, and to develop a spirit of censoriousness. She judged all others by her own standard and found them wanting! Unless a sudden awakening should come, a noble woman would be lost to the world, and there would be in her place one narrow, bigoted, and self-righteous.

And she dreamed that the Savior appeared before her, questioning:

"What seek ye?"

And she answered, without hesitation, "Thee, O Christ, whom I love."

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. For all their works they do to be seen of men." And he spake unto her this parable:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.' And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.' I tell you this man went down to his house justified rather than the other."

Ah! had she not been even as that Pharisee—self-righteous, glorying in the contrast between herself and others; full of pride and failing to humble herself even in the presence of God?

And Christ pointed her to the true standard, saying:

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

And there was brought to her remembrance that scene in Christ's life when an ambitious mother came to him, desiring honor for her sons. And these two men were eager for the reward, thinking themselves worthy; and Christ showed them the law which governs human life—that true greatness is not attained through outward show and preferment, but by inward struggle and sacrifice. And he declared to them the way in which their wish would be fulfilled:

"Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." And they learned the lesson that if they were to be like their Master, they must study his example of humble, life-giving service.

And her ideal arose before her once more—pure and holy. And her old deep sense of sin and need returned. She questioned not what God required of other lives; she knew that her own heart was not right before him and that she had failed in many

things. For first of all she had been seeking her own glory and had lost her hold on the first principles of the kingdom of heaven.

And Christ spake unto her, saying:

"Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your soul."

And she humbled herself and was once more as a little child before him.

"The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And his sheep follow him: for they know his voice."

And so it was with her.—*Carrie Adams Berry in the Christian Herald.*

**TREASURER'S REPORT**

For Three Months Ending June 30, 1925

Mrs. A. E. Whitford,	
In account with	
The Woman's Executive Board	
Dr.	
To cash on hand March 31, 1925.....	\$ 262 72
Treasurer W. C. Whitford .....	1,336 37
Treasurer W. C. Whitford:	
Albion, Wis., Willing Workers:	
Retired Ministers' Fund.....	\$ 5 00
Unappropriated .....	25 00
Java .....	5 00
	35 00
Albion, Wis., Home Benefit Society..	33 33
Berlin Ladies' Aid society.....	30 00
Detroit, Mich. ....	5 00
Fouke, Ladies' Aid society .....	15 00
Hartsville Ladies' Aid society.....	20 00
Little Prairie, Sewing society .....	15 00
Mariboro, N. J. ....	50 00
First Hopkinton:	
Tract Society .....	\$25 00
Missionary Society .....	25 00
Miss Burdick's salary .....	25 00
Board expenses .....	5 00
	80 00
Milton, Wis., Circle No. 2, China Mis-	
sion .....	54 00
Milton, Wis., Circle No. 3, China Mis-	
sion .....	40 00
Milton Junction, Miss West's salary.	50 00
Shiloh, N. J., Benevolent society.....	75 28
Walworth, Wis., Helping Hand .....	10 00
White Cloud, Mich., Ladies' Aid.....	25 00
Andover, N. Y., Ladies' Aid .....	5 00
Collection:	
Eastern Association .....	17 02
Central Association .....	17 50
Cowen, W. Va., Ozina and Maggie Bee	
Dodge Center, Minn., Mrs. E. L. Ellis,	
Boys' and Girls' schools ..	3 00
Gentry, Ark., Ladies' Aid .....	10 00
Milton, Wis., Woman's Benevolent so-	
ciety, board expenses .....	3 00
Milton Junction:	
China Mission .....	10 00
Liuho Hospital .....	1 75
Fouke .....	1 75
	\$2,215 72
Cr.	
Foreign Mission reports .....	\$ 8 00
S. H. Davis, treasurer, Missionary Board:	
Miss Burdick's salary .....	\$200 00
Miss West's salary .....	200 00
Georgetown Chapel .....	200 00
China Mission .....	200 00
China Boys' and Girls' schools ..	3 00
Liuho Hospital .....	1 75
	804 75
F. J. Hubbard, treasurer, Tract Society:	
Tract Society .....	\$900 00
Java .....	5 00
	905 00

F. J. Hubbard, treasurer, Memorial	
Board:	
Twentieth Century Endowment	
Fund .....	\$200 00
Retired Ministers' Fund .....	180 00
	380 00
Flowers for funeral of Mrs. L. A. Platts	2 00
	\$2,099 75
Balance on hand June 30, 1925.....	115 97
	\$2,215 72

**JUDAS ISCARIOT**

MRS. ARTHUR E. MAIN

The Scriptures relating to the subject are given here in the order used.

Luke 6:13-16: "And when it was day, he called his disciples; and he chose from them twelve, whom he also named apostles: Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphaeus, and Simon who was called Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor."

Matthew 10:5: "These twelve Jesus sent forth."

Matthew 10:1: "And gave them authority over unclean spirits to cast them out, and to heal all manner of disease and all manner of sickness."

John 12:3-6: "Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus and wiped his feet with her hair: and the house was filled with the odor of the ointment. Judas Iscariot, one of his disciples, that should betray him, saith, Why was not this ointment sold for three hundred shillings and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein."

Matthew 26:14-16: "Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them."

Luke 4:30: "But he passing through the midst of them went his way."

Mark 14:44: "Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely."

John 13:27: "And after the sop, then entered Satan into him."

Matthew 27:3-5: "Then Judas, who betrayed him when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? See thou to it. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself."

In Sabbath school work a short time ago we made a special study of the life of Jesus; and we became very much interested in the apostles, and in the question why they were called. At that time it was hard for me to find a good reason why Judas was chosen. I could not get him off my mind; and so I decided to search and see what I could find; and the following is the result.

Jesus called twelve young men to be his apostles, to follow him, to be friends of his, to learn of him. They were twelve individual characters, no two just alike.

Judas, the son of Simon Iscariot, commonly known as "The Traitor" was one of them.

We know something about the former lives of most of the twelve, but we are told nothing about the life of Judas before Jesus called him.

As we think of each of these men we can recall some circumstance in connection with his life.

When we speak of Judas, one of the first things we think of is that he betrayed Christ. But is that all he did? Can we not find some good in him? Why did Christ call him?

That Judas was one of the twelve, implies that Jesus saw in him the material out of which an apostle might be made; and it also implies that Judas, of free will, became one of his disciples. Judas, quite likely, had been attracted by Jesus, and when he was called to follow, I like to think of him as being very happy and just as ready to respond to the call of one so popular as were the others.

And if, like many others, he thought Jesus was to set up an earthly kingdom, it would be quite an honor to be a member of it.

I think Judas was just as sincere when he accepted the invitation as were the eleven; and he certainly must have proved himself desirable and trustworthy at first, and well liked, to have been appointed their treasurer, their business man.

I like to think his happiness and love for Jesus increased as the Master grew more and more popular through his signs and wonders and miracles.

He must have been pleased to be sent out as one of the twelve to do missionary work, endowed with power over unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease.

All appeared to be going well, and we have no record of his hostility toward Jesus until the last week of the Lord's life.

When Jesus was in the house of Simon the leper and a woman came with an alabaster box of ointment and anointed Jesus, then it was that Judas showed his lack of sympathy for Jesus and his love for money.

