OUT IN THE FIELD WITH GOD

The little cares that fretted me
I lost them yesterday,
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees,
The foolish fears of what may happen,
I cast them all away.
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
When ill thoughts die and good are born.
Out in the field with God.
—E. B. Browning.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held in the Seventh Day Baptist Church at Salem, W. Va., August 19-24, 1930.

President—William W. Hubbard, Plainfield, N. J.
Vice-President—Lucian D. Leath, Salem, W. Va.
Secretary—William L. Burdick, Chairman—Alfred Statton, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE


COMMITTEE ON THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Curtis F. Randolph, Maplewood, N. J.
Secretary—Mrs. Rachel Burdick, Ashaway, R. I.
Treasurer—Miss Edel L. Tatum, Plainfield, N. J.

SABBATH SCHOOL BOARD

President—W. Noah Childs, Easton, Pa.
Secretary—Mrs. Lovell Burdick, Jenisonville, Wis.
Treasurer—John A. Consadine, Asa F. H. Van Horn Memorial, Milford, N. J.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—William W. Hubbard, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY

Editor—W. Noah Childs, Easton, Pa.
Secretary—Winifred E. Hubbard, Plainfield, N. J.
Treasurer—Miss Edel L. Tatum, Plainfield, N. J.

ART SOCIETY

President—Mrs. Horace Williams, Salem, W. Va.
Secretary—Mrs. R. P. Kershaw, Columbus, Ohio.
Treasurer—Miss Elizabeth Willcox, Battle Creek, Mich.

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Miss Cora Bell Davis, West Chester, W. Va.
Secretary—Mrs. Emma H. Williams, Lewisburg, W. Va.
Treasurer—Mrs. L. Ray Poland, Salem, W. Va.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Secretary—Emma D. Utter, Utica, N. Y.
Treasurer—William L. Burdick, Ashaway, R. I.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Whipple, Alston Station, N. J.
Secretary—Record Keeper—Earl P. Saunders, N. J.
Treasurer—Secretary—Mrs. Dora K. DeGray, Alston Station, N. J.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


AMERICAN SABBATH BAPTIST TRACT SOCIETY

At the opening session of the General Conference, the following resolutions were adopted:

The president, Dr. Paul E. Saunders, had charged, and Everett T. Harris led the song service. "Haste the day when ye saints of the Lord," was the first hymn, and the people sang it as though they meant every word. Then followed, "Lead on O King Eternal," and after we were ready to go forward with the interest program, the Scripture lesson was from Nathan II, 22, with emphasis on the text: "Thou shalt love the Lord thy God with all thy heart and "thou shalt love thy neighbor as thyself," which is the whole law as explained by Jesus. The story of a little girl who was found crying for some one to love her, was told with good effect.

On the screen before the choir corner, in front was the large screen, motioning pictures, made of white daisies. It was indeed a beautiful welcome. Every one seemed pleased with this opening session, and some of us were glad to find a good resting place in the hospitable homes of this dear old church.

Friday at Alfred

Western Association was cool and cloudy with a sprinkling of rain now and then through most of the day. The weather grew cooler until an overcast felt real good.

After a good night's rest my old pen seemed quite willing to go to work. The association did not begin until ten o'clock, and that gave me a chance to dream around town a little, taking in the sights of the places and friends I knew in the last eighteen years, when I taught the village school. Even the old school house has disappeared, or rather turned into a garage. The only thing is quite noticeable, both here and in Alfred, the beautiful trees, maple and elms, have grown wonderfully, whether anything else has grown or not. This summer seems unusually fresh and full.

The old church house is very much improved outside and in. Elder Swenney would hardly recognize it if he were to come back. It bears unmistakable testimony to the interest people here take in the church.

As the hour for service approached, we began to come in, and at ten o'clock the people united in singing. "All hail the power of Jesus' name." It seemed good to hear them sing that dear old song so heartily.

The Scripture read contained the familiar words of Jesus about his coming not to destroy the law or the prophets, and about loving our enemies. Then came the ex-cullent hymn written in 1787, by a Seventh Day Baptist, "Majestic sweetness sits enthroned in my breast." It is a song in which delegates from sister associations delivered their messages. At eleven o'clock
there were only twenty-one persons in the room to hear them.

Some way it did seem as though the old time zeal and interest in all the associations are lacking in these days.

After the business hour, and the song, "Dear Lord and Father of Mankind," Rev. William Clayton preached on the theme, "Vigilance." After mentioning some experience he used the text, "I will send my messenger before thy face to prepare the way before thee." In the afternoon the woman's hour was first on the program. Mrs. Lena Crofoot read a paper on "The Woman's Board in the Churches," which will be found in the department of Woman's Work. "Glimpses of Foo Chaw" was the subject of a paper by Dr. Ellen Holmes Sutton. This too is to be given our readers.

FRIDAY EVENING

After devotional exercises led by Harley Sutton, he preached a good sermon on "The Place of Worship in Christian Experience." The song, "O Worship the King," was especially good as an introduction to the sermon.

The Scripture reading was from Matthew's Gospel. The poor having the gospel preached unto them. Psalm 122 was read, "I was glad when they said unto me, let us go into the house of the Lord." "The Lord is my light and my salvation," sung by the Alfred quartet, and the first verse of this psalm was the text. Brother William L. Burdick, after which Brother Sutton spoke of the joys to be experienced in the house of the Lord.

Israel was glad, as David was, to worship in God's house. It is a good thing to invite our friends to the house of worship. Some people seem to worship nature and to think of the stars as representing God's power.

In the house of God worship is spiritual. It is expressive of the poor and God and also in giving praise, offering prayer which is the "Christian's vital breath." Song service is worship in such words as "Jesus I my cross have taken, all to leave and follow thee." Worship leads to God. It is communion with him and brings us into fellowship with God.

How shall we worship? There are different ways and types of worship. The worship habit grows on one as the years go by. Prayer is the best way. The spirit of true prayer is expressed in the words, "Not my will but thine be done." The tendency is for us to become like what we pray for.

A worshipful attitude is a good thing. We all need to feel our need of God. We should know him and prayer is a good way to get acquainted with him. I wish I could make all to see and realize the joy I feel in the house of worship.

There should be worship in every home, if nothing more than using the Lord's Prayer. The worshipful spirit will bring good results in real life. We can drive Christ away by neglecting to worship. The Holy Spirit was given in answer to prayer. Let each one let us go into the house of the Lord." This cheered David and he saw things entirely different after that.

At the close of this sermon twenty-three persons gave a testimony; and in view of the lateness of the hour, a call was given for all who would like to bear witness, and seventeen arose.

This closed a very good day in the house of the Lord.

Sabbath and Sabbath services were in charge of Brother Van Horn. The interest of the Missionary Society with a sermon by Secretary William L. Burdick, came in the forenoon; and in the afternoon the Tract Society hour was in the hands of Brother Norwood, who had been requested by the president of the board to take charge. This service was devoted to the young people's work and the work of religious education by Rev. Erlo Sutton.

MISSION PROBLEMS

Secretary Burdick assured us that the question of finances is very serious. Not half enough money is coming in to meet expenses, and unless more does come the board must give up some of the work." For two years the finances have not been met, and the clerical part is an entire relief in the house of the Lord, the church, and the school if we obtain the best results. In every good movement there should be encouragement, and in each a genuine enthusiasm in efforts to promote high ideals in Christian experience.

What the Pines Say to Me

When I see a group of trees, I think of my thoughts are carried back to childhood days when my father was a lumberman working in the pine forests of western New York.

Nothing pleased me better than to be allowed to go with the workmen to the woods where they fell those great trees and sawed them into logs.

Then not far from my home in the forest where our cow was, I saw many second growth pine, some of them in groves. One place in particular was called "the Barns Lot," where our cows seemed to like to hide away. The deep shadows under those pines made a kind of awe in me, and there was a soughing in their tops when the wind blew that I can never forget.

