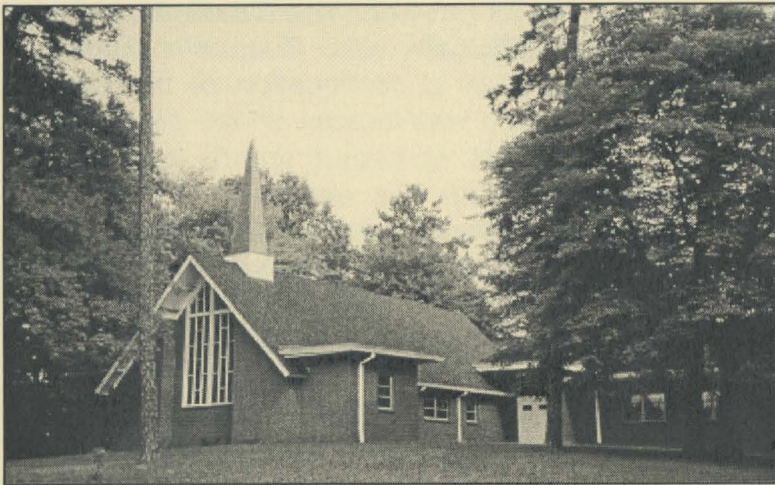


History  
of the  
Siloam United Methodist  
Church



Celebrating 200 Years  
September 24, 2000

## Siloam United Methodist Church

The congregation of the Siloam Methodist Church is recorded as the oldest Methodist congregation in Surry County. The Western N.C. Methodist Conference has a record dating to 1808. While written records are not available local tradition dates the congregation to the 1790's when Bishops Francis Asbury and Thomas Coke traveled through this region. The original congregation was organized at the "Bold Springs Meeting" presumed to have been a brush arbor. The site is now known as "Bold Spring Burying Ground" two miles north of Siloam and one-fourth mile west of the Jeff Logan place. No one has been buried there in more than a century.

The first Siloam Methodist meeting house was a log structure built circa 1830. The deed for the property is dated "third day of February in the year of our Lord one thousand eight hundred and twenty-nine". Micajah and Elizabeth Early Reeves organized the church as a continuation of the Bold Springs Meeting. The log church was located on the present day Hardy Road.

The church served the religious and educational needs of the community. The Sunday school began at eight o'clock in the morning and lasted until four o'clock in the afternoon. Bible lessons were taught along with arithmetic and spelling. Many children in the area received all their education at the Siloam Methodist Sunday school. Slaves attended services at the church and the north side of the church cemetery was designated for their burial. The log church burned circa 1870. A simple one-room frame building replaced the log church.

The Friends Meeting purchased the frame church and cemetery from the Methodist Conference on September 20, 1957. The building has been renovated and continues to serve an active congregation.

After the railroad reached Siloam in 1888 and the Siloam Academy was established in 1892, the members of the Siloam

Methodist Episcopal Church South decided that a new church should be built nearer the center of the village. In 1899, largely through the efforts of Professor W. Milton Cundiff and Professor John H. Allen of the Academy and local residents, a new church was built on land donated by Mrs. Richard Nathaniel (Mollie) Marion adjacent to the Dan Scott house. In later years, the Scott house became the home of Howard and Nina Robertson Miller. The church was a one-room frame structure painted white with green shutters at the windows. The walls were beaded board painted white with light oak wainscoting. The altar rail was cedar with a natural finish. Oil lamps in three chandeliers lighted the church; and a cast iron wood burning stove heated it. The benches were made of forest pine. The pulpit Bible had the following inscription: "Bible bought in New York, August 1892. Cost \$5.00, express 85 cents. Total \$5.85. The money to purchase the Bible was collected by Miss Lucy Apperson.

The new Methodist church burned on January 26, 1930. The organ, Bible, books, bookcase and furniture including pews, three pulpit chairs, and table were saved. The Siloam Baptist Church invited the congregation to use their church for services. In the spring of 1932 another building was planned on the same site. The Methodist worshiped in the Baptist church until a new building was completed. The building was dedicated April 9, 1933. It was lighted with electricity from a Delco lighting system located at the home of C.C. Matthews. Electricity reached Siloam in 1936. This church burned on March 27, 1955. Again, most of the furniture, instruments, and the pulpit Bible were saved. The congregation made the decision to rebuild the church at a new location. The J. R. Marion family donated property for construction of the new church. H.N. Haines, architect for the Duke Endowment, drew the plans for the new church. The first service was Sunday school on April 19, 1959. The first worship service was on May 24, 1959. The church was dedicated on May 26, 1968.

The present Siloam United Methodist Church, which grew from a brush arbor two hundred years ago, cherishes its heritage and moves forward with Christian dedication.

September 2000

Sources:

Local Tradition

Western N.C. Methodist Conference Archives

The Reeves Mercer Newkirk Families by Lillian R. Wyatt, 1956

Put your  
trust in  
the Lord.



*Siloam United Methodist Church*

Ron Buie, Pastor

**Homecoming – Celebrating 200 Years**  
September 24, 2000

**DIVINE WORSHIP**

The Piano Prelude

Lighting of the Candles

The Processional

The Call to Worship

The Hymn of Praise # 89 “Joyful, Joyful, We Adore Thee”

The Apostle’s Creed #881

Announcements and Concerns of Congregation

The Prayer of the Community

Youth Anthem

The Offertory and Prayer

The Doxology

Special Music

Scripture Lesson

Sermon - Dr. Frank Grice

Dedication of the Communion Set

Hymn # 599 “Break Thou the Bread of Life”

Holy Communion – A Service of Word and Table III # 15

Hymn # 408 “The Gift of Love”

The Benediction

Postlude

**Birthdays: September 25 – Hazel Jackson, 27 – Carol Kirk  
30 – Rev. Herman Mandel**

**A Special Thank You** to Josh Fincannon for constructing the much needed handicap ramp as his Eagle Scout project.

## **Announcements**

**Project Agape Pick Up** – Sept. 25 Christmas toys, Food (canned meat, powdered milk, regular long grain rice) infant formula, sewing supplies, transparent plastic bags, winter clothes (coats), educational supplies, hygiene supplies, blankets, sport equipment.

**District Youth New River Canoe Trip** – September 30, Meet at Dobson UMC at 9 a.m. Bring lunch, drink and change of clothes. Cost: \$10.00  
Ages 8<sup>th</sup> grade and up.

**Hospice of Surry County Volunteer Training** – Oct. 5, 6-9 p.m. and Oct. 7, 8 a.m. to 5 p.m.

**Level Cross Annual Harvest Sale** – Sat. October 7

**United Methodist Women** – October 8, 6:30 p.m.

**Administrative Council** – October 8, 7:30 p.m.

**Charge Conference**, October 15 – 7:00 p.m., Siloam All chairpersons plan meetings and prepare materials for charge conference.

**UM Women Meeting** – October 27 & 28 Charlotte – Kim Miller, Marion Venable and Carol Kirk to attend.

**Annual Ham Biscuit Breakfast and BBQ Supper** (4:00 p.m.– Until) Saturday, November 11

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### *Prayer List*

Floyd Berrier, Paul Freeman, Belva Jean Rodgers, Lillian Meadows, Polly Fulk, Lori, Coy and Ricky Tuttle, Larry Rooks, Billie Brown, Ruth Miller, Gladie Meadows, Josephine Boone, Lillie Whitaker, Erma Shammel, Cameron Denny, Kenneth Earnest, Lynn Hewitt, Roger Ashburn, Jenny Pendergrass, Phyllis Stroud, Gilbert Monk, Charles, Family of Glenn Branch, Ivey Head, Artie Venable, Family of Terry Mills





METHODISM  
in the  
Village of Siloam

## FOREWORD

This book is about the Methodist Church in the village of Siloam. The historical sketch of the first church building and the congregation are what I remember hearing my parents tell. I recall some of the happenings and people from childhood and later years.

The book contains some historical sketches, pictures, and records of The Methodist Episcopal Church, South from its establishment in 1898 to 1939, when The Methodist Episcopal Church, South merged with other branches of the Methodist faith to form The Methodist Church.

I have included some selected records from the first church register and the first Sunday School record book of 1899, and from record books of 1908, 1915, and 1916.

It is also a scrapbook of events and people from 1899 to March, 1975.

Hugh Atkinson has helped me authenticate and identify the information.

Joyce Atkinson Feezor has typed and assisted in the arrangement of materials.

Ola Marion Atkinson

March 1, 1974

SILOAM METHODIST CHURCH

One of the oldest church organizations in Surry County and certainly one of the most historic is Siloam Methodist Church. This church has a record dating back to 1808 and while records have not been located to authenticate the tradition, there are ample reasons for believing this church was organized during the period between 1790 and 1800 either by Bishop Asbury or one of his co-workers. However, Siloam Church was for a century the social center for a radius of ten miles or more and had the early settlers kept records, such records would be most interesting and a source of culture to present and future generations.

The mother church of the present Siloam was organized as what is known as "Bold Springs Burying Ground" two and one-half miles north of the present location. About 1820 or perhaps 1825 the church was rebuilt on the site of the present Old Siloam Church one mile southeast of the original site. During the 1870's this log structure was replaced by a well built frame building which is still in good state of preservation.

After the railroad came and Siloam Academy had been established the social center naturally moved to school and commercial center on the railroad, so New Siloam Church was built, largely through the efforts of Prof. Cundiff, Prof. Allen, and the Marion family. The church has continued to prosper during the last fifty years. The frame edifice was burned in 1930 and was replaced by a handsome brick structure in 1932.

The Reeves and Marion families were prominently associated with the church from time of organization down to present. The burying ground at Old Siloam is resting place for many members of these two families. The two names appear on markers more frequently than all other names combined. Other families were prominently connected with this church for many years, but without the Reeves and Marions the church could not have had a continuous organization for more than one hundred and fifty years.

The graveyard at Old Siloam is a sacred place and one of the older landmarks of Surry County still intact.

Assuming that Bartholamew Marion and Micajah Reeves were affiliated with the church and its activities, six generations have been leaders for one hundred and fifty years; a remarkable record.

Jasper S. Atkinson

## THE REEVES AND ALLIED FAMILIES

### SKETCHES AND ARTICLES

Charlotte, North Carolina

May 21, 1945

Mr. John E. Reeves  
Box 530  
Spartanburg, South Carolina

Dear Mr. Reeves:

I was gratified and flattered when I received your letter sometime ago asking that I furnish you with dates and facts concerning the Old Siloam Church. Also, any information I might have concerning the Reeves family.

I have always been interested in the traditions of the Old Church and one of my earliest recollections is hearing old citizens, long since gone, talk of the Reeves family and the Old Siloam Church.

For years I have looked forward to the time when I could spend a few days, or weeks, leisurely in the Library at Chapel Hill, or Duke University, browsing through archives with the hope of finding, through Methodist Conference records of the early days, reliable and definite data as to when Old Siloam Church was organized. However, I am already advanced in years and still find my time completely occupied making a living.

It is my belief that Siloam Church, possibly under the name "Bold Springs Church," was organized prior to the end of the Eighteenth Century—probably between 1785 and 1800 at a point about two miles north of Siloam and one-fourth mile west of Jeff Logan's place. The place is still known as "Bold Springs Graveyard." No one has been buried there in seventy-five years, perhaps longer.

The first building at Old Siloam must have been erected during the 1830's or earlier. I do not recall exact dates but there are grave markers dating as early as 1840, perhaps earlier. Sometime between 1875 and 1885 the new church was built, your (grand) Father and your (great) Uncle, Major R. E. Reeves, being the largest contributors.

Perhaps your cousin, and my good friend, Mrs. Sallie Reeves McKinney, has more accurate data as to when the present Old Siloam Church was erected. I am inclined to believe that it was built before Major Reeves married. At any rate there is much history connected with this old church which should have been preserved. It is the outstanding landmark of that section. I feel sure Bishop Asbury ministered in the community although I have no basis for this belief except that he certainly travelled through that part of the state. It might be well to read his biography in order to establish proof that he organized the church.

I am not in position to tell you anything about the Reeves family that you do not already know. However, casually looking through records of the Office of Register of Deeds at Dobson I found that the Reeves family held title to much land in the Pine Hills Section before the family, through marriage, became affiliated with the Early family through which it is my understanding your great grandfather came into possession of the "Reeves Place" where your grandfather was born and lived until he moved with his family near Mt. Airy.

The Reeves Place on the Yadkin River formerly included all tracts now owned by the Whitaker heirs, my Mother's place, the Marion Farm and perhaps much more. By the way, the place where Ola Marion and Hugh Atkinson now live was deeded to Jubal Marion who, as you know, married one of the Reeves girls, by R. E. and M. C. Reeves. Until recently I thought his wife inherited the place, but it seems that she was given another tract. One Freeman first acquired by grant the land on the Yadkin River upon which your ancestors lived. The Daughters of the American Revolution have erected a marker near your father's old home in honor of Mr. Freeman. Robert A. Freeman, a distant cousin of yours, could have been more helpful than any of our generation in clearing up facts of interest concerning your progenitors but he passed away January, 1944.

You will find the Will of your great grandfather Reeves filed and recorded in the Office of the Clerk of Court of Surry County, a very interesting document.

You know, of course, that General Jubal Early was a first cousin of \*grandmother and that Stephen Early, Secretary to the late President Roosevelt, was a grandson of the General.

Our family has always been proud to claim the Reeves family as friends. The friendship has been maintained through five generations in Mother's family and by Father's family since they first came to Surry County in 1857.

You will observe that this is written in Charlotte. My home is still in Elkin but my work keeps me in Charlotte most of the time.

Please extend my greetings to your Father and your Uncles.

Sincerely,

J. S. Atkinson

# THE State

★ DOWN HOME IN NORTH CAROLINA  
October 1986 Vol. 54 No. 5 \$2.00

## LORENZO DOW AND THE MORAVIANS

Perhaps C. B. Berry, who wrote the article on Lorenzo Dow for the July 1986 issue, would be interested in the  
*(Continued on page 37)*

### LETTERS

*(Continued from page 5)*

comments of the Forsyth Moravians, which settlement Dow visited in February 1805.

"Feb. 8. (1805) Br. Reichel led the Passion liturgy, the latter part being sung in English for the benefit of the large number of visitors, who filled many benches. They had gathered for the preaching announced for tomorrow by a traveling preacher named Lorenzo Dow.

"Feb. 9. This morning the preaching above mentioned was held on the Square in Salem. Five or six hundred people gathered, and behaved in a quiet and orderly manner."

On February 10 Lorenzo Dow preached in Bethania. The report goes as follows:

"Feb. 10. The Sunday services had to be omitted, as a traveling preacher, Lorenzo Dow, had announced a meeting to be held here today. For this preaching about two thousand persons gathered, from this neighborhood and from distant regions. About eleven o'clock the preacher arrived, and the moment he dismounted he began to preach, at a place in a field outside the town which our Brethren had made ready for him, where the assembled people were waiting for him. His preaching lasted about three hours. This man has made a great reputation in the land, but our members did not like his sermon on Gen. XXXIV: 58, 'Wilt thou go with this man?' Immediately after the preaching he mounted his horse, rode through the town without stopping anywhere for an instant, and went to the

THE STATE, OCTOBER 1986

home of a Methodist preacher, living three miles from us, where he had announced another preaching for tonight. The many people were quiet and orderly beyond our expectations; most of them went home immediately after the preaching, and by evening there was not a single stranger in our town, so we could hold our evening meeting as usual, and many of our members attended it."

There is a strong tradition that Dow preached at nearby Siloam where the first Methodist church in Surry County was organized in either the late seventeen or the early eighteen hundreds. Siloam is about twenty miles west of Bethania. — RUTH MINICK, Mount Airy

DEED

SILOAM MEETING HOUSE ON LOT OF LAND No. 24

This indenture made this third day of February in the year of our Lord one thousand eight hundred and twenty nine between Joseph Howard and Nancy, his wife, of the County of Surry in the State of North Carolina of the one part and Lepsie Briggs, Joseph Harrison, Lyn Freeman, Melton Cain and John Prather, trustees in trust for the use and purposes herein after mentioned of the County of Surry and State of North Carolina of the other part, witnesseth that the said Joseph Howard and his wife, Nancy, for and in consideration of the sum of one dollar to them in hand paid at and before the sealing and delivering of these presents the right whereof is hereby acknowledged hath given, granted, bargained and released, confirmed and conveyed and by these presents doth grant, release and confirm unto them the said Lepsie Briggs, Joseph Harrison, Lyn Freeman, Milton Cain and John Prather, trustees in trust for the use and purposes hereafter mentioned and discharged all the estate, right, title, interest, property, claim and demand whatsoever in law or equity which the said Joseph Howard and Nancy Howard unto or upon all and singular a certain lott or piece of land situate lying and being in the County and State aforesaid, bounded and as follows to wit, beginning at a black gum nearly North five chains to a red oak, thence due east ten chains to a white oak, thence south five chains to a maple, thence west to the beginning containing five acres be the same more or less with all and singular the houses, woods, waters, privileges and appurtenances thereunto belonging on in any wise appertaining to have and to hold all and singular the above mentioned and described lot or piece of land situate lying and being as aforesaid together with all houses, waters, ways and privileges thereunto belonging or in any wise appertaining unto the said Lepsie Briggs, Joseph Harrison, Lyn Freeman, Milton Cain, John Prather then

securing in office for and in trust that they shall erect a building at cost or cause to be erected thereon a house, a place of worship which may be made use of for a school house for the use of the members of the Methodist Episcopal Church in the United States of America according to the rules of discipline which from time to time may be agreed upon and adopted by the Meeting and purchasers of the said church at their general conference of the United States of America and we further trust a confidence that they shall at all times forever hereafter present such members and preachers belonging to said church as shall from time to time be any authority by the general confidence of the Ministers and Preachers of said Church and by the annual conferences authorized by said General Conferences to preach and expound holy words there and in further trust and confidence on or name the trustees herein before mentioned shall die or cease to be a member of the said church adjoining to the rights and discipline then and in such a case it shall be the duty of the station ministers authorize as aforesaid who have the pastoral charge of said members to call a meeting of the remaining trustees as soon as convenient by May, when so meet the said Preachers shall proceed to nominate one or two persons to fit the place or places of him or them whose office or whose offices have been vacated as aforesaid the persons so mentioned shall have been one year a member of said church immediately preceding such nomination and be at least due years of age and the said trustees so assembled shall proceed to elect a true overseer by a majority of votes appoint the persons to nominate and fill such vacancy and order to keep up the number five trustees forever and in case an equal number of votes for and against the said nomination station a minister shall have the casting vote and if the said trustees or any of them or such causes have administered any sums of money or shall be responsible for any sums of money on account of the said premises to pay the said sums of

money, then a majority of three shall be authorized to raise the sum of money and the said Joseph Howard and his wife, Nancy, doth by these presents warrant and forever defend the lott thereunto belonging unto him the said Briggs, Harrison, Freeman, Cain and Prather and their successors theren and appointed as aforesaid from the claims of the said Joseph and Nancy Howard their privileges and from the claims in testimony whereof we have hereunto set our hands and seals the day and year above written, signed, sealed and delivered in the presents of us:

Witnesses:

L..... Whitaker	Joseph Howard	(Seal)
A. Reeves	Nancy Howard	(Seal)

Be it remembered that on February in the year of our Lord one thousand eight hundred and twenty-nine, Joseph Howard and Hancy, his wife, personally appeared before me, one of the trustees of the peace in the County of Surry and State of North Carolina, the within Joseph and Nancy Howard hath acknowledged the within Deed of Trust to be theirs and deed for the uses and purposes therein mentioned or declared and be the said Nancy Howard, wife of Joseph Howard, separate and apart from her husband, being examined declared that she had made the acknowledgment freely and with her own consent without being induced, free from her said husband, in testimony whereof I have hereunto set my hand and seal the day and year first above written.

Witnesses:

J. Whitaker, J. P. Jurrat

Surry County, November term 1830 the execution of the within Deed of trust was duly proven in open court by the oath of Jonathan Whitaker and found to be registered.

Test. John Wright, C. C.  
By J. Williams, D. C.



My research into the beginning and organization of Siloam Methodist Episcopal Church South leaves many questions unanswered.

The deed of the lot for the first church was dated November 1, 1898. The church evidently was organized as early as 1895 because in the early records Rev. T. H. Pegram is listed as the pastor in 1895.

I have never heard when or where the organization took place. I do not know where the group met for services until the building was completed. I think this was in 1899. The oldest Sunday School record that I have found is for October 1, 1899.

I do not understand why the Bible was bought in August 1892. This Bible is still used for services. In fact, it is the only pulpit Bible the church has owned. (1974)

## Notice

The plan of the new Church at Siloam  
has been changed making it larger and  
more expensive under direction of Dr. Bruton  
also the time for building extended in order  
to raise more money - and now all who have  
subscribed to aid in building said Church  
are earnestly requested to make payment at  
once in order that the carpenters may comply  
with a portion of their contract with the builder  
Please don't delay this matter

## The Methodist Episcopal Church South

Established at Siloam

The Methodist Church in the village of Siloam was built because of the distance to the Siloam Methodist Church about two miles east of the village - later known as Old Siloam Methodist Church. Mr. and Mrs. W. M. (Milton) Cundiff among the leading Methodists of the area lived two miles west of the village. They were very interested in a place of worship nearer to their home. Other Methodist families were interested in having a church nearby. So with the influence of the Cundiffs, Marions, Atkinson, Allens, Millers, Apperson, Whitakers, Matthews, and perhaps others that I do not know about, plans were made for a church building.

Mrs. Richard Nathaniel (Mollie) Marion gave a lot at the top of the hill next to the Dan J. Scott Home. This house now belongs to and is occupied by Mr. and Mrs. Howard W. Miller. The deed to this lot was dated November 1, 1898 and the building was completed in 1899.

Several of the men interested in building a church traveled over the countryside looking at churches and making plans. I was told by my mother, Mollie Marion, that the building that was erected was planned partly from the Doub's Chapel Methodist Church in Forsyth County.

The building was a oneroom framed structure painted white with green blinds at the windows. The walls were beaded ceiling, painted white with light oak wainscoting. The altar rail and trimming of altar space were cedar finished natural. The pulpit was made by a cabinetmaker. Several varieties of wood were used and finished natural. The ceiling was very high and arched at the top.

The altar and surrounding space was a bow wall with two windows. Against this wall were three chairs with the pulpit in front of them. There was a table between pulpit and alter rail. The altar rail was a semicircle with a kneeling cushion. The aisles and pulpit area were

carpeted in a beautiful mingled green, black, tan and red carpet. The kneeling cushion was dark red velvet. The building was lighted by oil lamps in three chandeliers. It was heated by one cast iron wood burning stove. The benches were made of forest pine and finished natural. There was a reed organ bought by the members. The Bible on the pulpit has this inscription, "Bible bought in New York August, 1892. Cost \$5.00, express .85. Total \$5.85. The money to purchase this Bible was collected by Miss Lucy Apperson.

This church had a bookcase which was always referred to as the library. Books were given by members and friends. A librarian was appointed to attend to the loaning of books. So, far as I know this was the first collection of books called a library, in a public building in this area.

Mr. and Mrs. Belton Williams of Manassas, Virginia, gave the nice walnut or Mahogany pulpit chair. Mrs. Williams was Miss Loula Cornelius before her marriage.

Mr. and Mrs. Cundiff were leaders in the church until they moved to Elkin in 1914. Mr. Cundiff who was born January 6, 1848 died June 22, 1915. His wife Mrs. Lucy C. Poindexter Cundiff was born July 15, 1859 died September 12, 1941. They are buried in the Elkin cemetery.

This building was burned on January 26, 1930. The organ, furniture including benches, three pulpit chairs, table, Bible, books and bookcase were saved.

The Siloam Baptist Church invited us to use their church for our services. We accepted the invitation and worshiped there until a new building was completed.

### Unusual Visitor to the First Church

Rev. J. W. Long, an early minister of the church brought a Japanese friend home with him a number of times from Trinity College. His name was Zensky Hinohara. He visited in our home often while with Mr. Long.

He signed his name in the church Bible:

Zensky Hinohara  
Yoma Guchi  
Japan- 1902

Mr. Hinohara came back to our home in 1925. Again he signed his name in the Bible. Rev. Z. Hinohara  
Kobe  
Japan  
June 30, 1925

Still later he and his second wife came to Lake Junaluska. There he saw people from Siloam and was overjoyed even though he had not seen them before. He and his wife went on to Richmond, Virginia for graduate study at a Presbyterian College. His wife was presbyterian and much younger than he was 80 years old at this time. He died in Richmond in a few months. His wife took his body back to Japan for burial. This was in early 1950's.

Rev. Hinohara had a daughter, Amy, who graduated from Davenport College, Lenior, N. C. and Greensboro College, Greensboro, N. C. both were Methodist Colleges. Amy returned to North Carolina in August, 1974 for visits with college friends. She visited in Greensboro and Winston-Salem.



Miss Vera Falls Margaret Scarborough Dickinson Amy Hinohara Takebe Virginia Pegatt Taff

## A REUNION HALF A WORLD AWAY FROM HOME

This past July 29 was an exciting day in the life of Mrs. Kei Takebe of Yokosuka, Japan. On that day, she boarded a plane in Tokyo bound for New York and the first visit to the United States in forty years.

Amy Hinohara Takebe is the daughter of the late Dr. Zenzuke Hinohara, who was educated in this country at Trinity College (now Duke University) in Durham, North Carolina, and who later became the first Japanese president of the Hiroshima Girls School, a Methodist institution. It was he who influenced her coming to the States to further her education. With the help of her mother, who saved the money for her journey, and Mrs. J. Walter Long, a Greensboro College graduate who was very instrumental in raising the money to pay for her education, Amy Hinohara graduated from Greensboro College in 1933.

Many years and events have passed since that first trip. She has been through a terrible war between the United States and Japan—on the other side, and she has seen both countries make great strides in population, automation, and resource development. She said that since both countries were making all these changes simultaneously, she was not as startled when she arrived here as one might have thought.

While visiting the States, Mrs. Takebe has been reunited with many friends and class mates. The words most often heard have been, "remember when . . ." Get-togethers have been held in many towns including Catawba, Fayetteville, Greensboro, and Lenoir. Mrs. Luther Taff of Chapel Hill gave a party in Mrs. Takebe's honor for the Class of '33 and about twenty class mates from around the state attended.

Friends and class mates from her school days were not the only ones Mrs. Takebe visited while here. She also visited with many of the friends she made on the naval base at Yokosuka where she taught English to the children of overseas servicemen and organized and directed a choir. This was in addition to the private music lessons she taught and still teaches there. For all of her outstanding work, she received the Distinguished Citizen of Japan Award.

While at Greensboro College, Mrs. Takebe majored in chemistry and minored in home economics. According to various accounts, she really excelled in music and gym. When she returned to Greensboro's campus, she found it greatly enlarged, but Main Building and Odell Auditorium, where she spent many hours, had remained pretty much intact. She married when she returned to her homeland and is the mother of two sons and a daughter . . . not to mention the fact that she is a grandmother five times over! Her husband is a professor of physiology and science at Asian University.

The takebe's prefer "westernized steak and chicken" and Mrs. Takebe says that when she cooks for guests, she cooks American-style and likes to do buffets. They also like their country's roast fish, which is cooked over charcoal with seasonings and soy sauce.

The sentimental journey ended in Los Angeles on the eighth of September when Amy Takebe boarded the plane to go back to Japan. When she arrives there, she will have many stories to tell; memories to think about; her first two pants suits; and a passport that is good for five years and (hopefully) several more trips to the States to visit with old and new friends she's made.

Alumni Day

March 22, 1975



Staff Photo

Mrs. Takebe greets schoolmates she knew 40 years ago.

## Oriental Visitor Sees Old Friends

By Annie Lee Singletary  
Staff Fashion Editor

"Remember when?" was the phrase heard most often when a group of friends gathered over their teacups to honor a Japanese friend they have not seen for more than 40 years.

Mrs. Amy Hinohara Takebe of Yokosuka, Japan, met most of them when they were students together at Davenport College in Lenoir — a Methodist school that went out of existence about 1934.

The party was held at the home of Mrs. Max Beckerdite on Polo Road, where Mrs. Takebe has been visiting, with Miss Inez Leinbach as associate hostess.

Since she last saw her friends here, Mrs. Takebe has married and also has become a grandmother — just as many of the others have done. She has been on the other side of a terrible war between the United States and Japan, and she has seen both Japan and this country make great strides in population, automation and the changing of the landscape with highways and tall buildings.

Because this has all been going on simultaneously in both countries, she has not found the changes here in 40 years as startling as one might suppose, she explained in her almost-perfect English.

Prices are even higher in Japan than they are here, however, with gas costing at least \$1.25 per gallon and a pair of shoes \$80, she said.

Her father, who was educated at Duke, then Trinity College, became the first Japanese president of the Hiroshima Girls School, a Methodist institution. She also became a teacher in the ill-fated city after returning to her homeland. Luckily, her father was no longer in Hiroshima when the atom bomb destroyed the city. Mrs. Takebe and her husband were teaching in Korea at the time.

She has been planning this trip for months and has received a royal welcome everywhere since she landed in San Francisco. In addition to the friends she made at Davenport, there were many more at Greensboro College, which she also had attended.

Much of her visiting will be done with former friends from the American naval base at Yokosuka, where she organized and directed a choir of naval personnel. She also has given private lessons in English to the children of naval personnel abroad.

Her itinerary includes visits in Catawba, where another party is being held for her; Fayetteville; Greensboro; Lenoir, where the only remaining Davenport College building is being used as a high

school; Norfolk, Sandusky, Ohio; Chapel Hill — for another party —; Albemarle, Atlanta and New York.

On the way home, she will see U. S. Navy friends in Rhode Island and San Diego, with a final stop in Hawaii to see one of her former voice students.

Mrs. Takebe originally had planned to make her sentimental journey next year for her Greensboro College class reunion and to visit a sister in Mexico City. "But she reminded me we are getting older, so I moved it up a year. My husband told me to come for a month, but I cheated a little. I am here for 45 days," she said happily.

She studied voice and home economics in college but excelled in gym. "When I cook for guests, I cook American style, which I learned here, and like to serve buffets."

Among those who greeted her during the Davenport College reunion were Mrs. C. C. Blackwood of Elkin, Mrs. Arthur Graham and Mrs. Grace Chilton of Dobson, Mrs. W. L. Graham, Mrs. Ruth Rosf and Miss Asenath Cook of Greensboro; Mrs. Bill Huband, Mrs. O. F. Fowler, Mrs. Mrs. H. F. Fowler, Mrs. Mrs. Joe Newlander of Charlotte; and Mrs. Ora Lee Jenkins Payne, whose father was once president of Davenport.

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Atkinson, Jennie	Foulkes (Fowlkes), Harry
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Apperson, Ebbie P.	Ireland, Metta
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# INTERMEDIATE QUARTERLY

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THIRD QUARTER, 1912



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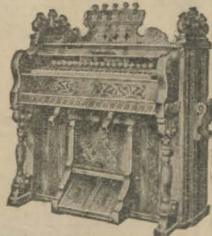
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# Life of Christ as Recorded in the Synoptic Gospels.

## LESSON I.—JULY 7, 1912.

### Malignant Unbelief.

MARK III. 20-35. MEMORY VERSES, 28, 29. READ MATTHEW XII. 22-50.

(The text for all the lessons in this periodical is taken from the 1911 Bible. Copyright, 1911, by Oxford University Press, American Branch.)

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes that came down from Je-ru'sa-lem said, He hath Be-el'ze-bub; and, By the prince of the demons casteth he out demons.

23 And he called them *unto him*, and said unto them in parables, How can Sa'tan cast out Sa'tan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Sa'tan rise up against himself, and be divided, he cannot stand, but hath an end.

27 But no man can enter a strong man's house, and spoil his goods, unless he first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:

30 Because they said, He hath an unclean spirit.

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them that sat about him, and said, Behold, my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and sister, and mother.

**Golden Text:** "This is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John iii. 19.)

#### HOME READINGS.

M. Malignant Unbelief. . . . . Mark iii. 20-35

T. Power of Unbelief. . . . . Matt. xiii. 54-58

W. Unbelief the Cause of the Fall. . . . . Gen. iii. 1-8

T. Unbelief the Cause of Rebellion. . . . . Num. xiv. 1-12

F. Unbelief the Cause of Destruction. . . . . Isa. xxx. 8-17

S. Supreme Curse of Unbelief. John iii. 14-21

S. Power of Faith. . . . . John xiv. 6-14



#### HISTORICAL FACTS.

1. *Date.*—The latter part of A.D. 28, some months after the Sermon on the Mount.
2. *Persons.*—Jesus, his near kin, the throngs of people, and the scribes.
3. *Place.*—Capernaum, a city on the Lake of Galilee, or the country near that city.

#### APPROACH TO THE LESSON.

Among the people who saw Jesus and heard his words during his earthly life three distinct classes were found. The first was composed of those who were sometimes called his friends, but they did not believe that he was sent of God to be the Redeemer of the world. They claimed kinship with him and admired him for the purity of his character; but they thought he carried his religious enthusiasm too far, so they could not accept him as God's own Son. The second group was the great mass of ordinary men and women—farmers, fishermen, mechanics, small property owners, day laborers—who pressed upon him constantly to hear his words and receive his blessing. From this company came his disciples and those who believed in him. The third class was composed of the scribes, rabbis, and religious leaders who were jealous of his popularity, and sought

in every way to interfere with his work. The antagonism of these men increased until at last they put him to death.

Thus we see that the words and works of Jesus caused some people to doubt seriously whether he was a safe leader, others to believe him and to accept his words with gladness, and others to hate him and hold him in contempt. In which class would you like to be found?

### THE STUDY OF THE LESSON.

From Mark iii. 19 we learn that Jesus and his twelve disciples *entered into a house*, probably in Capernaum, where he had been teaching and working. We infer that in that city there was a home where our Lord might find rest and comfort when his labors led him to that part of the land. During his early manhood Jesus lived at Nazareth with his mother and her younger children; but since the beginning of his ministry, he had no permanent home. The friends of Jesus entertained him when he was on his journeyings about the country. Very tender reference is made to the home of Mary and Martha and their brother Lazarus, where Jesus was always lovingly welcomed. (John xi. 1.) Jesus, who claimed no earthly home, is the greatest blessing in all homes.

In Matthew xii. 22 we are told what it was that called together the great throng of people mentioned in the first verse of the lesson. Jesus healed one who was blind and dumb and demonized and restored him to his friends perfectly whole, happy, and independent. In Jesus every man who was afflicted in body, mind, or spirit had a friend who was able to do the greatest work for him. No one in all the world is more concerned than Jesus to have all men, women, and little children strong and joyous and useful.

It is difficult to see why any one should be angry or displeased with Jesus for doing so wonderful a work as this, and the great crowds of people were not displeased. They thronged about him to hear more of his words and to have more of his healing power put forth for them and those they loved. In the multitude were parents who brought their children to him to have the evil spirits cast out of them and to have their bodies cured. In lands where Christ is not known parents take their children in their arms to the temples of the gods and pray for them. In Christian lands parents take their children in prayer to Jesus in order to have selfishness, falsehood, angry tempers, and disobedience cured in them. Surely it gives joy to the heart of our Lord to help parents find joy in their children.

It must have been a grief to Jesus to know that at this time his own brothers did not enter into the spirit of his life and help in the work he was doing. In Mat-

thew xiii. 55 we read that the brothers of Jesus were James, Joseph, Simon, and Judas. Some have supposed that Jesus was the only son of Mary and that these others were not brothers as we call them but cousins. The simple language of the gospel calls them "brethren"; and at any event they were very near kin to Jesus, and yet they did not believe on him as the Son of God. Afterwards, some of them and perhaps all knew he was God's Son and the world's Saviour, and rendered great service in the early days of the Church. James wrote one of the books which we find in the New Testament.

Some others, and for no good reason, joined the multitude that surrounded Jesus. They not only did not believe his words and obey them, but they added a malicious, hateful, spiteful spirit to their unbelief. This is the meaning of the words "malignant unbelief" which are given as the subject of the lesson.

These scribes, who represented the rabbis and the religious teachers in Jerusalem, actually hated Jesus because of his words and his deeds. They attempted to sow seeds of doubt and scorn in the minds of the people. In discussing the work of our Saviour in curing the man who was blind and dumb and demonized they said he cast out the evil spirit because Beelzebub gave him the power. By the Jews and the people of the surrounding lands Beelzebub was considered to be the prince of devils, whose place among the powers of sin was the same as that we assign to one we call Satan. The scribes meant that Jesus was not working because God gave him authority; but because Satan was with him, and therefore Jesus and Satan were in a league to destroy true religion in the hearts of the people.

When Jesus heard of this, he called the people very near to him so that they might carefully consider every word he said. He declared that the scribes were inconsistent. If a kingdom or a city or a house should divide and one part go to war against another part, would there be any endurance in that kingdom or city or house? The works of Satan were surely being destroyed. Was Satan divided against himself and one of his factions at war with the other faction? If that were true, Satan could not long endure.

The scribes were *maliciously misstating* the facts. One who entered into the kingdom of Satan and sought to destroy his works must be stronger than Satan, else he could not seize him, tie him up, and set his captives free. It required the power of God to do that, and Jesus was stronger than the enemy of all souls because he worked by the power of God. The scribes knew this, but refused to admit it.

For these reasons the scribes were committing an *enormous sin*. Their unbelief was not sincere; it was black, deliberate, persistent, blasphemous. They called light darkness and darkness light. They said good was evil and evil was good. They refused the truth and took the worst for the better reason. In this they took from God's Spirit what belonged to him and gave it to Satan. How then could they hope for forgiveness? They deliberately refused to repent, and therefore their sin was continuous and eternal. Those and only those who act as the scribes acted are in danger of committing the sin for which there is no forgiveness.

While Jesus was exposing the sinful hearts of his enemies, the mother and brothers of Jesus came to take him home, for they were uneasy about him. Jesus loved his mother and his brothers; but he said that those whose hearts were joined with his in loving, faithful, joyful obedience to the Father were dearer to him than all others. Deeper than blood, more lasting than the flesh is the union of life to the Father from whom all earthly family life takes its name and derives its nature.

#### THE LESSON IN THE LESSON.

If we put out the eyes of our soul because we love darkness more than light,

we shall fall into fearful condemnation. If we open our eyes to take in all the light, we shall see God in joy and blessedness and satisfaction.

#### NOTEBOOK WORK.

Find in the Bible all the occasions when the scribes charged Jesus with being in league with Satan. Write them down and give your reasons why they brought the charge against him.

#### QUESTIONS.

1. State the subject of the lesson.
2. Why is it given as *malignant* unbelief?
3. What other kinds of unbelief can you mention?
4. Did Jesus have a home of his own?
5. Why did the multitudes gather about him on this occasion?
6. Name the evil spirits that may be cast out of people to-day.
7. Is Jesus concerned with the health and happiness of the children in the world?
8. If one helps a child to be strong and well and obedient, is he working with Jesus?
9. Why did not the brethren of Jesus believe in him?
10. Did they ever take him as Brother and Saviour?
11. Who were the scribes, and where did they come from?
12. By whose power did they say Jesus did his works?
13. What was inconsistent in their argument?
14. What was malicious in it?
15. What great sin was in their attitude toward Jesus?
16. Who are the true kindred of Jesus?
17. What is the best thought to you in this lesson?

#### CATECHISM.\*

Is it our duty to confess Christ? *Answer.* Yes; we are required to confess him.

\* From our "Junior Catechism."

## LESSON II.—JULY 14, 1912.

### The Seed in the Four Kinds of Soil.

MARK IV. 1-20. MEMORY VERSE, 20. READ MATTHEW XIII. 1-23; LUKE VIII. 4-15.

1 And he began again to teach by the sea side; and there was gathered unto him a great multitude, so that he entered into a boat, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was

scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundredfold.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:



12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Sa'tan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise that are

sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they stumble.

18 And these are they that are sown among thorns; such as hear the word,

19 And the cares of this age, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And those are they that were sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

**Golden Text:** "Receive with meekness the implanted word, which is able to save your souls." (Jas. i. 21.)

#### HOME READINGS.

M. The Seed in the Four Kinds of Soil.

Mark iv. 1-9

T. The Parable Explained... Mark iv. 10-20

W. Sowing on Stony Soil... Acts xvii. 1-9

T. Sowing on Good Soil... Acts xvii. 10-15

F. The Doer and the Hearer. Matt. vii. 15-27

S. Hearing without Faith... Heb. iv. 1-12

S. Sowing and Reaping... Gal. vi. 1-10



#### HISTORICAL FACTS.

1. *Date.*—A.D. 28, immediately following the last lesson, beginning a new method of teaching.

2. *Place.*—On the west shore of the Lake of Galilee.

3. *Persons.*—Jesus, the multitude, and the twelve disciples.

#### APPROACH TO THE LESSON.

There comes a time in the life of growing boys and girls when they are greatly pleased with secrets and mysteries and initiation ceremonies. They pass away from the age of nursery rhymes, fairy stories, and tales of heroes and seek clubs and select friends with passwords, grips, and symbols. This desire for things hidden from the rest of the world continues through life, and grown men are fond of societies and fraternities where matters are discussed out of the hearing or comprehension of the uninitiated. Jesus took advantage of this love of mystery and used it to attract men to his teachings. In our lesson to-day we have the beginning of his teachings in hidden or secret words which Jesus called "speaking in parables"—a popular and successful method of teaching. The word "parable" means setting two things side by side for the purpose of comparing them. Jesus took a thing that was well known and placed it by the side of a thing that was not so well known in order to show the likeness between them.

#### THE STUDY OF THE LESSON.

The fearful words of condemnation which Jesus spoke against the scribes no doubt caused many people to desire to hear what more he should say. Most of us find satisfaction in hearing strong words uttered against other people, and the scribes who said the great Teacher was in league with Satan deserved no very especial pity. Many of the multitude who

heard the words of Jesus congratulated themselves that they were not as bad as the scribes.