But shall we give Judas all the blame? Matthew says, when the disciples saw it they had indignation.

Possibly, too, he might have felt a little jealous of Peter who was most like him in character and always making blunders; but yet was chosen to be with Jesus on several special occasions.

Things went from bad to worse until John's keen eyes considered Judas a thief. And through his love for money he decided to reveal Jesus for thirty pieces of silver to the chief priests and elders who were seeking to kill him.

Would not that be an easy and safe way to get some money? Had he not seen Jesus raise the dead to life, and was he not present when men sought to kill Jesus, who, passing through the midst of them, went on his way? He had saved others, could he not save himself? He would enjoy seeing Jesus escape from those murderous officials, therefore, why would not Jesus be safe, and he would have the money he so much wanted?

So he gave them a token saying, Whomsoever I shall kiss, that is he, take him, and lead him away safely. That is to say he escaped from his enemies once, and he may again.

Satan had been watching his chance, so during the supper he entered Judas.

And, as Luke says when he gave a list of the twelve, Judas became a traitor, which implies that he was not so at first.

Judas got his thirty pieces of silver, but was he happy now? And how long? Was he the last to betray the Lord?

During the night Judas watched the proceedings, and more and more he began to

realize his guilt, and horror was taking hold of him; and before morning, when he saw that Jesus was actually condemned, he was overwhelmed with remorse. He thought Jesus would save himself. He thought the people would save him. Jesus had a greater hold on him than he knew.

Hoping it might not yet be too late, he repented himself. (Matthew 27:3.) The Greek word for repented himself, in this verse, is not the one generally used. However, it is found also in Matthew 21:29, 32, and Hebrews 7:21. (See Psalm 110:4.)

Thayer, in his *Lexicon of the New Testament*, says that the word generally employed is the fuller and nobler term, but adds that no essential difference has been shown in the usage of the two words.

Judas brought back the money. Was not that a clear step of repentance? A brave thing to do? And a good example for those of today?

He not only brought back the money but he confessed, saying, I have sinned in that I betrayed innocent blood. In other words, this man does not deserve the treatment you are giving him. Just to bring back the money was not enough; he was not satisfied until he confessed. How many of today confess a crime so soon after committing it? What more could he do?

To his confession the chief priests and elders only cried out, What is that to us? Thou must see to it. They did not seem to question his sincerity.

He no longer wanted the money. It was now a burden to him; he would not keep it; he cast the silver into the sanctuary and departed.

In the *International Journal of Religious Education*, Albert E. Baily says: "It is too late. There is only one thing for Judas to do."

When he saw there was no hope of Jesus' escape, he went away. What did he do? He went and hanged himself. Why did he hang himself? Why does anyone? Was it not grief, unbearable? Did not this grief drive him insane? Some might ask why did he not decide to live down his guilt and shame, as Peter did.

An eminent college president, in a funeral address, said he should take it for granted that no one ever committed suicide when in his right mind. If this is a correct opinion, then the remorse of Judas robbed him of intelligent self-control.

\*Mr. Baily says: "Peter had remorse; but since his weakness had injured no one but himself, penitence and noble resolve could repair the wrong."

"Judas had remorse, but the hell of his torment lay in the fact that another was the victim, and that his deed was irrevocable and irreparable."

And not unlikely the recollection of the gentleness of Jesus when he received the betraying kiss and called the betrayer "friend" greatly intensified his feeling of remorse.

Admitting all the wrong that Judas did, we have this record of him:

He repented. He brought back the money. "I have sinned," he cried. "I have betrayed innocent blood."

Did he not three times show fruits worthy of repentance? And if at the time of the betrayal Jesus could call him "friend" would he not be likely to forgive him after such a repentance?

Naturally the great crime of Judas seems to have prejudiced everybody against him; and this prejudice has no doubt been made stronger by the repelling face of Judas in a picture of the Last Supper.

Is there any other character in the Bible whose repentance is not more willingly accepted by us as real?

And do you not think that Judas with a heart and soul filled with repentance would not stand as good a chance to be forgiven by Jesus as was the robber beside him on the cross?

These are the twelve apostles' names: Andrew, Peter, John and James, Two pairs of brothers that fished by the sea, When Jesus said to them, "Follow me." Then James, the less, and Jude were called, too, Philip and Bartholomew, Matthew and Thomas, slow of belief, Simon, then Judas, the traitor and thief.

I would like to change the last line and have it read: Simon, then Judas, the penitent thief.

It seems to me that Judas was pierced with the arrows of conviction, converted, and forgiven.

Luke 17:3: "If thy brother sin . . . and if he repent, forgive him."

Alfred, N. Y.,  
July 1, 1925.

If you are acquainted with Happiness introduce him to your neighbors.—Brooks.

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
R. F. D. 5, Box 73, Battle Creek, Mich.  
Contributing Editor

### LEARNING TO PRAY

Christian Endeavor Topic for Sabbath Day,  
September 5, 1925

#### DAILY READINGS

Sunday—Praying in faith (Mark 11: 20-26)  
Monday—Praying as Christ would pray (John 16: 23-28)  
Tuesday—Praying persistently (Luke 18: 1-8)  
Wednesday—Praying in the right spirit (Jas. 4: 1-8)  
Thursday—Praying in humility (Gen. 18: 20-33)  
Friday—Praying earnestly (Gen. 32: 24-32)  
Sabbath Day—Topic: Learning how to pray (Matt. 6: 5-15. Consecration meeting)

“Behold, I stand at the door and knock.” That is the Christian’s call to prayer! That is the pathos of prayer—God’s yearning, so often repulsed. That is the power of prayer,—it is based, not on our weak human desires, but on the desires of an infinite God.

“As a preparation for prayer, crowd your life with thoughts of God. Yonder cloud—God impels it. This tree—God built it. My hand—God fashioned it, in likeness to his hand. A slice of bread—thank thee, Father! Some one’s merry smile—that was a reflection from God’s face.

“Read about God, study about God, hear about God, meditate on God, persistently, systematically, and lavishly, as preparation for prayer.

“Yet do not wait for any preparation. Begin to pray. Begin now to pray. Think of God, waiting to talk with you. Remember who he is—the invisible Creator of all seen things, the unfailling Upholder of all trustful things, Supreme of supremacies, Origin of wisdom, Lover of lovers. And remember that, whether your heart turns toward him or not, his is always eagerly pulsing for you.”—*Amos R. Wells, in “Help for the Tempted.”*

“In the Bible God talks to us; in prayer we talk to God. We are not interested at the moment in the various meanings of prayer, but in its simplest aspect, the talk of a child with its father. Prayer, like the river that flowed from the temple in Eze-

kiel’s vision (Ezekiel 47), is a subject so shallow that a child can wade in it, yet so deep that a man may swim in it. We may not know all about prayer. Indeed, we may know very little about it. We may often use the petition of the disciples, ‘Lord, teach us to pray.’ But withal, the humblest of us can pray. We can turn in thought to God and ask his aid, or offer thanks, just as we would to a friend by our side.

“Prayer does not draw God down to us; it draws us up to God. Plotinus has a striking illustration of this. He supposes a man in a small boat which is anchored to a rock. As the man pulls on the anchor rope and the boat approaches the rock, he has the feeling that he is pulling the rock toward him, whereas he is only pulling the boat to the rock. So prayer lifts us, lifts our thoughts to God who is never far away from us.

