Now the just shall live by faith. ... Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. ... By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.

By faith Abraham ... sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: ... For he looked for a city which hath foundations, whose builder and maker is God.

—Hebrews

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O Lord God of our fathers, we thank thee for the way in which thou didst lead them, and we commit ourselves to do thy will and fill thy measure with the work for thy kingdom.

Art thou not the same today and just as ready to inspire our hearts with earnest desires for the welfare of thy cause which we love? We pray that thou wilt abide with us and continue to work the work of the Master.

The Sabbath is our only distinctive organization to promote the Sabbath truth that makes us a separate people. Its one business is to promote the Sabbath truth. It is a child of the churches. To allow it to suffer from want of support is to strike the knell of the Sabbath reality. We commit ourselves to pray earnestly for sustaining grace and a will to serve, in Jesus' name. Amen.

Vital Relation of the Boards to the denomination must be understood. To us, the work of the Board is not to be indifferent to the work of gospel missions.

It is our business to give life and push to all our denominational work. If we were not so handicapped much of the time for means to carry on.

ONE WORD MORE ABOUT THE MISISIONARY DEBT

It must be our business to do care about this serious matter. But the evidences of such care are few. Two or three weeks ago we asked the question: "What shall we do?" and called attention to our Missionary Board's debt of $15,274.64. We asked the question.

Some way, I felt that the hearts of our dear people would respond, and I entertained the hope that some of out Churches, to which we look for aid, would show that their offerings had greatly reduced that debt.

With some interest the coming of Treasurer Samuel H. Davis' report for May 1. To my sorrow, I found that though we had actually allowed the debt to increase more than $2000, we can now not do without the work, but must continue to work to meet the needs of the Seven-Day Baptist denomination. How can we neglect this board when its life is so essential to the Board, and the Board's work to the denomination? We must pray that the Lord will help us to meet this debt.

THEN THERE IS THE MISSIONARY BOARD

This is the one organization entrusted with the general missionary work by which the Church is to be brought to Christ. Much that we have said above regarding the Tract Society and our relation to it is just as true of the Missionary Board.

A denominational work without the missionary spirit is doomed. We can take no surer way to commit denominational suicide and to cripple ourselves, than to lose interest in our missions and to allow the cause to suffer by neglect.

The members of our board are our own chosen leaders and teachers to represent us in the work of giving the gospel as Christ commanded. If we are true Christians, how can we be indifferent to the work of gospel missions?

Friends, something is needed in our Churches to give life and push to all our denominational work. If we were not so handicapped much of the time for means to carry on.
the SABBATH RECORDER

Suggestive Replies

To Important Questions

Quite an extensive test as to the attitude of high school students toward the drink habit and prohibition has been made by the Board of Christian Education, which speaks well for the character of American students between the ages of sixteen and nineteen.

The tendency of such an examination goes to show that our high school students as a class are not so "wild and dissolute" as some people seem to represent.

Of course it was not possible under local school laws in large cities to secure the cooperation in such a movement, but the board did succeed in getting the complete filled out questionnaires from seniors of seventy high schools in forty-two states.

Eight hundred five students out of the thousand reported as belonging to the church who seem to indicate that four-fifths of our high school senior students are church members. Of course the class of young people who reach the senior grade in our high schools, are supposed to come from the better class of families, and it may be true then, that four-fifths of the seniors are church members.

In answer to some of the questions eight hundred two of the thousand students said their parents do not drink intoxicants, and seven hundred ninety of them said that their personal friends do not drink. Nine hundred twenty-four believe that all who buy or drink liquor violate one of our country's laws. Seven hundred eighty-seven of these students never drink any form of intoxicants.

Drinking and Success

All but seventy-five of the thousand expressed the belief that even moderate drinking hurts the chance for prosperity in business, and hinders their becoming accomplished. It is to the one whose influence has done most to shape their opinions in these matters, sixty per cent referred to their parents as having been most influential.

Such careful tests go to show that the majority of American students are by no means such a wild reckless class as some people represent them to be. Boards of Education can in this way do much to check the wildly drunk student who appears to have little faith in the future of our young men and women.

Dr. Edwin Lewis and his picture did not reach us in time to go with his address, "Face to Face," with the, "Dear Family"; so we gladily share it here with all members of the family to whom the SABBATH RECORDER may go. Of course the church in Plainfield, where the Edwin spent the years of his young manhood, will always seem like his family home; but in view of the relation his good father held with all our churches for many years; it seems to me, that in some real sense, the family feeling must exist wherever we have churches. Hoping that you may all enjoy this article as well as we do, we publish it here. "Better late than never."

The Divine Hand in Old Testament History

The historical writings of the Old Testament cover a course of some four thousand years. There were a score or more of writers who were widely separated from each other by hundreds of miles, and by thousands of years; and yet their various historic writings were so perfectly joined together in all their parts as to make one great and complete design running like a golden thread through the centuries, and pointing toward the coming Messiah.

The careful Bible student must see that such a work, under such conditions could not have been produced without the guidance and enabling presence of a divine Mind—a spiritual Guide, who saw the end from the beginning.

The human authors could not have molded together in such harmony of design and carried out such a far-reaching scheme by any law of mere human wisdom. For four thousand years there must have been one brooding, all-seeing Mind inspiring and moving men to do that wonderful work.

Thus, by divine guidance those ancient writers gave us the Old Testament with its hope of a Savior still to come, and prepared the way for the New Testament with its faith in the One who had already come.

Of course there was a human authorship, but back of it all it must be that the Great Spirit was the main power inspiring and leading men to do his will.

AN INTERESTING TREE PLANTING

The Dodge Center, Minn., Seventh Day Baptist Church recently held a tree-planting service in honor of the New Testament. Rev. Samuel R. Wheeler, and his wife. The service was suggested by Brother Herbert Wheeler's father and Herbert Wheeler's son, and Herbert Wheeler under the government of the National Forestry Department.

Rev. Samuel R. Wheeler's long service in Dodge Center Church enthroned him in the hearts of the people there and the planting of trees in honor of him and his wife must have awakened many pleasant memories. The trees chosen were a red oak for Elder Wheeler, and a white birch for Mrs. Wheeler.

T. L. G.

The writer of this article wishes to offer a word of explanation in regard to the poem written by Mrs. Bond.

She was given only a very short notice in which to write the poem, and understanding her subject to be a "History of the Church," instead of "The Wheelers," wrote as she did; and she much preferred it to be left out, but the committee did not think this article complete without it.

The planting took place on the church yard April 13, 1930. The program follows:

Singing: "Sabbath Love." Prayer—Pastor C. Grant Scammon. Hymn: "Wheelers" at Dodge Center, written and read by Mrs. E. Langworthy. Prayer—"Come, Ye That Love the Lord," by Maria Sanford. Prayer—"Blest Be the Tie That Binds." by Henry C. Bunner. (The two poems above were read by Mrs. Marie Sanford.)


Mrs. E. LANGWORTHY

I have been asked to write a short sketch for this occasion of my memories of our beloved ex-pastor, Rev. Samuel R. Wheeler, and Sophia, his wife.

As I remember hearing my father and mother say, "S. R. Wheeler, then a young man, came to Dodge Center and worked for a time for Professor Albert Whitford and at this time joined this church."

I have no record to show how long he stayed here, but presume not for many years, as we soon entered school to prepare for the ministry. A number of years afterward he was called to the Dodge Center Church to succeed Rev. H. B. Lewis. In the spring of 1887, April 1, he married his wife, who arrived arrived here.

The Wheelers were young folks with the rest of us, and I am sure that I remember them with much pleasure. They lived in the house now occupied by Mr. and Mrs. N. M. Lindahl, that was their home while the size of their family they found it altogether too small, so built on the east-part.