This year, there is a charm about a pine grove which draws me to it in heart. So when the following lines were presented by Ann Bettles, attracted my attention. I thought there might be others among our readers who would like it as well as I do:

And o'er the fragrant stillness of the pines,
They whisper me, and lure me far away.
And as I tread alone their dim, cathedral aisles,
There is a music low, a melody that moves me,
And lifts me up, to help me in my work.

With joy, they fling themselves against the sky.
And high above the world, they sway and nod.
They seem to whisper me, "Come, lift me.
And help me up, to help me in my search for God.

The Young People's Work and the Woman's Work, for last week's Recorder came on the eventful Sunday of Sabbath. It was devoted to the young people's work and considered the co-operative work of the barn, the home, the church, and the school, in preparing young people for their work in the world.

The home comes first because there is where the young people begin life itself. There begins the education that fits the boys and girls for the duties of social life. There the young people learn to help one another; and there too they learn to work together for the higher good. Development has its origin in the home where the boys and girls influence one another for their future work.

The church comes next. And it depends upon the material grown in the home. This makes for two years the finances have not been met, and the clerical part is an entire relief in the house of the Lord, the church, and the school if we obtain the best results. In every good movement there should be encouragement, and in each a genuine enthusiasm in efforts to promote high ideals in Christian experience.

Articles for any given Recorder should be in the office before Thursday before the date of that Recorder in order to make sure of their getting in.

When the margin in time is close, even lack of postage may hold up an article until too late.

Baptist meeting is so important as our General Conference, and we should plan to make the most of it. It is
in the Conference that all reports for the year are considered and plans for work are largely made at the banquet which should plan to be well represented there.

The place where it is to be held this year is in one of the important sections of the denomination. Please see that your church has plenty of delegates for that session.

FIFTY-FIVE YEARS OF COLLEGE
(Reply given at the Rutgers College Alumni Collation June 7, 1930, by Arthur L. Titusworth, as representative of the Class of 1875.)

Mr. President:

At a recent banquet, the toastmaster turned to the gentleman on his right, who was to be the next speaker, and said to him: "How shall I introduce you for your speech, or shall I let them go ahead and enjoy themselves?"

"Well, for just a moment, I shall have to ask you to stop enjoying yourselves!"

Mr. President, Trustees, Faculty.

Alumni, Undergraduates.

Henry F. Van Dyck, Esquire:

A remnant of "The Class of 1825"—fifty-five years out of college, is very glad indeed to be here with you today.

The Class of 1825 had a total enrollment of sixty; thirty-four of whom were graduated; ten are still living—one is in Japan, and three were unable to meet us in the absence of account of distance and the infirmities of old age, but six of the ten were present at our banquet.

Naturally, Mr. President, our minds revert to the Rutgers College of our day, when that "Saint of God," Rev. Doctor William Henry Campbell, was president; that "great geometer," Rev. Doctor Jacob Cooper, was president; that "silver tongued orator," Rev. Doctor Theodore Sandford Doolittle, was professor of rhetoric and mental philosophy; that "gentle spirit," Dr. Jacob Cooper, was professor of Greek; that "genial Dutchman," Dr. Carl Meyer, was professor of modern languages; that "scholarly mathematician," Dr. Edward A. Bower, was professor of mathematics and civil engineering; and that "beloved dean," Dr. Francis Cuyler Van Dyck, was professor of chemistry.

These are all Rev. Benjamin Van Doren Wyckoff, "for forty-five years pastor of the Reformed Church in Readington, N. J., and clerk of the House of Representatives for much Plains Valley, H. W., "the first American graduate of Rutgers College, long connected with the University of Tokyo and later governor of the Province of Kobe and other provinces"; Mr. Robert Anderson Meeker, "supervisor of public roads for the state of New Jersey"; Mr. Howard J. Garton, "the unique American manufacturer of mahogany pipes"; Major Henry William H. Way, "the Advertiser of Pittsburgh, Pa.", our esteemed classmates John Haring Ackerman and Walter Kip; and (pardon me) your humble servant—"a general accountant," and for forty-six years organist and choir director of the Reformed Church in Trumansburg, Pinefield, N. J., during the pastorate of Rev. Dr. Andrew Van Vranken Raymond, Rev. Dr. Cornelius Schenck, Rev. Dr. Edward Payson John; and, of course, Dr. John Broek—three of whom were graduates of the Dutch Reformed Theological Seminary of this city.

My parents, Mr. President, were Welsh and English, but I have come near turning out to be a Dutchman!

Doctor Thomas! This remnant of the "Class of 1825" is here today to honor the memory of those fine scholars who composed the faculty of the Rutgers College of our day, and to congratulate you and your associates, on the great Rutgers University of today, to wish you continued success, and to bid you God Speed in all your wonderful achievements!

"Power to all for many years to come!"

ASSOCIATE EDITOR

THE SABBATH RECORDER

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

A VALUABLE STATEMENT REGARDING MISSION WORK IN CHINA

The missionary secretary has exhausted every means at his command for the last five years to learn the true situation regarding mission work in troubled China. On two occasions he has met the secretaries of other foreign boards to discuss the question; he has read nearly everything written in papers, magazines, and books, talked with missionaries from China; and this spring, in order to keep in touch with the latest development, he wrote the secretaries of five of the leading boards doing work in China, asking them again what they are doing regarding registration and other problems.

He has done this to help our people and the Missionary Board understand the situation and act wisely in these dark, uncertain, and trying days. Among the mission boards to whom he wrote recently was the Presbyterian, Rev. Doctor E. Speer, secretary. Responded most heartily and freely and also sent literature from their board showing what they had done and the present condition.

Among other things sent was the annual report, a report presented to the General Assembly last May.

The following statement is taken from this report and is one of the most illuminating that the secretary has seen. This quotation well notes certain things sometimes overlooked.

It states that the Chinese government makes no distinction between tax-supported schools and private schools; that in the name of "public welfare" they are denying religious liberty by denying that religion shall be taught in some private schools. The government is even laying its hands on Daily Vacation Bible Schools, endeavoring to apply their restrictions to them.

This quotation points out that the Chinese government seems to have forgotten that the great progress of civilization is due to missionary schools and colleges and that the earliest and most unsellish manifestations of foreign friendship came to China in the form of Christian schools, hospitals, and churches.

This quotation from the report calls attention to another problem, namely, the requirement of compulsory military training at the expense of the schools.

It is also worthy to note that students in many schools have to pay fifty per cent to eighty-five per cent election of religious courses and attendance upon Christian worship.

The secretary suggests very careful reading of the quotation, and at the same time suggests that all who read it remember that the people who wrote this report wrote it for a board that has no direct missionary work in China, and that some of the conditions herein described do not prevail in regard to our schools, for our schools are located in Shanghai only.

May we not further keep in mind that this is the time for the most careful study of the problems involved in China, the most earnest prayer, and the most open-hearted attitude possible. If we do not keep open minds, those who are prejudiced against work in China can say no information and see no light, whatever they may read or be told; and those who are prejudiced in favor of work in China can see no problems, however serious the conditions which are presented to them may be. If we do not approach the problems with sincere prayer, we will not solve the problems according to man's wisdom, which we are taught is folly. If we do not exhaust every resource to get information, we will be treading a most dangerous way in the dark.

"What many friends regard as one of China's most serious mistakes, during the past year, has been the compulsory military training, both as regards the schools by the missions themselves."

May we not further keep in mind that the secretary has seen. This quotation well notes certain things sometimes overlooked.

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THE SABBATH RECORDER

They make no distinction between tax-supported schools and private schools, but decree entire separation of all relations from the churches. In the name of 'religious liberty' they are more and more completely denying religious liberty by decrees, laws, or worship, required or voluntary, in schools below the university. Therefore, the question, like that of the Russian Soviet, that children belong to the state, is being insisted upon. In all the minds are forming, for or against any religious attitude.

And the latest step is to assume this attitude toward religious teaching even in special schools, like the Daily Vacation Bible Schools, established for the enlightenment and guidance of the young, quite outside the regular school curriculum, a most inexcusable intrusion into the private affairs of churches and missions. They wish to deny religious liberty to the schools, and wish also to forget the secular work of Christian schools.

