

The Sabbath Recorder

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.

"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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 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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WHOLE No. 4,199

Our Father, we thank thee for the faith of our fathers, for their loyalty to thy holy Sabbath, for their victories, and for the blessed inheritance they left for their children.

Now we are in the midst of the years, will thou help us to see the dangers of the middle years of life, and revive thy work we pray thee. Make it known until we feel as never before the need of a revival that brings joy and strength to all who strive to walk the walk of faith.

Empty our hearts of false pride, selfish ambition, and of all that hinders our walk with thee. Keep the attractions of the world from tempting us to pitch our tents toward Sodom; and help us to loyally set our faces toward Bethel.

May our very difficulties develop in us true strength of character. Give us the far vision that reveals the glory of victory through our Lord Jesus Christ. Amen.

Then there came a heart-burden concerning the kind of message it should be. In view of the feeling that it might be my last chance to speak here on such an occasion, several subjects came crowding in, all of which could not well be covered, or even suggested by a single text; so you see I have chosen three.

For nearly a week we have gathered here three times a day on historic ground, the very thought of which should serve as a link of union between North and South, and between East and West. Here, one hundred thirty-three years ago, among the primitive forests of these rugged hills, our fathers from Rhode Island and New Jersey planted this Seventh Day Baptist Church. The very name of the town was brought from New Jersey.

Out from this point went the fathers to plant our standards along the West Fork, the Hughes' River, and the Middle Island; and hence across the borders into Ohio, Illinois, and on into the great West. Right through this town flowed one of the arteries carrying Seventh Day Baptist blood into the regions beyond. These hills and valleys witnessed the noble, self-sacrificing mission work of your own pioneer fathers and mothers, whose names have been familiar as household words from the Atlantic to the Pacific.

This week we have had here representatives from the rare, clear atmosphere of the far West, and from the more humid clime of the East; but for-

CLOSING SERMON OF CONFERENCE

Our Greatest Need Texts: "O Lord, I have heard thy speech, and was afraid: O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." (Habakkuk 3:2.)

Our Only Remedy Texts: "Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6.)

And God's Good Time Texts: "For it is time to seek the Lord, until he come and reign righteousness upon you." (Hosea 10:12.)

When the request came for me to preach the closing sermon at this Conference, my first thought was, *I can not do it.* But when I considered the meeting place, in dear old Salem, with its flood of precious memories, and recalled its relation to our people in both the East and the West, I began to wish I could bring one more message to a General Conference in Salem.

tunately West Virginia enjoys a wholesome mixture of both; so here if anywhere men and women from the extremes may find a golden mean in the settling of their various problems.

We ought to thank God that here under the shadow of Salem's beautiful college buildings, which reveal the crowning glory of three generations of mission work; with yonder fine church, standing on the spot where our fathers built one hundred thirty-three years ago; surrounded by homes filled with comfort and plenty, whose doors have been wide open to give us welcome; here among these majestic hills, that have yielded a wealth of which the fathers never dreamed; and in this borderland between the North and the South, where men were once put to their wits end to know which to wear—the blue or the gray—and where, out of the agonies of war, they wrung a new and loyal state, we have been permitted to spend a week together in peaceful planning for the welfare of our beloved Zion.

Now, my friends, will you look with me at some important points suggested by the texts I read?

"I HAVE HEARD THY SPEECH"

The word "speech" is rendered "report," in the margin. Habakkuk, a prophet of strong faith had studied the history of Israel, noting the tendencies of his time, remembering what God had done for his people, not forgetting the story of their wanderings as is seen in his first chapter, until he was greatly concerned for their future. He remembered how Jehovah had manifested himself at Sinai, and how marvelously Israel had prospered whenever true to God, and how disasters had overtaken them when they lost their love for spir-

itual things. In the very first verse of his prophecy he names it, "The burden which Habakkuk the prophet did see," and as a watchman, laments over impending woes to the end of the chapter. But he is comforted because "the Lord is in his holy temple."

Then comes his prayer for help. He had heard the report of God's dealings in the past, and it was easy to foresee what would happen in the future if the tendencies of his time did not change for the better.

This must have been his meaning when he said, "I have heard thy speech (the report of thy doings) and I was afraid." The silent speech of God had stirred his soul. He had seen the evidences of coming trouble. He could foresee the future from the past, and from his watch tower as a faithful servant of God, beholding the tendencies of a people being carried away with worldly prosperity until they could hardly be told from the heathen. What could he do but exclaim from the depths of his soul:

"O LORD, REVIVE THY WORK"

The prophet's only hope seemed to be, "The Lord is in his holy temple." He must have remembered David's prayer in my second text, "Wilt thou not revive us again: that thy people may rejoice in thee?"

Before going further in this for which the prophet prayed, let us look at the *time* which the prophet had in mind, "In the midst of the years," or the middle period of Israel's history. The first ages when Moses led and Samuel prophesied and when David led to victory had long been passed. The enthusiasm of the young nation when "Ephraim was a child," the faithful

zeal of Israel's heroic period had passed away. The warnings of God's prophets were not heeded as in days of old, and the tribes had grown weary of their burdens. In the midst of the years vanity and love of ease had crept in, and the real upward path was lost to view amid the bewildering maze. Habakkuk saw in this a specially dangerous period and prayed for divine help. There is about the "midst of the years" a special time of danger. This is true of individuals, of nations, and of denominations.

The individual life is much like the experience of the Alpine climber who starts out inspired with his vision of the snow-clad heights which gleam in the heavens above him. But in his middle passage he finds himself entangled in undergrowth amid bogs and pitfalls, with the glorious summit no longer in view, and with paths leading in devious ways, with ideals lost sight of, until wearied and discouraged he loses his way. Then he sorely needs help.

This principle holds true with peoples as well as with individuals. The middle passage is indeed a dangerous period. It is traversed by a stretch of road with gulfs on either side, with fences down and forces of evil endangering the pilgrim.

It is in the midst of the years, if ever, that man loses the illusions of youth, is freed from the restraints of early guardians who kept him right in childhood, becomes entangled with temptations peculiar to middle life, suffers from the blight of pessimism until life ceases to be wonderful.

Oh! yes, the prophet understood the dangers due in the midst of the years, and so he sought the only remedy avail-

able. "Revive thy work in the midst of the years, in the midst of the years make it known, in wrath remember mercy." He meant, Lord, put new life into us. Restore the enthusiasm of our first years. Give us back the dew of our youth in the midst of the years. Help us to start anew in the works of our Master.

ARE WE NOT IN THE MIDST OF THE YEARS?

The principles that guided Habakkuk still hold true, and the speech of God may still be heard if we only listen. As a denomination we too are in the midst of the years, and the dangers due to the middle passage are confronting us. Naturally enough the freshness and enthusiasm of our early years, the pentecostal seasons peculiar to the young life of a people called of God to a unique, important, and special mission have somewhat departed. In our early years the fathers lived the simple life of pioneers in a new land. Riches, they had none; endowments and memorial funds were unknown; of life's luxuries they were destitute. Their one source of strength was faith in God shown by loyalty to the Book of books. Revivals were many and always welcome. Times have changed, and new methods of evangelism have come to meet new conditions. I have nothing to say against the many new and helpful methods. But after all that can be said in their favor, is there not a deep feeling, that with the increase of riches, with the great emphasis placed upon machinery and methods, upon human devices and institutions for social betterment, still the sweeping tides of worldliness are bearing too many away from their spiritual moorings, and that in the midst of the

years peculiar temptations are confronting us?

Is there a sense of spiritual dearth in our churches? Are we becoming careless and losing interest in the Sabbath which God called our fathers to exalt? In our prosperity are we coming to neglect religion? In our desires for worldly gain, are we forgetting our Lord and Master?

When Israel came to dwell in "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, vines, fig trees and pomegranates; a land of olive oil and honey; a land wherein they could eat bread without scarceness. . . . A land whose stones were iron and out of whose hills" they might "dig brass," and when the people had "built goodly houses, and dwelt therein; when herds and flocks and silver and gold had multiplied," then it was that special warnings were given lest their hearts be lifted up and they forget the Lord their God.

Dangers due to the midst of the years had to be guarded against. Friends, are we living in such a land? Is not this such a time? Then indeed, in keeping with my third text, "It is time to seek the Lord till he come and rain righteousness upon us."

As Seventh Day Baptists we are now in the midst of the years. They are critical years. And I appeal to you for your candid opinion: do you not think of several things regarding which we need to be revived—to take on new life, to manifest deeper interest, and in which a deeper consecration is needed?

As individuals, are we satisfied with our lives as the children of God? Do we have the witness of his Spirit with

ours as it is our privilege to have? How can we account for the lack of interest in our churches in all the things belonging to our Onward Movement? What means the many empty pews Sabbath after Sabbath? As individuals are we doing our part to brighten the church's light or is its light dimmed by our deadness?

Such questions as these honestly faced will soon convince us that as individuals it is time to make the prophet's prayer our prayer. Of course if individuals were all right there would be no need of asking further about our *general work*.

But evidences "in the midst of the years," compel some solicitude for the causes we profess to love and for which, as a people, we claim to stand.

O LORD, REVIVE OUR INTEREST IN THY SABBATH

If the Sabbath truth is important enough to justify a denominational life separate from the regular Baptists, it is vital enough to demand our very best efforts for its propagation. It was important enough to be made a test of loyalty to Jehovah oftener than any other command of the Decalogue, and was observed by Christ and his disciples all their lives without so much as a hint regarding any other day to bind men to God and keep them in touch with him; and it must still be the one great Bible truth for which the world stands in need.

We can never make men understand the value of true Sabbathism by merely theorizing about the Sabbath. Our example must be in harmony with our teachings. If we are to possess the holy regard for the Sabbath that characterized our fathers and mothers, and that made them strong and true, we must

pray for a revival of Sabbath *conscience* in every heart.

The widespread loss of conscience in the world about us regarding any sacred time, the spirit that makes Sunday only a holiday instead of a holy day, seems to be contagious. I fear for our future if we can not recover from the effect it already has upon ourselves!

The infection is in the very air, and I greatly fear that in all too many places, so far as the great truth that makes us a separate people is concerned, we are suffering from a moral self-complacency! Our one great need is a revival of genuine Sabbath conscience. There are too many in our churches who have no interest in Sabbath reform! This, in the midst of these years, is a serious symptom of a sickness unto death. None but the great Physician can administer the healing remedy.

I plead for the revival of a clear, consistent, Sabbath conscience, that listens to the voice of God in the soul, and that turns to his law as true as the needle to the pole. The old-time angel voices of God's sacred Sabbath day must not be allowed to cease in the homes of Seventh Day Baptists in these passing years.

REVIVE OUR INTEREST IN THE MINISTRY

We are constantly pleading for more consecrated ministers. Doors are opening which we can not enter for want of men. We need a revival of the spirit that moves our boys to choose the gospel ministry for their life work. Oh, I plead with the fathers and mothers in our churches that they awake to the need of consecrated young ministers educated in our own schools and united in the spirit of brotherly love to make

the people one in Christ. The old boys are passing away. The last one will soon be gone; and if suitable young men are to prepare to take our places, they must come from your homes.

Let the atmosphere of our home-life and of our church-life be filled with the spirit that exalts God's truth above all else; let fathers and mothers cease to bemoan the fact that the way of the ministry is the way of the cross; but rather, let them inspire their young people with the spirit of consecration that enables them to glory in the cross until they count it a privilege to deny self in order to be true to God; and then we will have nothing to fear for our future as a people.

A company of ministers that see eye to eye, composed of men educated together until they are like a band of brothers, will make a bond of union holding our churches together in true fellowship and love. Such under shepherds will feed the flocks, lead them beside still waters in green pastures, where the great Shepherd can restore their souls.

REVIVE THE SPIRIT OF MISSIONS

We rejoice to see the commendable interest in missions which has brought our board practically out of debt. It would be still better if it could have been so freely done that the agonizing, almost death struggle to bring it about, on the part of our leaders could have been saved. A revival of the true spirit of missions among our people would have doubled our funds for the Lord's work; and in the place of constant urging and pleading by the leaders it could be said of the people, as Paul puts it, "they were willing of themselves; praying us with much entreaty that we would

receive the gift." With this kind of revival our people would "abound in this grace also." Would it not be fine indeed if we could realize such a revival of interest in God's work of missions as that?

The spirit of missions is the life of the Church. I have always been a firm believer in both home and foreign missions. When a church or a denomination ceases to have an interest in world-wide missions the outlook for that church and people is spiritual death.