Jesus was not willing that men should flock to his teachings merely to hear denunciations of others, and he had no desire to be popular with men who were too well pleased with their own conduct. When, therefore, a great crowd from the surround-

ing towns pressed upon him, he stepped into a fisherman's boat and pushed out a little distance from the shore, while the crowd remained on the land. It was a most impressive scene, and a new epoch in the teachings of Jesus was about to begin, when he should draw some more closely to him and drive others farther away.

He taught to-day for the first time *in parables*. The Old Testament had before this made use of parables in the form of short proverbs, hidden prophecies, or enigmas. Jesus himself used the word in the sense of a short, popular saying (Luke iv. 23), and at other times as implying a comparison between natural and spiritual things. (Mark xiii. 28.) On the day of this lesson, however, he used parables in the sense of elaborate comparisons, expressed or implied, between earthly things and heavenly things.

"Hearken," said the Teacher, "your attention is called to events that may be witnessed at different seasons of the years on the hills and valleys back of you." Some in the audience saw nothing in his words but a commonplace statement of the failure of much of the land to produce fruitful crops; others saw in them an explanation of the failure of many human lives to yield the fruits of joyful and blessed character.

On the fields where the farmer sowed his grain four kinds of soil were to be found. Some grain fell *upon the wayside*, the hard, beaten footpath that led through the field. The birds flew down and ate up the seed almost as fast as it fell from the farmer's hand. Other grain fell *upon stony ground*, a thin layer of soil upon flat surface of thick, heavy rock. The warm spring sun soon penetrated the soil, and the grain rapidly sprang up; but when the hot days came, the growing stalk was scorched because its roots could not penetrate the rock beneath. Other grain fell *among thorns*, the rank, sharp thistles which were frequent in Palestine just as in our fields. The grain began to grow, but the thorns outgrew it, and drank up the moisture and overshadowed the grain so that it yielded no fruit. Other grain fell *upon good ground*—rich, deep, and well prepared for the seed. Here the ripened grain flourished, and at the harvest there was an abundant yield, in some places thirty, in some sixty, and in some a hundredfold over the seed.

Every statement that Jesus made in this parable is well known to members of the Boys' Corn Club and the Girls' Tomato Club, and to every other one who works in the garden. But did Jesus mean no more than every boy or girl in the land knows already? Let us see.

The few who were deeply interested in

all the words of the wise Teacher came to him after the crowd left and asked what the parable meant. Jesus said his words were like the mysteries which were explained to those who went through the initiation ceremonies of secret societies; but, unlike these societies, his mysteries did not lock the lips of those who learned them. Some saw but did not perceive, heard but did not comprehend, because good-humored complacency withheld them from deep meditation, and complacency was a sin which plunged them into deeper condemnation. What, then, did the parable mean?

The sower who scattered the seed was Christ or his followers who declared the word of truth. Some hearers are like the beaten path through the field. The word falls, and lies unburied in their hearts, and Satan devours the good seed before ever it begins to germinate. The spirit of evil has little difficulty in preventing the growth of good in many human lives.

Some hearers are like the stony ground. They have no depth of sincerity or earnest desire; their impulsive or undisciplined heart gives a quick response to the appeal of the truth, and for a while they seem to prosper in the good way. But they have no deep convictions or firm restraint upon their impulses, so that when the world begins to press in on all sides and other allurements are presented they give way as readily as they did to the attractions of the truth. Their endurance is weak, and they cannot hold out against an offer of present benefit.

Other hearers are like the soil in the midst of thorns and thistles. They may have good, generous natures, and they may take the truth with a purpose to make it live and grow and bear fruit. But their generosity also finds place for the desire of gain and the delights of pleasure; they think they can give both God and the world a place in their affections at the same time. They see no reason why they cannot attain the fruits of character while enjoying things which may be hurtful to others but to them are very dear. They find at last that the best things have been crowded out; the world becomes a burden, the pursuit of riches proves deceitful, and the love of pleasure is turned into a selfish greed. When good fruit is sought for, their lives are found unfruitful.

Some other hearers are like the good ground. In sincere, honest, and well-prepared hearts they receive the truth. They nurture it, and are careful lest anything that injures or defiles the character should enter in. To them the most important matter in the world is the growing of spotless, unblighted character. Nothing else of value can they leave behind them, and nothing else will be of value in the

world to which they go. If they seek a heritage to leave behind them, it is a name which stands for honesty, purity, and unselfish devotion. Such a name doubles and triples and quadruples the effort that was spent in acquiring it.

This is the meaning of the Lord's simple parable. It puts before each of us a warning against the weakness in our nature which may defeat the reward of truth in our lives, and it encourages us to hope that what we attempt in a genuine and enlightened spirit will have its reward.

#### THE LESSON IN THE LESSON.

Each of us may have in his nature a combination of all four kinds of soil about which the lesson teaches. Christ is able to overcome the weakness which tends to failure, and out of our weakness we may be made strong if with the truth we take Christ in our hearts and follow him.

#### NOTEBOOK WORK.

Write down what you think are the weakest things in your life and wherein you most need strength to help you overcome. Then write the Golden Text.

#### QUESTIONS.

1. What is the subject of the lesson? 2.

The subject is sometimes stated as the "Parable of the Sower." Which do you think is the better way of stating the teaching of the lesson? 3. What is the meaning of the word "parable"? 4. How are the doctrines of Jesus like the secrets of a society or fraternity? 5. What is meant by mysteries of the kingdom of Christ? 6. Does Jesus mean for his mysteries to be shut up in the heart or given out to the world? 7. Show how men were attracted by parables. 8. Show how some others were condemned by them. 9. Tell the story of the lesson. 10. Show how some hearers are like the beaten path. 11. What can be done to correct their natures? 12. Are some in the world like the stony ground? 13. How can their lives be made more fruitful? 14. Have you ever heard of farming by dynamite? 15. How can thistles and thorns be removed from the heart? 16. What is good ground? 17. Can all soil be made good soil? 18. Can all life be made fruitful by the power of Christ? 19. How shall you begin to make your life fruitful?

#### CATECHISM.

How can we confess Christ? *Answer.* By uniting with his Church, and by witnessing for him in word and life.

## LESSON III.—JULY 21, 1912.

### The Growth of the Kingdom.

MARK IV. 26-32; MATTHEW XIII. 33. MEMORY VERSES, 26-28.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we

liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that are in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

**Golden Text:** "Thy kingdom come. Thy will be done on earth, as it is in heaven." (Matt. vi. 10.)

#### HOME READINGS.

M. The Growth of the Kingdom.

Mark iv. 26-32; Matt. xiii. 33

T. Not by Force.....1 Kings xix. 1-14

W. By Moral Influence.....Mic. iv. 1-8

T. Obstacles Overcome.....Zech. iv. 1-10

F. Laborers in the Kingdom.Matt. xx. 1-16

S. Tolerance among Workers.

Mark ix. 38-50

S. Condition of Leadership...John xiii. 12-20



## HISTORICAL FACTS.

1. *Date.*—A.D. 28, immediately after the last lesson.
2. *Persons.*—Jesus and his true followers.
3. *Place.*—Near Capernaum by the sea.

## APPROACH TO THE LESSON.

In our lesson last Sunday we learned how the truth preached by Jesus found hearers that were like the soil—some hard, some shallow, some impure, some good. We learned also that each of us who studies his word may at times be like all four kinds of soil, so that at all times we are entirely dependent upon our Lord, who is able to make the good triumph over the bad in our lives. It ought to be a source of great hope to us to know that our Lord is able to find in us that which responds to his gracious word, and in a way that is constantly marvelous to us to be able out of our human nature to develop characters that are like his own. How does his truth grow in us when it has been planted there? Perhaps we do not know how or why it is done; but secretly, quietly, and persistently little things grow in our lives to big and important things. A thought grows into an act. We often wonder what caused us to do certain things, for we say we did not intend to do them. At the moment perhaps we did not intend to do just what we did; but back in our minds somewhere we once thought of doing it, and that thought has sprung out upon us when we were not expecting it. Not all habits are bad. Some are good and of priceless value to us in the daily work of our lives. The important thing is to remember how strong habits become and to make all of them good and worthy to be taken up into our character.

## THE STUDY OF THE LESSON.

The parable of the seed growing secretly is given by Mark alone of all the evangelists. Why the others did not record it in their account of the parables we do not know, for it is one of the most beautiful of the wise sayings of Jesus. We should be very glad that one of the writers put it in his story of the life of our Lord.

*So is the kingdom of God* (v. 26). The kingdom is like that which is about to be mentioned. A man casts seed into the ground and then goes about his other duties, sleeping and rising day and night. The seed begins to sprout in the ground; for it is the nature of the earth to gather up the powers of soil, rain, and sunshine, and to germinate the seed that is buried in its soil. All we can say about it is that it is the nature of the earth to work in this manner upon the living germ that is in the seed.

In due time appears the blade, then the green ear in the stalk, and after that the ripe corn in the ear. Nature does that wonderful thing. Man selected the seed corn and planted it, and the power God gave to the earth brings the result. Then when the corn is ripe, man gathers it, "for the harvest is come."

In the same wonderful way the seed of truth and right which is buried in the heart of a child or of a man grows and ripens and comes to completion in character and conduct. God gave to us the nature to deal thus with a good thought, a good purpose, a good impulse. Our important business is to take care of God's seed corn.

The harvest will be a life that is pleasing to God and a blessing to man.

*Whereunto shall we liken the kingdom of God* (v. 30)? It is like a grain of mustard, the smallest seed planted by Jewish farmers in their fields and gardens; but it has power to grow into a shrub with branches strong enough to support the birds that flew into its shelter.

What may we expect of the kingdom of God when it is planted in a human heart? It grows into a character so strong that all the forces of evil are not able to overthrow it. It is not the size of things that gives them importance in the world; it is their power to become something ever better and more useful. It is not what we are that counts, but what we are becoming. The value of the Church and Sunday school is not in the millions of people who belong to them, but in the constant growth of their lives into a better, truer, more perfect expression of the will of God in human life. The mustard seed illustrates growth, and the kingdom of God is a growth into a divine likeness and purpose. God is not known in terms of size and power; he is purpose.

*Another parable spake he unto them* (Matt. xiii. 33). The kingdom of heaven is like leaven which a woman buries in a batch of dough; it works its way through until the whole is fermented.

If the thoughts and purposes of the kingdom of Christ begin to live in a human heart, they will expand until all the life is dominated by them. Things that were once

considered innocent are looked upon differently after God touches the heart. Things that were not considered at all a part of the religious life become serious and sacred when he enters. To a true Christian life becomes a series of discoveries. More ways are found by which the Lord may be worshiped and by which the whole earthly life can become more like the heavenly life.

Just as the leaven spreads through the dough, so the purpose of God spreads through the world of business and general activity. Not in the Church alone may men see the Lord; they may see him in the schoolroom, in the courthouse, in the store, in the blacksmith shop, and wherever men do useful work for their fellow men. Over the door of every home, shop, factory, mill, and place of business ought to be written: "This is the house of God." And it will be when men learn the parable of the leaven.

It is entirely wrong to regard one part of our life or our possessions as sacred and one part business. All business that has any right to be conducted is sacred, and we destroy its sacredness if we conduct it so as to work hardship or injustice upon others. All our possessions are sacred if we get them honestly and spend them honestly.

The kingdom of God is spreading out into the world, and will continue to spread until all the world shall be under the influence of the God of love and justice and kindness.

#### THE LESSON IN THE LESSON.

Are you beginning to see what the kingdom of God is like? It is something better than going to Church on Sunday, although that is good; it is more important than get-

ting ready to die, although that is important. It is like a full, earnest, devoted, whole-hearted life with God upon earth. But the great Teacher has not said yet what the kingdom is.

#### NOTEBOOK WORK.

Write the subject of the lesson in your notebook and under it copy these beautiful words from Mrs. Browning:

"The Lord is in his holy place  
In all things near and far,  
Shekinah of the snowflake, he,  
And glory of the star;  
And secret of the April wind  
That stirs the field of flowers,  
Where little tabernacles rise  
To hold him through the hours."

#### QUESTIONS.

1. What three parables illustrate the growth of the kingdom? 2. What is the Golden Text? 3. How does the kingdom of God come upon the earth? 4. How does a word or a thought grow to become part of our lives? 5. What one thing makes a bad habit dangerous? 6. Can good habits help us to serve God? 7. What is the lesson contained in the parable of the grain of mustard? 8. What does the parable of the leaven teach? 9. Is every part of our life sacred? 10. Is every good business in the world a sacred calling? 11. What is the kingdom of God? 12. Can you repeat the verse from Mrs. Browning?

#### CATECHISM.

What vow do we take when we unite with the Church? *Answer.* We take the vow of repentance, faith, and obedience contained in the Baptismal Covenant.

## LESSON IV.—JULY 28, 1912.

### The Wheat and the Tares.

MATTHEW XIII. 24-30, 36-43. MEMORY VERSES, 37-39.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 And he said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

36 Then Je'sus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered

and burned in the fire; so shall it be in the end of the world.  
 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.  
 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Whosoever hath ears to hear, let him hear.

**Golden Text:** "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."  
 (Matt. xiii. 30.)

**HOME READINGS.**

- M. The Wheat and the Tares.  
 Matt. xiii. 24-30, 36-43
- T. Children of the Kingdom... Gal. iii. 1-14
- W. Children of the Wicked One.  
 John viii. 31-44
- T. Children or Servants..... Gal. iv. 1-10
- F. How to Bear Good Fruit... John xv. 1-10
- S. Cursing..... Matt. xxv. 41-46
- S. Blessing..... Matt. xxv. 31-40



**HISTORICAL FACTS.**

1. *Date.*—A.D. 28, evidently the same day as the last lesson.
2. *Persons.*—Jesus, the crowds about him, and the disciples. The explanation of the parable was given to the disciples alone after the others had departed.
3. *Places.*—The seashore and the private house.

**APPROACH TO THE LESSON.**

It is not possible to preach all the gospel in one sermon nor to paint all beauty in one picture nor to sing all praises in one hymn. Neither did our Lord put all the truth of his kingdom in one parable. His plan was to select one truth and put it in the heart of a story and thus call special attention to it. If we attempt to make a parable teach too many things, we shall most certainly fall into error and perhaps miss the most important matter. One big, eternal truth out of each parable is all we should desire to learn, and that one will be of vastly more value to us than the theories we may offer to explain the details of the picture.

We shall do well to seek for the one big truth in the lesson to-day, for it would not be difficult to raise questions concerning the mixture of good and evil in the world that none of us would be able to answer.

"When shall all men's good  
 Be each man's rule, and universal Peace  
 Lie like a shaft of light across the land,  
 And like a lane of beams athwart the sea,  
 Through all the circle of the golden year?" (Tennyson.)

**THE STUDY OF THE LESSON.**

Matthew alone gives the full story of the wheat and the tares. Mark's beautiful parable of the seed growing secretly is somewhat like it, but Mark illustrates a different truth. It was explained in our lesson last Sunday. Matthew says that this parable was *set forth unto the people* (v. 24), indicating the very serious nature of the truth it contained.

A certain man sowed good seed in his field, from which he had a right to expect a fruitful harvest. It was not necessary for him to sit up by night and watch the

field, for then he would soon be unable to attend to any duty at all. It was natural and right that he should go to sleep, as every honest farmer does.

But while he slept the enemy came and sowed evil seed among his good, and went away in the darkness. No one knew what was done until about the time of the harvest, for the growing grain in the field all looked good. The ripened grain, however, revealed the difference.

The servants came and expressed great astonishment. How did the tares get in

the wheat, since, as they all knew, the seed had been carefully selected? The landlord knew at once that the trouble came not from the seed nor the soil nor with nature to give a faithful return to the seed sown. The mixture of evil in the good was the work of an enemy.

The servants were ready to enter the field at once and gather up the tares. But the landlord knew how the roots of tares mingled with the roots of wheat and how the stalks twisted together. To uproot the tares meant also to destroy the good grain. The only thing to do was to wait until threshing time, when the good could be separated and the evil burned up with the chaff.

Should you not like to have been present to hear the Lord himself explain this story?

The Son of Man, our Lord Jesus himself, sows good seed. In that fact there is hope for us, for he knows what is best for this world and for the world to come.

The field is the world. Not Judea alone received of the Lord's sowing, although much of the best was given to that soil and that people. Not the Church alone has been blessed with his planting, although the Church has been a fruitful field of the Lord's choosing. In all the world are seeds of truth which his own hand has scattered. All the world, with its races, tribes, clans, and languages, is dear to him as the source of a fruitful harvest. The seed he has sown are the people who desire the things he values and love the things he has blessed. The tares are the people who are selfish, greedy, unforgiving, unjust, and disobedient.

The enemy who sows tares is the evil spirit who slanders God and all goodness, and seeks to undo the works of right living and pure conduct.

The harvest is the end of the ages, when the results of life are gathered. The reapers are angelic spirits who are always doing the will of God.

A time of sifting, separating, and assigning judgments will come. It cannot be brought in at the pleasure or impatience of men. We cannot kill out evil at one stroke,

for the good is mixed with it. Only a perfect people can live in a perfect world.

Good and evil are terribly mixed in the world. We ourselves are mixed in our motives and impulses. God is working to make this the best possible world. We are to work with him to make the good stronger and the evil less triumphant. It is our great mission in the world to rescue those who have fallen under evil influences and to prevent the repetition of the evil. God will, when his patience and love have had their perfect expression, bring about the separation and assign to each his proper place in the world of the future.

#### THE LESSON IN THE LESSON.

Before I seek to destroy all evil men from the earth, let me first destroy the evil that still remains in me, and then seek to give the good that remains in the other man a chance to grow and triumph in his life.

#### NOTEBOOK WORK.

There is a celebrated picture on "The Enemy Sowing Tares," by Vedder. Get a copy of it, if possible, and put it in your notebook.

#### QUESTIONS.

1. State the subject of the lesson.
2. From which Gospel is the lesson taken?
3. Tell in your own words the story of the wheat and the tares.
4. To whom did Jesus give the explanation of this parable?
5. Who is it that sows good seed?
6. What is meant by the words, "The field is the world"?
7. Why is it difficult to root out the tares from the wheat?
8. Is there still some evil in good men?
9. Is there some good in evil men?
10. How can the good in all men be developed?
11. How can the evil in all men be suppressed?
12. Which is better, to kill a man or to convert him?
13. Can evil be cured?
14. Can evil be prevented?
15. What is your first duty?

#### CATECHISM.

How may we continue in God's favor and grow in the likeness of Christ? *Answer.* By the study of God's word, by daily prayer, and by a life of service for Christ?

## LESSON V.—AUGUST 4, 1912.

### The Worth of the Kingdom.

MATTHEW XIII. 44-53. MEMORY VERSES, 45, 46. READ MATTHEW VIII. 24-27; LUKE VIII. 23-25.

44 Again, the kingdom of heaven is like unto treasure hid in a field; which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of

great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world;

the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Je'sus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe that is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old.

53 And it came to pass, that when Je'sus had finished these parables, he departed thence.

**Golden Text: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."  
(Matt. vi. 33.)**

**HOME READINGS.**

- M. The Worth of the Kingdom. Matt. xiii. 44-53
- T. Seeking the Kingdom....Matt. vi. 25-34
- W. The Rich Fool.....Luke xii. 13-20
- T. A Bad Bargain.....Gen. xxv. 27-34
- F. Value of the Kingdom Not Appreciated. Luke xiv. 16-24
- S. Through Self-Sacrifice to Exaltation. Heb. v. 1-10
- S. All for Christ.....Phil. iii. 1-12



**HISTORICAL FACTS.**

1. *Date.*—A.D. 28, at the time when the parables of the last three lessons were spoken.
2. *Persons.*—Jesus and the twelve disciples alone.
3. *Place.*—In the private house in Capernaum.

**APPROACH TO THE LESSON.**

What is the kingdom of heaven like? Our studies for three weeks have taught us some very important facts about it, but the kingdom is so broad and deep and continuous that we have by no means learned all about it. Let us hold in mind three facts of resemblance which the parables have suggested:

1. There are four kinds of soil in which the seed is sown, and four kinds of hearers to whom the gospel of the kingdom is preached. They are: Hard, shallow, impure, and good.

2. The kingdom of heaven is like a living thing that grows. Its growth is in secret, but always onward to something better until at last it embraces all the life and all the deeds of men.

3. Christ's kingdom is like other things on the earth with which men have to do; it is mixed with good and bad. The intermingling is so vital that it is impossible to root out the bad by one stroke; but we who are in the kingdom must, like our Lord, wait and work in patience and in love to overcome evil with good.

Jesus still has a most beautiful thing to say about the likeness of his kingdom. Can you tell what it is?

**THE STUDY OF THE LESSON.**

A man who by accident finds a treasure hidden in a field considers that field more important than any other, and he does everything in his power to obtain possession of the field and the treasure.

A merchant who in his search for merchandise finds a priceless pearl considers that one gem more valuable than anything else, and he is willing to make any sacrifice in order to possess it.

The kingdom of God is like the most valuable treasure or the most costly gem. It has infinite worth, and Jesus himself thought it was the best thing there is. So valuable did Jesus consider it that he was willing to pay the price for it. He gave the glories of heaven and his life upon earth for the kingdom, and he sought to make its value known to all other men in the world.



We may obtain the kingdom of our Lord if we will pay the price for it. It is worth all we are able to pay for it; just as the field where the treasure is hidden is worth many fields without it, and as the pearl of great price is worth the sacrifice of many other jewels. We must make a sacrifice of other valuable things if we wish to have the kingdom; for if it costs us nothing, it is of no value to us when we have it.

If the kingdom becomes ours through the sacrifice of other things to possess it, we have joy, peace, fullness of life, fellowship with God, usefulness while we live, and consolation when we die. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

It must have been a grief to Jesus to know that his kingdom, like a fisher's net, would gather into it men unworthy as well as men good and true. But the value of the words and deeds of the Lord would be appreciated by both classes, and some would seek to possess the kingdom without paying the price.

Fishermen draw a net full of fish to the land, and then they sort the good from the bad. So shall it be at the end of the ages. The unfit shall be excluded and the worthy shall fill the kingdom.

*Have ye understood all these things* (v. 51)? Many who heard the words of the parables derived no profit from them; they thought that Jesus was talking about commonplace matters of daily life. And so he was, but with a spiritual meaning they failed to grasp. Jesus desired his disciples to be able to grasp the meaning of his words, so they might also teach others. It would have been a joy to the great Teacher if one of the scribes who loved the teachings and traditions of the fathers had been willing to accept also what he taught that was new, and join with him in filling the world with truth new and old.

It is possible always to find fresh meaning and new applications to old truths, and nothing that is true ought ever to be lost out of the life of the world. The kingdom of Christ is a vast inexhaustible storehouse from which those who are wise can

derive treasures that will be for the enriching of the world in all ages. How inexhaustible are God's resources and wisdom and knowledge! How impossible it is to search into his decrees or to trace his footsteps! How little regard do we give to his teachings in Jesus Christ, who brings in his word everlasting life!

#### THE LESSON IN THE LESSON.

We have to-day a group of parables which teach us the fourth of the great truths concerning the kingdom. The others are mentioned in the Approach to the Lesson. If the kingdom was worth so much to Jesus, what is it worth to me? If Jesus paid so great a price for it, what price ought I be willing to pay? How shall I possess the kingdom?

#### NOTEBOOK WORK.

Copy the words: "The hid treasure and the priceless gem illustrate the worth of Christ's kingdom. The dragnet warns me that I must pay the price. The householder shows me how I ought to use my possessions."

#### QUESTIONS.

1. What four parables do we find in the lesson? 2. What one thought do they present? 3. What have we learned about the four kinds of soil? 4. How is the kingdom of God like seed that lives and grows? 5. Are the men who compose the kingdom all good or all bad? 6. What did the man think of the treasure in the field? 7. How did the merchant value the costly pearl? 8. What did the dragnet bring to the shore? 9. How does a wise householder use his treasure? 10. What must we do in order to obtain the Lord's kingdom? 11. How did Jesus value his own kingdom? 12. How does he wish us to value it? 13. What are you willing to do to possess it? 14. Is the Bible a house of treasures? 15. How much do you study your Bible? 16. Repeat the Golden Text.

#### CATECHISM.

What is the final reward of the Christian life? *Answer.* "Be thou faithful unto death, and I will give thee a crown of life."

## LESSON VI.—AUGUST 11, 1912.

### A Troubled Sea and a Troubled Soul.

MARK IV. 35-V. 20. MEMORY VERSES, 38, 39. READ MATTHEW VIII. 23-34.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in

the boat. And there were also with him other little boats.

37 And there arose a great storm of wind, and the waves beat into the boat, so that it was now becoming full.

33 And he was in the hinder part of the boat, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

1 And they came over unto the other side of the sea, into the country of the Gad'a-renes.

2 And when he was come out of the boat, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been pulled asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Je'sus afar off, he ran and worshiped him,

7 And cried with a loud voice, and said, What have I to do with thee, Je'sus, thou Son of the Most High God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name?

And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the demons besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Je'sus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Je'sus, and see him that was possessed with the demon, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it told them how it befell to him that was possessed with the demon, and also concerning the swine.

17 And they began to pray him to depart from their regions.

18 And when he was come into the boat, he that had been possessed with the demon prayed him that he might be with him.

19 Howbeit Je'sus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in De-cap'o-lis how great things Je'sus had done for him: and all men did marvel.

**Golden Text:** "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." (Ps. xvi. 1, 2.)

#### HOME READINGS.

- M. A Troubled Sea.....Mark iv. 35-41  
 T. A Troubled Soul.....Mark v. 1-20  
 W. Deliverance from Trouble....Ps. cxxiv.  
 T. Morning Prayer.....Ps. iii.  
 F. Evening Prayer.....Ps. iv.  
 S. God's Shepherding Care.....Ps. xxiii.  
 S. Help in Time of Distress...Isa. xli. 8-16



#### HISTORICAL FACTS.

1. *Date.*—A.D. 23, at the close of an autumn day.
2. *Place.*—On the Sea of Galilee.
3. *Persons.*—Jesus and the twelve disciples in a boat.

#### APPROACH TO THE LESSON.

What a busy day in the life of Jesus had come to a close! All the events we have been considering in our Sunday school lessons for the last five weeks occurred on that one day, and other incidents are in the Gospels which the studies have not covered. In the morning Jesus and his disciples returned from a tour of the cities and towns of Galilee, and immediately a crowd gathered about them so that they had no time to eat or to rest. A demoniac who was blind and dumb was brought to him to be healed, and because of this miracle the scribes brought against Jesus the charge of working in collusion with Satan.

After teaching the people for some time, he withdrew to the shore of the lake; and the crowds following him there, he began to teach in parables, uttering all the parables we have studied. Surely a great day full of good deeds was this day, and it is no wonder that at its close Jesus was weary. The people were still crowding upon him, and at sundown Jesus requested his disciples to take him in their boat to the other side of the lake.

### THE STUDY OF THE LESSON.

Jesus needed rest, for he was a man, as we are. He therefore dismissed the multitude and departed for the eastern side of the sea without pausing to take food or to change his clothing. A few of the people who could secure boats went along also, in order to be near him.

After the disciples had proceeded a little way, a storm arose so quickly that they were unable to seek shelter, and in a very few minutes the boat began to fill with water. The Sea of Galilee was peculiarly exposed to sudden tempests, because it was six hundred feet lower than the level of the Mediterranean, and was surrounded by high mountains. Under such conditions storms were likely to be sudden and terrific.

In great haste and terror the disciples, seeing the danger, ran to Jesus, who was asleep on a cushion in the stern of the boat, crying: "Master, Master, awake! Carest thou not that we perish?" In perfect calmness Jesus awoke, and, standing up, rebuked the wind and said to the sea: "Peace, be still." As when the master of the house comes to the door and subdues the howling of angry dogs, so the Master of heaven and earth sent the raging winds back to their caves, and the waves caressed the sides of the little boat as dogs caress the hand of their master. A great calm ensued, a calm that entered the soul of the terrified men.

Why, O ye disciples, were you afraid? Has the day brought you no faith for the terrors of the night? When the Lord before your eyes gave sight to the blind, brought speech to the dumb, cast the demon out of an agonized spirit, and taught the words of eternal truth, gathered you no faith above the powers of wind and wave? With the living Presence in your midst, could you not calm the waters?

The twelve men in the boat were afraid of their own hearts, and they trembled in the presence of the Lord of nature. They had not yet learned how he combined majestic power with enduring love.

The combination of power and love in the heart of Jesus was manifested in a more wonderful way on the following morning, when the company reached the eastern shore of the lake. A most horrifying example of demon possession was discovered

there. Read the story carefully (vs. 1-20).

The affliction of this man is indicated by the following statements concerning him:

He was unclean, dwelling in caves and holes in the earth where the dead had been buried:

He was fierce, injuring himself and all others who tried to subdue him with chains and fetters.

He was in a state of terrible mental agony, spending his days roaming through the mountains, screaming, raving, and trying to run away from himself.

Many other poor unfortunates in the world have suffered as this man suffered, and some of the most remarkable work of modern charity is found in the efforts to relieve people with mental affliction. But in a peculiar way this man was controlled by demons; just how, we do not know, but his sorrows were most pitiful to see.

When he saw Jesus, he ran and fell down before him, crying out (vs. 6, 7). We do not know how he knew Jesus, but for some wonderful reason evil spirits always recognized him. Perhaps he knew enough to make the words and tones of Jesus familiar to him (v. 8).

He became, in a measure, calm; and when Jesus asked him his name, he answered, "Legion"; for he meant that a whole army of demons was controlling him.

Then the man requested that if the demons were sent out of him he might be assured that they had gone away never to return. He seemed to think that if they were allowed to roam about the country they would certainly return to trouble him.

Jesus was perfectly willing to assure him that his cure was complete. A convenient method of convincing the man of his perfect freedom from his tormentors was presented in a great herd of swine feeding near. In these the afflicted man beheld his evil spirits enter and rush to their destruction. From that time the man was troubled no more. Never before did a herd of swine more thoroughly justify their existence than when they assisted in the cure of a troubled soul.

### THE LESSON IN THE LESSON.

The Lord Jesus calms the troubled sea and cures the troubled soul. Why should

you think that any of your sorrows are too great for the Lord to heal?

## NOTEBOOK WORK.

Read Whittier's poem, "Eternal Goodness," and copy in your notebook the verses you think most beautifully apply to this lesson.

## QUESTIONS.

1. Give the subject of our lesson. 2. Why are these two incidents brought together in one lesson? 3. Name some of the deeds of Jesus on this one day. 4. Where did

he request his disciples to take him? 5. Are storms sudden and fierce on the Sea of Galilee? 6. Can you give reasons for this? 7. What did the disciples think of the storm? 8. What did they say to Jesus? 9. How did the Lord subdue the waves? 10. Tell the story of the demonized man. 11. How did Jesus cure him? 12. Repeat the Golden Text.

## CATECHISM.

What is the first verse of the Bible? *Answer.* In the beginning God created the heaven and the earth.

## LESSON VII.—AUGUST 18, 1912.

## The Ruler's Daughter.

MARK V. 21-43. MEMORY VERSES, 41, 42. READ MATTHEW IX. 18-26; LUKE VIII. 41.

21 And when Je'sus was passed over again by boat unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Ja-i'rus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed, and live.

24 And Je'sus went with him; and much people followed him, and thronged him.

35 While he yet spake, there came from the synagogue ruler's house certain who said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Je'sus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Pe'ter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, arise.

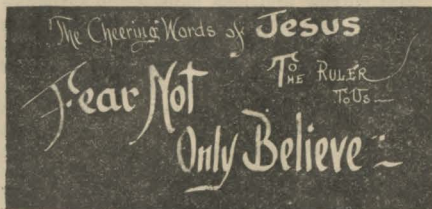
42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he strictly charged them that no man should know it; and commanded that something should be given her to eat.

**Golden Text:** "And he took the damsel by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, arise." (Mark v. 41.)

## HOME READINGS.

- M. The Ruler's Daughter. Mark v. 21-24, 35-43  
 T. A Woman's Healing Faith. Mark v. 25-34  
 W. The Touch of Power. . . . Mark i. 35-45  
 T. Jesus's Power over Disease. Luke vii. 1-10  
 F. Jesus's Power over Death. Luke vii. 11-17  
 S. Widow's Son Restored to Life. 1 Kings xvii. 17-24  
 S. Jesus's Power over Disease and Sin. Luke v. 17-26



## HISTORICAL FACTS.

1. *Date.*—A.D. 28, probably the day Jesus returned to the Capernaum side of the lake.
2. *Persons.*—Jesus, the ruler of the synagogue, the afflicted woman, the disciples, and the multitude.
3. *Places.*—The seashore and the home of Jairus.

### APPROACH TO THE LESSON.

One of the members of the Intermediate Department is sick. She is just twelve years old, and very dear to her parents, and is their only child. Has any one been down to inquire about her and to leave flowers and to offer sympathy to the parents? Day by day she grows worse, and the physicians seem to be utterly unable to check the progress of the disease. She moans and tosses in her little bed, and even those who love her best are helpless and almost without hope. The father of the little girl is one of the officers of the Jewish synagogue in the town where he lived, and it was easy for him to hear all the rumors and reports that spread through the land. When any one was sick or in trouble or about to die, the ruler of the synagogue heard of it through some who came to worship. He had much sympathy for the people in all their sorrows, and his neighbors looked upon him as their friend. Reports came to him from time to time of a Teacher and Healer who was going about the country preaching most wonderful sermons and performing most wonderful cures upon the poor, the sick, and the friendless. He did not know that one so near death as his daughter had ever been restored, but so great was his love for her and so great was his faith that she could be saved if he reached Jesus in time that he resolved to go at once and bring him to his sick daughter's bedside.

### THE STUDY OF THE LESSON.

At the close of the lesson last Sunday we read that the people of Gadara prayed Jesus to "depart out of their coasts." With his disciples Jesus left the same day and returned to the coast near Capernaum, where a great multitude assembled to receive them. Some were afraid that if the Lord remained in their midst he would interfere with their business; others believed his presence would bring greater blessings to them.

In the city of Capernaum lived a man named Jairus, a ruler of the Jewish synagogue, who was in great anxiety because of the sickness of his only daughter. We can imagine that the words and deeds of Jesus had been discussed in the household of this man before it was ever thought they should have need of him. But it seems never to have entered into their minds to join the number of those who believed in him. The name of Jesus was nothing more to that household than a matter of curiosity.

But sorrow and love caused the father of the child to think seriously of the blessing the great Teacher had brought to others, and he began to wish that Jesus would come to his home, and out of the wish grew the faith that he would come if he would go and invite him. That wish and that faith gave purpose to his request, so that when he saw the Lord he fell down in an attitude of profoundest reverence and prayed him with all earnestness to come at once to his house where his daughter was lying at the point of death. Jairus could not point to an instance of the healing of one so near death as his child was, but faith and love make possible the things that have never been attempted before.

Did any one ever hear that Jesus refused to accept so earnest an invitation? He de-

parted at once, and a great multitude followed, like attendants at a king's coronation.

A strange interruption where moments were so precious caused the father's heart to flutter, and made him marvel at the infinite variety of the Friend of Man.

For as long a time as the daughter of Jairus had lived to bless and cheer his life, a woman had suffered the ravages of an incurable disease. Twelve years is a short time in which to enjoy the life and sunshine of an only child, but a long, tedious period to one who marks its passage in groans and agony. During these years the woman had grown old and poor and friendless and her malady became more fixed upon her.

She also heard of the deeds of Jesus, and in a way no man can explain faith began to spring in her heart. "If I may touch but his clothes," she said to herself, "I shall be whole." A strong faith was hers, stronger than that of Jairus, and stronger, it may be, than yours or mine; but not stronger than ours ought to be, for we ought to be able to draw saving power from his spiritual presence, although our eyes do not see him nor our hands touch him.

Healing virtue went out through the Saviour's garments into the woman's trembling hands, and her years of suffering ended in a moment through the marvelous gift of life in Christ.

The Lord's work was not complete with the cure of the body. Any cloud or superstition or unrest that possessed her soul must be chased away by the sunlight of his love. He called the woman to him, and there in the hearing of all the throng on the street she told the story of her misfortunes and of the touch that cured her body. Then

the Lord said: "Daughter, thy faith hath made thee whole: go in peace."

This interruption was not without its effect upon Jairus. Some of his servants came and said it was useless to trouble the Master further, for it was too late, the child was dead. Jesus overheard what was said to the grieving father, and there was something in his answering word of assurance that drove away fear and kept faith alive.

When the home of death was reached, the mourners already had taken their place at the door, and were wailing and beating their breasts after the manner of Eastern countries when one dies. Jesus looked upon the child's death as a sleep from which he could awaken her. He put aside the mourners and took with him the father and mother of the child and the three disciples whom he had chosen to witness the event, and together they went into the room where the child was lying on her little white bed. In a calmness that was fairer than morning and lovelier than daylight he called back the spirit from the heaven into which it had flown. Soon the prattle of a childish voice made the parents know how much nearer heaven had been brought to their home that day because Jesus had visited it.

#### THE LESSON IN THE LESSON.

The fact that Jesus brought the girl back to life is proof that he thinks life on this

earth is worth living. Are you living yours so that Jesus will say it is worth while for you to live?

#### NOTEBOOK WORK.

Write this prayer: "Lord, for all sick children and for all suffering grown people I pray that their lives may be made strong and beautiful and worth living on earth in thy name. Amen."

#### QUESTIONS.

1. What two stories compose our lesson to-day? 2. Who was Jairus? 3. Why did he come to Jesus? 4. What request did he make of the Lord? 5. How did Jesus show his willingness to help him? 6. Who interrupted them on the way? 7. What had her sufferings done for her? 8. How did she seek to be cured? 9. How did Jesus know that some one had touched him? 10. What added blessing did he bring to the woman? 11. What report came from the home of Jairus? 12. What did Jesus say to the father? 13. Was the child dead? 14. How did Jesus restore her to life? 15. What is the Golden Text?

#### CATECHISM.

Who is God? *Answer.* God is our Father in heaven, the Creator of all things, and the Giver of every good gift.

## LESSON VIII.—AUGUST 25, 1912.

### The Visit to Nazareth.

LUKE IV. 16-30. MEMORY VERSES, 18, 19.

16 And he came to Naz'a-reth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read.

17 And there was delivered unto him the roll of the prophet I-sa'iah. And when he had opened the roll, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he folded the roll, and he gave it again to the attendant, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Jo'seph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Ca-per'na-um, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Is-ra-el in the days of E-li'jah, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was E-li'jah sent, save unto Sa-rep'ta, a city of Si'don, unto a woman that was a widow.

27 And many lepers were in Is-ra-el in the time of E-li'sha the prophet; and none of them was cleansed, saving Na'a-man the Syr'ian.

28 And all they in the synagogue, when they heard these things, were filled with wrath.

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.

**Golden Text:** "He came unto his own, and his own received him not."  
(John i. 11.)

## HOME READINGS.

- M. The Visit to Nazareth. . . . Luke iv. 16-30  
 T. Herald of Good Tidings. . . . Isa. lxi. 1-9  
 W. Perils of God's Messengers.  
     Jer. xxvi. 16-24  
 T. God's Care for His Messengers.  
     Acts v. 17-32  
 F. Boldness of Peter and John.  
     Acts iv. 13-21  
 S. Deliverance of Paul and Silas.  
     Acts xvi. 19-34  
 S. Security of the Trustful Man. . . . Ps. xci.



## HISTORICAL FACTS.

1. *Date*.—Probably early in A.D. 29.
2. *Persons*.—Jesus and his fellow townsmen.
3. *Place*.—The synagogue at Nazareth, the early home of Jesus.

## APPROACH TO THE LESSON.

Three of the Gospels give an account of the visit of our Master to Nazareth and the refusal of his fellow townsmen to receive him as the Anointed of God. It will be well to read the three stories, which you will find in Matthew xiii. 54-58, Mark vi. 1-6, and Luke iv. 16-30. All of the accounts tell of his return to his home town, of his visit to the synagogue on the Sabbath day, and of his sermon to the people, their amazement that one of their well-known citizens should use such words as he used, and of their attempt to throw him by force out of the city. Luke's account contains a more complete record of the sermon based on a quotation from the prophet Isaiah. Luke also seems to put the account before the preaching tour in Galilee, a portion of which we have been studying in Sunday school for two months, while Matthew and Mark place it at the end of that tour, and he gives a statement of their frantic attempt to destroy the life of Jesus.

It does not seem probable to some that there were two visits of Jesus to Nazareth, two sermons upon the same subject, and two rejections by the townspeople in the same words of surprise and contempt. But whether the one occasion was at the beginning or the close of the public ministry in Galilee, we may not say with perfect certainty. It is evident that the Sunday School Committee in selecting our lessons thought it was at the close and that the three accounts refer to one event.

## THE STUDY OF THE LESSON.

Jesus lived in Nazareth from the time he was a little boy till he began his ministry as the Saviour of the world. His fellow citizens could say no evil of him, for his manner of life had always been righteous and sincere. He worshiped with the people every Sabbath day during his youth and manhood. In the synagogue he met the people who claimed God for their Lord, heard the Old Testament read and explained, and joined with the people in their prayers for the coming of the anointed One.

As usual, Jesus went into the place of worship and sat with his disciples among his former friends and acquaintances. When the time came for the reading of the Scripture, either by request or upon his own impulse, he read the lesson for the day. The order of service in a Jewish synagogue divided the Scriptures into portions for each week so that in the course of the year all parts of the Old Testament would be read in the hearing of the people.

The lesson for the day was from the sixty-first chapter of the book of Isaiah, and Jesus read the wonderful words of the prophet with such peculiar force and earnestness that the congregation fastened their eyes upon him, fully expecting him to say something about the words he had read.