Unfortunately, pupils, and some teachers, in schools about to be closed, have been known to present and, beholding their educational opportunities and employment about to suffer abrupt and possibly ruinous termination, and perhaps even to mob violence upon the authoritative church action, and to do the most wholesale and destroyed property. In other schools of high grade students have demanded the dismissal of the principal or professors, on some flimsy pretext, and struck until their purpose was accomplished or the school was closed, even though the ousting of a Chinese president might postpone indefinitely the securing of the desired registration.

Student strikes have led to labor strikes, with picketing of college buildings, the suspension of hospital service to the community, the demands of the workers being utterly unreasonable and ungrateful. The chief sufferer in these matters, late in the year 1929, was the province of Shaanest, which, though torn by civil strife, infested by bandits, and invaded by the Japanese, had hitherto escaped the excesses of radical nationalism which had afflicted provinces to the south. It is told that if the government had not been able to control or acts of violence would have occurred in the province that would have been far more undivided attention to their studies than in the previous year, and have been more amenable to discipline. They have appeared to have a more adequate appreciation of the privileges offered them in Christian schools, and of their clearer moral atmosphere.

"Great problems confront our Christian students in these days of awakening, unrest and chaos. It is urgent that the problems of adjustment to new domestic and social conditions." The annual Y. M. C. A. convention revealed a new seriousness and sense of responsibility among students in relation to these problems, finding expression in plans for the launching of a Chinese student Christian movement.

SPECIAL MEETINGS AT BOULDER AND DENVER

For several months the members of the Boulder Church in Denver have been praying that the Lord would lead them in this movement. It had been an inordinate activity that would result in increased spiritual interest and most of all in souls being saved. But the Lord has overruled it. The Lord's service, even though they are thirty-five miles apart, have worked together as one in the campaigns here. The only reason that Brother Osborn spent more time in Boulder than in Denver was that as yet there is no church movement for our Denver Church, and it was necessary to use a hall.

Our meetings started Sabbath morning in Denver. Almost the entire Boulder Church motored over for the service. Those from Boulder were entertained for dinner by the Denver people. Then all returned for another meeting, and at the peach we had taken Brother Lester Osborn. Sunday afternoon was a special young people's rally, and then in the evening another inspiring service at which practically every chair in the hall was occupied. In each of the Sunday meetings several decisions were made for new consecration to the Lord's work.

On the next Sabbath the Denver congregation was entertained all day in Boulder. It was at this time that the pastor and four deacons were entertained for dinner by the people of Boulder. The Denver people entertained the Boulder people, and the Boulder people entertained the Denver people.

The meetings started the Sunday evening following the ordination services and lasted two weeks. Brother Osborn surely made a place for himself in the hearts of the people here. The messages that he brought from God's Word with the power of so many
prayers behind them stirred not only our own people but many other citizens of Boulder. Many were regular attendants who had never been at our services before. The church members were especially loyal to the meetings. On many nights the church was filled. We found the use of a stereopticon very helpful in keeping up the interest in the meetings. Each night we had one song illustrated by slides. Some of the great masterpieces of religious art were thrown on the screen during the opening services. The spiritual messages of these pictures were brought out by a few words of explanation. On one evening one of our members handed the pastor a letter with a gift from Brother Fremont Wells of Hawaii, to be used in purchasing a stereopticon for use on the Colorado field. Now we have a splendid machine as part of our regular equipment.

On two Sunday evenings our evangelist discussed the Sabbath question. These messages provoked much favorable comment from our friends who are not Sabbath keepers. We plan to keep in touch with these people and hope that some may be brought to see the joy they may receive from keeping the fourth commandment as God intended.

The results of the meetings may be summed up in part as follows: Eight of our own boys and girls have decided to be baptized and join the church. One young man, who has never given the claims of Christ much thought and who had never heard of Seventh Day Baptists before coming here, has accepted Christ and since the meetings has been baptized and joined our church. A great many have dedicated their lives in a new way to the Lord’s work. That these decisions have been real has already been proved in many cases by the renewed interest taken in the work of the church, Sabbath school, Christian Endeavor, and Vacation Bible School. A new interest in the Sabbath has been shown by many outsiders. There is a new spirit of harmony and co-operation among the members of the church. We are all working together and are looking forward to being used by the Lord in doing greater service for him.

Yours in his service,
RALPH H. COON.

THE GIRLS’ GLEE CLUB OF SALEM COLLEGE

During the past school year, under the direction of Professor C. H. Siedhoff, director of music at Salem College, the Girls’ Glee Club won an enviable position among the musical organizations of West Virginia. Much credit is due Professor Siedhoff, who with his broad experience in coaching as well as personal experience in the concert field has produced one of the best glee clubs in the country.

This “singing ensemble” was composed of eighteen members and a pianist, representative of the best singing and musical talent in the college. Two concert tours were made during the second semester; the first covered the length and breadth of West Virginia; the second was an extended trip as far as Battle Creek, Mich.

Many letters of commendation, praising the work of the glee club, have been received by President Bond. The Conference choir, under the direction of Professor Siedhoff, will include many of these young women.

W. R. H.

PASTOR SHAW’S APPEAL FOR CONFERENCE

Rev. T. L. Gardiner, Editor.

DEAR BROTHER:

It is already past time that the pastor of the Salem church, or somebody else, should call attention to the approach of the General Conference.

The Salem people are awake and at work. Our committees have been appointed. We are anxious for a large attendance. But more than numbers we are anxious for spirit-filled people who will bring us a spiritual awakening which we need.

Salem now has good roads in every direction. Bring the entire family. We will try to make your stay as comfortable and inexpensive as possible. You should hear from our committees soon.

Fraternally,
Geo. B. Shaw,
Pastor Salem, W. Va.

July 6, 1930.

Detection and punishment of crime must be effected by strictly lawful methods.—Attorney General Mitchell.
WOMAN'S WORK

CONFERENCE TIME

Conference time is drawing near—just about six weeks now and it will be upon us. Now is the time for preparation for the great event. Perhaps preparation in the minds of most of us centers around entertainments preparations in Salem and how the trip is to be made, new clothes, etc., for those who can live close to them. These things are all very important and we would be amiss without them. But the preparation to which I refer at this time is that preparation of heart and mind and soul to receive those good things always in store for those who "leave thy low-vaulted past!"

Let thee more stately mansions
Build thee more stately mansions,
Leaving thine outgrown shell by life's un resting sea!

Now is the time for preparation of the women. This is that preparation of grace, and uplift those who attend Conference—those things which give us something worth while for our spiritual growth, which make us better men and women in the coming year—which make us say with the poet:

"WOMAN'S WORK"

We may be able to bring to others if we ourselves have something really worth while. How do you like them?

"He done with saying what you don't believe, and find somewhere or other the truest, divinest thing to your soul that you do believe today, and work that out in all the action and conversation of the soul in the doing of your work."—Phillips Brooks.

JOYS OF LABOR

"Thank God every morning when you get up that you can do something that day, which must be done whether you like it or not. Being forced to work and forced to do your best will bring a hundred better virtues which the idle never know."—Charles Kingsley.

Don't forget that Conference is drawing near and you will be needed to make it the best Conference yet, and it will be the best yet if the spiritual preparation has been right.

ANSWERS TO JUNE QUESTIONS

1. Young People's Board.
2. $2,500. $13,274.64.
5. Southeastern Association. General Conference will convene in this association.
7. Recorder subscription drive.
8. Affirmative answer required.

QUESTIONS FOR JULY

1. The Conference of Seventh Day Baptist Young People was held in what city?
2. How many college young people were present?
3. What work is being planned on the Pacific coast?
4. Who is to assist in this work?
5. Which pastor has recently resigned after serving his church twenty-six years?
6. Who is supply pastor of the Hammond Church?
7. Which of our missionaries has been seriously ill in a hospital?
8. Of which church is Brother Charles Thorngate pastor?
9. What services were recently held in memory of Rev. and Mrs. Samuel R. Wheeler?
10. Which church is planning a sesquicentennial celebration to be held soon?