Jesus was nothing if not a missionary. He trained his disciples to be missionaries. In Christ's last command, they did not understand him to mean home missions alone, when he said "all the world." Had foreign missions been neglected by the first churches, that wonderful story of the Acts of the Apostles would have been lost to the world, and the strengthening power of the reflex influence of foreign missions would also have been lost to the churches themselves.

If the early Christians had reasoned as some are doing today about what they call the folly of foreign mission work, where would be the civilization of our time? Imagine Paul and Barnabas and Peter saying: "There are heathen enough in Jerusalem; too many Jews are here in need of the Savior; why should we go to Antioch, Rome, Athens and Corinth to preach the gospel, when we are so few in numbers, and are needed so much in the home field?"

Those faithful men sowed the seed for the blessed harvests that were to come in the far away fields of England and America—harvests that would flourish two thousand years after they were dead.

OUR HISTORY SPEAKS—LET US HEAR

The churches in this small denomination may hear the "speech" of God in these matters if they will study their own history. In 1818, our Conference in Berlin, N. Y., organized for general mission work, and published Elder Matthew Stillman's stirring address on missions. Then and there we began to take on new life, and entered a period of prosperity hitherto unknown. When Amos R. Wells went forth as our first *general* missionary appointed by Conference, our publications began to show something of the new life which the spirit of missions had given our churches. Think of the losses our churches of today would have to bear if the spirit of missions had not been revived in days gone by. In that spirit consecrated men traversed on horseback the forest wilds between our eastern churches and the hills and valleys of West Virginia, bringing the good news of salvation and the blessings of Christian education to Salem and the surrounding country. Such mission work resulted in good to both the senders and the receivers. These Seventh Day Baptist churches, and this splendid college are the sure fruitage of such faithful mission work.

And what shall I say of the far-reaching reflex influence of that mission work upon the eastern churches themselves? Indeed I know not what those very churches could do in these times if it were not for the faithful pastors and teachers which this West Virginia field has sent back to the churches and boards as faithful workers of today. Nine of our acting pastors, two college presidents, and eleven members of our various boards might never have found

places in our work where they are so much needed today, if Seventh Day Baptist churches had not sent missionaries into these West Virginia "regions beyond" one hundred years ago.

The missionary spirit more than any other, is responsible for the seed-sowing that has brought us this good harvest. There is nothing like it as a reviving tonic for dying churches. Let all such catch the vision of a lost world, until they fully realize their duty and their responsibility toward it, and brighter days would quickly come.

REVIVE OUR FAITH IN OUR FUTURE

Seventh Day Baptists must have a future. The study of our past should convince us that God has not preserved us these two hundred fifty years, only to have us smothered out now. Sometimes we are told that we are but little more than holding our own against the multitude. Indeed! do you realize what a wonderful thing it is to hold our own against all the opposition we have been called to meet? According to all human calculation Seventh Day Baptists should have been extinct two centuries ago! Every human influence, every line of temptation, every worldly consideration in the business, social, religious, and political life of America, have not only been detrimental to our survival; but they have studiously conspired to wipe us out.

Face to face with such opposition we have not only held our own, but we stand today farther ahead in all practical service and in useful equipment for good work than did our fathers fifty years ago. I say it is something wonderful!

The divine hand is as manifest in our preservation as ever it was in the his-

tory of his chosen people. This is no time in which to despair of our future. Jehovah does not lead his people out of Egypt only to be cornered by the sea and perish. His purposes are more far-reaching than even a generation in the wilderness! He makes bare his mighty arm to save his loyal ones though mighty hosts conspire to destroy. Our God has not preserved us so long only to desert us. There is a promised land for us if we are willing to hear the voice of God, "Go forward." We have not been preserved and prospered so far for naught. There must be a great mission yet for us. We can not feel that our God will allow his own chosen instruments against error to be wrenched from his hands until his glorious truth shall triumph!

Then let us pray, O Lord, revive our faith in our future.

WHAT WILL SUCH FAITH DO?

It will prompt us to take up our work this year with a zeal that will insure success. Our hope will be bright and inspiring, and our Master's work will progress as it has not done in years. We shall profit by the mistakes of the past, and study to increase our endowments for our schools and our memorial fund which is so essential to our work.

No mistake can be made by placing our money where it will go on after we are gone, doing just the work we would like to do if our lives could be spared for a thousand years to come.

We would come to appreciate the worth of memorials as sure inspirations for coming generations, and as witnessing for our faith and loyalty when seen by those who will come after us. And in the spirit of devotion to Sabbath truth, with a desire to leave our testi-

mony regarding our confidence in the faith of our fathers, we would respond with enthusiasm to the appeal to complete our half-finished denominational building. We would not be satisfied to die with such a commendable work half done to go on telling its tale of our indifference to generations following.

I THINK I KNOW HOW SOME OF YOU FEEL

In all these meetings there have been a few gray-haired veterans of other days. For many years we have had the causes for which we stand upon our hearts. We feel that our days are nearly numbered. With faithful men and women of years gone by we have toiled in our various fields to help in each forward movement as we were able. The day of our service is nearly done. The night will soon find us with only a remembrance of what we have done.

It seems but yesterday that we were in life's morning. How quickly the years have fled! The seventies have passed into the eighties, the eighties into the nineties, and here we are two and a half decades into the new century! Some of us feel almost alone; but we do long to see the glorious work of our Onward Movement going right along before we have to stop our part of it forever.

Then here are young men and women still in mid-life, enjoying blessings and experiencing prosperity such as the fathers never knew. In their hearts they plan to do something worth while for church and school before they die. How many such are hoping to endow colleges, and help the denominational building movement some time in the future. But the future is not an actor, it is only the result of the todays of

life. Plans for by-and-by if not enacted today are likely to die in the time called "never."

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

Apostolic Practice

6. We have studied every Biblical feature of Sabbath and Sunday except the practice and teachings of the apostles, which are, therefore, the only remaining possible support of Sunday observance. What are we told concerning the apostles' preparation and fitness for exemplifying Christ's gospel before the world, and what proofs have we that all of the apostles were loyal adherents to the seventh day Sabbath?

(a) The apostles were actual eye-witnesses of Christ's perfect life, thoughtful students of teachings, and were appointed as his representatives with authority; and were miraculously endowed with the Holy Spirit and became of one mind with Christ.

(b) We must, therefore, consider the apostles as reliable interpreters of the gospel, though without desire or power to change it, and should accept the practices and precepts of any one of them as having the approval of all.

(c) The apostolic purpose, with reference to both practice and teachings, was clearly and completely summed up by Paul, when he said that their aim was the establishing of God's law, one of which we know was the Sabbath command.

(d) Paul's defense when charged with wrong-doing was, therefore, what we would expect, namely, that he had done nothing against the laws and customs of their fathers; which statement would not have been true had he worked on the Sabbath, or kept Sunday as sacred.

(e) The records of his own Sabbath observance and of the Sabbath observance of all the churches that he organized, so far as recorded, prove that he continued to be a Sabbath keeper all his life.

(f) The statement some times made that Paul and the apostolic churches kept both Sabbath and Sunday is absolutely disproved by the fact that the observance of two days would have been a violation of the Ten Commandments, the very law they came to establish, and directly contrary to the laws and customs of their fathers, as well as by the fact that grounds for Sunday observance were wholly lacking.

(g) We know, however, that both days were partially observed later by the half-Christianized pagan sun-worshippers, who continued their idolatrous reverence for the sun on the sun-day, while at the same time they conformed to some degree to apostolic Sabbath observance.

(h) This conformity to apostolic Sabbath observance was in no sense a new departure, however, since the pagan languages applied the name "Sabbath" to the seventh day only, and the historian, Josephus, records that not the Jews only, but the entire world recognized and observed the seventh day as the Sabbath.

(i) There is no proof or hint, however, that Paul or any of the other apostles in any way venerated the first or sun-day, and in the absence of such evidence we should accept the Bible record as the plain, undeniable truth.

(j) Either apostolic Sabbath desecration or Sunday observance would have been unmistakable disobedience to both the Decalogue and the Pharisaic Sabbath laws, which Christ had commanded them to obey in spirit but not in the Pharisaic manner.

(k) Had the apostles committed either of these errors it would have occasioned imme-

diately and bitter persecution at the hands of the Pharisees and its record would have occupied a most conspicuous place in apostolic narratives.

(l) Nor can we conceive of the apostles showing the least irreverence for the Sabbath in either of these manners, while continuing to pray that they be spared Sabbath-desecrating flight from Jerusalem, as Christ had commanded them to do, at the time of its destruction.

(m) Again, we learn from the Bible that the apostles were of one mind. Hence, we know that not only were Jews and Gentiles all one in Christ, but also that the Christians and the Nazarenes were one and the same body, (both names being derived from Christ, the Nazarene) over which Paul, with authority from Christ was the "ringleader."

(n) In fact, as we shall learn later, these same Sabbath-keeping apostolic Christians were also known in apostolic and later times as: Paulicians, probably because they were followers of Paul; as Thomas Christians, from their conversion through the Apostle Thomas; as Puritans, because of the recognized purity of their lives; as Ebionites, because of their poverty, which the word indicates; as Waldenses, because of their great numbers in the Waldensian valleys of the Alps; and by various other designations.

(o) Through the early church history of these Nazarenes and the above named and other Christians, the Sabbath observance of the apostles who founded these churches or sects is unmistakably established. For these very people were bitterly persecuted, as Christ foretold they would be, and, continuing for centuries into the Christian era, the conspicuous charge against them made by their Sunday-keeping persecutors was that they observed the seventh-day Sabbath.

(p) Again, apostolic Sabbath-observance is proved, as we shall see later in the lesson, by their uniform reverence for the Sabbath law and by their failure to teach reverence for Sunday; facts which would have been impossible had the great Paul been either a Sabbath breaker or a Sunday keeper.

(q) Finally, we must not forget that, had the apostles erred with regard to the sacredness of the Sabbath or the non-sacredness of Sunday, every Christian would be obliged to reject their example in these respects; for God's laws and Christ's interpretation of them are our only final and highest authority, and reverence for the sev-

enth-day Sabbath, only, is thoroughly grounded in both.

Apostolic Teachings

7. We have found that the apostles, like all the other faithful followers of the one God from the beginnings of human history, were observers of his holy Sabbath; from which we would conclude that they would also teach its observance. What proofs have we that they did, and what was the basis of their instructions for the future Christian Church concerning the observance of this seventh-day Sabbath?

(a) The covenant between Christ and his future Church was completed and sealed by his blood upon the Cross.

(b) The Cross, therefore, indicated the point after which no change could be made in that covenant; and neither the apostles nor, as we are told, even the angels in heaven, had the authority to change it thereafter.

(c) We have already seen that that covenant was God's Ten Commandments, fulfilled by Christ; that is, filled full of meaning but without the destruction or the passing away of the minutest part of the very least of these commandments.

(d) The apostles, therefore, were to be simply the first examples and expounders of Christ's interpretation of the Decalogue; and we have found that their example in Sabbath keeping conformed with both the letter of the Sabbath command and Christ's interpretation of its spirit.

(e) The word "law" with which the Sabbath command is inseparably associated, might have been used by the apostles in four distinct senses:

First, the law, as referring to God's Ten Commandments.

Second, the law, as those books of the Bible which included the Ten Commandments; in both of which respects the apostles showed the deepest reverence for the law.

Third, the ceremonial laws, which passed away at the Cross.

Fourth, the Pharisaic laws, which erred in their application and manner of observance but not in the embodied truths.

(f) The Sabbath was a fundamental part of each of these groups of laws, and could not, therefore, be destroyed without destroying all four of the groups. Yet, we must understand the above distinction in order to appreciate apostolic Sabbath teachings.

(g) The clearest and most emphatic

apostolic statement concerning the law was Paul's affirmation that they, the apostles, were establishing it.

(h) He could not have meant the Pharisaic laws, which were too erroneous; nor the whole group of books of the Bible known as the law, for they contained these temporary laws.

(i) Therefore, the law to the establishing of which the apostles were devoting their lives, was the perfect will of God as recorded in his universal, everlasting law, the Decalogue.

(j) Hence, every statement of each of the apostles, whether referring to the Sabbath command or any other divine injunction, must be interpreted absolutely by this standard; that the Ten Commandments were to be established by them as the one supreme rule for guidance of the future Christian Church, which absolutely fixed the seventh-day Sabbath as the only true Christian Sabbath and the sacred rest day.

