Remember: IDtermec1ta.te.

Nothing less than an aroused Church consciousness that will compel every Christian to stand courageously in his personal and community life against this evil (of drink) will suffice to bring victory.

We are almost totally neglecting the temperance education of the rising generation. We are dealing with a very precocious group and we dare not take the absence of the open saloon as sufficient evidence for eliminating temperance instruction.

Prohibition was made possible by an education of two generations on the effects of alcohol.

The Church is challenged to bring a new program of religious education that will not only show the evils of alcohol but will also produce a Christian citizen who will stand for a new Americanism.

—H. L. Pickerill in the Front Rank.
The weather was oppressively warm, so we all had to discard our coats and do with as little clothing as the law would allow. The old time style of preaching and addressing in the aisles seemed to be in order once more.

Probably the distance of this historic grove from the village, and the narrow, crooked "one-way" roads to go and come on, had something to do with the small attendance on the day the old grove was held in. Here, too, for fourteen years of that time, it was my privilege to work with the dear young people whose homes were scattered among these rugged hills, and who were, several of them, to become leaders in our denomination.

West Virginia, with its memories of revival work in the churches, and of educational advancement with the forward-looking boys and girls, will always have a warm place in my heart.

Every step of the journey from Genesea, N. Y., to Salamanca and Bradford, and on to Pittsburgh and then to Clarksburg, W. Va., was greatly enjoyed in anticipation of a brief visit with my daughter and loved ones in Loup Creek. After twenty-three hours there I went to Berea, in company with Brother Erlo Sutton, reaching there in time for the Teen-Age Conference on the day before the association was to begin.

The meetings were held in what is known as "the old Pine Grove," where once stood the church by that name.

Since the burning of the Berea church on the Otter Slade, our people have worshiped in a little Methodist church, just across the road from the grove, while they are building a new one nearer to town and on the parsonage lot.

The old pine grove was a beautiful place for the day meetings and for the picnic part of the occasion, where two meals each day were served.

The evening meetings were held in the house, since there was no way of lighting the grove.

Among the beautiful scenes in Genesea, I am sure I shall never forget the West Virginia hills. They always have a warm place in my heart.
marks the Young People's Rally Song was sung with a commendable spirit of loyalty.

Then Pastor Beebe spoke on the "Sabbath on the Plus Side." The Sabbath should not be a day of rest, but a help to a higher life. Parents sometimes discouraged their boys by talking about how hard it is to keep the Sabbath, when they should try to help them to be strong and true. Show them how they can keep it if they really try.

The meeting closed with the song, "A New Day Dawning":

"Go forth to serve, as Jesus went,
To minister to men;
A messenger from heaven sent,
To do his work again.

Be loyal to God's holy Word,
Delivering to the saints;
Hold fast the truth that you have heard
Against the world's complaints.

Seek Christ, his will, his sacrifice,
His blessed way to live;
Let self die out,
To him your spirit give.

Chorus

There's a new day dawning;
Then arise, O children of the light,
Arise and sing,
There's a new day dawning.

When the nations of the world shall worship
Christ the King."

The Southeastern Association

On Thursday, June 30, the association was called to order, out in the open, by President Clifford A. Beebe of Berea, W. Va. Miss Conza Mathrell was recording secretary.

A spirited prayer, a message from the Bible, Rev. Erlo Sutton led in prayer, followed by three others in brief prayers. All then joined in singing, "More like Jesus would we be," and the meeting was open for business.

In the moderator's opening address, he said that he had thought that the theme, "On the Firing Line," for this association, savored too much of war; but when he remembered that it stands here only for the contest between right and wrong, in which we must fight the good fight of faith, he thought the theme was all right.

He mentioned the burning of a small and lifeless company church of which an infidel made the unkind remark, "I never saw that church on fire before." We need the refining fire here rather than the destructive fire, and not our own. We need not make a better world. We need not make a better church. We need not make holy fire more than anything else, a fire that fits us for the good work of our Master.

The speaker made fitting reference to the boys now in the work who had gone out from their homes among these West Virginia hills. In the years gone by there was fire enough for the young men. West Virginia means much to Seventh Day Baptists. This is no time for our people here to lose interest now.

The hearts of some who visited were extended by Miss Draxie Brisset. She hoped we would all revive old friendships and make new ones. A glad response was given by Mrs. H. C. Van Horn. She expressed the hope that the friends, secretaries and delegates would bring inspiration and encouraging information to the churches. We not only hope to receive blessings here, but we do long to be a help to those who come. We thank you all for coming, and hope you will come again.

Clyde Ehret, an old Berea boy, now pastor at Alfred, N. Y., was the first delegate to bring his message. He spoke of the school times, seventeen years ago, he was delegate from his old home association, and now he is here to represent two other associations. He spoke of the old association, and to bring messages to the dear old association where, in years gone by, I loved to see and hear from the delegates from abroad. He spoke of the contest between right and wrong, in which we fight the good fight of faith.

The visitors all seemed thankful for the glad welcome extended to them.

The delegate from the Eastern Association spoke of the teen-age camps just starting in the fall, and how he was looking to be home again, and to bring messages to the dear old association where, in years gone by, I loved to see and hear from the delegates from abroad. He spoke of the contest between right and wrong, in which we fight the good fight of faith.

Thursday Afternoon

The picnic plan for At Berea dinners and suppers was greatly enjoyed in old Pine Grove, during the meetings.

After the suppers the seats were carried out into the grove, with the organ and secretaries' table, and meetings were held in the open air. But, there being no lights in the grove, we all had to go inside for evening meetings.

Rev. H. L. Cottrell brought encouraging words from the great Northwest, telling all about the Teen-Age Conference recently held in Nortonville, Kan. Eighty young people from North Loup and Nortonville churches made an excellent meeting.

Messages by the two secretaries were brought from the Tract Society and the Missionary Society, also from the Sabbath School Board on religious education by Secretary Erlo Sutton, and a brief talk about the SABBATH RECORDER by the editor.

The first sermon was by Rev. W. L. Davis of Salemville, Pa. Renewed strength for those who want upon the Lord, was his message. There is a loss of the gaining of spiritual strength through loyalty and obedience to God. The business of soul winning is the main thing. We need strong faith and brotherly love more than the spirit of controversy.

Let us rebuild the old family altar, support the prayer meetings and church appointments—"They that wait upon the Lord shall renew their strength." May we have patience to bear our burdens. Everything with us as a people depends upon our faithfulness.

This good meeting closed with the song, "...I will sing the wondrous story."

There was a good attendance at the first evening meeting to listen to a sermon by the editor. It is Emphasis good to speak to a fine company of West Virginia young people again.

Friday at Berea

The excellent song, "By his own hand he leadeth me," broke the silence on Friday morning, and the association was soon at its work. The devotional was held in the open air, and Mrs. W. L. Davis, of Salemville, Pa. He makes a lively leader in song service.

Would that every Recorder reader could enjoy the song, "Smile, smile," as we enjoyed it this morning:

"Smile, smile, when you're feeling blue;
Smile, smile, that's the thing to do;
You'll find the sunshine will be descending,
If you always wear a smile.

Smile, smile, everywhere you go;
Smile, smile, banish all your woe;"
Clouds will all be brighter, disappointments lighter, if you always wear a smile.

"Smile, smile, when the day is gray; Smile, smile all along the way; Sing, and all your troubles soon will turn to bubbles, if you always wear a smile.

"Smile, smile, when you’re feeling sad; Smile, smile, it will make you glad; It is an apostle’s way to bring the young to the church."

There is a natural enthusiasm, a sort of trumpunt spirit about the whole-hearted singing of the West Virginia young people, that carries you right into the sentiment of their song, making its sentiment a reality before you are aware. It must prove a blessing to anyone who enters into the spirit of this song.

After the devotional services, led by Mrs. Herbert C. Van Horn, the very next song was, “Love lifted me,” the chorus of which runs, “When nothing else could help, love lifted me.”

In the history of church work among these hills many a soul has been lifted by gospel songs from the depths of sin to the heights of joy in full salvation.

The old way of reading the letters from the churches was preserved here, and some interesting letters were read in full, showing the condition of churches and the work going on in each summer school, by competent teachers. Many churches are entering into this good work.

Attention to out of denominational history is also being directed in these schools, as well as studies on the life and times of Jesus. This is followed by an excellent method of evangellism to bring young people into the churches.

The Catholies hold their own children by this method, and have lost out by neglecting it. Jews and Catholies put us to shame, so far as painstaking work in religious education is concerned.

Brother Sutton made a strong plea for special training of our own children in religious education.