The answers to these questions will be found in the May Recorder.

WORSHIP PROGRAM FOR JULY

I. Prayer.
11. Leader—The promise of eternal joy is to him who endureth to the end. It is often easy to begin a good undertaking, but to bring a task to completion is another matter. Many may commence the work, but to run to the end is the thing that counts. Especially is this true of the Christian race. The Bible promises rich rewards to him who persevereth to the end. Many may begin the work, but it may be said that the parts were well chosen, and each was master of the situation. The chairman from Rotterdam opened the meeting and took charge later in the evening while the chairman from The Hague closed the ideal, well-chosen evening in his own characteristic way.

YOUNG PEOPLE OF HOLLAND

Social gathering of the Seventh Day Baptist Young People's society of the Hague and Rotterdam on Sunday, April 13, 1930.

While I am writing you, there enters through the open back door the glorious warm spring breeze and the scintillating sunshine, to urge one outside to turn his gaze to the garden where everything is becoming verdant and budding—sweet-smelling flowers beginning to present themselves, the birds carolling around me in gesture, in singing.

JOY AND ANIMATION IN THE SPRING

"Who is to assist in this work?"
"Benediction.

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4. Who is to assist in this work?
5. Which pastor has recently resigned after serving his church twenty-six years?
6. Who is supply pastor of the Hammond Church?
7. Which of our missionaries has been seriously ill in a hospital?
8. Of which church is Brother Charles Thorngate pastor?
9. What services were recently held in memory of Rev. and Mrs. Samuel R. Wheeler?
10. Which church is planning a sesquicentennial celebration to be held soon?

The answers to these questions will be found in the May Recorder.

WORSHIP PROGRAM FOR JULY

I. Prayer.
11. Leader—The promise of eternal joy is to him who endureth to the end. It is often easy to begin a good undertaking, but to bring a task to completion is another matter. Many may commence the work, but to run to the end is the thing that counts. Especially is this true of the Christian race. The Bible promises rich rewards to him who persevereth to the end. Many may begin the work, but it may be said that the parts were well chosen, and each was master of the situation. The chairman from Rotterdam opened the meeting and took charge later in the evening while the chairman from The Hague closed the ideal, well-chosen evening in his own characteristic way.

YOUNG PEOPLE OF HOLLAND

Social gathering of the Seventh Day Baptist Young People's society of the Hague and Rotterdam on Sunday, April 13, 1930.

While I am writing you, there enters through the open back door the glorious warm spring breeze and the scintillating sunshine, to urge one outside to turn his gaze to the garden where everything is becoming verdant and budding—sweet-smelling flowers beginning to present themselves, the birds carolling around me in gesture, in singing.

JOY AND ANIMATION IN THE SPRING

"Who is to assist in this work?"
"Benediction.
A MISSIONARY NUMBER

That is why the Young People's Department is this week, for we have other missionary features besides the topic on China. A letter from Helen Shaw Thornate furnishes an excellent object-lesson for the topic, as does also the incident told by Lyle Crandall.

This week, too, comes the closing installment of "The Rainbow of Promise," with its compelling missionary appeal. If you have not been reading it, go back and do it now.

Just in time for this number, but unfortunately too late as an appeal for this Conference year, comes the following plea from Mrs. Sample for Christian endeavors to do something definite for the denominational debt. The Conference year is over, but the debt is still there; let us rally to this call.

C. A. B.

A CALL FOR GREATER CONSECRATION

MRS. MAUD SAMPLE

Young people, why are we Christian endeavorers? Is it because we are following Christ? He called us to bear debt, and at what a price! Then why are we not paying our debt incurred in the carrying on of the work he has given us? Oh, that we could feel the price he paid and so deny ourselves to carry on his work.

Why are we Seventh Day Baptists? Because our fathers and mothers were or because we know that we are right and that we have a message for the world? Then if we do feel that we have a message for the world, why are we not doing something about this denominational debt? It is clearly evident from the report of the Missionary Board that we are not enough concerned about this debt.

Don't we feel that God has chosen us to carry this message to the world? Then let us not fail him in this hour of need. He will supply every need if we only trust and obey, and he has said, "Go ye into all the world and preach the gospel to every creature." We can not all go as missionaries but we can all give of the abundance God has given us.

Now I think that if every Christian endeavorer would pledge himself to raise $5 in the next month, this debt would soon be paid, because once once we started we would not stop until it was paid. Or if each church could take one day of service in helping to raise the denominational debt, it would not be long until we would be doing more.

God will have his work done. If we do not do it he will find those who will. "And whosoever doth not bear his cross and come after me, cannot be my disciple," Luke 14: 27.

Are we desirous enough of being his disciples to give of our means until it hurts? All the more blessing comes from it and soon it ceases to hurt in the joy of doing.

Why should not each Christian endeavorer spend at least this summer getting subscriptions for the Recorder? They all carry a message. That adds to the misery.

The old superstitions are disappearing. This is proved by the fact that a railroad is built into the holy city itself. Good streets, sanitary sewage disposal plants, modern buildings, and conveniences are to be found in China. New and far better industrial conditions now exist. Child labor down to five years of age is slowly going out. The long hours for such child labor—requiring them to work from five or six in the morning till late at night—should go with the advantages of modernism.

We find progress in the educational system as we would naturally expect; for only through education can one expect the people of China to understand the need of changing conditions which surround them.

The missionaries have done much to make possible the change now taking place. They have taught the people. They have helped establish hospitals, and have been enthusiastic in aiding in solving the economic problems. Often it is necessary to feel the body, cure the disease, or relieve the distress before Christ can be presented to them with any degree of success.

There is no attempt to take from China her religion, but to start there and build from it. We Americans shall have a full knowledge of, and a genuine sympathy for, China and her great problems." That is the reason we are studying missions in changing China.

Ancestor-worship gave them no chance for advancement. The government was of tyrannical nature. The people had no chance for self-expression. At last the people awoke and threw off the yoke of bondage. A republic was started. This brought an end to the China and is in a turmoil most of the time.

The economic problems are very great. The soil must produce enough to keep two hundred sixty persons to every square mile of the country. To appreciate what this means, remember in the United States there are only thirty-five to every square mile. Yet we are not enough concerned to supply our own people. Indeed, there are people starving at the present time in our own country. Besides the crowded conditions, China is swept by floods that do great damage. Droughts cause famines in many sections. That adds to the misery.

The old superstitions are disappearing. This is proved by the fact that a railroad is built into the holy city itself. Good streets, sanitary sewage disposal plants, modern buildings, and conveniences are to be found in China. New and far better industrial conditions now exist. Child labor down to five years of age is slowly going out. The long hours for such child labor—requiring them to work from five or six in the morning till late at night—should go with the advantages of modernism.

One woman, some time ago, in an address on missions said, "One of the greatest factors to hinder now is the people themselves in their desire to change—especially in the United States." We are unfriendly and uncooperative. We do not know how to love for those who come to America from China. In their thinking the Chinese can not reconcile this with the spirit of brotherhood taught to them by the missionaries.

China is a challenge to us. She needs help and guidance, but most of all Christ, in the reconstruction.

The work of the missionaries is not easy, for the uprisings and rebellions within the nation itself make the task a gigantic one, but nevertheless, the work is needed and is a noble undertaking. As the story comes for help, can we turn a deaf ear to that cry and still claim we are carrying out Christ's command? Am we going to go to all the world and preach the gospel to every man?

Out of the struggle and search, with the help of true Christians, China should again be the home to our hearts so we will pay, pray, and go. "Am I, Lord, set me where I will?"

Berea, W. Va.
I wish to tell you about a young Chinese friend of mine, who died recently, showing what missions have done for him.

At the age of four months he was left an orphan, and was adopted by some Seventh Day Adventist medical missionaries, who reared him as they would an own son. A few years ago, after having spent more than twenty years in America, he returned to this country bringing this young man with them, and came to live in our city. Their son attended Battle Creek College and a college in California. During his college course he contracted tuberculosis, and was forced to give up his work and return to Battle Creek, when he passed away in a local hospital.

