“So built we the wall; 
... for the people 
had a mind to work.”


THE VISION OF PEACE

O beautiful vision of peace.

Beam bright in the eyes of man.
The host of the meek shall increase,
The prophets are leading the van.

Have courage; we see the morn! 
Never fear though the now be dark!
Out of night the day is born; 
The fire shall live by the spark.

It may take a thousand years

Ere the era of peace hold sway; Look back and the progress cheers And a thousand years are a day!

The world grows—yet not by chance: It follows some marvelous plan; Though slow to our wish the advance, God rules the training of man.

—Nathan Haskell Dole.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at Milton, Wisconsin, August 29-30, 1929.

President-General Conference—Mrs. F. Randolph, Plainfield, N. J.

Treasurer—Evelyn B. Gage, 310 Washington Ave., Belleville, N. J.

Recording Secretary—Mrs. Emma H. Seaman, 101 Seneca Rd., New York, N. Y.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William H. Sullivan, Plainfield, N. J.

Recording Secretary—Earl L. Christmas, 420 West Front St., Plainfield, N. J.

The Treasurer will be glad to receive your contribution, and will be glad to administer and safeguard it for the best interests of the church and the SDB. The Memorial Fund is the financial Agent of the SDB.

The Seventh Day Baptist Historical Fund.

Write the Secretary or Treasurer for information as to how you may aid in the work of the SDBH.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED 1869)

President—Corlis F. Randolph, Maplewood, N. J.

Recording Secretary—Mrs. Ethel L. Tipton, 201 Park Avenue, Plainfield, N. J.

Treasurer—Mrs. Élisabeth Tipton, 201 Park Avenue, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p.m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Ester L. Bolling, 792 South Dayton St., Rochester, N. Y.

Recording Secretary—George H. Under, Waneta, N. D.

Corresponding Secretary—Mrs. H. B. Beard, Ashland, Ohio.

Treasurer—Samuel H. Davis, Westerly, R. I.

The regular meeting of the Board is held on the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. English, 150 Alfred Station, N. Y.

Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

The regular meeting of the Board is on the second Sunday of January, April, July and October.

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. Allen R. West, Milton Junction, Wis.

Recording Secretary—Mrs. L. C. Armstrong, Milton Junction, Wis.

Treasurer—Mrs. Alfred E. Whithoff, Milton, Wis.

Editor—Mrs. Mabel T. Johnson, Milton, Wis.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

President—Mrs. Emma H. Seaman, 101 Seneca Rd., New York, N. Y.

Recording Secretary—Mrs. Emma H. Seaman, 101 Seneca Rd., New York, N. Y.

Treasurer—Mrs. Ethel L. Tipton, 201 Park Avenue, Plainfield, N. J.

THE SABBATH Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 10, No. 17

Plainfield, N. J., October 22, 1928

Whole No. 4364

O Lord, thou knowest all our troubles and all our weakness and shortcomings. We seek thy help in the name of Jesus Christ of whom the whole world is saved. We may not be named. Will thou grant that thy grace may be strengthened through my work by his Spirit in the inner man. We pray that thy will may be done in our hearts by faith so we may be rooted and grounded in love.

Help us to walk worthy of the Christian name and in the steps of our Lord and Saviour another in love, endeavoring to keep the unity of the spirit in the bond of peace. Without thy help we can do nothing. Grant us needed grace in Jesus name. Amen.

Our Time of Need

In trying to do your God's Opportunity best for God and man, you have more than once. I presume, found yourself at what some poet has called 'a cross-road.' It is a point at which you are divided between your burden which you have borne until almost reaching your goal, and the outlook for your future. But what's End Corner you don't know what to do next. You feel that you can no longer go on. You feel that you are running and you have almost reached the end of the obstacles that confront you. You feel that you have failed after having done your very best. You wonder if you have been true and if the failure is due to your own mistake.

I admit that it is an almost overwhelming discouragement to find yourself at Wit's End Corner. And if you are trusting in yourself alone, the case is hopeless. But here is a wonderful truth which some one has put into verse. It has helped me and I pray that it may help you:

"Are you standing at Wit's End Corner?" Then you are just in the very spot
To learn the wonderful resources
Which God has placed within your reach.
No doubt to a brighter pathway
You have often longed and yearned to move. But only at Wit's End Corner
Is the 'God who is able' proved"

The Sabbath Recorder. On October 14, 1928, there was an "A Fundraising Page," unusually large. The meeting of the T.R.B. Conference which Rev. Alva L. Davis had been invited for consultation regarding matters pertaining to denominational unity. As leader for the "Bible Defense League" Brother Davis made a strong plea for definite space in the SABBATH Recorder for a Bible Defense League gal. Contributing editor, in order that the Executive might be discontinued. It was shown that the friends of the League might not be satisfied with anything short of the special department.

There were several visitors present from different parts of the denomination. Among these were: Claude L. Hill, of Farna, Ill., president of the General Conference; Brother Frank Hill, of Rhode Island, our last Conference president, Rev. C. V. Horn, pastor at Lost Creek, W. Va.; Rev. Erlo E. Sutton, of Wisconsin, general secretary of the Sabbath School Board; Bro. Curtis R. Randolph, of Alfred, N. Y., and several other visitors.

The meeting lasted from two until six o'clock, and was devoted to the discussion of matters pertaining to the League's request. A commendable spirit was manifested, and earnest effort was made to find ground upon which all could agree regarding the urgent request of Brother Davis for a special department.

Some attempt to find an appropriate name for the section using the word "fundamentalist," was made, but this failed. So the T.R.B. Conference voted to grant the request of the SABBATH Recorder for more space in the ADVOCATE Committee of last November with some modifications and explanations as follows:

1. In compliance with the action of the General Conference, held at Westerly, R. I., in 1927, the name of the Editor of the SABBATH Recorder committee, was changed to a page on the SABBATH Recorder be weekly to a setting forth, two or more, creating out of the positions of the modernists and the funda-
mentalists. That in case the editor of the Sab-
主线 RECORDER accepts the foregoing plan, we

That invited by the editor to supply a series of articles

514 THE

on these subjects weekly.

the automobile has not yet driven them out

the streets of Madeira in basket sleds, and

please send their copy directly to Rev. A.

Brother A.

 RESPONSIBILITY for this department, excepting

all personalities and unkind epithets should

nominal paper.

in any effort approved by my brethren in

we may be kept from any misunderstanding

of the Tract Board were moved by this

of the exercises at the laying of the

corner stone

ADDRESS: Pastor Jay W. Crofoot

This much-needed building,

ice will do honor to our Lord

that it be kept for the whole common

not only will it honor this particular body

of Christians; but we hope that it will be

an honor to our Lord Jesus Christ, for

whatever we do we should not forget that

church in the dedication of their new edi-

fice. I want to congratulate the board of

directors and the members of this church

on their good judgment in selecting this

beautiful spot on which to erect their new

home.

I want to congratulate them sincerely on

the fact that while they have been in Bat-

tle Creek they have so prospered and so

grown that it is necessary that they build

this new edifice.

I also want to sincerely congratulate them

because of the fact that they have shown

such splendid judgment in dedicating this

church to the memory of one of its past

members, and to one who in connection

with her husband has done so very, very

much to make this community and this

spot what it is.

Battle Creek is very proud indeed of many

things—pride of its citizenship, pride of its factories,

and proud of its men and women and of its schools. And it is

especially proud of its churches and the

many splendid men who preside over those

churches and of the splendid work

which they are doing. It is also proud of the men

and women who worship in those churches,

because Battle Creek believes and has good reason to

believe that it is to the churches

of Battle Creek and the churches of this

country that we must look for that training

and that education which make for


LAYING THE CORNER STONE OF ELLA

EATON KELLOGG MEMORIAL

[Pastor Jay W. Crofoot sends us a picture

of the exercises at the laying of the corner

stone for the new Battle Creek Seventh

Day Baptist church on October 3, 1928.

This much-needed building, which

is only the

fifth completed by this church, which is erected here will be of service

to the whole community. Not only will it

honor one of our deceased members; not

only will it do honor to this particular body

of Christians; but we hope that it will be

an honor to our Lord Jesus Christ, for

whatever we do we should not forget that

I am very proud indeed to be here at this time and to join with the people of this

church in the dedication of their new edi-

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righteousness and justice and character and the splendid men and women who in the future must carry the burdens of today and of tomorrow.

On behalf of the City of Battle Creek, I want to wish this congregation all of the good that can come to any group of men and women who join in this splendid purpose. I hope that this expectation will be fully realized and that when this edifice is opened and dedicated to it for worship, you may find in it your splendid home, and that for many many years you may happily worship in this edifice, and that by the time it has shown some decay you will have grown to such proportions and your congregation will be so large and so prosperous that the world will be mingled in liquid tears.