The sermon before the conference meeting was by Brother W. D. Burdick, who also led the after meeting. Brother Burdick spoke from the words of Moses to Hobah, “Come with us and we will do thee good.” It was a strong evangelical sermon, in which was given an earnest plea for high and pure ideals. It will pay to join the children of God. They will do you good and you can do them good. We need you.

This was followed by a conference meeting in which minister held a bore testimony. In the fore part of this meeting, eight prayers were put up for the blessing and help which God alone can give.

Woman’s Work  After the usual introductory exercises Mrs. Wadner Davis took charge of the woman’s hour in the South-eastern Association.

It occurred to me that we are once again in the association where the Woman’s Board was organized many years ago. In the General Conference held at Lost Creek Mrs. Davis’ old home church. The reports were full of interest, showing the activities of the various churches in woman’s work.

We give our readers elsewhere a good paper by Mrs. Elizabeth Shaw, on prayer in the home, which was presented at this session.

EDUCATION

The Education Society’s hour was in charge of Pastor Clyde Ehret of Alfred, N. Y. He spoke of efforts to connect up education with the vital things of life. Education is learning the things of God’s world, and for the promotion of better and truer living.

Rev. George B. Shaw said Seventh Day Baptists have always been educators. The Education Society should help to better living.

The needs of all our schools are fully understood by the pupils. Society needs not repeat them here. Education helps to get the real facts. These and the realities are often the same, but the differences come in the interpretation.

Education shows a much more wonderful world than the fathers knew. We are learning more about the Maker. We must learn the moral rules of life for a long time. Too many fail to learn how to use things for their best good. Education teaches how to live together and how to use natural powers for the good of man. We must learn how to be useful and to see the possibilities in man.

SABBATH EVE  The Sabbath school came at ten o’clock Sabbath morning. Five visiting delegates were asked to take certain parts and the regular lesson for the day was taught.

Sabbath morning was beautiful with brilliant sunshine, fresh breezes after a rain storm in the night, and everything was favorable for a large attendance.

The sermon was by Rev. Clyde Ehret, who was a Berea boy. A large audience greeted him, and he preached a brief sermon to the boys and girls first. His theme, “Be Courteous,” was presented as a recipe for the cake of courtesy. The first ingredient was unselfishness; second, the butter of sympathy, third, sugar of gentleness, fourth, salt of humility. Fifth, soda of politeness; sixth, salt of kindness. He made a very good and practical sermon-ette for the young friends.

The song, “Must Jesus bear the cross alone,” was sung, and still each one, after trying the smallest cross several, went off without any. One took up a big cross, but soon laid it down.

Then as the song “I am coming to the cross,” was sung, she returned and, kneeling down, took it up again. As the stanzas were sung, one by one the seekers came back, and there was a beautiful tableau with all the people present, each bearing her cross.

The entire class then sang together, “Jesus, I my cross have taken.” This was a twenty-one-verse song, with beautiful music.

The young people did themselves great credit at every turn in this evening’s work.

The sermon by Brother Cottrell of Nor­tonville, Kan., completed this, the great day of the feast.

Each day of the association, the people came to the grove to remain all day, having the two meals there, and remaining there after the evening meeting. This made long days, but there was no other way, and the people did enjoy it all.

The Last Day  On the morning of Sunday, in Berea the last day of the South-eastern Association, the grove began early to fill up. In many cases the cars were filled with people who seemed to care little or nothing for the services, but evidently were there for an outdoor visit and free picnic dinner, which the Bereans are noted for furnishing on such occasions. The long table, sixty or seventy feet long, was literally loaded with good things to eat, and there was a reserve in baskets under the tables to replenish when certain kinds of food were used up.
Two days found these loaded tables crowded with hungry men and women and boys and girls, who seemed to enjoy the dinners and suppers even if they did not pay attention to the spiritual food offered in the meetings.

The business session on Sunday morning was opened by the good old song, "On Christ the solid rock I stand," after which a season of prayer prepared the way for the business session.

Then came the missionary hour in charge of Secretary W. L. Burdick. He took this opportunity to commend the church here for taking good care of its pastor, and explained how Brother Burdick had come to us from another denomination keeping Sunday. After a few complimentary words as to the great spirit which one can never be true to convictions in such a case as well possess, Brother Burdick urged the church to follow their leader faithfully.

Then Secretary Burdick laid upon the hearts of the people his heart-burden for missions, and told of the many open doors and urgent need for new churches both at home and abroad. He spoke of the scarcity of men to carry the gospel out to the Church, Rev. W. L. Sutton and Mrs. Viola Hodge, the father and the cousin of Rev. Erlo Sutton, who preached the ordination sermon.

The meeting was held in Old Pine Grove, just across the road from the church. The crowd was too large to fill to capacity, but four times, so the seats were all taken to the grove, and half a hundred automobiles stood in a great circle around the scene.

The council was soon selected and the candidates took their places in front of the audience. The following program was then carried out:

Devotional exercises, Rev. W. L. Burdick.
Examination of candidates, Rev. T. L. Gardiner, Charge to the candidates, Rev. George B. Shave, Charge to the Church, Rev. W. L. Davis.
Burdick, Rev. W. D. Burdick.
Welcome to the deacon's office, Deacon F. J. Ehret.

The story of choosing the first deacons was read from Acts, sixth chapter, and the qualifications of a deacon as written by Paul to Timothy under consideration.

Brother Sutton's sermon will also be given to us. It was indeed very interesting to witness this son preaching the ordination sermon for his own father. The entire service was listened to with a large audience, and we trust that much good may come to many by this meeting. I know you will enjoy Mr. Sutton's sermon.

A Conclusion By some mishap, the address of S. Dume Quinns Recorders of June 52, page 180, was given the wrong title. His "Week Day Religious Education" was not given, as yet, to the editor; and the article referred to should have appeared with, "Where Our Ministers Should Be Educated," as its real title. We are sorry for this mistake.

Perhaps Brother Ogden will yet send us his paper on "Week Day Religious Education," and we will be glad to give it place in the Recorders, although it was delivered on Sabbath afternoon, at the association, as part of the Sabbath School Board's program.

About Conference on The Pacific Coast I suppose most of our people have heard that good work is being done in Riverside, Calif., are pleasing for the General Conference to meet with them in 1928. While some of our people may think California is too far away, and that only a very few could afford to go, and that there would be a loss to the causes we love by taking the Conference there, I can not help feeling that the gain to our good cause by going to the Pacific coast will probably be well above the loss which might result in the eastern section.

Then I think of the many close Sabbath school keepers scattered up and down the Pacific coast, who have never seen a Seventh Day Baptist General Conference; and when I realize the need of doing what we can to strengthen the ties that bind those two churches in love to the denomination at large, it is my opinion that the great cause we love would be wonderfully advanced by sending the Conference for next year beyond the Rocky Mountains. Personally I favor the proposition.

The Building Fund Our last report on June 7, 1926, showed us a Denominational Building Fund to be $29,448.51. Since then we have received $260. This makes the present amount on hand, July 7, $29,708.51.

RIVERSIDE CHURCH WANTS CONFERENCE IN 1928

An invitation was sent the president of Conference, inviting the 1928 sessions to be held with the Riverside Church. The new building will be completed this fall, providing a new and capacious building that will be large and commodious.

The need of a Conference on the Pacific coast has never been so great as it is now. We have not been able to help those people with the East. Our visitors of this year are almost unanimous in supporting the proposition for a part in entertaining this meeting of our people.

California is definitely a great field for work in the future, for every year finds many new homes made by our members here and many have a feeling that they will come to California sometime. The wonders of this section of the country will be an added attraction. We hope you can show how much of the land is in well-planned trips between sessions.

We are wanting to interest you in helping us get Conference. Did you know that Riverside has one of the most famous hotels in all the world? The Glenwood Mission Inn is so distinctive that people come from everywhere to visit it. It is described this way: "The atmosphere of the inn is so different that it becomes a hostelry always to be remembered by every guest. Reminders of the old missions are everywhere. The beautiful Mexican Art Gallery, the varied art gallery filled with products of the genius of America and Europe, a vast embowered patio, with fountains and flowers and where fountains flow from an unexcelled cathedral organ; endless grottos filled with carvings from the far ends of the earth—all these are here in entrancing interest."

However, we plan to have you in our homes as our guests and we gladly show you this and other places of interest. Plan for Conference in Riverside in 1928. Other items of interest will follow.