“Prayer, says James, ‘Availeth much in its working.’ Whatever its effects on others—and there is no doubt about its having such effects—its influence on the praying soul is profound, provided one prays and does not merely ‘say’ prayers. It is possible of course to repeat words that have no meaning or sincerity. Prayer is desire. It presupposes real earnestness. ‘He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.’ Prayer, if it is to affect anything, must be from the heart.”—*Rev. R. P. Anderson, in “Keeping in Touch with God.”*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What a comforting thought it is, that God is never inaccessible to his children when they wish to communicate with him! He is never so far away that he can not hear the prayer of even a little child.

But how should we pray? I think we should pray reverently. We must realize that we are in the presence of the Almighty, and must be reverent in our attitude toward him.

Then we must pray in humility. We must realize our weakness and utter dependence on him, and remember that we can do nothing in our own strength alone. Let us “humble ourselves before the Lord our Maker.”

Lastly, we should pray earnestly. We must be sincere in our prayers and not use

vain repetitions. And in our earnest prayers, let us not forget to pray for others. “The effectual, fervent prayer of a righteous man availeth much.”

### INTERMEDIATE CHRISTIAN ENDEAVOR

S. DUANE OGDEN

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, September 5, 1925

PRAYER, THE GREATEST POWER IN THE  
WORLD. JAMES 5: 16-18; 1 JOHN 5: 14,  
15. (CONSECRATION MEETING)

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SEPTEMBER 5

For the topic today have three of the older juniors write short papers on the topic and read them during the meeting.

At the top of the blackboard draw a small cross. Near the bottom of the board draw a large picture of a schoolhouse. Then draw lines radiating from the cross above to the school below. The school being large and the cross small you will have room for as many lines as you wish. On the lines write things that juniors will do at school so that their playmates and teachers will see that they are trying to follow Jesus in all that they do. Let the juniors suggest as many as possible. It will work out something like this: be honest, kind, thoughtful, helpful, faithful, willing, fair, honorable, etc.

### MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People’s Board convened in regular session at 8.00 o’clock in the college building. In the absence of the president, Ivan O. Tappan presided. L. Emile Babcock offered prayer.

Members present: Ivan O. Tappan, E. H. Clarke, Mrs. Ruby Babcock, Aden Clarke, Dr. L. S. Hurley, Mrs. Frances Babcock, Mrs. Nida Siedhoff, L. E. Babcock, Marjorie Willis.

Visitors: Mrs. B. F. Johanson, Mrs. L. S. Hurley, Mr. and Mrs. Albert Hill.

The secretary read the minutes of the previous meeting.

The corresponding secretary presented a monthly report, which was received and ordered placed on file. It follows:

#### REPORT OF THE CORRESPONDING SECRETARY, JUNE, 1925

Number of letters written, 30.  
Yearly report blanks of Senior and Junior Christian Endeavor societies have been mimeographed.

Yearly reports have been received from: New Auburn, Salemville, Albion, Lost Creek.

Correspondence has been received from: Hurley Warren, Miss Elisabeth Kenyon, Carroll Hill, Miss Maybelle Sutton, Mrs. Blanche Burdick, President S. O. Bond, Miss Bertrice Baxter, Mrs. Edna Sanford, Miss Helen Clarke, Morton Swinney, Rev. A. J. C. Bond, Lester Osborn, Rev. W. D. Burdick, and Rev. Edwin Shaw.

Yearly reports have been received from: Mrs. Blanche Burdick, Miss Bertrice Baxter, Miss Helen Clarke, Mrs. Edna Sanford, Miss Mabelle Sutton, and Hurley Warren.

#### SUMMARIZED YEARLY REPORT

Mimeographing of board has been done.

The correspondence of the board has been attended to.

Following programs have been prepared: Semi-annual meetings at White Cloud and Jackson Center, Conference, and pre-conference meetings.

Following fields were visited: West Virginia, White Cloud, Jackson Center, and Farina.

The State Christian Endeavor Convention was attended by Mrs. Ruby Babcock and the corresponding secretary.

Respectfully submitted,  
FRANCES FERRILL BABCOCK.

Correspondence was read from: Mrs. Blanche Burdick, Mrs. Edna Sanford, Helen Clarke, Elisabeth Kenyon, Hurley Warren.

The following bills were presented and allowed: Elisabeth Kenyon, supplies, \$4.39; postage, corresponding secretary, \$5.00; total, \$9.39.

Moved that the bill for shipment of the Junior exhibit to Conference be allowed when presented. This motion carried.

The superintendent of religious education reported briefly.

Moved that the board send to Mr. Davis, of Milton, a letter of thanks for the printing of the name tags for Conference. Motion carried.

The Nominating Committee made a report of progress. This report was discussed at length.

After some discussion it was voted that a RECORDER Committee be appointed to consider the advisability of conducting a RECORDER subscription and reading contest next year. This committee is Glee Ellis, Frances F. Babcock, Egmond Hoekstra.

Voted that the board allow the purchase of books and supplies for the corresponding secretary and the secretary of religious edu-

cation, the bill to be presented at a later date.

Following the presentation of further information obtained concerning the publication of the "Study of Missions in China" it was voted that the board authorize the printing of this book with illustrations.

Voted that the chair appoint a Goal Committee and also a committee to consider the printing of Quiet Hour cards for use at Conference. These committees are:

Goal Committee: Aden Clarke, Egmond Hoekstra, Rev. Mr. Jordan, Ruby Babcock.

Committee on Quiet Hour Cards: Frances F. Babcock, Marjorie Willis, Dr. L. S. Hurley.

Voted that a committee be appointed to prepare a budget for the year 1925-26. This committee is: E. H. Clarke, Dr. L. S. Hurley, Mrs. Nida Siedhoff.

Owing to the lateness of the hour, it was moved that the report of the delegates to the State Christian Endeavor Convention be postponed until the following evening at the Christian Endeavor meeting, and that the report be thus inscribed in the minutes of this present session. This motion carried.

Reading and correction of the minutes.  
Adjournment.

Respectfully submitted,  
MISS MARJORIE WILLIS,  
Recording Secretary.

Battle Creek, Mich., July 2, 1925.

**SPECIAL MEETING OF THE YOUNG PEOPLE'S BOARD**

A special meeting of the Young People's Board was held on July 27, 1925.

Ivan O. Tappan presided.

Members present: I. O. Tappan, Mrs. Ruby Babcock, E. H. Clarke, Mrs. Frances Babcock, Aden Clarke, Egmond Hoekstra, L. E. Babcock, Dr. L. S. Hurley, Marjorie Willis.

Visitors: Frances E. Babcock, Russell Maxson, Glee Ellis, Mr. Albert Hill, Allison Skaggs.

The corresponding secretary presented a report, which was received. It follows:

**REPORT OF CORRESPONDING SECRETARY  
July 2-July 27, 1925**

Number of letters written, 77.

Board notices were sent out.

Yearly reports have been received from: Ashaway, New York City, Dunellen, Marlboro, Adams Center, Verona, DeRuyter, Alfred, Independence, Lost Creek, Salemville, Hammond, Fouke, North Loup, Welton, Garwin, New Auburn, Albion, Mil-

ton Junction, Battle Creek, Jackson Center, Detroit, Dodge Center, Farina, Stonefort, Riverside.