Jesus answered their unspoken request. "To-day," said he, "this scripture hath been fulfilled in your ears." Then he explained how the prophet was speaking of him upon whom the Spirit of the Lord rested in abundance. In a way no other man ever did or ever has equaled Jesus preached good tidings to the poor, healed the broken-hearted, delivered captives from their prisons, healed the blind, gave liberty to them that were shattered in spirit, and proclaimed the acceptable year of the Lord.

If we who are the Lord's followers in the world to-day have his spirit, we will do all in our power to continue the same work that was so dear to him when he lived

among us. If we will do as he did, we will make this world better for people to live in, remove from it the disease, suffering, injustice, and wrong that are in it, and bring in more peace, more sweet contentment, more thoughtfulness for others than we now exhibit in our earthly lives. The world is not yet just as Christ wants it to be, but it is coming to be more and more his world because we have in our hearts kindness, sympathy, and brotherly love.

The effect of this sermon upon the congregation at Nazareth was first of all to amaze them. Their first thought was that grace and truth fell from the lips of Jesus. But they were not able to understand how one of their own townsmen could claim such a preëminent place in God's favor. Jesus knew how they were criticizing him, and he said: "No prophet is acceptable in his own country." He continued then to show from their own history how in past ages they had allowed great opportunities to pass away from them. A widow of Sidon, rather than one of Israel, received the blessing at the hand of Elijah; a leper of Syria, not of Israel, received a blessing at the hand of Elisha. The conclusion was that people of other cities, not Nazareth, were receiving blessings at the hands of God's greatest prophet; and if Israel rejected him, Gentiles would take his offered mercy.

In frantic wrath at these words the congregation in the synagogue was turned into a mob; and seizing Jesus, they rushed to the steep precipice at the edge of town to

throw him over. But he escaped out of their hand, and with a sad heart over the conduct of his former friends he went into other towns and villages preaching, teaching, and healing.

#### THE LESSON IN THE LESSON.

What became of the people of Nazareth we cannot tell, but what will become of your life if you throw away the opportunity which Jesus brings to you?

#### NOTEBOOK WORK.

Did the people of Nazareth have any good reason for rejecting Jesus? Have you? Write your answer in a short sentence.

#### QUESTIONS.

1. Tell the lesson story. 2. When did this event occur? 3. Were the disciples with Jesus on this occasion? 4. Where did Jesus go on the Sabbath? 5. Why did he follow this custom? 6. What was the Scripture lesson for that day? 7. What did Jesus say about it? 8. What proof have we that Jesus fulfilled the prophecy? 9. What did the people of Nazareth do after the sermon? 10. Why were they angry? 11. What can we do to help Jesus bless the world? 12. What will become of us if we reject him? 13. What reason have you for rejecting Jesus? 14. Repeat the Golden Text.

#### CATECHISM.

Where is God? *Answer.* God is everywhere.

## LESSON IX.—SEPTEMBER 1, 1912.

### The Death of John the Baptist.

MARK VI. 14-29. MEMORY VERSES, 27, 28. READ MATTHEW XIV. 1-12.

14 And king Her'od heard of him; (for his name was spread abroad:) and he said, That John the Bap'tist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others said, That it is E-li'jah. And others said, That it is a prophet, or as one of the prophets.

16 But when Her'od heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Her'od himself had sent forth and laid hold upon John, and bound him in prison for He-ro'di-as' sake, his brother Phil'ip's wife: for he had married her.

18 For John had said unto Her'od, It is not lawful for thee to have thy brother's wife.

19 Therefore He-ro'di-as had a quarrel against him, and would have killed him; but she could not:

20 For Her'od feared John, knowing that he was a just man and an holy, and he watched him; and when he had heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that He'rod on his birthday made a supper to his lords, high captains, and chief persons of Gal'i-lee;

22 And when the daughter of the said He-ro'di-as came in, and danced, and pleased Her'od and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Bap'tist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me immediately on a charger the head of John the Bap'tist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes who sat with him, he would not refuse her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

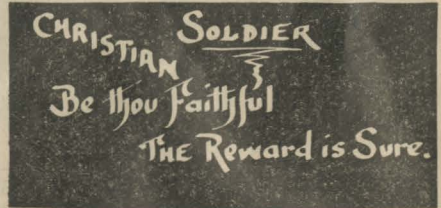
29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.



**Golden Text:** "Be thou faithful even unto death, and I will give thee the crown of life." (Rev. ii. 10.)

#### HOME READINGS.

M. The Death of John the Baptist.	Mark vi. 14-29
T. Blighting Effects of Revelry.	Isa. xxviii. 1-8
W. Feasting and Folly.....	Dan. v. 1-9
T. A Faithful Minister.....	Amos vii. 10-17
F. Greatness of John the Baptist.	Luke vii. 18-28
S. Faithfulness unto Death.	Heb. xi. 32-xii. 2
S. Reward of Faithfulness... 2	Tim. iv. 1-8



#### HISTORICAL FACTS.

1. *Date.*—The death of John was perhaps in the spring of A.D. 29, after about a year of imprisonment.
2. *Persons.*—Herod Antipas, his wicked wife and her daughter, John the Baptist, and wine drinkers.
3. *Place.*—Machærus, northeast of the Dead Sea.

#### APPROACH TO THE LESSON.

Herod the Great, the king of Judea when Jesus was born, left a large family, among whom were Herod Antipas and Herod Philip. Upon the death of his father, Herod Antipas became the ruler of Galilee and Perea; and since these two countries composed one of the four parts into which the kingdom was divided, Herod Antipas was called "tetrarch," a name which means ruler of a fourth part.

The wife of this king was the daughter of Aretas, a prince of Arabia Petrea, that large desert country lying east and south of Judea. The wife of Herod Philip was Herodias, the daughter of another son of Herod the Great, and in the family of Philip was a young girl nearly grown. Antipas with his wife went to pay his brother Philip a visit at Rome, where he was living as a private person. On this visit Herod Antipas fell in love with his niece and sister-in-law, Philip's wife, and she in turn admired the dashing young ruler more than she loved her own husband. Herod agreed to divorce his wife and Herodias consented to leave her husband so that their guilty love might be joined in marriage.

Herod's true wife, becoming suspicious, left Rome and her lord in great indignation and went to her father in Petra. Aretas immediately began to raise an army to fight against Herod for the insult; and although his plans were somewhat delayed, he finally met the guilty king in battle and defeated him.

This was the combination of sin and treachery that John the Baptist publicly rebuked; and because of the prophet's boldness, Herod shut him up in his castle dungeon at Machærus.

#### THE STUDY OF THE LESSON.

No man not entirely insane can divorce his wife for as vile a reason as Herod did and marry the wife of another man without arousing his conscience against the deed. Of course, being the king, he expected nobody to rebuke him for what he had done, for kings in those days liked to have everybody praise their conduct.

But John the Baptist was not a king's courtier. He was the prophet of God, and without fear of the king's power he denounced the king's act as a sin. Herod knew it was a sin, but he did not like to be told so; and the only thing for him to do, since he had gone so far, was to go

still further and punish the man who rebuked him. At least, that is the way with people who refuse to repent for their wrong.

Herod did not find it easy to dispose of the brave prophet, because the people loved him and knew he was God's messenger, and because also in his guilty heart he did not want to add murder to his other sins if there was any way to avoid it. In his heart also he admired the uncompromising man of God; and when he talked to him in prison, his mind drew him first one way and then another. At times he was half inclined to release John and send his guilty wife away; but he knew what woman's hatred

meant, and he was afraid to excite her wrath. So his conscience struggled against his sin, and in the end he proved himself a coward, a drunkard, and a murderer.

While the king hesitated and temporized, Herodias was never of but one mind. Her hatred against John gathered strength at every evidence of mildness on Herod's part. She waited her time, and that time came when the king's birthday arrived. A banquet was prepared for the king, and his lords, high captains, and chief men were invited to celebrate the event. The wine cup was freely passed, and by degrees the king lost all thought but the enjoyment of voluptuous pleasures.

True to the custom of revelries and royal feasts of the day dancing women were brought in to delight the banqueters, and the daughter of Herodias, whose name is supposed to be Salome, was the chief figure in the giddy whirl. The half-drunken eyes of the king were fascinated; and calling her to him, he promised to give her whatever reward she might ask.

In kingly fashion, when kings are deep in strong drink, he strengthened his promise with an oath, and asked the fair dancer to name her reward, even if it were half the kingdom. This was the convenient time for which Herodias had so long waited. "The head of John the Baptist," was the answer.

The king was sorry, but he was also a coward and half drunk. It was easier to kill a true and faithful subject than to expose himself to the scornful jeers of an infuriated woman, and to allow his tippling companions to join in the laugh against him. So the head of John the Baptist was brought in on a silver waiter, garnished with blood.

No wonder the king's conscience gave him further anxiety. When the report of the great works of Jesus reached his ear, he saw in them no hope for mercy for his soul; they seemed rather to be the activities of the murdered prophet come back to torment him.

#### THE LESSON IN THE LESSON.

Would any one hesitate to be John dead rather than Herod living? John's crown was imperishable; Herod's crown was foul with blood and corroded with loathsome vice. Would you exchange the one for the other?

#### NOTEBOOK WORK.

An outraged conscience, dissolute company, intoxicating drink—what will you do with them? In your notebook write your pledge thus: "I will have nothing to do with them. God help me to keep this pledge."

#### QUESTIONS.

1. Who was the Herod of our lesson? 2. Who was Herodias? 3. Tell the story of their unlawful marriage. 4. How did John the Baptist rebuke the guilty king? 5. How did the king show his resentment? 6. Why did he not put him to death at once? 7. Tell of the king's birthday feast. 8. Who came in to dance? 9. What was the king's promise? 10. What request did the woman make? 11. Why did not the king break his promise? 12. Who did Herod think Jesus was? 13. What important point do you learn from this incident? 14. What is your temperance pledge? 15. Repeat the Golden Text.

#### CATECHISM.

What does God know? *Answer.* God knows all things, even the thoughts of our hearts.

## LESSON X.—SEPTEMBER 8, 1912.

### The Mission of the Twelve.

MATTHEW IX. 35-X. 15; X. 40-XI. 1. MEMORY VERSES, 7, 8. READ MARK VI. 7-12; LUKE IX. 1-6.

35 And Je'sus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

1 And when he had called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to

heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Si'mon, who is called Pe'ter, and An'drew his brother; James of Zeb'e-dee, and John his brother;

3 Phil'ip, and Bar-thol'o-mew; Thom'as, and Mat'thew the publican; James the son of Al-phæ'us; and Leb-bæ'us, whose surname was Thad-dæ'us;

4 Si'mon the Ca'naan-ite, and Ju'das Is-car'i'ot, who also betrayed him.

5 These twelve Je'sus sent forth, and commanded them, saying, Go not into the way of the Gen'tiles, and into any city of the Sa-mar'i-tans enter ye not:

6 But go rather to the lost sheep of the house of Is'ra-el.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your girdles,

10 Nor wallet for *your* journey, neither two coats, neither shoes, nor yet a staff: for the workman is worthy of his food.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

**Golden Text:** "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." (Matt. x. 40.)

#### HOME READINGS.

M. The Mission of the Twelve. Matt. x. 1-15

T. The Seventy Sent Forth. . . . Luke x. 1-9

W. A Missionary Nation. . . . Isa. xlii. 1-8

T. Call and Mission of Isaiah. . . Isa. vi. 1-8

F. Need of Laborers.

Matt. ix. 35-38; John iv. 34-38

S. Cost and Reward of Discipleship.

Matt. x. 34-42

S. Faithful to the End. . . . 2 Cor. iv. 7-18



#### HISTORICAL FACTS.

1. *Date.*—In the spring of A.D. 29, in the third year of the public life of Jesus.
2. *Persons.*—Jesus and twelve disciples. Can you give their names?
3. *Place.*—The country of Galilee.

#### APPROACH TO THE LESSON.

For many weeks the Lord Jesus had been giving instruction to his most intimate friends on points of the greatest importance. The things he taught them were so important that they have never ceased to be valuable in the world; and because there is eternal life in them, they can never die. He had told them of the seed which the farmer sows, how it falls into different kinds of soil, how some of it is lost and some of it bears fruit; of the growth of the kingdom of heaven, how secretly yet constantly it grows until it occupies the place of greatest value in the lives of men; and of the price men ought to be willing to pay to possess the kingdom. He had also done wonderful things in their sight. He had calmed the sea and cast a legion of demons out of a man; had raised a little girl from the dead and restored to health a woman long time afflicted.

Many other marvelous things Jesus had taught and many life-giving words had he spoken. But the time had come when the best friends of Jesus must not be satisfied to hear his words and witness his acts; they must go out into the world and tell again the words they had heard and the things they had thought in the presence of Jesus; and they must have so much of his spirit in their hearts that power would flow through them into the evil world to make it good and into the dead world to make it live.

Can you imagine anything more beautiful than the work the intimate friends of Jesus are able to do? Do not think that you must wait until you are old before you can do anything for him. There is something you can do to-day, and very dear to the heart of our Lord are the ministries of the growing boys and girls who love him.

#### THE STUDY OF THE LESSON.

What part of the world does Jesus love best? He was born in Judea, had a Jewish mother, spoke the language of the Jewish people, and lived all his earthly life among Jewish companions. He went through their

cities and villages, sat in their houses, ate their bread, and claimed their God for his Father. Surely he loved the Jews, and does to this day, and he gave his life for them. But not for the Jews alone did he

live; he is every man's brother, friend, and Saviour. His love is too great to be confined by the limits of geography.

Into the towns and villages and through the country places of Galilee Jesus went, meeting the people in their synagogues, in their homes and places of business, on the streets and highways, everywhere their daily life led them, and he was always teaching, preaching, healing.

He taught the people. He corrected what was wrong in their thought of God; he showed them where God the Father was to be found, and how they should worship him. His words made them see the value of their own lives while they were living on the earth.

He preached the gospel of the kingdom. The words he spoke contained truth that lived forever. His sermons brought hope and comfort to hearts oppressed by sin, light and life to those who were willing to accept his word.

He healed those who were diseased. Men and women came to him dragging their weary bodies, and he cured them. Boys and girls with twisted limbs, crooked backs, sightless eyes, and aching heads came to him, and he made them strong and playful and full of merry laughter. He cast out the spirits of evil and healed all the wounds Satan had made.

What a world of things to do! I have stood in the wheatfields that spread out over a rich valley almost as far as the eye could see, and the rich, golden heads of grain were bowing their heads, as the farmers say, to the reapers. But the precious harvest will be lost if there are not laborers to reap it. So it is in the world; the Lord's harvest is more precious than grain or gold, but reapers must go out and gather it. If we think we can do nothing else, we can pray that laborers may go forth into the Lord's harvest field. When you pray that the Lord's work may be done, you are entering into his work with him.

The time had come when the friends of Jesus must go out to help answer the prayer they had been taught to pray. You may not know yet what the Lord wants you to do for him in the world; but if you pray with all your heart, he will show you.

He called twelve choice men by name and sent them out on their first mission. Can

you picture in your mind how these men felt the first time they really tried to do anything in their Lord's name? They were perhaps very timid and awkward, and could say very little the first time they attempted to teach the people. Perhaps the men and women laughed at them in a good-humored way, but perhaps also some of them had a very strange warming in their hearts and an unusual moist feeling in their eyes when they heard the words of truth from men who were just plain people like themselves.

Jesus desired these twelve men to have perfect confidence in the importance of the work they were trying to do. If they had no faith in it, they could not make others believe in it.

He wanted them to be earnest and sincere in it. They were dealing with life, the most valuable thing God ever created.

He desired them to have a purpose in their work. Joining men's lives to the life of Jesus is a work great enough to fill the heart and mind of any man, for that is God's purpose in sending his Son into the world.

#### THE LESSON IN THE LESSON.

I am a missionary if I have the love of Jesus in the words I speak and the deeds I do to-day.

#### NOTEBOOK WORK.

Copy these words: "AFRICA. Lord Jesus, I pray that more laborers may be sent into this great harvest field. Amen."

#### QUESTIONS.

1. Why is our lesson to-day called a missionary lesson?
2. Mention some of the things Jesus had taught his disciples.
3. Into what part of the country did Jesus go?
4. What three things did he do for the people there?
5. Is the world a harvest field?
6. Did the Lord need the prayers of his friends?
7. For what should we pray?
8. Can we work for the Lord without faith?
9. Can we do any good thing if we are not in earnest?
10. What good purpose should we have?
11. How can you be a missionary?
12. What great country should be in our prayers?

#### CATECHISM.

What can God do? *Answer.* God can do whatever he wills to do.

## LESSON XI.—SEPTEMBER 15, 1912.

### Judgment and Mercy.

MATTHEW XI. 20-30. MEMORY VERSES, 28-30. READ LUKE X. 12-22.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Cho-ra'zin! woe unto

thee, Beth-sa'1-da! for if the mighty works, which were done in you, had been done in Tyre and Si'don, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Ca-per'na-um, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sod'om, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sod'om in the day of judgment, than for thee.

25 At that time Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these

things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son shall will to reveal him.

28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

**Golden Text:** "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." (Matt. xi. 28.)

#### HOME READINGS.

M. Judgment and Mercy. . . . Matt. xi. 20-30  
 T. Neglected Opportunities. . . . Isa. v. 1-7  
 W. Basis of Divine Judgment. . Rom. ii. 1-16  
 T. God's Righteous Judgment.  
 Ezek. xxxiii. 7-16  
 F. Faithfulness Rewarded. Matt. xxv. 14-30  
 S. The Righteous Judge. . . . 2 Thess. i. 1-10  
 S. Judgment an Incentive to Steadfastness.  
 2 Pet. iii. 8-18



#### HISTORICAL FACTS.

1. *Date.*—Probably just after the last lesson when the disciples returned from their preaching in Galilee.
2. *Persons.*—Jesus, the twelve disciples, and the people of three cities.
3. *Places.*—Cities of Galilee and the surrounding country.

#### APPROACH TO THE LESSON.

I read in a newspaper recently an account of a school-teacher who punished a little girl so severely that she cried all night from the pain in her head and body. The next day the father of the child brought the teacher into court; and the judge said the teacher was cruel, and he reprimanded him in open court and put a fine upon him for mistreating his pupil. It is right for parents and teachers sometimes to punish children when they do wrong; but they should do it not in anger, but in love and in a way that appeals to the best nature of the children. If the punishment destroys the love of the parent or the teacher for the child or destroys the child's desire to be good, then the punishment itself is wrong. But sometimes there is no other way to reach a child's heart except through the hurting of its little body.

The punishments of God are always as full of love as his mercies are. His anger is the suffering of his love, and his wrath reveals the love we refuse to see in his patience. Even the best of men have imperfections in them, and it is God's great desire that all their imperfections be overcome by the good that is possible. In his wisdom and kindness he has chosen all methods to make men better. There would, therefore, be something incomplete if somewhere in the story of the life of Jesus the words of our lesson to-day were not found.

#### THE STUDY OF THE LESSON.

We are not told when it was that Jesus visited Chorazin and Bethsaida, but it is reported that most of his mighty works were done in them (v. 20). It would not be possible for books to be written to tell all that Jesus did while he was upon earth.

But these cities refused to repent, and in their blindness they failed to see the opportunities that had come to them. A worse fate awaited them than fell to Tyre and Sidon, heathen cities whose sinfulness the old prophets often denounced. These places

would have put on sackcloth and ashes if they had heard the preaching and witnessed the works of Jesus, but these cities of Galilee saw and heard and refused to repent.

It is sometimes said that Jesus loves us too well to send punishment upon us. This is an error. Because he loves, he punishes. If he cared little for us, it would be useless to punish us, but love cannot be indifferent.

Sometimes it is said that Jesus is too good to afflict us. But this also is wrong. His goodness compels him to afflict us when all other methods fail, just as a father's goodness compels him to correct his child when he does wrong. If Jesus was not good, we might hope to escape the penalty of our sin. His goodness should make us afraid of sin.

Let us remember what Jesus said in a previous lesson about a secret sin for which there is no forgiveness. Suffering that came upon others may have the same effect upon us to change our lives as if we ourselves had endured the affliction.

Joy came into the heart of Jesus when he saw how little children and even infants received him, believed him, and trusted him. The great cities went on in their busy ways and cared little for Christ or his warnings; the children opened their hearts and understood what he said about God and about life. Always the praise of innocent children was very dear to Jesus, because they were sincere and happy in his presence. From the heart of our Lord went up a profound thankfulness that God the Father had ordered it so that sincere, genuine spirits could accept him.

Jesus invites all who know the Father or desire to know him to come to him. The depth and riches of the Father's heart are revealed in his life, and whoever knows the Son knows the Father. Among the most beautiful words ever uttered by the Lord are given in verses 28, 29. Every pupil in the Sunday school should commit these verses to memory, for they will bring a blessing throughout the whole course of life.

Can any one doubt the love of Jesus, even when he was putting a punishment upon the disobedient cities? He suffered with those who were doing evil, and when he punished he wept. You perhaps could never understand what your father meant

when he said it broke his heart for you to be disobedient and to show an unruly temper. But if your father has the spirit of Jesus, he cannot do otherwise than sorrow when your conduct is bad. The stubborn heart of a child breaks when he sees tears in his loving father's eyes, and he hides his little face in his father's arms and weeps out his repentance.

When we see the grief that Jesus felt, let us fly to him and say: "Jesus, my Lord, my heart is sad over my sins; forgive me and let me see the smile upon thy face." Then our loving Master will put his hand upon your head and say: "My child, I love thee, and I will put my neck under the same yoke you wear, and together we will labor and toil until the day ends." So shall our souls find rest.

#### THE LESSON IN THE LESSON.

A life of happiness and trust is very precious to Jesus whether it is lived by a grown man or woman or by a growing boy or girl or by a little child. He loves to dwell in your heart.

#### NOTEBOOK WORK.

In the hymn book you will find a beautiful verse beginning, "I heard the voice of Jesus say." Copy it in your notebook and learn it by heart.

#### QUESTIONS.

1. State the subject of our lesson.
2. Give the names of the disobedient cities.
3. What works did Jesus perform in them?
4. Where do we find an account of his visit to these cities?
5. Can you tell anything about Tyre and Sidon?
6. What did Jesus say of the wicked people in those Gentile cities?
7. Is the punishment of Jesus in love or in hate?
8. Why does God punish his children?
9. Can children live a life that pleases Jesus?
10. To whom did the Father make known the truth about Jesus?
11. What invitation did our Lord extend to the world?
12. Repeat verses 28 and 29 of the lesson.
13. Does Christ dwell in your heart?
14. If he does, what becomes of your unruly temper?
15. What does the Golden Text mean?

#### CATECHISM.

How long has God lived? *Answer.* God has lived always, and will live forever.

## LESSON XII.—SEPTEMBER 22, 1912.

### The Feeding of the Five Thousand.

MARK VI. 30-44. MEMORY VERSES, 41, 42. READ MATT. XIV. 13-21; LUKE IX. 12-17; JOHN VI. 1-13.

30 And the apostles gathered themselves together unto Je'sus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by boat privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Je'sus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give

ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

**Golden Text: "Jesus said unto them, I am the bread of life."  
(John vi. 35.)**

#### HOME READINGS.

- M. The Feeding of the Five Thousand. Mark vi. 30-44  
T. Feeding of Four Thousand. Matt. xv. 32-39  
W. Bread from Heaven. . . . . Ex. xvi. 4-15  
T. The Widow's Meal and Oil. 1 Kings xvii. 8-16  
F. The Lord a Provider. . . . . Ps. xxxiv. 1-10  
S. True Bread from Heaven. John vi. 32-40  
S. The Lord's Supper. . . . . Matt. xxvi. 20-30



#### HISTORICAL FACTS.

1. *Date.*—The spring of A.D. 29.
2. *Persons.*—Jesus, a boy, the disciples, and all the others.
3. *Place.*—The country lying on the shore northeast of the lake.

#### APPROACH TO THE LESSON.

Many valuable lessons are taught by the moving picture. Through the device of rapidly revolving wheels a number of pictures are brought before the eye in succession so that they reproduce scenes from life just as they occur. The invention may be used to great advantage in teaching lessons of honor, truth, morality, and progress, for things that have life in them are more attractive than things that are dead.

Our lesson to-day brings before our eyes a series of moving pictures. The disciples return from their first tour through the cities and towns of Galilee; news of the murder of John is brought to Jesus; great multitudes are coming and going; Jesus appears with his twelve friends; they enter a boat and put out to sea; numerous other boats follow him; many other people run on foot along the shore; Jesus leaves the boat and climbs the hillside; a vast multitude gather about him, some old and crippled, some sick, some blind, some troubled with doubts and anxieties; a group of children move in and out among their elders or withdraw for play to a distance; a boy of twelve or fourteen years is seen with a small lunch basket on his arm containing five barley loaves and two small fishes which Jesus used to feed the multitude, five thousand men, besides women and children.

Would you like to have witnessed the events of that day? But where Jesus is, there is always a wonderful work taking place.

#### THE STUDY OF THE LESSON.

All four of the evangelists who wrote the life of Jesus tell of the feeding of five thousand men from the few loaves and fishes. The event made a wonderful impres-

sion on them, and from it the world has been drawing comfort and strength even to the present day.

The disciples had been working, teaching,

and preaching until they were weary, and their bodies and minds needed a rest. But they were unable to find rest because of the continual going and coming of crowds. People from all over the Jewish world were on their way to Jerusalem to attend the Passover (John vi. 4), but by far the larger part of the crowd desired to be near Jesus. Even when the Master withdrew to the other side of the lake, great numbers followed him, some in boats and some on foot, around the shore.

Jesus could not be angry with the people for following him, although they deprived him of his needed rest. He was moved with compassion toward them. The heart of man is shown by his attitude toward a crowd. Some look upon the people and think of votes, some of money, some of pleasure, some of contempt. To our Lord the crowd about him was as a flock of sheep having no shepherd, and their helplessness appealed to him.

All day he moved among them and instructed them in the way of life. In the evening the disciples suggested that it was time for them to be going home, since they were far away and all were hungry. Jesus said to his surprised friends: "They need not go away; find food for them here, and let them eat before they go." How was it possible to do that? They had no bread for so great a company, no money to buy, and no store in the country could supply so much extra bread on such short notice. But Jesus knew how he could feed the multitude there in the desert place. But before he proceeded he directed the apostles to make inquiry as to the amount of bread in the crowd. After diligent search, they reported the finding of only "five barley loaves and two small fishes"—a small amount, as Andrew suggested, to be divided among so great a multitude. It was quite sufficient in the hands of Jesus.

He took the few loaves and small fishes which the boy had with him and commanded the disciples to seat the crowd on the hillside. They all sat down in companies, by hundreds and by fifties, and every one seemed to know that a wonderful thing was about to happen. Jesus thanked the Father in heaven for the bread that was given, and then he began to divide the boy's lunch, and as it was divided the bread increased and the fishes multiplied until the vast crowd of hungry men, women, and children had eaten.

Every one had enough to eat, and everybody was grateful for such a marvelous feast. The little boy was doubtless the happiest one in the great crowd, because it was his bread that had fed them all. But the wonder had not yet ceased. The disciples gathered up the fragments into their own baskets, and every one had a basket full that

he could carry away with him. "Fragments" does not refer to crumbs and small broken pieces of bread, but to that "which remained over and above unto them that had eaten."

Can you not see what Jesus meant by this miracle? When Satan suggested once that he turn stones into bread to satisfy his hunger, Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4.) By this we learn that if we trust in God we shall find both food for the body and food for the soul. The soul must have food or it will die. Bread is food for the body, but Jesus himself is the bread of life. Unless the soul feeds upon Jesus, it will starve, and he has given his life for the life of men.

From this incident our Lord preached a wonderful sermon on "Bread," which we find in the sixth chapter of John's Gospel. Many of the Jews were greatly offended at Jesus because he said he himself was the Bread of God sent down from heaven to give life to the world. But why should they be offended? They ate of the bread which he gave them on the hillside; should they not also take his life into their life and live forever?

#### THE LESSON IN THE LESSON.

You will miss the important truth of this lesson unless you pray as some of the Jews prayed: "Lord, evermore give me this bread."

#### NOTEBOOK WORK.

Find the beautiful hymn in our Hymnal beginning "Break thou the bread of life, dear Lord, to me." Copy it and memorize it.

#### QUESTIONS.

1. What miracle do we study to-day? 2. Name some of the events that led to this lesson. 3. Why did Jesus go to the other side of the sea? 4. Was he able to get away from the crowds? 5. Was he angry at them for following him? 6. What did he teach them during the day? 7. What did the disciples suggest late in the evening? 8. How did the Master answer this suggestion? 9. Were the men surprised at his words? 10. How many loaves and fishes did they have? 11. How did Jesus feed the multitude? 12. How many men were in the company? 13. How many baskets full of fragments did they gather up? 14. What does this miracle mean? 15. What sermon did Jesus preach from the incident? 16. What should be your prayer to-day? 17. Can you repeat the hymn selected for this lesson? 18. What is the Golden Text?

#### CATECHISM.

Is God good? *Answer.* God is holy, just, and good.



## LESSON XIII.—SEPTEMBER 29, 1912.

PREPARED BY E. H. RAWLINGS.

## The Islands of the Sea.

ISAIAH XLII. 1-12. MEMORY VERSES, 3, 4.

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the nations.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment in truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5 Thus saith God, the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I, the Lord, have called thee in righteousness, and will hold thine hand, and will

keep thee, and give thee for a covenant of the people, for a light of the nations;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

8 I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the Lord a new song, and his praise from the end of the earth; ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Ke'dar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the Lord, and declare his praise in the islands.

**Golden Text:** "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." (Isa. xlii. 4.)

## HOME MEMORY VERSES.

- M. The Preaching of Jesus... Luke iv. 18, 19  
 T. Jesus, Our Best Friend... John xv. 14  
 W. The Greatest of All... Mark x. 43, 44  
 T. The One Saviour... Isa. xliii. 11  
 F. A World Kingdom... Ps. xxii. 27  
 S. "The Earth Is the Lord's"... Ps. xxiv. 1  
 S. "God's Great Family"... Acts x. 34, 35



## APPROACH TO THE LESSON.

Jesus came into the world with soft voice and gentle touch. Little children loved to be with him, his voice was so tender and kind. The weak and the discouraged found him ready to cheer and help. No matter how poor and unworthy people were, he cherished the good he found in them and tried to make them stronger and better. But no hand has ever been so powerful as Jesus's. His voice that was so tender, his touch that was so gentle, have been the strongest and most powerful the world has ever known. Jesus has been changing the history of great nations, bringing kindness and service into the lives of people who have been cruel and selfish. At the same time that Jesus is strengthening the sorrowing and helpless, he is driving evil out of the world. Away back centuries before Christ came into the world, Isaiah had a vision of all the earth, even the islands far out in the sea, saved by this mighty Deliverer who was to come.

**Directions for Study.**—Look up the Memory Verses and commit them to memory, one by one, on the days named, reciting them at family worship, and then on Sunday morning be prepared to recite them all in class. Draw a small map of Cuba and bring it to your teacher on Sunday morning. Find out what the boys and girls of Cuba play. Think about why we ought to carry to them the story of Jesus.

## WHAT THE LESSON MEANS TO US.

**An Island at Our Doors.**—This Vision is the north—all the earth is waiting for his already coming true. Islands in the warm law. Cuba is often called the "Pearl of seas of the south, ice-bound countries of the Antilles." It is the largest and rich-

est of the islands belonging to the group called by that name. It lies about 100 miles south of Florida, and is about 750 miles long. It was discovered by Christopher Columbus over 400 years ago. In the early days it was a stopping place for adventurers and merchants on their way to Mexico and South America.

*What Kind of People Did Columbus Find in Cuba.*—Columbus found a gentle and weak race of people in Cuba. The land had given them everything they needed—fruits and warm breezes, and water teeming with fish—and the people had not become strong and warlike. They were enslaved and cruelly treated by the Spaniards, and soon died off. Then workmen were brought from Spain and slaves from Africa. The Spanish conquerors became very rich from the labor of these men. They governed the people like despots, making them endure many hardships.

*What Was the Religion of the People?*—The Roman Catholic Church held religious sway over the people. The laboring classes were kept ignorant and superstitious. Even the priests became lazy and immoral and ignorant. Images of saints and of Christ were worshiped; it was little better than idol worship. The people thought Christ was simply a saint and not the Son of God.

*What Was the Effect of Their Government and Religion on the People?*—With such a government and religion the people of Cuba became worthless and poor. A living was easy to make, and but few struggled for anything better.

*How Was Cuba Opened to the Gospel?*—But now and then a man would arise who wanted to see his country become a great free nation. Many fought and laid down their lives to make Cuba free. Finally, in 1898 (14 years ago), our country was drawn into a war with Spain, and liberated Cuba. Since then Cuba has been open to the gospel. The people welcome it; many are eager for it. And so various Churches have sent workers there to teach and preach, and have opened schools and built churches for the people. Ours is the only Methodist Church working in Cuba. The people have flocked to hear the gospel. Schools overflowed with pupils from the start. Our work was opened in 1899, with

Bishop Candler in charge. Now we have a Church in every provincial capital, besides the circuits extending into smaller towns and the country. Our principal school is Candler College, which is beautifully situated in Havana, the chief city of the island. Here religious leaders, teachers, and preachers will be trained to help make Cuba a Christian republic. Other successful schools are established in several cities. We have 34 missionaries in Cuba, 46 congregations organized, 3,508 members, 50 Sunday schools, 1,707 pupils in attendance upon Sunday school, 37 native traveling preachers and local preachers.

*What Are the Leagues Attempting to Do for Cuba?*—For the year 1912 the Epworth Leagues of the Church have undertaken to raise the money necessary for the support of our Cuban Mission. A book on Cuba has been widely used, and great enthusiasm has been aroused for the salvation of Cuba. Cuba is a beautiful land, full of promise, our near neighbor, needy and helpless, open to the gospel. Will we not give it our money and our prayers?

QUESTIONS.

1. Why is Christ called the Prince of Peace?
2. Does Jesus love to help the poor, the needy, the discouraged?
3. Does he want us to help them, too?
4. Is he interested in the people of our country only, or in the whole world?
5. What vision did Isaiah have?
6. Where is Cuba?
7. What is it sometimes called?
8. Who discovered it?
9. When?
10. What kind of people did Columbus find there?
11. What was the religion of Cuba?
12. Did the people worship idols?
13. Were the Spanish conquerors cruel?
14. When did Cuba become free?
15. Is our Church doing missionary work in Cuba?
16. How many missionaries have we in Cuba?
17. How many Sunday schools?
18. What is our chief school?
19. What are the Leagues doing for Cuba this year?
20. What will your class do for the people of Cuba?

CATECHISM.

Does God love us? *Answer.* Yes; God loves everybody, for "God is love."

<p>THE Superintendent's Handbook 1912 Price, 35 cts.</p>	<p>Contains Lesson Text, Golden Text, Statistical Blanks, Superintendent's Review Topics, Opening Exercises, Song Suggestions, Scripture Readings, and an Outline Program for Every Sunday in this Year. Also Quarterly Review Suggestions, Map, Historical Outline, and list of lessons for 1911-1913.</p>	<p>THE Teachers' Handbook 1912 Price, 35 cts.</p>	<p>Contains Lesson Text, Golden Text, Definitions, Description of Persons and Places, Statistical Blank, Teaching Suggestions, Map, Historical Outline and list of lessons for 1913. For use EVERY SUNDAY IN THE YEAR.</p>
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Order from Smith & Lamar, Nashville, Tenn., Dallas, Tex., Richmond, Va.

## ORDER OF SERVICE.

### JULY.

1. ORDER.
2. SONG, "THE LORD IS IN HIS HOLY TEMPLE" (No. 3 in Songs of Praise and Service).
3. RESPONSIVE READING:  
*Superintendent and Teachers.* Follow after righteousness, godliness, faith, love, patience, meekness.  
*Response.* Fight the good fight of faith. lay hold on eternal life. Hold that fast which thou hast, that no one take thy crown.
4. PRAYER.
5. SING TWO SONGS BRINGING OUT THE THOUGHT OF VICTORY OVER SIN.
6. LESSON STUDY.

#### Closing Exercises.

1. THREE SONGS.
2. ANNOUNCEMENTS AND REPORTS.
3. CALL FOR SHOW OF BIBLES OR TESTAMENTS.
4. BLACKBOARD TALK. (See Superintendent's Program in the *Magazine*.)
5. REPEAT, "LET THE WORDS OF MY MOUTH," ETC.
6. DISMISS.

### AUGUST.

1. ORDER.
2. SCHOOL RISES AND SINGS "ALL HAIL THE POWER," ETC.
3. RESPONSIVE READING:  
*Leader.* Be ye doers of the word, and not hearers only.  
*School.* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.
4. SING TWO OR THREE SONGS OF SERVICE.

5. PRAYER.
6. LESSON STUDY.

#### Closing Exercises.

1. ANNOUNCEMENTS AND REPORTS.
2. SONGS.
3. BLACKBOARD OR OTHER DRILLS BY SUPERINTENDENT.
4. BENEDICTION (to be read in unison by the whole school):  
"All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies. The secret of the Lord is with them that fear him; and he will show them his covenant."
5. DISMISS.

### SEPTEMBER.

1. SECURE ORDER.
2. CHANT No. 4 (Songs of Praise and Service).
3. PRAYER.
4. RESPONSIVE SERVICE:  
*Superintendent.* From whom do all our good gifts come?  
*School.* Every good gift and every perfect gift is from above, and cometh down from the Father.  
*Supt.* How can we give to God?  
*School.* Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
5. LESSON STUDY.

#### Closing Exercises.

1. SONG.
2. REPEAT OUR MOTTO, "I AM ONLY ONE," ETC.
3. ANNOUNCEMENTS AND REPORTS.
4. CLOSING IMPRESSION FROM SUPERINTENDENT'S DESK. (See Superintendent's Program each Sunday in the *Magazine*.)

### THE APOSTLES' CREED.

I BELIEVE in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.



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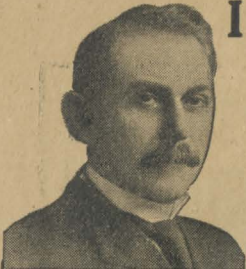
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SUNDAY SCHOOL DEPARTMENT,  
M. E. CHURCH, SOUTH.

JAMES ATKINS, D.D., Editor.  
L. F. BEATY, Assistant.

*Nashville, Tenn.,* March 15, 1898.

TO THE SUPERINTENDENT:

Dear Brother:-Inclosed you will please find sample copies of the CHILDREN'S VISITOR, and of the Programme for our Children's Day Service.

We want EVERY FAMILY in Southern Methodism to take the VISITOR, and every Sunday-school to get a full supply of programmes for the CHILDREN'S DAY SERVICE.

About the Visitor: It has been changed to an eight page weekly, twice the former size, and at the same low price. It is beautifully illustrated, and its columns are freshly supplied by a company of able writers for children. It embraces a full variety so that children by constant use of it will be made intelligent on many important lines, and will be helped to form correct notions of life and its duties. We beg that you call public attention to it, show its quality and the exceedingly low price at which it can be had, and see that your school is furnished with a sufficient number to place one in every home where there are children. Encourage as far as practicable individual subscriptions at 60 cents, so that it may be mailed to the address of the subscribers.

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About the Children's Day Service: It was vastly more general and popular last year than ever before. Let us make this year the best of all. Order the programmes in time to get ready for a great day. The Children's Day collections are doing great good. Let them be increased. May God's blessing be upon you and your great work for him.

Fraternally yours,

*James Atkins.*

Sunday School Editor.



First Row

- (left to right)  
 1. Gurney Peele  
 2.  
 3. Evan Whitaker  
 (standing)  
 4. Gladys Jones  
 5. Melvin Taylor

Second Row

- 1.
2. Lillian Marion
3. Clinton Whitaker
4. Minnie Hardy
- 5.
6. Verda Myers
- 7.
8. Ruby Jones
9. Romey Peele
10. Nezzie Jones
11. May Marion
12. Lela Peele

Third Row

1. Carlyle Boyles
2. Lillie Whitaker
3. Wade Apperson
4. Mattie Matthews
5. Lucy Whitaker
6. Margie Matthews
7. Kate Boaze
8. Ola Marion
9. Ella Peele
10. Blair Apperson
11. Blanche Apperson
12. Ludie Boaze

Fourth Row (left back)

1. Bessie Jones
2. John Apperson
3. J. R. (Babe) Marion
4. Dr. S. T. Flippin

Fourth Row (right back)

1. Mrs. Caroline Matthews
2. Bessie Matthews
3. Opal Whitaker
4. Myrtle Jones
5. Lucy Hardy

Fifth Row (top)

1. Mrs. S. T. (Mary) Flippin
2. W. Milton Cundiff
3. Mrs. W. M. (Lucy) Cundiff
4. Jennie Apperson
5. Mamie Snow

Picture made in front of first church in the year 1912

THE PHOTOSTATIC COPIES OF THE SUNDAY SCHOOL ROLL  
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ARE NOT THE COMPLETE ROLLS - ONLY CHOSEN PORTIONS  
ARE GIVEN.



Sunday school.