What a fruitful life hers was. Listening always for the Master's voice, did she hear him say, "Make straight paths for your feet lest that which is lame be turned out of the way, and the blind lead the blind into some fall in character."

How clearly she demonstrated the rewards of abiding in him who said, "I am the vine, ye are the branches. If ye abide in me ye shall bring forth much fruit."

What a consistent, steadfast Christian life than Ella Eaton Kellogg. There are many memorial churches in Christendom, but none more constantly named than this. We do well to remember her and to train ourselves to do as she did with that same unwavering definiteness of purpose that characterized her whole life—and the result: her children and her children's children, clean lived, clear brained, of great heartedness, are growing to such proportions and your congregation will be so large and so prosperous that the world will be mingled in liquid tears.

Of all the great family of believers in our American life, Miss Kellogg is the most consistently steadfast Christian lives than Ella Eaton Kellogg. There are many memorial churches in Christendom, but none more consistently named than this. We do well to remember her and to train ourselves to do as she did with that same unwavering definiteness of purpose that characterized her whole life—and the result: her children and her children's children, clean lived, clear brained, of great heartedness, are growing to such proportions and your congregation will be so large and so prosperous that the world will be mingled in liquid tears.

The Sabbath Record
was Hannah, the same as the mother of the Prophet, Samuel. This she fully realized.

I sometimes think it is strange my parents did not give me an education. But we children were all born in England. We landed in New York, June 5, 1844. That exhausted the money purse, and very soon I became somebody's farm boy.

My father and brother had thoroughly learned the watch making trade, and started a business in Salem, N. J., twelve miles from Shiloh, at once. Now a grandson of my father is running the store, calling it "Wheeler and Son," as it always was during all the eighties from 1844.

But somehow I went to New London, Conn., in 1850, to learn the harness making trade. This I worked at; but I never definitely that I was to preach. That winter, 1854-1855, I went to school, without a particle of grammar and nothing much of arithmetic.

Thus I began my education, working my way along teaching, preaching, etc., and was graduated in the college course at Alfred University about twelve years after my first term in school.

Dear me! I did not expect to write half so much. I should be glad to know something of your thirty-four years.

Sincerely yours,

SAMUEL R. WHEELER.
in the Sabbath year of the Jewish
sabbatical years, making the year of Jubilee.

In recognizing the truth that the Hebrew
Sabbath and week mark a permanent di-
vision of time, with regard to lunar
changes, Mr. Floody admits the fact that
the Sabbath and the week form the central
feature of a universal calendar. This
conclusion is strongly urged by observing the Sabbath a "Jewish institution," and claim-
ing that, being Jewish, it ceased to exist
with the Jewish nation. A scientific
statement of the question would recognize
the Sabbath law as permanent, represent-
ing an eternal principle of human necessity,
quite as much as any of the eternal prin-
ciples set forth in the Decalogue. While
all the Ten Words came through the He-
brew nation, they involve eternal truths
and universal human necessities.

Chapter three of Mr. Floody's book is en-
titled "The Sabbath-day of Christians.

Under that head he discusses the origin
of Sunday legislation, etc. He starts with
the assumption that the observance of Sun-
day is a result after the resurrection of
Christ, and because Christ rose from the
grave on Sunday. Such an assumption is
wholly illusory, and the statement that the
fact that the historic books of the New Testa-
ment were not written until the last part
of the first century. It ignores the fact
that there is no record in the New Testa-
ment showing that Sunday observance be-
egan at the time of the resurrection. Its
discussion of the week as "four days of the
week" is named in the New Testament but
six times! That four of those references
appear in the writings of Justin Martyr,
and the early church and after five years.
Now and after it was to be commemorated in any way or at any time. It ignores the fact
that the observance of the Sabbath for nine
appears in the writings of Justin Martyr,
as late as the middle of the second century.

All this is unscientific. It ignores the
laws of historic evidence, arid the more
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discovery or reviewed the theory, people would be apt to conclude that the theory was but thin air.

As to the scholars who aided in bringing Mr. Gamble's production before the public, though he thanks them profusely in his preface, he fails to record their names in his book.

On page 18 of his preface he says: "I am not then to the management of the Christian Endeavorer for bringing me face to face with the great scholars of Chicago to be interviewed about my Sabbath convictions, and to the men appointed by the great educational institutions of that city, who reviewed my theories so carefully published and who loaned their influence to bring my investigations before the public. I acknowledge among these men particularly the esteemed Rabbi Emil G. Hirsch, of Chicago, for the encouragement received from him in his own home.

Since Mr. Gamble expresses his gratitude for assistance, to scholars in general, and to Doctor Hirsch, one of the foremost of Jewish rabbis in particular, the reader would naturally conclude that Biblical scholars among the Jews were his warmest supporters. I took the first opportunity to consult with, if the Jews could do so, and if not, their opinion of Mr. Gamble's fixed-date Sabbath theory with its annual readjustment as to the days of the week.

Spending a week in Boston, I left Mr. Gamble's book with the leading Jewish rabbis of that city for them to read, and called on them to interview me concerning its contents. The first one I saw was Rabbi Hushburn, of 33 Coolidge Street, Boston, and a learned rabbi of the Hebrew Church of Boston, an expert in Biblical languages and of the largest Reformed Jewish churches of Boston, said: "This man's theories strike me as absolutely ridiculous. My time is too valuable to spend with such nonsense."

In New York City, I saw Professor Singer, an eminent Jewish scholar, educated in the University of Germany, and editor-in-chief of the new Jewish Encyclopedia, Dr. Chas. Fleischer, of 897 Gamble's preface, had been so kind as to tell who they were. In the absence of this information, however, I turned to a number of leading educators of our generation, than whom there are no higher authorities in this country. I also wrote letters as follows: To President Harper, of the University of Chicago, to Professor Sanders, of Yale, and to Professor Jastrow of the University of Pennsylvania.

DEAR SIR: A book lately published by Rev. S. W. Gamble, of Ottawa, Kan., undertakes to establish the Sabbath theory that prior to the time of Christ, or from the exodus to the crucifixion, the Jewish weekly Sabbath was on fixed dates, and changing every year to a different day of the week, and hence that Saturday was never a Jewish Sabbath for more than a week at a time until after the Destruction of Jerusalem under Titus. Will you kindly give me your opinion as to the probable truth of such a theory? Thanking you in advance for your kindness, I am yours sincerely.

S. H. DAVIS.

From each of these three men I received a prompt response. President Harper, is one of the most eminent of Hebrew scholars. His letter reads as follows: "Mr. Gamble's book, or in what way he had given his influence and which will lead me to accept the view which you say he advocates, but with the evidence before me, I cannot so far as I am afraid not the last, to be troubled about the book of the gentleman mentioned in your letter received by me five minutes ago. He and his publications have been too beneficial to me. He used my name without right." Doctor Hirsch goes on to say, in a letter too long to quote entire, that when this author called on him a few days ago he did admit that the Assyrian calendar indicated that originally the weeks were not fixed, but says that he was careful to add, as far back as the Jewish records go, there has been a fixed week.

Dr. Harper received this refusal of Doctor Hirsch as the responsibility of bringing such a work before the public, I should have written to the other scholars referred to in Mr. Gamble's preface, had he been so kind as to tell who they were. In the absence of this information, however, I turned to a number of leading educators of our generation, than whom there are no higher authorities in this country.

Strange that such students and scholars as President Harper and Dean Sanders should have remained so long in the dark concerning so important a discovery as Mr. Gamble claims his to be, and that all their wide research of a lifetime along the lines of Jewish history, language, and literature, find no evidence to corroborate his theory.

But there are other scholars to be heard from. For example, Professor Jastrow, of the University of Pennsylvania, who has made a thorough study of the early history of the Sabbath, and prepared and read a learned paper on Biblical Archaeology in Paris, writes in response to my inquiry, as follows: "There is absolutely no foundation for this theory, which is purely fanciful and supremely ridiculous."

MORRIS JASTROW.

The testimony of Professor Gottheill, of Columbia, and Professor Toy, of Harvard, is similar to that of Professor Jastrow. Professor Richard Gottheill, of Columbia, being a Jewish rabbi, trained in childhood in Jewish customs, history, and law, and now holds a professorship of Hebrew literature in the University of Pennsylvania. He said to me in an interview at his home on Fifth Avenue, that there was no ground whatever for trusting Mr. Gamble reaches. And Professor Toy of the Semitic department of Harvard University, a scholar of world-wide reputation, said that the fixed-date Sabbath theory of Mr. Gamble was utterly without foundation, and that there were no historic facts to sup-
the Sabbath Recorder

port it. Thus out of five eminent educators consulted, representing five of our greatest universities, there was no reason for accepting Mr. Gamble's theory of the Jewish Sabbath, and three denounced it as fanciful, groundless, and ridiculous. With such an array of scholarship in evidence, it would seem unnecessary to consider the specific blunders that have led this discoverer of Sabbath-destroying theories to such enormous conclusions. Yet, if you will bear with me, I would like to mention a few of the errors upon which he has built his argument.