The Wheelers were the same "sort of early pastors and has been occupied at different times by three or four of our other ministers."

Elder Wheeler was born in England and came to this country with his father's fami-
ily, settling near Shiloh, N. J., when he was nine years old.

Mrs. Wheeler was born in Preston, N. Y., and lived to be eighty-five years old; she early accepted her Savior and lived a Christian life for over seventy years.

Elder Wheeler was our pastor for six years, and loyal and devoted to building up the church and make it more efficient in the Master’s cause. The Christian Endeavor society at this time became an important auxiliary to the church, and a Junior society was organized at this time with John as its first superintendent.

During Elder Wheeler’s pastorate several were asked to assist him in holding extra meetings. D. Burdett Coon and W. D. Burdick then filled the places of the newly elected pastor. Rev. H. D. Clarke, and we older ones will always remember the fine loving spirit shown by the Wheeler family at this time.

Forty-four were added to the church during the six years, more than half of these as being one of the best Sabbath school workers.

I wish to pay a tribute to Pastor Wheeler as being one of the best Sabbath school teachers I ever had. He was very wonderful in history, so that the Old Testament was as much a story as a book to him. Mrs. Wheeler also taught a class and was equally as faithful in doing all she could. For a number of years she was president of the Woman’s Benevolent Society, newly organized at this time, and she served it faithfully and well.

I wish I could have been entertained in the home of this good couple I have often heard Pastor Wheeler say in his jovial way, “You must be fond of music and love to be happy”; and they must have observed both as they lived to a good old age. Her, the youngest son, has been engaged in the United States Forestry service for many years, and as a great lover of trees has asked, and we have granted his request, to have two trees planted in memory of his father and mother on our church lot. Herbert has visited us a number of times and shown his pictures of how to preserve our forests, birds, and animals; and now we will plant and try to preserve these trees, and when we or the children after us look on we may think of the lives of these good people and remember it has taken much of sacrifice for the older ones to keep and preserve this church for us and you.

Poem written by Mrs. Orba Bond

I was asked to write a poem about the Seventh Day Baptist Church. And should I make it accurate, I would have to seek the search and seek the search. Among the early history of the foremost pioneers who came to Minnesota with naught of common fears. I can not help but mention two families of the best, Who settled in Dodge County and firmly stood the test.

While in their covered wagons upon each Sabbath morn. They sang songs and read the Bible and never were forlorn. Twas the much loved Joel Tappan and the honored B. B. Bond. Who, when asked to stand by principle, were ready to respond. When seeking for a person who could lead in Christian work, They selected Joel Tappan, who was never known to shrill.

And from out this small beginning of workers for the truth. Sprang the church of old Dodge Center, for the world and all that do good.

While in that old log cabin those good old songs were heard. And the Burdicks or the Ayars would read the holy word with sacred profession, favor or unfavorable, to the revision of the calendar. And the result of the referendum taken by these business organizations two years later, was that the favorable indorsement of the present calendar was reduced from 92 per cent to 57 per cent on the blank-day scheme of revision, altering the weekly cycle and the fixed religious days.

This fact became very evident when the United States Chamber of Commerce just recently sent out its questionnaire to all the chambers of commerce and boards of trade, which are members of the United States Chamber of Commerce, in which it presented the alternative of the calendar proposal, favor or unfavorable, to the revision of the calendar; and the result of the referendum taken by these business organizations two years later, was that the favorable indorsement of the present calendar was reduced from 92 per cent to 57 per cent on the blank-day scheme of revision, altering the weekly cycle and the fixed religious days.

The more information these business organizations obtain on the perplexing issues involved in the proposal to revise the present calendar, the less are they in favor of the revision. A reduction of 92 to 57 per cent among business organizations who previously favored the new calendar scheme, shows what public enlightenment will do when both sides of a proposition are fairly stated.

So many thanks to Herbert comes from our hearts sincere. Although so many miles away we would gladly have him here.

Many voices protest the new calenndar scheme

Issue camouflaged and people deceived

When Mr. Eastman, about two years ago, sent out his first questionnaire in favor of the new calendar scheme of thirteen months of twenty-eight days each and a blank day each year and two blank days each leap year, to be approved by the business organizations, he received the favorable indorsement of only one side of the question also being interposed by numerous religious organizations. Some of the big metropolitan newspapers, which at first were beguiled into a favorable indorsement of the new calendar scheme, are now sounding a warning note against its adoption. We quote a few editorials of these big dailies that at first sounded the praises of the new calendar, but have since lost their ardor for it.

Some press opinions

The Morning Oregonian, of Portland, Ore., August 16, 1929, has the following to say about “Tinkering With the Calendar”:

“it does not always follow that resistance to innovation is caused as much by necessity as by a desire to maintain an accurate calendar. It is, however, likely, for example, that reluctance to accept the current calendar reform propaganda at face value is due to the fact that the argument is in all respects as sound as it superficially seems...

Interest will accrue on leap and year days just as it does always. We suspect that the compilers of vital statistics are going to disclaim that both deaths and deaths are no respecters of calendar facts...

The proposed system calls for... While the page is the leap year, the numbers still and another leap year. An important aspect of the question is that all major financial statements, consists in their own ways. This is done to gauge progress by relating the figures for the entire period, or half year, to those of corresponding periods in previous years. The thirteen-month calendar, with its added days, permits no recalculations of the business organizations which previ­ously favored the new calendar scheme, shows what public enlightenment will do when both sides of a proposition are fairly stated.

This objection is rendered the more serious by
THE SABBATH RECORDER

the enormous aggregate mass of statistical matter as a basis for a number of comparisons are desirable. "Procedures of change incline, I think, to give less than due credit to the opposition for single instances which might be offered under the new order are not sufficient to offset the disturbance that would be caused by unthinkinglyIconoclastic change."

The renter, says the Oregonian, "would be subject to thirteen monthly visits from the rent collector, and that other bills would fall due thirteen times annually seems nevertheless to have escaped the notice of those who urge this as a reason for reform. . . . Calendar reform is in favor of the new calendar, it has passed all the hurdles, is likely to prove not the least vexatious of issues the League of Nations has attempted to solve."

The Evening Post remarks that the proposed calendar change would need to be accomplished by international treaty and ratified by the United States Senate—a "proposal full of political dynamite!"

The Post believes that public sentiment is overwhelmingly opposed to any calendar change which so adversely affects their interests, and suggests that if one of the opponents of the new calendar is in favor of the new calendar, it place the calendar reform in its party platform in the hope that, if "out over" by the diplomatic agreement, and the Post editorial concludes by saying:

"It is our belief that any President who did this or even raised it would face the possibility of being driven out of office."

We challenge any political party to put such a plank in its platform. Its doom would be absolutely certain after the verdict of the people is rendered.

The St. Louis Post-Dispatch, in an editorial August 17, 1929, calls the present calendar reformers "the select silly painters," and asserts, "We support the proposal with just one reservation: If a more tolerable scheme were devised, we shall cordially consider it."

The Knoxville, Tenn., Journal of September 26, 1929, says:

"There was commendable wisdom and sentiment in yesterday's vote of the Knoxville Chamber of Commerce against the proposed change in the calendar. The only regret is that all of Knox County did not join it in its discussion of the subject, with his defense of the worth-whileness of the calendar now in use against the advocation of the new one. . . . The matter is entirely too revolutionary to be put over by the secret ballot. If the people who advocate the new calendar have given any real thought to the effect of the contemplated change, while to the remainder of the people our entire matter is a closed book. . . . The matter of change means to a people so far uninformed, unaroused, and indifferent. Even those so far as to vote by circularized ballot not only for a change, but say change, for a year of thirteen months, rarely appear to have any reason beyond that induced by a restless feeling that any change is progress. . . . But shall we gain as much as we lose? . . . At least we should be very sure that we gain more than we lose before the appalling change is made."