His foster parents loved him as they would an own son, and gave him a good education and the best of Christian training. They had reason to be proud of him, for he was a credit to them. He was a young man of good morals and high aspirations. He was very anxious to get a good education, and he planned to become a physician. His highest ambition was to return to his native land as a Christian physician, and help his own people there to live better lives.

I visited him once a week during his illness, and just a few weeks before he died, he told me he was prepared to meet God! This young man of nineteen years old, who, of course, in the main are just as we are, is an example of the influence of Christian missions upon China.

LETTER FROM LUNHO

Dear Mrs. Beeke:

The last boat brought your letter. We were glad to hear about the Christian Endeavor at Berea, and the good work that you are doing there.

We would write often about Chinese things if we just knew what interested people. There is so much odd, funny occurrence, we feel that it is not fair to the Chinese, who, of course, in the main are just as we are. There is no point in telling the similarities. When one first comes out the difficulties seem most marked, and of course, every way in which the Chinese are different seems wrong. Later one isn't always so sure that the oriental isn't sometimes just as good as ours! For instance, the first war we were out here, there happened what is known as the "May thirtieth incident." British authorities used force to disperse some rioting students of whom were killed. To us, while regarding the thing from the point of view of students, it seemed the necessary thing to do. On the other hand, the reaction of the Chinese seemed childish and unreasonable. However, as we stay longer we can see how very different the attitude of the Chinese toward law is, and after all they succeed in their way about as well as ours.

But there are many things which one sees in Chinese society which seem below the standards of a Christian nation because of the lack of Christian ideals. These things we long to correct by helping the individuals to the true knowledge of Christ. However, we must expect that they will have to work out their Christianity from their Chinese position of view. Our missionaries have been criticised, and rightly, as being imperialistic and attempting to impose western ideas and culture under the guise of Christianity. In too many cases becoming Christian has meant becoming a blind follower of western ideas—and I fear that too often that is what the Christians at home expect. And yet, though it is not fair, if we could get the Chinese to accept the Bible and build from that alone?

In such a chaotic time the days would have no part, and the Sabbath would be disregarded, and many of the mistakes that have become incorporated into our version of Christianity might be cast out.

But I must tell you before I use up all my time about the new tuberculosis hospital building that we are so excited about. It is now practically a finished work, in the painting stage, and begins to look like business. We have a number of applicants who are waiting to get in. As soon as we can get it furnished we shall have to open and begin with a feast for the people who have helped us to raise money (many of them non-Christian) and for the patients. There is one patient who we hope many of the Shanghai Christians will come. The new building will house about thirty patients at capacity. We have also a new kitchen building (separate, in the Chinese fashion) for the nurses, it costing in all about $12,000 Mexican dollars. In addition, we have a new brick wall along two sides of the property and a red tile roof on the old house, and we look quite dressed up. Oh yes, and we have a new windmill which looks too funny buzzing around up in the sky for us. It is almost forgotten what a wind-mill looked like in China. This is a second hand one we bought in Shanghai and Mr. Davis came out and helped. This is very clever about any such thing and it helped us tremendously. It is the mission's handy man (as well as attending to his own job!)

It is a rainy day, after a long stretch of rain, which is our pride and joy, is in bloom, but it is too cold and rainy to enjoy it, to our disappointment.

Doctor Crandall is having a class of nurses up in her room (I just ran over there on an errand). Doctor Thorngate is over on the street, having been called to see a sick person. On his way back he doubtless run in to see his pet foundlings—of which there were fifty the other day when I went over with him. This foundling asylum is an institution where they keep a way family list and have a "philanthrophy." In the olden days there was a drawer in the wall and anyone could come and drop a baby into the drawer and no one the wiser. Now, however, they are more business-like and the babies are taken in and the data of the hour of their birth (as important in China) recorded and a small fee charged. These babies are well cared for and adopted out by people who want children. Girls are especially popular, as a farm family can take a girl and raise her as a future wife for their son. From small girlhood she can work in the fields and earn her keep and then they don't have to pay anything for her when the wedding time comes.

The babies are well cared for and adopted out by people who want children. Girls are especially popular, as a farm family can take a girl and raise her as a future wife for their son. From small girlhood she can work in the fields and earn her keep and then they don't have to pay anything for her when the wedding time comes.

DEAR MRS. BEEKE:

The hospital is a work which belongs to us all equally. Yours in Christian Endeavor,

HELEN SHAW THORNGATE.

Lunho, Kiu, China,
April 14, 1930.

YOUTH'S ENTHUSIASM

E. CLAIRE GREENE

(Given at Young People's Service, Western Association)

It has been said that the enthusiasm of youth is the secret of the progress and development of the universe. Since the period of the Crusades, when Sir Galahad and his youthful comrades set forth on their uncharted and persistent pilgrimage for the Holy Grail, it has been as the powder is to the gun, the source of energy which gives impetus to the movement.

People of the so-called middle aged class are apt to be too contented, too satisfied with their positions and life to display much zeal or to attempt new and untrodden ventures. Those of the younger generation display the opposite characteristic. In them one observes a restless spirit and a desire to reach greater heights of accomplishment, a yearning to penetrate farther into the unknown. In a multitude of events we have seen the results and value of their enthusiasm.

Milton and Shelley, two of the world's most famous poets, wrote some of their greatest works while in their youth. Thomas A. Edison created some of his most valuable inventions during his earlier years; and in the past war boys and girls still in their teens were often the most valuable participants.
INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent
Rev. James Johnson.

DAILY READINGS

Sunday—See her need (John 12: 1-11).
Monday—See her natural beauty (Isa. 55: 1-12).
Tuesday—See her missions (Acts 15: 36). 
Wednesday—See her slums (Deut. 15: 11).
Thursday—See her cities (Ps. 139: 1-9).
Friday—See her homes (Luke 10: 38-42).
Saturday—Topic: "The Rainbow of Promise" (1 Mo. 10: 1-6).

The copy for Young People's Work for Recorder of July 7 has just reached the office—one week late. We are very sorry for the delay, but will print most of it here in order that the topic helps may benefit some near-by societies, at least. Our VII of 'The Rainbow of Promise' will appear next week.

GOD'S SUMMER READING

("Christian Endeavor Topic for Sabbath Day, July 18, 1930")

DAILY READINGS

Tuesday—Biography (Gen. 41: 14-24).
Wednesday—Poetry (Psalm 82: 1-8).
Thursday—Nature studies (Matt. 6: 26-34).
Friday—Devotional reading (Psalm 1: 1-6).
Saturday—Topic: "The Twentieth Psalm" (first verse).

ALBERTA DAVIS

This is the time of year generally spoken of as vacation time. It is at least a time when, though we may be very busy, we are doing things that are not of the regular routine. I won the vacation months, and usually we are doing something which is a little "lighter" and more entertaining than that which we do in the winter.
"Keep a notebook and jot down the best thoughts or ideas you find in the book you are reading."

The notebook idea is a good one, for often we find such interesting and helpful ideas in our reading, then, when we have time to read them sometime later, we have not made note of them as they are almost sure to be gone from our minds by then. Books are our friends and through them we become acquainted with some of the greatest minds of all ages. But we must choose our books. Francis Bacon, that great English essayist, in his essay on Studies says, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read with great curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by duty, and extracts made of them by others; but that would be only in the less important arguments and the meaner sort of books; else distilled books are like common distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man." Advice from such wise people as these good people. But certainly we should be careful of our general reading at all times and for all ages. These wise men are right. Can you enjoy a game when you are losing? Do you enjoy a good play, even if performed by an opponent? Can you sacrifice personal glory for the sake of the team and the game? Then you are showing sportsmanship.