In the first place, Mr. Gamble has discovered what no other has ever seemed to discover— that the Hebrew calendar was a lunar and not a solar year. He shows that what no other has ever seemed to discover, and what no authority, Jewish or Christian, so far as I can learn, will accept, that the year of the Hebrews in Bible times was a lunar year; and that in fact that the year of the Hebrew calendar, which governs their festivals, is still a lunar and not a solar year. And on this assumption, Gamble's so-called "True Bible Calendar" is built. Strange it would seem that the Jewish nation should have had a completed solar calendar, as our present Gregorian calendar, as early as the time of Moses, and that it should have been preserved intact as to the month, week, and day till the time of Christ, and then, drop so completely out of existence that scholars never heard of it for several centuries, while in southern Kansas developed it out of a fruitless imagination. Is it any wonder that Gamble makes the Passover fall on a weekly Sabbath each year, when in both ancient and modern times it varied as to the day of the week, and could come on any day, Monday, Wednesdays, and Fridays. His error here comes in the fact that in Leviticus 23: 11, the second day of the Passover is called the "morrow after the Sabbath," while the term Sabbath simply has its original and general sense of "rest-day," and the reference is to the rest, and not to the specific seventh day of the week, as is employed as a memorial of Creation. The term Sabbath is used in this way on other occasions in the Bible. Thus the error of the "Sabbath of Sabbaths," because of the strict cessation of work thereon, although it is called "the first day of the week," is to consider it as the first, and each succeeding, Jewish New Year, the first day of the seventh month, comes on Sunday, a thing unheard of in Jewish history or tradition.

Three days in the month of Abib of the Jewish calendar, the tenth, fourteenth and eighteenth days, are designated in each year as being such, could never be Sabbath days, as they would be once in seven years under the calendar. It was at the reading of this passage that Rabbi Shohor, of Boston, exclaimed concerning the authority of Gamble's theory.

Now, if these were truly work days, as Mr. Gamble asserts—and I grant that at least one of them probably was, namely, the sixteenth, the day in which the first ripe sheaf was to be gathered—then, according to our Gregorian calendar, the Sabbath would be the first day of the week in a few years; but, according to the flexible lunar calendar of the Jews, with its intercalary days, it was not necessary that the Sabbath should ever fall on them, and, according to Jewish tradition, it never did fall on Abib.

There was one immovable thing in the Jewish calendar, and that was the weekly Sabbath. And, to prevent a conflict of work days with the weekly Sabbath, the ancient Rabbinical Tribunal had the power to make Sabbath days fall on any day, Monday, Wednesdays, and Fridays. Thus the day of atonement is called "morrow after the Sabbath," and the Rabbinical Tribunal was simply empowered to designate the festival that came on fixed dates of the month so they would fall on the day designated by the Jewish law. And so, by their flexible calendar, the Passover occurred on Wednesday, the first day of the week. In modern Jewish parlance, a man is said to "make Sabbath" when he has a delight; but Gamble, by his theory, made all the happiness attached to the Sabbath day, by improperly instances of the use of the term by analogy, and to attempt to draw therefrom the inference of the otherwise obvious and true meaning, that is, to change new fashions and beliefs in order to suit the teachings of the Lord, is simply ridiculous. The Sabbath is to be kept by the man, and he must determine when, and by what formula, but he must not be influenced by Gamble's reasons.

Another fatal blunder which Mr. Gamble uses as a chief corner stone on which to build his calendar and his argument is the claim on pages 59 and 60 of his book, that Mr. Gamble constructs what he claims to be a "perpetual calendar." Remove this erroneous foundation, and all that remains of his impregnable fortress is a mass of confused theories and conflicting statements—crumbling and falling in.

I can not better conclude than by quoting some earnest words from the letter of Dr. Spalding referred to. From 36 East Seventy-fifth Street, New York, he writes:

The Sabbath is recognized in the Mosaic law as an absolutely fixed and immovable day, over which no Rabbinical Tribunal had any authority whatever. It lasts from Friday evening, to Saturday evening, and that period of time can never be altered by any human authority. The only fixed day from the creation, and it is therefore called the "Sabbath of the beginning." Whoever desecrates the Sabbath shows thereby that he refuses to acknowledge the Creator of the world. Our modern calendar is absolutely the same as the ancient one, as in this we have unalterably maintained the traditions of our ancestors. Some differences exists in the method of fixing and determining the seasons and festivals, owing to the advance in astronomical knowledge, but all of their designs to the festivals themselves. The Sabbath has been absolutely untouched in any way. It is a great mistake that Abib 1 and 15 always came Saturday. It is absolutely false and ridiculous. They were the second and first day of the week, except Mondays and Fridays. The Sabbath was the first day of the week, because of the happiness attached to the Sabbath day, although the reference is to the rest, and not to the specific seventh day of the week. The idea of Sabbath being the first day of the week, because of the happiness attached to the Sabbath day, although the reference is to the rest, and not to the specific seventh day of the week, is to consider it as the first, and each succeeding, Jewish New Year, the first day of the seventh month, comes on Sunday, a thing unheard of in Jewish history or tradition.

These are some of the errors of which Mr. Gamble is guilty, and he claims to be a "perpetual calendar." Remove this erroneous foundation, and all that remains of his impregnable fortress is a mass of confused theories and conflicting statements—crumbling and falling in.

To the Sadducees of old, it is true, took the term Sabbath in this verse literally, because they were a schismatic body, opposed to Jewish tradition and rabbinical feasts. But the practice was simply to affect the date of the Feast of Weeks, seven weeks later, which thus became a memorial of the harvest festival. It did not, however, touch in any way the question of the Sabbath. The idea of changeable Sabbaths altering from year to year did not occur to them, but was left for sorely-tried
Sunday advocates like Mr. Gamble and others of the same stamp, say: "Mr. Gamble's claim that Saturday was not the Jewish Sabbath except for one year at a time is without a shadow of foundation. Throughout the Bible and the Talmud we always read of it as the same fixed day. No hint is anywhere given of its being observed on different days, and the whole idea is too ridiculous for serious consideration."

"Considering the enormity of the offense of Sabbath-desecration, of which the pen­ dation. Of Sabbath-observing, we therefore give explicit instructions on the sub­ by the faithful possible."

"In the heart of nature is no uproar. In this shrine, in the heavens roll, in the hilly plains, it is the most convincing proof that that interpretation is correct. It is the height of presumption to say that the Jewish nation does not know the correct day of its own Sabbath, which it has so zealously safeguarded and preserved. It would be even more facile to say that Sunday Christians do not know what day of the week is designated by that name."

THE SABBATH IN NATURE
JOHN C. REICHERT

"In the heart of nature is no uproar. None in this shrine; in peace the heavens roll, in peace the world turns from shore to shore,—an ancient quiet broods from pole to pole."

When night comes,—oh, what a vast, wondrous thing it is! Made of an ancient darkness, pierced by stars, it moves like a shadow over the earth. It is truly an en­ chantment hung over the deeps of God. Neither rite nor curfew can hasten it. Mystic, rich beyond words, it works the wonders of dreams. Little children sleep through the night. Towards the west, thunders may roll and weird flashes may light up the sea. Some may cry "Help! Help!" Still, somewhere, it is peaceful night.

And when the earth spins into the eternal light, we say it is dawning. Then we react to nature on the day in June,—oh, how beauti­ ful it is! It is a thrilling touch of living light. When the gentle breezes blow we tingle; when the wild rose scents the air, we are warmed by an ancient glow and glory—we call it dawn. Toward the west, a tempest may strike the sea, or a whirlwind may blow across the plain, and drench the roads and fields. Some may die. Still, somehow, it is day."

Day and night—brother! Both sweet things.
Sun, moon, and stars—brother!
All sweet things.
And there is likewise a wind on the heath.

Of such sweet mysteries is the Sabbath made.

Sophists would never have guessed it: they are still looking for it in the bricks of Babylon. To them, long ago, the earth was flat and the sun rode cautiously through the night over a serpent's back. It took a poet to see the light. "And God said, Let there be light." This is the marvel—the greatest thing that has ever been made. It gleams in everything, in man, in sun, moon, and stars, and it races in the wind forever. It glitters, forever, down from the hand of God. This is also the nature of the Sabbath day. The vast, mystic whole is but one creative word. The earth whirls like a star in a leash of light. How light the touches are that fix the holy day!