HESITATE TO RUSSIANIZE THE WORLD

Soviet Russia, in its defiance of religion and religious.curriculum, has justly adopted a new calendar with a five-day week plan, entirely abolishing the seven-day weekly cycle and all fixed religious days. The French nation during the Reign of Terror at the time of the French Revolution, in defiance of God and religion, changed the weekly cycle from seven days to ten days. The French government openly defied God, and attempted to overthrow all religious institutions, and that is exactly what the Cotsworth or Eastman calendar scheme does.

This God-defying element which is so destructive of all religious obligations and of the guaranties of religious freedom, that has entered into the present calendar scheme, has awakened the public conscience of conscientious people who greatly vaunts its religious convictions of the people and what the Cotsworth or Eastman calendar scheme does."

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RELIGIOUS EDUCATION IN CHINA

Three and four years ago religious education in mission schools in China was being discussed by all those interested in missions in that country; but for the last two years very little has appeared in public print. The question was not settled; it was only smouldering; and recently things have been transpiring which have forced the subject to the front.

Communications from our missionaries in Shanghai indicate that the question must be met by our mission. What the outcome will be no one can tell. To know what other churches are doing we have asked the General Assembly of the Disciple denomination:

(1) That our schools should be registered, due regard should be had to the principles set forth, there should come a time when the government, because the schools are so conducted, should proceed to close them out; the initiative of such action and responsibility for it should rest upon the government.—Chinese Recorder.

(2) That our schools be registered, and that no religious exercises and that "no religious exercises shall be allowed in primary schools." The ministry of education has interpreted this as prohibiting even voluntary religious education in junior middle schools as well as in primary schools. Do we not see the hand of Sovietism in this?

At the last meeting of the Board of Education of the General Assembly of the Church of Christ in China (the united body formed by the merger of several denominational groups) the issue of religious education was the most pressing one. Those present felt that "principles fundamental to Christian education" are infringed by the present regulations and their interpretation. The gathering declared that voluntary religious education is to be continued and allowed, and that in all cases the petition to the government embodying this point of view in order to secure if possible a modification of the rigidly prohibitive regulations.

GLEANINGS FROM THE QUARTERLY REPORTS OF HOME MISSIONARIES

(Some of the home missionaries in reporting last quarter gave statistics only; others used the space on the blanks for giving other items of interest. These gleanings are taken from the latter.—SECRETARY.)

RITCHIE, W. VA.

We have raised and paid off the $75 borrowed to complete 1929 payment on our church building. The new plan for raising pastor's salary does not seem to be working out satisfactorily.

During two months the pastor was at Nashville in school; during that time I visited and preached twice at Athens; I am including those sermons and calls in my report, as these weeks include only the time since I have been home.

During the first two weeks of March, assisted by Pastor Scott in a revival meeting at Methodist Protestant church at Pine Grove, and during last two weeks at our church, with Pastor Scott assisting, also Pastor Ehret of Alfred, and, for a few days, Pastor Bottoms of Middle Island. There were five conversions, all young boys, some of whom may stay in our church.

While the pastor was absent, Sabbath services were kept up (with one exception) in the church. I, Bertha Sum- ton, and Deacon Maxson conducted communion service in January; Deaconess Viola Hodge had charge of prayer meetings.

Am hoping for a visit from the secretary soon, when we can talk over some of these problems. Will be glad to have you come, as you suggested, early in May.

Clifford A. Beebe.

MIDDLE ISLAND, W. VA.

We had a revival meeting of two and one-half weeks, with the help of Pastor C. G. Scan- nell, with one convert and a general revival of the spirit in all. The greatest problem in our field is to get people in attendance. You need to have people interested in attending.

E. H. BOTTOMS.

SYRACUSE, N. Y.

The second week in February the church told me to take a few weeks off and go somewhere and change. It was made possible for me to take a trip to San Francisco for the balance of the winter, I have done all of benefit. You know the direct cause of my breakdown. So you will excuse my repeating it here. I expect to return to my labors in three weeks and shall doubtless be real, if possible, in the cause I love so much. The church suffered terribly during the last fourteen months, and we need the prayers of the board to help us in our attempt to revive the work among us.

W. M. CLAYTON.

WELTON, IOWA

The work here at Welton is much the same as last quarter. The usual spring moving has robbed us of our Sunday school children who attended our Sabbath school. During last fall and this winter the attendance has kept close to thirty. Now we have only about fifteen. The new families moving in do not seem to have children of Sabbath school age.

The first day of school in September was a great success in their attendance on Sunday nights. Only a few of our own people attend on Sunday night.

Both Marion and Garwin have written of their new wants, and I think I shall try to spend Sabbath each at Marion and Garwin as soon as the weather warms up so it will be safe for Mrs. Hurley to make another trip. I feel especially sorry for Garwin. They are badly discouraged. I wish some good man would become impressed that Garwin needs him and that he needs Garwin.

Mrs. Hurley keeps about the same.

JAMES H. HURLEY.

STONEFORT, ILL.

There is so much we would like to tell you and talk over with you that it is hard to write all that comes to mind. We try to keep the Stonefort people at this time, as I said before, the illness of our married daughter and the added burdens have made it impossible for us to remain longer at present.

Our average attendance was small on account of several stormy Sundays. Garwin and some very cold Sunday evenings. The interest appeared to be increasing at each meeting and some people are coming and we hope it will continue. We feel especially effective.

There is a wonderful group of people; young people and adults with whom it is a pleasure to work.

Mr. Thorngate attended several large public meetings and several institutes and orchard growers' meetings and school programs, thus meeting many different people, and we have been entertained in many homes.

I neglected to tell you that on the last evening a collection or free will offering was
taken to help defray our traveling expenses, which are heavy.

Charles and Ethel Thornton,
general missionary on southwestern field.

Today is the time for the report, but there is very little to say. Your missionary on the Southwestern field is on the field and trying to do a little that will help both the church and the congregation.

I am not sure how many have attended because of poor roads, and the fact that regular appointments have not been met because of the weeks in hospital.

You will be interested to know that there have been some good combined efforts on the field this month. My part in the work was merely to confirm the work of another; Sister Lowell deserves all of the credit.

What do you suggest in regard to the Little Prairie work at this time? Please advise.

I should be glad to have you visit the field in the near future if you think it prudent to do so. There is much to be considered and it is best that it be done on the ground if possible.

E. R. Lewis.

FOUKE, ARK.

There has been no special drive for funds this year, but offerings have been small, as it is a time of year when "our people" here have no income. We are following the suggestions of Messrs. Seager and Pontius on "Coming to Terms With Life," and I am sure the congregation is taking a deep interest in spiritual realities.

On account of bad weather and impassable roads our services have been broken into more than at any time since I have been here. Now that Baptists with the coming of spring, church work is taking on new life.

Pray for us that we may make the very best use of our opportunities for service.

R. J. Severance.

HAMMOND, LA.

I am writing between trains. In the flurry of moving I failed to make up my report. I have words of praise for the Hammond people. I am sure the many expressions of interest in Mrs. Seager and myself were not professional—not because of my worth but as a humble means as a medium for God. The church seemed highly unanimous in asking Elder Powell to supply the pulpit until a pastor is found. He responded cheerfully.

The Hammond folks did nobly helping to prepare us for the moving. Our salary was paid in full. We are not to participate equal heartiness in our reception at Jackson Center.

I left plans for the publication of our repair activities in the hands of our new committee. It will be published in the city paper and I will send you a clipping with photo of the church.

L. D. Seager.

EDINBURG, TEX.

I can not claim much accomplished, am urging faithful support of our denominational program. I wish I were able to report special work, but with poor wages and seven months to feed, I am busy all the time. I am not satisfied and expect to change locations as soon as God wills it so. I am so anxious to see the "debt paid" that I am willing to give the next six months of my pay from the Missionary Society. Will you arrange it so?  