INTERMEDIATE CORNER
REV. JOHN FITZ RANDOLPH
JUNIOR CHRISTIAN ENDEAVOR SUPERINTENDENT
DAILY READINGS

Sabbath Recoder 50

I'm wondering if we might not think of our reading somewhat as we do of our other activities. At times we want something that is uplifting and enlightening something for the physical, moral, and mental makeup, and no matter what time of year that should always be true. Why then shouldn't it be true of our reading? There are, I am sure, in the summer time perhaps look for activities that are "lighter" and more entertaining, so why not so in our reading? But again, I think we'd like to like a game and find ourselves selfishly enjoying the game because we can always win in that particular sport. Can you enjoy a game when you lose? Is it the game you like, or is it the winning? You are apt to show sportsmanship if you like the game; you will not show sportsmanship if you can only enjoy winning. A game is a social institution; it requires other players and opposing individuals or teams. Without these there would be no game. If we love the game, we will not despise or misuse half the players of the game, even when the opponents of the sport. If we love the game sincerely and sincerely, we will find ourselves abusing our opponents, using unfair means of winning, boasting of our own success, and making light of the success of others, all of which is un sportsmanlike.

So we see that the love of the game brings out the characteristics and sportsmanship, such as honesty, control of temper, respect for others; for only thus can a game be really played. But love of success, which is basically the aim of the game, friendly rivalry is essential to a good game, but selfish rivalry spoils the game and its intended purpose.

Can you enjoy a game when you are losing? Do you enjoy a good play, even if performed by an opponent? Can you sacrifice personal glory for the sake of the team and the game? Then you are showing sportsmanship.

JUNIOR JOTTINGS
ELISABETH K. AUSTIN
JUNIOR CHRISTIAN ENDEAVOR SUPERINTENDENT

Begin now to plan your next fall work. Sometime in September have a real banquet for your juniors—they just love "grown-up" things. Ask one or two juniors from other churches to help with the after-dinner speeches. Let a junior take charge of the songs and yells. Their superintendent and pastor are the ones who can add one or two remarks when called on. At the close of the service the superintendent may take charge for a half-hour or so longer—and present the outline of work for the coming year.

(Continued on page 58)
The Sabbath Recorder: CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

GREAT HYMNS EVERY JUNIOR SHOULD KNOW

JUNIOR CHRISTIAN ENDEAVOR TOPIC FOR SABBATH, JULY 25

MRS. HERBERT L. POLAN

At a Junior meeting in a state convention (I think it was in Wichita) I secured this list of the ten great hymns of the Church. These were selected, I believe, by the great men of many denominations.

Glory be to the Father
O worship the King
Praise God
Savior like a Shepherd
Joy to the world
I love thy kingdom
I plow the fields
Praise God
We sing all the time at our meeting. Commit them to memory at odd times. You will notice there are many more well known ones which are loved that are not in this list, such as Jesus lover of my soul, Nearer my God to thee. My faith looks up to thee.

So you see we all have our own notions, and many of us grow and love so many hymns that it is very difficult to choose. Then most all of the tunes and also the hymns that it is very difficult to choose. They are very funny with their long necks, but they are swift runners, and I think we should be familiar with the fact that the ostrich hides its head when an enemy comes near and thinks that he is safe, but I think not.

In another letter I will tell you of our visit to Silver Springs.

Sincerely,

Alice V. Briggs.

R. F. D. No. 1.
Westerly, R. I.
July 1, 1930.

DEAR ALICE:

I am so glad you have helped me fill up this space this week, and I am sure the children will find your letter interesting, as I have. We shall be looking forward to hearing of your visit to Silver Springs.

It must have been very interesting to watch the alligators. I do not think I should care to get within reach of them. I once knew a big dog who would try to hit its head when an enemy came near and think no one can see him. I think I should like the ostrich better. It is funny how they hide their heads and then think no one can see them. I once knew a big dog who would do that very same thing, and oh, how he would wag his tail while his head was hidden.

I shall be looking forward to your next letter.

Sincerely yours,

Mizpah S. Greene.

THE SABBATH RECORDER

“THE UNITY OF THE SPIRIT IN THE BOND OF PEACE”

The Spirit is the true social bond. In spite of all vagarious and opposite ways in which men try to rationalize religion and to express their rationalizations of it in creed, ritual, and ecclesiastical order, the love of Christ is the one universal credential of fellowship among unspoiled souls of whatever name or sign. By that token they recognize and feel both themselves and all their kind as children of God. Who is the brother of my soul? Is it he who belongs with me to the same church, who subscribes with me to the same creed, who co-operates with me in a common social program of activities, who participates with me in the same worship, who acknowledges with me a common ecclesiastical authority, who holds in honor with me the same father and mother, who has the same social and cultural interest as mine? Except superficially, it is not. Of course all efforts at communication of life in religion as well as in all secular relations must be accompanied by understandings and are subject to adjustments in collective human wisdom, but how can men ever hope to achieve brotherhood except in the spirit of brotherhood? “They were all together,” is the significant story of the main effect of the Spirit’s creative power. The Spirit can not live in men without intending a normal community life, and woe to him who in the name of religion tries to balk that intention. Human blunders in the name of communism are no more sacred than in the name of any other high ideal. Expose them, aver them, correct them. But the only way to expel the community ideal from human life is to expel the Spirit of God from the hearts of men. Let there be no evasion at this point: “The Spirit of Pentecost means unity, brotherhood, a normal community life, reconciliation of races, social justice, peace, and the dissipation of all loyalties that stand to bar them.”—The Baptist.

QUARTERLY MEETING AT WALWORTH

July 25 and 26 will there be held at Walworth, Wis., the summer session of the churches of southern Wisconsin and Chicago. The meeting will open at 7.45 p.m. with a fifteen-minute praise service. Rev. J. F. Randolph will preside.

The Sabbath morning service will convene at 10.30—sermon by Rev. J. L. Skaggs. At 2 o’clock Rev. Fred Skaggs will present a program under direction of C. C. Van Horn.

At 3 p.m. the young people will be in charge under the direction of Miss Evelyn Skaggs.

A business meeting will be held at 7.30 p.m. The evening service at 8 o’clock will be in charge of Rev. Edwin Shaw.

W. K. Davis,
Secretary.
**IS THE SABBATH A JEWISH OR CHRISTIAN INSTITUTION? OR, OUGHT CHRISTIANS TO KEEP THE SABBATH?**

REV. ALVA L. DAVIS
Pastor of the church at Little Genesee, N. Y.

**SUMMARY FOR SABBATH, JULY 26, 1930**

The texts selected are very specific: “Remember the Sabbath day to keep it Holy.” “The Sabbath was made for man.” “We ought to obey God rather than man.” In light of the teachings of the Bible concerning the Sabbath, we ask: “Ought Christians to keep the Sabbath?”

Probably the majority of Christians to whom this question is asked will answer, “Yes,” without considering what is really involved in the question or the answer. To them Sunday keeping is synonymous with Sabbath keeping. To many people, “the seventh day is the Sabbath,” means that the Sabbath has been changed from the seventh to the first day without considering when, or how, or why the change was made. In our sermon last week we pointed out certain facts concerning the Sabbath which confront every student of Biblical history, namely, that the only Sabbath known in the Bible is the seventh day Sabbath, the day which God blessed and sanctified; that this Sabbath God placed in the heart of the Decalogue, commanding his children to keep it holy; that Jesus Christ and his disciples kept the Sabbath; and that in the apostolic age were Sabbath-keeping churches—all of which are indelibly written in the Word of God.

**ORDER OF SERVICE**

**Opening Prayer**

**Responsive Reading—Psalm 84**

**Hymn—“Holy, Holy, Holy”**

**Scripture Lesson—Matthew 5:1-20**

**Prayer, concluding with the Lord’s Prayer**

**Offering**

**Hymn—“Open My Eyes, That I May See”**

**Sermon**

**Hymn—“Trust and Obey”**

**Closing Prayer**

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We emphasized the further fact that for the great majority of the Christian world the Sabbath has been changed, changed in the face of these authentic facts; and that they are today keeping the first day of the week instead of the seventh day.