Where beauty reigns, I want to worship. Poets know that the universe is heavenly with beauty and harmony. Joyce Kilmer looked at a tree, and now we speak of all trees as miracles of God. Thos. N. T. Wines saw the Sabbath in the glory of a universal dedica­ tion, and now we speak of it as a gospel—a gospel etched in sunsets. Jesus shared the Syrian Sabbaths, and now we hallow his day as the Sabbath of God.

"O Sabbath rest by Galilee! O calm of hills above! When Jesus knelt with thee to share He set the silence on the hills. Interpreted by love."

FOREVER associated with Jesus and with the beautiful kinship for which he stood, the Sabbath come weekly—dedicated to the deepest hopes of the Church of God.

The Sabbath of God is. "There remain­ ing to a rest day."
Thos. N. T. Wines. "The Eternal Sabbath picturing that which really is.

"In the heart of nature is no uproar.
None in this shrine; in peace the heavens roll,
In nature to put"—the truth is, of course, to shore—
An ancient quiet broods from pole to pole."

Sabbath keeping is the sharing of God's glory.

There is a tender appeal: "Remember the Sabbath day."
"God still wishes to build the Sabbath into the fabric of our souls. In memory of Jesus, I say, amen."

ON OUR SHELVES

This is a suggestion for business men and women. I once knew a businessman who kept on his counter in a neat pile, copies of a tract which explained to any who cared to read, his beliefs as a Seventh Day Bap­ tist.

Custon's "who knew that he had the loving care of a Christian proprietor, a heart that was to God as one who believed in the Church of God."

"Why a Seventh Day Baptist is another appropriate one. It is longer, and does not have the convenient form, perhaps, but it gives faiths in support of the Sabbath, his­ torically and Biblically.

A short, two page, concise statement of our beliefs is found in "Why we are Seventh Day Baptists." This could be read more quickly than the other two, and has that advantage. This one is possibly best fitted for the business man's office."

These three are put in the standard sepa­ cover, which has been adopted for our Sab­ bath Literature, and there is nothing spec­ tacular about it. Probably the man who organized the idea never knew of very many definite results of his custom; it is not a big way to work. But it is one of the many little things we can do to let people know we exist as a denomination, and are not afraid to have it known. And we all know what may come of this quiet way of speaking!"

Send your order to
BERNICE A. BREWER
510 Witchung Ave.,
Plumfield, N. J.

PARABLE OF THE VACATIONISTS

Now it came to pass as summer drew to a close, that Mr. Church Member lifted up his eyes unto the hills and said:

"In the hot days cometh and even now are at hand. Come, let us go unto the heights, where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," quoth Mr. Church Member. "Yet, three, four, thou knowest not, as we are of the world."

"Three things I can think of, but not four," responded Mr. Church Member.

"We must arrange for our flowers to be cared for, our chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet makes all the others worthlessness. Thou shalt dig down into thy purse and pay thy church pledge, that the good name of the church be preserved and that it may be well with thee; furthermore I say unto thee, thou hast more money than thou wert have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer, and the treasurer rejoiced greatly, saying, "O a truth there are those who care for the church; and this is so.—Fresno Christian Church Bulletin."
MILTON COLLEGE ENROLLS ITS LARGEST FRESHMAN CLASS

The chapel bell after three silent months rang out yesterday morning for the largest freshman class ever to enroll in Milton College. The total rested at sixty-six regular members, the juniors twenty-five, the seniors twenty-six, and four were rated as specials. The total enrollment was 156.

Because of insufficient registration the two commercial courses, one in salesmanship and the other in commercial law, to which the regular classes did not fare so well.

The Milton College Development Campaign for $500,000 increased endowment and building appropriation will be pushed with vigor during the coming year through the entire country, from seaboard to seaboard, by President A. E. Whiford and Vice-President C. D. Royce. President Whitford will cease to be active president of the college and D. Leland Corliss will take up his administrative and clerical duties during his absence. Miss Fannie Hopkins will take the president's classes in freshman and sophomore mathematics.

The coming year is the final big push, starting this fall in the neighboring towns and counties and afterwards in the Atlantic coast in an effort to increase the educational benefits and opportunities of Milton College. In the spring the two Milton heads will concentrate their efforts on the West.

Although it is unlikely that any definite goal will be set for any place, as has been done in Milton, Milton Junction, Battle Creek, and Janesville, yet for many places a certain well-organized period will be set aside for real pushing.

The Janesville appeal will be continued this fall some time under the direction of G. C. Sickler, but the exact date is now unknown.

President Whitford will be about the summer working in the interests of the college, traveling after the Seventh Day Baptist Conference at Riverside, California, which was from July 22 to 29, into Oregon and Washington. While in the West he visited Francis Marion Smith, the so-called borax king, as well as other Milton friends.

President Whitford will be about the campus for about a month, then after that the students will hear a little, with B. A. degree from Franklin College and M. A. from the University of Wisconsin. While at Madison she assisted in teaching freshman mathematics. She taught for four years at the New London High School, and has been spoken of as a successful teacher.—Milton College Review.

DEPENDENCE

Occasionally we run across one who evidences little or no desire to take an active interest in the hustling world of affairs, but rather is apparently content to languish, and with minimum energy, to go through life in a desultory manner, quite satisfied to have others bear the burdens and take the initiative in the ordinary functions of daily experience.

Dependence upon others is surely not a desirable state of mind, and every woman should be satisfied unless, of course, the dependent one is physically handicapped or has reached the age where he or she can conscientiously take her hands from this plough as it were, and enjoy well-earned rest.

It was no doubt intended by the Creator that every one should work out his or her own salvation in this sphere, that they should perform certain duties imposed equally upon all people, that by diligence and labor alone could they inherit the possession of the luxuries of life.

If a man or woman, being possessed of sound health and endowed with average intelligence, fails to do this or his own work, then it logically follows that this same work will have to be performed by others. These others and ours therefor is only necessary to glance at the pages of history to determine the inevitable result—aggravated conditions superimposed by the idleness and wastefulness of those of great wealth, as opposed to the rightful indignation of the half-starved, over-worked masses who owe their probable state of lack the excesses that were crowding the foolish lives of the aristocrats.

It is amusing and instructive to conduct our investigation further—into the lower forms of life. For instance, let us visit an apiary. It is a lesson taught by the highly energetic little bees. Here we see industry—a combination of scientific skill and manual labor. The provision in itself for this enterprise is a frame, the idea of the owner, the little bee being killed with dispatch as he is considered an impediment to be removed, at the earliest moment, for the common good of the workers.

The drone, the man who habitually accepts charity, whining at "misfortunes," which his own idleness has brought about, is indeed meriting little sympathy. If he were candid he would say of himself, "I am a failure, I am progressing despite my inertia. I am content to let others feed and clothe me. However, beneath the fancied security of idleness there lies a sinister gloom. I am consuming what I have not produced. By sheer laziness, chicaneer, and perhaps open dishonesty, I glean from the fields where others have sown."

On the other hand, the active, honest, and energetic man can say with equal and more justifiable candor, "I am an asset in this world, a needed and appreciated member of society. By doing my share, I am contributing to the advancing prosperity and general well-being of all. I am benefiting humanity. I earn my living honestly and am looked upon by my fellow men as a useful and trusted citizen. The latter is indeed the happy man. He is so interested in his work, so grateful at the progress he has made, so absorbed in making himself a better citizen, a better husband, a better employee, that his mind is stimulated and every activity becomes a joy—life proves a great, fascinating experience.

The habitual "leaner"—we hope for the good of the society has number few—is missing those traits that a certain experience worth while, and such a man has no place in the ranks of those who are materially contributing to the general progress of the world.
the Board since the first of September under my supervision, has been given. This report therefore covers the work of the office as it has been carried on by the two secretaries from the first of September to the tenth of October.

Letters to Pastors and Articles in Sabbath Recorder

Two methods have been used to acquaint our own people with the literature occupying our shelves, and we believe our people should read.

A letter has been sent to our pastors calling their attention to two tracts that have recently been published: "Jesus Christ, the Final Sanction for the Sabbath," by Rev. Loyd F. Hurley, and "Study of Baptism," by Dr. Arthur E. Main.

The assistant corresponding secretary is running a series of articles in the Sabbath Recorder, calling attention to books and booklets, and giving a brief but interesting review of each article. These articles will be continued for some time to come.

In respect to sending tracts, two orders for tracts have been received, calling for a total of 100. One order was for 20 pieces, and the other was for 80 pieces.