NAME.		Oct 1899					Nov 1899			
Supt.	Prof. W. M. Cundiff	+	+	+	+		+	+	+	+
Prof.	J. H. Allen	+		+	+		+		+	+
Mrs.	C. C. Matthews	+					+	+	+	
"	J. R. Marion	+		+	+					
"	D. J. Scott	+		+	+					
"	F. R. Norman	+			+					
"	W. F. Miller	+		+	+					
"	H. C. Norman				+					
"	L. L. Harkrader									
"	T. H. Flynn	+		+						
"	Solomon Fulk				+					
"	E. A. Butner									
"	R. V. Ross	+		+						
"	Willie Whitaker	+		+	+					
"	Oscar Reece	+		+	+					
"	Cletus Reece				+					
"	Thompson Jackson	+			+					
Miss	Mary Whitaker	+		+						
"	Etta Ashburn	+		+	+					
"	Nannie Achburn	+								
"	Sallie Reeves	+		+	+					
"	Della Reeves	+		+	+					
"	Lummie Poindexter	+		+	+					
"	Pearl Atkinson	+			+					
"	Jennie Atkinson	+								
"	Maggie Atkinson				+					
"	Mrs. C. C. Matthews									
"	Mrs. W. M. Cundiff	+		+	+					
"	Minnie Ross				+					
Mrs.	Bertha Hutcherson				+					
"	Mary Fleming	+		+	+					
"	Mary Fleming	+		+	+					
SCHOLARS PRESENT,										
SCHOLARS ABSENT,										
SCHOLARS ON ROLL,										
PERCENTAGE OF ATTENDANCE,										

Sunday School Roll  
Oct., Nov., Dec., 1899

Supt. Prof. W. M. Cundiff  
 Prof. J. H. Allen  
 C. C. Matthews  
 J. R. Marion  
 D. J. Scott  
 F. R. Norman  
 W. F. Miller  
 H. C. Norman  
 L. L. Harkrader  
 T. H. Flynn  
 Solomon Fulk  
 E. A. Butner  
 R. V. Ross  
 Willie Whitaker  
 Oscar Reece  
 Cletus Reece  
 Thompson Jackson  
 Mary Whitaker  
 Etta Ashburn  
 Nannie Achburn  
 Sallie Reeves  
 Della Reeves  
 Lummie Poindexter  
 Pearl Atkinson  
 Jennie Atkinson  
 Maggie Atkinson  
 Mrs. C. C. Matthews  
 Mrs. W. M. Cundiff  
 Minnie Ross  
 Bertha Hutcherson  
 Mary Fleming

9  
12  
13

Sunday school.

Register  
No.

NAME.

Oct 1899

Nov 1899

Prof. M. Cundiff

10/11 8 15-27 29

11/5- 12 19 26

Miss Maggie Apperson  
" Bettie Allen  
" Georgie Miller  
" Bertha Lakey  
" Lela  
" Daisy Holyfield

	+	+
+	+	+
	+	+
	+	+
	+	

(continued)  
Sunday School Roll  
Oct., Nov., Dec., 1899

Maggie Apperson  
Bettie Allen  
Georgie Miller  
Bertha Lakey  
Lela Lakey  
Daisy Holyfield

SCHOLARS PRESENT,

23 20 28 24

26 23 20 21

SCHOLARS ABSENT,

12 7 11

9 12 15 14

SCHOLARS ON ROLL,

PERCENTAGE OF ATTENDANCE,

Sunday school.

Register No.

NAME.

Oct 1899

Nov 1899

Register No.	NAME.	Oct 1899	Nov 1899
		1	8
		1	
Miss	Cora Vogler	+	
"	Nina Whitaker	+	+
"	Ethel	+	
Mr.	Clay	+	+
"	Wesley Nixon		+
Miss	Alice		+
"	Nannie		+
"	Dixie Miller	+	+
Mr.	Virgil Miller	+	+
"	Walter Scott	+	+
"	Oscar	+	+
"	Bruce Fultz		
"	Harry		
Miss	Mary Speers		+
"	Lillian Atkinson	+	+
"	Ernest Bowman	+	

Sunday School Roll  
Oct., Nov., Dec., 1899

Cora Vogler  
Nina Whitaker  
Ethel Whitaker  
Clay Whitaker  
Wesley Nixon  
Alice Nixon  
Nannie Nixon  
Dixie Miller  
Virgil Miller  
Walter Scott  
Oscar Scott  
Bruce Fultz (should be Fowlkes)  
Harry Fultz " " "  
Mary Speers  
Lillian Atkinson  
Ernest Bowman

SCHOLARS PRESENT,

10 11 8 9 6 6 7 5

SCHOLARS ABSENT,

5 4 6 5 8 8 7 9

SCHOLARS ON ROLL,

PERCENTAGE OF ATTENDANCE,

Sunday school.

Register No.	NAME.	Oct 1899				Nov 1899			
		10/1	8	15	22	11/5	12	19	26
	Miss Jennie Cornelius	+		+		+		+	
	Mr. Hank Nissen	+		+					
	" Ernest Allen	+		+					
	" Claude Scott	+		+					
	" Oliver Miller	+		+					
	Miss Cora Ashburn	+							
	" Carrie Lakey								
	SCHOLARS PRESENT,	5		5		6		4	
	SCHOLARS ABSENT,	1		1		2		1	
	SCHOLARS ON ROLL,								
	PERCENTAGE OF ATTENDANCE,								

Sunday School Roll  
 Oct., Nov., Dec., 1899  
 Jennie Cornelius  
 Hank Nissen  
 Ernest Allen  
 Claude Scott  
 Oliver Miller  
 Cora Ashburn  
 Carrie Lakey

# Siloam M. E. Church South

1908

## Sunday School.

Register No.

NAME.

July  
5 12 19 26

August  
2 9 16 23 30

### Officers & Teachers

W. M. Condit Supr + 7	P	P	P	P	P	P	P	P	P
C. C. Manning Sec. + 7	P	P	P	P	P	P	P	P	P
Ursula Apperson Treas			P	P	P	P	P	P	P
Mrs. W. M. Condit Teacher	P	P	P	P	P	P	P	P	P
Mrs. J. W. Apperson Teacher	P	P	P	P	P	P	P	P	P
Mrs. S. J. Flippin Teacher									
Mr. Chas. H. Houser Teacher									

SCHOLARS PRESENT,

4 4 5 5

1

SCHOLARS ABSENT,

1 1 0 0

4

SCHOLARS ON ROLL,

5 5 5 5

5

PERCENTAGE OF ATTENDANCE,

# Silsam M E Church South Sunday School.

Register No.	NAME.	July 1908				August				
		5	12	19	26	2	9	16	23	30
	Prof W M Brundiff	P	P	P	P	P	P	P	A	
1	Mrs E W Turner	P	P	P	A	A	A	A	P	A
2	Mrs E W Turner	P	P	A	A	A	A	A	P	P
3	Dr S J Flippin	A	P	A	A	P	A	A	A	P
4	Mrs S J Flippin	A	P	A	A	P	A	P	A	P
5	Mr J R Marion	P	P	P	P	P	P	P	P	P
6	Mr J W Cufferson	P	P	P	P	P	P	A	A	P
7	Mr D J Scott	P	P	P	P	A	A	A	A	A
8	Mrs Myrtle Myers	P	P	A	A	P	A	A	A	P
9	" C B Matthews	A	P	A	P	P	A	P	A	A
10	Mr H C Butler	P	P	A	A	A	A	A	A	A
11	Mr E P Cufferson	P	P	P	P	P	A	A	A	P
12	Mr R N Marion	A	P	A	P	A	A	A	A	A
13	Mrs R N Marion	A	P	A	A	A	A	A	A	A
14	Mrs E P Cufferson			P	A	A	P	A	A	A
15	Mrs D J Scott				P	A	A	A	A	A
16	Prof Charlie F Hansen									
17	M. O. Taylor									
SCHOLARS PRESENT,		8	13	6	7	7	3	3	3	7
SCHOLARS ABSENT,		5	0	8	8	6	12	12	12	8
SCHOLARS ON ROLL,		13	13	14	15	15	15	15	15	15
PERCENTAGE OF ATTENDANCE,			100	50						

# Sioam M. Church South

# Sunday School.

Register  
No.

NAME.

July 1908  
5 12 19 26

Aug 6 13 20 27 30

	G. G. Matthews	P P P P	P P P P
1	Oscar Scott	a P a a	a P a a a
2	Lela Whitaker	a P P a	a P a P a
3	Breasts Fowles	P P a a	P P a a P
4	Ed Bullin	a P P a	a a a a P
5	Enoch Bullin	P P P P	P a a a P
6	Deannah Baker	P P a a	a P P a P
7	Fris Baker	P P a a	a P P a P
8	Ethel Whitaker	a P P a	P a a a a
9	Myra Whitaker	a P P a	a a a a a
10	Shuffie Ponderstus	P P P a	P P P a P
11	E. H. Marion	P P a a	a a P P P
12	E. E. Overby		P a a a a
13	Carrie Matthews		P a a a a
14	Maud Bass-		
15	W. A. Marion		
16	E. G. Matthews		

SCHOLARS PRESENT,

6 11 6 1

6 6 4 2 7

SCHOLARS ABSENT,

5 0 5 10

7 7 9 11 6

SCHOLARS ON ROLL,

11 11 11 11

13 13 13 13 13

PERCENTAGE OF ATTENDANCE,





# Wilcox M. E. Church South

# Sunday School.

Register No.

NAME.

July 1908

August

	Mrs. T. W. Affurson	P P P P	P a a a
1	Margie Mannew	P P a P	P P a P P
2	Maude Mannew	P P a P	P P a a P
3	Virian Mannew	a P P P	P P P P a
4	Epil Veritatus	a P a a	P a a a a
5	Dana Turner	P P P P	a P P P P
6	Oliver Turner	P P a a	a a a P P
7	Ida Bullin	a P P a	P a P a a
8	Eliza Hardy	a P a a	a a a a a
9	Wade Affurson	P P P P	P P P a P
10	Paul Marion	P P P a	P P P P P
11	Bird Marion	P P P a	P P P P P
12	Larry Bullin	a P a P	P a P a P
13	Melvin Hansen	P P a a	P P a a a
14	Debra Peelle	a P a a	a P a a P
15	Grand Peelle	a P a a	a P a a P
16	Larsen Baker	a P a P	a a a a a
17	Clora Hansen	P P a a	P P a a a
18	Dora Marion	P P a P	a P a a P
19	Leate Marion	+ + + +	+ P a a a
20	May Ring	P P	a a P a P
21	Maggie Ring	P a	a a P a P
22	Layton Howells	+ +	+ P a a P
23	Viola Overby	P P	P a a a a
24	May Overby	P P	P a a a a
25	Paul Overby	P P	P a a a a
26	Ethel Baker	P	a a a a a
27	Viola Baker	P	a a a a a
28	Bessie Ring	P	a a a a a

SCHOLARS PRESENT,

10 18 11 15

14

SCHOLARS ABSENT,

8 0 12 11

12

SCHOLARS ON ROLL,

18 18 23 26

26

PERCENTAGE OF ATTENDANCE,



*Siloam, M. E. South*

Sunday School

Reg. No.	Register No.	NAME	1915	
			26-29	9-22
	Class No 2,			
1	1	Miss Opal Whitaker	4	
2	2	" Margie Matthews.	0	
3	3	" Mattie "	+	
4	4	" Bessie "	0	
5	5	" Bessie Spivey	+	
6	6	" Irma Hardy	+	
7	7	" Lucy "	0	
8	8	" Betha Key	+	
9	9	" Donna "	+	
10	10	Mr Kemp Atkinson	+	
11	11	" Blair Apperson	+	
12	12	" Fountain Apperson	0	
13	13	" Wade Apperson	+	
14	14	" Vivian Matthews	0	
15	15	" Hugh Atkinson.	+	
16	16	" Paul Marion	7	
17	17	Miss Lucy Whitaker		
18	18	" Lella "		
19	19	" Robert Boaze		
20	20	" Ola Marion		
21	21	" Lela Hardy		
22	22	" Albert Marion		
SCHOLARS PRESENT			10	10
SCHOLARS ABSENT			6	9
SCHOLARS ON ROLL			16	19
PERCENTAGE OF ATTENDANCE				

Sunday School Roll  
April, May, and June, 1915

- Opal Whitaker
- Margie Matthews
- Mattie Matthews
- Bessie Matthews
- Ressie Spivey
- Irma Hardy
- Lucy Hardy
- Betha Key
- Donna Key
- Kemp Atkinson
- Blair Apperson
- Fountain Apperson
- Wade Apperson
- Vivian Matthews
- Hugh Atkinson
- Paul Marion
- Lucy Whitaker
- Lillie Whitaker
- Hobert Boaze
- Ola Marion
- Lela Hardy
- Albert Marion

Siloam M. C.

Sunday School.

R

1916

Register No.

NAME

1 Supt. R. N. Marion

2 Mrs. S. T. Flippin 0

3 Miss Puth

4 Mrs. R. N. Marion 0

See. Mrs. J. R.  
Libra Vivian Mathews

Officers & Teachers

SCHOLARS PRESENT

5 5 5 5 5 5 4 4

SCHOLARS ABSENT

1 1

SCHOLARS ON ROLL

5

PERCENTAGE OF ATTENDANCE



Sunday School.

Register No.	NAME	1916	1917
	Mrs. S. T. Flippin		
Revised May 7, 1916	Mattie Matthews	T +	
	Margie	T +	
	<del>Bessie</del>	+ +	Sunday School Roll
	May Marion	T	First six months 1916
	<del>Coke</del>		Mrs. S. T. Flippin
	Wade Apperson	L	Mattie Matthews
	<del>Hugh Atkinson</del>		Margie Matthews
	<del>Albert Marion</del>		Bessie Matthews
	<del>Vivian Matthews</del>		May Marion
	Bertha Key		Coke Marion
Donna		Wade Apperson	
Opal Whitaker		Hugh Atkinson	
Melvin Taylor		Albert Marion	
Wade Apperson		Vivian Matthews	
Melvin Taylor		Bertha Key	
Vivian Matthews		Donna Key	
May Marion		Opal Whitaker	
Coke		Melvin Taylor	
Ola		Wade Apperson	
Irma Hardy		Melvin Taylor	
		Vivian Matthews	
		May Marion	
		Coke Marion	
		Ola Marion	
		Irma Hardy	
	SCHOLARS PRESENT	6 3 7 3 5	8 5 3 2
	SCHOLARS ABSENT	5 4 4 6	4 7 10 11
	SCHOLARS ON ROLL	6 8 11 11 11	12 12 13 13
	PERCENTAGE OF ATTENDANCE		

Sunday School.

Register No.	NAME	1916	
	Mrs. S. T. Flippin		
1	Wade Apperson		
2	Irma Hardy		
3	Bertha Key		
4	Ola Marion		
5	Coke		
6	May		
7	Donna Key		
8	Melvin Taylor		
9	Ressie Spivey		
10	Hugh Atkinson		
11	Mattie Snow		
12	Margie Matthews		
13	Mattie		
14	Minnie Hardy		
15	Monroe Lovill		
16	Ola Flynn		
	SCHOLARS PRESENT		4
	SCHOLARS ABSENT		3
	SCHOLARS ON ROLL		7
	PERCENTAGE OF ATTENDANCE		

Sunday School Roll  
First Six Months 1916

Mrs. S. T. Flippin  
Wade Apperson  
Irma Hardy  
Bertha Key  
Ola Marion  
Coke Marion  
May Marion  
Donna Key  
Melvin Taylor  
Ressie Spivey  
Hugh Atkinson  
Mattie Snow  
Margie Matthews  
Mattie Matthews  
Minnie Hardy  
Monroe Lovill  
Ola Flynn

Sunday School.

1916

Register No.	NAME	
	Mrs. Wright	
1	Kathryn Marion	Sunday School Roll First Six Months 1916  Mrs. Wright (Jennie Cornelius) Kathryn Marion Rosa Hutchins Lillian Marion Ruth Brown Geneva Key Minnie Hardy Gernie Peele Lester Key Howard Taylor Irene Wright Faxton Taylor Sam A. Whitaker Verda Myers Ruth Matthews Stella Matthews
2	Rosa Hutchins	
3	Lillian Marion	
4	Ruth Brown	
5	Geneva Key	
6	Minnie Hardy	
7	Gernie Peelle	
8	Lester Key	
9	Howard Taylor	
10	Irene Wright	
11	Faxton Taylor	
12	Sam A. Whitaker	
13	Verda Myers	
14	Ruth Matthews	
15	Stella	
	SCHOLARS PRESENT	7
	SCHOLARS ABSENT	6
	SCHOLARS ON ROLL	13
	PERCENTAGE OF ATTENDANCE	



# Sunday School.

Register No.	NAME	1916
	Mrs. S. T. Flippin	
1	Wade Apperson	<p>Sunday School Roll First Six Months 1916</p> <p>Mrs. S. T. Flippin Wade Apperson Irma Hardy Bertha Key Ola Marion Coke Marion May Marion Donna Key Melvin Taylor Ressie Spivey Hugh Atkinson Mattie Snow Margie Matthews Minnie Hardy Monroe Lovill Ola Flynn</p>
2	Irma Hardy	
3	Bertha Key	
4	Ola Marion	
5	Coke	
6	May	
7	Donna Key	
8	Melvin Taylor	
9	Ressie Spivey	
10	Hugh Atkinson	
11	Mattie Snow	
12	Margie Matthews	
13	Mattie	
14	Minnie Hardy	
15	Monroe Lovill	
16	Ola Flynn	
	SCHOLARS PRESENT	4
	SCHOLARS ABSENT	3
	SCHOLARS ON ROLL	7
	PERCENTAGE OF ATTENDANCE	

Sunday School.

1916

Register  
No.

NAME

Mrs. Wright

- 1 Kathryn Marion
- 2 Rosa Hutchins
- 3 Lillian Marion
- 4 Ruth Brown
- 5 Geneva Key
- 6 Minnie Hardy
- 7 Gernie Peelle
- 8 Lester Key
- 9 Howard Taylor
- 10 Irene Wright
- 11 Faxon Taylor
- 12 Sam A. Whitaker
- 13 Verda Myers
- 14 Ruth Matthews
- 15 Stella Matthews

Sunday School Roll  
First Six Months 1916

- Mrs. Wright (Jennie Cornelius)  
Kathryn Marion  
Rosa Hutchins  
Lillian Marion  
Ruth Brown  
Geneva Key Minnie Hardy  
Gernie Peelle  
Lester Key  
Howard Taylor Irene Wright  
Faxon Taylor  
Sam A. Whitaker  
Verda Myers  
Ruth Matthews  
Stella Matthews

SCHOLARS PRESENT

4

SCHOLARS ABSENT

6

SCHOLARS ON ROLL

10

PERCENTAGE OF ATTENDANCE

Sunday School.

Register No.	NAME	1916				1916			
	Mrs. Palmer								
	Katherine Marion								
	Lillian								
	Rosa Hutchins								
	Ella Peel								
	Ernest Hutchins								
	Howard Taylor								
	Faxton								
	Delya Angel								
	Para								
	Monroe Lovill								
	Virgie Myers								
	Gernie Peel								
	Romie								
	Minnie Hardy								
	Ruth Matthews								
	Stella								
	Bessie Wall								
	Alma Hutchings								
17	Floyd								
18	Geneva Key								
	Lester								
	SCHOLARS PRESENT	9	5	10	9	6	8	6	4
	SCHOLARS ABSENT		4	1	3	6	4	4	5
	SCHOLARS ON ROLL	9	4	12	12	12	12	12	12
	PERCENTAGE OF ATTENDANCE								

Sunday School Roll  
 First Six Months 1916

Mrs. (Olivia) Palmer  
 Katherine Marion  
 Lillian Marion  
 Rosa Hutchins  
 Ella Peele  
 Ernest Hutchins  
 Howard Taylor  
 Faxton Taylor  
 Delya Angel  
 Para Angel  
 Monroe Lovill  
 Verda Myers  
 Gernie Peale  
 Romie Peele  
 Minnie Hardy  
 Ruth Matthews  
 Stella Matthews  
 Bessie Wall  
 Alma Hutchens  
 Floyd Hutchens  
 Geneva Key  
 Lester Key

Copy of the paragraph below:

July 16, 1916

Religious Services conducted by  
 Opening  
 Office  
 Scri  
 We had no S. S. (Sunday School) because of the flood on the Yadkin River-  
 We went to bed Saturday night the river hardly out of banks, by five  
 o'clock Sunday A. M. it was half way up on the depot and continued to  
 rise until seven A. M. then the water just about covered the windows.  
 Everyone pronounced it 10 ft. higher than any record could be found.  
 The lost was great no one on the river had any crop left. You could  
 not tell what had been planted in any of the fields.

Subject of Lesson Paul At Chalons and Berea  
 School addressed minutes by  
 Collection Weather cloudy and hot  
 School closed by

REMARKS.

Record for Sunday July 16 1916

Religious Services conducted by We had no S. S.  
 Opening song because of the flood on the  
 Officers and Teachers present yadkin river - absent - we went to  
 Scholars present bed Saturday night the river  
 Scripture Lesson hardly out of banks. by five  
 Subject of Lesson o'clock Sunday A. M. it was  
 School addressed half way up on the depot and  
 Collection continued to rise until seven  
 School closed by A. M. then the water just  
 about covered windows. Every  
 one pronounced it 10 ft. higher  
 than any record could be  
 found. The lost was great no one  
 on the river had any crop left. you  
 could not tell what had been planted  
 in any of the fields

SEVENTEENTH  
**Annual Convention**  
**Siloam Township, Sunday School Asso.,**  
Convenes At Old Siloam M. E. Church South.

June 11th and 12th 1921

**OFFICERS**

President

L. A. Whitaker

Vice President

C. C. Matthews

Sec't & Tres.

Porter G. Wall

Purpose of the Association

1st. Information, of the Bible as the guide to life and its nourishments; of the better methods of Sunday School Work; and the people not yet won to Christ.

2nd. Organizations; that officers chosen by the people may plan and lead campaigns, to place open Bible in every home, to introduce better Sunday Schools methods and to locate and gather in all the lost.

3rd. Evangelization; That all Sunday Schools, School Officers and Teachers may be trained as soul-winners and may be led to aid the Ministers in harvesting the Lords own.

**Sunday Schools Represented**  
**Pine Hill, Stanford, Siloam, Poplar Springs and Old Siloam**  
**Program**  
**Saturday Morning Service, 10:00 to 11:55**

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Song Service

Devotions

Rev. T. W. Bryant

Song,

Recitation, O what Sorrow, O what Suffering, Stella Matthews

Recitation, Love will find the way Ophelia Matthews

Song,

Address, Relating of the church to the

Sunday school by

Ben, H. O'Neal

Address A Moddle Superintendent by

J. F. Whitaker

Appointment of Committies

**Afternoon 1:30 to 3:30**

Song,

Recitation, One Day for Children Lena Wall

Recitation, Little Children Offering Lessie Wall

Address, How can we reach the Young People, J. M. Whitaker

Song,

Address, Rev. T. S. Coble

Report of Committees

Election of Officers; Unfinished business.

Adiournment.

**Sunday Morning 9:30 to 12:10**

**Song Service**

Scripture Reading & Pray	S. T. Flippin
Sunday School Conducted by	Rev T. S. Coble
Song,	Popular Spring Choir
Welcome Address	Elma Whitaker
Respond,	Howard Hardy
Song, All Hail the Power	School
Recitation, Roses	Three Children
Recitation, Cripple Tommie	Hazel Reeves
Recitation, by 4,	Ola, S. J. & S.,M. Whitaker & Ople Sapp
Song, I'll go where you want me to go	Lillian Eads
Recitation, Tommy Brown	Irine Wright
" My Heart is Gods	Myrtle Bruner
" One Day	Six Little Girls
" Soldier boy Dying on Battle Field	Edna Tilley
" Jesus is Passing this Way	
" Wash Me and I'll be whiter than Snow,	Effa Bruner
" Six Brooks in One	Stella Matthews
" Speak Kindly	Mabel Reeves
" Entertaining the Ministers Wife	Mabel Parris
Song, Little Star	
Address, Religious Education	W. Y. Davenport
Recitation, A Thought of Home Beyond	Vernia Wall
" The King of Love	Woodrow Matthews
Address, The Advantage of Sunday	
Schools Conventions	Sup't Abernathy

## Exercise 1:30 to 4:20

Song,

Recitation, The World I'am passing through Ora Wall

Recitation, The City We long to Reach, Bessie & Stacie Whitaker

Song,

Recitation, The Ancient Book Mallie Wall

Recitation, Whose on the Lords Side Frankie Reeves

Recitation, Be on Time Ophelia Matthews

Recitation, The Skeptic Daughter Manley Logan

Recitation, The Dream of Mother Bertha Wall

Recitation, Who is She May Mooney

Address, The Relation Sunday School to Church J. S. Atkinson

Song,

Recitation, His Voice I Must Obey Malley Brewer

Recitation, Sin Romey Brown

Recitation, Just a Minuet Ruth Matthews

Recitation, Sometime We Will Understand Myrtle Sapp

Song, Upon The Cross Etta Whitaker & Ella Eads

Recitation, The Stray Lamb Annie Logan

Recitation, The Song of Rye Frankie Reeves

Recitation, Your Little Lady come to Late Ella Eads

Address, Advantage of Automobiles

to Religious Services Van Poindexter

Recitation, Good bye Lillian Eads

Adjournment



# SENIOR QUARTERLY

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Vol. XXXVIII.

APRIL, MAY, JUNE, 1921.

No. 2.

Lesson I.—April 3, 1921.

## THE CHRISTIAN STANDARD OF CHARACTER.

GENERAL LESSON TOPIC: THE IDEAL CHRISTIAN.

Devotional Reading for the Opening Service.—Psalm ci. 1-7.

LESSON MATERIAL: ROMANS XII. 1, 2, 9-21.

### *Authorized Version.*

(Romans xii. 9-21.)

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honor preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome with evil, but overcome evil with good.

### *American Standard Version.*

(Romans xii. 9-21.)

9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another;

11 In diligence not slothful; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;

13 Communicating to the necessities of the saints; given to hospitality.

14 Bless them that persecute you; bless, and curse not.

15 Rejoice with them that rejoice; weep with them that weep.

16 Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits.

17 Render to no man evil for evil. Take thought for things honorable in the sight of all men.

18 If it be possible, as much as in you lieth, be at peace with all men.

19 Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord.

20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

21 Be not overcome of evil, but overcome evil with good.

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Golden Text.—“As ye would that men should do to you, do ye also to them likewise.” (Luke vi. 31.)

### A STUDY OF THE TEXT.

ROMANS XII. 9, 10. Paul, having finished the doctrinal part of his letter in the first eleven chapters, proceeds to advise the Roman Christians regarding their conduct in everyday life. The thing which was absolutely necessary for happy, helpful relations with men, both out-

side and within the Church, was a heart so sincere in its love that it was willing to keep self in the background and let others get the honor and praise.

VERSES 11-13. The lives of Church members should be marked by an unflagging zeal in the performance of their

duties, a gladness born of hope in the face of disappointment at the slow advance of the gospel, endurance in the trials which came to them because they followed Christ, constant prayer, which was the source of their hope and strength, and a willingness to share their much or little with those of their fellow Christians who were in want.

VERSE 14. Hardly anything would be more impressive to the heathen than such an attitude on the part of Christians toward those who wronged them.

VERSE 15. This is a call to completeness and sincerity of sympathy, which is seen in perfection in our Lord.

VERSE 16. It was necessary that the Church present a united front to a frown-

ing world. Factions would prevent this, and factions would surely grow from the members' pride and conceit in their own powers.

VERSES 17-19. The Christians met with daily petty abuse at the hands of their heathen neighbors, and their tempers often wore thin under it. Paul urges care to give no cause for trouble, and when it does come to leave the righting of their wrongs to God.

VERSES 20, 21. A negative attitude was not enough to make a conquering Church. Christians must be eager and quick to help an enemy in time of need and so win him to kindness of spirit toward themselves and the gospel of their Lord.

### LIFE AT ITS BEST.

One day last September there was a severe riot among 1,767 recently arrived immigrants who were being admitted to the United States at Ellis Island. In the course of the riot missiles were hurled, fists and knives were used, and many were severely injured and sent to the hospital to receive surgical attention. What do you suppose the riot was about—a sack of gold, a package of diamonds? The riot was all about a little sugar bowl filled with sugar. As the great crowd filed into the dining room for lunch, an immigrant spied what he had not seen in five years, a sugar bowl. Hundreds of others had not tasted sugar for years. This immigrant rushed up to it and put it in his pocket and started to make away with it. The others were so enraged at this exhibition of hoggishness that they set upon him. In a few minutes the place was a bedlam of pushing, fighting men and women. Several had broken bones, and it was a long time before order was restored.

"Me First."—The incident of the sugar bowl is a moving picture of a large part of the history of civilization. There are many things the matter with the world, but its chief disease is "me first." This aching, smarting world to-day is suffering principally from the very thing that started the riot at Ellis Island—selfish hands grasping to get the best things for themselves. That yelling mob in the dining room is a picture of society without Christ.

Christ saw keenly what was the matter

with the world, and both in word and in deed he gave an ideal of life in which love should supplant grasping and greed and linked arms of brotherhood should take the place of clenched fists. Love is the keynote of the Christian life. There are many aspects of it, but in essence being a Christian is doing exactly what Paul pleads for in our lesson, "*Present all your faculties*" (as translated by Weymouth) as servants of the spirit and principles of Jesus.

Now, remember that Jesus did not teach merely a vague benevolence and soft-heartedness. His message was not simply to be kind to everybody. His demand for love to our fellow men had its strong basis in the recognition that we are all children of one great Father.

Being a Christian.—To be a Christian is to share the faith of Jesus and the purposes of Jesus. It is to hold the strengthening faith that Jesus had in a loving Father and to bring all one's faculties into a brotherhood of peace and justice and happiness among men.

This, too, is the real enjoyment of life: to know that we are being used for a great purpose, that we are children of God instead of being feverish, selfish little clods of ailments and grievances complaining that the world will not devote itself to making us happy.

### For Special Study.

1. What is the fundamental difference between the standards of conduct taught

by Christianity and those taught by other religions?

2. Which is the easier to carry out? Why?

3. Set down the items of conduct in the lesson text in a column one under the other. Draw a line through each one that does not apply to the circumstances of your life this year.

4. Check in the remaining list those which you are in the habit of living up to.

5. What are you going to do about the remainder? Discuss in class those that you do not see how to carry out—for example, verse 18.

### Bible Readings for Next Week.

*Monday.* — Self-Control. (1 Cor. ix. 19-27.)

*Tuesday.*—Physical, Mental, and Spiritual Growth. (Luke ii. 42-52.)

*Wednesday.*—Youth, Temperance, and Health. (Dan. i. 8-21.)

*Thursday.* — Intemperance and Ruin. (Prov. xxiii. 29-35.)

*Friday.* — Healthy, Vigorous Old Age. (Josh. xiv. 8-13.)

*Saturday.*—Righteousness and Health. (Prov. iv. 18-27.)

*Sunday.*—Spiritual Health. (Ps. xlii 1-5.)

### Lesson II.—April 10, 1921.

## PUBLIC HEALTH PROBLEMS.

GENERAL LESSON TOPIC: BIRLE TEACHINGS ABOUT HEALTH.

Devotional Reading for the Opening Service.—Psalm xlii. 1-5.

LESSON MATERIAL: 1 CORINTHIANS VI. 19, 20, IX. 24-27.

#### Authorized Version.

(1 Corinthians vi. 19, 20.)

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

(1 Corinthians ix. 24-27.)

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

#### American Standard Version.

(1 Corinthians vi. 19, 20.)

19 Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;

20 For ye were bought with a price: glorify God therefore in your body.

(1 Corinthians ix. 24-27.)

24 Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain.

25 And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible.

26 I therefore so run, as not uncertainly; so fight I, as not beating the air;

27 But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

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**Golden Text.**—"Every man that striveth for the mastery is temperate in all things." (1 Cor. ix. 25.)

### A STUDY OF THE TEXT.

1 CORINTHIANS 19. Paul's first argument for the care of the body is a call for men to understand their real nature. The body has value chiefly because it is the home of a spirit which can say: "For me to live is Christ." To let the passions and appetites of the lower life control is to put the body to an evil use, destructive in the end both to itself and the higher life also.

VERSE 20. His second reason reminds them that their freedom from the slavery of sin was dearly bought by their Lord on his cross. Only his continued control insures the continuance of that freedom.

1 CORINTHIANS IX. 24, 25. Paul in these verses, drawing his illustrations from the games and sports which were so familiar to his readers, makes a plea

for a life with high aims and the discipline necessary to achieve them. The Corinthians knew that races were only won by those who kept rigidly to the training rules, and in like manner Christians, with an infinitely greater goal and reward in view, should strictly obey the commands of God that they might finish the race of life as victors.

VERSE 26. As a further example of self-control the apostle points to the splendid discipline of his own life. He has so ruled it that in the hottest race his

strength has not failed him, and like the trained boxer his every blow is so well aimed and so well timed that it batters his opponent's body and is not wasted on the air.

VERSE 27. Paul is well aware, too, of that subtle temptation which comes to those who tell others their duty, finding such satisfaction in this that they feel no need to do the things advised, and so they themselves fall into the very evils against which they have so often moved their hearers.

### THE BATTLE AGAINST DISEASE.

**Health Begins at Home.**—Our first duty in regard to public health is a simple one, and yet, if everyone would perform it, it would solve a large part of the problem. *That duty is to furnish to the nation in our own self a person who is as sound in physical well-being as one can possibly be.* That means two things: That we look on it as a religious duty to take exercise and precautions which shall conserve health. Second, to cut away every practice that would undermine health or bring disease. That is a fine thing that Paul says in our lesson to-day: "I hit hard and straight at my body." When we realize that our body is the temple of the Holy Spirit it will save us from all things impure and unclean.

**Industrial Conditions.**—We must make a contribution to the nation's health by righting those conditions in industry which have so long brought weakness and death to millions of workers.

Thousands of preventable accidents and occupational diseases occur every year simply because the Christian social conscience of the community is not strong enough to rise up and say to employers: "In the name of God, stop!" Overwork and long hours, especially for women and children, cause a loss of vitality. Low vitality sucks in disease like a sponge. We must see that laws that protect the workers are passed and enforced.

**Education.**—More than we have ever thought of doing, we must realize that education in health is a distinct Christian duty. Who will show communities in which we live the religious value of pure water, of proper sanitation, of adequate quarantine and medical inspection

in the schools? Is it not our business as Christians? Very often a community has knowledge enough and money enough to protect its inhabitants against disease, but it does not have *religion* enough to tackle the job.

#### For Special Study.

1. What is the attitude of the growing boys and girls of your community toward bodily development? vigor? clean living? discipline and self-control?

2. How many of them have, near enough to their homes to be used by them, adequate space and Christian leadership for wholesome physical life?

3. Get from your local health office copies of tables showing for the United States and for your county the death rate of 1920, classified by principal causes.

4. How many of these causes are preventable diseases and accidents? How could they be prevented in your county?

5. What is the rate of infant mortality (children under five and over one year of age)? What is the Church's responsibility in the case?

#### Bible Readings for Next Week.

*Monday.*—Jesus the Carpenter. (Mark vi. 1-6.)

*Tuesday.*—Earning a Livelihood. (2 Thess. iii. 6-13.)

*Wednesday.*—God Puts Man to Work. (Gen. ii. 4-15.)

*Thursday.*—The Builders. (Neh. ii. 16-23.)

*Friday.*—The Worker and the Sluggard. (Prov. xxiv. 27-34.)

*Saturday.*—The Home-Maker. (Prov. xxxi. 10-20.)

*Sunday.*—Strength for Labor. (Ps. cxxi. 1-8.)

## Lesson III.—April 17, 1921.

**LABOR PROBLEMS.**

GENERAL LESSON TOPIC: BIBLE TEACHINGS ABOUT WORK.

Devotional Reading for the Opening Service.—Psalm cxxi.

LESSON MATERIAL: MARK VI. 1-3; JOHN V. 17; 2 THESSALONIANS III. 7-10; DEUTERONOMY XXIV. 14, 15; JAMES V. 4, 5.

*Authorized Version.*

(Mark vi. 1-3.)

1 And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Ma'ry, the brother of James, and Jo'ses, and of Ju'da, and Si'mon? and are not his sisters here with us? And they were offended at him.

(John v. 17.)

17 But Je'sus answered them, My Father worketh hitherto, and I work.

(2 Thessalonians iii. 7-10.)

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

(Deuteronomy xxiv. 14, 15.)

14 Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee.

(James v. 4, 5.)

4 Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sab'a-oth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

*American Standard Version.*

(Mark vi. 1-3.)

1 And he went out from thence; and he cometh into his own country; and his disciples follow him.

2 And when the sabbath was come, he began to teach in the synagogue; and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands?

3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him.

(John v. 17.)

17 But Jesus answered them, My father worketh even until now, and I work.

(2 Thessalonians iii. 7-10.)

7 For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you;

8 Neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you:

9 Not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.

10 For even when we were with you, this we commanded you, if any will not work, neither let him eat.

(Deuteronomy xxiv. 14, 15.)

14 Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy sojourners that are in thy land within thy gates:

15 In his day thou shalt give him his hire, neither shall the sun go down upon it (for he is poor, and setteth his heart upon it); lest he cry against thee unto Jehovah, and it be sin unto thee.

(James v. 4, 5.)

4 Behold, the hire of the laborers who mowed your fields, which of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.

5 Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter.

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Golden Text.—"Not slothful in business; fervent in spirit; serving the Lord." (Rom. xii. 11.)

**A STUDY OF THE TEXT.**

MARK VI. 1-3. The unreadiness of the villagers to listen to Jesus did not arise primarily from the fact that for years he had worked as a mechanic among them. It was their tradition that to be-

come a teacher required a long period of special training, and all the wisdom and grace of his speech could not overcome the prejudice against him because of this lack.

*American Standard Version.*

12 And if the man be poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

*Authorized Version.*

12 And if he be a poor man, thou shalt not sleep with his pledge:

13 Thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee: and it shall be righteousness unto thee before Jehovah thy God.

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**Golden Text.**—"Where your treasure is, there will your heart be also." (Luke xii. 34.)

**A STUDY OF THE TEXT.**

ISAIAH V. 8-10. The land problem, which is at the heart of much of the unrest in the Old World to-day, was urgent even in Isaiah's time. The wealthy used their power and resources to squeeze the small landowners out and merge their holdings into one large estate. The prophet predicts that the result of this shortsighted injustice will be that the poorly tilled land will not yield even the seed that is sown, and with the failure of the crops will disappear the fortunes of the proud owners of the great estates.

AMOS VIII. 4-7. The commercial life of the day was marked by two facts: the pitiless exploitation of the poor by the rich and the utter separation of religion and righteousness. "Big business" overdid the matter of ritual, giving tithes and sacrifices oftener than the law required. This show of religion was partly an æsthetic pleasure and partly an advertising scheme. They contemptuously ignored even the requirement to use unleavened bread. While all seemed to

go well for the moment, God saw and would not forget, and so their punishment was sure.

1 TIMOTHY VI. 6-8. The mark of a Christian is not prosperity, as some taught, but happiness, which is independent of excessive earthly comforts. These latter, after all, are not essential to the best life, since we enter both this world and the next without possessions.

VERSES 9, 10. A further reason for indifference to riches is the fact, which the readers could see illustrated in the membership of the Church, that increase of wealth often means the decrease and destruction of the spiritual life.

DEUTERONOMY XXIV. 10-13. This law provides that the lender shall show respect for both the person and home of the borrower, and as, even now, the Arab usually sleeps in his day garments, these are not to be taken away and the needy man exposed without covering to the chill, raw cold of a tropical night.

**THREE SOCIAL IDEALS.**

What we need most in the production of wealth is a new spirit. Any system of industry deserving the name Christian must preserve three great ideals:

1. *Justice*.—The laborer is worthy of his hire. Isaiah uses an expressive phrase, "grinding the faces of the poor." You can see what he means if you will go to some foundry or mill at the closing hour and see coming out of it men who have been working on a twelve-hour shift. Underneath the grime you can see the pallor on their faces. They are working twelve hours a day at a nominal wage. The company they work for is declaring big dividends. That is the kind of thing that a real Christianity cannot stand.

2. *Personality*.—Any Christian system of industry must be based on the recog-

nition of personality as the supreme thing in the world. Men are not machines. They are children of God. Any system of industry must be judged not by the amount of wealth it produces, but by the kind of men that it makes. What shall it profit a nation if it gains the whole world of wealth and weakens and wastes its manhood and womanhood and childhood in the production of wealth? What America needs primarily is not iron and steel and gold; it needs human beings who have had the chance to develop into their best.

3. *Brotherhood*.—The spirit of strife between capital and labor, the cutthroat competition in the industrial world is not Christian. War is hell just as truly when the fight is in a factory as when

it is on a battle field. We must work and plan and agitate for that industrial system in which men face each other, not with the club of the savage, but with the outstretched hand of brotherhood.

#### For Special Study.

1. Can you name any conditions in the lives of workmen in the United States to-day that correspond to those of the lesson text?

2. From the text and references choose the three laws that seem to you best adapted to abolishing poverty in the conditions of ancient Palestine.

3. Name some method which would make these same principles effective in the United States to-day.

4. How would you answer the lobbyist who fights legislation for better hours and wages with the argument, "The more time and money workmen and their fam-

ilies have the more extravagantly and foolishly they will spend it"?

5. "Money is the root of all evil"—how does this quotation differ from the original? Are both true?

#### Bible Readings for Next Week.

*Monday.*—Obedience and Instruction. (Deut. vi. 4-13.)

*Tuesday.*—The Nurture of a Prophet. (1 Sam. i. 21-28.)

*Wednesday.*—An Old-Time Bible Class. (Neh. viii. 1-8.)

*Thursday.*—The Worth of Wisdom. (Prov. iii. 13-24.)

*Friday.*—Wisdom and Understanding. (Prov. iv. 1-13)

*Saturday.*—Growth in Body, Mind, and Spirit. (Luke ii. 40-52.)

*Sunday.*—Source and Test of Wisdom. (James i. 1-12.)

#### Lesson V.—May 1, 1921:

## MAKING EDUCATION CHRISTIAN.

GENERAL LESSON TOPIC: BIBLE TEACHINGS ABOUT EDUCATION.

Devotional Reading for the Opening Service.—Proverbs iv. 1-7.

LESSON MATERIAL. DEUTERONOMY VI. 4-9; PROVERBS III. 13-18; LUKE II. 40-52.

#### Authorized Version. (Deuteronomy vi. 4-9.)

4 Hear, O Is'ra-el: the Lord our God is one Lord:

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

(Proverbs iii. 13-18.)