Annual reports were received since last board meeting from: Fucia F. Randolph, Duane Ogden.

Considerable mimeographing has been done. All programs for Conference are ready for printing.

Correspondence has been received from: Miss Virginia Bond, Miss Elisabeth Kenyon, Mrs. Clara Beebe, Harold Burdick, Miss Catherine Enas, Dr. Johanson, Merton Sayre, Rev. A. J. C. Bond, Miss Maybelle Sutton, Paul Green, Paul Ewing, Lloyd Seager, Carroll Hill, Harley Bond, Dr. George Thorngate, Miss Fucia F. Randolph, Duane Ogden, Rev. Edwin Shaw, Miss Iva Davis, Miss Hazel Langworthy, Standard Publishing Company. FRANCES FERRILL BABCOCK.

The treasurer presented a yearly report which was received and ordered placed on file. It follows:

**TREASURER'S REPORT, 1924-1925**

<i>Dr.</i>	
Amount on hand July 1, 1924 .....	\$ 430.60
Conference treasurer—	
Forward Movement .....	161.62
Onward Movement .....	1,126.35
Churches, societies, individuals, etc. ....	118.00
One-third collection, Eastern Association, 1924 .....	16.01
One-half collection, Central Association, 1924 .....	8.57
One-third collection, Eastern Association, 1925 .....	17.02
One-half collection, Central Association, 1925 .....	9.64
Collection at Conference .....	46.07
	<u>\$1,933.88</u>

<i>Cr.</i>	
S. H. Davis, Thorngate account .....	\$ 300.00
Fouke School .....	400.00
Board expenses .....	153.32
Field secretary, salary and expense ....	342.11
Promotion .....	118.15
Balance .....	620.30
	<u>\$1,933.88</u>

E. H. CLARKE, Treasurer.

Reports from the following field workers were read: Fucia F. Randolph, Duane Ogden.

Correspondence was read from Dr. George Thorngate and Elisabeth Kenyon.

Dr. Thorngate's letter referred to the purchase of instruments for his use in the work in China, the plan being to use for this purpose the special missionary fund. It was voted that this matter be laid on the table until the next meeting.

Voted that the bill for the printing of the Junior Goal be authorized.

The following bills were presented and

allowed: corresponding secretary, postage, \$6.00; Duane Ogden, \$9.78; L. E. Babcock, education superintendent, \$2.00; total, \$17.78.

The Budget Committee presented a budget for the year 1925-26. After a discussion of the budget and expenditures for this year it was moved that no change be made for the next year. This motion carried. A copy of the budget follows:

Dr. Thorngate .....	\$ 300.00
Fouke School .....	400.00
Board expense .....	500.00
Field work .....	700.00
Promotion .....	300.00
	<u>\$2,200.00</u>

The Goal Committee presented a report of progress.

The RECORDER Committee explained a plan for a new RECORDER reading and subscription contest.

Voted that the board approve the amount requested for prizes by the RECORDER Committee.

The Conference Program Committee presented an outline of all the young people's meetings. It was moved that this final report be adopted. Motion carried. Several other items concerning Conference were discussed. Voted that the board authorize the printing of Conference programs and that the corresponding secretary procure an exhibit from the United Society of Christian Endeavor to be displayed at Conference.

The Nominating Committee made a report of progress. This report received some discussion.

Reading of the minutes.  
Adjournment.

MARJORIE WILLIS,  
Recording Secretary.

**MISSION STUDY, A MEANS OF EVANGELISM**

FUCIA FITZ RANDOLPH  
(Western Association Paper)

The topic assigned me, "Mission Study, a Means of Evangelism," is a very stimulating one. Since Conference at Milton last year, we have been placing an increased emphasis on evangelism—the spreading of the tidings of Jesus' love for all mankind, the entering into a closer fellowship with God ourselves, and the helping of others to enjoy the same fellowship and to live spiritual lives in com-

plete harmony with Jesus Christ. Our Christian Endeavor societies are eager to help in every way possible to advance Christ's cause among men.

Missions, at home and in distant lands, are the means by which Christian people are striving to tell the "good news" to those in darkness. Since the earliest days of the Christian Church spirit-filled men and women have gone among those who know not Jesus Christ to tell them of the wonderful salvation free to all. As new groups were organized, still others have been impelled to go forth to found more missions.

I know of no better way to stimulate our Christian endeavorers and to give them the evangelistic spirit than to lead them into a careful study of Christian missions. Lives of men and women who have sacrificed so much to carry the good tidings are full of inspiration to others to go and do likewise. There are those who engage in educational work, in medical work, in gospel work, and in every possible way lead men to know Christ, the Savior of the world. As these varied lines of activity are studied, points of contact with young people of greatly varied tastes will be found, and our Christian endeavorers will easily see opportunities in our every day lives to show and to tell Christ's love to the world. It is only as we become conscious of the great need of the millions of unsaved human beings, that we can fully realize our own blessings and desire to lead others into a like joy. The stirring presentation of needs and conditions given by Secretary W. L. Burdick this afternoon touched all our hearts. The little girl with out-stretched hands is a symbol of the crying needs of millions. But this need must touch not only our feelings but our will as well, to lead us to dedicate our money, our talents, and our lives to satisfy this terrible soul-longing. Let us take up mission study with new vigor and enthusiasm till we become so filled with the spirit of Christ that we must tell others the story of redeeming love. Let us be so happy and joyous in it all, that young people out of touch with Christ may seek to know our joy, that they may join our Endeavor societies, become members of our mission study classes, and come into vital touch with the spirit and love of Jesus.

It was in the missionary service of the World Christian Endeavor Convention in

Atlantic City in 1911, that I was deeply stirred with the need for workers; and it was while I was still under the influence of that wonderful service that the first call came to me to enter mission work. There are, I am sure, scores of men and women who can testify to the influence of a knowledge of missions as a means of leading them into fuller and richer service for the Master. May it ever be that our study of missions may impel us to go out to lead others to Christ, to be evangelists of the good news, a real means of evangelism.

Fouke, Ark.

### REMOVING BARRIERS

Program of the Young People's hour at the Quarterly Meeting of the Southern Wisconsin and Chicago Churches:

Song service, led by Paul Van Horn  
 Devotionals—Conducted by August Johansen. 1  
 Cor. 13. Prayer by Dorothy Whitford, Prof.  
 D. N. Inglis, Glenita Williams  
 The Barrier of Prejudice—G. Merton Sayre  
 The Barrier of Insincerity—Harold R. Baker  
 Vocal solo—Walter Sayre  
 The Barrier of Selfishness—Miss Elizabeth Babcock  
 The Barrier of Wrong Relationship with God—  
 Miss Emma Maxson  
 Belief in the Bible a Remover of Barriers—Rev.  
 Erlo E. Sutton  
 Song  
 Mizpah benediction

### REMOVING THE BARRIERS OF PREJUDICE

G. MERTON SAYRE

There are different kinds of prejudice; at least we hear of social, racial, religious, and international prejudices. These all seem to be the result of misunderstanding—an opinion without an understanding of the facts.