The following are the tracts that have been ordered and are ready for mailing:

- Biblical Teachings on Sabbath and Sunday
- Seventh Day Baptist Handbook
- Country Life Leadership
- History of Seventh Day Baptists in Europe and America

Total tracts sold: 100

Cash received for literature:
- Sabbath Receivers: $15
- Sabbath Mottos: $5
- Sermons to Boys and Girls: $4.50
- Critical History: $1.50
- Biblical Teachings: $5.50
- Country Life Leadership: $3.50
- History of Seventh Day Baptists: $3.50

Total: $12.90

A. J. C. Bond,
Acting Corresponding Secretary

Receipt accepted.

Voted that the installing of additional shelving and new cabinets be referred to the Supervisory Committee.

The report not desired by Titworth, presented her report for the first quarter, audited, which was adopted. The following recommendation was adopted:

Your Advisory Committee would report the following recommendation:

That the corresponding secretary be authorized to offer in the Sabbath Recorder sets of denominational tracts, other pieces of literature at a reduced price. Respectfully submitted.

Planfield, N. J., October 14, 1928.

The following resolutions were adopted:

Resolved, That the Supervisory Committee be and is hereby authorized to purchase a new linotype machine at a net cost not exceeding $3,300.00; and be it further

Resolved, That the treasurer of the Sabbath Recorder be and is hereby authorized and directed to loan to the publishing house 6 per cent interest such sum or sums from the publishing house maintenance fund as the Supervisory Committee may require to finance the purchase of said linotype machine.

October 14, 1928.

The question of adjusting the right of way, taken from us, in going from East Fifth Street to our publishing house property was referred to the Supervisory Committee with power.

The following report and resolution were adopted:

To the Board of Trustees of the American Sabbath Association, Inc.

Your Committee on Denominational Building respectfully reports:

That the general plans and specifications for the proposed denominational building prepared by Messrs. Crow, Lewis and Wick, architects, and dated July 14, 1928, at this meeting have been approved by your committee as the general plans upon which the building shall be put up for such proposed building.

Your committee recommends:

That we proceed with the erection of the denominational building (generally) in accord with the general plans as approved by Messrs. Crow, Lewis and Wick, architcet, and dated July 14, 1928. In addition to the funds already subscribed for the erection of the denominational building, $57,500 shall be raised or acceptable pledges therefor be in hand for that purpose.

On behalf of committee.

Asa F. Randolph, Secretary

October 7, 1928.

The following communication was received:

The Board of Trustees of the American Sabbath Tract Society,

Mr. Arthur L. Titworth, Secretary:

A special business meeting of the Seventh Day Baptist Church, Planfield, N. J., held Sept. 30, 1928, to consider the action of your board in naming Pastors Alva J. C. Bond as your acting corresponding secretary for the current year, subject to the approval of this church, after hearing all statements of the existing circumstances relating to that office, and upon due consideration, "It is hereby recommended and approved that the wishes of the Tract Board, that Pastor Alva J. C. Bond act as acting corresponding secretary of that board for the year ending September, 1929, under consideration as it does, that the work of that office is essential in that and the other work that he is doing for the church, and that the church has no more of Pastor Bond's time and energy than he is already giving to the work of the Tract Board,"

Fraternally yours,

Asa F. Randolph, Clerk

Planfield, N. J., October 1, 1928.

The board through its president expressed its grateful appreciation of the action of the Planfield Church.

Rev. A. L. Titworth, pastor of Little Genesees,
N. Y., being present in compliance with our invitation, presented quite fully his understanding of the history of the question of the use of pages in the Sabbath Recorder for the discussion of the principles and beliefs of the modernists and fundamentalists, and after a very general discussion the following resolutions were adopted:

1. Resolved, That in compliance with the action of the General Conference, held in Westby, R. I., in 1897, the editor of the Sabbath Recorder concurring in the plan, a page or two of the Sabbath Recorder be given weekly to a setting forth, under two contributing editors, of the positions of the modernists and the fundamentalists. That in case the editor of the Sabbath Recorder accepts the foregoing plan, we recommend

2. That in harmony with the further recommendation of the General Conference, Rev. Alva L. Davis and Professor J. Nelson Norwood be invited by the editor to supply a series of articles on these subjects weekly.

3. That these contributing editors have duties similar to those of the present contributing editors of the Sabbath Recorder.

President Randolph expressed the grateful appreciation of the board for the presence and valuable suggestions of our several visitors, all of whom said they were glad to be here and in their deliberations, and become more personally acquainted with the problems the board is called upon to solve.

After a closing prayer by Rev. Erlo E. Sutton, the board adjourned.

Arthur L. Tittsworth, Recording Secretary.

On two occasions John Spiers, 16, of Brooklyn, N. Y., applied for admission to the naval academy. On both occasions he was disqualified, not because of education but because of his physical condition. Several failed for physical reasons, but Spiers did not exactly meet. A second appeal carried a plaster cast of his mouth to Washington. Admiral Stitt, surgeon general of the navy, would not think the molluscal detour would be a handicap and so the lad was finally admitted.—Pathfinder.

PROHIBITION AGAIN BRINGS TESTS

Prohibition has not lost its hold upon the people, as some people would have the rest of the people to believe. The question has been put to the test recently in three Northwestern States, where it was supposed that the sentiment in favor of prohibition was as strong as in some other parts of the country. In North Dakota the people were called upon to vote on the repeal of their State law for the enforcement of the Eighteenth Amendment, and on the repeal of the statute approving the adoption of that amendment to the Constitution. It is said that the wet forces of the whole country gave all the aid possible to accomplish the results they desired. The measure of the State voted down both propositions.

In Michigan the enemies of prohibition started a movement in favor of a referendum vote in favor of the manufacture of liquor for religious consumption. To secure the calling of the referendum it was necessary to have the signatures of 63,000 voters to the petition. They secured about 5,000.

A similar movement was undertaken in Nebraska. The signatures of 43,000 voters were needed in order to have the election called. So few signatures were secured that the liquor people dropped the matter entirely. The opponents of prohibition make a great fuss, but the advocates of it sit quietly and enjoy its blessings. It would be well, if its friends would speak out so loud and so clearly that their statements are the clamos of its opponents.—Presbyterian of the South.

THESE ARE MY FLOWERS

"Better than the gold is a peaceful home, Where all the sides characters come, The shrines of love the Heaven of life, Hallowed by mother, or sister or wife, However humble the home may be, Or tried with sorrow by heaven's deere, The blessings that never were bought or sold And center there the heart of gold."—Mrs. Edna Best Crawford.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BARBOCK

R. F. D. 1, BOGART, GA.

CONTRIBUTING EDITOR

WORLD PEACE

Christian Endeavor Topic for Sabbath Day, September 25

DAILY READINGS


Sabbath Day—Topic: What is being done for and against world peace? (Rom. 14: 19)

The International Society of Christian Endeavor has prepared helps for this lesson which they are glad to send to any society requesting them. Just fill out one of the coupons which are found on the lesson page "Young People's Meeting," in the Christian Endeavor World, and they will send the helps you need. If you do not have the Christian Endeavor World, write to General Secretary E. P. Gates, 41 M. Vernon Street, Boston, Mass.

Some of the people involved in connection with the "Crusade with Christ" campaign may be of any of the churches of Christ. For world Peace will be a success if it can encourage several million Christian young people to think for themselves on this important subject, rather than rely on preconceived ideas or those handed down by others.

INVESTIGATE WORLD PEACE

Let every phase of the activities of the Peace Commission of its own, which will make a study of this whole question and reports its findings to us. This commission will investigate the causes of war, the cost of war, the proposed plans for ending war, and other related questions. It will summarize its findings from time to time and present them to the society as a whole in interesting fashion, using dialogues, graphic charts, etc.

STUDY WORLD PEACE

At least once a year every group of young people should have a study class which will give at least one night a week for five or six weeks to intensive study of the peace question. Suitable books for such study are listed in the bibliography prepared by any of the co-operating agencies or by the Crusade with Christ Committee, Room 208, 41 M. Vernon Street, Boston, Mass.

PLAY WORLD PEACE

The young people's socials of the Christian Endeavor society and other groups often have a splendid opportunity for introducing the games of foreign countries, and in this way promoting a more friendly feeling for other people. A number of excellent plays and pageants are available on the subject of world peace and international relations. These are short enough to be used as part of a society meeting. Others would be appropriate for presentation at an evening service in the church. For help on either of these points address the national headquarters of any of the co-operating agencies, or the Crusade with Christ Committee, Room 208, 41 M. Vernon Street, Boston, Mass.
time the peace question has fallen into two divisions, disarmament and arbitration. Numerous conferences, in which all the leading nations of the world have taken part, have been held for the purpose of coming to an agreement concerning world-wide disarmament. But disarmament is a negative policy and the world is not prepared for it; arbitration has met with more success. At the present time a convention is being planned which will be held in Washington, D. C., December 10. To this convention are invited two delegates from each of twenty-one nations of Latin America in order that they may use the principle of arbitration in respect to judicial disputes among themselves. This convention is being looked forward to with great eagerness, for it will prove in a measure the effectiveness of arbitration.