13 Happy is the man that findeth wisdom, and the man that getteth understanding.

14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days is in her right hand; and in her left hand riches and honor.

17 Her ways are ways of pleasantness, and all her paths are peace.

18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

#### American Standard Version. (Deuteronomy vi. 4-9.)

4 Hear, O Israel: Jehovah our God is one Jehovah:

5 And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be upon thy heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

(Proverbs iii. 13-18.)

13 Happy is the man that findeth wisdom.

And the man that getteth understanding

14 For the gaining of it is better than the gaining of silver,

And the profit thereof than fine gold.

15 She is more precious than rubies:

And none of the things thou canst desire are to be compared unto her.

16 Length of days is in her right hand;

In her left hand are riches and honor.

17 Her ways are ways of pleasantness,

And all her paths are peace.

18 She is a tree of life to them that lay

hold upon her:

And happy is every one that retaineth

her.

*Authorized Version.*

(Luke ii. 52.)

52 And Je'sus increased in wisdom and stature, and in favor with God and man.

*American Standard Version.*

(Luke ii. 52.)

52 And Jesus advanced in wisdom and stature, and in favor with God and men.

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**Golden Text.**—"Wisdom is the principal thing; therefore get wisdom." (Prov. iv. 7.)

**A STUDY OF THE TEXT.**

**DEUTERONOMY VI. 4.** In contrast with his heathen neighbor, the Jew had reached the conviction that there were not many gods, but only one, and this belief became the central passion of his faith.

**VERSES 5, 6.** It was the boast of Josephus that while education in Greece went either to the extreme of being too practical or to that of being too much given to speculation, the Jew combined both in his scheme of instruction. Such is the intent of these verses.

**VERSE 7.** The duty of educating the children was laid on the parents. They were usually too busy to set aside hours every day solely for this purpose and so were commanded to combine instruction with daily tasks as well as to use their leisure periods for this end. This advice educational leaders to-day heartily commend.

**VERSES 8, 9.** These truths and commands were so important that they were written on parchment, put up in a small

leather bag, and tied on the forehead and left arm of the pious Jew. Likewise they were written over the door of his home that none who entered there might escape being reminded of them.

**PROVERBS III. 13.** Wisdom in Proverbs does not refer to mere shrewdness or the getting of a mass of information on general subjects, but to a knowledge of the mind of God in managing one's daily activities.

**VERSES 14-18.** As such it was the chief thing in life, and, if need be, all else must be sacrificed to get it. But here as elsewhere the Old Testament taught that knowing and obeying the will of God always led to honor, wealth, and happiness.

**LUKE II. 52.** This is the most compact statement of the ideal unfolding of young life that we have. Mind and body, the spiritual and social nature of Jesus all developed naturally and fully in perfect relation and harmony with each other.

**SCHOOLING FOR HEARTS AND BRAINS.**

The world has become pretty well convinced of the value of education. It used to be the practice of certain "self-made men" to sneer at the college graduate as though he were a half-witted idiot of no practical use in the world. That day has long since passed by. The man in demand to-day is the trained man. Only the thick-witted sneer at education. The value of training is clear to us all. A classic illustration is that of the French artist, Jean Millet, who bought a piece of canvas and some paint for sixty cents and painted "The Angelus," which sold for \$105,000. The value of raw material, sixty cents; brains, \$104,934. A few years ago pig iron was sold for twenty dollars a ton. Made into horseshoes, it was worth ninety dollars; made into knives, it brought \$200; made into watch springs, \$1,000. Value of raw material, \$20; brains \$980.

**Production of Character.**—A few years

ago, in showing a company of visitors through Sing Sing Prison, New York, the warden said: "We have here the making of one of the finest college faculties in the country. There is no subject which could not be very well taught by some inmate. We have physicians and dentists, architects and engineers. We have any number of men who could teach the theory and practice of banking. We have even," he added with a smile, "men who could teach theology." Now, here was a bewildering wealth of mental ability, but, so far from being of any use to the community, it was such a positive danger that its possessors had to be locked behind bars. There had been plenty of education, but there was not sufficient moral character and purpose to direct it.

**Where It Touches Me.**—There are three duties, personal duties, for each one to consider in connection with this lesson. For many it will be the duty of



striving with earnest determination to get for themselves a Christian education so that they may be able to make the most out of themselves and to render the best service to their country and to their God. We should allow only the most insuperable difficulties to keep us from getting a college education.

Second, for all of us there is the Christian duty of taking an interest in Christian education and strengthening the hands of those who are doing the splendid work of the Christian college.

Third, even though the direct teaching of religion is prohibited in public schools of all kinds supported by taxes, nevertheless through the teachers and the curriculum State education can be filled with a moral idealism and a religious spirit. We should make it our business to see that the teachers and members of boards of education are such people that it is so filled.

Also let us never forget that the greatest force of Christian education is the Sunday school. Give it your best. Not a languid, grudging attention, but the lively interest of a live person. Strive to make it so full of interest and friendliness that every one will want to come.

#### For Special Study.

1. Is the attitude of your public school

helpful to the Christian life of the boys and girls? Give specific reasons for your answer. Are you responsible for knowing?

2. How can the ideal family religion of Deuteronomy be carried out in a modern American home?

3. Compare verses 14, 15 with 16, 17 of the text from Proverbs. What are the "riches" the writer contrasts with "silver," "fine gold," "rubies," and "things thou canst desire."

4. On which sort of "riches" is the emphasis in our vocational and technical schools and colleges to-day? In the homes of your community?

#### Bible Readings for Next Week.

*Monday.*—A Feast of Joy. (Lev. xxiii. 39-44.)

*Tuesday.* — The Joy of the Lord Is Your Strength. (Neh. viii. 9-18.)

*Wednesday.* — The Day of Rest Commanded. (Deut. v. 6-15.)

*Thursday.* — The Marriage at Cana. (John ii. 1-11.)

*Friday.* — The Supper at Bethany. (John xii. 1-11.)

*Saturday.* — Jesus and the Sabbath. (Luke vi. 1-11.)

*Sunday.* — The Soul's Satisfaction. (Ps. lxxiii. 1-8.)

#### Lesson VI.—May 8, 1921.

## USE AND SUPERVISION OF RECREATION.

GENERAL LESSON TOPIC: REST AND RECREATION.

Devotional Reading for the Opening Service.—Psalm lxxiii. 1-8.

LESSON MATERIAL: LEVITICUS XXIII. 39-43; DEUTERONOMY V. 12-15; MARK VI. 31, 32.

#### Authorized Version.

(Leviticus xxiii. 39-43.)

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

41 And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Is'ra-el-ites born shall dwell in booths:

43 That your generations may know that

#### American Standard Version.

(Leviticus xxiii. 39-43.)

39 Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.

40 And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days.

41 And ye shall keep it a feast unto Jehovah seven days in the year; it is a statute forever throughout your generations; ye shall keep it in the seventh month.

42 Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

43 That your generations may know that

*Authorized Version.*

I made the children of Is'ra-el to dwell in booths, when I brought them out of the land of E'gypt: I am the Lord your God.

(Deuteronomy v. 12-15.)

12 Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee.

13 Six days thou shalt labor, and do all thy work:

14 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of E'gypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

(Mark vi. 31, 32.)

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

*American Standard Version.*

I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God.

(Deuteronomy v. 12-15.)

12 Observe the sabbath day, to keep it holy, as Jehovah thy God commanded thee.

13 Six days shalt thou labor, and do all thy work;

14 But the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15 And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day.

(Mark vi. 31, 32.)

31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32 And they went away in the boat to a desert place apart.

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**Golden Text.**—"The streets of the city shall be full of boys and girls playing in the streets thereof." (Zech. viii. 5.)

**A STUDY OF THE TEXT.**

LEVITICUS XXIII. 39-43. The feast of tabernacles, which is here ordained, was one of the three great feasts of the Jewish year. It came about the middle of October and was a general festival of thanksgiving for all the harvests of the spring and summer months. Together with the other annual festivals it played an important part in the life of the nation. It revived religious feeling and emphasized their race's debt to Jehovah for his dealing with it in the immediate and far past. Also, through the mingling of the people from all quarters of the land, it strengthened greatly the spirit of national unity.

DEUTERONOMY V. 12-14. This command to cease from labor is remarkable for its breadth and humaneness. Not only must the master and the masters of his own family rest, but also those who were powerless themselves to compel this priv-

ilege. Even the dumb beasts were not forgotten.

VERSE 15. The reason for the Sabbath was not merely that the body might secure needed relaxation, but also that the minds of every class, free from the cares of the ordinary day, might have the opportunity to recall Jehovah's claim on the life of each Jew because of his wonderful help and guidance throughout their history.

LUKE VI. 31, 32. It is characteristic of the unselfish spirit of the Master that his thought was not of himself, but of his disciples, who were completely worn out by the ceaseless stream of visitors. From the use he made of his own intervals of retirement we can be sure the Master sought for his friends also the stimulus and energizing which come from communion with the Father.

**RELIGIOUS DUTY OF HAVING FUN.**

"We do not stop playing because we get old; we get old because we stop playing." These words probably state in the most forceful way possible the value of recreation. We have a slighting expres-

sion, "child's play," as though it were a thing of utter insignificance. Fortunately, we are learning that few things are more important than child's play, for it can be made the foundation of

both the physical and moral strength of the grown man and woman.

When John Wesley was conducting a school for children in the early part of his life he used to complain bitterly that the children were not industrious and seized every opportunity for play, even though it was against the rules. He understood many things, but at that time he did not understand the child's mind and heart. Play is the serious business of childhood, the way the child really learns.

For the youth and the adult recreation of the right sort is a making over of physical energy. It brings rest to the mind and fills one with a new zest and fresh interest in life. The penalties of a weary body, a plodding mind, and a spirit robbed of enthusiasm follow when recreation is long denied.

**What Do You Get out of Play?**—Our first concern in dealing with the matter of recreation is how it affects ourselves. What is your idea of a good time? Here are some questions everyone ought to ask himself regarding his own recreation: Does it send me back into my daily life and work with a keener mind and a fresh body? Does it dull the edge of my appetite for the best things? Does it make ordinary duties and my religious life seem flat and stale? If it does, whatever our amusement may be, it is not doing for us the big things that real recreation ought to do. An example of amusement and games which have the bad effects just noticed is, for instance, gambling, which, even if there were no ethical objection to it, unfits a person for the steady tasks of life. Excessive attendance on moving picture shows, where it becomes an inveterate habit, has a very weakening effect on one's mental ability. The same is true of excessive attendance on theaters; the typical "matinee fiend" is a creature with a very superficial mind.

Another thing which every Christian must keep in mind is the effect of his influence. We may rebel somewhat at this and say: "It is nobody else's business what I do." It is true, of course, that we are to be the judges of what things we do; nevertheless, we must judge according to the Christian law of love.

**What Shall the Church Do?**—It is sad

to remember that for a long time the Church considered that its only duty in regard to the people's play was solemnly to warn of the dangers of certain kinds of amusements. To-day more than ever Church people realize that they have also the duty of providing good recreation.

Under its own auspices and as a part of its work it must furnish the opportunities for lively, wholesome recreation for the boys and the girls, the young men and women whom it can reach. It must say plainly: "You don't need to go out to the streets and questionable places to have a good time. You can have the best time to be found anywhere right here in the church." Is your Church saying that to the whole town?

#### For Special Study.

1. How far does the present-day custom of a vacation in the woods fulfill the purpose of the ancient Hebrew feast?

2. What workable plans can your school make for this summer: (a) To see that every one in the community has a chance to live at least seven days in the open. (b) To make those days full of conscious gratitude and "rejoicing before the Lord"?

3. What elements in the Sunday observance in your community fulfill the purposes of the day: (a) Rest from the week's work, (b) rest for employees, (c) bringing to mind God's purpose for our nation, (d) spiritual communion?

4. Can you help arrange so that those who are constantly at the call of the community—the ministers, doctors, teachers, playground leaders, deaconesses, Christian association secretaries—shall themselves have leisure and inspiration occasionally through the year?

#### Bible Readings for Next Week.

*Monday.*—Spiritual Gifts. (1 Cor. xii. 1-11.)

*Tuesday.* — A Definite Ministry for Each. (1 Cor. xii. 12-17.)

*Wednesday.*—The Body of Christ. (1 Cor. xii. 18-31.)

*Thursday.*—Service Governed by Love. (1 Cor. xii. 1-13.)

*Friday.*—Workers Together with God. (John vi. 1-14.)

*Saturday.* — God's Fellow Workers. (1 Cor. iii. 1-11.)

*Sunday.*—The Unity of the Spirit. (Ps. cxxxiii. 1-3.)

## Lesson VII.—May 15, 1921.

**CO-OPERATION, OR COMPETITION?**

GENERAL LESSON TOPIC: WORKING WITH OTHERS.

Devotional Reading for the Opening Service.—Psalms cxxxi. and cxxiii.

LESSON MATERIAL: 1 CORINTHIANS XII. 4-27; ISAIAH XLI. 6, 7.

*Authorized Version.*

(1 Corinthians xii. 14-27.)

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

(Isaiah xli. 6, 7.)

6 They helped every one his neighbor; and every one said to his brother, Be of good courage.

7 So the carpenter encourageth the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fasteneth it with nails, that it should not be moved.

*American Standard Version.*

(1 Corinthians xii. 14-27.)

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body.

16 And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body.

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members each one of them in the body, even as it pleased him.

19 And if they were all one member, where were the body?

20 But now they are many members, but one body.

21 And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you.

22 Nay, much rather, those members of the body which seem to be more feeble are necessary:

23 And those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness;

24 Whereas our comely parts have no need; but God tempered the body together, giving more abundant honor to that part which lacked;

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it.

27 Now ye are the body of Christ, and severally members thereof.

(Isaiah xli. 6, 7.)

6 They help every one his neighbor; and every one saith to his brother, Be of good courage.

7 So the carpenter encourageth the goldsmith, and he that smootheneth with the hammer him that smiteth the anvil, saying of the soldering, It is good; and he fasteneth it with nails, that it should not be moved.

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Golden Text.—“Ye are the body of Christ, and members in particular.” (1 Cor. xii. 27.)

**A STUDY OF THE TEXT.**

1 CORINTHIANS XII. 14-18. The peace and effectiveness of the Church at Corinth was marred by an unseemly rivalry which had broken out over the value of gifts possessed by the different preachers, and in this chapter Paul deals with the situation thus created. In the preceding verses he has argued that all gifts come from God and are needed if divine truth is to be fully revealed to the world. Now he proceeds to illustrate this truth from the unity and diversity of members in the human body. There are many organs, he points out, each of them valuable. How absurd it would be for one member to be jealous of another, since,

however precious some may seem to be as compared with others, without every one the body could not fully express the spirit of man.

VERSES 19-27. Furthermore, the whole body is closely bound together, and however men may honor or despise different members, no one of them can be weakened without all the others being hurt, while the health of each adds to the well-being of all. So in the Church the least gifted has a contribution to make to the welfare of the whole.

ISAIAH XLI. 6, 7. Cyrus the Great was looming up as the conqueror of Babylon and the nations of the East, and Isaiah pictures their idol makers hastening the work of creating gods, hoping that perhaps the last image they have completed may reveal how the enemy may be defeated and victory given to their people. The prophet encourages the timid and fearful of God's own people by showing how these heathen keep up their morale even in the interest of an idolatrous religion.

### DOING TEAM WORK.

"The Christian life is not a solo. It is a chorus.

There are lots of people who would rather sing a solo than stand in the fifth row back in the chorus and be an unnoticed part of the harmony. They do not thrill their golden throats with any joy when they are out of the spotlight.

But that kind of individual ambition is not the kind that accomplishes the most good. A baseball pennant is won by a *team*, not by an individual slugger—even though he be a "Babe" Ruth—or a star pitcher or a clever manager. Many a pennant has been won by a collection of very ordinary ball players who had extraordinary ability to play the game *together*.

**Can You Get Along with Folks?—**That is the kind of ability the kingdom of God needs. It is a truth that we learn only by experience that our contribution to the world depends less on ourselves and our individual talent than on our ability to get along with folks, to hold our individual desires in subordination to the larger purpose or even to endure the things in other people which "get on our nerves" for the sake of some result which can be reached only through coöperation.

It is easy enough to go along at our own gait, making everybody else fall in with us. Thomas Carlyle once said humorously: "You may hear it said of me that I am cross-grained and disagreeable. Dinna believe it. Only let me have my own way exactly in everything, with all about me precisely what I wish, and a sunnier or pleasanter creature does not live."

We could all be rather sunny as long

as we do all the bossing. Lincoln illustrated his genius for team work when he said: "I would hold McClellan's force if it would bring us a victory."

It is teamwork which gives the real glow to life. Which is the more popular with the great mass of people: games that are played individually, or those that are played by a team? There is no question about it. For one man who is an enthusiast about golf—which is a game to be played separately—there are a hundred baseball "fans" and a hundred baseball players. In the common effort of working together there is a spirit developed which can never be felt in a lonely effort. It is so in every branch of life.

#### For Special Study.

1. What "members" does your class or school or Church lack to be a perfectly working body? Is the missing "function" an easy and prominent, or a difficult and thankless job?
2. Can you best help the situation by doing that work yourself, or by seeing that someone who can do it exceptionally well is justly honored for it?
3. How does the "suffering" of the eight-year-old "member" in the mountains or in the congested city district, who has no school to go to, or the one who is starving in Poland or China affect you?

#### Bible Readings for Next Week.

*Monday.*—The Bethany Home. (Luke x. 38-42.)

*Tuesday.*—The Nazareth Home. (Luke ii. 39-42.)

*Wednesday.* — The Jericho Home. (Luke xix. 1-10.)

*Thursday.* — The Emmaus Home.  
(Luke xxiv. 28-35.)

*Friday.*—The Prodigal's Home. (Luke  
xv. 11-24.)

*Saturday.*—The Ideal Home. (Col iii.  
14-25.)

*Sunday.*—The Guardian of the Home.  
(Ps. xci. 1-10.)

Lesson VIII.—May 22, 1921.

## THE CHRISTIAN IDEAL OF FAMILY LIFE.

GENERAL LESSON TOPIC: THE CHRISTIAN FAMILY.

Devotional Reading for the Opening Service.—Psalm xci 1-8.

LESSON MATERIAL: PSALM LXXVIII. 5-7; LUKE X. 38-42; EPHESIANS V. 22-VI. 4; 2 TIMOTHY III. 14, 15; TITUS II. 1-16.

*Authorized Version.*

(Psalm lxxviii. 5-7.)

5 For he established a testimony in Ja-cob, and appointed a law in Is-ra-el, which he commanded our fathers, that they should make them known to their children:

6 That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments.

(Luke x. 38-42.)

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Mar'tha received him into her house.

39 And she had a sister called Ma'ry, which also sat at Je'sus feet, and heard his word.

40 But Mar'tha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Je'sus answered and said unto her, Mar'tha, Mar'tha, thou art careful and troubled about many things:

42 But one thing is needful: and Ma'ry hath chosen that good part, which shall not be taken away from her.

(Ephesians v. 22-vi. 4.)

22 Wives, submit yourselves unto your husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it,

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

*American Standard Version.*

(Psalm lxxviii. 5-7.)

5 For he established a testimony in Jacob, And appointed a law in Israel, Which he commanded our fathers, That they should make them known to their children;

6 That the generation to come might know them, even the children that should be born:

Who should arise and tell them to their children,

7 That they might set their hope in God, And not forget the works of God, But keep his commandments.

(Luke x. 38-42.)

38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.

40 But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41 But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things:

42 But one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

(Ephesians v. 22-vi. 4.)

22 Wives, be in subjection unto your husbands, as unto the Lord.

23 For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body.

24 But as the church is subject to Christ, so let the wives also be to their husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself up for it;

26 That he might sanctify it, having cleansed it by the washing of water with the word,

27 That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

28 Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself:

29 For no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the Church;

30 Because we are members of his body.

*Authorized Version.*

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

1 Children, obey your parents in the Lord: for this is right.

2 Honor thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

(2 Timothy iii. 14, 15.)

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Je'sus.

*American Standard Version.*

31 For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh.

32 This mystery is great; but I speak in regard of Christ and of the church.

33 Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband:

1 Children, obey your parents in the Lord: for this is right.

2 Honor thy father and mother (which is the first commandment with promise).

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

(2 Timothy iii. 14, 15.)

14 But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

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**Golden Text.**—"Children, obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged." (Col. iii. 20, 21.)

**A STUDY OF THE TEXT.**

PSALM LXXVIII. 5-7. The burden of this psalm is a warning to the nation against the danger of forgetting God and trusting to its own wisdom and strength. In these verses the writer reminds his readers that to prevent this very thing it was commanded in the law that parents should teach their children the dealings of God with their race in the past.

LUKE x. 38-42. Martha was chiefly anxious regarding the quality and quantity of the food that was to be set before their favorite visitor. Our Lord's reply to her question is gentle but firm. While showing appreciation of her thoughtfulness for his comfort, he goes on to impress upon Martha that though as a guest in the home many things might be done for his enjoyment, the one thing absolutely essential for his refreshment was sympathy of spirit and hunger for the truth. This her sister was displaying, and from it he would allow no secondary duties to take her.

EPHESIANS v. 22-33. In seeking the

teaching of Paul regarding the position of the wife in married life many stop after reading the first three verses of this passage and therefore do the apostle a great injustice. As a whole the section is a call to a life of mutual loving consideration and thoughtfulness which, if carried out, would indeed make the relation of husband and wife a picture of the relation of Christ to the Church.

EPHESIANS VI. 1-4. While the apostle repeats the old familiar command that children obey their parents, he urges on the latter not to abuse their power. They are to use it so tactfully that children will not resent it, for that would defeat the great end of family life, the religious growth of the young.

2 TIMOTHY III. 14, 15. Then, as now, the child whose mind is stored with the Bible will be quickest to respond to religious appeal and will have within him a guide to prevent him going astray from the right.

**THE RIGHT SORT OF A FAMILY.**

We need very much to realize more strongly the priceless values to the world of the home and family. For in these days of change, when every exist-

ing institution is being questioned by restless minds, there are many assaults on the stability of the family. Many agitators would have us believe that it

is an outworn institution, good enough for the old days of simpler conditions, but not quite modern enough for their enlightened minds. They little realize the terrible things involved in what they say.

**The Home in Danger.**—We need to recall anew that the family is a divine institution. Jesus always recognized it as such. Marriage is not a partnership or contract entered into for the convenience of the parties to be dissolved at pleasure. The man and woman are members of a new unity. This Christian view adds new dignity and sacredness to marriage. It is to be held in reverence, not made the subject of jesting, to be entered upon not lightly or selfishly, but in view of the seriousness and responsibility involved.

**Christian Ideals.**—Some definite Christian ideals which should find expression in every home are:

1. The family is a spiritual fellowship. It is not an accidental gathering of people whose relationship only adds to their opportunities for mutual irritation and fighting. Home is more than a boarding house or a lodging for the night. Too often the family is a formal bond whose shackles we wear lightly and throw off with relief. The family as Jesus saw it is a group united by a spiritual bond.

2. It is a divine training school for development. The home is without a rival in the social, moral, and religious development of the child, because nearly all the child's time is spent at home, especially in the earliest years. There is a beautiful intimacy of parent and child. Where there is a Christian spirit of love and trust the parent retains the child's confidence and thus has the supreme power of influence, the contagion of ideal and devotion. The family never becomes the power it should be unless

it is a training school also for the spiritual nature. Through the home children come by a natural spiritual process to regard themselves and conduct themselves as children of God.

**The Enemies of the Home.**—If we are to preserve a Christian home in these days, we must work hard for it. There are so many enemies of family life—the crowded, insufficient room, the conditions of rush and hurry. But the worst enemies are moral. They are the spirit of commercialism and ostentation which sacrifice the moral and religious values of the home.

#### For Special Study.

1. Compare the number and causes of the divorces granted in your county during 1920 with those during 1915 and 1910.
2. Find out from your nearest juvenile court the contributory causes of juvenile crime.
3. How many parents or children from these "broken families" are or have been members of Church and Sunday school?
4. What help have the young parents in your Church to understand the lives of little children and to give them religious training?

#### Bible Readings for Next Week.

*Monday.*—The Good Samaritan. (Luke x. 25-37.)

*Tuesday.*—"Thy Neighbor as Thyself." (Lev. xix. 9-18.)

*Wednesday.*—The Hill-Country Neighborhood. (Luke i. 57-66.)

*Thursday.* — A Capernaum Neighborhood. (Mark i. 29-39.)

*Friday.* — An Unbelieving Neighborhood. (Mark vi. 1-6.)

*Saturday.*—The Centurion's Neighbors. (Luke vii. 1-10.)

*Sunday.* — "The Least of These." (Matt. xxv. 34-46.)



## Lesson IX.—May 29, 1921.

**A PROGRAM FOR COMMUNITY WELFARE.**

GENERAL LESSON TOPIC: MAKING THE NEIGHBORHOOD CHRISTIAN.

Devotional Reading for the Opening Service.—Isaiah xi. 1-9.

LESSON MATERIAL: DEUTERONOMY XVI. 18-20; MARK XII. 28-31; ROMANS XIII. 8-10.

*Authorized Version.*

(Deuteronomy xvi. 18-20.)

18 Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes; and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

(Mark xii. 28-31.)

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Je'sus answered him, The first of all the commandments is, Hear, O Is'rael; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

(Romans xiii. 8-10.)

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

*American Standard Version.*

(Deuteronomy xvi. 18-20.)

18 Judges and officers shalt thou make thee in all thy gates, which Jehovah thy God giveth thee, according to thy tribes; and they shall judge the people with righteous judgment.

19 Thou shalt not wrest justice; thou shalt not respect persons; neither shalt thou take a bribe; for a bribe doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which Jehovah thy God giveth thee.

(Mark xii. 28-31.)

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29 Jesus answered, The first is, Hear, O Is'rael: The Lord our God, the Lord is one:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31 The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

(Romans xiii. 8-10.)

8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.

10 Love worketh no evil to his neighbor: love therefore is the fulfillment of the law.

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Golden Text.—"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." (Rom. xiii. 10.)

**A STUDY OF THE TEXT.**

DEUTERONOMY XVI. 18-20. The foundation of all right social life is justice. One of the crying evils of the East was the difficulty with which the poor secured it, for the judges were almost universally corrupt. It is an evil against which prophet and lawgiver spoke strong words, placing it among the worst social crimes.

MARK XII. 28-31. The rabbis taught that there were marked distinctions between

the commandments, some being of first importance and others being of lesser value. There were also differences of opinion between the various schools as to which of the great commandments ranked first, and it was to get the judgment of Jesus on this that the scribe questioned Jesus. The commandment Jesus quotes first was probably on the phylactery worn by the scribe, as by all pious Jews. It is significant that Je-

sus names not one, but two commandments, as being equally fundamental and great, making the love of God and the love of man but two sides of the same thing.

ROMANS XIII. 8-10. Augustine's saying, "If you love, you can do what you will," sums up Paul's thought here. The apos-

tle knew from experience the difficulty of trying to serve men by the mere repression of his own feelings. It was only when his life became filled with the love of Christ that he found it possible to realize with any manner of fullness and satisfaction to himself the purpose of the law.

### A NEW TOWN SPIRIT.

Here is a picture somewhat exaggerated perhaps, but yet a fair likeness of many towns in the United States. It is ugly and dingy. Its government is largely by professional politicians more or less open to corruption. There is little or no public spirit. The only means of recreation and amusement are the questionable ones supplied with the sole motive of financial gain. The schools are housed in ugly little buildings with the teachers poorly paid. The churches are poorly attended and to the outsider appear to be sound asleep.

Have you ever seen a town like that? What does it need?

"All Together—Lift!"—Well, of course, it needs a lot of things. But it will not get any of them until it gets a *new town spirit*. It needs the development of a common interest, a new habit of working together, a new feeling of brotherhood, and an awakened conscience that makes them ashamed of the wicked and stupid things they are allowing to go on in the town. The mind and will of the whole public need to be aroused with the conviction, "This town need not be the ugly, stupid, deadening place that it is." It is the business of Christians to put that spirit into the citizens.

Not every one will agree to that last statement. Many people will still tell us that it is the business of the Church to preach "the simple gospel" and to mind its own business and not to meddle with the affairs that belong to the town and its worldly-wise politicians and the people who profit by wrong.

Happily we are learning that the gospel of Jesus touches the whole life and that "the simple gospel" is his spirit of love brought into active working power in every department of life.

**A Welfare Program.**—Our Scripture references to-day mark out two great elements of a Christian program for a community.

1. *Justice.* There must be honest and wise administration. Justice is a large word. It means not merely an impartial court. It is the spirit which demands that every one in the community gets his rights. For instance, justice to the child demands that he has a full chance—that is, protection and proper development by schools and playgrounds.

2. *Love to neighbor.* What is a good neighbor? There are two extremes in neighbors. We detest a meddler, a gossip who is unable to keep his nose out of our affairs. On the other hand, a human iceberg, utterly indifferent to our daily life, with about as much warm, pulsing human sympathy as you would find in a marble statue, is hardly a good neighbor. A good neighbor is the walking incarnation of the good Samaritan, the man who feels that the other man's welfare is his business, to be performed even if it costs him a good deal.

The good Samaritan to-day is the man whose attitude is this: Whatever affects the welfare, the education, the wholesome recreation of the neighborhood where I live is my business, it is our business all together, and we are going to attend to it.

**Caterpillars.**—Unless the Church takes this broad program seriously, it is liable to go around in a little circle of petty routine. There is a certain kind of "processional caterpillars" which travel about in a procession, a long single line, the head of each one close to the tail of the one ahead. They will go around in a circle for weeks at a time, blindly following a meaningless march. Without some objective of making the community transformed there is great danger that we shall become a congregation of processional caterpillars, going round and round and getting nowhere.

#### For Special Study.

1. Do you know the facts revealed in

the latest social and religious survey of your community? What do they indicate as to its most pressing needs?

2. How long since the survey was made? Is it time to check up and get new facts along some lines?

3. Does the machinery for justice in the courts that you know work promptly as well as surely?

4. How are child offenders dealt with in your State? Is this the best possible way to make good citizens of them?

5. Does the Church's responsibility end with the young people who can be persuaded not to attend dance halls and undesirable picture shows? Make out a program for your own Church in ac-

cordance with your answer. What is your class doing?

#### Bible Readings for Next Week.

*Monday.* — "The Powers that Be." (Rom. xiii. 1-10.)

*Tuesday.*—A Christian Citizen. (Acts xxii. 22-30.)

*Wednesday.*—A Citizen of Zion. (Ps. xlviii. 1-14.)

*Thursday.*—The Lord of Hosts. (Ps. xlvi. 1-11.)

*Friday.*—The King and the Prophet. (Jer. xxxvi. 21-32.)

*Saturday.*—Jesus's Love for His Nation. (Luke xix. 37-48.)

*Sunday.*—The Righteous Ruler. (Isa. xxxii. 1-8.)

Lesson X.—June 5, 1921.

## CHRISTIAN PRINCIPLES IN LAW AND GOVERNMENT.

GENERAL LESSON TOPIC: MAKING THE NATION CHRISTIAN.

Devotional Reading for the Opening Service.—Isaiah xxvi. 1-7.

LESSON MATERIAL: PSALM xxxiii. 12; PROVERBS xiv. 34; ROMANS xiii. 1-7.

#### Authorized Version. (Psalm xxxiii. 12.)

12 Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

(Proverbs xiv. 34.)

34 Righteousness exalteth a nation; but sin is a reproach to any people.

(Romans xiii. 1-7.)

1 Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same;

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

#### American Standard Version.

(Psalm xxxiii. 12.)

12 Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance.

(Proverbs xiv. 34.)

34 Righteousness exalteth a nation; but sin is a reproach to any people.

(Romans xiii. 1-7.)

1 Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God.

2 Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment.

3 For rulers are not a terror to the good work, but to the evil. And wouldst thou have no fear of the power? do that which is good, and thou shalt have praise from the same;

4 For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil.

5 Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake.

6 For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing.

7 Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

Golden Text.—"Righteousness exalteth a nation: but sin is a reproach to any people." (Prov. xiv. 34.)

### A STUDY OF THE TEXT.

PSALM xxxiii 12. After a rapid glance at the creative power of God as seen in the physical world the psalmist turns to his action in human history, defeating those nations who set their purpose against his and selecting the Israelites as his own peculiar people. In a wider sense than the writer meant it is well with any nation when the will of God finds expression in its laws.

PROVERBS xiv. 34. This familiar couplet sums up the reflections on their history of the best spirits of the Hebrew race. To them prosperity always had its roots in righteousness and disaster in forgetfulness of God.

ROMANS xiii. 1, 2. There was special need of this word to the Church in Rome, for the Roman Jews were notorious for their restlessness. One of the familiar teachings of Hebrew writing was that

God controlled all rulers and countries, and, therefore, Paul argues that the one who resists civil authority challenges the wisdom and might of God.

VERSES 3, 4. Paul lived under Tiberius and Claudius, emperors who did their utmost to see that justice was done to all, but possibly if he had lived under other emperors he would have written in a different vein.

VERSE 5. The apostle here returns to the argument of the first verse. Since rulers are God's representatives on earth, they must be obeyed not only for fear of consequence, but also because it is right.

VERSES 6, 7. Likewise in the matter of taxes, the empire being the present means Jehovah has chosen to govern the world, all were in duty bound to help pay its expenses and to give its officers proper respect and reverence.

### WHEN IS A NATION CHRISTIAN?

During the year which ended June 30, 1920, the United States government spent over five and one-half billion dollars. Of this amount sixty-seven per cent went to pay for previous and recent wars, twenty-five per cent to the War and Navy Departments, three per cent paid for primary government functions, two per cent for public works, and only one per cent for education and research, including things so closely related to the national welfare as public health, forestry, surveys, agricultural extension work, and similar activities.

Here is ninety-two per cent of all our national income spent for destruction and only one per cent for constructive efforts bearing on the welfare of the nation. What do you think about the proportion? Is it right? What would Jesus think about it? A fact like this has a great bearing on the question which is frequently reopened, "Is this a Christian nation?"

Form and Spirit.—The answer must be both "yes" and "no." We have no State religion; consequently some will say this is not a Christian nation, because Christianity is not recognized in the constitution. Another will retort

that the Supreme Court has upheld on several occasions that Christianity is the religion of the United States. Others will point to the founding of our nation by Christian people and point to the name of God on our coin. But the matter cannot be settled in such a superficial way. It can only be answered by determining whether the business of our country is done from Christian motives and purposes. It is the business of Christianity to make the ideals of Jesus dominant in the national mind. When we seek to do that we discover that there are two extremes to the question. One extreme is the mistaken policy of identifying Christianity with some particular form of government and thus bringing the Church into the arena of partisan politics. The other extreme is to say, as many do, that Christianity has no place in political or in governmental life. People will look very wise when they say, "A shoemaker should stick to his last," meaning to imply that the preacher should confine his attention to the local affairs of his own parish and never seek to influence the people of the State.

We have seen in previous lessons that Jesus taught ideals and did not lay down

definite schemes. That is the reason his teachings are immortal. If he had been occupied with petty details of the government of his day, the changed conditions of our own day would have made his words out of date now. So we cannot say that any form of government is Christian, but that whatever the form, the spirit must be that of the organized welfare of the citizens.

#### For Special Study.

1. If a city council consist of a ring of notorious grafters and men of corrupt morals, how can it be that "the powers that be are ordained of God"?
2. What is the ultimate source of governing power in the United States? What bearing has this on the character of existing laws and offices?
3. What relation is there between our theory of government and the increas-

ing tendency for individuals to ignore laws they find inconvenient?

4. What is the practical Christian method of securing good government? (1) good laws, (2) good enforcement, (3) good officials.

#### Bible Readings for Next Week.

*Monday.*—The Coming of the King. (Isa. xi. 1-10.)

*Tuesday.*—The Call to the Nations. (Isa. lv. 1-13.)

*Wednesday.*—The Great Commission. (Matt. xxviii. 16-20.)

*Thursday.*—"That the World May Believe." (John xvii. 18-26.)

*Friday.*—"Beginning at Jerusalem." (Acts i. 3-9.)

*Saturday.*—Salvation Open to All. (Rom. x. 9-17.)

*Sunday.*—The New World. (Isa. lxy. 17-25.)

#### Lesson XI.—June 12, 1921.

## CHRISTIAN PATRIOTISM AND INTERNATIONAL BROTHERHOOD.

GENERAL LESSON TOPIC: MAKING THE WORLD CHRISTIAN.

Devotional Reading for the Opening Service.—Isaiah lxy. 17-19, 24, 25.

LESSON MATERIAL: ISAIAH II. 2-4; ACTS I. 6-9.

#### Authorized Version.

(Isaiah ii. 2-4.)

2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

(Acts i. 6-9.)

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

#### American Standard Version.

(Isaiah ii. 2-4.)

2 And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.

4 And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

(Acts i. 6-9.)

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8 But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

*Authorized Version.*

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

*American Standard Version.*

9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

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Golden Text.—“The earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (Isa. xi. 9.)

## A STUDY OF THE TEXT.

ISAIAH II. 2. This is one of the most beautiful pictures in all literature. When the will of God, having conquered the lust for gold and power, had become the controlling factor in Jewish national life, and the religious genius of the race had come to perfect expression, then would come the golden age.

VERSE 3. As a result of this the Jews would triumph over the world, but in a different way from what they had dreamed. They had imagined nations arriving in Jerusalem, herded by their all-conquering armies, but here the Gentiles come of their own free will, because in them, as well as in the Jews, was the capacity to receive and appreciate Jehovah's laws.

VERSE 4. The result of this will be the disappearance of war from the world.

Arbitration will succeed the appeal to arms, the forces which have so long been used for destructive purposes will be turned to constructive uses, and education in warlike art will disappear.

ACTS I. 6. The hope of the disciples for an earthly triumph of Christ, which had been dashed by the crucifixion, was now revived by the resurrection.

VERSES 7-9. Jesus, having failed in three years of teaching to correct this idea, does not attempt to argue about it now. Warning the disciples against the foolishness of attempting to fix dates for the divine triumph, he bids them to look forward to the day when, coming mightily under the control of the spirit of God, they would forget their wrong and narrow ideas of national dominance and carry the gospel to every race.

## THE INTERNATIONAL JUNGLE.

A nation cannot be Christian in its domestic life and hard, unsympathetic, and grasping in its relation to other people. In our relations between nations the great task of our day is to substitute the law of Christianity for the law of the jungle.

Let us remember that so-called patriotism may be the most fiendish selfishness imaginable. The cry we hear so much to-day, “America first,” may be debased until it becomes the motto of a drove of selfish hogs.

“America first,” if it means nothing further than our own selfish advantage at this time of world need, may be nothing but that law of hell, “Me first.” Dives, in the parable of Jesus, fared sumptuously every day and dressed in fine linen, and it was nothing to him that Lazarus was starving on his front steps. We read in the parable that Dives went to hell. Anyone who imitates him ultimately arrives at the same place.

If the United States should decide, as many of its citizens have apparently de-

cidid, that they will fare sumptuously and let the rest of the world go by, they are making for that inevitable next war which will plunge the world into another tragedy of blood and greed. “America first” must mean *America first in world service!*

Of course we stand for “America first” just as any decent man stands for “my family first.” Yet this very love of his family makes him appreciate his family's dependence on society, and he can give his devotion to the larger group without in the least decreasing his love to his own dear ones.

All Blood of One Color.—And when we come to think of it, the larger group is a family. It was noticed when the ambulances came back from the battle front in France that the blood which dripped out of them was all of one color, whether the wounded were negroes, Chinese, English, or Americans.

Two Lines of Advance.—Two large policies seem to be demanded of all Christians to-day.

First, to do all possible to strengthen a coöperation and association of nations which shall be "a league against war," with real power to give its ideals effectiveness. Unless this war has some such result, it will be but the vestibule of a still more terrible conflict.

We talk about what kind of war memorials we shall build. There is only one fitting memorial to those who gave their lives in the war, and that is a museum for war.

Second, with such a league of nations there must go a new spirit. For the only thing that will make any league work is the diffusion of the spirit of mutual responsibility, good will, and love which came into the world with Jesus.

In the suspicious atmosphere of the world to-day almost the only force working for good will in the fevered zones of the Orient is the group of Christian missionaries. Never was it more necessary to strengthen their power and influence.

#### For Special Study.

1. What does "mountain of the Lord's house" mean?
2. What does the expression "latter days" mean?

3. What did Christ teach about the kingdom of God? Is it a political kingdom with a capital city here on earth, or is it a spiritual kingdom?

4. How do we see Isaiah's prophecy fulfilled in our day?

5. Are peoples of the world turning from false religions?

6. Have we any recent proofs that God still judges between nations?

7. Do we know the time or the nature of Christ's second coming?

8. What is our duty toward the kingdom of God?

#### Bible Readings for Next Week.

*Monday.*—In the Nazareth Synagogue. (Luke iv. 16-21.)

*Tuesday.*—Jesus and Child Life. (Matt. xviii. 1-10.)

*Wednesday.*—The Baptist and Social Responsibility. (Luke iii. 9-20.)

*Thursday.*—The Story of Dorcas. (Acts ix. 36-43.)

*Friday.*—The Church at Antioch. (Acts xi. 27-30.)

*Saturday.*—Paul and Demetrius. (Acts xix. 23-34.)

*Sunday.*—The King's Test. (Matt. xxv. 31-40.)

#### Lesson XII.—June 19, 1921.

## CHRISTIANITY TRANSFORMING THE SOCIAL ORDER.

GENERAL LESSON TOPIC: MAKING THE SOCIAL ORDER CHRISTIAN.

Devotional Reading for the Opening Service.—Isaiah lxi. 1-4, 10, 11.

LESSON MATERIAL: LUKE IV. 16-21; MATTHEW XXV. 34-40.

#### Authorized Version.

(Luke iv. 16-21.)