(k) This law which, therefore, was to be the basis for determining sin, a fact plainly taught by the apostles, must stand or fall as a unit; and to violate its plain teachings by no-Sabbathism, Sabbath desecration or Sunday observance, is as positive disobedience to the law as is theft, murder, or the worship of other gods, etc.

(l) From these plain teachings of Paul concerning the Ten Commandments we can understand why Paul observed the seventh day all his life and why all the early Christian churches observed the Sabbath.

(m) We can also see why Paul had no hesitancy in traveling on Sunday, and why he suggested to the Sabbath-keeping Corinthians that they use Sunday for their weekly bookkeeping.

(n) From the foregoing unmistakable apostolic attitude on the Ten Commandments it is obvious that all apostolic references to a law or the observance of days as done away, were not contradictions to their basic teachings concerning the law, but must refer to the ceremonial laws, or Jewish days, and not to God's law or his holy Sabbath; and that references to love and grace as the over-powering incentives for Christians could not possibly justify disobedience to any of the law's precepts.

(o) We also see that the apostles taught Sabbath observance by other means than their teachings concerning the law, from the following facts:

(p) The Scriptures taught them that the Jews, entirely aside from the Sabbath commandment, were to keep the seventh day forever as a special sign between them and Jehovah.

(q) Apostolic teachings, moreover, emphasized the fact that all Christians, whether Jew or Gentile, were to be one in Christ, which necessitated the observance of the same day which God had perpetuated for Israel forever.

(r) Nor can we conceive of an all-wise God desiring that the Jews should forever observe the seventh day and the rest of the world another day.

(s) Moreover, while we know that the seventh day was the Sabbath of both Jew and Gentile, had there been any disagreement then, the Sabbath of the Jews would have been the only one which conformed to the plain apostolic teachings that Gentile converts thereby became sons of Abraham and grafted into the true Church of Christ the Jew.

(t) It was known, even in Bible times to the apostles, that their lessons were to be misconstrued by false teachers, and they cautioned the early Christians against accepting these false doctrines, among which no-Sabbathism and Sundayism are not only the most flagrant denials of God's Word, but have proved the most disastrous.

(u) For, in leading Christians away from God's Sabbath, they have led them away from him, have deprived the world of one of its greatest blessings, have tremendously lowered man's estimation of God's perfect law, the Decalogue, thereby preventing the thorough understanding of the application of the whole Decalogue for the teaching of which the Sabbath was undoubtedly intended, thus bringing about evasions and looseness in the interpretation of the Ten Commandments, for which the world has been continually and is still paying the penalty, even to this day.

(v) Our study of the Sabbath has now covered the entire Scriptures from Genesis to Revelation. For any individual, church, denomination, sect, basing the religious beliefs and practices solely on God's Word, our study of his holy day might be considered complete; our conclusion that the seventh day is the only true Sabbath of the religion of God and Christ, established; and the tremendous importance of this Sabbath

as far beyond the realization of even its most ardent supporters.

(w) However, we continue these Sabbath studies because every lover of religious truth should be interested in the marvelous support to our conclusions furnished by the world's languages and customs; the almost unbelievable loyalty of the Sabbath-keeping churches throughout the Christian era, when opposed by the sun-worshiping idolatry upon which modern Sundayism was founded; the murderous career by means of which the substitute Sabbath has gained its foothold; the unchristian Sunday legislation which has so hampered the progress of the Sabbath truth, and of Christianity as a whole; and the possibility of world-wide betterment through the present general movement towards a return to the Sabbath of Jehovah, the patriarchs, the prophets, Christ, and the apostles; subjects discussed in Section II.

(To be continued)

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.

A. CLYDE EHRET,
Vice-President.

NOTICE OF ANNUAL MEETING

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, at Alfred, New York, Wednesday, September 9, 1925, at 7.30 o'clock, p. m.

By order of the president.

A. L. BURDICK,
Secretary.

*Janesville, Wis.,
August 20, 1925.*

He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary and they shall walk, and not faint.—*Isaiah 40:29, 30, 31.*

MISSIONS

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

A LAYMAN'S VIEW OF MISSIONS

Recently there has appeared in the *Churchman* a letter which has caused comment because of its unusual interest. It is from the pen of Honorable George Foster Peabody, a retired banker and a man of national reputation in civic and political affairs. He is a member of the Episcopal Church, and the occasion of the letter was the proposal to cut the missionary appropriation of the denomination \$1,200,000 (from \$4,500,000 to \$3,300,000). Mr. Peabody's statements, being based on general principles, are worthy of study by all laymen and clergymen alike, and for this purpose the principal parts of the letter are given below.

I have come to have considerable knowledge of the resources of the laity and a few of the clergy. I assume that it would be within reason to say that the wealth entrusted to the congregations and membership of the Episcopal Church, though it has only one million communicants, is at least ten per cent of the entire wealth of the United States.

* * * *

It is a matter of daily observation that members of these and many, many, many hundreds of others of our congregations have automobiles costing not infrequently ten to twenty thousand dollars apiece, and that the women of the families spend unnumbered thousands of dollars for dresses alone, not to speak of other expenses. The club fees of both men and women members of hundreds of our church aggregate, I am sure, many times what they give to the work of the church as represented by the National Council.

* * * *

Inasmuch as the Christian theory is quite in accord with the Hebrew teaching that all wealth is in effect the property of the Lord and entrusted to his children as stewards, my apprehension of the obligation of the clergy especially, and diocesan and provincial synods and General Conventions is to use the moral leverage given them to impress upon the individual members of the congregations the need of the Lord's work and the right emphasis of his statement that the harvest is white and waiting.

I confess, therefore, when Massachusetts, one of the dioceses entrusted with large aggregation of wealth in the hands of the few comparatively, emphasizes the restriction of even asking for the Lord's money to \$4,500,000, I am wondering what sort of understanding of Christ's teaching

of the kingdom and his bidding of the teaching of the gospel prevails there.

I have thought, as you offered the resolution, that you would not think it intrusive of me as a fellow member of our church to make the direct inquiry as to why with this vast wealth our church should not make the amount \$40,000,000 instead of \$4,500,000. That is my business view of the situation from our practical experience in education and other work of the church and the country for these many years. If the people are not told what the needs are and told with a prophetic emphasis which our Lord's whole ministry emphasizes, how can they be expected to give until it hurts?

I have, myself, been unfortunately in the class of those who, under the modern business methods, have acquired much more of other people's earnings than is at all normal, so that I am well aware of temptations to indulgence in the expenditure of money and realize the necessity for the prophetic word in season and out of season.

Faithfully yours,
GEORGE FOSTER PEABODY.

New York City.

It is significant that this far-sighted and sagacious layman, instead of urging that the appropriations be cut \$1,200,000 suggests that it would be more Christian to increase them \$35,000,000, from \$4,500,000 to \$40,000,000.

The letter emphasizes the fact that, in the author's mind, there is something vitally wrong when men begin to talk about retrenchment. He says, "I am wondering what sort of understanding of Christ's teaching of the kingdom and his bidding of the teaching of the gospel prevails there" (the source from which the plan for a cut emanated).

Mr. Peabody points out that the responsibility for informing and enthusing the churches rests upon the clergy and those in official positions. It is theirs "to use the moral leverage given them to impress upon individual members of the congregations the needs of the Lord's work and the right emphasis of his statement that the harvest is white and waiting."

And, finally, we note that Mr. Peabody would have the appeal for funds based on the needs and not on the basis of what people have been doing or may feel they can do. Six years past when our own Forward Movement was being formulated and a budget to be presented to the people made up, the chairman insisted that that budget should be based on the needs of the hour and not on what people had been doing or what they thought they could do. This plan was carried through and the people were given a

vision of what was needed. How did the people take it? They said, "We will undertake it," and they raised vastly more for almost every denominational purpose than they had ever thought they could. The people never fail when the ministry and official boards present the needs of the Master's cause and plan for them on a large scale; and the failures are not always on the part of the clergy either; they are some times because official boards have not caught the vision.

SEMI-ANNUAL FINANCIAL REPORT OF GRACE HOSPITAL

December 1, 1924, to May 31, 1925

Dr.		Mex.
Balance, December 1, 1924	.....	\$ 12.95
To cash, received from gold account	....	2,525.35
To receipts—		
Outcalls	.....	183.72
In-patients	.....	393.20
Dispensary	.....	706.67
Interest, last six months 1924	.....	14.36
To gifts—		
Dr. Hamilton, Shanghai	.....	15.00
White Cross Society, Shanghai	.....	20.00
Christmas eve vistors, Miss Van der Starr, Mr. Starr		
Mr. and Mrs. Smith, Shanghai	....	40.00
Ruth Phillips, U. S. A.	.....	40.25
Leifa Stillman, U. S. A.	.....	8.80
Mabel West, Shanghai	.....	10.00
Mrs. Waung, Liuho Church member	....	2.00
Mrs. Tsu, Liuho Church member	....	1.00
Mabel Rogers, U. S. A., gold	\$75.00..	132.66
Lucy Daung, Shanghai	.....	115.00
Mr. Tsu, Shanghai	.....	10.00
Sabbath school, Shanghai	.....	54.00
Ruth Phillips, U. S. A.	.....	10.54
Tha-tsaung refugees	.....	10.00
Sabbath school, Milton, gold	\$109.09..	181.56
Sabbath school, Riverside, gold	133.00..	241.49
Mrs. D. I. Green, U. S. A., gold	3.00..	5.34
Mrs. L. W. H. Gibbs, U. S. A., gold	.....	7.00.. 12.46
W. S. C. W., Plainfield	.....	90.59
Sabbath school, Milton Junction, gold	.....	19.75..
Ladies' Aid, Milton Junction, gold	.....	50.00.. 126.76
Sabbath school, Adams Center, gold	.....	5.00.. 9.04
Sabbath school, Andover,	.....	54.63
A friend	.....	11.54
Missionary Board	.....gold \$500.00..	907.50
Gifts through the board, gold	334.75..	607.57
Mrs. Barchet, Shanghai	.....	5.00
Missionary Society, Nortonville, gold \$ 25.00..		46.60
Alfred, N. Y.	.....	30.00
For injured little girl	.....	6.00

Sabbath school, Shanghai	.....	12.75
Christian Endeavor and Sabbath school, Battle Creek	.....	63.94
Miss Van der Starr, Shanghai	.....	50.00
Marion, Ia., friends	....gold \$ 15.00..	27.40
D. D. and J. D. Rogers' estate, .....gold	100.00..	182.00
Ladies' society, Andover, gold	10.00..	18.20
To receipts—		
Sales	.....	5.51
Dr. Palmberg on board of Auto Co. patients and for medical supplies used		14.00
Boards of servants and others	.....	190.98
		<u>\$7,206.32</u>

Cr.		Mex.
By expenditures—		
Housekeeping	.....	\$ 541.69
Medicines	.....	676.03
New equipment	.....	1,034.99
Supplies	.....	52.42
Repairs, buildings, etc.	.....	1,493.64
Wages	.....	267.10
Building garage	.....	206.30
Microscope and attachment	.....	125.00
Insurance premium, house and old building	.....	19.23
One-fourth cost transportation of auto, U. S. to China	.....	71.00
To auto fund for transportation sup- plies	.....	37.45
Repair dressing sterilizer	.....	85.00
Nurses' books	.....	38.43
Lost, bad bill, discredited twenty-cent pieces and exchange	.....	16.92
Balance, June 1, 1925	.....	2,541.12
		<u>\$7,206.32</u>

SCREEN FUND		Dr.	Cr.
Balance, December 1, 1924	....	\$ 198.61	
By repair screen frames	....		\$ 9.00
By three rolls copper screening	.....		180.00
By sundries, nails, hinges, etc.	.....		4.17
Balance, June 1, 1925	....		5.44
		<u>\$ 198.61</u>	<u>\$ 198.61</u>

AMERICAN MONEY ACCOUNT		Dr.	Cr.
Balance, December 1, 1924	.....	
Eighty-five Raven Trust Com- pany shares at gold \$10.00	\$ 850.00		
Interest on same	.....		88.70
Savings account	.....		464.67
Interest on same	.....		11.58
Sold for Mexican dollars, .....\$2,525.35			\$ 1414.95
		<u>\$1,414.95</u>	<u>\$1,414.95</u>

GRACE I. CRANDALL, Treasurer.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

A STUDY OF RURAL CHURCH METHODS

CLIFFORD A. BEEBE

("Diagnosing the Rural Church," by C. Luther Fry, published by George H. Doran, New York, 1924.)