**THE BACKGROUND**

We traced the movement which led to the secularization of the Church, so that A. D. 300 the Church had established the dogmas that her community, her bishops, her worship, her sacred books and festival days were the genuine foundation of the Christian Church, outside of which there was no salvation. We also showed that it was during this period that Sunday was instituted by Church authority, not at first as a Sabbath, but so that Sunday grew up into the Church, through pagan influences, along with the mass, celibacy, sprinkling, and infant baptism. This is the real point of the discussion of the questions raised is projected.

Is the Sabbath a Jewish, or a Christian institution? Ought Christians to keep the Sabbath? Ought the Sabbath day to be kept holy by us? Was the Sabbath meant for Jews and Gentiles alike? Is it claim over the hearts and consciences of men world-wide? Or, under the gospel of Christ are we free from the restraint of all law, including the Sabbath?

A clergyman, some years ago, was confronted with the claims of the Sabbath. Such questions as the above were asked him. He admitted he could not answer them. He finally said, “I have a book in my study which I think will answer these questions. But the Sabbath cannot be settled rightly, except by the Word of God. “These are they which receive my testimony.”

**WHAT SAITH THE SCRIPTURES?**

1. Proposition one: The day of the Sabbath is a definite portion of time. I believe in the creative week literally. But so far as the Sabbath is concerned, whether creation embraces, literally, seven days of twenty-four hours each, or is but pictorial epochs, the Sabbath occupies a place of prominence at the close of the week. The period of time which the “two great lights” rule is a definite portion of time. The word “day” as used in God’s Word, as understood by God’s people, in their hands, and as interpreted by Jesus, was a period of twenty-four hours. No other meaning can possibly be assigned to the commandment, “Remember the Sabbath day. Six days shalt thou labor,” etc. (Exodus 20: 8-10).

In the Hebrew calendar the days of the week were simply distinguished by number—sunday, Monday, Tuesday, etc. The seventh was the Sabbath, and the only one given twenty-four hours. No other meaning can possibly be assigned to the commandment, “Remember the Sabbath day. Six days shalt thou labor,” etc. (Exodus 20: 8-10).

2. Proposition two: The Sabbath is a Divine institution. In the dawn of civilization, in the morning of human history, God instituted two great institutions upon which the pillars of our civilization rest. The first is the home with its sacred marriage altar; the other is the Church with her sacred Sabbath. The violation of the laws of fidelity to either of these two institutions means certain ruin.

In a sermon published some years ago, Rev. E. B. Saunders said: “God requires the same fidelity to the law of his Church that he does to his home; a virtuous home and a virtuous Church. The spiritual institution of the Sabbath is the bulwark of the Church. It is more than a mere day; it is a specific time made sacred by the act and example of God. When men are to meet God by turning away from the charms of the world, he hallowed it. He sanctified it. His ceasing work would not have made it Sabbath. It was the act of sanctifying and setting it apart.”

3. Proposition three: The Sabbath is not a Jewish, but a world institution, made for all men. The Sabbath was given at creation, when marriage and the home were instituted. It was observed a thousand years before Jewish history began, or the Decalogue was given at Sinai. The manna was given in the wilderness before the law was given at Sinai, and the people, apparently, without instruction gathered “twice as much on the sixth day” as they gathered on other days.

Christ did not say that the Sabbath was made for the Jews, but that “it was made for man,” that is for all men. Thus the Sabbath becomes a world institution. And as a world institution it is woven into the warp and woof of man’s moral and spiritual being.

True, when God called his chosen people out of Egypt, he gave them the Decalogue in the heart of which is the commandment of the Sabbath. If the commandment, “Remember the Sabbath day to keep it holy,” is Jewish, so are all the Church commandments. Jesus, the prophets, apostles, and evangelists were Jews. Our Bible came to us by Jewish names, and one part can not be eliminated and the other part stand. No thoughtful student...
Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee. "Thou shalt not steal," or "honor your father and mother," or "commit adultery," or "murder," or "witness falsely," or "bear false witness." Not that which cometh of the mouth goeth not into the heart; but that which cometh of the heart, that goeth into the heart. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These come of the heart, and they defile the man.

It is true, Christ found the Sabbath buried under a load of ceremonialism, lifeless theology, and meaningless requirements. But his attitude toward, and his interpretation of, the law; his teachings as an example touching the Sabbath, ought to settle the Sabbath question forever. To be forced to appeal to the written word, and to the writings of the Church fathers to find authority for Sunday observance, is pitiable, weak, and to be lamented. By precept and example Christ freed the Sabbath from rabbinical restrictions and increments, but there was one commandment that he abrogated the Ten Commandments, or intended to do so, or that he held the Sabbath in light esteem.

While it is not my duty to tell another just how the Sabbath should be kept, I wish to call attention to the fact that the Sabbath, as practiced by Christ, was a day of rest, worship, and love. But in such service we must bar from our lives every selfish or worldly motive. There are flowers to be strewn, not only upon the caskets of the dead, but upon the pathway of the living. There are the discouraged to strengthen, sad ones to comfort, and lost souls to save.

I am conscious that such a method of interpretation of the Sabbath law throws the responsibility, in a measure, upon the individual to decide for himself what constitutes Sabbath keeping. Not that I would make the Sabbath the testing ground of salvation, but that the law of love is greater than blind obedience (Matthew 12: 7, 8).

Individual responsibility

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re the tools of industry, that we deny our- selves the privileges of the house of God. True, we can worship over our denomination, he knows of no other field we ought to obey God rather than man."

organl where there is half the audience stood. Good words were heard for the meeting which today was on Sunday night. For three and a half years he thus lived in the beauty of the kingdom of priests, and its ultimate object, which he found it as the foundation of the law and of its revelation. Contrary, his life and teachings were a constant fulfillment of the prophecy, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isaiah 42:21. To the things which we magnify we add nothing; we simply bring to view that which is already there. And so it was in the teachings of Jesus. He rescued from obscurity the law of love, as he had not neglected the command of the law. Leviticus 19:18—"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Thou shalt love the Lord thy God and thy neighbor as thyself"—and revealed it as the foundation of the law and of the prophets. Matthew 22:36-40. When criticized by the religious leaders for teaching the self righteous aloofness from sinners, he reminded them that their Jehovah was a God of compassion by telling them to love the Lord thy God and thy neighbor as thyself. Hosea 6:6: "I will have mercy, and not sacrifice." Matthew 9:13. They saw the magnified law manifested in one who could say, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: Yea, thy law is within my heart" (Psalm 40:7, 8), and who could boldly offer the challenge, "Which of you convinceth me of sin?" John 8:46.

For three and a half years he thus lived among them. From one end of the land to the other Jesus' life and teachings were known and divine approval was attested by the many miracles which he performed. And now the time had come for him to fulfill the prophecies of his great work. Luke 3:1-6. In the triumphal entry he entered Jerusalem. O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly, and riders upon an ass, and upon a colt the foal of an ass. Previously, when his teachings were less thoroughly known, he had told of their coming in the end of days (John 6:15) but now they could give no deeper reject him with full knowledge of what his service would mean. He sent for the beast, and prophesied, and rode into Jerusalem amid the tumultuous acclams of the multitude, and for the first time, despite the protests of the Pharisees, accepted their homage as their King. And he was crowned with thorns, the King of Israel who cometh in the name of the Lord. But even in that hour of his apparent triumph he realized how superficial and transient was their devotion. Jesus wept as he approached the city, saying, "If thou hadst known, even thou, at least in this thy day, the things which God willeth to be done,

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.