Let us see what forms some of these prejudices take. *Social prejudices*—need I enumerate any? Well, most noticeable is class distinction. Mrs. Van de Gump wouldn't have a thing to do with Mrs. O'Flaherty! No, sir! There is a sort of social superiority complex which has come to be a prejudice towards one in a different class or on a different social level. Think of all the cliques, exclusive clubs, societies, etc., which we have today. These, although not founded on prejudice, still help maintain a spirit of class distinction.

*Racial prejudice*—certainly we have that. You and I know of persons who wouldn't

even talk with a Negro, if it could in any way be avoided. All sorts of discriminations are practiced against the Negro and those of other races. Can we who are supposedly "White, Nordic, and Protestant" prove that we haven't some Negro, Southern European, or Jewish blood in our veins? What reason have we for supposing that we are of a superior race? Anthropology says that there is no superior race, although some races may be more privileged.

This racial antipathy was illustrated by Jesus in the story of the Good Samaritan. The Jew and the Samaritan were of antagonistic religious beliefs. Yet the Samaritan had the kindness, the neighborliness, to stop, bind up the wounds of the injured man, set him on his donkey, and lead him to an inn, where he paid the expense of his care and lodging. There is a wonderful lesson in this story. The religious professionals, one an inferior and the other a high official—both pass by—they do not see that there is any connection between this and religion. The priest and the Levite thought that God stayed in his white and gilded holy temple listening to the music and song of the Levite band and chorus, and smelling the incense and burnt offering of the priests. Jesus knew that God was even on the highways and bypaths of life, and was the companion of every man who had fallen by the way. Surely we all agree that the Samaritan was the true friend in this story, for he showed the truly merciful heart. I wonder why that spirit isn't manifested more today in our racial relationships. Surely it would help alleviate much prejudice if we took more than a kindly interest in our brothers of other races. The principle Jesus expressed is that we are all brothers, and that the whole world is a great neighborhood. Just as in our little communities there must be helpfulness, understanding, and kindness, if people are to get along with each other.

I am especially interested in racial relationships, because at the Y. M. C. A. Conference at Lake Geneva last June—where there were eight hundred young men gathered—there were eighteen different nationalities represented. Thus you see we had representatives from all the main divisions of the colored races. What impressed me was the spirit of co-operation, and mutual good-will expressed there. Those of other

racers were on an equality with us, and joined with us in all our activities. They took part in all our discussions and seemed more interested than many American students. They chummed around with us and showed their willingness to become better acquainted. Perhaps this was an ideal situation at Lake Geneva, but it proved to me that there could be inter-racial fellowship and that the barriers of prejudice could be broken down.

Certainly Jesus put no boundaries as to who is our neighbor. In Acts 10:34-35, we find in Moffat's translation: "Then Peter opened his lips and said, I see quite plainly that *God has no favorites*, but that he who reverences him and lives a good life *in any nation* is welcomed by him." Since God has no favorites, if we wish to be like him, we must break down these barriers. This application of the principles of Jesus is the only way.

*Religious prejudice*—can we not liken this to the story of the Pharisee and the tax-gatherer? The Pharisee was prejudiced—he thought that he was the only one going to have eternal life and that the tax-gatherer was the essence of wickedness. Even so, some people are likely to think today that their denomination is the only denomination and that no other people can be saved. They may feel—"Well, I won't have anything to do with the Jones family—they are Catholic" (or Presbyterians, or Methodists, or some other denomination). I'm wondering how we think Christ would act in such a position.

*National and international prejudices*—assuredly. France and Germany have been creating national prejudice for years. The United States has been creating a national prejudice against Japan by reason of the Japanese immigration question. There are other notable examples.

Has Christ's principle of brotherhood and good will been practiced in social, racial, religious, and international relationships? We can agree that it has not to the fullest extent. But where put his principles in operation? What can you and I do to help remove these barriers of prejudice? First, we must find out Jesus' way—his principles and methods. This involves a study of his life and communion with him for strength to carry out his will. Second, we must live out his principles of the brotherhood of man and good will to all. We must con-

sider every one as our neighbor. I believe that the home training is responsible for a good share of these prejudices. Children imitate the actions of their parents, and these prejudices keep wearing on. If there is the proper home atmosphere bearing out Christ's principles, and a more consecrated leading of a Christian life by each of us, we may do much to break down these barriers of prejudice. Will we?

Milton, Wis.

### PLAY ON, MILTON

Play on, Milton, play on;  
 However strong the foe,  
 Play on.

What though the score be high or low,  
 What though the strife be fierce and rough,  
 Just show the world the proper stuff,  
 And never balk, or cry "enough";  
 Finish the game, play on.

Play on, Milton, play on;  
 Through all the long, hard game,  
 Play on.

In rain or shine play just the same;  
 Play fast and true, and never yield;  
 Play fair, and cheating never shield;  
 Play till you're carried off the field;  
 Finish the game, play on.

ALUMNUS, '88.

Rev. Francis E. Clark, founder of the Christian Endeavor society in Portland, Me., in 1881, after forty-four years, resigned his position as head of the United Society, at the thirtieth international Christian Endeavor convention recently held in Portland, Ore. The first Christian Endeavor society was organized at Williston church, Portland, of which Dr. Clark was then pastor. The organization now has eighty thousand individual societies throughout the world and a membership of four million men and women. Illness is given as Dr. Clark's reason for resigning. He nominated as his successor Rev. Daniel A. Poling, LL. D., associate pastor of the Marble Collegiate Church, New York, who was elected. Dr. Poling is a native of Portland, Ore., and is noted as a temperance worker, having been the Prohibition candidate for governor in Ohio in 1912. He was secretary of the Flying Squadron of America and leader in a campaign visiting every state in 1914-15.

Seek ye the Lord while he may be found,  
 call ye upon him while he is near.—*Isaiah*:  
 55:6.

## CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.  
Contributing Editor

### JESUS AND SCHOOL

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
September 5, 1925

#### DAILY READINGS

Sunday—Seeking truth (Prov. 23: 23)  
Monday—Asking questions (Luke 2: 46)  
Tuesday—Honest effort (Ps. 119: 30-33)  
Wednesday—Religious training (John 21: 15-17)  
Thursday—Making friends (Ps. 119: 63)  
Friday—Kind to all (Rom. 12: 10)  
Sabbath Day—Topic: Following Jesus at school  
(Luke 2: 40. Consecration meeting)

MRS. L. ADELAIDE CLARKE BROWN  
A Friend of the Juniors

Did you ever try to imagine what kind of schoolmate Jesus would be? Let us enumerate some of the characteristics we would expect him to possess. He was physically well developed (Luke 2: 52). He would be a conscientious student, diligently seeking wisdom, instruction, and understanding (Prov. 23: 23). He would add to his knowledge by questioning those who could give him information (Luke 2: 46). He would seek good companions, "them that fear thee, and them that keep thy precepts," (Ps. 119: 63). He would not be envious, "in honor preferring one another" (Rom. 12: 10). He would be truthful, upright, dependable (Ps. 119: 30-33). He would respect his teachers; be polite and courteous. He would be sympathetic, unselfish, patient, loving. He would not be quarrelsome and would be a peacemaker among his associates. He would be careful to exert a good influence over others. He would not yield to temptation. He would

"Bad language disdain,  
God's name hold in reverence,  
Nor take it in vain."