At the present time (and it has been true for a number of years), the parish survey is a regular part of the detail work of a rural pastor. And as the work of such surveys, although usually directed by the pastor, is quite largely done by lay members, this is a topic upon which all may profitably enlighten themselves.

The Interchurch World Movement, although generally spoken of as a failure, yet did a great amount of valuable work during the short period of its existence. One phase of this work was a beginning on a complete survey of the Protestant rural churches of the United States; and although this work was never finished, enough was done to show some definite results and allow for the drawing of many conclusions of practical value in rural church work.

A number of volumes have been written, based upon various phases of this survey; and one of the most recent and complete is a book on *Diagnosing the Rural Church*, by C. Luther Fry. Unlike most others of this kind, this book is entirely technical in nature, written for the rural church worker who is interested in methods, rather than for the popular reader.

The writer takes up in detail, first, the different methods of measuring churches—the money measure, the membership measure, and the test of attendance. The first two have been those most commonly used in the past; but the last, Mr. Fry finds, is the only one which is applicable in the same degree to different sections of the country. The measure for attendance is the monthly attendance interest ratio, which is found by multiplying the average number of people who attend church services by the number of such services per month, and dividing this total by the possible constituency of the church.

The second and third sections deal with the problems and methods of comparing individual churches and with a comparative study of a county based upon figures taken several years apart. There are some interesting and rather surprising findings.

The book, being written wholly from a scientific point of view, can not, of course, deal to any extent with spiritual forces, which are intangible; but its study of methodology is almost indispensable for the up-to-date and efficient rural church worker.

Alfred, N. Y.,
August 9, 1925.

INTERESTING LETTER WRITTEN IN PALESTINE

(Read what it says about our China Mission.)

MY DEAR DR. GARDINER:

Ever since our pleasant visit in Shanghai, in April, I have thought a number of times of writing you, but we have not stopped long enough enroute to do much writing, and on ship-board my mind refuses to consider but one subject.

You probably know that Dr. Crandall met my sister and me in Kobe, in March. The season was unusually cold we were told, so the cherry blossoming was delayed fully a month, but we saw many beautiful and interesting places in our two weeks' stay in that country.

Kyoto, with its many beautiful temples; Nara's deer park where thousands of deer wander at will; Nikko with its famous avenue of cryptomeria leading to the highly-colored and elaborately carved series of temples, on one of which is the monkey carving; Kamakura where the colossal Buddha sits among the trees; Yokohama, still desolate from the disaster—in fact all Japan was full of interest.

We were glad, however, to turn toward China, going through Korea where the homes look so desolate and the people forlorn and through Manchuria with its wide sweeps of farming land, not very different from Nebraska.

A few days were spent in Peking, built on a magnificent plan, but with imperial palaces and temples alike deteriorating with age and neglect. There we saw the body of Dr. Sun Yat Sen lying in state.

You can be sure it seemed like getting home to be met at the Shanghai station by the Crofoots and Eugene Davis. We

realized (while driving at good speed through the narrow crowded streets) that the training in quickness of decision and action that football gave Eugene, was being used to good purpose. It was exciting to us foreigners to see whether the Chinese would get out of the way at the last moment or not.

At the mission it was like one big family with members of the various households going back and forth on errands. We stayed for a few days at the Crofoots before going out to Liuho, visiting at the Davis' and Miss Burdick's homes on our return. Mrs. West's sufferings were still very severe, but she was improving, as we could see while we were there.

The church was well filled at the Sabbath services, and judging by the interest shown, a very good sermon was preached. The music by a mixed quartet was exceptionally good. We were impressed by the happy faces of the Christian Chinese—both of those in the schools and of the old students whom we met in their places of business and at social gatherings.

The difference between the Christian and non-Christian Chinese seemed marked, and I think our schools have more than justified their existence by helping so much in raising the standards of living, improving social conditions, and giving the people the happiness that comes with the hope of Christianity.

The Girls' School is much liked by the Chinese parents because of the strict supervision that is given, and it seems a great pity that students wanting an education in this good school can not be admitted because of lack of accommodations.

If our people could only see the fine Christian characters being developed in our mission schools they would feel glad of their share in them, but not proud of the inadequate buildings.

We visited a number of other mission schools—all of them having large, well-equipped buildings, beside which those of our mission were an unfavorable contrast.

It does not seem as though it would pay to expend money in extensive repairs when more room and new buildings are needed, so Miss Burdick and Mr. Crofoot and their corps of assistants go on as best they can, hoping the denomination will realize the im-

portance of the work and the need of enlarging it.

I wish you could visit our mission and be able to tell the people about it.

The drive out to Liuho is a pleasant one with the stretches of level fields covered with the delicate green of early spring. The hospital and house in their coats of fresh cream colored paint can be seen for quite a distance across the fields, and one would never guess by their present appearance the havoc the war played last fall.

It is quite a hive of industry, with Dr. Crandall taking the morning clinic, attending to getting the hospital in running order again, teaching the nurses, and answering the many other calls on her time.

Dr. Thorngate had morning study hours, took the afternoon clinic, and attended to the surgical cases and his share of the other patients. He was getting into service very quickly.

It seems probable that Liuho will be the center for medical and surgical work for some distance around there, judging by the way the Chinese run to our hospital when they are injured or ill. They need a well-trained American nurse to take complete charge of the hospital and leave Dr. Grace free for medical work. There is so much to be looked after that could be attended to by one who has not medical training.

Dr. Palmberg's industrial work for women was flourishing. She had twenty or more at her rooms in town every afternoon to sew, making various articles for sale. She makes use of the opportunity to talk to them about Christianity. Later she hopes the work will be made self-supporting.

Each evening a short prayer service is held in the clinic waiting room of the hospital. The Sabbath services are held in a room right on one of the principal streets of the town. I say "on" the street, for a person can stand with one foot on the sidewalk and one in the church room. Idlers or those going by for business drop in for awhile and hear, perhaps for the first time, something of the power of Christ. Who knows how far these services cast their influence?

One other place in Liuho was of special interest to us—and that was the building which they hoped could be secured for the Boys' School. I suppose that matter has been decided by this time as to whether the board would approve of the plan to take

the Boys' School at Liuho for a year's trial. The building was a finely-built, new one, and I think all our missionaries agreed that it would be a wise move. I am sending you a picture of it, as well as one of the hospital and one for Mrs. Davis of a bride who came to Miss Susie's to dress for the wedding. Mrs. Davis will know something about the good things we had to eat at the wedding feast from lotus seeds to eight precious pudding. We certainly enjoyed Chinese cooking with its delicious seasoning.

Since leaving Shanghai we visited Canton, Manila, Singapore with its many rubber estates, and Burma. In India we spent a week at Darjeeling "near the top of the world." The beautiful snow-covered Kinchenjunga range was only thirty miles away but towered over four miles above us, in full view when the clouds lifted. We enjoyed a sunrise glimpse of Mt. Everest from Tiger Hill.

The monsoons conveniently "broke" two weeks earlier than usual, so our trip through India was comparatively cool, the temperature rising to one hundred four degrees only once where it had been one hundred seven degrees during the previous month.

Benares, that Holy City of the Hindus, with its filth and whining beggars, was very unattractive compared with the beauty of Agra. The Taj Mahal lived up to our expectations and was loveliest in the moonlight when it seemed a dream house.

We are now in Jerusalem visiting the many places of Biblical and legendary interest. Mount Moriah, with its huge rocks where sacrifices have been made since Abraham's time, Pilate's palace, the pool of Bethesda where excavations are still being made, are said to be authentic sites, and we felt that the so-called Gordan's Calvary and the near-by Garden Tomb were also sacred places.

Yesterday we visited the Garden of Gethsemane and the Mount of Olives. In the Russian Church of the Magdalena, one of the sisters on finding we were Americans, said she wanted to thank us for what America had done for Russia, ending by saying, "All Russia thanks America."

Various interesting excavations have been made since your visit here, especially on Ophel, thought by many to be the Mount of David. Yesterday we visited one which

brought to light what seemed to be a part of the eastern wall of Ophel. From there we went down into the valley to the virgin's well, an ancient spring where Joab ascended a rock-hewn tunnel and captured the city of the Jebusites. This spring was also called Gihon, where Solomon was anointed and from which Hezekiah later tunneled an aqueduct through the Mount of David so that water could be conducted to a pool within the city wall, inaccessible to the besieging Assyrians.

The women were drawing water to carry to the city, from this Pool of Siloam and from the virgin's well as they have done for the past hundreds of years.

The Jews also have carried on extensive excavations on Ophel, vainly hoping to discover the tombs of David and Solomon. On the north side of the city excavations now being made have laid bare what seems to be the fourth wall of Jerusalem.

The gentleman who conducted us was a life-long resident of the city and has been connected with the Exploration Committee. He gave to us freely from his apparently inexhaustible fund of information.

Last week when we visited Bethlehem it looked much as I had anticipated from hearing your clear-cut description of it. The hills surrounding it, green with olive trees, the terraced hillside—down to the valley below, the iridescent haze of the mountains of Moab beyond the Dead Sea made a lovely picture.

Our trip through the hills and wilderness of Judea to the Dead Sea was one we shall always remember. We bathed in the Dead Sea and the Jordan, then visited Elisha's fountain in Jericho. Tomorrow we plan to go to Nazareth, and later the Sea of Galilee and Mt. Carmel. You see we are acquiring memories for the years to come.

I wish more of our people might have the pleasure of such a trip.

Please remember us to Mrs. Davis and other Plainfield friends.

Very sincerely,

DR. JOSIE ROGERS.

Jerusalem, Palestine,

July 2, 1925.

[Many of our readers know Dr. Rogers and her sister, Mabel, of Daytona, Fla., who are making a wonderful around the world trip this year.—T. L. G.]

WOMAN'S WORK

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

REPORTS OF WOMEN'S SOCIETIES GIVEN AT CENTRAL ASSOCIATION

WEST EDMESTON

West Edmeston Aid society is in a flourishing condition and the monthly meetings are well attended. The dinners served by the entertaining hostess assisted by each member, who provides some substantial addition to the menu, are very popular and net the society a neat monthly sum.

The work of the day is usually piecing or tying quilts per order, sewing carpet rags, or whatever offers that will help to swell the finances.

Through the efforts of the ladies some necessary improvements on the interior of the church have been made and \$50 sent to the Onward Movement and some local work done.

A chapter or two from the mission study book *Ming Kwong*, makes a pleasant and interesting short program for each meeting.

We have a Sunshine Committee that looks after the sick, sending fruit, flowers, and other remembrances.

Several new members have been added. While we are not a large society the members are zealous and the outlook is encouraging. A request for membership for Salem College Aid society was received, and two of our members sent the \$1 membership fee, and \$5 was sent as a gift from the society.

These activities, although not as much as we might wish for, are encouraging and the desire to go forward in the Master's work is the urge to "carry on."

Respectfully submitted,

Marian E. Maxson,
Secretary.

ADAMS CENTER

Another year has come and as we make our report to association we find that our activities have been much the same as in past years. We have held eight thimble socials, two teas, one food sale, and one picnic, a dinner on Election Day in the

church parlor, and during the winter three day socials.

Last fall a "Weather Festival" was held in Grange hall with booths decorated for hot, cold, stormy, and pleasant weather, and articles for sale with the supper. It proved to be a financial success.

Our apportionment to Woman's Board has been met; we have sent \$100, also started a fund of \$122.35 for new pews for church.

The session room of the church has been papered and painted, and we have cleaned the church and helped in other local work.

Sewing for Jefferson County Orphanage has been done.

The Social Committee has sold stain remover and "Ready Jello" and realized a nice sum from the sale.

The amount raised during the year is \$285.

Respectfully submitted,

MRS. MAY JONES,
Secretary.

VERONA

The Ladies' Benevolent society of the Verona Church sends greetings to the sister societies of the Central Association.

We have a membership of thirty-six.

During the past year we have held our monthly meeting on Sunday, thus enabling our teachers and students to attend, thereby greatly increasing our attendance.

Each woman furnishes sandwiches for her family and one other dish. This plan makes it much easier for the hostess and also gives a greater variety.

We have made quilts for the brides and prospective brides. We have made and sold many aprons and rugs.

A furnace was purchased for the parsonage at a cost of over \$200. The parsonage has also received the benefit of two new doors.

We have sent \$40 to the Woman's Board for the Onward Movement. In November a rummage sale was held in Rome, which netted \$30.

We gave a large amount of clothing and shoes to the Salvation Army to be distributed to the needy.