G. D. Harbig.

SALEMVILLE WINS FIRST PLACE

Elman R. Marble, editor of the Salemville Seventh Day Baptist Church, was the first to send in the annual report of the church to the corresponding secretary of the General Conference at Milton on the fourth day of July, having been posted at New Enterprise, Pa., July 2. This report was the report in Wisconsin, then from Stonet, Ill., then from Wallrose, Wis. The blanks, enclosing a self-addressed stamped envelope was sent out the last week in June. It is hoped that this acknowledgment of the prompt arrival of the first four will suggest to other clerks that there is just a little possibility in making out their reports and posting them to the corresponding secretary.
SEVENTH DAY BAPTIST
ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
349 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD
Honor roll of churches that have paid their quotas:
No. 1—New York City
No. 2—Riverside, Calif.
No. 3—Greenbrier, W. Va.
No. 4—Wellsville, N. Y.
No. 5—Waterford, Conn.
No. 6—Los Angeles, Calif.
No. 7—Little Prairie, Ark.
No. 8—Anoka, Wis.
No. 9—Edinburg, Tex.
No. 10—Marlboro, N. J.
No. 11—Richburg, N. Y.
No. 12—Plafield, N. J.
No. 13—Middle Island, W. Va.
No. 14—Battle Creek, Mich.

STATEMENT ONWARD MOVEMENT TRAS­ER, JUNE, 1927

Receipts
Denominational Budget $139.00
Adams Center Sabbath school 28.00
Albany, N. Y. 342.71
Allegany, N. Y. 135.00
Amherst, Mass. 350.00
Anchorage, Alaska 412.00
Atlantic City, N. J. 841.00
Brockport, N. Y. 20.00
Brooklyn, First, Sabbath school 100.00
Brooklyn, Second, Sabbath school 127.00
Carbondale, Ill. 50.00
Cedar Rapids, Iowa 100.00
Chicago, Ill. 250.00
Davenport, Iowa 346.00
Detroit 132.00
Eau Claire, Wis. 14.00
Erie, Pa. 60.00
Farina, Sabbath School 480.61
Geneseo, N. Y. 20.00
Geneva, First 108.00
Geneseo, Second 99.00
Allan, Iowa 170.00
Independence 16.00
Iowa City 108.00
Lowell, Mass. 250.00
Milton, Wis. 51.71
Milton, Deaconesses Aid Society 180.00
Milton, Ladies' Aid society 172.00
New London, N. H. 50.00
New York City 157.90
Norwich 230.00
Northwood, N. H. 250.00
People's Church 15.00
Pittsfield, Mass. 92.00
Pittsford, N. Y. 162.00
Pittsburgh, Christian Endeavor society 22.55
Plainfield, Jay chapter 25.00
Plainfield, Woman's Board 25.00
Richmond, Ind. 47.71
Rochester, N. Y. 15.00
Sioux City, Christian Endeavor society 10.00
Salisbury, Md. 173.71
Shelburne, Vt. 25.00
South Bend, Ind. 15.00
Wallston 30.00
Wellswood, N. Y. 18.00
White Plains, N. Y. 78.00
Whitewilsh, Sabbath school 30.00
Lone Sabbath school, McCalla, Ala. 15.00
Loma Linda, Calif. 19.00
Lucia Way, Kansas City, Mo. 100.00
Dr. Grace J. Crandall 80.00

Total Receipts $7,023.04

SPECIAL
Alfred, Second:
For Missionary Society $1.25
For Tract Society $1.25
For denominational building (woman's society) 10.00
Brookfield, First:
For denominational building: Mr. and Mrs. F. D. Greene $15.00
Donald Greene 10.00
For Sabbath School 25.00
Dodge Center Sabbath school:
Friendship Sabbath School 7.76
For work in Eastern and Central, Jamaica 10.00
Hopkinton, First, Christian Endeavor society:
For Missionary Society $3.00
For Tract Society 1.00
For denominational building (woman's society) 1.00
For Young People's Board 1.00
Milton Ladies' Aid society:
For Missionary Society $3.00
For Tract Society 1.00
For denominational building (woman's society) 1.00
For Young People's Board 1.00
New York City:
For Tract Society $5.00
For Sabbath School (woman's society) 38.00
North Lois 43.00
For Woman's Board (Woman's Mission Society)
For denominational building $100.00
Mann 40.00
Mr. and Mrs. B. J. Robinson 20.00
Mr. and Mrs. W. S. Williams 10.00
Plainfield Woman's Society for Christian Education:
For Sabbath school $25.00
For Salem College 25.00
Rockville Sabbath school:
For Missionary Society $10.00
For denominational building 9.30
For Sabbath School 50.00
For Women's Board 10.00
For Missionary Society $148.23
For Tract Society 4.30
For Sabbath School 50.00
For Young People's Board 10.00
For Missionary Society 78.00
For Sabbath School 10.00
For Missionary Society 68.62
For Historical Society 8.62
For Scholarships and Fellowships 5.99

Recruited:
First, $11.00
Second, $12.00

Total $7,940.21


FROM THE STUDENT QUARTET

DEAR RECORDER READERS:

I am elected this week to tell about the doings of the Student Quartet. I believe
Mr. Johnson told nothing about the meet­ings.

They have been very interesting from the start. At first, of course, the meetings started rather small. The quartet arrived Thursday morning about nine-thirty o'clock. We have always been better just four practices together, we made our first appearance. We usually sing from two to three pieces at each meeting. Nearly every night since the meetings began we have seen a larger and more interested crowd. The sermons have been along the line of "What It Means to Be a Christian," showing that it is not all flowers in the path of Christians, and that we must do something in order to be Christians.

The meetings started out with perhaps twenty or thirty in attendance and are now averaging between forty-five and fifty, which shows quite an advance. The church here, I think, has the most active members of any church I ever saw. It has a membership of 400, but is not uncommon to have a one hundred per cent attendance at the regular Sabbath morning service. I think very few churches can boast of such a record.

Pastor Lewis certainly makes things interesting for the people. There is an orchestra composed of two of Pastor Lewis' daughters and three of Darwin Maxson's sons. We have been along the line of congregational singing at all meetings. The members of the quartet change off leading the singing each night.

The first thing we did when we arrived here was to go swimming in the clearest and coldest water that we ever saw. This was the introduction that "Preacher," as they effectionately call Pastor Lewis, gave us to Arkansas. This is in the heart of the Ozark Mountains, and the country is certainly beautiful. It is full of springs around here which account for the cold swimming. There are many parks fixed up for picnics and swimming and they are surely made use of.

The quartet has been entertained by Pastor Lewis and Mr. Maxson, two staying at each place. At these two places we found ourselves, and we felt perfectly at home ever since we got here. Last Sunday the folks got up a kind of a Fourth of July picnic, fifty or fifty people went to one of the parks near Gentry and had an all day time. We have been entertained at many places since we came and we are much pleased with the people of Gentry.

The weather here for the future are not certain but we expect to be here at least another week and then we will probably go to some place in Oklahoma. We are surely having a good time and hope that we are doing some good. The boys are all happy and well and enjoying our singing here but the "jiggers."

Your friend,

MAURICE SAVRE.

Gentry, Ark., July 1, 1927.

A church which does not produce min­isters should at least not be reckless about wearing them out.—John A. Holmes.
I will follow regularly. Will remember that a quartet was sent out R. I., the last of August. Seager in a tent provided. The young men started for Gentry, Ark., June and for them at a cost of $500. Ground and can direct to a better advantage than the secretary who knows. that others have taken away much of the impressiveness and not now attempt to answer these questions. The writer will not now attempt to answer these questions, but they are to lay this burden on the hearts of the committee in charge it is expected that the campaigns will be planned and faithfully carried out. As usual since automobiles became so common, there were items of special interest. During the Western Association the Little Genesee Church celebrated the one hundredth anniversary of its organization, and at the Southeastern Association a deacon and deaconess were consecrated. It is well that a church pays after having completed a century of faithful work to its community, and it is encouraging to find that after three or four generations a church is still strong and active. It is also inspiring to find men and women of consecration and ability who are willing to answer the call of the church to enter the deaconate.

Some encouraging progress has been made. The personnel of the quartet is Morris Hammond, R. I., the last of August. The quartet report regulars to the Sabbath Recorder. Many will follow those with interest and remember them at the Throne of Grace.

STUDENT EVANGELISTIC QUARTET WORK

A student evangelistic quartet is being sent out by a committee of the Northwestern Association and the work is under the immediate direction of Brother George O. Sayre of Milwaukee, Wis. The committee desired the missionary secretary to select the work; but while the Missionary Board was developing ideas for this work if needed, it seemed better that the committee which had been promoting the whole matter should assume charge during the campaign. They are on the ground and can direct to a better advantage than the secretary who overloaded with work and responsibility anyway.