John T. Barcock.

CAN YOU HELP US?

Will our friends please notify us of any Seventh Day Baptist churches they may know of in Colorado or southern Wyoming who may not be in touch with either Boulder or Denver Church?It is probable that many have moved into this part of the country in the last two or three years without our knowing anything about them. We are anxious to keep in touch by mail and by personal visits with all Seventh Day Baptists on this field.

Ralph H. Coon.

493 Marine Street,
Boulder, Colo.

A divine life is hidden in every seed we sow for Jesus. It matters not how small the seed may be, or in what secluded part of the vineyard it may be sown—a prayer, a word, a look, a pressure of the hand—God's almighty energy is enrolled in every seed which we sow in the Master's name and for his glory.

—A. E. Kiithridge.

LEADERSHIP

The next five Christian Endeavor topics have to do with leadership. This is the first time since March that a full month has been given to the discussion of a single subject, and we ought to make the most of it. We will study doubtless this time, the value of prayer in the life of leaders, the value of Bible study and of prayer in training leaders, and the lives of great leaders of the past. I am asking the young people of West Virginia to furnish the help on these topics.

We can not all be leaders; I am not sure that we should regard leadership as a legitimate ambition in itself; the only social ambition proper to Christians is that of service. But many can serve best through leadership; others through positions with less responsibility. No one should desire leadership for the sake of position—Jesus taught this very clearly to James and John.

C. A. B.

KEEPING ACTIVE IN THE SUMMER

Christian Endeavor Topic for Sabbath Day, June 21, 1909
DAILY READINGS

Sunday—More Consecration (Rom. 12: 1, 2)
Monday—Our need of fellowship (1 Cor. 3: 16-18)
Tuesday—Work in summer (John 9: 1-7)
Wednesday—Zeal for God's house (John 2: 17)
Thursday—Wayside evangelism (John 4: 1-7)
Friday—Always美洲人 (John 1: 5)
Sabbath Day—Topic: How avoid a summer slump in our society work? (Heb. 10: 24, 25)

Don't let this topic; that is why I have changed it in the heading.

If we say, "Let us avoid a slump," we assume that it is unnecessary to expect. Let us rather study how to keep active, as if activity were to be expected.

In some of our societies, especially in college towns, and other places where people go away for vacation, there is a let-down in Christian Endeavor and other church work in the summer; in others, especially our rural churches, the summer is the time of greatest activity, as young people are home from school, and roads are good.

Here are a few suggestions: 1. Hold a vacation in Christian Endeavor work. A Christian should never take a vacation from Christian Endeavor work. If you go away from home, join up with Christian Endeavor while you go. In my home town with eight churches, I have known times when, during the entire month of August, there were no church services to go to except Catholic. What a chance for the devil to work!

Why not take a vacation in Christian Endeavor work? Others are doing it. Our topics for this month and the next are well suited to such adaptation. An outdoor meeting helps in keeping up interest, and draws us nearer to God in his but does not keep us out.

If some of your members are on vacation, put in more time and effort into the meeting, to make up for the lack.

SUGGESTED SONGS

"Jesus Calls the O'er the Cumulat."
"Work, for the Night Is Coming"
"True Hearted, Whole Hearted"
"More Laborers" (From Seventh Day Baptist Hymns)

SOME QUESTIONS

Why not take a vacation in Christian Endeavor work? Why not have united work can your society do this summer? What new features can be brought into the meetings?

QUIET HOUR THOUGHTS

LYLE CRANDALL

Christian work does not stop with the seasons, but it goes on. I know of some churches that close down for a month or two, but only to start up afresh in the summer months, and resume their services in the fall. Others dispense with some of their severest activity, since they cannot carry on during the summer. What does this mean, and how does it affect the spiritual life of the church?

It seems to me that when people allow other things to attract them away from the services of the church their interest in the church and its work is not as great as it
should be. Their interest in Christ and his work is not as great as it should be.

The second person is the Christian Endeavor society. In the summer there are so many things which tend to distract one's interest in the society. This is the time when an especial effort should be made to make the Christian Endeavor meetings interesting. Care should be used in selecting the leaders, and the meetings should be carefully planned. Every member of the society should be given work to do, so he may feel some responsibility. In this way a slumber in the work of your society can be avoided.

INTERMEDIATE CORNER
REV. JOHN FITZ RANDOLPH
Intermediate Superintendent, Milton Junction, Wis.

DAILY READINGS

Sunday—The friendly person (Matt. 19: 13-15)
Monday—The gentle person (1 Thess. 2: 7)
Tuesday—The happy person (I Thess. 5: 16)
Thursday—The courteous person (John 12: 1-8)
Friday—The reliable person (Heb. 3: 1-6)
Saturday—Junior (Exod. 2: 21-26)

Topic for Sabbath Day, May 31, 1920
BE FRIENDLY

Look upon every one as a friend even if you do not care much for him. It is our attitude to people that determines their attitude to us. If we are nice to them, the chances are that they will be nice to us.

—Bowen.

What qualities do you like in others? Write them down and try to develop them in yourself. Are you timid? Overcome this by resolutely mixing with people and taking part in what they are doing.

—Mansfield.

Why do you like to trade with such and such a firm? Because it is reliable, and its salesmen are courteous. People do not like one whom they cannot depend on.

—Andrews.

You will not be popular if you are determined to have your own way. You must meet people half way or more of the way. Put yourself in the other fellow's place.

—Meredith.

JUNIOR JOTTINGS
ELISABETH K. AUSTIN

ANSWER ONE—ASK ANOTHER

Questions—How young or old are your juniors when they sign the pledge for active membership?

My juniors are not allowed to sign the Junior membership pledge until they are nine years of age—able to read and understand the meaning and requirements of the pledge. New juniors are required to attend the Junior meetings for about six months as associate members before they are allowed to sign the pledge. This gives them ample time to become acquainted with the workings of a Junior Christian Endeavor society and to prepare themselves for the responsibilities of active membership. These are not hard and fast rules, but are adjusted to fit the junior in question. The parent's co-operation is always secured before the junior assumes this obligation, and as superintendent I try through various methods of training to help him keep it.

THE MESSAGE OF THE CROSS TO INDIFFERENCE

Is it nothing to you, all ye that pass by?

Lamentations 1: 12

"Is it nothing to you, all ye that pass by?"

This cry came first from a devout servant of God, who faced a world that was wrong, and felt that men did not care. There lay the Holy City of God in ruins. The temple was destroyed, the people of God in exile; and men and women seemed to go about their business as if nothing had happened. The representative of God, to whom all this had made a tragic difference, broke this passionate protest against indifference. How could they be so careless in the presence of such facts? "Is it nothing to you, all ye that pass by?"

It takes no special keenness of insight to know that things are wrong today, and that one of the most stubborn obstacles in the way that leads to a better world many of us do not know, or do not greatly care, is that the dull and heavy weight of indifference. So things are wrong.

Talk with earnest people in any one of the major realms of social life, and they will very soon be telling you how faulty the structure of things is, in industry, government, education, religion, none of them is right.

I know of no protest that will rise to many lips—that we are living in days that abound in restless spirits and wild words; that we must not expect immediate changes; that progress comes best when it comes in orderly and slow fashion. All true; but grant it all, go to an extreme in allowing for the slow gathering of normal forces, and the like; and still you know in your heart, as I know in mine, that there is a very large field of human welfare where things would quickly be different, if you and I, and people like us, were not so indifferent.

Two letters lay together in my mail the other day. One told of a business venture, catering to the amusement of the wealthy, that cleared one hundred per cent profit in a few months; the other told of thousands of children in desperate straits unless the Near East relief could get more money. Is a world right in which two such conditions can exist side by side?