Four very successful socials were arranged by the divisional captains.

We feel that we have had a very successful year and are looking forward to the new year with its possibilities for service.

ZILLA THAYER VIEROW,
Secretary.

BROOKFIELD

The Woman's Missionary Aid society of Brookfield is one of the oldest societies in the denomination, having been organized under its present form about forty-seven years. We celebrated our twenty-fifth anniversary during the pastorate of Rev. T. J. Van Horn. Many of our loyal workers have passed on to the better home since then and several of our present membership are too ill for active service, so that the real workers of the society number only about twenty.

We obtain our funds in various ways: dinners, suppers, food sales, holiday bags, socials, sale of quilts and other articles, gifts, etc.

We have borne the expense of redecorating our parsonage and, together with our Baptist friends, have done some needed work on our church. We furnished a banner for the Woman's hour at Conference by request of the Woman's Board.

During the year we have received \$314. Of this we have spent about \$94 for redecorating our parsonage, \$50 for church expenses and repairs, \$5.50 for flowers, \$22 for miscellaneous expenses, and \$132 for Onward Movement.

There is loyalty and good fellowship among us, and we feel that we are organized for Christian work.

Respectfully submitted,
CAROLINE B. BROWN.

MINUTES OF THE WOMAN'S BOARD MEETING

On the afternoon of August 3 the Woman's Board met at the home of Mrs. A. E. Whitford.

Members present were: Mrs. A. B. West, Mrs. L. M. Babcock, Mrs. Morton, Mrs. Daland, Mrs. Crosley, Mrs. A. E. Whitford, Mrs. J. H. Babcock.

Visitor: Miss Mabel West, recently returned from China, having accompanied her mother, Mrs. Nettie West, to the home land.

Mrs. West read a selection of Scripture, and Mrs. Whitford offered prayer.

The treasurer reported no disbursements, and balance on hand, \$150.

The corresponding secretary reported a communication from Corliss F. Randolph, also receipt of reports of societies through the associational secretaries, and statements received from the Foreign Missions Con-

ference of North America giving information concerning present conditions of unrest in China. Miss West talked interestingly on the subject.

Mrs. West spoke of an article appearing in the *Atlantic Monthly* for July, written by Dr. Robert Fitch, of China, under the title, "The True Light that Lighteth." She recommended its reading.

The annual report of the corresponding secretary to Conference was read, discussed, and adopted.

Mrs. West read portions of a letter recently received from Dr. Anne Waite.

The budget of the board for next year was considered and planned.

Moved that \$200 be added to each of the salaries of Miss Susie Burdick and Miss Anna West, this action being subject to the approval of the Commission and of the Missionary Board. The motion carried.

Appropriations for the necessary expense of the Woman's program at Conference were allowed.

Samples of work done by the women industrial workers of Liuho, China, under the direction of Dr. Rosa Palmberg were shown with the object of finding sale, and taking orders for them.

The minutes of the meeting were read, corrected, and approved.

The board adjourned to the call of the president, the meeting to be held at her home.

MRS. A. B. WEST,
President.
METTA P. BABCOCK,
Recording Secretary, pro tem.

"I AM GLAD"

I am glad that I have windows that open o'er the past;

I am glad my heart's a candle with light to over-cast

And bring back faded memories and make them ever last.

I am glad my soul's a garden; I can see the flowers gay;

I can see the radiant beauties in all their bright array;

Oh! how they help to turn my darkness into day.

I am glad that God has promised to be a light unto my feet,

To lead beside still waters, and to help me burdens meet.

So, I will pray that he will keep my faith both firm and sweet.

—Selected.

PRESIDENT'S ANNUAL STATEMENT, SALEM COLLEGE

PRESIDENT S. ORESTES BOND

Again we are ready to turn the page on which has been written the history of another year in Salem College. Before so doing, however, we shall review briefly the year's problems and accomplishments. These problems have not all been easy of solution. New promises of hope have flashed out in unexpected places lighting up some hitherto clouded or darkened spot. New evidences of the heavenly Father's care have not been few. Our many and varying needs, although depressing at times, have after all but strengthened our faith and trust.

PURPOSES OF THE COLLEGE

The real purposes of the college are in our judgment being realized more fully each year. The means to the ends which we seek are often times perplexing, but the ends themselves are becoming clearer year by year. If there was ever a time when institutions of higher learning, whose purpose is to train for leadership, should keep sane and sound, that time is now. The financial and social revolutions which followed the war have been more damaging to civilization than the war itself. Patriotic sentiment manifested itself in labor, in organization, in self-sacrifice, in education, and in religion while the war was on. The crisis being passed, self-assertiveness accompanied by selfishness has endangered the whole social and economic structure. The world is still depending upon the schools and other institutions which train and instruct, to avert the catastrophe. Broad and sound scholarship must be depended upon. Salem College has attempted to give such scholarship to all who have attended it this year. Knowing the handicap which a weakened body brings, it has emphasized the general physical training more than usual during the year. But above and beyond these, character, Christian character, has been the end chiefly sought. Whatever would contribute to this has been cultivated with unusual care. What would detract from it has been eliminated wherever possible.

As long as so many of our students go into positions of leadership in the teaching profession, it will remain necessary to emphasize the teachers' preparation. We do not lose sight of the fact, however, that ours is a liberal arts college and that due

provision must always be made for at least a minimum of the cultural subjects and for the foundation subjects for the various technical vocations. In the large body of students which the college now serves each year there are those who expect eventually to attend almost every kind of technical school. We prepare students for law, medicine, dentistry, the ministry, and almost every sort of engineering school. These students are more frequently than formerly remaining to complete a course here before going into technical institutions. The breadth of scholarship which they thus attain makes them leaders in other schools and later in the professions.

FACULTY

We have had during the year fewer new teachers than during other recent years. We regret greatly to announce the withdrawal of Coach Casey who has served the school so efficiently during the past five years. He will be greatly missed by all and especially by those whose love for sport has brought about an intimacy of association rather uncommon in other departments. Miss Todd withdraws for purposes of study abroad. Her efficient work and her earnest Christian character deserve commendation. Though Professor Boughter will be with us at the opening of the summer school, he expects to withdraw on leave of absence for further graduate study. Many of the organizations in which he has been active will miss his services during next year. Miss Russell will be in the University of Pittsburgh for the summer term. Matters relating to his own personal business affairs caused the withdrawal of Professor Wayt after the middle of the year. His place has been efficiently filled by Professor Van Guilder. At the middle of the year Mrs. Lynch of the home economics department resigned. This position has been filled successfully by Miss Margaret George, of Texas. According to agreement, Professor Burdick has been away on leave of absence in graduate study. It is often embarrassing at the time to grant these leaves, but it is a source of satisfaction to know that we have those who wish to fit themselves for larger service. All of these teachers will be missed from the campus, but we trust that they may return to us again inspired by the larger preparation which they seek.

Some of our own students who are finish-

ing this year have given most excellent service in various departments of the school. They have shown splendid loyalty to their college and have satisfied the most critical in the work they have done.

Arrangements have practically been completed for the filling of these vacant positions by teachers specially prepared for the work. Their names will be announced before the end of the summer school.

ATTENDANCE

Again we are able to say as we have been saying for the past five years, that we have had this year the largest group of students in the history of the college. During the year, nine hundred two different names have appeared on our register. Many of these were in the summer school only. Some were in extension classes only, but the resident attendance has also been greatly increased. The music department probably leads all other departments in growth for the year, it having increased about one hundred ten per cent. Such facts show the increasing demand for the service which we can render. The graduates alone of this year number almost as many as the entire resident student body six years ago. There are one hundred eighty-one names which appear on the program for degrees, diplomas, and certificates. Of these twenty-nine are in the academy and one hundred fifty-two in the various departments of the college work.

IMPROVEMENTS—PHYSICAL

The physical improvements have been chiefly made by the students themselves. The annual gifts by the seniors are doing much for the beauty and convenience of the campus. Many of you witnessed the gift ceremonies and all of you have seen the gift of the college seniors of this year, which gift has added many hundreds of dollars to the value of the college property. The members of the other classes graduating this year joined in meeting the expense of giving the gymnasium two coats of fresh paint. For these valuable gifts, so graciously made, we wish to thus publicly express our appreciation. We further acknowledge our indebtedness to Mr. Randolph, the janitor, for the window boxes; to the many students, teachers, and alumni who purchased and planted the flowers; to Mr. Jett, and Pastor Shaw, for the dahlia garden; to the Busy Bee Barber Shop, for the large clock recently hung

in Huffman Hall; to Mr. Alvarado Sutton, for certain carpenter work connected with the improvement of the library; and to Professor Davis and his agricultural class who pruned the trees. In a school where each dollar must be turned over three times before it can be spent, each gift, however small, has intrinsic as well as sentimental value. In addition to these, many other courtesies and accommodations from friends both far and near have been given to those working in the interests of the college.

IMPROVEMENTS—ACADEMIC

The new courses offered in the department of business administration and economics have been quite popular. The method of bi-weekly reports on the quality of work done and the painstaking labor of the faculty committee on delinquents in diagnosing the causes of college delinquency have done much toward elevating the students during loyalty week, which was made to apply to scholarship as well as to other phases of life. These have contributed much to raise the general scholastic standards.

There has been more extension work done by the college this year than at any previous time. Professor Claman conducted a class at Pennsboro; Professor Wayt one at West Union and one at Clarksburg; Professor Burdick one at Clarksburg; Professor Boughter two at Clarksburg; and Dean Van Horn two at Clarksburg. More than one hundred thirty-five people were enrolled in these classes. There were other demands for classes which we could not supply. This work could be made to serve a much larger purpose if the college had the teaching force to extend it. Such work is coming to be more and more a legitimate part of every college program.

IMPROVEMENTS—RELIGIOUS

At no time in recent years has the religious atmosphere of the college been so wholesome as it is at present. Those of you who witnessed the transfer of the guardianship of the Hour of Prayer yesterday afternoon, or those of you who attended the alumni banquet last night and felt the thrill of those few moments spent in silent worship and meditation, will understand something of what I would like to tell you if there were time. Many young people who had not previously found themselves religiously have experienced new joys and new purposes. Students not a few have from

time to time conducted the devotions at the chapel period in a manner helpful to both students and teachers. Some of the ministerial students and others looking forward to kindred full time life service have rendered special services in the local churches and in others near by.

In all of this religious growth the two Christian associations and their academy counterparts, the Hi-Y and Girl Reserves, have been especially helpful; but certainly the one thing which will stand out as of greatest significance religiously for this entire year will be the establishment of the Hour of Prayer. There are a score of names which should be mentioned in connection with the development of this very important thing. We shall, however, be compelled to pass these by with the mention of Mr. Brady Sims, a senior, who first suggested the plan and of Professor Claude P. Dickson, head of the English department, who worked untiringly with the young people in developing it. We hope and have some real evidence for believing that this new religious renaissance among our students is but the expression of an attitude that is becoming widespread with young life everywhere.

SUMMER SCHOOL

The summer school has come to be more and more important in the work of every college. Ours is no exception. Probably no term during the year does so much for the immediate relief of inexperienced teachers as this one. The outlook for the coming summer term, which begins next Monday, is bright. A large and well prepared faculty has been provided for it.

EXTRA-CURRICULAR ACTIVITY

The various clubs of a scientific and literary nature have for the most part been functioning during the year. Perhaps the major praise is due the Debating Club, which carried on a large program of intercollegiate debating.

The musical organizations have been quite active during the year. It may be said, however, that there is still room for improvement in this work. The number of students participating ought to be greatly increased. This community has musical talent. Our music departments will develop it if given opportunity.

Athletics this year have still held an important place in the life of the school. It

is much better to have them occupy some such place as they have occupied this year than to have the entire student activity center about the athletic sports. When the athletic teams are winning nearly all contests, a school gets considerable free advertising; but the increased effort then required to secure good classroom work perhaps overbalances the advertising advantages.

YEAR'S FINANCE

While the receipts from the endowment program and many other gifts for the running expenses of the college have increased our faith and hope, the yearly deficit has been particularly depressing during the last few months. Equipment and supplies must be paid for. Teachers' salaries must be met. A hundred and one necessary expenditures keep coming month after month without sufficient funds with which to pay. I would not want to say that the school itself is being endangered while the permanent funds are being so rapidly increased, but I must say that the credit of the school is being seriously damaged by our inability to meet current bills. The deficit is probably but little short of ten thousand dollars. It is true a part of this has been carried over from the past two years, but such a condition gives the deepest concern to those who are charged with the responsibility of making the budgets balance. While we do not wish to have people withhold their gifts from the permanent fund for the present pressing needs, it is necessary for some to give now toward these current expenditures.