The personnel of the quartet is Morris Sayre, Albion, Wis.; Ellis Johanson, Battle Creek, Mich.; Allen Crandall, Shiloh, N. J.; and Salem College; and Loyal Told, Milwaukee, Wis. A Ford car has been purchased for them at a cost of $352. This car has been overhauled at a small cost and a sleep tent provided. The young men started for Hammond, La., to assist Pastor L. D. Seager in a campaign. It is expected that the quartet will leave Hammond in time to attend the General Conference at Westerly, R. I., the last of August.

This is a splendid work and its influence reaches out in many directions. Under the work and its influence the management of the car in charge it is not expected that the campaigns will be extensive; but the readers of the Recorder will remember that this quartet was sent out two years ago directed by this committee and the traveling expenses were $153, and the total cost about $352 for the entire summer. It is planned that the quartet report regularly to the Sabbath Recorder. Many will follow those with interest and remember them at the Throne of Grace.

THE THE SABBATH RECORDER

MISSIONS

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

SPECIAL BOARD MEETING

A special meeting of the Board of Managers of the Seventh Day Baptist Mission Board was held in the Seventh Day Baptist church at Westerly, R. I., Tuesday, June 21, 1927.

The members present were: President C. A. Burdick, Corresponding Secretary William L. Burdick, Treasurer S. H. Davis, A. S. Boll, and Paul S. Burdick, Rev. William M. Simpson, John H. Austin, I. B. Crandall, Mrs. C. A. Burdick, Miss Amelia Potter, Charles H. Stanley, Allen C. Whitford, Walter D. Kenyon, Mrs. A. H. Langworthy, and Dr. Edwin Whittord.

The visitors present were: Mrs. Allen C. Whitford and Miss Elisabeth Kenyon.

The meeting was called to order at 9:30 a.m. A call to order was made by Rev. William M. Simpson.

Secretary Burdick read communications from Rev. H. Eugene Davis, Dr. Grace I. Crandall, and J. W. Crofoot, containing extracts from a letter from Miss Susie Burdick. The letter from H. Eugene Davis containing the suggestions of the Chinese follows:

Rev. W. L. Burdick,

Evangelistic Baptist Mission, Ashaway, R. I.

Dear Secretary Burdick:

I am enclosing a copy of a communication which I thought should reach the Chinese teachers this morning. As there is a fast mail out today I am enclosing a copy as a protection. As Miss West, and Dr. Crandall. The men from Liubo are the only ones that I know who are interested in the auto road and who have men for only a few years. Mr. Woo has a large school in Liubo. I am sure they are not antagonistic to Christianity but there are some problems.

This communication will be discussed tomorrow afternoon at the General Conference Committee and their findings will be referred to the mission here and the recommendations of the missions referred to the board.

We are at a very critical period. If we do not co-operate to the fullest extent with our Chinese colleagues we shall find the next year the most difficult time that we have had in the last fifteen years. I will write you again in a few days and send along further data.

This communication was not anticipated in the least. I am very happy to see you all and to say that if we do nothing I am convinced that the boys' School will not open in the fall. Sincerely yours.

H. Eugene Davis

34 Route de Zikov orie, Shapkhon, China. May 20, 1927.
SECRETARY BURDICK read the partial report of the committee to consider the changed conditions in China and appointed the committee to hold three meetings at which they considered the communications received from China and the situations there. The report follows:

**REPORT OF COMMITTEE ON CHANGED CONDITIONS IN CHINA**

Your committee appointed to study changed conditions in China can at this time report progress as follows:

**I.**
We have had three meetings; individual members have had conferences with Mr. and Mrs. Crofoot and Miss Anna M. West; several letters have been received from missionaries in China giving such information as they have thought wise to write to this board; representatives of other boards doing work in China have been consulted to learn how they are meeting their problems regarding Chinese. This board has attended a three-meeting session in New York City, where the conditions in China were discussed by numerous missionaries lately from China, and missionary secretaries who have recently visited China to study the situation regarding mission work now and in the future; and we have tried to view the matter referred to us from every angle and without prejudice.

**II.**
The situation is complicated; what is to be taken into consideration is that there are many conditions which are very uncertain; and to say otherwise is to ignore facts and build upon a fictitious basis. Any consideration of the subject should take into account the following facts with others:

1. We should remember the ancient civilization of China, the many admirable qualities of its people, and that this nation is capable of taking control of their own affairs, and for the blessings of true liberty is more than justified.

2. We should remember that there is no stable government in China and that it is uncertain when there will be; that the people are not organized into a law-governing body; and that the conditions will only be improved by the action of braggarts and brigand chiefs comparable to the bickerings and personal improvements of the people, and that this nation is capable of taking control of their own affairs, and for the blessings of true liberty is more than justified.

3. We should remember that there is no stable government in China and that it is uncertain when there will be; that the people are not organized into a law-governing body; and that the conditions will only be improved by the action of braggarts and brigand chiefs comparable to the bickerings and personal improvements of the people, and that this nation is capable of taking control of their own affairs, and for the blessings of true liberty is more than justified.

4. We should remember the ancient civilization of China, the many admirable qualities of its people, and that this nation is capable of taking control of their own affairs, and for the blessings of true liberty is more than justified.

5. We should remember that there is no stable government in China and that it is uncertain when there will be; that the people are not organized into a law-governing body; and that the conditions will only be improved by the action of braggarts and brigand chiefs comparable to the bickerings and personal improvements of the people, and that this nation is capable of taking control of their own affairs, and for the blessings of true liberty is more than justified.

6. We should remember that the object of Christian missions has been to put China on a level of law and order and still unfit for development. The demand that a school supported by private funds should try to be self-supporting, and that the government should make its own curricula is out of harmony with the principles of liberty and the practices of advanced peoples; and should also be yielded to only under protest, for to yield to injustice is not good for those who make the demand, to say the best.

7. We should remember that both the present situation and the future outlook is viewed differently by different parties. There is the view of the Communist, that of the labor element, that of the commercial and business interests, that of the students, that of the missionaries of the Board of Education and the Master. What we need to get is the mind of the Master.

**III.**
In view of the present confusion, uncertainty, and the absence of responsible government, it is the opinion of your committee that no attempt should be made to register our schools at present, that they should try to carry on the best they can under present registration, that the people should be said to have received, and that the natives should be used where good for the best interest of these causes and given as much responsibility as seems wise.

It is your opinion of your committee that unless situations more urgent than have yet been reported, the Chinese situation should be postponed till after Conference in accord with a former vote of this board.

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Every life that has lived has the experience of living for itself. It can not live by proxy.

Since the appearance of life upon the earth, each species, and every representative of the species, has had to meet, and work out for itself, the problems of its own existence. Since the beginning of life if not since the beginning of the race, each generation has studied the nature and meaning of life. Each generation has added something to the store of truth opened up to the human understanding; yet we have hardly begun to comprehend the inexpressible significance of the dawn of mind, the evolution of language, the struggle for life, the development of parenthood, and the struggle for the life of the community.

These themes are fields of knowledge from which we derive ever newer and fresher treasures of truth. Let us now analyze and illustrate a few phases of enlarged living through enlarged knowledge.

I. SCIENCE AND PHYSICAL COMFORT

As civilization advances, living is transformed. The transformation is due to education and the increased power of the hand in living by learning. We differ from the past because of the wide spread of knowledge, skill, and understanding. Knowledge has multiplied production and vastly increased resources of comfort, as well as the amount of wealth expended upon what were yesterday the luxuries, and are today the necessities of life. There is a more uniform distribution of this great wealth than ever before. The modern engineer is something new in the history of civilization which no other civilization ever possessed. Knowledge has touched the welfer of the dawn of mind, the welter of suffering is happening in China is happening everywhere.

A hundred years ago the English press was demanding that Parliament limit the speed of all railroad trains to nine miles per hour. Yet now we travel in safety and comfort sixty miles per hour, and a young American has just flown from New York to Paris, 3,500 miles in thirty-three hours, more than one hundred miles per hour.

In 1840 Peter Hale was accused of witchcraft, because he invented a "ticking clock," and in 1844, in Indiana, Lew Wallace, father of the author of Ben Hur, was defeated for re-election to Congress because he had voted for an appropriation for the telegraph. It was in Washington and Baltimore, and thus had given encouragement to "a crank" who had a fool idea he could send messages by lightning. Yet Edison, the electrical wizard, born within a decade of that time, still lives to enrich human life with the priceless comforts of electrical science and understanding. It is the immature and misguided result of the spread of popular education and the upward surging of personality due to such education.