What is being done for world peace is small in comparison to what is being done for war. But that which is perhaps of greatest importance has already been accomplished, inasmuch as the seed of peace has been planted in the hearts of the people by the spirit of friendship and good will and trustfulness that world peace will be founded.

GET ACQUAINTED

The following letter gives us some news about the Alfred Station society, also a good suggestion, and some names to write to in this column. We will assume the address, if not given.

Are you keeping a list of names of intermediates that appear on this page? Who can furnish a perfect list at the end of the Conference year?

Superintendent.

John Fite Randolph.
Milton Junction, Wis.

Dear Superintendent:

We greet you as our new Intermediate Christian Endeavor superintendent. We expect to use your topics and we are going to order a SABBATH RECORDER for the use of our society. We have a group of about twenty-six members. Mrs. E. D. Van Horn is our superintendent, Lloyd Burdick our president, Lloyd Pierce our treasurer. We would like to have you send us some

names and we will try to write for the "Get Acquainted" column. Yours truly,

Lilah Millard.
Secretary.

Alfred Station, N. Y.
September 27, 1928.

Robert Boyd.
41 Stanley Blvd., Pancras Road,

Dear Parents:

We have three Christian Endeavor societies; the Junior, which takes those from first grade to high school age; the Intermediate, which takes those of high school age; and the Senior, which takes those older. As I am the president of the intermediate society, I have been asked to write about our society.

The intermediates meet each Sabbath afternoon at three o'clock. We take turns in leading and often have special music given by some member of the society. There are about fourteen members.

During the summer the seniors hold no meetings but meet with the intermediates.

We have a number of socials during the year, usually in the home of some intermediate. To have a standard social we have a short devotional session before going home.

I am also assistant superintendent of the Junior society and teach a class of little folks from first to fourth grade. We use Bible stories in pictures to illustrate each story. The children make books with the pictures, to be sent to children in a hospital.

I hope this gives you an idea of our Christian Endeavor societies. We were glad to hear from you and would like very much to hear from you again.

Yours in Christ's Eternal work,

Florence Freeborn.
Milton Junction, Wisc.
September 17, 1928.

CONCERNING THE NEW BUILDING

We are glad to say that the general plans and specifications are completed and adopted by the Tract Board for the denominational building, and all details will be ready for publication by the soliciting committee, and the work will go forward as soon as sufficient pledges are secured. Look for particulars about November first. Then watch the RECORDER to see things grow.
see what a mistaken little boy you are.”

“Oh! I don’t want to go,” said the startled little boy, but the little old woman, although she seemed so little and frail, was much stronger than he, and taking him by the hand and leading him along so fast that he had to almost run to keep up with her. She took him a little ways into the green woods and then stopped beside a large ant hill, where some robins were busily building their nest. To Bobby’s surprise he found that he could speak and understand their language, so he began to talk to them.

“Come, little robins,” he shouted. “Come and play with me. I want to hear you sing, and if you tell me all about your nest, what it is made of and how many eggs you are going to put in it, I shall let you go all day long? It must be fun to play all day.”

“No! Oh, no!” said the robins, not stopping a moment in their work. “How do you think we have nothing to do all day but sing and play.”

“Oh, ho! you funny boy,” said the robins with merry chirps of laughter. “You don’t stop to play with you. Can’t you see that we are very busy?”

“Dear me! Do you have to work?” exclaimed Bobby in surprise. I thought birds had nothing to do all day but sing and play.”

“Come along,” said the little old woman taking hold of his arm again, and although the little boy had rather stay and talk to the robins he had to hurry off with her. Their next stop was at an ant hill with thousands of tiny ants running around in all directions.

“Oh, do stop! I cried Bobby, “you make me nervous running around so. What game are you playing and what do you do in your funny little house?”

“Oh, we are not playing!” said one little ant in disgust. “Can’t you see that we are working as hard as ever we can? It will not be long before cold weather is here. We have no time to waste talking with you!”

Again the little woman hurried Bobby away before he was anywhere near ready to go, and she did not let him pause until they came to a large bee hive where many bees were busily going in and out. “Please stop, little bee, and tell me what you are doing, how you make your nice sweet honey, what good times you have. Do you ever have to work, do you?” cried the little boy.

“To be sure we work,” said one of the busiest of the bees. “I am in such a hurry now that I cannot stop to answer one of your questions,” and she was out of sight before she had finished speaking.

Bobby began to think that it was about time he worked more if he meant to live in a world where even the little insects were busy. Just then he awoke suddenly to hear his mother calling, “Bobby, are the peas shelled yet? I am almost ready for them.”

Then he did hustle. His strange experience had been only a dream, but it had taught him a lesson, and after that he did not grumble so much when he had to work, for he knew he had plenty of company.

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**HOME NEWS**

**LEONARDSVILLE, N.Y.**—The Grindle store closed its doors to the public last Wednesday night. There have been bookkeepers there during the week to receive payment on accounts but not to sell goods. It was a source of great dissatisfaction and regret to the public in this village and within a radius of miles around us when this store went out of business. It has been a business institution which has been operated the most successful for the past sixty years and has been a concern of which the keeper has been justly proud, realizing that few towns of this size had a dry goods store which carried up-to-date a line of goods, or which dealt more honorably or courteously with its customers.—Brookefield Courier.

Whatever may be the standards of the classroom, practical life will require more time and effort for a passing mark.

—President Coolidge.

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**OUR PULPIT**

**WEEKLY SERMON TO BE USED BY PASTORLESS CHURCHES AND LONE SABBATH KEEPERS**

**GOD’S ARMOR FOR THE CHRISTIAN**

**REVEREND CLAUDE L. HILL**

(Pastor of the Church at Parma, Ill.; president of the General Conference for 1929)

Text—Ephesians 6:11, 18.

I have never lived for any length of time in a community where there was not a Seventh Day Baptist Church, and with the exception of a few months I have months I have always lived in a community where the church was not served by an efficient pastor. I have never been a lone Sabbath keeper, but the pastor always was a good man. He tried to please everybody, and wound up by pleasing nobody. He was a good soldier and fought bravely at Ramoth Gilead, where he fell. He lacked one thing, and that one thing spoiled all—he had no religion. He left that to his wife, who was the “Bloody Mary” of his period. Ahab was a typical character.

Now it doesn’t make much difference where one lives, or how generous he may be, how cultured and refined, or how high prizing, as the prosperity of his kingdom plainly proved. He had noble impulses, but there was no heart about them. He tried to please everybody, and wound up by pleasing nobody. He was a good soldier and fought bravely at Ramoth Gilead, where he fell. He lacked one thing: and that one thing spoiled all—he had no religion. He left that to his wife, who was the “Bloody Mary” of his period. Ahab was a typical character.

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**THE SABBATH RECORDER**

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his ideals; his life will be a failure, as
Ahab's was, if he does not take God with him into all the battles of life. The flaws in his harness were the means of his downfall. Religion is to help us in the building of character. Wherever we may be located we need to carefully watch for the flaws in our character, and heed the admonition of Paul to the Corinthians, "Wherefore let him that thinketh he standeth take heed lest he fall."

A FLAW IN THE BREASTPLATE

Suppose here is a flaw in the breastplate. This part of the harness is supposed to cover the heart. The heart is the center of life. We are to "Watch it with all diligence for out of it are the issues of life," for as a man thinketh so is he. I f the enemy can reach the heart of his opponent the victory is his, for it is the seat of life. Religion is a sure defense. No arrow can enter the heart that is covered by this impenetrable mail.

The mob stoned Stephen, Herod murdered John the Baptist, Nero had the head cut from the body of Paul, but the Jews killed Christ; but the heart of none of them was touched. The breastplate was without a flaw.

A DECEPTIVE HELMET

The helmet covers the brain, the seat of the mind. Mind and heart work together, the one sympathizing with the other in such a way that our beliefs and affections cooperate. Both mind and heart need protection.

There is a great tendency today to magnify self and material things, and to minimize God. Such an attitude always leads to unhappiness and infidelity. There is something wrong with the helmet when this condition exists. We are taught in the Word to say "If the Lord will, we shall live," and said, "My meat is to do the will of him that sent me, and to finish his work." Should this age catch the right glimpse of God, it would be wise with Isaiah, "Woe is me for I am undone; Because I am a man of unclean lips (life), and dwell in the midst of a people of unclean lips (lives), for mine eyes have seen the King, the Lord of Hosts."