THE COLLEGE AID SOCIETY

Again it is a pleasure to report the splendid work done by the ladies of the College Aid. With the depressing yearly deficits, I hardly see how the college could have carried on without the support and encouragement of this organization. This year they have received contributions from many other states as well as those from local people. In addition to the many hundreds of dollars turned into the college treasury, they have given special assistance and encouragement to the home economics department. The time will probably never come when this organization will not have a place in the active life of the college. It is hoped, however, that the time may not be far distant when the absolute necessities may be provided by the income from endowment, leaving this organization free to aid in those

phases of college life which appeal to them of greatest immediate interest.

ENDOWMENT

The one item of most universal interest at this time is the endowment program. It has unavoidably been slowed up during the year. A multitude of other imperative duties have demanded the solicitors' time to such an extent that this program has suffered. We hope, however, that this may not happen again. While people continue to give so loyally, this work must be prosecuted more rapidly. True, there are those who have neither understood nor rightly valued this great program. There may always be such. The many to whom it has been presented, however, have responded nobly. The great majority of the five hundred dollar gifts, of which there are more than forty, have come from people with very small means. Much more than half of this group have, for a considerable period of years sacrificed personal pleasures and needed comforts on which their hearts had been set. No school could ask for more sacrificial giving than is being rendered by the many. One thing, however, yet remains to be done. Those who have been successful in life and have accumulated not perhaps great, but more than average wealth, have not as yet been enlisted in this cause. It should not be expected that a great institution of learning would be endowed without their help. Many have urged that this matter be placed before John D. Rockefeller and other great philanthropists. No doubt it should go there and will go at the proper time, but why should we not first place it before the John D. Rockefellers of Harrison and Doddridge counties and even of West Virginia? Does it seem logical to expect a millionaire in New York or Chicago to be particularly interested in our local college, when those whose neighbors and friends attend it are still uninterested? If we refer to those persons within the two or three counties nearest as local, there are perhaps very few who could give any great sum. But there are certainly not a few who could and who should give as much as fifty thousand dollars each to this great cause. When men die they can not take their wealth with them. How well satisfied will they be in appearing before the great Judge having given their wealth to those who do not need it and who will perhaps spend it lavishly in

selfish living, if not in riotous living, when great needs from which if supplied, the entire community will benefit, go begging for the necessities of existence? I would rather have a ten dollar door knob which admits young people to an institution of learning named in my honor than to have a ten thousand dollar monument placed over my grave on some lonely hillside. But these people of wealth can not be enlisted in this great cause unless you who are here today definitely covenant with God and the officers and alumni of this institution to help interest them.

If a man who has never walked and who has himself and a family to keep with the strength of his right arm, can give a hundred dollars, how much ought some of us who have been blessed with sound bodies and business opportunities require of ourselves?

Seventy-five thousand dollars is no mean sum to have been added to the assets of the school during the past sixteen months. This amount has been definitely placed on the "dotted line." A further sum approximating eight thousand dollars has also been definitely promised, though it has not yet been paid or signed for. Many other persons have in a general way promised to subscribe, but have asked for a little longer time, hoping that their finances will admit of more generous gifts. Many of the young people graduating today have already subscribed, some very generously indeed. Others have expressed their willingness, and probably all will be found on the honor list within the next few months. We thank God and take courage for these things so full of hope and promise.

June 4, 1925.

"I LAY MY HEAD DOWN"

I lay my head down in the lap of night—
A tired child, with mind all blurred with dreams,
Who listens to a fairy tale that seems
As though the mother told it not aright;
And yet, so strangely scintillant and bright
It falls among the rubbish, that it gleams
A flake of light among a thousand themes.
So truth divine upon the inner sight
Is sifted from the shining hands of one
Who bends above us in our deepest gloom
Of unbelief when foolish fancies run
Like children round the brain from room to
room—
Until at last, to light the ruin done,
The star of truth springs into sudden bloom.
—James Whitcomb Riley.

YOUNG PEOPLE'S WORK

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

LIFE'S HARVEST

Christian Endeavor Topic for Sabbath Day,
September 12, 1925

DAILY READINGS

Sunday—Harvest of disappointment (Gen. 27: 1-13, 43-46)
Monday—Harvest of tears (Ruth 1: 1-6, 19-22)
Tuesday—Harvest of joy (John 4: 31-38)
Wednesday—Harvest of praise (Matt. 25: 31-40)
Thursday—Harvest of punishment (Matt. 25: 41-46)
Friday—Harvest of peace (Phil. 4: 1-6)
Sabbath Day—Topic: The harvest of our lives:
What shall it be? (Gal. 6: 7-10; Prov. 11: 17-20; 2 Cor. 5: 10)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"As a man soweth, so shall he also reap." Every day we are sowing either good or bad seeds. These seeds are planted in our characters and will grow and bear fruit. The kind of fruit borne depends upon the kind of seed sown. The characters which are produced by these seeds will be either blessings or curses to the world. Young people, what kind of seeds are you sowing in your lives, and what will the harvest be?

INTERMEDIATE CHRISTIAN ENDEAVOR

Topic for Sabbath Day, September 12, 1925

MY FAVORITE PASSAGE OF SCRIPTURE, AND
WHY. PS. 119: 97, 105

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SEPTEMBER 12

Conference is over. We have the same efficiency chart again this year with a new goal emphasizing the society organization section of the chart. The aim of the goal this year is to train the active members to carry on all the work of their Junior society themselves and to teach the trial members how to do the work of the active members so that they will be able to take their share

in the Junior work when they grow older. The most important task of any Junior superintendent is to train the boys and girls to do the work themselves. It is also the hardest one.

Don't get discouraged when you look the goal over. There is a lot to it, but just take up the work you can really handle each month and drop the rest, for it is better to do a few things well than to slide over many. Give the juniors a chance, they will prove their true worth. Real red-blooded boys and girls will be just anxious to work on such a goal for it gives them something to be responsible for and something to do. You will find by the end of the year that it has been the easiest goal you have ever worked on.

The result of the goal will depend on your work and enthusiasm. Let's carry our societies over the top with colors flying.

The smallest society can have three officers and four committees and can do just as good work as a large society with more officers and committees. The small society that does all the work given for its officers and committees will be just as near the top as the large society. It isn't the quantity of work that you do, it's the quality that will count.

Perhaps some of the suggestions are not practical for your society. If not write me about it and we will substitute something of equal value that your society can do. Start now and follow the topic for today!

Ashaway, R. I.

MEETING OF THE YOUNG PEOPLE'S BOARD

A regular session of the Young People's Board convened at the home of Dr. Johanson, at eight o'clock. The president called the meeting to order and Egmond Hoekstra offered prayer.

Members present: Dr. Johanson, Mrs. Frances Babcock, Mrs. Nida Siedhoff, Mrs. Ruby Babcock, Egmond Hoekstra, Aden Clarke, L. E. Babcock, Marjorie Willis.

Visitor, Russell Maxson.

The secretary read the minutes of the last two meetings.

Reports were read from Elisabeth Kenyon and Duane Ogden.

Quiet Hour and Social Fellowship goals were presented by the respective superintendents, and were carefully discussed.

Voted that the Social Fellowship awards be referred to the Awards Committee.

Voted that the board adopt the report of the RECORDER Contest Committee.

A thorough study was given the report presented by the Goal Committee. Upon discovering that the points in the goal are covered by the new Standard Chart, it was decided to concentrate on the chart.

Moved that the fund for purchasing instruments for Dr. Thorngate's use be forwarded at once. This motion carried.

The following bills were allowed: Repair on mimeograph, \$3.00; printing, \$30.00; banners, \$5.00; stencils, \$4.00; total, \$42.00.

Voted that the board pay our share of the traveling expense of Rev. Mr. Helm and Rev. Mr. Behner, West Virginia State Christian Endeavor workers, who will appear on the pre-Conference program.

Voted that the awards for the educational and junior departments remain the same as for the past year.

Dr. Johanson gave some interesting points from the Portland convention.

General discussion.

MISS MARJORIE WILLIS,
Recording Secretary.

Battle Creek, Mich.,
August 8, 1925.

OUR PERSONAL HABITS AS A MEANS OF EVANGELISM

LELAND BURDICK

(Paper read at the meeting of the Western Association at Alfred, N. Y.)

What characteristics mark the lives of the great evangelists? Of Paul and Barnabas, Peter, Philip, Jesus Christ, and others? Were they men who were slack in their personal habits? No, indeed they were not! They were men of sterling character, possessing a mature development of uplifting personal habits. It is said of Barnabas, "He was a good man." Now as these men pressed forward, preaching, teaching, and healing, it was not merely their words that impressed their listeners. Besides their eloquent, convincing speech, they were endowed with such mannerisms that the people desired to pattern their lives after the lives of the evangelists. In that world of sin and selfishness, their character must have had a marvelous influence over the lives of the people. Picture for yourself the ancient city of Antioch, a city of iniquity.

There all people were trying to gain great possessions for themselves, and seemingly living the wickedest life possible. When such men as Paul and Barnabas arrived there, these people saw the glory of this different life, and many of them were converted. Thus read the lives of the leading evangelists of the world—great men and women, living wholesome clean lives, working in the name of God and for his kingdom, and reaping the rewards of success.

It is only natural for the young to look up to the old. At an early stage in their development, children choose older persons as their ideals. I believe that many of you have been models after which younger men and women have patterned their lives. In a measure, your defects are their defects, your perfections their perfections. What if your life is not pure? What if your feet are walking in the pathway of sin, your tongues speaking of things that Christ's life would spurn? Do you not feel the responsibility that you have in winning men and women to the well rounded Christian life? Yours is the opportunity to make others happy by teaching them the true life. And, friends, the best method of teaching them is by personal example. It is said of one whose life was worth listening to, "His song was only living aloud, his work a singing with his hands."

Young people, especially you who are in school or are graduated from school, you have a great responsibility before you. Younger ones are continually looking up to you for their examples. Yours is the power to sway the lives of youth and bring them into God's kingdom. Just as your personal habits are, so will be the lives of others who look up to you: strong character—living, working, and praying for Christ's kingdom; weak character—easily influenced by evil, ready to follow the broad, winding pathway into the valley, rather than climbing the steep narrow trail to the summit. Which will you make them?

The world today needs men and women who will be an incentive to others to serve their Master. Out from the heart of the world, that heart so gashed and bleeding, there comes the challenge to the youth of today, "Let your lives be of that high quality that will make you living examples of the Christ life." Will you accept the challenge?

"Say not the days are evil—who's to blame—
And fold the hands and asquiesce—
Oh, shame!
Stand up, speak out, and bravely in God's name!
Be strong!"

THE PERIL OF USELESSNESS IN SOCIETY

CARROLL L. HILL

(Paper read at the Quarterly Meeting of the Southern Wisconsin and Chicago Churches, at Walworth, Wis.)

Uselessness is one of the greatest sins found in society today. Jesus condemned uselessness as much as any other evil. The priest and the Levite were not condemned because they harmed any one, but they were condemned because they didn't do anything. Jesus didn't say anything about the robbers who beat the man, although every one knows that they were evil men. He approved the action of the Good Samaritan, but he condemned those who would do nothing. And we see every day instances quite similar to the story of the Good Samaritan.

On my father's farm we used to have a pile of old irons, broken pitchforks, broken machinery frames, twisted and broken bailing wire, and a scattering of everything which is liable to become broken or cast aside on a farm. This pile of junk was in an out of the way place and didn't bother any one particularly, but it didn't do any good. It was useless and that is why it was thrown on this pile. And if people who are passively indifferent to the welfare of society today were cast onto the "junk pile," how large a pile would there be, and would you be included in this group?

When I think of useless and indifferent people in society today, the following types come to my mind, namely, those who sit at home and listen to a radio sermon rather than go to church and hear their own pastor; those who stay away from the polls on election day because one vote doesn't make much difference; those who take no interest in their children's work in school, Sabbath School, and Christian Endeavor; those who are accepting every chance to dodge responsibility and let the other fellow do the work. If everyone boosts for a cause, things seem to go well and the cause is probably won. If some oppose it, they may antagonize others till they will boost for it all the harder. But if you want the cause to fall flat, just remain passively in-

different to it. Nothing is so deadly to any cause as indifference or neglect.