II. ELEMENTAL LIVING ENLARGES AS POPULAR EDUCATION BANISHES ILLITERACY AND DISPELS PRIMITIVE IGNORANCE

Here is an important phase of this great theme of learning and living. The enlarging life of the masses of humanity through popular education by which every land where public schools are found.

The internal struggles in China today demand a strange product of this enlarging life. It is the removal of its product.

For many generations there was no popular education in China. The masses were helpless in the weft of ignorance, superstition, filth, and disease.

A century ago missionaries began to penetrate these dark recesses of suffering humanity. The opening up of the new life of learning and living as it is nurtured and enhanced by education is enriching the lives of the people of every country, nation, and race.

What is happening in China is happening in India and in South Africa, in Mexico, and in South America. But in every instance these countries are now experiencing the "growing of man" as the new life flows from the "well spring" of understanding, which learning is bringing to them.

America boasts its free public education and the upward surging of personality. But every student of our American problems knows that our three million native born illiterates and the foreign born illiterates constitute the greatest peril to the life of the nation. In some way these millions must come into more direct contact with our educational and social and political life.
Education is almost the only means by which these retarded individuals can be inducted into the larger life of American citizenship. The most characteristic phase of public education for this decade is the continuation school. Its demand and widespread adoption as a means of extending the larger living privileges to adult citizens of restricted mental ability is the most phenomenal development. It is the true and final proof that the American public is awake to the life giving power of learning.

The untold story for college training in this decade is proof positive that learning is coming to be cherished, as never before, as a “well spring” of life.

Fifty years ago, there were scarcely twenty-five thousand college students in the United States. Twenty-five years ago there were one hundred twenty-five thousand—an increase in twenty-five years of five hundred per cent.

Today there are approximately six hundred thousand college students. Another gain of five hundred per cent, in twenty-five years.

Fifty years ago only one of one hundred fifty youths was in college. Twenty-five years ago one out of fifty, and today approximately one out of twelve is in college.

This enormous gain in college training could not have taken place in fifty years, had not the increased capacity for living which learning supplies made itself felt in the public mind.

Parents and public spirited philanthropists, as well as the youth of the land themselves, are acting as nay-sayers before upon the truth of this proverb, “Understanding is a well spring of life to him that hath it.”

And the end is not yet. That eleven out of twelve of the youth of the last fifty years should still be denied the privileges of liberal education seems an insufferable loss to society, however much the situation has improved in the last fifty years.

As the percentage of college students has increased from one in one hundred fifty, to one in twelve, the competition in life for the remaining eleven out of the twelve has become so greatly intensified, that their chances of comparative failure in life have been increased many fold.

I am not one of those who believe that too many people are going to college, or that arbitrary barricades should be laid at college doors, to keep out anyone who is normally capable and is ambitious and willing to work.

The only aristocracy of learning for which I have respect is the aristocracy of work.

Should half of the eleven twelfths of our youth whom we fail to train to college be willing to do the required work, both in high school and in college, I should be ready to work for the multiplication of colleges and the increase of college equipment, until five times the present college enrollment of the United States should be provided with college opportunities.

So great is my faith in the truth of the proverb that, “Understanding is a well spring of life to him that hath it,” that I would not permit any ambitious capable youth deprived of college training to go far in adapting the type and variety of education to all capable and willing students whatever their special aptitudes and talents.

Statistics show that the average college man earns eleven out of twelve of his life time, $272,000 more than the man with only a high school education.

The average high school graduate reaches the maximum of his salary, $23.00, at forty years of age. The average college graduate reaches $5,000 by fifty years of age, and shocks off toward $6,000 at sixty.

But the best thing a college gives is not earning power. Better than money are moral and intellectual fiber, discriminating judgment, appreciation of the finer values of life, art, music, literature, religion, service, and leadership.

These are the things which a college education gives. They can give the man the equipment in any special line of work he may desire to follow. These things, as well, are not the equipment of the material world. They are the spiritual equipment of the soul.

It is impossible to overemphasize the importance of the development of the spiritual life.

I am not one of those who believe that the spiritual things, of thoughts, loves, hates, hopes, fears, ambitions, dreams, are the only things that matter. But spiritual things have become so much more important than material things that there is a necessity for making them our aim and end in forming our youth. There are many more important things than the temporal.

The spiritual education of the young people in our high schools and colleges is as necessary as the material education. The young people of our time need not only the training in the sciences and the arts, but also the spiritual training. The young people of our time need to be trained to think for themselves, to be independent, to be self-reliant, to be able to stand on their own feet. The spiritual education of the young people in our high schools and colleges is as necessary as the material education.
Dinner. Turn in. All lights out.

sneaks, tennis shoes, or any athletic shoes), and paste, comb, a Bible (at least a Testament), bedding (at least two heavy blankets and if they are light or medium weight, three will not be necessary), and if they are light or medium weight, two. I am sure that if you bring these articles, you will be able to use Jones, Brown, or Johnstone, (all assumed names), for after repeated warnings they have been warned against. You will do well to avoid such embarrassment this year. Gentlemen reader, is your name Jones, Brown, or Johnstone? If it is we can not use you this year.

Benjamin F. Johnson, President.

516 Post Building, Battle Creek, Mich.

THE SABBATH RECORDER

WOMAN'S WORK

Through the sunset of hope, Like the bees that fly to that What paradise islands of glory gleam!

Shelley.

The other day a flock of blackbirds came and took possession of our pool, much to the annoyance of the birds that are our regular patrons. After a visit of a day or two they decided to go on again and now there is harmony in our backyard once more. I suppose they heard somewhere that here is a pool where birds may drink and bathe and they felt that they must come and investigate; probably they were disappointed and decided to go back to their regular summer resort.

People are like that, don't you think? Let someone start something a little unusual and appear to be approaching success, and there will be a dozen ready to start something similar. I have often noticed this act in connection with the location of colleges and other schools of higher education. When one college is located in a town the other is almost sure to be at least three or four others located in the same town or surrounding towns.

When we were nearing Durham we felt a little uncertainty about staying on the train; we were afraid we were going too fast, for the stations indicated that we might be passing our destination. There were Chapel Hill, University, and other names associated with college towns, and we were told that these stations were all associated with Duke University, but we kept to the train as we had been advised to do. Later we learned that while colleges and universities do not exactly grow on every bush around Durham, they do grow in close proximity to Durham. We learned the existence of six or seven such institutions within a radius of thirty miles.

Duke University is an old university with a new name. When Mr. Duke began to think of finding a university in need of money (What a search he must have had!), he offered the money to endow the state university of North Carolina, located about twelve miles from Durham, but for obvious reasons this offer was accepted by the state. Next he found a little Methodist college in Durham that was struggling along as many other little colleges have done, and offered the needed money for its success assured and permanent. This offer was accepted and improvements were commenced at once. At the present time all the buildings are located on a campus of about four hundred acres, and here are immense new buildings in process of erection. The method first adopted was to wander around among the unoccupied buildings, almost losing myself in the maze of brick and mortar. I was interested in visiting the new library building, then in use about a week. The reading rooms are very complete and beautiful. I noticed signs at some of the tables stating that these tables were reserved. By the way, North Carolina does not seem to be very favorable to co-education, and here at Duke women are not admitted to the freshman and sophomore classes. However, at these tables I did not think the girls seemed more oblivious to the presence of the men students than I have often seen them appear in our own college reading room.

While this four hundred acre campus seems enormous, it is to be remembered that this is but the beginning, that a mile away is another campus of five thousand acres that will soon see the erection of other immense buildings, and when these buildings are finished the men will be moved over there, and then this little four hundred acre campus will be the college of the women. The building program includes homes for the professors and many other unusual features.

Of course, in building on such a grand scale, some mistakes are made. Dr. Hall said he had often wished that our college at home might have some of the money wasted here in the building program. It seems that the architect who drew the plans for the biological building had no working knowledge of a biological laboratory, and while the building was completed in relation to the other buildings, it was better fitted
for a dormitory than for a laboratory, and the department will not accept it. The matter was finally adjusted at a loss to the university of thousands of dollars. One may imagine how much work for laboratories will be submitted to the department for approval before the buildings are erected.

We had several interested in the plans outlined by Mr. Duke for handling the affairs of the school. A board of trustees is in charge of the conduct of the school; of this board a certain number must be Methodists (Methodist ministry I think). Another board has charge of the money; these men are financiers, Wall Street men and men of large experience in handling money. I suppose he feared that the ministers would not have the necessary experience in handling money to qualify them as having the financial judgment, and on the other hand he feared the moneyed men would look at the big round numbers and good fellowship have prevailed.