He would be pure and chaste in thought, word, and deed.

Would you like to be such a schoolmate?  
It is worth the effort.

"Ask the Savior to help you,  
He will carry you through."

Brookfield, N. Y.

### TWO LITTLE MEN

Two little men stood looking at a hill,  
One named Can't and the other named Will.  
Can't said, "I never can climb this hill."  
So there he is at the bottom of it still.  
Will said, "I'll get to the top because I will."  
And there he is now at the top of the hill.  
Two little men are living at the hill;  
At the bottom is Can't, at the top is Will.

—The Kansas Messenger.

### THE BIRTHDAY LUNCH

ORA A. CLEMENT

Dorothy had been planning for a year for a birthday party on her tenth birthday. And now the day was at hand, and she had been playfully spanked ten spans by her daddy and brother, and kissed ten kisses by her mother, and given a pretty gift by each, but there was to be no party.

Baby brother had been ill for weeks with whooping cough, and although the quarantine was now raised, he was still too ill, and kept mother too busy, for any thought of parties. So, as the next best thing, Dorothy was to have an especially nice lunch to take to school and a birthday cake for dinner when she came home at night.

"I can hardly wait for noon, so I can eat all the good things," she exclaimed as she watched mother pack in cunning raisin sandwiches, Dorothy's favorite cookies, a little jar of fruit salad, dates rolled in sugar, and a big red apple and an orange. Dorothy would get one hot dish at the schoolhouse, so she was going to have a very fine lunch, indeed.

She trudged off with big Brother Will, as happy as could be.

When she got to school she found two new pupils standing shyly by the door. One was a girl about her own age and the other a round faced little boy, almost too little to be in school.

Dorothy was always glad to see new children come to school, especially girls of her own age, so she tried to make friends with the strangers. She found them very shy. They smiled at her but only said "yes" and "no" to her questions.

The bell rang soon so she had no chance to ask them to join the play of the others.

When the noon recess came the teacher and two of the big girls prepared a kettle of delicious, rich cocoa as the hot lunch for that day; and each child was given a big

cupful to drink with his lunch brought from home.

Dorothy was preparing to spread out her birthday lunch on her desk, when she chanced to look over at the new pupils.

They sat side by side, with their cups of cocoa and—two chunks of bread. Some of the older girls were looking at them and laughing.

Dorothy's tender heart ached for them. Not so much because of the bread, though it was bad enough not to have a nice lunch. But she knew that new pupils who were laughed at the first day, and could not laugh back, found it very hard to make a place for themselves in that school.

She opened her box and took out a single sandwich, which she laid beside her cup. Then she slipped over to the new girl and said, as she placed the open box before her:

"I do not care for my lunch today. I wish you and your brother would eat it so I won't have to carry it home."

"And mother," she said, when she told the story that evening, "you should have seen them eat! I don't think they had ever seen fruit salad or sugared dates before. They ate them so fast. Leta Gates told me after school that they live in the old Simpson house, and their mother has been sick ever so long—I suspect that is why their bread was not made into sandwiches. Can't I take them pieces of my cake tomorrow?"

"That would be a lovely thing to do, little daughter," said her mother. "And we will put in some extra sandwiches, too. We will have to inquire and see if there is anything we can do for them at the house. But what about today? Weren't you hungry yourself, without your lunch?"

"No, mother. And that is the funniest thing. I thought I would be; but it made me feel so good to see them eat and to see that Irma and Kate stopped laughing that I just felt as though I had eaten. Now wasn't that funny, mother?"

Mother kissed her very tenderly and said: "Do you remember that Bible verse which says: He that is of a merry heart hath a continual feast? I think that must be the reason, don't you?"

### FORTUNE NUMBER TWENTY

Many a ride you'll ride  
Without a horse or guide.

### NO WONDER HE WOULDN'T GO

The janitor of the primary school was a fierce-looking man with drooping mustaches. Willie Purcell had spent his very first day in school, and surprised his mother on coming home by being very silent and moody. The next morning he refused to go to school. When she tried to take him there he kicked and squirmed until she finally allowed him to stay at home. At noon his father was told the strange news. "What's the matter with school, dear?" asked father. "Why won't you go if mamma takes you?" "No, no, daddy! No-o-o! I'm afraid," came out between sobs. "Yeth-day a big—big—man came into school—with a ladder—and he looked around—and he said—'We won't hang them today—we'll hang them to-morrow!'"—Selected.

### A WISE BOY

I knew a dentist in Gibraltar who got one day a birch rod to punish his little son with. The boy looking at the rod said piteously, "Papa, would you mind giving me the gas first?"—Selected.

A man said to me the other day: "I never realized until recently what it meant to me to have a home where father was not religious." The children were gathered home for the funeral service of the father. The minister who had been called in was not very well acquainted with the family, so he asked the son: "Was your father a Christian? Was he a member of the church?" And the son said: "I would have given anything in the world if I could have answered: 'Yes, father was a Christian; he was a member of the church.'"

Some day, fathers, some one in your family will be asked that same question by the minister who is called in to preach your funeral sermon. Will your son be able to say: "Yes, father was a Christian. It was he who led me to Christ. He lived the Christian life in all its beauty and in its simplicity and in its truthfulness before me. He set us an example of the Christian life."—The Continent.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psalm 1: 1.

## HOME NEWS

ADAMS CENTER, N. Y.—We are very glad to know that folks in Battle Creek are still interested in Adams Center, and there may be some in other places whose thoughts often wander to the Sabbath-keeping community up in the Northland so near the border. Adams Center is still "the center" of interest to a great many people all over the land.

The summer has been pleasant with us, on the whole. Abundant rain has provided an abundant hay crop—so abundant that many have more than they care to make—and the same abundance of rain has hindered the haying considerably. The small grain crops are average, or a trifle better than average, and the corn is looking pretty good in spite of the coolest July on record for several years. Our people are all busy and working hard—as all good, honest people should be.

Tourists are thicker than ever before. One wonders how it will be if the traffic through our village continues to increase as it has been doing the last few years. One needs to look both ways and then run across the street on some days. Then some speed demon may nearly catch you before you get over. But there have been no accidents within the village for which we are thankful.

Those who are accustomed to spend the summer at the lake or the Thousand Islands are nearly all in their warm weather homes, and we have been glad to welcome some of them at our church services. It is always a pleasure to meet the Maxsons and Coons from New York City—and others who live there, or in other places. The Greenes and our teachers, Miss Maltby and Miss Williams, and all the rest of them, are always welcome visitors.

Miss Eva Gurley, of Milton, has spent two months with her parents and has now just returned home. Grant Davis and family, also of Milton, have been with us a few days and have been welcome members of our congregation. Then Dr. and Mrs. Wells, of Riverside, have brought us a breath of western breeze, but it was all too short. We wish you folks would all stay longer.