Director Burdick of our Onward Movement tells us that unless we become concerned with the work soon, we will not make our quotas. Is there any reason for this? We have just finished a five year Forward Movement which was nearly one hundred per cent successful. We had a Forward Movement because everyone boosted for it and everyone was determined that it should be successful. And why not so with the Onward Movement; I fear that perhaps we are a little indifferent, and that not every one is accepting his responsibility. Are we going to allow ourselves to be classed among the useless people of society today?

Jesus seemed to test everything by its degree of usefulness. He always praised those who were helping, no matter in how small a degree. He trusted that evil people might some day turn their deeds into positive good, but he had no use for the one who had no influence at all. How empty and shallow must that life be which is only passive. May we as Seventh Day Baptists and Christians accept our responsibilities in society, and may we always be a positive factor in the world's work.

REMOVING THE BARRIER OF INSINCERITY

HAROLD BAKER

(Paper given at Young People's Hour at the Quarterly Meeting of the Southern Wisconsin and Chicago Churches.)

I believe that insincerity in Christians and churches is one of the big barriers to the spread of Christianity. Is it possible for any church to be called sincere when the members are insincere? If we are to remove this barrier of insincerity which exists within so many of us, we must begin with the young people and teach them to overcome this strong enemy. Christian Endeavor is the place to teach our young people. Christian Endeavor is the training school of the Church.

There are two classes into which Christian Endeavor societies might be divided:

1. The one which exists merely for providing the young people some place to go.
2. The other which exists to serve the young people of the church.

The first has no organized Executive Committee, only a few take the lead, the meetings are uninteresting, and the society

has no goal toward which to work. Soon the young people lose interest, and little by little the society dies out, leaving the young people to find other enjoyment. This is the kind of society that produces insincere young men and women.

The second class has a real live Executive Committee, one which is busy all the time, every one does his part, the meetings are well led, and all are enthusiastic.

Which kind of Christian Endeavor society do you have? Which kind do you want? I sincerely believe that the Christian Endeavor societies in all our churches are of the latter class, sending out men and women that can be depended upon. How do you feel when you ask somebody to do something for you and receive the reply, "I am so busy, and I can not do it as well as some one else"? Are we always sincere with our friends and ourselves?

Young people, do you realize that now is our great opportunity to form our character, to show others the true Christian life? Is not our motto, "For Christ and the Church"? The trouble with many of us is that we allow ourselves to put the Church ahead of Christ. Let us keep in mind that Christ is first and the Church next.

We as young people have great responsibilities resting upon us in our Christian lives. Soon, too soon, the men and women now carrying on "For Christ and the Church" will have gone on, leaving us to carry on the sacred work. If our church is to grow and thrive, we must have sincere men and women to carry on the work. The Christian Church is now passing through a crisis; it is our duty as Christian men and women to take a decided stand upon the side of Christ and the right. Some churches are torn with dissensions and controversies which little become them as Christian organizations. We will become the future Church; so let us profit by the mistakes of the Church of today, and eliminate them from the Church of tomorrow.

Perhaps I have strayed away from my topic, but I wished to make it plain that our Christian Endeavor societies are the fore-runners of the churches in the lives of our young people. If our training schools are of the right sort we will have young men and women who are devoted to the cause of Christianity, and most of all they will be sincere Christians.

The other day I ran across a little poem written by Edgar A. Guest upon the subject "Sincerity." It pictures a sincere person.

SINCERITY

You must read it in his life, you must find it in his deeds,
Not in anything he says, or his glibly spoken creeds;
You must sense it in his smile, you must feel it when he's near;
There's no other way to know if your fellow man's sincere.

Words are nothing after all, craven lips can turn a phrase,
But sincerity defies sharp deception's artful ways;
And an earnest man whose tongue lacks the gift of silver speech,
With an awkward line or two may the hearts of many reach.

It's the man and not his words which we judge from day to day,
There's a subtle inner sense art can never lead astray;
And some clever chap may fail though all eloquent he be
Should the men who hear him feel that he lacks sincerity.

We can see a deed of skill, we can hear a lovely phrase,
Cleverness the eye can tell and to that we give our praise;
But sincerity defies art or cunning to reveal,
For the subtle ring of truth is a thing which we must feel.

The object of scholarship, the object of all knowledge, is to understand, is to comprehend, is to know what the need of mankind is. That is the reason why scholarship has usually been more fruitful when associated with religion; and scholarship has never, so far as I can at this moment recollect, been associated with any religion except the religion of Jesus Christ. The religion of humanity and the comprehension of humanity are of the same breed and kind, and they go together.—*President Wilson.*

The automobiles in the United States last year killed 19,000 people and injured more than 450,000. The railroads carried a passenger load equivalent to giving nine rides to each inhabitant of the country and killed only 149; or only one person in each 6,314,000. Once it was thought that the horse was a vain thing for safety.—*Our Dumb Animals.*

CHILDREN'S PAGE

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

DO IT NOW

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Temple for Sabbath Day,
September 12, 1925

DAILY READINGS

Sunday—Unprepared (Eccl. 9: 12)
Monday—Putting off decisions (Acts 24: 25)
Tuesday—Fully prepared (Luke 9: 35-38)
Wednesday—Doing it at once (Matt. 4: 22)
Thursday—Instant obedience (John 9: 1, 6, 7)
Friday—A quick decision (Luke 19: 1-8)
Sabbath Day—Topic: The do-it-now brigade
(Matt. 25: 1-10)

BERTRICE BAXTER
A Friend of the Juniors

What would we think if we saw an advertisement like this: "Lost! Somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered for they are gone forever"? I believe we would decide that this person was a time-waster and has no place in our Do-it-now Brigade. Do you do your little duties "now" or are you a time-waster, too?

The days come to us like friends bringing gifts, which are the works we have to do; but if we do not use them, they are taken silently away, never to return—so silently that we don't notice that they are gone; but day by day as we put off the work that is ours, we become less and less able to accomplish big things. How much harder and more disagreeable, too, it is to do work that has been put off! What would have been done at the time with pleasure, after it has been delayed becomes drudgery.

Putting off usually means *leaving off*, and going to do becomes *going undone*. Doing a deed is just like saving a seed: if not done at the right time it will be forever out of season. The summer of eternity will not be long enough to ripen the fruit of a late action.

We don't want to be out of season, do we? We want to keep up with the times. But we can't if we always give excuses for not "doing it now." A person who is good at excusing himself from immediate work

is usually good for nothing else. What may be done at any time may be done at no time.

If you forget all the rest that is here, remember that "by the street of By and By one arrives at the house of Never." Don't lead your brigade into the wrong street. Stop and look at the sign boards and be sure you are following the one that says "Now."

Milton, Wis.

A BOY WITH TWO FACES

I've heard about the queerest boy,
A boy that has two faces;
One face is round and full of joy,
As out-of-doors he races.
But when his mother calls him in,
He changes to the other,
And that is long and sour and thin—
I'm sorry for his mother.
—*The Young Soldier.*

MARY LEARNS SOMETHING

"Mary, what does the word 'co-operation' mean?" asked Miss Brown. Mary was in the sixth grade, and faithful in the use of the dictionary.

"It means *working together*," said Mary. "Can you give an example?"

"Oh," Mary beamed, "my father belongs to a co-operative society, and they sell everything he raises!"

"Is 'co-operation' a good word?"

"Yes, Miss Brown," and there was not a flicker of a doubt in Mary's eyes.

After school that evening Mary started home as usual to help her mother. As she rounded a bend in the road, she came upon a number of her schoolmates, who she now remembered had been mysteriously absent from their seats after the last recess.

"Hurrah! Here comes Mary. Now we've got enough," cried Jim. "C'mon down here."

"Here" was at the edge of a shallow creek. Something important seemed to be happening.

"I can't," said Mary. "I have to go home. What are you doing?" and she paused at the side of the road.

"We're playin' Uncle Tom's Cabin, and you can be Eliza crossin' the ice. See th' stones in th' crick? Them's the ice."

"But mother is waiting for me. I can't stay so long," and Mary turned to go.

"Aw, it won't take long. We haven't any

Eliza, and after that act you can go home," coaxed Tom.

"Mary," said Jim, mockingly, "is 'co-op'rashun' a good word? Why don't you 'work together,' then? Why don't you do it, then, when you got a chance?"

What could one say to that?

Mary promptly sat down and pulled off her shoes and stockings.

"All right. Let's hurry," she said.

About a quarter of a mile up stream a small shack had been built. Mary was led to it and told that when she heard a whistle she was to dash from this shed, run down the path until she got to the ice and cross the creek on it. The "men and dogs" would follow.

Every one got into place, and a whistle blew. Down the path came the new Eliza followed by yelling boys and barking dogs. Now she had started across the "river," when suddenly there was a splash. Eliza had stepped on a slippery stone.

Uncle Tom's Cabin was not played true to form following this point. It was a bruised and wet captive that was brought to shore.

"Why, Mary, what kept you so late?" Looking up from her dough, Mrs. Walker gasped, "Mary!"

It was now a confused and troubled Mary who explained her plight to her mother.

"But what made you stay after you told those boys you had to come home?" inquired Mrs. Walker.

"Jim said I wasn't co-operating," sobbed Mary, "and Miss Brown said co-operation was a good word."

Understanding broke upon Mrs. Walker. "Let's dry our tears," she said, "and have a little talk. Co-operation is a big word for a little girl."

"It means 'working together,'" Mary promptly volunteered.

"Very well," Mary. "Working together is a good thing to do when we work together to do right, but it is never good to help someone do wrong. Perhaps the boys don't know that. Let's ask them to come up here some afternoon and play their Uncle Tom's Cabin down in our pasture. We'll talk some more about this new word of yours later. Now will you set the table, please?"

And Mary fairly danced the plates into place.—*Children's Friend.*

VACATION SCHOOL DEMONSTRATION IN BROOKFIELD

[Private correspondence from Brookfield sends this article from the Brookfield *Courier*, and hopes it may find a place in the SABBATH RECORDER. The writer adds: "Pastor Simpson is doing a good work here, and I would like to have people know it." Such testimony does our hearts good and fills us with hope for our future.—T. L. G.]

The Daily Vacation Bible School gave a demonstration of their work before an audience of more than two hundred people at the Methodist church last Sunday evening. Rev. W. M. Simpson, director and superintendent of the school, had charge of the program. About fifty children marched into the seats reserved for them at eight o'clock. They were preceded by color bearers, with the national and Christian flags.

The regular assembly of the school was carried out, with certain added features and the use of all the Psalms learned during the school year, a Whisper Song by a group of girls, etc. The assembly was closed by prayer by Rev. A. A. Sturgeon.

Before the demonstration proper, Mr. Simpson gave an address, briefly outlining the work of the school. He called special attention to the work of Miss Helen Brown, of Leonardsville, in the kindergarten and Miss Ruth Brown in the primary department, as well as Misses Dorothy Worden and Isabell Daley, assistant instructors in the higher grades, and Miss Dana Worden, who acted as registrar of the school.

The total enrollment of the scholars was fifty. Forty-two of these were in regular attendance. Of this enrollment the average attendance was eighty-three per cent. No examinations were given in the lower grades. The two more advanced departments came through with flying colors, every student being promoted to the next grade.

During the school term it was noticeable that the boys and girls knew how to study. Not once was it necessary to reprimand a scholar for good behavior. The only task was to assign, assist, and hear recitations.

The program consisted of the demonstration of the kindergarten and primary departments, in which the teachers demonstrated the value of songs and games in religious instruction.

The class in introduction to the books of the Bible entered into a Bible story game

(Continued on page 255)

Lone Sabbath Keeper's Page

CONFERENCE PAPER

To the Friends Assembled at Salem, W. Va., in the Lone Sabbath Keepers' Hour at Conference:

It would have given me great pleasure to have met with you this year, as I have been most generously urged to do; but ours is a busy household during July and August; and then it is not advisable for me to undertake the journey. When my hands have been occupied in the home duties of late, happy thoughts have filled my mind in considering what a delight it would be for me to accomplish a trip from Massachusetts to West Virginia. New York, Pennsylvania, Maryland, and the state in whose protection you are now assembled—all are new country to me, and quite tempting has been the possibility that such a trip might take me in sight of the famous Allegheny Mountains.

Having been a partaker of hospitality bestowed by the generous hearts and willing hands of Seventh Day Baptists of southern New England, I appreciate a little of what I am missing in not being able to receive a similar bounty from Virginians.