As to the plan, I am glad to be able again to give a brief summary of the work of the Leonardsville society, although not in person.

First of all I wish to give you a snapshot of our little society, only thirty-five members, in number. In the back row eight members over fifty, in the next row eight members over forty, for the next four members termed "our young married folks"; and in front three nonresident members. Now you can readily see this is no young people's society. In this respect, I am proud of the following report.

We have raised during the year from teas, socials, mite boxes, dues, sale of old papers and collections, $230.38. We have paid out $100 to the Onward Movement, $80.84 on outstanding accounts, $40 for year books, and $19.21 for Sunshine Committee work.

We have added one member during the year, lost two by death, and one resigned.

Last week at our annual society meeting, I read a sermon by Rev. George B. Shaw, taken from his books, "The pulpits Gleanings," published in 1904, and gave an account of the school that same year by our pastor, Rev. Ira Lee Metcalf. The text, "Other men labored and ye entered into their labors," should be an inspiration to the young people of our denomination now as much as then, and how much we need their help, for who will carry on the work in our society, for example, when the sixteen members of long service have gone on and only the four are left?

An editorial by Bruce Barton, entitled "The Noble Order of the One in Six," contains the following words: "This is not the first time that the world has asked. The Jews returned to Jerusalem many years ago, this board and the city in ruins. It was a hopeless proposition, but a gentleman named Nehemiah thought otherwise. He set each man to building the little piece of wall over against his own house. So built we the walls, he tells us, 'for the people had a mind to work.' Being willing to work, to do work are two different qualities, I take it.

"The world is full of folks these days who are willing enough if work is brought to their door; and there an ardent spirit has a mind to work and thinks out a job for himself where no job was before. "It is by the increase of these ardent spirits that the world will be rebuilt. We are weary of campaigns but we need one more—a whole-hearted drive to double the membership, which was not a large company of self-starters—the Noble Order of the One in Six."

Respectfully submitted, ELSIE L. CROOP, Secretary.

PRAYER IN THE HOME

MRS. SARAH BEEBE

(Paper read at the Fall Southern Association)

During the World I saw a poster on which was the picture of a mother, with a curly-haired little girl saying her prayers at her mother's knee. Underneath was this motto: "This simple faith has made America great." But are we bringing up our children in the faith that makes prayer a daily, yes, even an hourly occurrence? I know of more than one home where a prayer is never offered, where the small daughter and son, if they should ask why no evening prayer is ever said, would probably be told, "Praying is not necessary."

"Prayer is a vital part of your family life? What say you, mothers of children? Do you have family worship, where the whole family, father, mother, and children, even to the tiny tot just learning to talk, gather at morning or evening to read from the Bible and pray to the Father of us all?"

"One of my pleasantest memories is that of morning worship in the home of Elder George Burdick of Milton, Wis.: where after breakfast, we all met in the cozy living room for family prayers. And every one in the group, even to the six-year-old grandson, today takes, taketh, his place. And I know of the little boy being taught to say grace at table. He is only a little over four years old now, but what a start he is getting toward closeness to the Father when he is older!"

If we do not care for family prayers or the thought of a family meeting for ourselves, it seems to me that we should have these good things for the sake of the children. Not long ago I heard of a man, who though not a professing Christian, still cared enough for his children's welfare to kneel with them at evening to join with them in their bed-time prayer.

"But, you say, what is the good of prayer? Let us think for a moment of the radio. You may have a perfectly good set, a fine big horn, and a good program may be broadcasted from a station within your range. Yet, if you do not tune in your set, as the old man did, and all avow nothing, Prayer is like that. It is tuning in with God. Someone has said that prayer puts us in such a relationship with the Father that he can use us."

Tennyson has it:

"More things are wrought by prayer than this world dreams of. Whatever the voice rise like a fountain for day and night; Wherefore let the voice rise like a fountain for day and night."

We are told to pray without ceasing. How can we be busy mothers do that? One day a teacher told me she was discussing this question, while the little maid swept the hearth. They could none of them solve the problem, when, suddenly, the little girl said, "I pray all the time. I do everything just as if I were doing it for Jesus.""

"Who sweeps a room as for the sins of others?"

And Christ has said that those given to little ones, even the least, a cup of cold
water, in his name, has done it unto him. It is hard, I know, for one who has never prayed before his children, to begin. All beginnings are hard, but if we do not begin, our children will lack the steadying, comforting, uplifting influence of prayer at home. Is not the welfare of your child worth a little effort on your part? I hear you say, "I send, or take, my children to the church and become, and besides, the older ones go to Christian Endeavor. Isn’t that enough?" If your beloved son or daughter were sick, would you leave their care to another? I think not. So why leave their souls’ welfare to others? We do just that when we have no religious training in our homes. We ought to think over this question, we fathers and mothers. And you children, if your parents do not have family worship, at least you can read the Bible and pray in your own rooms. Let us not leave our praying till we are in distress or grief. Let us begin with the little child at his mother’s knees. Then it will not be so hard for him to pray when he is grown.

Early training persists. Corinne Robinson gives witness to that in her poem, "By an old country church."

... Dim, holy memories are waked and stirred. I seem to touch once more my mother’s knees. The old sweet faith is singing in my breast.

So clinging is the touch of early training. May we, as mothers, strive to make the environment in our homes approach the ideal. May we teach our children the nearness of the Father, that they may not be afraid to pray to Him, their Friend.

THE CALL TO THE CHRISTIAN LIFE

The Christian life consists of these things: a purpose which is human; a power "not ourselves for righteousness’; a process, a becoming, a product. In other words the Christian life is a following, a making, a becoming, a learning, a fruit-bearing. It is the issue of a great adventure to which Jesus calls everybody now. We find it in all the professions and the arts, and it is duplicated in the realm of the spirit. There is no adventure which does not equal the search for truth and the risk of one’s life in obedience to it. Christ’s call, "Follow me!" is a challenge.

In the whole field of religion there is no higher, purer authority than Jesus Christ. Why follow those who walk only on the lower levels? Jesus calls us to an adventure in friendship. It is a costly, challenging, and transforming experience to have a friend! You cannot be a friend or have a friend unless you are willing to pay the price. Jesus said: "Ye are my friends if . . . ." That is not an inevitable "if" on the threshold of the divine friendship. "If we do the things which I command you," says Jesus. And Jesus calls us to an adventure in service. You can not write the history of the world in the last nineteen hundred years and omit the contribution to service made through the influence of Jesus Christ. Any religion which does not impel one to service is not worth while, and it is not Christian. Some people and continually looking for an easy religion. Like the old lady in the story, who was told to take her medicine in a recumbent posture and went about inquiring of people who would like to take their religion lying down! There is a tonic in the call: "Follow me! I am among you as one that serveth.--Pastor’s Assistant, Milton Junction, Wis.

A minister tells of some swallows that built their nest in the parasong barn. Hopefully and enthusiastically they worked, and joyfully entered upon the brooding days. But one day a horse reached up, seized hold of the straws that were glued to the nest, and the swallows with its birdling family lay in the crib below, a ruined mass. The bereaved parent birds, however, did not build again, but this time they built higher up.

Their misfortune was in not building higher at first. May any who have seen their plans fall take the lesson from the swallows, begin again, and build higher up! --Record of Christian Work.

Men are offered the course in household science at Vassar College. Every student must be getting ready to grant the males equal rights.—Youngstown Telegram.

THE SABBATH RECORDER

YOUNG PEOPLE’S WORK

MRS. RUBY COON BABCOCK
R. F. D. 6, Box 146, Battle Creek, Mich.

GREAT MISSIONARY CHARACTERS

Christian Endeavorers for Sabbath Day, July 30, 1897

DAILY READINGS

Sunday—The Baptist as missionary (Luke 3: 1-14)
Monday—Peter, pioneer (Acts 2: 14-19, 37-47)
Tuesday—John, apostle of love (John 3: 1-13)
Wednesday—Philip, conversationalist (Acts 8: 26-39)
Thursday—Paul, traveler (2 Cor. 11: 23-33)
Friday—Titus, organizer (Tit. 1: 1-19)
Sabbath—Topics: Great missionary characters

(2 Cor. 11: 23-28)

COMMITTEE, RIVERSIDE CHRISTIAN ENDEAVERS SOCIETY

To make our Christian Endeavor meeting a success let us have plenty of singing. A list of songs to choose from are: "To the work, to the work," "Rescue the perishing," "Pie all around you," "Take the name of Jesus with you," "Brightly gleams our Father’s banner," "Here am I, Lord, send me!"