-Melanchthon.
The religious leaders of the nation had always been hostile to him, his heart searching teachings regarding their consciences, and arousing their resentment by leading them to repentance. For the few days following his kingly entrance into the city he came into solitary communion with them, and laying bare the hypocrisy of their hearts in the presence of the assembled multitude, thus increasing their indignation. But death could have had no place with him under a royal edict from Caesar than it had under the unjust decree of a weakening mob; and he had been resurrected as "the King of the Jews," their emancipation from Roman dominion would have been assured. But how much deeper is the present significance of his death! God's Redeemer—sin in the hearts of God's chosen people to whom had been "committed the oracles of God," (Romans 3: 2) and who had for centuries enjoyed the advantage of divine instruction from God's special messengers, the prophets; sin in the hearts of a people over whom we have no preeminence, being partakers of the same human nature as they. In spite of their advantages, the neglect of their hearts to God's perfect law, enacted before them in living reality for the soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart," is no more welcome to the sinner of today than to those who were hatefully rejected more than two thousand years ago. To be confronted with sin as it actually exists in our own hearts will still arouse, either the resentful spirit of the serpents and Pharisees, or the repentant cry of the Pentecostal converts. But without this Spirit-illuminated self-knowledge, no vital relationship to the Saviour can be expected. We need not dispute those who tend in proclaiming that the preaching of "hell fire and brimstone" is unadapted to the present time; but sin, righteousness, and the coming judgment will always remain vital elements in the true gospel message.

YEOUNG PEOPLE OF HOLLAND
(Continued from page 43)

of course the service of God. B. Boulogne spoke stirringly on "Of What Does the Service of God Consist?" And G. Zylstra chose as his topic "Jesus, the Master," speaking of a master, taking in the idea of service.

I noticed the undivided attention of the audience to the words of Rev. Mr. Taekema. May the words have fallen on well prepared ground, and be fruitful and lead to eternal life. May many (possibly all) of the young people experience in their own lives the joy of service of God.

Of What Does the Service of God Consist?" And a very positive answer occurred to me. The service of God consists in the first place in allowing ourselves to be served by God; the service which God performs by the gift of his Son, Jesus Christ, who also come not to be ministered unto, but to minister. And then G. Zylstra followed with "Jesus the living bread." in order to cure him before our mind's eye. We followed him during his life until the close to see him hanged on the accursed cross.

After that the Amsterdam choir rendered "Oh. Head Beseched With Wounds." Impressive, gripping, and enthralling was this song. It was a fitting thought with this interpretation: "Keep your mind about our Saviour, to return home.

We are thankful that we do not need to continue to remain at his suffering and death; we may think about our living Savior, who lives above, whither he has returned. He is risen and we may rejoice in his resurrection. That is also an exciting spring-time gospel.

The Rotterdam choir rendered inspiringly a responsorial, "Now I will just reiterate what the evening brought us further: several musical selections by the Amsterdam choir, adly sung under the leadership of W. v. Eijseren; two organ selections by B. Boulogne, which all of the music loving public thoroughly enjoyed; two declamations by J. v. Es, which left a deep impression; a play by the Hague club members, "The Mile Post," containing a serious warning to leave the broad way and choose the narrow way; next an organ selection by A. Kop, "Our Father," which in a new way urged us by its prayer that Jesus teaches his followers and that he may have such a heavenly influence on our lives if true, is our daily petition. The endeavor by the young people to give a public testimony of the purpose and desire of the younger generation in The Hague and Rotterdam to work for the gospel. An attractive audience of about one hundred fifty persons were present. And everything during the whole evening was stamped with a serious note, yet there was no lack of an expression of socialliness. Every face beamed with joy.

The intermission, during which tea and cake were distributed to the congregation, conversation, the renewing of many old acquaintanceships and of making new ones.

With gratitude, each returned home.

We wish all the young people manifold blessings for their endeavors. May the Lord grant his blessing on this conference of the Rotterdam and The Hague's Societies.

M. V. D. S.

[This article appeared in the paper published by the Seventh Day Baptists among young people of Holland, Daniel. It was translated by Mr. Frederik Bakker of Plainfield.]

Worldly wealth is the devil's bait; and those whose minds feed upon riches reede, in general, from real happiness, in proportion as their stores increase.—Burton.
Religious Education

Rev. Erlo E. Sutton
Director of Religious Education
Contribution Editor

How Religion and Education parted company

Religion was one of the primary factors in bringing the settlers of New England to the New World to establish their homes. Almost at once schools were begun so that the children might learn to read the Bible, and colleges and universities were founded for the purpose of training young men for the ministry. The Reformation in the Old World had been a rebellion against the authority of the church, and people who had turned from the authority of the Church to the Scriptures as the highest authority, and as is so often said, men and women began "to search the Scriptures for themselves." The Bible thus became the foundation of religion, and the colonists were eager to make provision for their children that they too, might find truth in God's Word.

It was in the beginning religion and education went hand in hand, for the purpose of education was largely to make boys and girls religious. All giving an account of these early days, one who attended these schools made the remark, "The teacher continually prayed with us, and Bible reading was the opening and closing of our day and catechized us every week." But between 1630 and 1636, when Harvard College was founded, and 1800, a great change had taken place. By the latter date the Bible was practically out of the schools. One minister in preaching an ordination sermon said, "The reading of Scripture in the schools is not only neglected or reduced to an inferior and disgusting part of puerile duty." Thus by 1800, religious education had drifted so far apart that in many instances it was not even a period for reading the Bible during the whole school day. What could have brought about such a change? What could have happened to cause people to even look with disfavor upon religious instruction in the school room?

Perhaps the answer is to be found in the very same reasons which caused religion and education to be so closely associated in the beginning, one of which was the principle of religious freedom. Early reformers opposed the authority of the church but many of them grew to be just as authoritative as the Church of Rome. They began by declaring that the interpretation of the Scriptures was an individual matter, and ended by pronouncing as heretics all those whose interpretations differed from what they thought was taught in the Bible. The desire to be free to worship as they chose caused men and women to brave the storms of the sea and the hardships of a strange land. And then when they had each sect grew as intolerant of other beliefs as their foes in Europe had been of them!

New York was settled by the Dutch. In 1628 the Reform Church was established. Now the members of this body couldn't understand why possessed the Quakers that they should have such queer beliefs and they grew very intolerant of the Quakers. In Connecticut there was opposition against the Episcopal Church and in Virginia a law against Puritans was passed. Maryland enacted a law for the freedom of religious worship in 1649, but later repealed it and established a rigid Church of England rule.

As America grew and the population increased, religious sects grew more numerous, and this increased. These disputes were not only local, but national but they were often very bitter and sometimes led to persecution. Now, I think we may find here one of the reasons for the di-vorce of education and religion. Even in the more tolerant days in which we live, we find few parents who would wish their children taught religion by some one belonging to a denomination which was widely different from their own. Certainly there are few Protestant parents who would enroll their boys and girls in a Catholic or Jewish school.

Just as in 1600, when Mr. Thatcher publicly deplored the decline of Bible reading, so today we have parents who wish to have the Bible read in school. But by the same time, the majority of those who want Bible reading insist that no comments on the passage read must be offered by the reader.

(To be concluded next week)
THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor
L. H. NORTH, Business Manager
Entered as second-class matter at Plainfield, N. J., under the Act of Congress of March 3, 1879.

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I have been pastor of the church for four years, and have a settled congregation of 100 members. The church was organized in 1842, and has always been prosperous.

The church building is a fine structure, and contains a large hall and classrooms.

The congregation is composed of many intelligent and religious people, and I am happy to say that they are all united in the cause of Christ.

I have been an active member of the church since 1845, and have been a constant support of its work. I am a strong believer in the Bible, and have a deep love for the church.

I am happy to know that you are a member of the church, and hope that you will continue to be an active and faithful member.

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Yours truly,

Pastor A. B. M.}

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Pastor A. B. M.}
The Bible can be to every soul who will use it a blazed trail to God. None who possess it and read it need cry, "Oh, that I might find him!" He is in its beautiful poetry, in its sweet and tender idylls, in its burning words of condemnation of hypocrisy and greed, in its stories, its proverbs, its parables, its letters, its vision, and dreams. He is in its great characters from Abraham to Paul. He is in Christ—in every word and deed of a glorious life—in the trial and agony of a terrible death. He is in the Cross and the Garden.

How much one loses out of life who, having in his hand this guide to God, misses him through carelessness or indifference, ignorance or prejudice. Amidst the crushing weight of the overwhelming problems of our day, and surrounded by the little personal problems that loom large because so near, does your spirit long for understanding, for strength, for courage, for love great enough to heal the world's pain—and your own? Do you want God? Open the Book. God is there.