Then we need to watch against the defect of unsanctified ambition. It is so easy to fall into this error. We become interested in some plan and we get to thinking that everything we must subordinate itself to the completion of that plan. Even the apostles, though surrounded by the best of influences and under the tuition of Christ Himself, found it necessary to have Scripture is full of warnings against it.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." That is, we are never to give God second place in our lives. Cain was the first person mentioned in the Bible who undertook to advance his interests independently of God, and the shores of history from that day to this have been strewn with the wrecks of lives that have followed in his steps.

Again, we need to watch against the darts of the devil. The American Indian was an expert in the use of the spear. His aim and cast were deadly. But they were not more so than the darts of the enemy of man. His are burning darts, darts of shame and heart work together, oe is me, and to finish his work," Jesus said, "Thou shalt not tempt the Lord thy God, and him only shalt thou serve."

See well the helmet of salvation that no dart of the devil may enter to wound the brain. The visor covers the eyes. Last winter the business men of Farina organized for indoor baseball and they wanted me to catch. I was afraid to do so for fear that a foul ball would strike my glasses and injure my eyes. The club sent for a protector for my glasses, and so long as I have that in proper place I feel perfectly safe. It would do me good though, if I did not have it in position. Just so with every improper use of our eyes. Some have intimated that if the giant Goliah had not had his visor to face he would not have fallen a victim to the boy David's skill.

I think more than anything else just now, we need to be careful what we read. The World War taught us the value of propaganda, and scurrilous and unscrupulous men have made use of it since. During the present campaign for the Presidency I have discovered good prohibitionists so influenced by reading the material dressed up to them by wet editors that their whole outlook upon this important question has become warped. A subsidized press is working havoc with the morals of whole communities today, and we must remember that this tool is the eyes of the enemy. We should exercise the greatest care concerning the adjustment of the visor which protects these windows of the soul. Perhaps the greatest sin of David's life was due to the fact that he did not protect his soul from the vision of his eyes.

A LOOSE GIRDLE

In old time, even in conflict was imminent, an order was given to tighten the girdle and strengthen the loins. Let the girdle stand for the will. Is human will power sufficient? Man will say it is. Others that have tried and failed, will say no. There have been men who have not been able to have fallen victim to the drink habit. A soldier who was bravely fighting in the front battle line suddenly felt his arm paralyzed. He had consumed alcohol with his own brother and could not strike him. How much more difficult when we come face to face with self help must come from without. A bettIing sick is a good brother for many years. He alternately yielded and overcame, trusting to his good resolutions. He was won only when he had yielded to the power of the Divine will. Paul sounded the right note when he said, "I can do all things through Christ which strengtheneth me."

NO SHIELD

The shield used to be a very important part of the hunter's or warrior's equipment. It was his defense. I am afraid to say that we are weakest of all here, for we shall let the shield stand for faith. For us to have this shield, it is imperative that we trust in God. "Without faith it is impossible to please him, for he that cometh to God must not only believe that he is, and that he is a rewarder of them that diligently seek him." We must believe in a God who saves by his Son, a God who sanctifies us and protects us. With such faith who can fail? The apostles tried it. Cornelius and his friends tried it. Our fathers and mothers have tried it, and with good effect. We say with the words of the old song, "It is good for our fathers, it is good for our mothers, and it is good enough for me."

THE SWORD

"The sword of the Spirit is the word of God." It is believed that Gibraltar is impregnable. So is God's word. The heavens may fall, but not God's word. It shall remain for ever and ever. And if we are armed with this good blade we do not need to trust to man's opinion or mere conjunctive hunter's skill. Christ found it sufficient for his victory in his great temptation. His reply was, "It is written." A young soldier once complained to an old warrior that his blade was not long enough for effective work and received this practical reply, "Step in closer." If the Bible is failing us in any way, all we need to do is to step just a little closer in understanding and we will find it sufficient for our every need.

Are we tempted from the standpoint of physical appetite? "May thy bread be cursed." Is it temptation on the side of ambition? Remember, Gehazi allowed his own desires to get the better of him, and in getting riches, he also contracted the leprosy. There are men in prison today who once held offices of honor in this country, and they are there because of their ambition to possess wealth.

Again, it is the temptation for public honor and acclaim. The tempter said to Jesus, "If thou be the Son of God, command this stone to become bread." Listen: "Thou shalt not tempt the Lord.
thy God." The word tempt here means to try. That is, do not provoke the Lord with your evil ways. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of the wise that they are vain." Paul said, "For when I am weak, then am I strong." That is he was one equal for the duties of life as he drew upon the wisdom and strength which is from God. The sword of the Spirit, that Christ used so successfully against Satan in the wilderness and through life, will also prove sufficient for us in our battle of life against sin.

But the panoply of the irreligious man, notwithstanding his splendid qualities, is defective at every point. What shall then be done?

Take unto you the whole armor of God. Watch, pray, trust. So armed, the battle is won.

HORRORS OF FLORIDA STORM

Dear Ones All:

I will try to give a brief account of the recent storm. We (Carrie and I) were at home when Ivan came up and told us to go to South Bay at once as there was a bad storm coming.

We dropped our work, threw a few things into our collared (six) and went. The wind had been steadily increasing for about twelve hours. At South Bay the road people had taken a large (twenty-four by thirty) barge below the locks and fastened it with new seventies inch steel cables to the locks. They had provisions, water, and gas on board, and several laundresses to the barges.

By dark the gale was pretty stiff. About one hundred twenty people went on board; others thought their houses were strong enough. By dark we had settled down for a night of waiting. There was an electric storm coming.

Search the dead everywhere. It is not too old and too big to be considered children, yet, not quite far enough along to be called young men, had a name while on their way; they were adolescents—becoming adults. The growing out of childhood into young manhood or young womanhood—and to the fact that they, rather too old and too big to be considered children, yet, not quite far enough along to be called young men, had a name while on their way; they were adolescents—becoming adults. Growing out of childhood into young manhood or young womanhood—and to the fact that they, rather too old and too big to be considered children, yet, not quite far enough along to be called young men, had a name while on their way; they were adolescents—becoming adults. Growing out of childhood into young manhood or young womanhood.”

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Great changes take place in both girls and boys during this period of eight or ten years, more so than in any other time of life. It is not in body alone that boys and girls change so much. It is the time of intellectual growth and the development of character during the period of education. It is the most critical time of life—the time of the making, or the unmaking, of worthy manhood or womanhood.

Psychologists have divided this time into three periods—the early adolescent period, from eleven or twelve to fourteen; the middle adolescent, from fifteen to seventeen; the later period from eighteen to twenty—with some individuals still later.
**THE SABBATH RECORDER**

They are as attractive as stories. They contain little stories as illustrations. I am delighted with them, both because of their real worth and the easy manner of telling things about the minds of boys and girls.

These are the names of the books:

- The Psychology of Early Adolescence, E. Leigh Mudge, 70 cents.
- The Psychology of Middle Adolescence, Mary E. Moxey, 65 cents.
- The Religious Training of Adolescents, Norman N. Richardson, 55 cents.

I received the books through Dean Arthur E. Main, at Alfred. I feel sure that whoever asks for them through him will receive them.

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**DEATHS**

Barbeck—Archie Bristol Babcock, son of the late E. J. Babcock and of Jessie True Babcock, was born in North Loup, Oct. 31, 1900. Having lost his hearing in infancy, he entered the school of the Seventh Day Baptists, from which he was graduated in 1921. He took a year's work in the North Loup High School and was graduated with the class of the school in 1923. He served two years in the Wayne State Normal. He specialized in the training of business teachers and training for his work for a short time. In the spring of 1926 he became a draftsman in the state department of education, and in his position he filled acceptably till his death.

Barber—Archie was not a church man, he was a Christian boy of good moral character. He was a general favorite wherever known, and held the faculty of making himself at home in the hearing as well as the deaf. He was a member of the National fraternal Association of the deaf.

After a very short illness he died of meningitis at the Lincoln General Hospital, September 19. After a short service conducted by Rev. Mr. Calhoun of the First Baptist Church and interpreted to the deaf friends by Mr. Willard W. Stone, he was brought home.

He leaves his mother, his sister, Katherine M. of Lincoln; his brothers, Oscar T., of Milton, and Elwin, of Edgewood, a niece, Mrs. Mary Edwards, at North Loup; and two little nieces to whom he was devoted, and many other close relatives and friends.

Funeral services, conducted by Rev. H. L. Polan, were held at the Seventh Day Baptist church Friday afternoon at two o'clock. Burial was made at the Hillside Cemetery.