INJUSTICE AND POVERTY

There are evils now keeping the life of the people at low ebb, which would be changed in a few days, if all of us simply did one thing, to know the facts and grapple with them. Not long ago I listened to statistics as to the number and kind of tenements in New York City that are expressly condemned by public standards adopted some thirty years ago. And the speaker remarked that if these tenements had been on being replaced by decent dwellings, at the rate of progress that has held during the thirty years or so since such buildings were condemned, it would take over two hundred years to rid our city of them all. Do you suppose for a moment that if you and I made an exhaustive tour of such tenement districts, and came to know the facts, we could ever, or be content to do nothing about it? Those conditions would haunt our souls until we did something.

There is a general realization that lawlessness is a serious problem in this country. The outstanding phase of it is in connection with the prohibition law, but it has many other phases. President makes it the center of his inaugural pay attention. But the President put his finger on the pulse of the situation when he traced the trouble back to the indifference of the ordinary citizen. These are but instances. One could go on for dozens of them. Things are not right in many places. The chief reason why they continue to be wrong is the indifference of the mass of people, who will not take the trouble to know, or to act on what they know.

We are meeting here as a part of the Church of our Lord Jesus Christ. Is all well in the religious world? Is the Church the strong and powerful instrument of God it ought to be? Is the gospel of the kingdom being preached as Jesus meant that it should be? Is our mission work abroad and at home being pushed with a vigor worthy of the name of Christian? Is the place of religion in our social and industrial life the same as is possible? Things are not all as they should be in the Church, and in the general sphere of religion. We know that. What are we doing about it? Is it not true beyond controversy that the main trouble lies in the indifference of those who profess to be Christians?
enecie was one of the worst of sins. When Robert Louis Stevenson wrote, "the only sins he would judge the sins of omission," he came very near to the judgment of Jesus. Here is a deeply significant fact; whenever our Lord spoke of judgment, of eternal loss, it was invariably with regard to some sin of slackness or omission. To his view, the worst sin is to do nothing. One picture of a man in hell—what had he done? Looked at the beggar at his gate and done nothing. One parable of a wicked and slothful servant; yet had he done with his talent? Nothing. One picture of people shut out from heaven—what had they done? Neglected to get into the final judgment, where some are sent away into darkness forever! What have they done? "In as much as ye did it to one of these little ones, ye did it to me." Who can think or speak lightly of our temple, did what he could, and took the oil. Where some are sent away into darkness forever! What have they done? Looked at the beggar at his gate and done nothing.

We stand at Calvary, we see about us evil faces, figures in the tragedy that we unsparingly condemn. Which of all responsible for the killing of Jesus has the common sense of the Christian Church selected as most worthy of being eternally pilloried in its creed? Not Caiphas, the determined enemy; not Judas, the traitor; but Pilate, the man who knew what he ought to do, and did nothing; the man who washed his hands, and tried to evade responsibility. "This is not my affair," he said; and ever since, Christians have repeated the words, "Suffered under Pontius Pilate. The man we blame most is the man who could not make up his mind."

**REJECTING CHRIST**

Jesus said: "Do it wrong; and he cared—cared enough to give his life. We see that the world is wrong—or we would if we would let the blins and look to the facts. Do we care? What are we doing about it? Most serious of all is our indifference to Christ himself. He passes by, and we see not. He calls, and we do not hear. He calls, and we do not respond. We are so busy about all sorts of things. He works hard at his eternal task of making man’s life better, purer, happier; he knocks and, alms do not hear. He calls, and we do not respond. We are so busy about all sorts of things. He works hard at his eternal task of making man’s life better, purer, happier; he knocks and, alms do not hear.

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The sun shines warmly on the hills
The lark is singing,
The bluebird brings his notes of cheer

To vanquish life—what seemed dead
Is crowned with gentle touch

And pours its gold in daffodils—
I know not how this all is wrought,
I know there is a loving thought

My heart awakes to faith's new day
And pours its gold

A blackboard talk.—Draw the shape of a temple entrance and some windows.
As you find the verse stand and do the blackboard talk.

We have a prize to give for the best book each quarter.
I am wondering, too, who will get it this quarter.
Alpha is also secretary of our Junior Christian Endeavor,
Robert Curtis is the president, Gerald Rogers is treasurer.
I take the Child Life magazine.
I like it very much.
I wish someone else could get the good of them.

Very sincerely yours,
FRANCES POLAN.

DEAR MRS. GREENE:

Do you remember seeing me at Conference last year at Milton, Wis.? Are you going this year? I suppose we will go.

My Sabbath school teacher's name is Maud Curtis. I like her very much. She gives prizes for the best book each quarter.

The one before last I won the prize. It was a nice Eversharp pencil. Alpha Crumb got the prize last quarter. I wonder who will get it this quarter.

Our others will be good friends.

Don't you like it in Brookfield? I do, and I am always delighted when I can visit with the good friends there.

I am wondering, too, who will get the prize for book work this quarter. You must write to let me know as soon as you find out.

The Child Life is a splendid little magazine.

Sincerely your friend,
MIZPAH S. GREENE.
Dear Mrs. Greene:

I am eleven years old. I will be twelve June fifth. I am in the sixth grade in school. My teacher's name is Adele Palmer. My Sabbath school teacher's name is Maud Curtis. I like her very much. She is a very good teacher.

Last summer I visited a sister that was nine April sixteenth. Her name is Luella. I have a friend named Frances Polan. She is in my Sabbath school class. We are usually the only girls; but lately there have been some other children coming to our Sabbath school. There are six boys in our class.

We have been studying South America in our geography. We have just begun "Europe." I think that this subject would be very interesting for me.

Sincerely your friend,

Alpa Crumb.

Brookfield, N. Y.,
May 3, 1930.

Dear Alpha:

I know a good share of the people in Brookfield. N. Y., and your name sounds very familiar. I am wondering just who you are. Can it be possible that Elizabeth Crumb has two such big girls? You must write again and tell me all about yourself.

It is a good thing that you and Frances can help each other out with so many boys in your class. Will you have a lonely time, for I know that you are sharp and clever enough to do anything and everything.

Your sincere friend,

Mizpah S. Greene.

Houston, Tex.

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A CONFIDENTIAL QUESTION

[This article, written by Rev. Robert Gordon, of Fondu Lac, Wis., based on his experience with a government census taker. You must coax some of the boys to write for the Recorder. Rev. Robert St. Bert has written and I hope will do so again.]

I wish you would come to Conference so that I could see you, too. Eleanor would like to know you, also.

Your sincere friend,

Mizpah S. Greene.

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LETTER TO L. S. K. JUNIORS

It was early autumn, in 1802. Along the winding Pawtucket River, in the little state of Rhode Island, the trees hinted of autumn foliage. Up on the bluff above the river, about the site of the meeting house, people were gathering for the first Seventh Day Baptist General Conference. Some of these people had come in to the Hopkinton Church from New York State, which was then "out West"—a long journey by coach. Some had made the long trip from the New Jersey coast, and a few of the very old forefathers, had probably walked a long way to meet with their brethren from other churches. I think there were some boys and girls who walked through mud and stopped by the bay berry and blackberry bushes to put on the shoes of which they were so careful and proud, to walk sedately up the path to church. There they sat, straight and still on the hard benches and listened to reports from the seven town orphans. They heard plans to send missionaries to the settlers in the West; they listened reverently to long sermons. Do you suppose they realized how their simple organization was to grow with the rapidly growing country, and how their children would be building schools and printing publications to carry on the work of expansion? All through its history, the people of the denomination have been respected and loved, though they have taken a rigid stand against Sabbath breaking, slavery, intemperance, the liquor traffic, and war. Some of the leaders of these early meetings have names which are familiar now and which you can easily guess.