Several persons may be asked a week or so ahead to speak on these topics:

Religious
Paul, the traveler. 2 Cor. 11: 23-33
Peter, the pioneer. Acts 2: 14-19, 37-47
John, apostle of love. John 3: 1-3
Foreign (These talks should not exceed three minutes in length.)
Look up the life and history of work done by:
Dr. Grenfell in Labrador.
David Livingstone in Africa.
Robert Moffat in Africa.
William Carey in India.
Hudson Taylor in China.
Our Foreign Missionaries
Name all of our Seventh Day Baptist missionaries.
How many of our foreign missionaries are now in the homeland?
How many are abroad?
Where and when were our first missionaries sent?
What is your reaction to the news from the Jamaica field?

OUR HOME MISSIONS

Where are our home missions?
Which one is nearest you?
What is the nature of their work?

LET US DO SOME MISSIONARY WORK

Will each society send a letter of good cheer and encouragement to some one of our missionaries at home or abroad?

Let us send a prayer for the protection and guidance of our own missionaries, especially Mr. and Mrs. D. B. Coon.

Here’s for a good meeting, Christian Endeavorers.

ADA BABCOCK,
HARRY VAN HORN,
ROBERT HURLEY,
Riverdale, Calif.

Committee.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

There are many lessons which we can learn from the lives of missionaries, and we can put them to use. The missionary makes a sacrifice when he goes to the mission field. Perhaps he does not think of it as such, yet to a certain extent it is a sacrifice. He feels the call of God so strongly that he is willing and glad to make any sacrifice. It is his love for God, his devotion to duty, his consecration, and his love for others less fortunate than he, which cause him to obey the great command, "Go . . . and teach all nations." With this spirit fills his life he does not think of the sacrifice he is making, nor of the financial gain. He thinks only of the service he can render to others, and this is the spirit of Christ.

Young people, it may be that God is calling you either to the mission field or to some other kind of Christian work. Are you filled with the spirit of service that you are willing to make the sacrifice, and say, "Here am I, Lord, send me!"

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath School, July 30, 1897

DAILY READINGS

Sunday—Peter (Acts 10: 34-46)
Monday—Jesus (Acts 11: 1-14)
Tuesday—John the Baptist (Matt. 3: 1-12)
Wednesday—Jonah, who shirked (Jonah 1: 1-12)
Thursday—Apollos, the eloquent (Acts 18: 24-28)
Friday—Unknown workers (Rom. 16: 1-15)

THE SABBATH RECORDER

Placed.

received as follows:

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Mrs. Ruby Babcock, Lloyd Simpson, Rus­

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THE SABBATH RECORDER

brought us safely to this place we have wished so much to see. Thou didst provide ways whereby we could earn our support and thou hast granted us safe passage and safe lodging, including all the material things we have needed. Now may thy Spirit meet with us here as we meditate on thy Word, and may thy inspiration remain ever with us. We know not whether there is another person in the whole city who reverences thy holy day, but we do know there are others scattered hither and thither throughout the whole world. May thy Spirit bind us together into one invisible church and strengthen our desire for the advancement of thy kingdom. May we go from this place with a greater love for working in harmony with thee. In Jesus' name we ask it. Amen.

"Now at home," continued their father, "we usually take up one week's verses, but today I would like to take up two weeks' verses, so as to cover the day of our disappointment, and the comfort that came to us in the verse for that day. I will read these verses aloud once by myself; then I will read them again and you can repeat them with me.

Their father read from the twenty-fourth verse of the sixteenth chapter of Matthew to the end of the eighth verse of the seventeenth chapter, and the second time he read it they all repeated the words with him. Then he said:

"The two verses that stand out most prominently in our experience are the twenty-fourth and eighth, the first one recorded as referring to his own coming, the verb is in the present tense in Greek; and by this form of expression he makes his presence seem near to us, and his glory real, as if he were actually saying to us in the words of the twenty-eighth verse, 'Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom.'

And he smiling so, And how sleepy they were when he started. Can you say it together?

Tom and Rose repeated it slowly in unison: 'And when they had lifted up their eyes they saw no man save Jesus only. And with us; back of all the interesting and exciting things that have come to us since we left our quiet home yesterday, we can feel the Jesus only. We can see salvation in obedience to his word, and death in not obeying.'

Just then a group of young Newport school girls entered the outer door of the museum and came along the hallway. Their chatter as they commented upon different objects and about a study class to be held there the next Tuesday filled the air, and Mr. Streeter said:

"We will close our lesson here, and look and God then it is quiet later, I will read some more of the history we found so interesting last evening." And he smiled at Tom and Rose to see if they remembered how they were when he was reading the last chapter.

NOW YOU ASK ONE GAME

1. Who wrote the Acts of the Apostles?
2. Who was the first king of Israel?
3. Who said, "O death, where is thy sting? O grave, where is thy victory?"

THE SABBATH RECORDER

4. What do these names stand for: Reuben, Simeon, Judah, Issachar, Zebulon, Ephraim, Manasseh, Benjamin, Dan, Asher, Gad, Naphtali?
5. What was Samuel's mother's name?
6. From what book of the Bible is this, "'And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea'?"
7. Finish this quotation: "For God so loved the world, that he gave his only begotten Son, [twelve words]."
8. When did Jesus say, "Blessed are they that mourn: for they shall be comforted?"
9. How do you spell the book of the Bible for which Is. is the abbreviation?
10. Name three prophets.

ANSWERS TO GAME 6
1. A sister to Moses.
2. Paul.
3. His nephew.
4. A brother.
5. Proverbs.
6. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."
7. Egypt.
8. Joseph's brothers were jealous because Joseph was their father's favorite son.
10. Long enough to reach the ground.

A STANDARD MEASURE

REV. AHVA J. WOOD
(Born to this boy and girl, Plaistow, New, N. J., June 12, 1877)

Text: For we are not bold to number or compare things with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding—2 Corinthians 10:12

When I was a boy I used to like to be with my father about his work and to watch and see how he did things. I remember watching him cut out rafters for a granary once. He was very careful to get the first rafter just right. He made it the exact length, and gave the end that was to fit on to the end of the other rafter at the comb of the roof the proper slope, and notched the other end so that it would fit
on to the sill, and would extend over it the proper distance for the eves.

My father was very careful to get the first raftar just right, because he used it for a pattern for all the rest. When he had it finished to suit him, then he would lay it on a piece of rafter timber, and with a lead pencil, would carefully mark the length and the slope and the notch, just like the pattern. Then with his saw he would make a second rafter just like the first. Now he was supposed to have two rafters just alike. But I noticed he did not take the second rafter as a pattern for the third. The second one he put up, just as good as he could, and took the first one he had made as a pattern for the third, and for all the rest.

You see the second rafter might have been a mite shorter than the first one. Then if he had used the last one made as a pattern every time, each one might have been a little shorter than the one before it. At that rate how do you suppose the twenty-fourth would have compared with the first one? You can see that by measuring every rafter by which to try every other yard stick.

I was the guest of two doctor friends, and we heard lectures on agriculture. One day we sneaked out of the place and went to a small farm, there was a big wooden tray on a piece of rafter timber and with a lead pencil would mark off the length and the grains should be of a good depth. That is, you had to have in mind the perfect ear of the kind you were judging.

A few years ago I saw a wooden display of apples in Columbus, Ohio. In one exhibit I saw a pile of beautiful big red apples. Every one seemed perfect, and it made your mouth water just to look at them. Right beside these apples that looked so good and inviting there was a pile of little gnarled apples, and I thought, “How will you sprat?” I suppose some of those worty apples might have looked pretty well when compared with others in the same pile. But the only true test was made by comparing them with the good apple on the country church, the country school, and everything. The rows must be straight on the cob, the ears should be well filled at both ends, and should have wide shoulders, and the grains should be of a good depth. That is, you had to have in mind the perfect ear of the kind you were judging.

The Chinese on the Pacific coast have shown the same increased interest in Bible reading as has been shown in China, reports the Pacific agency of the American Bible Society. Workers have all testified to the eagerness with which young Chinese have accepted New Testaments and gospels.

CIRCUMSTANTIAL EVIDENCE

After a very celebrated murder trial in Maryland, some years ago, the jury disagreed. Eleven jurors were for conviction of the prisoner. One man held out.

"What's the matter with you?" the others asked him in desperation, "do you not see that this man must have killed that girl?"

"No," he said, "it is just circumstantial evidence. I will never convict a man on circumstantial evidence. I will tell you why.