16 And he came to Naz'a-reth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet E-sai'as. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

#### American Standard Version.

(Luke iv. 16-21.)

16 And he came to Nazareth, where he had been brought up; and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18 The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

## Lesson XIII.—June 26, 1921.

## BRAZIL'S NEED A CHALLENGE TO THE CHURCH.

GENERAL LESSON TOPIC: BRAZIL'S NEED.

Devotional Reading for the Opening Service.—Revelation xxi. 1-14.

LESSON MATERIAL: LUKE XXIV. 36-48.

*Authorized Version.*  
(Luke xxiv. 36-48.)

36 And as they thus spake, Je'sus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Mo'ses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures.

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Je-ru'sa-lem.

48 And ye are witnesses of these things.

*American Standard Version.*

(Luke xxiv. 36-48.)

36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they beheld a spirit.

38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40 And when he had said this, he showed them his hands and his feet.

41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?

42 And they gave him a piece of a broiled fish.

43 And he took it, and ate before them.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45 Then opened he their mind, that they might understand the scriptures;

46 And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47 And that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem.

48 Ye are witnesses of these things.

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Golden Text.—"Ye are witnesses of these things." (Luke xxiv. 48.)

## A STUDY OF THE TEXT.

LUKE XXIV. 36-39. *As they spake these things.* This was the evening of the day that Jesus rose from the dead. On the morning of that day he had been seen by Mary in the garden where the sepulcher was (John xx. 11-19), by some other women (Matt. xviii. 9), and later in the day by Peter (Luke xxiv. 34). In the late afternoon he had met and visited with two disciples at the village of Emmaus, not far from Jerusalem. The apostles were together in the city, and the two disciples had returned to tell them of the meeting with the Master. *Peace be unto you.* A common form of greeting, as if we should say: "Good

evening." *Supposed that they beheld a spirit.* The body of Jesus was still material, for he could eat and drink (see vs. 41, 42); but it was not so gross as before his death because solid walls and doors did not bar his passage (John xx. 19). His sudden appearance frightened the superstitious disciples.

VERSE 40. *Showed them his hands and his feet.* The gaping wounds of the cross were still fresh.

VERSE 43. *Ate before them.* To convince them that he was not a strange spirit, but the risen Jesus.

VERSE 44. The disciples were so full of their own notions of what the Christ



would be and do that he had not been able to make them understand during his earthly life that his mission was one of suffering and death. Even after his resurrection and ascension it took the disciples a long time to understand the real nature of the kingdom of God.

VERSE 45. *Then opened he their mind.* Jesus had taught the same truth to these disciples before his death (Mark ix. 31, 32). Why could they not understand him then? They were too much occupied with their own plans and ambitions to give heed to the things that Jesus taught. (See Mark x. 35-45.) "He that hath ears to hear, let him hear." We miss many things that God tries to say to us because our attention is fixed upon less important and perhaps unholy matters. The disciples had to see the end of their

worldly ambitions before Christ even could "open their minds" to understand God's great purpose to save the world.

VERSE 47. *Repentance and remission of sins should be preached.* Christ died to have the right to forgive sin. The universal note runs through all that Christ and his apostles taught and did. When Christ died he died for all the world.

VERSE 48. *Ye are witnesses of these things.* His disciples are the only witnesses Christ has in the world. He said: "As the Father hath sent me, even so send I you" (John xx. 21). As he told men of the Father, healed the sick, comforted the sorrowing, befriended the helpless, and led the erring back to God, so must we do. We may not work by the same methods that he used, but we must aim at the same results.

### BRAZIL'S NEED A CHALLENGE TO THE CHURCH.

Jesus knew that what ailed the world was sin. At bottom the sins of men are the same kind of sins wherever men are found. The difference between a Digger Indian and a Fifth Avenue dandy is a difference in the outer forms of life rather than of inner character. The sins of the two specimens of humanity are the same—selfishness, lust, greed. Jesus Christ came to save the world from sin, and if he can save one sinner he can save every sinner.

**Christ's Salvation Is Complete.**—We are waking up to the fact that Jesus saves men here and now, not their souls only, but their minds and bodies as well. His aim is "new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13). Christ came to free the minds of men from the bondage of ignorance and superstition as well as to save them from the guilt of sin. He came to rescue the bodies of men from disease as well as to save their minds from darkness.

**What the Church Must Do.**—It is not the mission of the Church to get God's people to have nothing to do with sinners, but rather to go to sinners with the message of salvation. We must teach men to "observe all things whatsoever Christ has commanded." "The entrance of his words giveth light; it giveth understanding to the simple." Where the gospel is going, there ignorance is giving

way before knowledge and disease before the skill of the surgeon and the knowledge of the scientist, while sin is destroyed by the power of the Holy Spirit. The Church has a mission to the souls, the minds, and the bodies of men.

**What Brazil Needs.**—Brazil, with its teeming millions of souls for whom Christ died, needs what Christian missions have to give. Its people are ignorant and superstitious. Its systems of public and private education are not enough to meet the needs of the people for knowledge. The poor of Brazil are very poor and seem to get little sympathy from the rich. Ignorance breeds superstition and filth and disease. The Roman Catholic Church in South America does not encourage the education of the people and joins with the rich to oppress the poor and keep them in fear and subjection. It lays burdens upon its members in the form of fees for every service that it performs. This extends even to the prayers of the priest for the dead, who the people are taught go to purgatory and are bound there until such times as they are released in answer to the prayers of the priest. Thus the people are kept in subjection to the Romish Church through fear. Of many of the Catholic priests in Brazil it may be said as God said through Jeremiah of certain prophets in his day: "Ye have scattered my flock, and driven them away, and have

not visited them" (Jer. xxiii. 2). The people of Brazil need to know that Jesus Christ is the only priest that human beings need (Heb. iv. 14-16). They need to be won to Christ, not by fear of what the priest can do to heretics, but through the love of God and men for their souls. They need the knowledge which shall increase Brazil's productiveness and thus minister to the needs of the world. They need to know the laws of health which shall preserve the lives of thousands of little children and increase the usefulness and happiness of millions of grown people.

**Who Shall Supply These Needs?**—No agencies are trying to supply these sore needs of Brazil and the other nations, but the Churches of Jesus Christ. We are sending teachers to tell men of Jesus and give them the key of knowledge, preachers to proclaim Christ's truth and love, doctors and nurses to minister to the diseased bodies of the people, and even mechanics and farmers to show them how to make the best use of their God-given natural resources.

A Methodist preacher (Dr. Frank Mason North) has recently written of our Saviour:

"From tender childhood's helplessness,  
From woman's grief, man's burdened  
toil,  
From famished souls, from sorrow's  
stress,  
Thy heart has never known recoil."

Since we are Christ's representatives in the world and since he has promised to be with us always, we must have courage to face the tasks which he left us here to do, even as he faced a task that led him to the cross. Hundreds of our young men and young women must respond to

Brazil's cry for help and give their lives to the service of the King, which is the service of the world that he died to save.

#### For Special Study.

1. What is the area of Brazil as compared with the United States?
2. What is the character of its climate, soil, and products?
3. What races and religion are prominent in Brazil?
4. What sort of public schools are maintained, and what is being done for education publicly and privately?
5. What kind of government has Brazil?
6. What is the attitude of the Roman Catholic Church toward Protestant missionaries?
7. What is the attitude of the government toward our mission work?
8. What other Methodist Churches are at work in Brazil?

(NOTE.—These questions are not all answered in the lesson. They are meant to suggest further study and investigation. Most of them are answered in the *Sunday School Magazine* and all of them in "Brazil," by Bishop Moore.—EDITORS.)

#### Bible Readings for Next Week.

*Monday.*—Saul Born in Tarsus. (Acts xxii. 1-3, 27, 28.)

*Tuesday.*—Hebrew Parents' Love for Children. (Judges xiii. 8-16.)

*Wednesday.*—Samuel as a Baby Boy. (Judges xiii. 17-24.)

*Thursday.*—A Hebrew Boy Dedicated to God. (1 Sam. i. 21-28.)

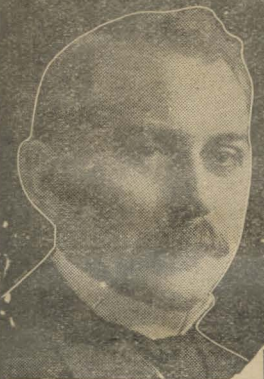
*Friday.*—The Boy Jesus Visits the Temple. (Luke ii. 40-52.)

*Saturday.*—A Youth of Faith and Courage. (1 Sam. xvii. 31-37.)

*Sunday.*—The Lord Giveth Wisdom. (Prov ii. 1-10.)

# Get My Factory-to-Fireside Offer on a Sweet-Toned

# Williams Piano Phonograph or Organ



### A Personal Word From Mr. Williams

For more than half a century we have preached quality and our constant endeavor has been to produce the sweetest-toned instruments possible. Williams pianos have sung their way into the homes and hearts of music loving people everywhere and we are now selling them direct from our big factory to the grandchildren — yes, and the great grandchildren of our first customers. Send the coupon and see how easy it is to own a sweet-toned "Williams".

H. B. W.

### Liberty Bonds Accepted

If you want your Liberty Bonds to help you buy an instrument, we will accept them as part or whole payment.

## Mail This Free Coupon or a Postal Now!

Williams Piano & Organ Co., Dept. 76, 14 W. Washington St., Chicago

Please mail free catalog and particulars of your Special Factory-to-Fireside Offer.

Send catalog of \_\_\_\_\_ Say which (Piano, Phonograph, Player-Piano or Organ)

Also send free book which I have marked X.

{ } "Keep the Home Fires Burning" and many other patriotic songs.  
{ } "Brighten the Corner Where You Are" and many other famous hymns used by Billy Sunday.

My Name \_\_\_\_\_

Postoffice \_\_\_\_\_ State \_\_\_\_\_

NOTE—If you can think of friends who might like to get our catalog and factory prices, please give us their names.

Name \_\_\_\_\_ Postoffice \_\_\_\_\_ State \_\_\_\_\_

Name \_\_\_\_\_ Postoffice \_\_\_\_\_ State \_\_\_\_\_

IF you want our offer to take old Piano or Organ in exchange, mention that on margin

## Save \$100 And Pay on Your Own Easy Terms

I do not sell my musical instruments to dealers for them to sell to you again at a big profit, but I send them on trial direct from our big factory to music-loving people everywhere who want the highest grade instruments for their own use and who want a chance to test them before buying. My Famous Factory-to-Fireside Plan has enabled many thousands of people to save \$100 on a high-grade piano and from \$25 to \$50 on a reliable phonograph or organ. Please send name for beautiful catalog and factory prices. Remember we have no agents to bother you. All our business is transacted by correspondence.

## Free Trial—Freight Paid—No Interest

I have the utmost confidence in the readers of this paper and I offer to send you, no matter where you live, a carefully selected, sweet-toned Williams piano (freight to be paid by us) for a 30 days free trial. You may have it tested by your musical friends, enjoy its sweet music for a whole month and if you find it absolutely satisfactory you may keep it on any of our 27 easy plans of payment or you may return it at my expense. Phonographs and Organs on same terms. If not convenient to pay all cash after trial, you may pay monthly, quarterly or yearly and I will not charge you \_\_\_\_\_ cent of interest.

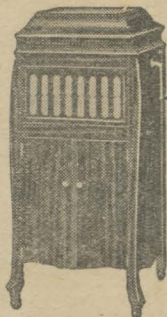
## Williams Phonographs and Organs

We have adopted all the best features of the most famous talking machines and combined them in the sweet-toned Williams phonograph which enables our customers to play every kind of disk record as well as if not better than the instruments for which they were originally made. Williams organs are sweet toned and reliable. Mention which catalog you prefer.

## Excell—Gabriel—Rodeheaver

These famous musicians, composers and publishers and thousands of other music-loving people use the high-grade,

sweet-toned Williams pianos, phonographs and organs and recommend them as being equal to the best.



One of Many Styles

# Summer Camps for Young Folks

## WHAT? WHO? WHEN? WHERE? At *Lake Junaluska*

FOR OLDER GIRLS (Ages 15, 16, 17)..... JULY 1-11, 1921  
FOR OLDER BOYS (Ages 15, 16, 17)..... JULY 20-AUGUST 11  
FOR YOUNG PEOPLE (Ages 19 to 23)..... AUGUST 12-26

### Older Boys' and Older Girls' Camps

One hundred girls and one hundred boys from Methodist Sunday schools are invited to meet at the above times at Lake Junaluska for swimming, boating, mountain-climbing, and other recreations and for wholesome fellowship and training for Christian service.

Outstanding Christian leaders will be on hand to look after the young people and make the camps successes.

**FRANK MURRAY**, fullback of the Princeton football team, runner in the Olympic games, and winner of seventeen athletic medals, will be athletic director of the boys' camp. He is a member of West End Sunday School, Nashville, Tenn.

**MRS. J. W. NANCE**, Assistant Superintendent of Intermediate-Senior Work, will direct the girls' camp.

**MISS MINNIE E. KENNEDY** and a corps of able helpers will be instructors and group leaders.

**I. E. STANFORD**, Superintendent of Intermediate-Senior Work, will direct the boys' camp and will be assisted by such group leaders as "Pop" Neill and "Cap" Sensabaugh. Harry L. Denman will be assistant director.

Registration fee for girls' camp (payable in advance), \$2.

Board for eleven days, \$20.

Registration fee for boys' camp (in advance), \$2.

Board for thirteen days, \$22.

Reduced railroad rates are expected.

For full information and registration blanks write to Mrs. J. W. Nance or Rev. E. E. Stanford, 810 Broadway, Nashville, Tenn.

### Camp Conference for Young People

#### PURPOSE

1. To provide for the fourfold needs of young people.
2. To let young people see that the Church knows and is sympathetically trying to meet their needs.
3. To type wholesome physical, social, intellectual, and spiritual activities.
4. To train young people for work with other young people in their own Churches and communities.
5. To present every phase of life service in order that each young person may be led to choose some field of religious work, either "full time" or "part time."
6. To emphasize such work as the ministry, missions, and religious education.
7. To lead every person in the camp to clearly respond to God's call.
8. To provide definite training for religious work.
9. To offer wholesome religious fellowship and recreation.
10. To confer with the group of young people in order to understand young people more fully and to meet their needs more intelligently.

#### SUPERVISION

This camp will be directed by Rev. W. C. Owen, Superintendent of Young People's and Adult Work.

Miss Minnie E. Kennedy will direct the young ladies' group.

Mr. Harry L. Denman, of Birmingham, will be camp director.

Board and lodging will be made as reasonable as possible.

Reservations will be secured by an advance fee of \$3, which should be sent to Rev. W. C. Owen, 810 Broadway, Nashville, Tenn.

Lake Junaluska, in the mountains of Western North Carolina, is one of the most beautiful and healthful resorts on the continent and is owned and controlled by the Methodist Episcopal Church, South. There could be no better vacation or outing for young folks than is offered by these camps.

## Second Church Building

In the spring of 1932, another building was planned on the same site.

The building committee was C. C. Matthews, J. R. Marion, Howard W. Miller and Ola M. Atkinson. The Rev. W. E. Poovey was the Presiding Elder of the Mount Airy District. Rev. M. A. Lewis was the minister at the Siloam Methodist Church.

Mr. Wesley Warden was the contractor. These men worked with him: Luther Carter, Benbow Wall, Will Warden, Sherrill Adams, Wesley Adams, Burl Adams and possibly others that I cannot remember their names. The plans for the building were drawn by H. N. Haines, Architect for Duke Endowment.

The building was brick veneer. There were five classrooms and a sanctuary. The actual construction began July 2, 1932 and it was completed in November, 1932. This building was heated by a hot air furnace. It was lighted with electricity from a Delco Lighting system at the home of C. C. Matthews until January, 1936 when electricity was available to the community.

All the furnishings: benches, organ, bookcase, tables, pulpit and chairs and the Bible that were saved from the fire of the first church were used in this building. A new carpet was put on the floor. Mrs. J. R. Marion and Ola M. Atkinson gave a piano. It was bought from Frank Bland Music Store in Winston-Salem. The cost was \$180.00. It was a Starr. It is still in use in 1974.

The church was dedicated April 9, 1933. The occasion was most inspiring, being not only a beautiful dedicatory service, but a homecoming for many who had gone into other communities and towns to make their homes. The sanctuary was filled to capacity.

The sermon was preached by The Rev. W. E. Poovey, Presiding Elder of the Mount Airy District. His text was "And the brook dried up".

After the service a picnic dinner was served, during which many old friendships were renewed.

This church was burned March 27, 1955. The day was extremely cold and windy. All the furniture including pulpit, benches, reed organ, piano, bookcase, tables, chairs and Bible were saved from the fire.

Rev. Ralph (Jack) Kayler was the minister at that time.

Notes

When several of the Methodist churches merged in 1939, Methodist churches became known as The Methodist Church.

When the charge name was changed from Dobson to Level Cross, a parsonage was built at Level Cross. Construction 1945 to 1947. Dedication was in 1947. Rev. Wilson Nesbitt was minister. The churches on the new charge were Level Cross, Stony Knoll, Rockford, Siloam and Stanford.

METHODIST EPISCOPAL CHURCH  
SOUTH

My Monthly Offering

Date \_\_\_\_\_

Name \_\_\_\_\_

Amount \$ \_\_\_\_\_

S. H. ATKINSON  
SILOAM, NORTH CAROLINA

Aug. 24, 1946

As told by Cousin Sallie Reeves  
McKinney on this date,  
Francis Asbury established the  
old Gonesville Academy in  
Gonesville, N. C. (near Elkin)  
Nantie, Jane, <sup>(uncle Dick)</sup> E. Rufus,  
<sup>(uncle Mike)</sup> Micajah, and others of the family  
attended school there.

There has been two church  
buildings at Old Siloam, a log  
building that was burned and  
the one standing now. Mollie,  
Babe & Bud Marion went to  
school in the log church.  
School was <sup>term</sup> in session when  
it burned. It burned at night.

Someone came and told them  
it had burned. They were delighted  
because they wouldn't have to go  
to school.

Lorenzo Dow preached at  
Old Siloam. It is certain  
that the congregation was  
organized by Asbury or one  
of his co-workers.

Slaves belonged to the church  
along with the whites. There  
is a colored cemetery to the  
north of the building in the  
woods.

Sallie Early is supposed to be  
the first person buried in  
the cemetery.

There is a colored boy buried in  
our lot. His grave does not have  
anything but rock markers. He was  
left at great grandmother Reeves when  
by his mother the slaves were freed. Grandmother  
looked after him. He died and  
she had him buried in the family plot.



# The Dobson Charge Bulletin

## The Methodist Church

Theme for the Year  
"BUILDING THE KINGDOM"



CLARE PURCELL . . . . . *Bishop*  
CHARLOTTE, N. C.

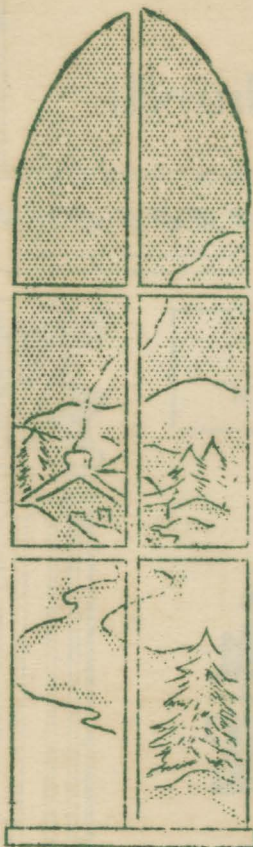
W. A. LAMBETH . *Presiding Elder*  
WINSTON-SALEM, N. C.

C. W. RUSSELL . . . . . *Pastor*  
DOBSON, N. C.

"God, make the door of this house we have raised to Thee wide enough to receive all who need human love and fellowship and a Father's care; and narrow enough to shut out all envy, pride and hate. Make its threshold smooth enough to be no stumbling block to children, weakness or straying feet; but rugged and strong enough to turn back the tempter's power. God, make the doorway of this house the gateway to Thy Eternal Kingdom."

*An Open Door To Every One*

NEW YEAR -NEW OPPORTUNITIES



IT'S GONE AGAIN:What do you see through the window of 1939? The book of the old year is closed forever. We cling to the door knob of the old year. We find ourselves writing 1938 in our correspondence. We don't want it to go, but we have to bid it adue. Here is the important question. What will you write in your 1939 volume of 365 pages? May our lives count most for Christ our Saviour.

The New Year lies before you  
Like a spotless track of  
snow,  
Be careful how you tread it,  
For every mark will show.

-----

SOMETHING TO THINK ABOUT: If you have to lay down the painters brush before you finish painting your picture of 1939, how will the part completed look to those who follow in your steps.

PERSONAL QUESTION: Will my first trip to the church be when my feet are sticking up and I have to be carried?

BIRTHS: Born to Mr. and Mrs. Thomas Jackson of Siloam Church, a daughter.

Rule in your giving.

WORKERS IN DOBSON

## SALARY

### (PASTOR & ELDER)

The financial standing of salaries will appear in each issue of the bulletin during the year, that the officials, as well as members, may know just where we stand on same. The figures are based on the number of month that have passed since Annual Conference.

Stony Knoll	28 per cent or	\$20.00 ahead
Siloam	23 per cent or	30.00 ahead
Pleasant Ridge	16 per cent or	2.00 behind
Rockford	11 per cent or	9.00 behind
Dobson	8 per cent or	43.00 behind

Salary as set for the year (pastor & Elder)

Siloam	\$487	Pleasant Ridge	\$149
Dobson	506	Stony Knoll	176
	Rockford	\$132	

DISASTER IN OUR RANKS: Shortly after midnight last Sunday night the home of Dr. Roscoe Folger, with most all property and clothing went up in flames. His daughter, Mrs. P. G. Bolich and son resided with him. We regret so much that this disaster had to come to these good people, who are members of Dobson Church. Many of our members have given liberally to help them, in again establishing themselves. We trust that each member of the church has already given something to them. Just apply "The Golden Rule" in your giving.

WORKERS IN DOBSON LEAGUE: We have the best League in Dobson Church we have had in many years. Frank Comer is leader of the young folks. We greatly appreciate the assistance of Miss Martin, Mr. Cox, and Bill Dunigan.

CHILDREN'S HOME WORK: During the month of Feb., we plan to pay our Children's Home apportionment on the entire charge. Envelops will be put into the hands of each member near the first of the month. Many charges have paid their Children's Home work since Annual Conference, and have been entered on the honor roll. Will you help put the Dobson Charge on the honor roll by March the first?

GAIN IN SUNDAY SCHOOL WORK: During the last month, Siloam Sunday School has gained about 34% in inrollment. Dobson Sunday School has made some gain in attendance. What about the other schools on the charge? Help us to make the 25% mark on the charge before the first quarter of the Conference Year is gone.

PRAYER FOR 1939

Gracious Master, we cannot see the future clearly. Pilot us over the rough seas.

**Beltons Laundry &  
Dry Cleaning Co.**  
"Your Oldest Servant"  
MOUNT AIRY, N. C.

**HAYNES COAL CO.**  
Lester Haynes, Owner and Manager  
Better Coal For Every Purpose  
Phone 555 Mount Airy, N. C.

**Johnson Furniture  
Company**  
All Kinds Used Furniture,  
Pianos, Radios, Singer  
Sewing Machines.  
MOUNT AIRY, N. C.

**FOWLER MOTOR CO.**  
DODGE AND PLYMOUTH — Sales & Service  
DEPENDABLE USED CARS  
South Main Street Mount Airy, N. C.

**W. M. WALL, JEWELER**  
Bulova, Gruen, Elgin and Hamilton Watches  
Gibson and Kalamazoo Instruments  
EXPERT REPAIRING ELKIN, N. C.

**J. T. THREATTE, Mgr.**  
SURREY INSURANCE AGENCY  
DOBSON, N. C.

**DOBSON SERVICE STATION**  
Sinclair Products — Washing and Greasing  
DOBSON, N. C.

**MOODY FUNERAL HOME**  
121 FRANKLIN ST MOUNT AIRY, N. C.

**CHATHAM MANUF'G CO.**  
ELKIN, N. C.

**SYDNOR SPAINHOUR CO.**  
DEPARTMENT STORE  
ELKIN, N. C.

**SURREY HARDWARE CO.**  
J. R. POINDEXTER, Prop.  
ELKIN, N. C.

**W. M. STONE DRUG COMPANY**  
SEE US ABOUT YOUR DRUGS AND SCHOOL SUPPLIES DOBSON, N. C.

**NEEDHAM FUNERAL HOME**  
Home of Needham Burial Association  
PILOT MOUNTAIN, N. C.

**COX FUNERAL HOME**  
AMBULANCE SERVICE  
PILOT MOUNTAIN, N. C.

**DOBSON SHOE SHOP**  
FIRST CLASS SHOE REPAIRING  
Prices Reasonable T. G. Stimpson, Prop.  
DOBSON, N. C.

**WOODRUFF'S FLOWERS**  
DOBSON WOMAN'S CLUB, Agts.  
DOBSON, N. C.

**B. & O. FURNITURE**  
DEPENDABLE HOME FURNISHINGS  
"A Little Better For A Little Less"  
276 South Main St. Mount Airy, N. C.

**WALKER'S 5 & 10 CENT STORE**  
"THE FRIENDLY STORE"  
L. F. WALKER, Mgr.  
ELKIN, N. C.

**SMYTHEY'S DEP'T STORE**  
"THE PLACE FOR BARGAINS"  
ELKIN, N. C.

**THE BANK OF ELKIN**  
MEMBER OF F. D. I. C.  
ELKIN, N. C.

**WHITE AND ADAMS**  
DRYGOODS, HARDWARE AND GROCERIES  
"The STORE OF BIG VALUES"  
DOBSON, N. C.

**POLLOCK'S SHOES**  
HOSIERY, BAGS AND GLOVES  
Mail Orders Given Prompt Attention  
WINSTON-SALEM, N. C.

COMPLIMENTS OF  
**BASKETERIA STORES**  
ELKIN, N. C.

**THE SURREY COUNTY LOAN  
& TRUST CO.**  
DOBSON MOUNT AIRY

**THE CHILDREN'S SHOP**  
424 N. TRADE STREET  
WINSTON-SALEM, N. C.

**BELK-DOUGHTON CO.**  
"Remember, You Always Save With Us"  
ELKIN, N. C.

**F - W CHEVROLET COMPANY INCORPORATED**  
SALES AND SERVICE PHONE 255 ELKIN, N. C.

### THIRD METHODIST CHURCH

After the second church burned, the Siloam Baptist Church again invited us to use their facilities. We met there for awhile. Then the services were moved to the Siloam School Building until the new building was completed.

The plans for a new building began in January, 1956. Mrs. J. R. Marion and sons, Jerry and David, gave the land for the new site. Later Jerry and David Marion gave a narrow strip of land between the church lot and the H. Tom Shore line. This, with what they had given earlier, completes the church lot -- about  $4\frac{1}{2}$  acres.

The Building Committee was, H. Faxton Taylor, Chairman, Thomas J. Jackson, Paul H. Hardy, David S. Marion, Howard W. Miller and S. Hugh Atkinson. Miss Frances Snow resigned as Secretary and Treasurer early and Mrs. George C. Snow was elected to succeed her as Secretary and Treasurer for the Building Committee and the Building Fund. When H. Faxton Taylor moved to Washington, D. C., S. Hugh Atkinson was made Chairman.

The Kick Off Banquet for the Fund Raising Campaign was held at the Siloam School Lunchroom February 24, 1959. The Rev. Rollins Gibbs of Statesville was the leader. The goal of \$15,000.00 in pledges was reached.

Rev. J. C. Gentry, a retired minister, was sent here by the Western North Carolina Conference of The Methodist Church to be the minister during the construction. He came to the Level Cross Charge in June, 1956. The District Superintendent was Dr. Lee F. Tuttle.

The plans were drawn by H. N. Haines, Architect for Duke Endowment. He had drawn the plans for the second building in 1932. The church was built by the G. L. Wilson Construction Company of Statesville, N. C.

The first service was Sunday School on April 19, 1959. The first worship service was May 24, 1959.

Rev. Mr. Gentry retired the second time in June, 1960. He and Mrs. Gentry returned to their home in Winston-Salem, 148 West End Boulevard. At this time, March 1, 1974, He and Mrs. Gentry are still living at this address.

The benches, piano, reed organ, pulpit, and three charis, tables, bookcase, Bible etc. from the first church and used in the second church or first brick church, were used in the new church several years.

Mr. and Mrs. H. Faxton Taylor gave beautiful new furnishings for the chancel and sanctuary in memory of their son James Homer Taylor. This was installed during the last week of December, 1966.

The old benches were sold at \$35.00 each. The reed organ was sold to Miss Frances Snow for \$135.00. The money derived from these sales was used to buy carpet for the chancel and sanctuary. The carpet was laid immediately after the furniture was placed in the sanctuary.

The congregation bought a Baldwin Organ in 1966. The money used to start the fund for purchase of the organ was started with \$200.00 made at the first Harvest Sale sponsored by the Level Cross Charge on Nove. 6, 1965 at the Copeland Ruritan Building. Mrs. George Snow suggested this. The organ was delivered to the church on Feb. 5, 1966 by Moxley Piano Company, Winston-Salem, N. C. The Surry Board of Missions gave \$225.00 to the organ fund. The remainder of the fund was raised by individual contributions. It was over subscribed, consequently the bill-\$2,150.00-was paid on delivery of the organ. A happy occasion!

Soon after the new furnishings were installed, stained glass was added to the big window in the sanctuary-April 27, 1967. The glass was bought from Laws Stained Glass Studio, Statesville, N. C.

SILOAM METHODIST EPISCOPAL CHURCH SOUTH

<u>Presiding Elders</u>	<u>Date</u>	<u>Pastors</u>	<u>Date</u>
Rev. H. M Blair	1895	Rev. T. H. Pegram	Nov. 1895-1898
Rev. J. J. Renn	1898	Rev. J.P. Rogers	Nov. 1898-1899
Rev. J. A. Cook	1903	Rev. Seymour Taylor	Nov. 1899-1901
Rev. L. T. Cordell	1906	Rev. J. W. Strider	Nov. 1901-1902
Rev. W. M Bagby	1908	Rev. J. W. Long	Nov. 1902-1905
Rev. R. M. Taylor	1910	Rev. D. W. Lowman	Nov. 1905-1906
Rev. R. M. Hoyle	1913	Rev. T. J. Houck	Nov. 1906-1910
Rev. H.C. Sprinkle	1915	Rev. B. M Jackson	Nov. 1910-1911
		Rev. E. M. Avett	Nov. 1911-1912
		Rev. John M. Price	Nov. 1912-1913
		Rev. J. G. W. Holloway	Nov. 1913-1915
		Rev. T.V. Crouse	Nov. 1915 - ?

(Dates from this point are approximate.)

Rev. W. F. Womble	1918	Rev. O. P. Routh	1919-1921
Rev. J. H. West	1921	Rev. T.S. Coble	1921-1923
Rev. E. W. Fox	1925	Rev. C. C. Totherow	1923-1924
Rev. W. E. Poovey	1929-1933	Rev. J. E. Hipp	1925-1926
(died in Mount Airy 1933)		Rev. A. J. Bowling	1926-1927
Rev. A. C. Gibbs	1933	Rev. Mark Q. Tuttle	1927-1928
Rev. W. A. Lambeth	1936-39	Rev. Elmer Simpson	1928-1929
		Rev. W. J. S. Walker	1929-1931
(The title of Presiding Elder was changed to District Superintendent.)		Rev. M.A. Lewis	1932
Rev. C.C. weaver	1941	Rev. J. O. Cox	1934 - ?
Rev. H.G. Allen	1943-49	Rev. C.W. Russell	1934-1939
Rev. Excellence Rozelle	1949-1953?	Rev. R. G. McClamrock	1939-1941
Rev. Kenneth Goodson		Rev. J. W. Parker	1941-1945
Rev. Lee F. Tuttle		Rev. M. Wilson Nesbitt	1945-1951
Rev. Frank Jordan		(Rev. Nesbitt had the Dobson Charge – Dobson, Stony Knoll, Rockford, Level Cross, and Siloam churches for four years. The charge name was changed to Level Cross Charge in 1946 – Rockford, Stony Knoll, Stanford, Level Cross, and Siloam churches. Rev. Nesbitt had this charge for two years.)	
Rev. Julian A. Lindsey	1966-June 1969	Rev. Worth Sweet	1951-1952
Rev. John A. Carper	June 1969-1973	Rev. Byron Shankle	1952-1954
Rev. Edwin D. Bailey	June 1973-1974	Rev. Ralph (Jack) Kayler	1954-1956
Rev. Cecil H. Marcellus	June 1974-1978	Rev. J. C. Gentry	1956-1959
Rev. D.P. Smotherman	June 1979	Rev. Tabor H. Wood	1959-1962
		Rev. Donald L. Fisher	1962-1967
		Rev. Tracey Streater	1968-1969
		Rev. William E. Harris	1969-1972
		(Level Cross Charge changed to Level Cross-New Hope Charge – Blackwater, Level Cross, Ararat, New Hope, and Siloam churches.)	
		Rev. Stanley B. James	1972-Sept. 1974
		Rev. James W. White	Oct. 1974-1977
		Rev. Newton B. Dickens	July 1977-1981
		Rev. Bobby L. Swaim	1981-1983
		Rev. Raymond L. Himes	1983-1987
		Rev. Herman H. Mandel	1987-1997
		Rev. Ronnie H. Buie	1997-



SILOAM METHODIST EPISCOPAL CHURCH SOUTH

<u>Presiding Elders</u>	<u>Date</u>	<u>Pastors</u>	<u>Date</u>
Rev. H. M. Blair	1895	Rev. T. H. Pegram	Nov. 1895-1898
		Rev. J. P. Rogers	Nov. 1898-1899
Rev. J. J. Renn	1898	Rev. Seymour Taylor	Nov. 1899-1901
		Rev. J. W. Strider	Nov. 1901-1902
Rev. J. A. Cook	1903	Rev. J. W. Long	Nov. 1902-1905
Rev. L. T. Cordell	1906	Rev. D. W. Lowman	Nov. 1905-1906
Rev. W. M. Bagby	1908	Rev. T. J. Houck	Nov. 1906-1910
Rev. R. M. Taylor	1910	Rev. B. M. Jackson	Nov. 1910-1911
		Rev. E. M. Avett	Nov. 1911-1912
		Rev. John M. Price	Nov. 1912-1913
Rev. R. M. Hoyle	1913	Rev. J. G. W. Holloway	Nov. 1913-1915
Rev. H. C. Sprinkle	1915	Rev. T. V. Crouse	Nov. 1915-?

(Dates from here are approximate)

Rev. W. F. Womble	1918	Rev. O. P. Routh	1919-1921
Rev. J. H. West	1921	Rev. T. S. Coble	1921-1923
Rev. E. W. Fox	1925	Rev. C. C. Totherow	1923-1924
Rev. W. E. Poovey	1929-1933	Rev. J. E. Hipp	1925-1926
(died in Mt. Airy 1933)		Rev. A. J. Bowling	1926-1927
Rev. A. C. Gibbs	1933	Rev. Mark Q. Tuttle	1927-1928
Rev. W. A. Lambeth	1936-1939	Rev. Elmer Simpson	1928-1929

(At this time the name Presiding Elder was changed to District Superintendent)

Rev. C. C. Weaver	1941	Rev. W. J. S. Walker	1929-1931
Rev. H. G. Allen	1943-1949	Rev. M. A. Lewis (here in 1932- the year	
Rev. Excellence Rozelle	1949-1953?	first brick church was built)	
Rev. Kenneth Goodson		Rev. J. O. Cox	1934?
Rev. Lee. F. Tuttle		Rev. C. W. Russell	1934-1939
Rev. Frank Jordan		Rev. R. G. McClamrock	1939-1941
Rev. Julian A. Lindsey	1966-June, 1969	Rev. J. W. Parker	1941-1945
Rev. John A. Carper	June, 1969- retired June, 1973	Rev. M. Wilson Nesbitt	1945-1951
Rev. Edwin D. Bailey	June, 1973-1974	Mr. Nesbitt was on Dobson Charge -	
Rev. Cecil H. Marcellus	June, 1974-1978	Dobson, Stony Knoll, Rockford, Level cross,	
Rev. D. P. Smotherman	June, 1979	and Siloam Churches for four years. The	
		charge name was changed to Level Cross	
		Charge in 1946-Rockford, Stony Knoll,	
		Stanford, Level Cross, and Siloam Churches.	
		Mr. Nesbitt was on this charge two years.	

Rev. Worth Sweet	1951-1952
Rev. Byron Shankle	1952-1954
Rev. Ralph (Jack) Kayler	1954-1956
(church burned March 27, 1955)	
Rev. J. C. Gentry	1956-1959
(Brick church built on new site-fall 1958	
spring, 1959. First Sunday School held	
third Sunday in April, 1959.	

(pastors continued)

(Pastors continued)

- Rev. Tabor H. Wood 1959-1962  
Rev. Donald L. Fisher 1962-1967  
Rev. Tracey Streater 1968-1969  
Rev. William E. Harris (Bill) 1969-1972  
(Level Cross Charge changed to Level Cross - New Hope Charge. Blackwater, Level Cross, Ararat, New Hope, and Siloam Churches)
- Rev. Stanley B. James 1972-resigned and left Sept. 16, 1974. Left the United Methodist Conference. Moved to Winchester, Va to teach and preach in another denomination.
- Rev. James W. White October, 1974 -- Left June, 1977 to enter the mission field. Left the Methodist Conference. Overseas Mission Relief (OMR)
- Rev. Newton B. Dickens July, 1977-1981
- Rev. Bobby L. Swaim 1981-1983
- Rev. Raymond L. Himes 1983-1987
- Rev. Herman H. Mandel 1987-1997
- Rev. Ronnie H. Buie 1997 -

SILOAM METHODIST EPISCOPAL CHURCH SOUTH

<u>Presiding Elders</u>	<u>Date</u>	<u>Pastors</u>	<u>Date</u>
Rev. H. M. Blair	1895	Rev. T. H. Pegram	Nov. 1895-1898
		Rev. J. P. Rogers	Nov. 1898-1899
Rev. J. J. Renn	1898	Rev. Seymour Taylor	Nov. 1899-1901
		Rev. J. W. Strider	Nov. 1901-1902
Rev. J. A. Cook	1903	Rev. J. W. Long	Nov. 1902-1905
Rev. L. T. Cordell	1906	Rev. D. W. Lowman	Nov. 1905-1906
Rev. W. M. Bagby	1908	Rev. T. J. Houck	Nov. 1906-1910
Rev. R. M. Taylor	1910	Rev. B. M. Jackson	Nov. 1910-1911
		Rev. E. M. Avett	Nov. 1911-1912
		Rev. John M. Price	Nov. 1912-1913
Rev. R. M. Hoyle	1913	Rev. J. G. W. Holloway	Nov. 1913-1915
Rev. H. C. Sprinkle	1915	Rev. T. V. Crouse	Nov. 1915-?

(Dates from here are approximate)

Rev. W. F. Womble	1918	Rev. O. P. Routh	1919-1921
Rev. J. H. West	1921	Rev. T. S. Coble	1921-1923
Rev. E. W. Fox	1925	Rev. C. C. Totherow	1923-1924
Rev. W. E. Poovey	1929-1933	Rev. J. E. Hipp	1925-1926
Rev. A. C. Gibbs	1933	Rev. A. J. Bowling	1926-1927
Rev. W. A. Lambeth	1936-1939	Rev. Mark Q. Tuttle	1927-1928
		Rev. Elmer Simpson	1928-1929

(At this time the name Presiding Elder was changed to District Superintendent)

Rev. C. C. Weaver	1941	Rev. W. J. S. Walker	1929-1931
Rev. H. G. Allen	1943-1949	Rev. M. A. Lewis (here in 1932- the year	first brick church was built)
Rev. Excellence Rozelle	1949-1953?	Rev. J. O. Cox	
Rev. Kenneth Goodson		Rev. C. W. Russell	1934-1939
Rev. Lee. F. Tuttle		Rev. R. G. McClamrock	1939-1941
Rev. Frank Jordan		Rev. J. W. Parker	1941-1945
Rev. Julian A. Lindsey	1966-June, 1969	Rev. M. Wilson Nesbitt	1945-1951
Rev. John A. Carper	June, 1969- retired June, 1973	Mr. Nesbitt was on Dobson Charge - Dobson, Stony Knoll, Rockford, Level cross, and Siloam Churches for four years. The charge name was changed to Level Cross Charge in 1946-Rockford, Stony Knoll, Stanford, Level Cross, and Siloam Churches. Mr. Nesbitt was on this charge two years.	
Rev. Edwin D. Bailey	June, 1973-1974	Rev. Worth Sweet	1951-1952
Rev. Cecil H. Marcellus	June, 1974-1978	Rev. Byron Shankle	1952-1954
Rev. D. P. Smotherman	June, 1979	Rev. Ralph (Jack) Kayler	1954-1956 (church burned March 27, 1955)
		Rev. J. C. Gentry	1956-1959 (Brick church built on new site-fall 1958 spring, 1959. First Sunday School held third Sunday in April, 1959.

(pastors continued)

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Rev. Tabor H. Wood 1959-1962  
Rev. Donald L. Fisher 1962-1967  
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Rev. William E. Harris (Bill) 1969-1972

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Rev. Newton B. Dickens July, 1977-

(Pastors continued)

Rev. Tabor H. Wood	1959-1962
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Rev. Bobby L. Swain	1981-1983
Rev. Raymond L. Himes	1983-1987
Rev. Herman H. Mandel	1987-

NOTES

David Marion gave the electric stove for the kitchen. He also gave an electric fry-pan and deep fat fryer, percolator, dishpan, bucket, cookie sheets, dish towels, teakettle and etc. The Young Adult Class gave the refrigerator.