Mrs. J. I. Stillman.

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THE SABBATH RECORDER

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He inquired about mother, mother-law, and all the children. He wanted to know every name.

Some of those present the next morning had answered, "Clergymen," but he shot back this pointed poseer, "Are you actually working at it?" Hardly had I recovered my composure when he added, "If you can't answer, tell me. I shall not grumble if you tell me. In any case, I shall not grumble if you take and give me something to eat."

"Who, please tell me is the head of this family?"

The rejoinder to that is a story that this "curious visitor" was somewhat more astute and can help each other out with so many boys in their class.

Sincerely your friend,

Mizpah S. Greene.

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THE SABBATH RECORDER

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Somehow Secretary Wilbur has formed the notion that church people—such folks as those who read The Baptist—ought especially to be interested in this expanded literacy. Is he mistaken in this? We build schools in Africa and China because we believe enlightened peoples can not grow in Christ. If so, why should the domestic church follow a different policy. How can we expect, either there or here, anything other than narrowness, bigotry and superstition, among the millions long as men and women in such vast numbers never see the inside of a book? Then who are we to judge as official enumerators or not, even one of us should feel commissioned to prodaggawke and for this unauthorized interrogation, "Can you read?"

"Read what?"

"Read the people in the language of Paul to give attention to reading." Remember how effectively John Wycliffe with his "banned" but beloved books went reading circles were organized and his faith that even in vacation days people could be persuaded to read and think, gave us the original Chautauqua movement. Let ministers read again the "Life of Alexander the simplest statement all the way from fifteen to twenty million. Perhaps the next generation of sheers illiterates is the much larger host of near illiterates. Statistics might be quoted, but a fair enough, and a fearful enough, account can be had of the piled-up trash on the magazine racks of the corner drugstores. What an indictment of the average intelligence it is, that so much of such sentimental, sensational, stupid, and vicious publications are sold literally by the ton. The few magazines which can be classified as first rate have a completely unvirgin circulation. Although we have the largest income of any people on earth, only about one and a half million soldiers were given the in-

There was just one other important matter about which I wished information.

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The rejoinder to that is a story that this "curious visitor" was somewhat more astute and can help each other out with so many boys in their class.

Sincerely your friend,

Mizpah S. Greene.

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THE SABBATH RECORDER

627

Somehow Secretary Wilbur has formed the notion that church people—such folks as those who read The Baptist—ought especially to be interested in this expanded literacy. Is he mistaken in this? We build schools in Africa and China because we believe enlightened peoples can not grow in Christ. If so, why should the domestic church follow a different policy. How can we expect, either there or here, anything other than narrowness, bigotry and superstition, among the millions long as men and women in such vast numbers never see the inside of a book? Then who are we to judge as official enumerators or not, even one of us should feel commissioned to prodaggawke and for this unauthorized interrogation, "Can you read?"

"Read what?"

"Read the people in the language of Paul to give attention to reading." Remember how effectively John Wycliffe with his "banned" but beloved books went reading circles were organized and his faith that even in vacation days people could be persuaded to read and think, gave us the original Chautauqua movement. Let ministers read again the "Life of Alexander the simplest statement all the way from fifteen to twenty million. Perhaps the next generation of sheers illiterates is the much larger host of near illiterates. Statistics might be quoted, but a fair enough, and a fearful enough, account can be had of the piled-up trash on the magazine racks of the corner drugstores. What an indictment of the average intelligence it is, that so much of such sentimental, sensational, stupid, and vicious publications are sold literally by the ton. The few magazines which can be classified as first rate have a completely unvirgin circulation. Although we have the largest income of any people on earth, only about one and a half million soldiers were given the in-

There was just one other important matter about which I wished information.

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The Saturday Recorder

Whyte, the saintly and scholarly minister of St. George's, Edinburgh. Note how he fanned intelligence. "Sell your beds," he thundered, "and buy Bibles, and they did!" After his exposition of "The Comedy," so many went straightway in search of the book that the Scotch cleric finally threw up his hands, "You are the hundred and fifty-seventh person who has been here this morning looking for Dante!"

A LOAFER-LASHING LECTURE

Let theological professors take their vacations as colporteurs camping on the trail of bookless parsons. Certainly somebody ought to take up here the work that Marcus Dods did so well in the land of his birth. To his mind, there was no salvation in this world or the next for any lazy loafers. His loafer-lashing lecture, entitled "Mr. Fritterday," reverberated like an earthquake through the manses of Scotland. Can you imagine what he would have said had there come to him, as there did to one of our state superintendents (not Wisconsin) lately, the results of fifty-four rural pastors, which have made a study of the matter? "The reports of fifty-four rural pastors, which have made a study of the matter tell us that so many went straightway in search of books," he thundered, "for thrilling confirmation of this turn to the finer things in literature and so read all the books.

At the same time he took a bite into his lecture, "Mr. Fritterday," and declared: "To avoid the irritability which I am conscious of an irreparable obligation to bear; for thy cross, and bearing that, find..."

STATEMENT ONWARD MOVEMENT

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Harold R. Crandall, Treasurer.
"In Sinai," says Professor Cornill in the Hastings Dictionary of the Bible, article "Moses," tradition locates the capital achievement of Moses, his religious reorganization of the people. It is one of the most remarkable moments in the history of mankind, the birth-hour of the religion of the spirit. In the thunderstorms of Sinai the God of revelation himself comes down upon the earth; here we have the dawn of the greatest single work of revelation. The highest order and the minute correctness of every Biblical narrative. Our position rests upon a larger and stronger foundation; upon a wide survey of the origin, progress, and ultimate sweep, of that divinely guided stream of religious thought and life found in the Christian Scriptures of the Old and New Testaments. And we may think of our study as one of the most important and the very heart of all the results of our study will not be essential to be gathered on the seventh day, which was a Sabbath from the sixh day, but the quantity was to be doubled. In the twenty-sixth chapter of Exodus, Moses brought the Sabbath to the attention of the Israelites before its sublunar renewal at Sinai as recorded in the twentieth chapter.

The people brought Moses and Aaron with things brought them from Egypt to die in the desert of famine. But the ever patient Jehovah promised to send the needed supply of food. It was to be gathered day by day, except that on the seventh day the quantity was to be doubled. In the twenty-sixth chapter of Exodus, Moses brought the Sabbath to the attention of the Israelites before its sublunar renewal at Sinai as recorded in the twentieth chapter.
This Scripture is not without real meaning and value because it is profane in form and not quite like the teaching and practice of Jesus.

The giving of the Decalogue was one of the most momentous events in the history of religions. There was then published to Israel and for the world the beginnings of that system of laws, into the highest of all forms of religion—the Christian. A leading argument of the deconstructive critics against the antiquity of the Decalogue is, not that it is "Jewish," but its high ethical, religious, and spiritual character.

"The formation of the canon," says Professor Briggs, "began with the promulgation of the 'ten words' as the fundamental divine law, their words were given in their original form as brief, terse words or sentences. The specifications and reasons were added to the several different documents of the Hexateuch, and these were eventually compacted together in the two versions—Exodus 20 and Deuteronomy 5.

These ten words were given by the theocratic voice of God to Israel on Mount Horeb. They were taken up into all the original documents of the Christian Bible. They lie at the basis of the entire legislation. They have the authority of God, and public recognition, and adoption. They were kept on the two tables of stone, in the holy ark in the most Holy Place of the tabernacle and the temple. If the world-renown of the ten words is to be appreciated it needs a far more trained and sincere conscience than most of us can bring to the consideration of it.