"Once, when I was a truck farmer, on the eastern shore of Maryland, I owned a collie dog named Rover. I liked that dog. He was a sort of friend of mine, if you understand what I mean.

"But one day I began to have trouble. Eggs were being stolen from my hen-house. It got to be a very serious matter to me. Eggs were bringing fifty cents a dozen, even then, and I could not afford the loss. I would find the egg-shells in the nest, and then one day I saw Rover sneaking out of the hen-house, and when I went in, there were egg-shells all over the place.

"I shot my dog and killed him. The next day every egg in my hen-house was eaten and the shells were all over the place.

"Well enough I knew then that Rover was innocent for I had executed a most serious matter. Underneath the floor of an abandoned smoke-house I found the home of a weasel, with a bill of half a dozen little倉子. The mother weasel had stolen my eggs.

"No, gentlemen, I will never convict on circumstantial evidence again!" —Our Dubm Animals.

There is not a shadow of right in the general government's interference with religion. Its least interference with what would be a most flagrant usurpation. I can appeal to my uniform conduct on this subject, which was good while I was in power. —James Madison.

The preacher who forbade his children to read books on religious subjects would also caution them against perusing political literature. —New York Evening Post.
DEATHS

STILLMAN.—James Stillman, the son of Jonathan P. and Phebe (Car) Stillman, was born at Lisbon, Conn., January 25, 1839, and died at Phenix, R. I., June 20, 1927. He obtained his education in the schools of Westerly, R. I., at Alfred Academy, and Rochester University, N. Y.

On September 25, 1865, Mr. Stillman was united in marriage with Eliza Basset of Independence. To them were born four children, all of whom survive: Mary A. Stillman of Methuen, Mass.; and Marie S. Russell of Melrose, Mass.; and Frank R. Stillman of Falls River, R. I., and Elizabeth M. Stillman of Providence, R. I.

For the past sixteen years Mr. Stillman has made his home with his sister, Mrs. Mary A. Babcock, of Phenix, R. I. Services were held at his late home on June 23, followed by burial in the family lot at Adams Center, town of Hopkinton, county of Jefferson, state of New York.

Mr. Stillman died in Providence, R. I., January 25, 1839, and died at Adams Center, town of Hopkinton, county of Jefferson, state of New York.

Kenyon.—Alexander Campbell Kenyon, son of Gardner S. and Harriet E. Kenyon, was born in Hopkinton, R. I., April 12, 1844, where he lived till the time of his death, April 19, 1927, at the age of 83 years.

For a long period he was a member of the Rockville Seventh Day Baptist Church. In his later years he was also a member of the Seventh Day Baptist Church in Adams Center. Services were held at his late home on June 23, followed by burial in the family lot at River Bend Cemetery, Westerly, R. I.

MALTBY.—Norris Lee, born December 22, 1870, in the village of Adams Center, town of Rodman, county of Jefferson, state of New York, died of cerebral hemorrhage in the city of Detroit, Mich., June 19, 1927. His father died several months ago, but his wife Sophronia survives him. His wife pre-deceased him by several years. Brother Maltby is also survived by his sister, Anna F. Maltby, and by the following children: Chester, Lawrence, Bernard, Leon, Wilson, and Jay, all of Adams Center.

Brother Maltby was active in church work and was a valued member of the First Detroit Seventh Day Baptist Church of Christ.

The writer spoke words of comfort at a memorial service from Revelations 4: 1, 2, June 20, at eight o'clock, after which the remains were taken to Adams Center for interment.

Kenyon.—Walsha Jane Burdick, wife of Elmer E. Kenyon, and daughter of Pardon C. and Mary F. (Palmer) Burdick, was born February 12, 1850, in East Newfield, Westmoreland county, N. H., and lived all her life in that vicinity. She died June 14, 1921.

She was married and joined the Rockville Seventh Day Baptist Church, September 16, 1882, under the pastorate of Rev. U. Y. Maltby. She was married to Elmer E. Kenyon, October 20, 1921, and since June, 1922, has assisted her husband as deputy town clerk.

She is survived by her husband, she is survived by six brothers and two sisters: John F. Kenyon of Rockville, Fred T. of Providence, F. Laverne of Westminster, Mrs. Frank W. of N. London, and Mrs. Elmer E. Kenyon. Many friends, besides, testify to her kindness and helpfulness as neighbor and friend.

The funeral was held at the home, June 18, conducted by Pastor Paul S. Burdick, and burial place taken in the Rockville cemetery.

SOWING AND REAPING

Men reap what they sow. Their actions upon others are followed by reactions upon themselves. As it is with men, so is it with nations. Those who have given up their resources and strength in the service of mankind have received as a reward the friendship and esteem of other countries. Those who have been grasping, pugnacious and animated by a desire for military glory have gathered, as a result the imprisonment and distrust of the world. There is a great need for a better understanding among all mankind.—Calvin Coolidge.

"Truth is mightier than tyranny, for 'the truth shall make you free.'"

THE SABBATH RECORDER

June 23—A Prayer for Deliverance. 2 Kings 19: 14, 15.


(For Lesson Notes, see Helping Hand.)

SABBATH SCHOOL LESSON IV.—July 22, 1927

David and Goliatte. 1 Sam. 17: 31-37, 40-42, 48-51

Golden Text.—"Jehovah is the strength of my life; of whom shall I be afraid?"—Psalm 27: 1.

DAILY READINGS

July 17—David and Goliatte. 1 Sam. 17: 31-40.


(For Lesson Notes, see Helping Hand.)
SPECIAL NOTICES

THE SABBATH RECORDER

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangasinan, S., I. for which the treasurer, S. R. Davis, Westerly, R. I., is ready to receive them.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Orsonville, St. Bible study at 8:30 p.m. followed by preaching service. For information concerning weekday services, call Pastor William Clayton, 1427 W. Colfax Ave., Phone Warren 4279. The church is located one block east of South Forty-second Street, 240 Nottingham Avenue, corner of Prospect and Forty-second Street. A cordial welcome to all visitors.

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 11 a.m., and at 2:30 p.m. in the Sanitarium Chapel on Friday of each Sabbath. Regular Sabbath services held at 11 a.m. and 2:30 p.m. Bishop John Hargis, 10 Stanley Place, Yonkers, N. Y., is the pastor. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular services at the Sanitarium Chapel (formerly Masonic Temple), corner of State and Rush Streets, Chicago. Following the service at 11 a.m., Bible study at 2:30 p.m. at the Palm House. Services at 11 a.m. and 2:30 p.m. are cordially invited to all visitors.

Rivera, California, Seventh Day Baptist Church holds regular meetings each Sunday. Services held at 10 o'clock Saturday morning, followed by Bible study at 11 a.m. A cordial welcome is extended to all visitors.

Minneapolis Seventh Day Baptist Church in connection with the Christian Endeavor Society holds regular services at 11 a.m. (in the meeting room) and 7:30 p.m. (in the church). A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Christ holds regular services at 11 a.m. and 7:30 p.m. (in the church). A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Battle Creek, Michigan, holds regular services at the Baptists' Sanitarium Chapel at 10:30 a.m. Christian Endeavor meeting in the college building on Thursday evenings. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Brooklyn holds regular services at the Sanitarium Chapel, 334 Montgomery Avenue, Brooklyn, N. Y. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Columbus, Ohio, holds regular services at the Sanitarium Chapel, 913 South Fourth Street. Regular preaching services held at 11 a.m. and 2:30 p.m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half block south of South Forty-second Street, corner of Mesquite Avenue. Services at 11 a.m. and 2:30 p.m. are cordially invited to all visitors.

The Seventh Day Baptist Church of Charlotte, N. C., holds regular services at the Sanitarium Chapel, 811 Woodlawn Avenue. Services at 11 a.m. and 2:30 p.m. are cordially invited to all visitors.

The Seventh Day Baptist Church of New Orleans, La., holds regular services at the Sanitarium Chapel, 700 Eighth Street. Services at 11 a.m. and 2:30 p.m. are cordially invited to all visitors.

The Seventh Day Baptist Church of Milwaukee, Wis., holds regular services at the Sanitarium Chapel, 2010 N. Forty-fourth Street. Services at 11 a.m. and 2:30 p.m. are cordially invited to all visitors.

The Seventh Day Baptist Church of Minneapolis, Minn., holds regular services at the Sanitarium Chapel, 751 Riverside. Services at 11 a.m. and 2:30 p.m. are cordially invited to all visitors.

The Seventh Day Baptist Church of Chicago, Ill., holds regular services at the Sanitarium Chapel, 913 South Fourth Street. Services at 11 a.m. and 2:30 p.m. are cordially invited to all visitors.

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