Brother E. A. Witter preached for us on August 1 to the largest congregation we have had this summer. We were not only glad to have him with us and preach in the old church again, but we shared the joy that

was his in having all his children together once more after being separated for twenty-two years. That in itself was an occasion worth enjoying, but it was doubly happy in being the occasion of the marriage of his youngest daughter, Delberta, to one of our finest young men, Gerald Greene. I shall not attempt to describe the beautiful service which was consummated in their own new home. It will suffice to say that the new bride and groom, with the help of a few friends, completely outwitted the young folks who expected to have fun at their expense before they started on their wedding trip to Rhode Island. They were gone and far out of sight before most of us knew what had happened. Though hard driving enabled their friends to overtake them at a village some distance away, the newly-weds have the laugh on their side. How fine it is to have joyous and beautiful memories to carry with us through the journey of life.

I must not bring this letter to a close without speaking of the unusual surprise that came to the pastor's folks this summer. One Sabbath night after the services were all over and the family were ready for bed, some of our friends came and offered to trade a fine, new Ford sedan even up for the pastor's old "Lizzie." It took some time for the real facts to get through the pastor's mind, but they finally did. The new car was the gift of the friends of the community—more than one hundred thirty of them—to the pastor's family. Mrs. Hurley says she never saw her husband before when he had nothing to say. And the gift is the more appreciated because, as one who doesn't belong to any church said, "It is the gift of the first-days, the seventh-days, and the heathen." Only by whole-hearted Christian service to everybody can one show his appreciation for such community friendship. After all, is not Christ's kingdom on earth to be a society where everybody loves everybody else just as God intended them to do? Let us do our best to bring his kingdom in.

L. F. HURLEY.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity.—*Matthew 7: 22-23.*

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

## MEMORIZING PORTIONS OF SCRIPTURE

One day I was passing along the street close by a garden in which a man was at work. I thought he was talking, though no one else was in sight. As I came close to him and bade him good morning he looked up quickly and asked, "Did you hear what I was saying?" Then he went on to say, "I was repeating to myself a chapter from the Bible." This rather surprised me for I had heard that he was something of a skeptic. Then, without my asking him, he told me that when he was a boy his people were rather strict on Sunday, and they required him to commit passages of scripture to memory, which he did not very well like to do—he'd rather be out and having some fun of his own. "But," said he, "I am glad now that my folks required me to do just that thing, for, while as I grew into manhood I forgot much of what I had thus learned, I find now much of it coming back to me. You see I have been active in business, and so did not have much time to think about such things; but now that I am retired I get to thinking them up again little by little. I find that I really did not forget so much as I thought. I like to say those things over now, and am glad I learned them."

It was more than forty years ago when the old gentleman thus talked to me. I have not put down his words just as he said them, yet have given the substance of what he said. I have thought it all over many times. I have wondered why he so disliked being kept in to study the Bible and commit portions of it to memory. Was it because he did not like the Bible itself or the restraint? And was the manner of the restraint pleasing or otherwise? Did his parents undertake to make the time thus spent agreeable, or was the restraint so rigid as to make him hate it? They intended it, of course, as good religious instruction, but was the manner of it such as to set his young mind against religion and the Book that teaches it? I do not know. I am sure, however, that the manner and the spirit of religious instruction should be in harmony

with the teaching of the Master—wise and lovable. May it not be that more than one boy is thus driven into disbelief?

But why did not this man in middle life undertake to pay attention to what he had learned when a boy? "Too busy," of course—did not go to church or attend Sabbath school, just as it is with more men—and some women—than I would like to tell, if I could. So with his hatred of religious restraint as a youngster, then his neglect of all means of grace as he became older, he came, somehow, to have the name of being skeptical, which was, perhaps, not altogether true. But now, having become old, and retired from business—nothing much to do but work in his garden among growing things—a worker together with God—his mind goes back to the truly beautiful things he had learned as a boy, even under too rigid restraint. So he feeds upon what had so long time been stored unused in his mind.

One of the best things a teacher can do in a class of boys or girls is to help them see the beauty of the Twenty-third Psalm; the noble expression of elevated thought in the Nineteenth Psalm; the blessings promised in Matthew 5:2-12; the Christian ethics of Romans 12; the glorified scene of Luke 2:8-15; the charity chapter and the fundamental law of God in the Ten Commandments. These Bible passages well fixed in the mind and the heart will, in the years to come, be of more real value than houses and lands and a bag full of gold.

## LESSON X.—SEPTEMBER 5, 1925

PAUL WRITES TO THE PHILIPPIANS. Philip-  
pians.

*Golden Text.*—"I can do all things in him that strengtheneth me." Phil. 4: 13.

## DAILY READINGS

Aug. 30—Paul's Prayer for the Philippians. Phil. 1: 1-11.

Aug. 31—Life's Objective, Christ. Phil. 1: 12-21.

Sept. 1—Suffering for Christ. Phil. 1: 22-30.

Sept. 2—Christ-like Living. Phil. 2: 1-11.

Sept. 3—Lights in the World. Phil. 2: 12-18.

Sept. 4—Heavenly Citizenship. Phil. 3: 12-21.

Sept. 5—Mutual Helpers. Phil. 4: 10-20.

(For Lesson Notes, see *Helping Hand*)

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—*Isaiah 55:7.*



## MARRIAGES

**ALGER-DENISON.**—At the Seventh Day Baptist parsonage, New Market, N. J., July 11, 1925, Mr. Harry Grant Alger and Mrs. Ada May Denison, both of Somerville, N. J., Rev. Theo. J. Van Horn officiating.

## DEATHS

**GREENE.**—Belle M. Greene, daughter of Palmer and Laura Greene, was born in Champion, N. Y., August 20, 1862, and died at her home in Adams Center, N. Y., July 24, 1925, at the age of 62 years.

Her early girlhood was spent in Champion, but later, with her parents she came to Adams Center, where she attended school and formed her girlhood associations.

January 10, 1890, she was married to Arthur J. Greene, who survives her. To them were born six children, one of whom died in infancy. Her family were all permitted to be with her during the last weeks of her life and assisted in her care.

Mrs. Greene was a member of the local grange and entered heartily into the general community life. Her chief interest, however, was in the Seventh Day Baptist Church of which she was a member and which she faithfully attended so long as her strength permitted.

The funeral was held at her late home on July 27, and was very largely attended by her many relatives and friends. The pastor led the thoughts of the sorrowing ones to the promise in Romans 8: 28, "And we know that all things work together for good to them that love God." Burial was in Union Cemetery.

L. F. H.

**RANDOLPH.**—At a hospital in Weston, W. Va., on August 31, 1925, Mary Jane Randolph in the seventy-fourth year of her age.

She was the daughter of John L. F. Randolph and Nettie Maxson Randolph. She was born on February 2, 1852, and has always lived in Salem. She is survived by two sisters and four brothers: Rev. G. H. F. Randolph of Blandville, Thomas B. of Salem, Joel B. of Salem, Stephen of Clarksburg, Mrs. Ruth Hurst, all of West Virginia, and by Cecelia Randolph, Ashaway, R. I. Funeral and burial at the Salem West Virginia, Seventh Day Baptist Church.

G. B. S.

**SWIGER.**—At the home of her parents, Mr. and Mrs. Roy Swiger, in Salem, W. Va., on August 1, 1925. Susan Swiger, aged 7 months and 5 days.

"Of such is the kingdom of heaven."

Brother and Sister Swiger have the sympathy of many friends in their great disappointment and sorrow.