The prophets built their moral teachings upon the Decalogue. One of these, the dictionary of the Decalogue. As assuredly, the prophets did not first enunciate the commandment in doctrine that true religion utters itself in morality; and it is an obvious inference from the broad facts of the tradition that this fundamental idea was affirmed by and descended from Moses. That as the founder or reformer of a religion, he should have embodied its leading principles in form not only possible but probable, and the testimony to the fact that in the Decalogue we possess such a summary is too strong to be set aside in the interests of a historical theory."

The Decalogue is recognized by both greatness and real limitations. Within a remarkably small compass it lays down the fundamental religion—the society, sovereignty, and spirituality of God; and sets forth the claims of morality in the chief spheres of life—home and society.

Its ethical inducements, reasonable and far-reaching; and its wonderful value is further seen in its unique capacity to receive richer and fuller contents, as at the hands of Jesus. This proves its originality of its own inner life and power, for it is only living things that can grow and expand. Its influence and glory lie in its teaching that religion and morality are knit together by vital and indissoluble bonds. In the great pre-Christian advocate of righteousness as the highest and best kind of ritual. In an age of much ethically indifferent ceremonialism, and in the midst of elaborate systems of festivals and sacrifices, the Decalogue makes it plain that a holy God requires love, truth, justice, mercy, purity, kindness, and truth.

The most religious commandment of the law—the Sabbath—makes special, regular, and needed provision for meditation and worship; and shows compassion for the weary and heavy-laden, in hand or brain, not forgetting either servants or beasts of burden.

The revelation of God as recorded in the Scriptures was gradual and progressive. The Decalogue, the opening chapters of Genesis are in the religious, moral, and social training of the body and mind. Its position will be seen in its unique capacity to receive richer and fuller contents, as at the hands of Jesus. This proves its originality of its own inner life and power, for it is only living things that can grow and expand. Its influence and glory lie in its teaching that religion and morality are knit together by vital and indissoluble bonds. In the great pre-Christian advocate of righteousness as the highest and best kind of ritual. In an age of much ethically indifferent ceremonialism, and in the midst of elaborate systems of festivals and sacrifices, the Decalogue makes it plain that a holy God requires love, truth, justice, mercy, purity, kindness, and truth.

The revelation of God as recorded in the Scriptures was gradual and progressive. The Decalogue, the opening chapters of Genesis are in the religious, moral, and social training of the family also; from our Creator for the purpose of promoting their spiritual and physical good. There are many pictures and symbols in the Hebrew Scriptures that foreshadow and witness to the great religious, and moral worth of the Decalogue and to its remarkable relations to human nature. The value of the Decalogue is a whole, exalts the quality of every part.

Various German writers and professors have been among the foremost in clearing their valuation of the Decalogue. Among those replying is the aged Professor Wundt, the famous psychologist of Leipzig University. He wrote:

"The incomparable value of the Decalogue consists in the fact that, in its impressive brevity, it constitutes the most venerable witness we possess to the imperishable moral abilities of man. It is not to improve upon it would be a crime against the whole history of religion and of humanity. It is a foolish enterprise, indeed, The Decalogue, therefore, as the highest and most divinely enlightened of all writings, was ordained for the purpose of promoting their spiritual and physical good. There are many pictures and symbols in the Hebrew Scriptures that foreshadow and witness to the great religious, and moral worth of the Decalogue and to its remarkable relations to human nature. The value of the Decalogue is a whole, exalts the quality of every part.

If the world is ever conquered for our Lord, it is not by ministries, or by the great, and noble, and mighty, but by every member of Christ's body, doing his work, filling his own sphere, holding his own post, and saying to Jesus, "Lord, what wilt thou have me to do?"—Thomas Guthrie.
There are fundamentalists, those who truly believe that the Bible is God's inspired, authoritative Word to man, who observe the first day of the week as their sacred worship day. They are honest in their convictions, but they are wrong in their interpretation of the Sabbath—that is, if we are right. And certainly, the Bible is on our side.

It is from this class of folks only—those who believe the Bible is God's revealed Word to man, and that its commandments and teachings are God-given, and to be obeyed—that we can hope to win converts to the Bible Sabbath. That has been true in the past. It is our hope for tomorrow. We are sure of our convictions, and money when we seek to win a confirmed modernist to the Sabbath. He must first be won from his modernism. As a group the modernists care for worship. They do not call it the Sabbath, but waste energy, time, and money when they seek to win converts to the Bible Sabbath.

There are three main classes: (a) The Sabbath from Adam to Moses. This is the period in which God rested. While it is recorded that God rested at the close of his six creative days, there is no evidence that He continued to rest. The Sabbath, until Israel came out of Egypt.

(b) The Period from Moses to Christ. In this period the Sabbath was rightfully in force. It was embedded in the law, and likewise a cure for non-observance was provided in the law. They seem to find in the prophecy of Hosea (2: 11) that as a judgment to be sent upon Israel, her Sabbath was to be taken away. And since this dispensation was to continue to the death of Christ, His earthly life and ministry was under the law. For that reason Christ rebuked the disciples for not observing the Sabbath. He said, "He sat down, and taught them in the temple" (Mark 13: 41, 42). They were teaching the Sabbath whole Mosaic system, would of course keep the Sabbath.

(c) The Period of the Church. We are now living under a new dispensation—the dispensation of grace. Multitudes of Judaeo-Christian friends have been transferred to Sunday.

Twenty-five years ago, when I first entered the ministry, this was one of the chief arguments advanced against the Sabbath. But this argument is rapidly being abandoned. It is un-Scriptural and it is unhistorical. This theory can not stand the light of careful investigation. More and more the people who have held this view are adopting the modernist attitude toward Sunday keeping, or else are joining those of whose views I shall next discuss.

(2) This second group of conscientious Sunday keepers is the larger group, and growing larger every year. These people believe that Sunday is God's appointed day for worship. They do not call it the Sabbath. In fact, they frankly say that the term "Christian Sabbath" is a misnomer. They usually speak of it as the Lord's Day. These people are "dispensationalists." They interpret the Sabbath, as they do the whole Bible, in the light of dispensations—that is, in periods of time.

I am not sure that I can put this position clearly before you, for their system of teaching and their views along the line of dispensations are not as clear to me as I wish they were. Their attitude toward the Sabbath is something like this: (a) The Sabbath from Adam to Moses. This is the period in which God rested. While it is recorded that God rested at the close of his six creative days, there is no evidence that He continued to rest. The Sabbath, until Israel came out of Egypt.

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RELIGIOUS EDUCATION

REV. ERLO E. BUTTON
Director of Religious Education
Contributing Editor

QUARTER CENTURY STRIDES IN BIBLE SCHOOL WORK

In 1881 the third International Bible School Convention met in Toronto, marking the close of one century of Bible school work since the days of Robert Raikes. A quarter of a century later, in 1905, Bible school workers were again gathered in Toronto, this time in the eleventh International Convention. Next month, just another quarter of a century later, the International Convention meets in Toronto, so that the Bible school workers of North America will gather in what is the Sesqui-centennial Bible School Convention. Like previous conventions held in Toronto, the plans for this convention in June include, through a pre-convention study, a thorough evaluation of the present program and the projection of definite forward steps for the future.

Previous conventions were forward looking as is shown by a quotation from an address by Bishop John H. Vincent in the convention of 1905 on "A Forward Look for the School of the Future". Bishop Vincent said: "The church school of the future will be less a school and more a home. Its keynote will not be recitation but conversation — friendly conversation. Its program will embrace, not so much scientific and critical studies in sacred linguistics, apologetics, and systematic theology, as natural, simple, wisely conducted conversation. It aims with a view to the promotion of practical and spiritual life. The church school will be an extension of the local church, for they should touch life in all its phases.

The church school is quickening into intensity and directing with intelligence the human impulses in our young life through varied devices which are adapted for the promotion of spiritual and physical welfare. It is a hospital and a haven for the relief of both human and animal suffering; the suppression of cruelty; the timely protest against thoughtlessness and neglect; and every form of recklessness and heartlessness which disregards and damages our home and church.