The cross and candle stands for the altar were given to the second church (the first brick church) by Mrs. Jennie Apperson Allen and Wade R. Apperson in memory of their parents, Mr. Edward (Ebbie) P. Apperson and his wife, Alice Boyles Apperson.

The wax savers for the candle stands were given by Rev. Donald Fisher.

The flags were given by James Howard (Jimmy) Miller, a representative of Woodmen of the World Insurance. The bases were donated by Paul Hardy, Donald Hardy, and Edwin Atkinson.

Mrs. W. Howard Hardy gave eight place settings of stainless steel tableware in 1972.

-----  
When the church was built arrangements were made for the water to be pumped from the well at the school building. The water line was laid in the summer of 1958 and was used until 1972.

In 1972 the school property was sold. A well was drilled by the Newman Brothers of Elkin on May 10, 1972. It is 160 feet deep and affords one gallon of water per minute.

Lighting ran in on the pump in August of 1972 burning it out. A new pump was put in. In the summer of 1973, it happened again and the second pump was replaced.

The granite marker located at the corner of the fellowship was given by The Rev. J. C. Gentry.

WEDDINGS

First Church

Pearl Price Atkinson

N. D. Reece (Newton Dallas)

December 25, 1901

Rev. Leith, Officiating Minister

Jennie Lee Apperson

H. G. Allen (Houston Grayor)

December 29, 1920

Dr. J. B. Craven, Officiating Minister

Ola Catherine Miller

Carey W. McCachern

April 12, 1924

Dr. Ralph Herring, Officiating Minister

Second Church

Gladys Pendry

Garrett W. Biersborn

January 21, 1946

Rev. Wilson Nesbitt, Officiating Minister

Nancy Lee Miller

Newell E. Baker

June 25, 1949

Rev. Wilson Nesbitt, Officiating Minister

Helen Gray Tomlinson

George C. Snow

February 5, 1949

Rev. Scales Draughn and Rev. Wilson Nesbitt, Officiating Ministers

WEDDINGS

Joyce Atkinson

George F. Feezor, Jr.

September 9, 1950

Rev. Wilson Nesbitt, Officiating Minister

THIRD CHURCH

Ruth Setzer

David Swanson Marion

November 19, 1961

Rev. Tabor Wood, Officiating Minister

Virginia Ann Flynn

Kenneth O. Taylor

June 3, 1965

Rev. Donald L. Fisher, Officiating Minister

Randa Josephine Jackson

Glenn E. Boone

June 25, 1966

Rev. Ralph Kaylor (Jack), Officiating Minister

Lu Anne Snow

Jonathan Dane Smith

August 5, 1972

Rev. Stanley James, Officiating Minister



WEDDINGS

Barbara Lou Miller

Jerry Monroe Freeman

August 31, 1973

Rev. Marion Fulk, Officiating Minister

Marion Joyce Feezor

Jerry Van Venable

August 4, 1974

Rev. Stanley James, Officiating Minister

Joyce Atkinson Feezor

Donald Scott Ingram, Sr.

November 17, 1975

Rev. James W. White, Officiating Minister

Carolyn Flynn

Dean Sharpe

January 14, 1984

Rev. Raymond L. Himes, Officiating Minister

Ellen Anne Atkinson

Barry Dale Wilmoth

June 16, 1984

Rev. Raymond L. Himes, Officiating Minister

Weddings

Ila Mae Miller Bledsoe

Enouch Jabronza (Buster) O,Neal

October 27, 1984

Rev. Raymond L. Himes, Officating Minister

WEDDINGS

Michael Lloyd Flynn  
Pamela Lynn Gregory  
September 14, 1991

Roy Lee Miller  
Kimberly Ann Meadows  
August 1, 1992

Sharon Kaye Leonard  
Ronald Eugene Kroemer  
September 5, 1992

Michelle Dawn Kirk  
Raymond Wilburn Gaddis IV  
September 6, 1996

Rev. Herman H. Mandel, Officating Minister

SUNDAY SCHOOL SUPERINTENDENTS

1899-1974

W. Milton Cundiff  
R. N. (Nat) Marion  
Mrs. S. T. Flippin (Mary Whitaker)  
Mrs. J. R. Marion (Kate Swanson)  
Mrs. Howard W. Miller (Nina Robertson)  
Mrs. S. Hugh Atkinson (Ola Marion)  
Mrs. Glenn Taylor (Ruth Hancock)  
Mrs. Chester Badgett (Eva Snow)  
Mrs. Joyce A. Feezor (Joyce Atkinson)  
Donald Hardy  
S. Hugh Atkinson  
Ray Norman  
Mrs. Paul Hardy (Mary (Pat) Mitchell)  
Mrs. Edwin Atkinson (Ellen Graham)  
Mrs. Thomas J. Jackson (Hazel Reeves)  
Richard P. (Ricky) Bledsoe  
Mrs. Paul Bledsoe (Ila Mae Miller)  
Paul Bledsoe  
Randy Bledsoe  
J. Milton Head  
Don S. Ingram  
Mrs. Paul Hardy (Pat)  
Mrs. Barry Kirk (Carol)  
Mrs. Floyd Flynn (Mary Ruth)

Siloam, N.C.  
December 19, 1956

TO WHOM THIS MAY CONCERN:

The building committee of Siloam Methodist Church has decided it is time to re-build the church. To build a church according to present plans and blueprints will cost \$35,000 or more. We have from outside help and the insurance paid on the building that was burned, the sum of \$15,000. Therefore, to complete the proposed church building we will have to secure \$20,000 more.

This letter is being sent to all members of our church, whose addresses we have, urging them to cooperate with us so we can secure a contractor to build our church. It is important that we know as soon as possible how much money we can expect from our local community. Therefore, Sunday night, December 23, has been set for the date to secure cash donations. Pledges will, also, be taken at the same time to be paid in three yearly installments.

You will be given an opportunity to make your cash donations and sign the pledges at the Christmas Program given in the Siloam school building Sunday night, December 23, at 7:30 o'clock.

Thanking you for your attention to above and your best cooperation with us, we are,

Your Building Committee;

H.F. Taylor, Chairman  
T.J. Jackson  
Paul Hardy  
Howard Miller  
David Marion  
S.H. Adkinson  
Robert Snow  
J.C. Gentry, Sec.

-----  
My Pledge

Date \_\_\_\_\_

For the glory of God and the service of man I hereby desire to to make my contribution, as stated below, for the re-building of the Siloam Methodist Church.

I \_\_\_\_\_, will pay in cash on request the sum of \$ \_\_\_\_\_, and also the sum of \$ \_\_\_\_\_ to be paid in three yearly payments as follows: on or before Jan. 10, 1957 the sum of \$ \_\_\_\_\_; on or before Jan. 10, 1958 the sum of \$ \_\_\_\_\_, and on or before Jan. 10, 1959 the sum of \$ \_\_\_\_\_

Signed: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

OXFORD COPY-SAFE

2603 Claremont Ave.  
Winston-Salem, N.C.  
April 16, 1955.

To the Stewards of Zillean Methodist Church.  
As former members  
of the Zillean Methodist  
Church, it is our wishes  
that you renovate the  
Old Zillean Methodist Church,  
for the use of your services,  
for Sunday School and  
Preaching.

Respectfully,  
Mrs C. Matthews  
& Daughter, Stella

To the Stewards of  
Zillean Methodist Church.

Level Cross Circuit

THE METHODIST CHURCH



LEVEL CROSS - ROCKFORD - SILOAM - STANFORD - STONY KNOLL

PHONE LEVEL CROSS EXCHANGE 4-2443

ROUTE 2  
DOBSON, NORTH CAROLINA

Minutes of Meeting of May 31, 1957  
The Building Committee + local locating  
Committees: We go on record as  
favoring the plot of land selected by  
Dr. A. J. Walton, Dr. Lee F. Tuttle + on the  
recommendation of the District Locating  
Committee, the survey has been made  
and title being acquired. Therefore  
The Building Committee is now  
ready to ask for bids on the building  
of the church. The blueprints have  
been sent to Dr. A. J. Walton for approval.

A motion was made, seconded and  
carried to begin the driveway at or near  
the front corner + circle around the church.  
The motion was carried to have the  
driveway to be 20 feet wide.

It was agreed for the building  
committee to meet on the church lot to  
decide where to locate the church building  
and locate the driveway + walk-ways

The logs + underbrush are to be cleaned up + hauled off for 200 feet back from front of Church lot. This to be done as soon as possible. The brush to be hauled off + not burned.

The timber that needs to be cut around Church to be cut on shares or otherwise.

1898

1959

# Siloam Methodist Church

**BRING YOUR BULLETIN TO CHURCH**

**J. C. GENTRY, MINISTER**

Siloam, North Carolina

Parsonage Phone FR 4-2443

---

**SUNDAY, FEBRUARY 15, 1959**

---

**BUILDING FOR A FUTURE OF SERVICE**

---

**VISUALIZE OUR**  
**New, Beautiful and Adequate Church Building**

---

## **WHO BUILDS THE CHURCH**

They who dream of the future where, together, the people realize the Presence of God; they who envision the eager faces of little boys and girls learning in rooms that invite them to larger lives; they who see the happy fellowship of the church family in the social rooms; the pastor, the teachers, the church members who plan, pray and sacrifice; the architects and workmen—all these are builders of the new, beautiful and adequate church structure.

**A NEW DAY IS DAWNING FOR SILOAM METHODIST CHURCH**



MORNING WORSHIP—FEBRUARY 15, 1959

11:00 A. M.

ORGAN PRELUDE ..... Selected

THE CALL TO WORSHIP ..... Choir

THE INVOCATION

HYMN OF PRAISE, No. 157..... "Come Thou Almighty King"

THE AFFIRMATION OF FAITH

SCRIPTURE READING: St. Matthew 18:23-35

WORSHIP THROUGH PRAYER:

PASTORIAL PRAYER FOLLOWED BY LORD'S PRAYER

HYMN No. 112..... "I Need Jesus"

RESPONSIVE READING, No. 461..... "The Final Test Of Service"

THE GLORIA PATRI

WORSHIP THROUGH GIVING: Presenting The Tithe and Offerings

DOXOLOGY

SERMON..... DO WE DODGE MAKING INCOME REPORT?

Text: Matt. 18:23 "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants."

INVITATION TO CHRISTIAN DISCIPLESHIP

Hymn Of Invitation—No. 125..... "Savior Like A Shepherd Lead Us"

During the singing of this hymn, any who desire to unite with the Church by letter, transfer, vows, or on profession of faith, please, come to the Altar of the Church.

OUR NEED

We have our new church at Siloam under construction and will soon be completed. Therefore, we solicit your cooperation, by your prayers and means, to finance this undertaking of our loyal members and friends of the Church.

## LET US HAVE FAITH TOGETHER AS WE WORK FOR GOD AND HIS CHURCH

Siloam Methodist Church has had a long history of service for God and his Kingdom in Surry and Yadkin Counties. Disasters have come our way, but each time the loyal members and friends have had a mind to build and support the Church.

We are happy to announce that we are, now, erecting a church building on a beautiful lot. The building is going up rapidly and will soon be ready for use. Our Methodist membership and friends have felt an urgent need for the rebuilding of the church. Feeling our responsibility and duty we owe to this and generations to come, we dedicate ourselves to the building of this Church.

Let us not be satisfied until we have made our pledge along with the entire Church and our church friends to this great cause. No persons who work or have an income should let this building program exclude them. "United we stand, divided we fall." Let us pray together, pay together, and stay together as a great family of our Lord.

"Take heed now," God speaks to Siloam Methodist Church, "for the Lord hath chosen thee to build a house, Be strong and do it." 1 Chronicles 28:10.

### A NEW DAY IS DAWNING FOR SILOAM METHODIST CHURCH



## Invest In The Service Of God

Money spent for lunch lasts five hours.

Money spent for a necktie lasts five weeks.

Money spent for a hat lasts five months.

Money spent for water power lasts five generations.

Money spent in the service of God lasts for eternity.

This mighty effort will reward us with the joys which come from working together for God. It will bring abiding satisfaction as we see the work of the Lord continuing through the years. Success will require every one of us. Not a single soldier, but the whole army; not a soloist, but a great choir; not a few members, but the whole congregation, working together will bring us to the Victory God intends for us to have.

Be earnest in your prayers and your loyalty to your church during this major effort.

*Let us rise up and build a beautiful building for today and tomorrow.*

An effective Church building re-enforces the invitation of Christ, "Come unto Me."

The humblest spirit in mortal ken  
Where God abides was built by men.  
And if the church is still to grow,  
Is still the light of hope to throw  
Across the valley of despair,  
Men still must build God's house of prayer.  
God sends no churches from the skies.  
Out of our hearts must they arise.

—Guest

### FOR YEARS

For 59 years lives have been changed and boys and girls like yours have built well-rounded lives under the influence of our beloved Church. If your children had lived in a dissipated and unchurched community, would it have made any difference? Yes. Christian environment has a big influence upon the lives of the citizens of any community.

THE CHURCH is a symbol of our love and consecration. That which devout men, women and children construct with their sacrificial gifts becomes in a peculiar way the dwelling place of the Most High—the holy place where little children learn of Christ; where God meets people and people meet God.

### — FORWARD TOGETHER —

Next week you will receive an invitation to our complimentary "Forward Step" banquet. This will be given on Tuesday, February 24, at 6:30 p.m. at the School. Together we can make this occasion unforgettable as we move out together for God. Because the program will not interest babies and small children the Church is furnishing baby-sitters for parents who cannot secure them.

### — CLEAR THE DECKS FOR ACTION —

We earnestly request all church organizations to postpone activities usually scheduled for this period, so the strength of all laborers will be available for the harvest. Let every member declare this a period of emergency for God that will receive first claim upon his time, abilities, and money. This mighty effort will reward us with the joys which come from working together for God. Be earnest in your prayers and your loyalty to your church during this major **once-in-a-lifetime effort**.

**WE MOVE FORWARD — — — — — WE KNOW NO OTHER WAY!**



PRAYER AND PRAISE  
angel messages on this the Lord's Day.  
helps us to have righteousness and  
helps us to have righteousness and  
helps us to have righteousness and

LEVEL CROSS CHARGE  
February 15, 1959  
Pastor, J.C.Gentry

Organ Prelude-----Selected

Call To Worship-----Read the 23 Psalm

\*Hymn No.6-----"Holy, Holy, Holy"

\*Affirmation Of Faith

Scripture Lesson

Pastorial Prayer-----Gloria Patri

\*Hymn No.38, "Take The Name Of Jesus With You"

\*Responsive Reading, No.341, "The Heavenly Home"

The Offering

\*Dedication Of The Offering-----Doxology

(Level Cross Church, Mr. Robert M. Smith  
SERMON (Stony Knoll Church, Mr. Ralph Marion  
(Stanford Church , Mr. B.G. Collins

\*Hymn No.65, "I Love To Tell The Story"

CALL TO CHRISTIAN SERVICE:

If the Spirit of  
God is inviting you to repent of your sins,  
and to accept Jesus Christ as your Savior,  
Please, come to the altar of the Church for  
prayer.

We are happy to have brothers: Robert M. Smith,  
Ralph Marion, and B.C. Collins to bring the  
gospel messages on this, the Lord's Day.

PRAYER AND BENEDICTION

LENTEN SEASON'S GUEST SPEAKERS:Feb.15-Mar.29

Feb.15,Level Cross Church:11:00--Mr.R.M.Smith  
" : " ,Stanford Church : " --Mr.B.G.Collins  
" . " ,Stony Knoll Church: " --Mr.Ralph Marion  
Feb.22,Stony Knoll Church: " --Mr.Frank L.Smith

March 1,Level Cross Church: " --Mr.C.W.Cockrell  
\* " 1,Siloam Church(School)"-- Mr.Harley Moore

March 8,Stanford Church: "--Mr.C.W.Cockrell  
" 8,Stony Knoll Church: "--Mr.Robert E.Foy

March 15,Level Cross Church: "--Mr.Samuel W.Scott  
\* " 15,Siloam Church(School) "--Mr.Alexander Smith  
" 15,Stanford Church: "--Mr.Ralph Marion

March 22,Stony Knoll Church: "--Dr.Charles Sykes

March 29,Level Cross Church: "--Mr.Robert E.Foy  
\* " 29,Siloam Church(School)"--Mr.Max Gardner  
" 29,Stanford Church: "--Mr.Samuel W.Scott

\*\*\*\*\*REVIVAL SERVICES\*\*\*\*\*

The revival services for Stony Knoll Church will begin Sunday, March 1, at 7:30. Our guest preacher will be Rev. Ben F. Stamey, pastor of the Rockford Street Methodist Church, Mount Airy. The neighboring churches of all denominations are cordially invited to come and worship with us during these services.

The revival services for the Level Cross Church and community are to begin Sunday, March 15, at 7:30. The guest preacher has not been engaged for these services. This will be announced later.

PLEASE, PRAY FOR THESE SERVICES

\*Siloam congregation was meeting in the Siloam School Building.

# The Plow Is a Gospel Witness



**T**HE PLOW—wooden-pointed and man-pushed, or steel multipointed and tractor-drawn—has for long symbolized man's struggle for food, and also man's faith in the continuing benefits of God's good earth. Those who have no plows or land are among the peoples who are the great concern of today's Christian church.

The missionary sees in the plow an ancient tool to help minister to men's bodies and minds, as well as a means of introducing men to the great truths of the universe and of the human spirit. Until the elementary needs of food and of bodily comfort are provided, there is little hope of reaching men with spiritual teachings.

Especially in the have-not areas of the world, the man with the plow, the teacher of agriculture, is a forerunner of the gospel evangelist. In India, for example, the agricultural evangelists help change the harsh landscape of the underdeveloped areas, where a baby's chances of surviving into manhood are less than even.

A child is born into a world where he will have scant food for his body and even less for his mind. His world is ravaged by disease and eroded by pestilence. His own strength and that of those around him will be drained away by persistent malnutrition.

Against this mountainous obstacle of poverty the missionaries have set their faces. The burden, apparently overwhelming in its impact, is capable of being mastered by the efforts of governments and of the international community acting together. This is the problem the missionary tackles—beginning with the better plow.

*He that ploweth should plow in hope.* —I Corinthians 9:10



Come,  
Holy Spirit,  
heavenly Dove,  
With all thy  
quickenning powers;  
Kindle a flame  
of sacred love  
In these cold hearts  
of ours.



Congregation meeting at the Siloam School Building.

Congregation meeting at the Siloam School Building.

LEVEL CROSS CHARGE  
PENTECOST  
J. Cophus Gentry, Pastor

Organ Prelude-----Selected

CALL TO WORSHIP:"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

(Matt. 28:18-20)

\*Hymn No. 104 (C.B.) No. 325, (C.S.) "I'll Live.."

\*Affirmation Of Faith-----Gloria Patri

Scripture Lesson And Pastorial Prayer

\*Hymn No. 121 (C.B.) No. 275 (C.S.)

\*Responsive Reading: No. 340 (C.B.) No. 461 (C.S.)

Worshiping With The Tithe And Offerings

\*Dedication Of God's Portion-----Doxology

Sermon: THE BIRTH-DAY OF THE CHURCH

Text: "Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." Acts 2:38

\*Hymn No. 129 (C.B.) No. 308 (C.S.)

\*CALL TO CHRISTIAN SERVICE:-While the last hymn is being sung, the doors of the Church are open for receiving members into the fellowship of the Church. Any one desiring to unite by letter, by vows, by transfer, or on *P*rofession of faith, please, come to the front of the Church.

*By* Any one desiring to be saved from their sins repentance to God and through faith in the Son of God, please, kneel for prayer at the altar of the Church.

\*\*\*\*\*BIRTH DAYS\*\*\*\*\*

Christmas is the earthly Birth-Day of the Son of God, Jesus Christ, the Savior of the World.

Pentecost, fifty days after the Resurrection, is the Birth-Day of the Church. It was on that day that the apostles and the disciples were baptized with the Holy Spirit. They were "Born Again" because they believed and obeyed Jesus Christ.

\*\*\*\*\*OTHER DAYS\*\*\*\*\*

The Resurrection-Day, "Easter", is the proof of life beyond the grave. "Jesus said, I am the Resurrection And The Life..."

The Assension-Day comes fifty days after Easter. On this day, Jesus assended back to heaven.

Your Salvation-Day is now. Yesterday is past, and to-morrow may not be yours in which to live. Please, study the "TEXT" while I preach, and do exactly what Peter told the great crowd that asked: "Men and brethren, what shall we do ?

AMEN

# Receiving the Power of the Holy Spirit

*You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.*

—Acts 1:8 (R.S.V.)



For three years Jesus had been with the disciples—lived with them, worked with them, prayed with them. In him they had seen the beginning of a new world order. Suddenly their hopes were shattered. The one in whom they had placed their trust was crucified. Their dreams had turned to ashes.

Then, just as suddenly, Jesus was in their midst, giving them another directive, empowering them to be witnesses.

At Pentecost they were filled with the Holy Spirit, and one who a few days earlier had denied his Lord preached a sermon and won three thousand for the Kingdom.

Nowhere in the Bible is there any indication that the power given to the first disciples was limited to them. Throughout the ages, men and women empowered by the Holy Spirit have lived transformed lives, giving their witness, and they have been enriched with heavenly joy.

*And they were all filled with the Holy Spirit.*—Acts 2:4 (R.S.V.)

How does one receive the Holy Spirit?

*Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."* —Acts 2:38 (R.S.V.)

Belief, prayer, repentance, obedience—these are the keys that unlock the doors of our souls to enable the Holy Spirit to come into our lives and fill us with the power beyond compare.

Congregation meeting in the Siloam School Building

LEVEL CROSS CHARGE

March 1, 1959

Pastor, J. C. Gentry

Organ Prelude-----Selected

Call To Worship:-----John 3:16

\* Hymn No. 56 (Cokesbury) No. 309 (Church Hymns)

\* AFFIRMATION OF FAITH-----Gloria Patri

Scripture Lesson

Pastorial Prayer

\* Hymn No. 99 (Cokesbury) No. 220 (Church Hymns)

\* Responsive Reading No. 329 (C.B.) No. 505 (C.H.)

Worshiping With Tithe And Offerings

\* Dedication Of God's Portion-----Doxology

Stanford By Pastor at 9:30

Level Cross By Mr. C. W. Cochrell at 11:00

SERMON: Siloam By Mr. Harley Moore at 11:00

Stony Knoll By Pastor at 11:00

Stony Knoll By Rev. Ben F. Stamey at 7:30

\* Hymn No. 92 (Cokesbury) No. 191 (Church Hymns)

\* CALL TO CHRISTIAN SERVICE:

While the last hymn is being sung the doors of the Church are open for receiving members by letter, by transfer, by vows, and on profession of faith.

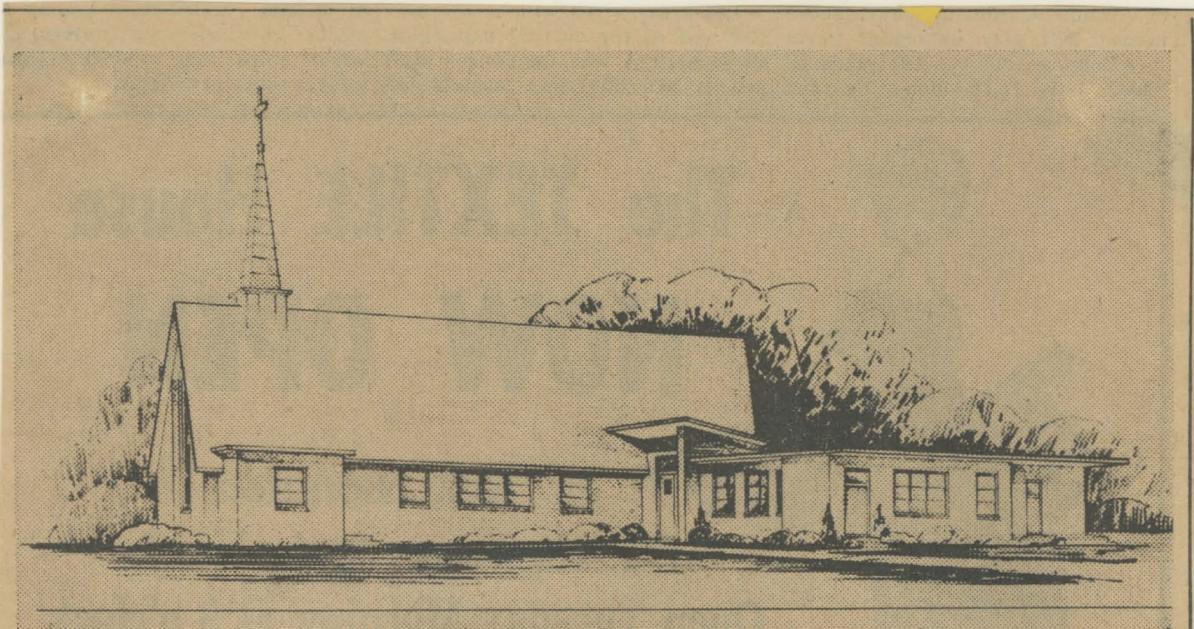
Any who seek forgiveness for sins through repentance to God and by faith in Jesus Christ as the Son of God, please, kneel at the altar of the Church for prayer.

\*\*\*\*\*ANNOUNCEMENTS\*\*\*\*\*

1. The Revival Services for Stony Knoll Church and community will begin to-night, Sunday, March the 1, at 7:30. Rev. Ben F. Stamey, the pastor of Rockford Street Methodist Church, Mount Airy, will be our guest preacher. You are cordially invited to attend these services.
2. The Revival Services for Level Cross Church and community will begin the third Sunday in March, the 15th, at 7:30. Our guest preacher will be Rev. Ralph, "Jack" Kayler, a former pastor, who is now serving the Stokesburg Methodist Church in Walnut Cove. You are cordially invited to attend these services.
3. The Mens Club and the Womans Society Of Christian Service of the level Cross Church will hold their monthly meeting to-night at 6:30. Both organizations will meet at 6:30 for a Cover-Dish Supper, and after the meal will assemble separately for their programs. The men and women of the community are invited to join these organizations and to participate in their activities.
4. Our last quarterly conference for this conference year will be held in the Level Cross Church Friday night, March 13, at 8:00 P.M. This is a very important conference of your Church. The officials will be elected for the next conference year, and the budget will be tentatively set.....Every official of the Church is expected to be present and take part in the conference.....PLEASE, ARRANGE TO BE PRESENT.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

TUESDAY, FEBRUARY 10, 1959.



... architect's drawing of new Siloam Methodist Church ...



EDWIN ATKINSON

## Siloam Methodists Start Crusade For Building Fund

Members of the Siloam Methodist Church last week started a crusade to raise funds for the new church in their community.

Directing the crusade is the Rev. Rollins P. Gibbs of Statesville, who is executive director of finance and field service for the Western North Carolina Methodist Conference.

Edwin Atkinson is general chairman of the program and Howard Miller is chairman of the special gifts committee.

The former Siloam Methodist Church was destroyed by fire four years ago.



HOWARD MILLER, JR.

\*\*\*\*\*SET-UP MEETING WORK SHEET\*\*\*\*\*  
 Siloam Methodist Church Jan.30,1959

1. Goal-----\$\_\_\_\_\_
2. Financial Statement For Brochure:  
 Total Needed\$\_\_\_\_\_ On Hand Now\$\_\_\_\_\_
- Additional Funds Available\$\_\_\_\_\_
- Goal Of Present Campaign \$\_\_\_\_\_
- To Be Provided Otherwise \$\_\_\_\_\_
3. \*\*\*\*\*TIME SCHEDULE\*\*\*\*\* (See Copy For Same)
4. Payments : (a) Weekly for \_\_\_\_\_ weeks. (b) Monthly  
 for \_\_\_\_\_ months. (c) Other times \_\_\_\_\_
5. Pledge Cards: Agree on wording & Terms
6. Construction: Already underway.
7. Petty Cash Account to be set up.
8. Organization: As attached sheet Carefully prepare
9. History Of the church for Brochure prepared
10. Printing will be done by \_\_\_\_\_

Address \_\_\_\_\_

\*\*\*\*\*BEFORE DIRECTOR ARRIVES\*\*\*\*\*

1. Jan.27-Prepare & Mail "A New Day Is Dawning"
2. Jan.25-Hold Church Conference.
3. Jan.25-27 First News Release. (See Sample Sheet)
4. Jan.30-Prior to this date church history must  
 be prepared (See Sample)
5. Jan.30-By this date have pictures & Drawings
6. Jan.30-By this date have the FIVE lists com-  
 pleted. (See instructions)
7. Jan.30-Prior to this date elect ALL campaign  
 officials. (See instructions)

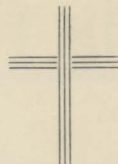
\*\*\*\*\*PREPARATION WEEK\*\*\*\*\*

8. Jan.30-Director will arrive by 11:00 o'clock
9. Jan.30-31-Director & Pastor will work together
- Feb.6-7-Director & Pastor will work together.
10. Jan.30-31 & Feb.6-7-Secretary will be needed.
11. Director & Pastor will work together preparing  
 preparing materials for to-night, with Sect.
12. Jan.30-P.M.-At an hour to suit Committee, but #  
 before to-night, for meeting of those responsi-  
 ble for serving Banquet & Workers' meals.
13. Jan.30--7:30 P.M. Set-Up Meeting, All Officials  
 of the church present. Pastor should be pre-  
 pared to answer questions on Set-Up Sheet.

14. Jan.30-7:00 P.M. Captains' Meeting--Before  
 the Set-Up Meeting at 7:30 (All Capts. Pres)
14. Second News Release
16. Feb.10--Send to each family & by first C.  
 mail, the letter, "Methodism Rides Again"  
 Enclose copy of Bulletin for Next Sunday.
17. Feb.10--About mid-week 3rd. News Release.
- 18a.--Feb.16 Put in the mail for each family  
 by 1st. class mail, use campaign stationery,  
 the letter & invitation, enclosing: 1. Letter,  
 2. Brochure, 3 Return Postal, 4 Banquet ticket.
- 18b. Feb.19-Mail letter to each family; remind-  
 ing of Banquet & enclose next Sunday's Bulletin
19. About mid-week release 4th News.
20. Feb.21-Saturday) Prepare Display in front  
 of church: The Large Wall Chart, Captains'  
 Standards, and Pennants. (Decorate nicely)
21. Feb.22-11:00 o'clock, Director will preach.  
 Dedication of all Campaign Officers and  
 Workers.
22. Feb.22-2:30 P.M. Executive & Special Gifts  
 Committees will meet.
23. Feb.22-3:30 P.M. Checking Conference for  
 entire organization. 24. No Preaching at night,
25. Fifth News Release.
26. Feb.22-7:30 P.M.-Coaching Conference (90 Min.)
27. After Conference, meeting of Special Com.
28. Feb.24-"FORWARD STEP BANQUET"  
 "(. After Banquet, Executive & Special Gifts  
 Committee will meet. 30. 6th News Release.
31. Feb.27-Mail Follow-Ups
32. Feb.25-6:30 P.M. WORKERS' DINNER.  
 Assignments & Visits
33. Feb.25-7:00 P.M. Executive & Special Gifts  
 will meet after "Workers' Dinner.
34. Feb.26-6:30 P.M. WORKERS' DINNER, Reports,  
 Assignments, Visits, Final Report.
35. Feb.26-7:00 P.M. Executive & Special Gifts  
 Committees meet after Workers' Dinner.
36. Nothing--37. Feb.27-Complete Mailing of  
 Follow-Ups. 38. Feb.27-Letter to out-siders.
39. Feb.27-Building Fund Treas. will enter names.

# Level Cross Circuit

THE METHODIST CHURCH



LEVEL CROSS - ROCKFORD - SILOAM - STANFORD - STONY KNOLL

PHONE MOUNT AIRY, N. C.  
LEVEL CROSS EXC. FR 4-2443

ROUTE 2  
DOBSON, NORTH CAROLINA

TO: EXECUTIVE COMMITTEEMEN  
MAJORS  
CAPTAINS  
CO-CAPTAINS

TEAM MEMBERS  
MINUTE MEN  
BANQUET CHAIRMEN  
COMMITTEE MEMBERS

Dear Fellow Workers:

Thank you for taking a commission in this vital Finance Crusade. The sacrifices of time and effort required will be abundantly repaid by the achieving of our goal: The completion of our New, Beautiful, Adequate Church Building.

On Sunday, February 22, at 11:00 A.M. will you kindly be present at the worship service for a "Prayer of Dedication to Our Task?"

On the same Sunday at 2:30 P.M. the Executive Committee will meet in the 5 and 6 Grade Classroom at the School Building.

At 3:30 P.M., immediately following the Executive Committee Meeting, all Workers and officers in the Crusade will please meet for the Checking Conference in the Auditorium.

Sunday, February 22, at 7:30 P.M., the Grand Coaching Conference for all Crusade Officers and Workers will be held in the Auditorium. This meeting will last for about 90 minutes.

## COMPLETE ORGANIZATION IS VITAL TO OUR SUCCESS

NOTE TO CAPTAINS: A meeting of all captions was held Friday. At this time names were chosen for your teams. Following this meeting and before February 5, will you please make every effort to fill your teams from the names chosen? Your time will count vitally for the Kingdom now. If Crusade Headquarters can help you with additional names, please phone the Parsonage, FR 4-2443.

With such a splendid corps of co-workers we are moving ahead with confidence.

Yours sincerely,

*Edwin Atkinson*  
Edwin Atkinson, Chairman

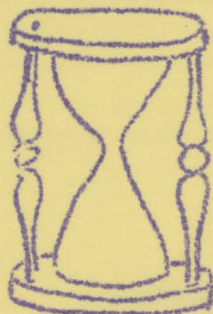
*J. C. Gentry*  
J. C. Gentry, Minister

P.S. Attached is our important time schedule. Please mark your date book now.

THE CHURCH MOVES FORWARD - BUT ONLY BY THE LOYAL LABORS OF ITS LAYMEN.



# SILOAM METHODIST CHURCH



TIME

SCHEDULE

PLEASE MARK YOUR DATE BOOK

- Sun., Feb. 22 11:00 A.M. Worship, Prayer of Dedication for all workers. No special offering today.
- Sun., Feb. 22 2:30 P.M. Meeting of Executive Committee, Special Gifts Committee, and Majors.
- Sun., Feb. 22 3:30 P.M. Check-Up Conference, Entire Organization.
- Sun., Feb. 22 7:30 P.M. Grand Coaching Conference. Entire Organization. 90 Minutes.
- Tues., Feb. 24 6:30 P.M. Forward Step Banquet at the School for all members and friends, and for the complete organization.
- Tues., Feb. 24 Executive-Special Gifts Committees and Majors meeting immediately following the banquet.
- Wed., Feb. 25 6:30 P.M. Workers' Dinner, Assignments and visits.
- Wed., Feb. 25 7:00 P.M. Executive-Special Gifts Committees, and Majors meeting.
- Thurs., Feb. 26 6:30 P.M. Workers' Meal. Reports, Assignments, Visits, Final Check-Up.
- Thurs., Feb. 26 7:00 P.M. Executive-Special Gifts Committees, and Majors meeting.

---

THE CHRISTIAN IS LIKE A GOOD WATCH -- OPEN FACED, BUSY HANDED,  
WELL REGULATED, AND FULL OF GOOD WORKS

---

**CRUSADE OFFICE**  
THE METHODIST PARSONAGE  
Telephone FR 4-2443

**\$15,000 IN 3 DAYS—FEB. 24-26, 1959**

NEEDED FOR

**Completing Our Beautiful, New, Adequate Church Building**

**Siloam Methodist Church**

**Siloam, North Carolina**

**ORGANIZATION**

*Crusade Director*  
Rev. Rollin P. Gibbs  
*Ex-Officio*  
Bishop Nolan B. Harmon  
Dr. Lee F. Tuttle, Dist. Supt.  
Rev. J. C. Gentry, Minister

**EXECUTIVE COMMITTEE**

February 16, 1959

*Honorary Chairman*  
Mrs. J. R. Marion  
*General Chairman*  
Edwin Atkinson  
*Other Members*  
S. H. Atkinson, Chairman  
H. F. Taylor  
Mrs. Eva S. Badgett

**SPECIAL GIFTS COMMITTEE**

*Chairman*  
Howard Miller  
*Other Members*  
S. H. Atkinson, Vice Chairman  
Mrs. Howard Hardy  
Thomas Jackson

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*Major*  
Howard Miller  
*Captains*  
George Snow  
Donald Hardy

**DIVISION II**

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Paul Hardy  
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Mrs. Eva S. Badgett  
Mrs. Edwin Atkinson

**BUILDING FUND TREASURER**

Mrs. George Snow

**WORKERS**

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Mrs. George Snow  
Mrs. Paul Hardy  
Mrs. Howard Miller  
Mrs. Faxton Taylor  
S. H. Atkinson  
Nancy Baker  
Thomas Jackson  
David Marion  
Miss Frances Snow

**MEALS - BANQUET COMMITTEE**

Mrs. Howard Miller, Chairman

Dear Members and Friends:

This letter is your invitation to be the guest of the Siloam Methodist Church at our complimentary "Forward-Step Banquet" in the School Cafeteria, Tuesday evening, February 24 at 6:30 P.M.. This happy occasion will inaugurate our \$15,000 Crusade for a Beautiful New Church Building.

Please mail the enclosed postal card at once so your plate will be ready. Remember to bring your signed admission card. The Reverend Rollin P. Gibbs, Methodist minister, who is directing our Crusade, will be our Speaker. Everyone in attendance will be given an opportunity to indicate the share of this Christian Enterprise he wishes to claim.

We have brought together an organization of Workers who will call upon the members and friends of our Church who are unable to attend the Banquet.

The enclosed Brochure will make clear the needs and our plans to achieve our Goal.

Join us in this Crusade for an extended period of Service.

Fraternally in Christ,

*Edwin Atkinson*  
Edwin Atkinson, General Chairman. J. C. Gentry  
Pastor

**SPECIAL NOTE:** Plans are being made to furnish baby sitters free. If this service is desired, please call the parsonage, FR 4-2443.

34 FELLOW MEMBERS ARE INVESTING BOTH TIME AND MONEY

*The More I Give—The More I Live*

**CRUSADE OFFICE**  
THE METHODIST PARSONAGE  
Telephone FR 4-2443

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Miss Frances Snow

**MEALS - BANQUET  
COMMITTEE**

Mrs. Howard Miller, Chairman

**\$15,000 IN 3 DAYS—FEB. 24-26, 1959**

NEEDED FOR

**Completing Our Beautiful, New, Adequate Church Building**

**Siloam Methodist Church**

Siloam, North Carolina

February 19, 1959

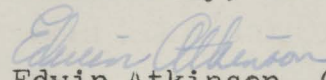
Dear Friends in Christ:

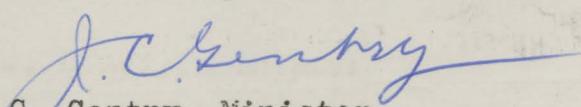
Please let nothing keep you away from our "Forward Step Banquet" in the School Cafeteria, Tuesday evening at 6:30 o'clock, February 24th.

In five or ten years from now you will have forgotten many things that are happening each day now. But it is not likely that you will ever forget the thrill of attending our Banquet. You will always remember with delight, and say: "I was there when we completed plans for another Forward Step toward the completion of our Beautiful, New and Adequate Church Building.

We are looking forward to seeing you at 6:30 o'clock Tuesday evening.

Fraternally, in Christ,

  
Edwin Atkinson, General Chairman

  
J. C. Gentry, Minister

P.S. A few reservations are yet to come. If yours is not in the mail to reach us Monday morning please call the Parsonage, FR 4-2443. Also, all who desire "baby sitters" should call.

34 FELLOW MEMBERS ARE INVESTING BOTH TIME AND MONEY

*The More I Give—The More I Live*

1898

1959

# *Souvenir Bulletin*

\$15,000      IN THREE DAYS      \$15,000

FEBRUARY 24-26, 1959

for

A NEW, BEAUTIFUL AND ADEQUATE

## CHURCH BUILDING

of

**Siloam Methodist Church**

**Siloam, North Carolina**

If you have ever given priority to the work of the Kingdom

**Please Do So This Week!**

NOLAN B. HARMON ..... Bishop  
LEE F. TUTTLE ..... District Superintendent  
J. C. GENTRY ..... Minister  
S. H. ATKINSON ..... Chairman, Official Board  
MRS. JOYCE FEEZOR ..... Church School Superintendent

**"I was glad when they said, let us go into the house of the Lord."**

MORNING WORSHIP — ELEVEN O'CLOCK — FEBRUARY 22, 1959

THE ORGAN PRELUDE

HYMN NO. 1: "The Church's One Foundation Is Jesus" ..... Wesley

PRAYER FOR THE CHURCH:

O God, we pray for thy Church, which is set today amid the perplexities of a changing order, face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the task she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition. Oh, baptize her afresh in the life-giving spirit of Jesus. Put upon her lips the ancient gospel of her Lord. Fill her with the prophets' scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and downtrodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that, like her crucified Lord, she may mount the path of the cross to a higher glory. Amen.

SILENT MEDITATION

THE MORNING PRAYER — The Lord's Prayer and Response

ANTHEM ..... Selected

INTRODUCTION OF CRUSADE DIRECTOR

PRESENTATION OF OFFERINGS, OFFERTORY — The Doxology

SERMON: "The Christian and Money" ..... Rev. Rollin P. Gibbs

INTRODUCTION OF MEMBERS OF CRUSADE

PRAYER OF DEDICATION

HYMN NO. 178: "A Charge To Keep I Have" ..... Mason

BENEDICTION AND RESPONSE

THE ORGAN POSTLUDE ..... Selected

**"Except the Lord build the house, they labor in vain that build it."—Bible**

②

WE EXTEND A VERY WARM AND CORDIAL WELCOME TO REV. ROLLIN P. GIBBS, WHO IS WITH US IN THE INTEREST OF OUR BUILDING FUND CRUSADE—HE IS LEADING US IN THIS GREAT WORK. WE ARE GLAD TO HAVE HIM HERE.