Another feature that sounds extremely attractive is the announcement of a lone Sabbath keepers' hour at Conference, and you may be sure I should like to be one of the audience at such an hour, but not one of the platform speakers, as was suggested! That would be entirely out of the question, as I am no public speaker; and therefore I am imposing upon some one else to read this letter.

Judging by what I have read about your Conferences, your speakers do not lack audiences, even if there are many like myself who are deprived of the pleasure of being present in person; and there is this comfort for the stay-at-homes, that the columns of the RECORDER carry the message to those who are kept at home by infirmity or daily toil.

I can not enter into tedious detail of the variety of circumstances that keep me from traversing the distance between Massachusetts and West Virginia; but you who live on a farm and "farm to live" know what

some of the restraints are. Furthermore, when one thinks of the good seed in tract form that can be sown for the sum that would cover the traveling expenses of the trip, it will be seen that I am on the side of judicious economy in reserving railroad fare for the coming campaign.

By campaign I mean a definite effort to spread Sabbath truth; and if the Master prospers, there is to be a campaign this winter, for there is a "sound of going in the tops of the mulberry trees." Do you remember the story where this expression about the mulberry trees originated? It will make an appropriate Scripture reading as found in 1 Chronicles 14:8-17.

The sound of going which David heard meant the sound of steps, or paces, as of some one marching or advancing towards the enemy. In this instance it was God's signal for activity, and David halted the usual methods of warfare to follow the leading of that sound.

There is abundance of evidence now, as there was in David's time, of the need of a campaign, for the Philistines are numerous.

Within, out of our heart, they threaten us in the form of corrupt desires, envy, and evil surmisings.

Without, they aim to draw us away from our first love of the Sabbath of Jehovah.

Now, while Philistines do endanger the lives of God's chosen people just as truly as in David's time, we are not going to employ the same physical weapons. The same hope, courage, wisdom, and faith we need, but not the sword and arrow, which David used, nor even the more recently invented bullet and poison gas.

Our weapons are the diversified forms of the dynamic spirit of Christ with which we must be equipped for our campaigns against our Philistines whether they are within—where victory is most essential—or without, where the danger is more apparent.

Yes, I am sure I hear a "sound of going" in the tops of the mulberry trees. To be less figurative, I see opportunities and indications in civilization, that invite active individual campaigns for the advancement of the Sabbath of Jehovah. Let me mention just a few of these opportunities and indications.

There is a very slowly but steadily growing tendency among factories and shops to close Saturdays as well as Sundays.

Business men and heads of industries do not go to their offices on Saturdays as much as they used to, not from any religious conviction, perhaps, but because something in their physical constitution seems to demand more rest than can be gained on Sunday.

Jews in certain localities are declining to attend various secular activities on the Sabbath.

The Sunday edition of the largest daily newspaper in this part of the state recently had a full page heading asking this question: "Saturday! Day of Rest or Labor?"

The text beneath this heading showed that the reporter saw mostly labor on that day, but nevertheless possessed a subconscious feeling that one boy who spent the day in edifying research was about right. The appearance of such an article as this indicates the public conscience is ready to receive information on the subject of divinely ordained rest. The public is comparatively tolerant and receptive to religious ideas. In addition to this we are blessed with facilities for communicating knowledge by mail cheaply and easily, and can travel hither and thither in great comfort.

Then there is the assurance of the eternal march of God, which David heard in the tops of the mulberry trees, whereby we may be led on to victory, by methods independent as regards the world's way of gaining victories, but dependent as regards God himself, whose signals for advance we hear and see in the world about us.

In view of these sounds of advancement, we ought to enlist upon individual campaigns that will overcome the Philistines which appear a menace to our citadel of faith. Our campaign may be only a few tracts sent out prayerfully but anonymously. Two cents will carry a tract as far as two hundred dollars will carry a person. Certainly we are letting Philistines acquire camping ground when we neglect to enlist in a tract campaign under present favorable circumstances, for if one has only a little time, or a little money to expend against the enemy, it will go farther this way than any other.

But to have resources to expend in gospel work, we feel we must earn; and it is in the effort to earn that our external Philistines often gain the victory.

A former Sabbath keeper wrote to me recently, "Yes, my husband has plenty of

work now," and then she added the sad truth of their defeat, "But he has to work Sabbaths. He couldn't seem to find any work at all if he didn't work Saturdays, and of course we must get a living somehow."

We must not let the enemy gain this way. There are two methods, according to the experience of David, for keeping the Philistines of industry at bay. Some times it is wise to go up direct and meet the opponent face to face in the commercial battlefield, as David did in his first encounter with the Philistines.

But if there is danger of defeat in this encounter, as happened to the lone Sabbath keeper above mentioned, then it is better to seek divine guidance in some new industry in an independent way. In the already established industries there are often times practices besides Sabbath breaking which are out of harmony with God's law, and God may say to us as he did to David, in the second encounter, "Go not up after them; turn away from them, . . . and it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, then thou shalt go out to battle; for God is gone forth before thee to smite the host of the Philistines."

So if established industries refuse employment with Sabbath privileges, let us turn aside into independent channels of usefulness. I know by personal experience God will not fail to help his children in such an effort.

Before I close this letter I must express my appreciation to those whose contributions made it possible for your lone Sabbath keeper secretaries to receive so generous a portion of the year's budget. It is not all spent yet. If the remainder permits visits to various lone ones, one of whom is over ninety, perhaps you will enjoy hearing about it later.

With sincere prayers for your welfare this year, I bid you God-speed.

LOIS R. FAY.

Princeton, Mass., August 11, 1925.

"Since prohibition, alcohol has gradually decreased as a direct cause of insanity until today not one patient in the hospital can be classed as an alcoholic. Only fifteen years ago thirty-five per cent of the patients came under that classification."—*Massillon*: (Ohio) *Evening Independent*.

MARRIAGES

HAMMEN-KELLEY.—At the home of the bride's parents, Albion, Wis., July 20, 1925, Mr. Theodore Hammen and Miss Frances Kelley, L. D. Seager officiating.

DEATHS

KERR.—Southwood Sylvanus Kerr was born in Mooresville, N. C., October 13, 1860.

He was converted and joined the church when nineteen years of age. He was united in marriage with Virginia Williams, January 2, 1882. To this union were born nine children, seven of whom are now living: Mattie—Mrs. C. Akes of this place; Allie—Mrs. P. Simpson, of St. Thomas, Ontario, Canada; Verna—Mrs. C. Treyer, London, Ontario, Canada; Ruby—Mrs. J. M. Dooley, of Brady, Ark.; Vance, of this place; Whitfield, of Aberdeen, Wash.; and Guy, of North Loup, Neb. Two daughters died in childhood. Brother Kerr is survived by his wife, one brother of Fort Smith, and by three sisters who reside in Cleveland, N. C.

Brother Kerr united with the Seventh Day Baptist Church of Fouke, Ark., March 19, 1904. His membership was continued until April 19, 1914, when his name was dropped at his request, and he joined the Methodist Church of this place, with permission to continue to keep the seventh day Sabbath.

Brother Kerr was an earnest Christian during the most of his life, anxious to do all he could to promote the work of the Lord. He felt called to preach the gospel; and, after some experience in this work, was licensed to preach by the Methodist District Conference at Lewisville in November, 1912. He began his work at Springhill, which has prospered. The missionary Baptist pastor now has a regular appointment there. He served as elder in the Methodist Church of this place, assisting the local pastor on this circuit, until in the autumn of 1923, when he felt that he was physically unable to do so. He delighted to be at the church service, Bible school, and prayer meeting, attending when his health would permit.

January 17, of this year Mr. Kerr was taken ill, and was confined to his bed most of the time, until July 4, he passed on to be forever with the Lord. During the last six months of his suffering he was patient and appreciative of all that was done for him. It was his joy to talk of the Savior, to have the Bible read to him, and prayer offered, and hymns of praise sung in his room. The influence for good that went out from his sick bed can not be measured. His wife, his brother, his son, Vance, and daughter-in-law, three

of his daughters and their husbands were with him, tenderly ministering to him at the last.

The funeral was from the porch and lawn of his late home in the village of Fouke, on the afternoon of July 5, conducted jointly by the Seventh Day Baptist pastor, Rev. Mrs. Angeline Allen and the pastor of the Methodist Church, Rev. Mr. Ginnings, according to the desires of the family, it being his expressed wish before he died. Members of the Junior and Intermediate Christian endeavors sang, as they had done many times during the last months of his illness. Burial was in the Fouke cemetery. A. P. A.

VACATION SCHOOL DEMONSTRATION

(Continued from page 252)

with great zeal, and before the final victory of the team captained by Wayne Witter, the audience was nearly as enthused as the contestants. Then followed a study-dramatization of the Book of Ruth, put on without assistance in the absence of the instructor.

The class in the life of Jesus followed, with singing, very creditable map drawing, and an outline of the life of Christ with the aid of pictures. The service closed with one verse of "I Can Hear My Savior Calling" and the benediction.

An offering amounting to \$10.55 was taken during the service.

Largely speaking, the work of the school was a success. Much good was done to the children in the village and from the rural districts. The vote of thanks given the teachers and the second vote in appreciation of Superintendent Simpson's untiring efforts were richly deserved. There only remains the follow up work of the winter and plans for a larger school next year.—*Brookfield Courier*.

Sabbath School. Lesson XI.—Sept. 12, 1925

PAUL IN THESSALONICA AND BEROEA. Acts 17: 1-12.

Golden Text.—"Prove all things; hold fast that which is good." 1 Thess. 5: 21.

DAILY READINGS

Sept. 6—Paul in Thessalonica and Beroea. Acts 17: 1-12.

Sept. 7—The Scriptures Make Wise. Deut. 4: 1-8.

Sept. 8—The Scriptures Make Clean. Psalm 119: 9-16.

Sept. 9—The Scriptures Make Happy. Psalm 119: 105-112.

Sept. 10—The Scriptures Make Hopeful. Rom. 15: 1-6.

Sept. 11—The Scriptures Make Complete. 2 Tim. 3: 14-17.

Sept. 12—Constructive Living. 1 Thess. 5: 12-24. (For Lesson Notes, see *Helping Hand*)

SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

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.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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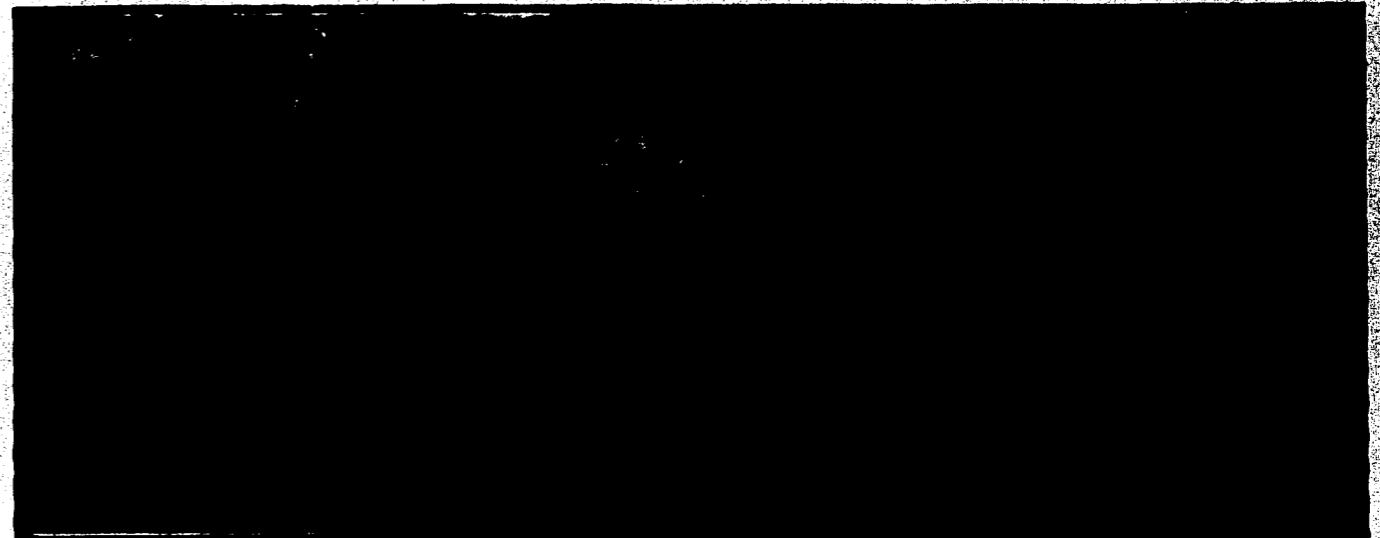


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