It has come to be seen clearly during the past twenty-five years that whatever makes for personal character and influence is a part of the mission of our school, and of the church, and that the home and church school and pastoral responsibility dare not transfer this important and complicated duty to the public, or state supported school, but that these must be responsible at least for efforts in behalf of true-kindness and refinement in the character and deportment of all who come under their care.

The changes that have taken place since 1905 in church school work are as thorough-going as all the changes in the preceding century. The story of improved lesson courses, better meeting teachers and leaders of the past twenty-five years, is but the basis of a forward look for the church school as a part of religious education movement. History is being made these days, and every pastor, Bible school superintendent, and every teacher should be interested and glad to have their God given task of teaching childhood and youth.

Only those who are in close touch with the work realize how far what Bishop Vincent predicted has come to pass. We are coming to speak more and more of the Bible school as the 'church school' because its best work is being done today by the Bible school. And because it represents the silent, steady, all-the-week influence, "the Church of the living God, the pillar and ground of truth." It is becoming the 'school of the Word' which continually applies the truth to the hearts, the lives, the homes, the business, and to the social and political life of the people. This is the mission of the church and the church school, for they should touch life in all its phases.

At the close of the program T. Stuart Smith, in a few well chosen words, presented a chest of silver to Rev. and Mrs. Osborn, hoping that as they used it from day to day it would be a constant reminder of the exalted place they hold in the heart of the people of the Verona Church. Mr. and Mrs. Osborn expressed their thanks showing their appreciation of the gift. Mr. Osborn also spoke of the hearty co-operation of the church, expressing his thanks to all the members of the Woman's Home Bureau, of which Mrs. Osborn was instrumental in establishing a unit here, presented her a silver sand dish.

The following program was presented:

Piano solo—Mrs. La Verne Davis
Reading—Mrs. Osborn
Prophecy—Mrs. George Stone
Trio—Mrs. Van Horn, Mrs. Jessie Eades, Mr. Harl Eades
Reading—Mrs. Warner Thayer
Poem—Mrs. Ida Thayer
Duet—Mrs. William Vierow, Mrs. Claude Sholtz.

On October 19, 1919, the People's Home Bureau of the Women's Home Bureau, of which Mrs. Osborn was a member, held a weekly meeting at the church. The following prophecy in rhyme was written by Mrs. Ida Thayer for the occasion:

Four pleasant years have passed away
Since the Osborns came, with us to stay.
We are all agreed it was a red letter day
When they decided to come our way.
We fully appreciate their sterling worth
And are very sure they're the salt of the earth.
He's not only a good preacher but a carpenter too;
He does with his might what his hands find to do.

He can dig with the paint brush, hammer and nails
What ever the task his good nature ne'er fails.
But spiritual living is ever his goal,
And he longs to bring lost ones into the fold.

Could we look into the future ten years or more,
And see the throngs of people round a large church door;
If we ask the question, who the preacher might be
Who could draw such crowds of people in this far off country,
Listen! do you hear the answer ringing loud and strong?
His name is Lester Osborn, a man of prayer and song.

It is simply wonderful, the things that he has done
He is a Moody and a Sankey, both combined in one.
If we put on our farsighted glasses and view the distant land
We will see many churches established by this energetic man.
Then the reason why he left us will be clear to you and me.
He needed the great open spaces to work off his energy.
Again we see him after a few more busy years,
The self-same preacher, slightly bowed by doubts and fears.
His eyes are growing dimmer and his hair is grey,
But he speaks with the old-time vigor that he did when he began.

Once more we look through our glasses:
The vision is clear and plain—
He is enroute for Texas to found churches all over that vast domain.
Some time he will grow weary, and long for rest again.
Then he'll come back to old Verona never more from his distant home.
Rev. George Sorensen, from near Burlington, Vt., has accepted a call to become pastor of the Verona Bible Church.

Press Committee.
TO THE EDITOR OF THE "NEWS":

SIR:

I have been greatly interested recently in several statements from different people to the effect that the liquor question is an economic, industrial, and social issue and in no way a moral issue. While recognizing that these factors were great aids in bringing about the destruction of the drink question, yet I do not, in the last analysis, have the dynamic power to bring about the ultimate result.

The making of money is so dominant in the human race that it is easy to forget that there is anything more powerful. The "love" of it is well described as the "root of all evil," but fortunately for the world, there is a moral root, the root of good: that which steals away his love, that which makes such tragedy possible?

There was once a very wise man who said: "Look not upon the wine when it is red, nor upon its cup when it tested, nor upon its price when it biteth like a serpent and stingeth like an adder." He also said: "Wine is a mocker and strong drink raging; and he that is deceived thereby is not wise at all."

Is it moral for a man to "put in his mouth that which steals away his brains," and makes such tragedy possible?

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All through history, alcohol has been so closely associated with immorality and vice that if the taking of it be not considered in itself, the line of distinction must be very small. A white slaver or procurer in search for dens of iniquity enters a restaurant; he sees two young girls seated at different tables; one of them is drinking alcoholic liquor very freely; the other is offered alcohol by the waiter, but refuses. This trained observer of moral strength or weakness makes an instant decision and he approaches the one drinking practically ignoring the other, which gave the faith and spiritual strength necessary to carry through, and without which there would be no prohibition in the Constitution of the United States today.

The strongest guarantee against the return of the liquor traffic is to be found in the fact that the anti-prohibitionists, with all of their vast financial resources, social standing, or license to act, have never come from the very nature of the case, know the power of the moral impulse that won the day against the greatest promoter of immorality the world has ever known—alcohol.

JAMES K. SHIELDS,
State Superintendent, Anti-Saloon League

MARRIAGES

BEEZE-PALMITER-Mr. Edward Beebe and Mrs. Lottie Palmiter of Riverside, Calif., were united in marriage on April 21, 1930, by Pastor G. D. Hargis.

DEATHS

BOND—Thomas Marsden, eldest son of Booth and Helen Bond, was born in Hacker's Creek, W. Va., February 12, 1866, and died in the presence of his family, permanently injured. A young man, on the threshold of life, yet a true pensioner of Alcohol; he left a wife and mother.

Mr. Bond was a good example of citizenship. To know him was to love him; of the New Testament Barnabas, it could well be said; "He was a good and full of the Holy Spirit and of faith, little children were his friends and were easily attracted to him. His death will be felt by all its members and especially desired in the cultivation of beautiful flowers.

It was written, "No voice will be missed," but oh, how much! on every hand and by everybody who was in any way connected with him. We shall do without him—in the home, in the church, in the community—we can not. Only God can fill the empty place, and the vacant seat. He will give needed grace to all who ask of him.

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SENATE'S UNUSUAL ACTION

Recently the Senate did an unusual thing in referring a message of the President to a committee without hearing it read. Thinking of some of the things on which the Senate has been spending its time, the incident reminds one of the witicism about some people being so busy they had no time to attend to their own business. To be sure, the President had asked for the enactment of these things earlier in the session, but he was moved by the chance that they might be left over for another session to appeal for action upon them. With the crowding of Federal prisons assuming the proportions of a public scandal, there would scarcely appear anything of more much importance than doing something toward the relief of that situation. With all the complaints which we bear, genuine and otherwise, about inefficacious law-enforcement, nothing could be more much important than such arrangements as would promise greater expedition and efficiency in the handling of criminal cases. Almost any intelligent observer could mention a number of things on which the Senate has been spending its time which are of much less importance than these to which President Hoover urges attention.—Presbyterian Advance.

Sabbath School Lesson IX.—May 31, 1930.

Golden Text: Good and faithful servant; thou hast been faithful over a few things, I will set thee over many; enter thou into the joy of thy Lord. Matthew 25: 21.

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