**Burdick**—Agnes L. Burdick was the last of a family of seven children born to Benjamin F. and Julia Crandall Burdick, in Little Genesee, N. Y. June 5, 1860, and died at the home of Mrs. and Mr. Mark Sanford, in Little Genesee, September 9, 1928.

Miss Burdick made her home in Little Genesee until ten or twelve years ago, when she moved to live with her brother, Alburn Burdick, in Dunellen, N. J. Here she filled a large place in the home. When Mr. Burdick went to New York to care for the household, "Aunt Agnes" became the home-maker. Due to the death of Miss Burdick, it became necessary to break up the home in Dunellen. Miss Burdick then returned to her native Little Genesee and has since made her home with Mr. and Mrs. Sanford being her niece.

During the last two years of her life, Miss Burdick was a great sufferer, yet her suffering was tempered by the care and love of her loving hands. And through it all, she bore up with Christian fortitude, sustained by an unfaltering faith in her heavenly Father.

In early life she accepted Christ as her personal Savior and加入了Little Genesee Seventh Day Baptist Church, of which she remained a consistent and faithful member until her death.

"Aunt Agnes," as she was affectionately called by those who knew her best, was a well-read woman and well-educated. She led a quiet life, unassuming life, yet very active in all the life largely given to her. Like her Master she went about doing good; it seemed fitting, too, that the last weeks of her life should be cheered and blessed by the visits of so many relatives and friends who came and comforted her in her going. Brother George G. Shaw visited her, and, despite the absence of more than two weeks in the hospital, "Crossing the Bar," which very much comforted her, and only the pastor repeated this poem at the funeral.

Miss Burdick was held from the home of Mark Sanford, which was the residence of her brother, number 12, conducted by her pastor, Rev. Alys L. Davis. Burial was made in Wells Cemetery.

COON—Clarence Dale Coon, son of Rev. G. V. and Lois Coon, was born near Farina, Ill., March 2, 1866, and died of heart disease at his home in Louisville, Ky., August 11, 1928.

He showed early in life a bright intellect and an unswerving loyalty, which enabled him to complete his public school education with honor, and to supplement this with a high school course in the University of Kentucky, while he was attending the Law School and the Theological School at Louisville, Ky.

Upon the completion of his studies in public school, in 1893, he became associated with his brother Shirley in the publication of the Farm Voice. In this connection he showed marked executive ability, which contributed largely to their initial success in this undertaking.

After about two years of successful work in this line, and in 1903, he went to work for some time at Covington, and later worked at the home farm, but he made his home since that time.

Early in life he professed Christ and joined the Seventh Day Baptist Church of Farina, but later removed his membership and united with the First Baptist Church of Louisville, Ky.

On November 23, 1910, he was married to Miss Eliza Morrell, of Farina, especially congenial union were born four children—Henry, Elizabeth, Ora, and Columbia.

In the home of Mr. and Mrs. Robert S. Coon, a son of Mr. and Mrs. George Coon of Farina; and a nephew, A. Shirl C. Coon, of Genesee, September 9, 1928. He was a boy largely given to sports, especially baseball, and as a general rule lived with his brother, Mrs. and Mr. Robert S. Coon. He was a great help with the work of the farm, and was always ready to take up anything.

Funeral services were held in Farina, Wednesday afternoon, a two o'clock funeral at the home of his father, Mr. R. G. Coon, conducted by Rev. C. L. Seager, and the body was laid to rest in the Farina Cemetery.

McLaughlin—At his home in Salem, W. Va., September 18, 1928, John C. McLaughlin in the seventy-fifth year of his age.

He was married to Sarah Crawford McLaughlin, and was born January 11, 1843, in Huntington County, Ind.

He came to Salem about thirty years ago. On August 22, 1900, he was married to Anna Davis, the daughter of Mr. and Mrs. G. H. Davis, and is survived by his wife and a niece whose home is in Rochester, N. Y.

In early life he was a member of an Episcopal Church in his native state, but he never united with any church until after his death. John McLaughlin had many excellent qualities that endeared him to all who knew him. The funeral was held at the home of Mr. and Mrs. McLaughlin in Salem, W. Va., September 28, 1928, Lester Eugene Polan.

Lester Eugene Polan was born October 10, 1920, at Salem, where the family has since lived. He was the oldest of three children and is survived by a sister and a brother.

Lester was a bright, likable boy of much promise. For his pastor H. L. Holbrook, in the public school.

Funeral services were held at Salem on September 29, and at Jackson Center, O., on October 3. Interment was made where ground was so recently opened to receive the remains of his grandparents, Deacon and Mrs. Charles Polan.

**STILLMAN**—Margaret Adiel Stillman, child of Everett R. and Berenice Stillman, was born October 16, 1920, near East Troy, Wis. She came to the Missouri in July, 1925, to make her home with her grandparents, Rev. and Mrs. E. S. Stillman of Forschutau, and died September 30, 1928.

She was personally gifted with great hearts of character, and to that very reason, she was the most happy life. She was a child who won her place in the hearts of many who knew her.

There was no trouble, no worry, no tender.

But one dead lamb is there.

There was no bready, hence she defended.

But one dead lamb is there.

She is not dead, the child—the child of our affection.

But gone into that school.

Where she no longer needs our poor protection, And Christ himself doth rule.

And the child of our affection.

Not as a child shall we again behold her.

For when with rapture wild

Powers be her front, and her household.

But a fair maiden in her Father's mansion.

And beautiful with all the soul's expression.

Shall we behold her face.

Furnished at the funeral was conducted by L. D. Seager.

Burial in Greenlawn Cemetery.

L. D. S.
A cordial welcome is extended to all visitors. Rev. Harold R. Chandler, Pastor, Y. M. A. Building, 334 Montgomery St.; Bible study at 7:30 p.m., following prayer service. For information concerning the prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270. The church clerk in Mrs. Edith Cross Sprad, 240 Nottingham Road, Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of Los Angeles, Calif., holds Sunday-school services in the Twentieth Street Mission Church, located one-half block east of Second Street, on Twentieth Street, at a.m. in preaching at 11:30 a.m. A cordial welcome is extended to all visitors. Rev. Harold R. Chandler, Pastor, Y. M. A. Building, 334 Montgomery St.; Bible study at 7:30 p.m., following prayer service. For information concerning the prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270. The church clerk in Mrs. Edith Cross Sprad, 240 Nottingham Road, Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of Riverside, California, Seventh Day Baptist Church holds regular meetings each week on church services at 10 a.m. in preaching at 11:30 a.m. A cordial welcome to all visitors. Rev. Harold R. Chandler, Pastor, Y. M. A. Building, 334 Montgomery St.; Bible study at 7:30 p.m., following prayer service. For information concerning the prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270. The church clerk in Mrs. Edith Cross Sprad, 240 Nottingham Road, Phone James 3082-W. A cordial welcome to all services.

The Minneapolis Seventh Day Baptist church meets each Sabbath at 10 a.m. in preaching at 11:30 a.m. A cordial welcome to all visitors. Rev. Harold R. Chandler, Pastor, Y. M. A. Building, 334 Montgomery St.; Bible study at 7:30 p.m., following prayer service. For information concerning the prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270. The church clerk in Mrs. Edith Cross Sprad, 240 Nottingham Road, Phone James 3082-W. A cordial welcome to all services.

The Detroit Seventh Day Baptist Church of Christ holds each Sabbath at 10 a.m. in preaching at 11:30 a.m. A cordial welcome to all visitors. Rev. Harold R. Chandler, Pastor, Y. M. A. Building, 334 Montgomery St.; Bible study at 7:30 p.m., following prayer service. For information concerning the prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270. The church clerk in Mrs. Edith Cross Sprad, 240 Nottingham Road, Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath services at 10 a.m. and 11:30 a.m. A cordial welcome to all visitors. Rev. Harold R. Chandler, Pastor, Y. M. A. Building, 334 Montgomery St.; Bible study at 7:30 p.m., following prayer service. For information concerning the prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270. The church clerk in Mrs. Edith Cross Sprad, 240 Nottingham Road, Phone James 3082-W. A cordial welcome to all services.

The Dayton Beach, Florida, Sabbath-keepers meet at 10 a.m. during the winter season at some public meeting places and in the homes of Sabbath-keepers. Visiting Sabbath-keepers and friends are cordially invited to attend the services. Rev. Harold R. Chandler, Pastor, Y. M. A. Building, 334 Montgomery St.; Bible study at 7:30 p.m., following prayer service. For information concerning the prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270. The church clerk in Mrs. Edith Cross Sprad, 240 Nottingham Road, Phone James 3082-W. A cordial welcome to all services.

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