G. B. S.

**LIVERMORE.**—Louis Clarke Livermore, second son of Briggs and Selucia Clarke Livermore, was born in Independence, April 24, 1868, and died of heart failure at the Livermore homestead where he was born, July 30, 1925.

He received his education in the public schools and at Alfred University, from which he was graduated with the class of 1890.

August 15, 1906, he was married to Miss Edna

Brown of Leonardsville, N. Y.; and to them were born two children, Wayland and Margaret. These with Devillo E., a brother of deceased, and a niece, Mrs. Bertha Hardy, remain of the immediate family. A wide circle of friends and relatives pay loving tribute to his memory.

He was baptized on Christmas day, 1880, when twelve years of age, by Rev. I. L. Cottrell, who was then his pastor. He united with the Independence Church, of which he remained a loyal and respected member until called to the church triumphant.

For many years he was superintendent of the Sabbath school, and for nineteen years served as clerk of the church with accuracy and faithfulness. He also served as moderator of the Seventh Day Baptist Western Association, and for a time as its treasurer. In all these positions he served with efficiency and devotion.

His interest in the church and society continued though failing strength of nerve and body prevented participation in their activities. His memory and business judgment and love and interest in the home life remained to the last, when he fell asleep to awake in the eternal morning. The distressed mind and body is at peace.

Farewell services were held at his late home, Sabbath afternoon, August 1, 1925, conducted by his pastor, Walter L. Greene, assisted by Rev. Edgar D. Van Horn. Interment at Independence.

W. L. G.

### TO BE MERELY BUSY IS NOT SUFFICIENT

We are living in an age unique for its wide range of diversions and its myriad activities. To be merely busy at something too often appeases the conscience and blinds us to the more important of our obligations. "When thy servant was busy here and there," we read of that Old Testament watchman, the man he was told to watch "was gone." Some one described a lazy man as "one who was so busy doing what he wanted to do that he had no time to do what he ought to do." Whether he was lazy or merely lacked direction is a question, but the point is that he was a failure.

Jesus Christ never impresses us as a man who was rushed or hurried. Into three short years he condensed a life work which surpasses the three score of many of his followers, but he always had time to do "the Father's will." The incidental was not neglected, nor were the poor and distressed overlooked. He determined his own actions and discriminated between the important and the unimportant. Though the multitude sought him, he spent most of his time "training the twelve."

The missionaries whose work has best stood the test of time have spent long peri-

ods on tasks which seemed to be tedious, but the growth from their planting showed the qualities of the oak rather than those of the mushroom. Rome was not built in a day, nor can the Church of Christ be built overnight or by statistics.

The time has come for the church to consider seriously the effectiveness of its pastoral care and training, and for ministers and workers to do more intensive work, if extensive work is to be permanent. Men who know personally and watch day by day the development of the boys and girls and the men and women of their parishes are needed as well as men who can address successfully great conferences and popular gatherings. Textbooks and lecture courses can not take the place of teachers who know and are known. Parlor conferences and even Bible schools can not take the place of Christian mothers. The church needs more mothering and fathering, big brothering and pastorizing. Great sermons serve in place of Christlike pastors. A pastor gets closest to those who have sorrow in their homes. It is well if he can get close to them in their joys and about their firesides also, but he can not do it in modern life without exercising careful discrimination in his selection of duties.

Dr. Maltbie Babcock picked up a slight little girl one day who had fallen when running by the chapel door, and so surprised and won her by asking her first name and where she lived that she clasped his offered hand and took him home. Four families were won and united with Brown Memorial Church as a result. One father later became a trusted and useful officer and another a Bible school teacher. Dr. Babcock was in demand everywhere as a public speaker, but he could tell you the number of the street on which every one of his parishioners lived. Theodore Cuyler is said to have "loved his way" into his parish and filled his church by wearing out doorsteps and pulling bells.—*John Timothy Stone, in the Continent.*

A fall in the level of Lake Antrono in Switzerland revealed the roofs of the town of Antronapiano which was submerged under ten feet of water in 1642. Boatmen peering in the windows could see the skeletons of the victims of the catastrophe of three centuries ago. The entire population was wiped out at the time.—*The Pathfinder.*

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath afternoon. Preaching at 2 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. C. A. Hansen, Pastor, 162 East Date Street, Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Fla., in the Christian church, Palmetto Avenue. All visitors gladly welcomed. R. W. Wing, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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Theodore L. Gardiner, D. D., Editor  
L. H. North, Business Manager

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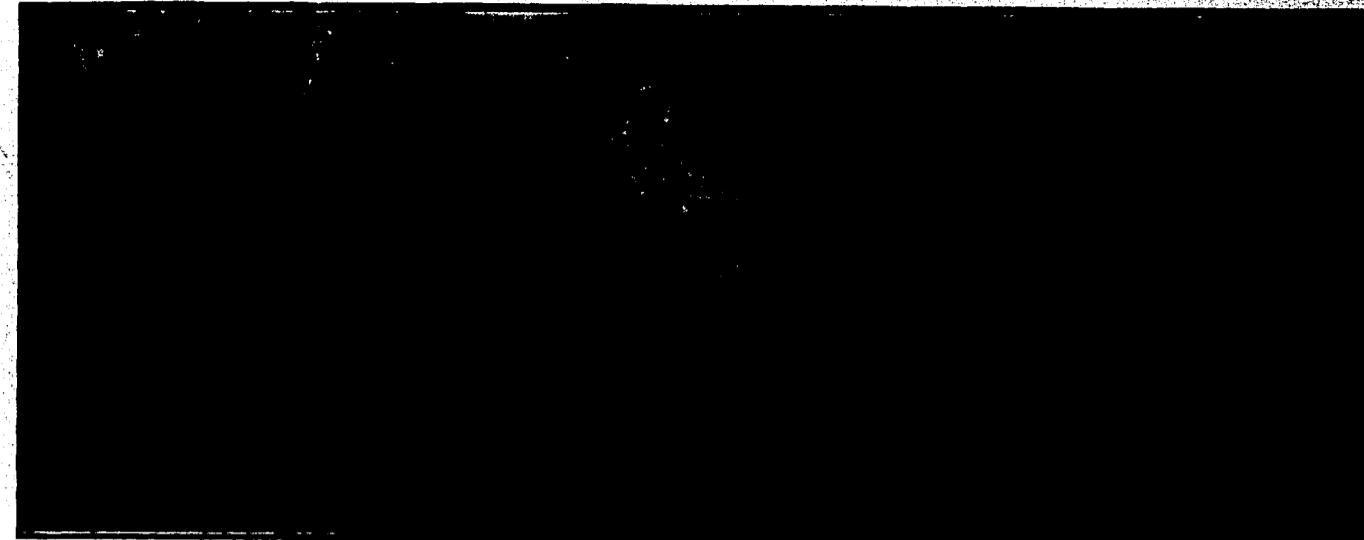
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"Dear Savior, help me every day  
To live more nearly as I pray;  
I would walk daily by thy side,  
And trust in thee whate'er betide.

"Help me to live so near to thee  
Thy likeness may be seen in me;  
Make me so gentle, kind, and true  
That I will do as thou wouldst do.

"To win some precious souls for thee,  
My errand here on earth would be;  
And every day till thou shalt come  
To do some good, to help some one."

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