## What Is My Ability?

Most of us will agree that the attainment of a goal of \$15,000 is not a thing to be reached by easy-going methods, or the giving of petty cash. The magnitude of this goal makes it imperative that each of us plan our personal finances over the period of one hundred and fifty weeks, so as to include regular and sacrificial payments to this great Christian cause.

For right thinking persons, each gift will be a balance between WHAT IS NEEDED and EACH ONE'S ABILITY to meet part of the need. Ability itself is of two kinds: "PLANNED and PURSE." "PURSE ABILITY" is the amount that can be given in cash now, and which is likely to be a great deal less than needed. "PLANNED ABILITY" is the amount that can be given over the longer period of one hundred and fifty weeks by planning in advance generous regular payments. It is in this way that we make investments for ourselves.

A Christian always remembers that his first obligation is to God, his Maker. Challenging us now is this Once-In-A-Lifetime opportunity to make an investment in Christian Character. We sincerely hope and believe that you will heed that call, and when the time comes, will make a heart-warming PLANNED subscription to be paid over the one hundred and fifty weeks period.

---

DON'T FAIL TO ATTEND THE "FORWARD STEP" BANQUET ON TUESDAY EVENING, 6:30, AT THE SCHOOL CAFETERIA. It promises to be a memorable occasion. You will be glad through the years that you were present at such a historic moment in the life of your church.

---

There is a tide in the affairs of men  
Which taken at the flood leads on to fortune:  
Omitted, all the voyage of their life  
Is bound in shallows and miseries  
On such a full sea we are now afloat,  
And we must take the current when it serves  
Or lose our ventures.—Shakespeare.

---

When the final report on this crusade comes in, may God help each one of us to say, "Thank God, I had a worthy part in that great victory."

## BUILDING FUND CRUSADE ORGANIZATION

**CRUSADE DIRECTOR**  
REV. ROLLIN P. GIBBS

**EX-OFFICIO**  
BISHOP NOLAN B. HARMON  
DR. LEE F. TUTTLE, District Superintendent  
REV. J. C. GENTRY, Minister

### EXECUTIVE COMMITTEE

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#### General Chairman

Edwin Atkinson

#### Other Members

S. H. Atkinson, Chairman

H. F. Taylor

Mrs. Eva S. Badgett

### SPECIAL GIFTS COMMITTEE

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Howard Miller

#### Other Members

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Thomas Jackson

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### MEALS - BANQUET COMMITTEE

Mrs. Howard Miller, Chairman

### SCHEDULE FOR THE WEEK

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- Sunday, Feb. 22, 2:30 P.M. —Meeting of Executive Committee, Special Gifts Committee, and Majors.
- Sunday, Feb. 22, 3:30 P.M. —Check-Up Conference, Entire Organization.
- Sunday, Feb. 22, 7:30 P.M. —Grand Coaching Conference. Entire Organization. 90 minutes.
- Tuesday, Feb. 24, 6:30 P.M. —Forward Step Banquet at the School for all members and friends, and for the complete organization.
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- Tuesday, Feb. 24, 6:30 P.M. —Forward Step Banquet at the School for all members and friends, and for the complete organization.
- Tuesday, Feb. 24 —Executive-Special Gifts Committees and Majors meeting immediately following the banquet.
- Wednesday, Feb. 25, 6:30 P.M.—Workers' Dinner. Assignments and visits.
- Wednesday, Feb. 25, 7:00 P.M.—Executive-Special Gifts Committees, and Majors meeting.
- Thursday, Feb. 26, 6:30 P.M. —Workers' Meal. Reports, Assignments, Visits, Final Check-Up.
- Thursday, Feb. 26, 7:00 P.M. —Executive-Special Gifts Committees, and Majors meeting.



# Building Fund

AMOUNT \$ \_\_\_\_\_

NAME \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



1898

1959

## Building for Tomorrow

FOR

THE GLORY OF GOD

AND A

CHRISTIAN COMMUNITY

# \$15,000

## IN THREE DAYS

FEBRUARY 24-26, 1959

TOWARD OUR

**\$15,000 New, Beautiful, and  
Adequate Building**

**Siloam Methodist Church**

**Siloam, North Carolina**

*"Except the Lord build the house  
They labor in vain that build it."*

Psalms 127:1

This will be a valuable souvenir in years to come.  
Why not file it with your valuable papers?

Dear Brother Gentry:

From our home please count on the following number of adults, young people, and (children who are church members) to attend the Forward-Step Banquet at the School Cafeteria on Tuesday, February 24, 1959.

Signed \_\_\_\_\_  
\_\_\_\_\_

Please  
write  
number  
here

**CRUSADE OFFICE**  
THE METHODIST PARSONAGE  
Telephone FR 4-2443

**\$15,000 IN 3 DAYS—FEB. 24-26, 1959**

NEEDED FOR

**Completing Our Beautiful, New, Adequate Church Building**

**Siloam Methodist Church**

**Siloam, North Carolina**

**ORGANIZATION**

*Crusade Director*  
Rev. Rollin P. Gibbs  
*Ex-Officio*  
Bishop Nolan B. Harmon  
Dr. Lee F. Tuttle, Dist. Supt.  
Rev. J. C. Gentry, Minister

**February 23, 1959**

**EXECUTIVE COMMITTEE**

*Honorary Chairman*  
Mrs. J. R. Marion  
*General Chairman*  
Edwin Atkinson  
*Other Members*  
S. H. Atkinson, Chairman  
H. F. Taylor  
Mrs. Eva S. Badgett

**TO: EXECUTIVE-SPECIAL GIFTS COMMITTEE**  
**MAJORS**  
**CAPTAINS**  
**CO-CAPTAINS**  
**TEAM MEMBERS**  
**MINUTE MEN**  
**COMMITTEE MEMBERS**

**SPECIAL GIFTS COMMITTEE**

*Chairman*  
Howard Miller  
*Other Members*  
S. H. Atkinson, Vice Chairman  
Mrs. Howard Hardy  
Thomas Jackson

Your fine spirit of cooperation is gratifying.

The Coaching Conference was a grand success. Our "army" is "on the move" --- but let every soldier remember that from now on "total victory" depends on US. "Absolute Loyalty" must be the watchword of every one of us.

**DIVISION I**

*Major*  
Howard Miller  
*Captains*  
George Snow  
Donald Hardy

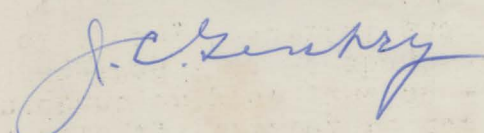
One soldier failing in his loyalty now, may cost us the victory. Let us be utterly faithful to our posts now! We know we can count on you. The sacrifice of time and effort required will be abundantly repaid by the erection of a New, Beautiful and Adequate Church Building.

**DIVISION II**

*Major*  
Paul Hardy  
*Captains*  
Mrs. Eva S. Badgett  
Mrs. Edwin Atkinson

Thank you for your loyal service,

J. C. Gentry, Minister



**BUILDING FUND TREASURER**

Mrs. George Snow

**THE CHURCH MOVES FORWARD -- BUT ONLY BY THE LOYAL  
LABORS OF ITS MEMBERS**

**WORKERS**

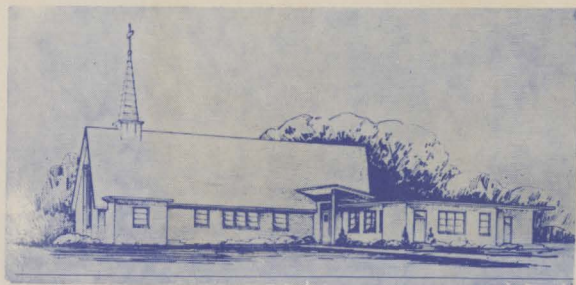
Mrs. S. H. Atkinson  
Carolyn Flynn  
Mrs. Thomas Jackson  
Dixie Miller  
Mrs. Joyce Feezor  
Mrs. Loyd Flynn  
Mrs. Howard Hardy  
Mrs. George Snow  
Mrs. Paul Hardy  
Mrs. Howard Miller  
Mrs. Faxton Taylor  
S. H. Atkinson  
Nancy Baker  
Thomas Jackson  
David Marion  
Miss Frances Snow

**MEALS - BANQUET COMMITTEE**

Mrs. Howard Miller, Chairman

34 FELLOW MEMBERS ARE INVESTING BOTH TIME AND MONEY

*The More I Give—The More I Live.*



*When Dreams — Become Deeds*

AT

**Siloam Methodist Church**

Siloam, North Carolina



# SILOAM

# METHODIST

# CHURCH



Building and Operation

Benevolences and Missions

The Ministry

Christian Education

Music and Worship



PLACE MAT FOR FUND RAISING BANQUET

SILOAM METHODIST CHURCH  
Siloam, North Carolina

FORWARD STEP BANQUET  
Tuesday, Feb. 24, 1959 6:30 P.M.

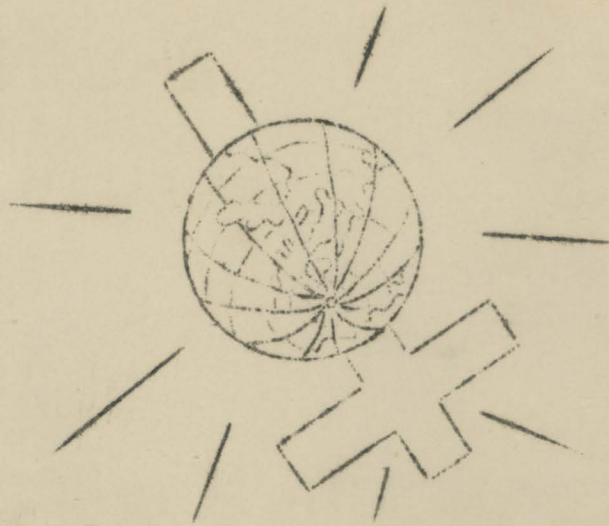
In The School Cafeteria  
Please, admit the following persons:

Name \_\_\_\_\_

Name \_\_\_\_\_

Name \_\_\_\_\_

(Kindly sign and present at the door)



\*\*\*\*\*

JESUS SAID,

"FREELY YE HAVE RECEIVED --

FREELY GIVE"

\*\*\*\*\*

For God Loveth A Cheerful Giver

OPENING OF THE SILOAM METHODIST CHURCH FOR WORSHIP

May 24, 1959

Organ Prelude-----Let the people bow in silent prayer during prelude.  
\*Hymn No. 121, "O For A Thousand Tongues To Sing My Great Redeemer's Praise."

\*CALL TO WORSHIP:

Minister: Our help is in the name of the Lord, who made heaven and earth.

People: EXCEPT THE LORD BUILD THE HOUSE, THEY LABOR IN VAIN THAT BUILD IT.

Minister: Give unto the Lord the glory due unto his name: bring an offering, and come into his presence.

People: PRAISE WAITETH FOR THEE, O GOD, AND UNTO THEE SHALL THE VOW BE PERFORMED. AMEN.

Invocation by Minister:

COLLECT: (Here let the people unite with the minister in prayer)

DIRECT US, O LORD, IN ALL OUR DOINGS WITH THY MOST GRACIOUS FAVOR, AND FURTHER US WITH THY CONTINUAL HELP, THAT IN ALL OUR WORKS BEGUN, CONTINUED, AND ENDED IN THEE, WE MAY GLORIFY THY HOLY NAME, AND FINALLY, BY THY MERCY, OBTAIN EVERLASTING LIFE; THROUGH JESUS CHRIST OUR LORD. AMEN.

THE LORD'S PRAYER:

OUR FATHER WHO ART IN HEAVEN, HALLOWED BE THY NAME; THY KINGDOM COME; THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOREVER. AMEN.

\*RESPONSIVE PSALM: (People, please, stand until after---Gloria Patri--

Minister: The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.

People: FOR HE HATH FOUNDED IT UPON THE SEAS, AND ESTABLISHED IT UPON THE FLOODS.

Minister: Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

People: HE THAT HATH CLEAN HANDS, AND A PURE HEART; WHO HATH NOT LIFTED UP HIS SOUL UNTO VANITY, NOW SWORN DECEITFULLY.

Minister: He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

People: THIS IS THE GENERATION OF THEM THAT SEEK HIM, THAT SEEK THY FACE.

Minister: Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors.

People: AND THE KING OF GLORY SHALL COME IN.

Minister: Who is this King of glory?

People: THE LORD STRONG AND MIGHTY, THE LORD MIGHTY IN BATTLE.

Minister: Lift up your heads, O ye gates; even lift them up, ye everlasting doors.

People: AND THE KING OF GLORY SHALL COME IN.

Minister: Who is this King of glory?

People: THE LORD OF HOSTS, HE IS THE KING OF GLORY.-----Gloria Patri

THE SCRIPTURE LESSON AND DECLARATION (By Minister)

RESPONSIVE PRAYER: (The people will, please, bow.)

Minister: "-----"

People: O LORD, HEAR OUR PRAYER.

Minister: "-----"

People: SO MAY WE FULFILL THE LAW OF LOVE.

Minister: "-----"

People: IN ALL THAT WE DO, BE THOU, O LORD, OUR STRENGTH AND HELP.

Minister: "-----"

People: BE THOU, O LORD, OUR GUIDE AND HELP FOR EVERMORE.

PRAYER OF THANKSGIVING: The Minister.

\*Hymn No. 131, "O THAT WILL BE GLORY"

Worshiping With The Tithe And Offerings

\*Dedication Of God's Portion-----Doxology

The Sermon---THE BIRTH-DAY OF THE CHURCH ---By the Pastor J.C.Gentry

Hymn No. 145, "SUNSHINE IN THE SOUL"

CALL TO CHRISTIAN SERVICE:

BENEDICTION

LEVEL CROSS  
ROCKFORD  
SILOAM  
STONY KNOLL

Level Cross Circuit  
THE METHODIST CHURCH  
ROUTE 2  
DOBSON, N. C. 27017

TELEPHONE  
LEVEL CROSS 374-6673

May 14, 1968

Dear Friends,

Dedication services for the Siloam United Methodist Church will be held Sunday, May 26, at three o'clock in the afternoon. The Reverend Donald L. Fisher, pastor, will conduct the service, assisted by Dr. Julian A. Lindsay, District Superintendent, and the Reverend J. C. Gentry, former pastor. Bishop Earl G. Hunt, Jr., Bishop of the Charlotte Area of the United Methodist Church, will bring the message and lead the dedication service.

A cordial invitation to attend the service is extended to those whose interest in the building program and whose generous gifts made the new structure a reality.

Sincerely,

The members of  
Siloam United  
Methodist Church

TALK GIVEN BY MR. S.H. ATKINSON AT THE FORWARD STEP BANQUET GIVEN TO LAUNCH A FUND RAISING CAMPAIGN FOR THE BUILDING OF A NEW SILOAM METHODIST CHURCH BUILDING. FEBRUARY 24, 1959--Siloam School Lunchroom.

I feel that it would be of interest to talk a little about the history of the Mother Church of Siloam Methodist Church. Many of us cannot realize the rich spiritual heritage we have received as a result of Old Siloam Church being built near this community about 1830, the Mother Church of our church. The spiritual influence of this church still lives and reaches out among many families of this community and far beyond among many families whose ancestors worshipped in Old Siloam Methodist Church.

Fer back in those days when Old Siloam Church was built, the Sunday School began at eight o'clock and lasted until four o'clock in the afternoon. The Bible was taught and children memorized Psalms.

In addition to this they studied reading, writing, arithmetic and spelling. Many children in the community received all the education they ever received at the Sunday School in Old Siloam Methodist Church.

There is a tradition that the first Methodist church in this section was built three miles north of Old Siloam Church, near where Mrs. Will Eads now lives. It was known as Bold Springs Meeting House.

Bishop Asbury, Bishop Coke and Lorenzo Dow, on their long iteniaries, preached in the first log church at Old Siloam.

The log church was replaced by a plain frame building in 1870, and is still standing. After the railroad was built in 1880 and Siloam Academy had been established, the social center naturally moved to school and commercial centers on the railroad, so new Siloam Church was built in 1898. This building was destroyed by fire in 1930.

It was replaced by a new handsome brick building in 1932. Then this building was destroyed by fire in 1955.

Now we are in the midst of building a new church at a new location.



Someone remarked when we were discussing building a new church that it would seem bad not to have a Siloam Methodist Church.

I guess many have felt the same way, when we think of what the church has meant to us and to our families.

When we think of the training we received in Sunday School, especially under such teachers as Mr. and Mrs. W. M. Cundiff and others.

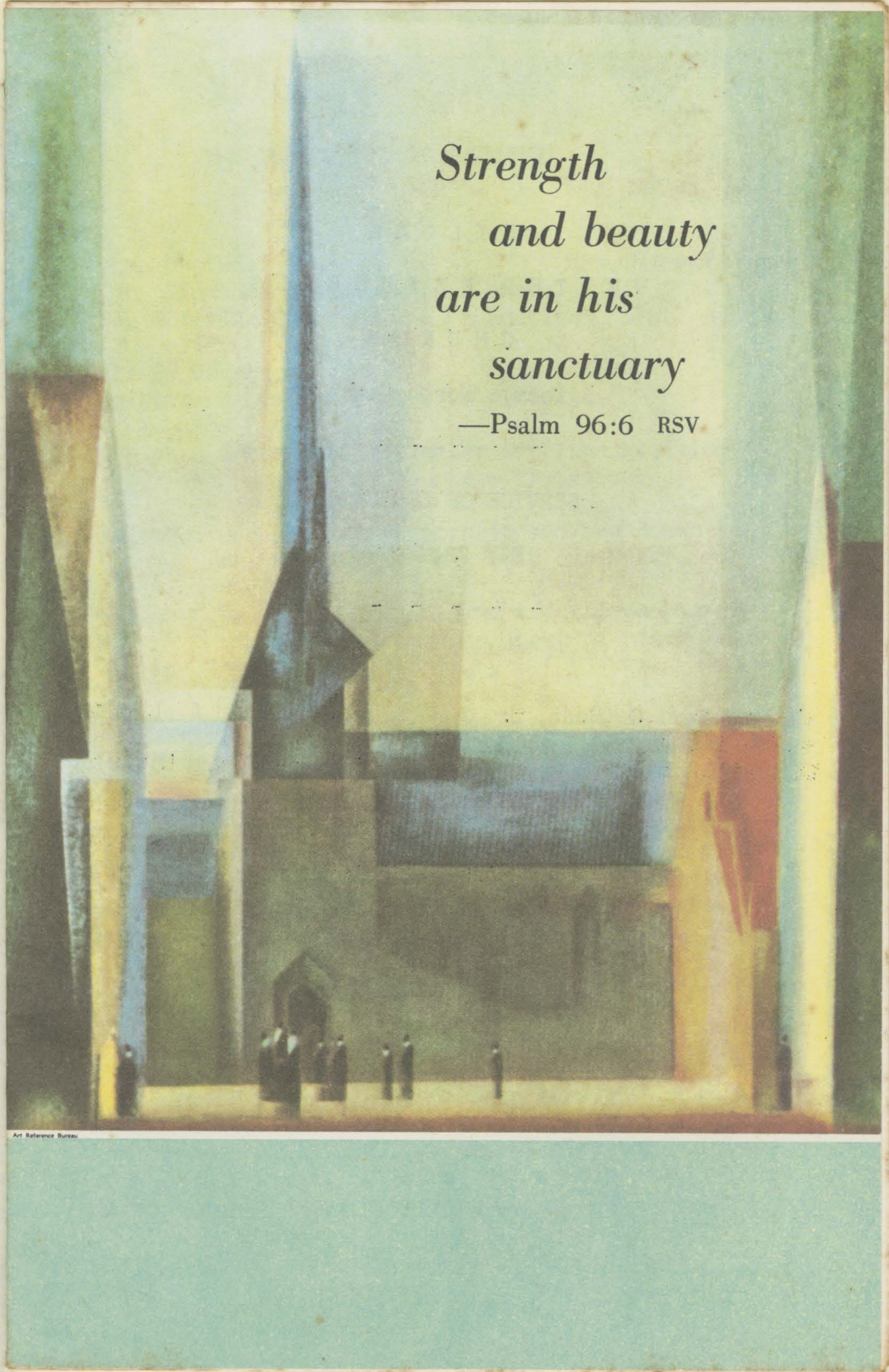
Mr. Cundiff was a wonderful Bible scholar. He made two trips to the Holy Land, which was rare at that time, especially for one from a rural area.

When we think back over those days we realize that the church has been a wonderful influence in the lives of many of us. This makes us want to build a new church, so we may have a place to worship and that the future generations may be blessed with a rich spiritual heritage and a beautiful building to worship in.

May we be blessed with a spiritual guidance in our efforts.

*Strength  
and beauty  
are in his  
sanctuary*

—Psalm 96:6 RSV



Art Reference Bureau

S I L O A M  
U N I T E D M E T H O D I S T  
C H U R C H

Siloam, North Carolina

- - - - -

SERVICE OF DEDICATION

MAY 26, 1968

- - - - -

Bishop Earl G. Hunt, Jr.  
Resident Bishop  
Charlotte Area

Rev. Julian A. Lindsey  
Superintendent  
Winston-Salem District

Donald Fisher, Minister  
Level Cross Charge

THE DEDICATION OF A CHURCH  
May 26, 1968

The Organ Prelude

Mrs. George Snow

"Andante Religioso" F. Thome

\*Hymn No. 381 "The Church's One Foundation"

Stone

\*The Call To Worship

Minister: Serve the Lord with gladness.

People: Enter into his gates with thanksgiving,  
and into his courts with praise.

Minister: O come, let us worship and bow down; let  
us kneel before the Lord our Maker.

People: He is our God; and we are the people of  
his pasture, and the sheep of his hand.  
Amen.

The Invocation: Let us pray.

O God, eternal and ever blessed, who delightest in  
the assembling of thy people in the sanctuary; re-  
ceive us graciously as we come into thy house, and  
grant, we entreat thee, that peace and prosperity  
may be found within its walls, that the glory of  
God may be the light thereof, and that we may be  
satisfied with the goodness of thy house; through  
Jesus Christ our Lord. AMEN.

The Collect For Dedication: Let the people unite with  
the minister in prayer.

Direct us, O Lord, in all our doings, with thy  
most gracious favor, and further us with thy con-  
tinued help, that in all our works, begun, contin-  
ued, and ended in thee, we may glorify thy holy  
name, and finally, by thy mercy, obtain everlasting  
life; through Jesus Christ our Lord. AMEN.

\*Canticle Of The Church: To be said responsively by the minister and people.

Minister: Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

People: For behold, darkness shall cover the earth, and gross darkness the people.

Minister: But the Lord shall rise upon thee, and his glory shall be seen upon thee.

People: And the nations shall come to thy light, and kings to the brightness of thy rising.

Minister: The abundance of the sea shall be turned unto thee; the wealth of the nations shall come unto thee.

People: Thy gates shall stand always open; they shall not be shut day nor night,

Minister: That men may bring unto thee the wealth of the nations, and their kings led with them.

People: For the nation and kingdom that will not serve thee shall perish; yea, it shall be utterly wasted.

Minister: Violence shall no more be heard in thy land, wasting nor destruction within thy borders.

People: But thou shall call thy walls Salvation, and thy gates thou shalt call Praise.

Minister: The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee.

People: But the Lord shall be unto thee an everlasting light, and thy God thy glory.

Minister: Thy sun shall no more go down; neither shall thy moon withdraw itself.

A People: For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

\*The Gloria Patri. To be sung by minister and people.

\*The Affirmation of Faith: The minister and people.  
I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

The Scripture Lesson Rev. J. C. Gentry

The Prayer: Rev. J. C. Gentry

Solo: "How Lovely Are Thy Dwellings", from Psm. LXXX:IV  
Music by Samuel Liddle.

Soloist: Mr. Jimmy Miller

The Sermon: Bishop Earl G. Hunt, Jr.

THE ACT OF DEDICATION: (building presented by Mr. Hugh Atkinson)

Trustee: We present this building to be dedicated to the glory of God and the service of men.

Minister: By what name shall this church henceforth be known.

Trustee: It shall be called the SILOAM UNITED METHODIST CHURCH

Minister: Beloved in the Lord, we rejoice that God put it into the hearts of his people to build this house to the glory of his name. I now accept this building to be known as SILOAM UNITED METHODIST CHURCH, to dedicate it, and to set it apart for the worship of Almighty God, and the service of all men. Let us therefore, as we are assembled, solemnly dedicate this place to its proper and sacred uses.

\*The Act of Dedication:

Minister:

To the glory of God the Father, who has called us by his grace;  
To the honor of his Son, who loved us and gave himself for us;  
To the praise of the Holy Spirit, who illumines and sanctifies us;

People: We dedicate this house.

Minister:

For the worship of God in prayer and praise;  
For the preaching of the everlasting gospel;  
For the celebration of the Holy Sacraments;

People: We dedicate this house.

Minister:

For the comfort of all who mourn;  
For the strength to those who are tempted;  
For light to those who seek the way;

People: We dedicate this house.

Minister:

For the hallowing of family life;  
For teaching and guiding the young;  
For the perfecting of the saints;

People: We dedicate this house.

Minister:

For the conversion of sinners;  
For the promotion OF THE KINGDOM OF GOD;  
For the extension of the Kingdom of God;

People: We dedicate this house.

Minister:

In the unity of the faith;  
In the bond of Christian brotherhood;  
In charity and good will to all;

People: We dedicate this house.

Minister:

In gratitude for the labors of all who love  
and serve this church;  
In loving remembrance of those who have  
finished their course;  
In the hope of a blessed immortality through  
Jesus Christ our Lord;

People: We dedicate this house.

\*A Prayer of Dedication: The minister and people.

We now, the people of this church and congregation,  
compassed about with a great cloud of witnesses,  
grateful for our heritage, sensible of the sacrifice  
of our fathers in the faith, confessing that apart  
from us their work cannot be made perfect, do ded-  
icate ourselves anew to the worship and service of  
Almighty God; through Jesus Christ our Lord. Amen.

\*Prayer:

Accept, O God our Father, this service at our hands,  
bless it to the end that this congregation of faith-  
ful people may make manifest the Church of the  
living God, the pillar and ground of truth, and so  
may this house be the place where thine honor  
dwelleth and the whole earth be filled with thy  
glory; through Jesus Christ our Lord.



\*The Sanctus: To be said responsively by the minister and the people.

Minister: Therefore with angles and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee and saying;

People: Holy, holy, holy, Lord God of host, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! Amen.

\*Prayer:

Now therefore, O Lord, let thine eyes be open toward this house day and night; and let thine ears be ready toward the prayers of thy children, which they shall make unto thee in this place. And whensoever thy servants shall make to thee their petitions, do thou hear them, and when thou hearest, forgive. Grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above, the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end.  
AMEN.

\*The Hymn No. 379 "I Love Thy Kingdom, Lord" Dwight

\*The Benediction

The Postlude "God Of Our Fathers" Mrs. George Snow  
Roberts

## History Of The Siloam United Methodist Church

The mother of the present Siloam United Methodist Church was organized as the Bold Springs Meeting House, which was located about two miles north of here. We do not have an authentic record, but there is ample reason for believing that this church was organized during the period between 1790 and 1800 by Bishop Asbury or one of his co-workers.

The Old Siloam Methodist Church was founded from this Meeting House. Then about 1820 to 1825 a log church was built two miles east of here. Bishop Asbury, Bishop Coke, and Lorenzo Dow preached in this log church. Many children of the community received all the education they had at Sunday School in the Siloam Methodist Church. Sunday School began at eight o'clock A. M. and lasted until four o'clock in the afternoon. There was no Sunday School literature, the Bible was taught and children memorized whole chapters of the Psalms. In addition to this, they studied reading, writing, arithmetic, and spelling.

During the 1870's the log structure was replaced by a frame building which is still standing. The cemetery at Old Siloam Church is a sacred place and is one of the oldest landmarks in Surry County. A number of slaves are buried there.

After the railroad was built and the Siloam Academy established, the social center naturally moved to the school and commercial center. Then the Methodist built a church in the Siloam village about 1899. This frame building was destroyed by fire in 1930 and was replaced by an attractive brick building in 1932. In 1954 the building was destroyed by fire. The Baptist invited the the Methodist congregation to worship in their church. This invitation was graciously accepted. Later the Siloam School building was used until the present building was completed in 1959.

## A T R I B U T E

To those who served during  
the planning and construction  
of this building.

- - - - -

Minister: Reverend J. C. Gentry

Architect: Mr. H. N. Haines  
Euke University  
Durham, North Carolina

Financial  
Campaign

Director: Reverend R. P. Gibbs  
Statesville, North Carolina

Building

Contractor: G. L. Wilson Construction Company  
Statesville, North Carolina

Building

Committee: H. Faxton Taylor, Chairman  
Howard W. Miller  
Thomas J. Jackson  
S. Hugh Atkinson  
David S. Marion  
Paul H. Hardy  
Miss Frances Snow, Secretary  
Mrs. George Snow, Treasurer

### What Is The Church ?

The Church is man when his awed soul goes out  
In reverence to a mystery that swathes him  
all about.

When any living man in awe gropes Godward  
in his search,

Then in that hour, that living man becomes  
the living Church,

Then though in wilderness or in waste,  
his soul is swept along

Down naves of prayer, through aisles of praise,  
up alter-stairs of song,

And when man fronts the mystery with spirit  
bowed in prayer,

There is the Church--

the Church of God is there.

-Sam Walter Foss

S I L O A M  
U N I T E D M E T H O D I S T  
C H U R C H

Siloam, North Carolina

- - - - -

SERVICE OF DEDICATION

MAY 26, 1968

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People: He is our God; and we are the people of  
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Amen.

The Invocation: Let us pray.

O God, eternal and ever blessed, who delightest in  
the assembling of thy people in the sanctuary; re-  
ceive us graciously as we come into thy house, and  
grant, we entreat thee, that peace and prosperity  
may be found within its walls, that the glory of  
God may be the light thereof, and that we may be  
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most gracious favor, and further us with thy con-  
tinued help, that in all our works, begun, contin-  
ued, and ended in thee, we may glorify thy holy  
name, and finally, by thy mercy, obtain everlasting  
life; through Jesus Christ our Lord. AMEN.

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People: For behold, darkness shall cover the earth, and gross darkness the people.

Minister: But the Lord shall rise upon thee, and his glory shall be seen upon thee.

People: And the nations shall come to thy light, and kings to the brightness of thy rising.

Minister: The abundance of the sea shall be turned unto thee; the wealth of the nations shall come unto thee.

People: Thy gates shall stand always open; they shall not be shut day nor night,

Minister: That men may bring unto thee the wealth of the nations, and their kings led with them.

People: For the nation and kingdom that will not serve thee shall perish; yea, it shall be utterly wasted.

Minister: Violence shall no more be heard in thy land, wasting nor destruction within thy borders.

People: But thou shalt call thy walls Salvation, and thy gates thou shalt call Praise.

Minister: The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee.

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Minister: Thy sun shall no more go down; neither shall thy moon withdraw itself.

People: For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

\*The Gloria Patri. To be sung by minister and people.

\*The Affirmation of Faith: The minister and people.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

The Scripture Lesson

Rev. J. C. Gentry

The Prayer:

Rev. J. C. Gentry

Solo: "How Lovely Are Thy Dwellings", from Psm. LXXX:IV  
Music by Samuel Liddle.

Soloist: Mr. Jimmy Miller

The Sermon: Bishop Earl G. Hunt, Jr.

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Minister: By what name shall this church henceforth be known.

Trustee: It shall be called the SILOAM UNITED METHODIST CHURCH



Minister: Beloved in the Lord, we rejoice that God put it into the hearts of his people to build this house to the glory of his name. I now accept this building to be known as SILOAM UNITED METHODIST CHURCH, to dedicate it, and to set it apart for the worship of Almighty God, and the service of all men. Let us therefore, as we are assembled, solemnly dedicate this place to its proper and sacred uses.

\*The Act of Dedication:

Minister:

To the glory of God the Father, who has called us by his grace;  
To the honor of his Son, who loved us and gave himself for us;  
To the praise of the Holy Spirit, who illumines and sanctifies us;

People: We dedicate this house.

Minister:

For the worship of God in prayer and praise;  
For the preaching of the everlasting gospel;  
For the celebration of the Holy Sacraments;

People: We dedicate this house.

Minister:

For the comfort of all who mourn;  
For the strength to those who are tempted;  
For light to those who seek the way;

People: We dedicate this house.

Minister:

For the hallowing of family life;  
For teaching and guiding the young;  
For the perfecting of the saints;

People: We dedicate this house.

Minister:

For the conversion of sinners;  
For the promotion OF righteousness;  
For the extension of the Kingdom of God;

People: We dedicate this house.

Minister:

In the unity of the faith;  
In the bond of Christian brotherhood;  
In charity and good will to all;

People: We dedicate this house.

Minister:

In gratitude for the labors of all who love  
and serve this church;  
In loving remembrance of those who have  
finished their course;  
In the hope of a blessed immortality through  
Jesus Christ our Lord;

People: We dedicate this house.

\*A Prayer of Dedication: The minister and people.

We now, the people of this church and congregation,  
compassed about with a great cloud of witnesses,  
grateful for our heritage, sensible of the sacrifice  
of our fathers in the faith, confessing that apart  
from us their work cannot be made perfect, do ded-  
icate ourselves anew to the worship and service of  
Almighty God; through Jesus Christ our Lord. Amen.

\*Prayer:

Accept, O God our Father, this service at our hands,  
bless it to the end that this congrega<sup>tion</sup> of faith-  
ful people may make manifest the Church of the  
living God, the pillar and ground of truth, and so  
may this house be the place where thine honor  
dwelleth and the whole earth be filled with thy  
glory; through Jesus Christ our Lord.

\*The Sanctus: To be said responsively by the minister and the people.

Minister: Therefore with angles and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee and saying;

People: Holy, holy, holy, Lord God of host, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! Amen.

\*Prayer:

Now therefore, O Lord, let thine eyes be open toward this house day and night; and let thine ears be ready toward the prayers of thy children, which they shall make unto thee in this place. And whensoever thy servants shall make to thee their petitions, do thou hear them, and when thou hearest, forgive. Grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above, the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end.  
AMEN.

\*The Hymn No. 379 "I Love Thy Kingdom, Lord" Dwight

\*The Benediction

The Postlude  
"God Of Our Fathers"

Mrs. George Snow  
Roberts

- - - - -

Minister: Thy sun shall no more go down; neither shall thy moon withdraw itself.

People: For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

\*The Gloria Patri. To be sung by minister and people.

\*The Affirmation of Faith: The minister and people.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

The Scripture Lesson

Rev. J. C. Gentry

The Prayer:

Rev. J. C. Gentry

Solo: "How Lovely Are Thy Dwellings", from Psm. LXXX:IV  
Music by Samuel Liddle.

Soloist: Mr. Jimmy Miller

The Sermon: Bishop Earl G. Hunt, Jr.

THE ACT OF DEDICATION: (building presented by Mr. Hugh Atkinson)

Trustee: We present this building to be dedicated to the glory of God and the service of men.

Minister: By what name shall this church henceforth be known.

Trustee: It shall be called the SILOAM UNITED  
METHODIST CHURCH

\*The Sanctus: To be said responsively by the minister and the people.

Minister: Therefore with angles and archangles, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee and saying;

People: Holy, holy, holy, Lord God of host, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! Amen.

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Now therefore, O Lord, let thine eyes be open toward this house day and night; and let thine ears be ready toward the prayers of thy children, which they shall make unto thee in this place. And whensoever thy servants shall make to thee their petitions, do thou hear them, and when thou hearest, forgive. Grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above, the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. AMEN.

\*The Hymn No. 379 "I Love Thy Kingdom, Lord" Dwight

\*The Benediction

The Postlude  
"God Of Our Fathers"

Mrs. George Snow  
Roberts

## History Of The Siloam United Methodist Church

The mother of the present Siloam United Methodist Church was organized as the Bold Springs Meeting House, which was located about two miles north of here. We do not have an authentic record, but there is ample reason for believing that this church was organized during the period between 1790 and 1800 by Bishop Asbury or one of his co-workers.

The Old Siloam Methodist Church was founded from this Meeting House. Then about 1820 to 1825 a log church was built two miles east of here. Bishop Asbury, Bishop Coke, and Lorenzo Dow preached in this log church. Many children of the community received all the education they had at Sunday School in the Siloam Methodist Church. Sunday School began at eight o'clock A. M. and lasted until four o'clock in the afternoon. There was no Sunday School literature, the Bible was taught and children memorized whole chapters of the Psalms. In addition to this, they studied reading, writing, arithmetic, and spelling.

During the 1870's the log structure was replaced by a frame building which is still standing. The cemetery at Old Siloam Church is a sacred place and is one of the oldest landmarks in Surry County. A number of slaves are buried there.

After the railroad was built and the Siloam Academy established, the social center naturally moved to the school and commercial center. Then the Methodist built a church in the Siloam village about 1899. This frame building was destroyed by fire in 1930 and was replaced by an attractive brick building in 1932. In 1954 the building was destroyed by fire. The Baptist invited the the Methodist congregation to worship in their church. This invitation was graciously accepted. Later the Siloam School building was used until the present building was completed in 1959.

Compiled by-  
S. Hugh Atkinson

## A T R I B U T E

To those who served during  
the planning and construction  
of this building.

- - - - -

Minister: Reverend J. C. Gentry

Architect: Mr. H. N. Haines  
Euke University  
Durham, North Carolina

Financial  
Campaign

Director: Reverend R. P. Gibbs  
Statesville, North Carolina

Building

Contractor: G. L. Wilson Construction Company  
Statesville, North Carolina

Building

Committee: H. Faxton Taylor, Chairman  
Howard W. Miller  
Thomas J. Jackson  
S. Hugh Atkinson  
David S. Marion  
Paul H. Hardy  
Miss Frances Snow, Secretary  
Mrs. George Snow, Treasurer

What Is The Church ?

The Church is man when his awed soul goes out  
In reverence to a mystery that swathes him  
all about.

When any living man in awe gropes Godward  
in his search,

Then in that hour, that living man becomes  
the living Church,

Then though in wilderness or in waste,  
his soul is swept along

Down naves of prayer, through aisles of praise,  
up alter-stairs of song,

And when man fronts the mystery with spirit  
bowed in prayer,

There is the Church--

the Church of God is there.

-Sam Walter Foss



603 Raymond Street  
Mocksville, N.C.

October 30, 1974

Mrs Ola Adkinson,  
Siloam, N.C.

My dear Sister,

It was so good to hear from you and to learn that you are going to write the history of Siloam Church. Shall try to answer your questions concerning our relation to the rebuilding the church while pastor. Before coming to Level Cross Charge I was pastor of Hiat Memorial Church in Winston-Salem. While pastor there, my District Supt. Dr. Goodson, now Bishop Goodson, asked me if I would go to the Level Cross Charge and try to get the church built at Siloam. I told him if that was what he desired me to do, I would go and do my best to have the church built. With the cooperation of the conference, other interested parties, and the cooperation of the membership and the community the beautiful church was built.

We were there in 1956, 1957 and 1958. While there, I believe the time of conference was changed from fall to spring. We moved back to Winston-Salem at the end of the 1958 appointment. (June, 1959)

I first retired, on account of the doctor's advice in 1950 at the age of 65. I was 71 when I came to Level Cross Charge. This was my last appointment. (10)

Mrs. Gentry's maiden name was: Dora Estella White. She was reared on # 1 Stokesdale, North Carolina. I was reared on # 2, across Hogan Creek from # one. We were reared about two miles apart.

(eighty-first)

Mrs. Gentry is now in her ~~##8##~~ year and I am in my nineth.

If we can be of further assistance in writing the history of Siloam Church, Please, let us know.

Thanks and with much love, we are

Yours in Christ,  
*J.C. Gentry*  
Rev. and Mrs. J.C. Gentry



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You are all one in Christ Jesus.

Galatians 3:28 RSV

Siloam United Methodist Church

Feb. 8, 1970

11:00 A.M.

SCOUT SUNDAY

The Order Of Worship

Prelude	Mrs. Helen Snow
Call To Worship	Pastor
Invocation	Phil Atkins

\*\*Hymn No. 283 "Stand up, Stand up for Jesus"  
\*\*Affirmation of Faith Page 512 No. LII  
Concerns of The Congregation

Offertory Prayer  
Worship with God's Tithes and Offerings

\*\*Doxology

Lesson From The Holy Scriptures Randy Bledsoe

\*\*Hymn No. 280

Scout Sunday Ceremony

\*\*Benediction

"And now may the great Scout Master of all  
Scouts be with us till we meet again.Amen"

Prelude Mrs. Helen Snow

---

\*\*Indicates congregation will stand.

In the name of The Living and Active Christ,  
we welcome you to our church. You are  
invited to worship with us every Sunday or  
at any worship service.

THE CONCERNS OF THE CONGREGATION

TODAY:

CHURCH SCHOOL 10:00 A.M.

WORSHIP SERVICE 11:00 A.M.

U.M.Y.F. will meet at 6:00 P.M. at Mrs. Joyce Leezor home. Looking forward to seeing all the youth present.

Mon. Feb. 9, 1970 7:30 P.M.

The Southern Surry United Methodist Fellowship will meet in the Sanctuary at Level Cross United Methodist Church. Please attend if possible.

Attention---Committee On Nominations

We will meet at the parsonage at 7:30 P.M.

Wed. Feb. 11, 1970.

Sun. Feb. 15, 1970

The E.M.C. workshop will be again at 2 P.M.-3:15 P.M. at Pilot Mtn. United Meth. Church. Members of The Finance Committee and all other church leadership is to attend.

Sat. Feb. 21, 1970 7:00 P.M.

There will be a special song service held at New Hope United Methodist Church. There will be different groups of singers and everybody is invited to attend.

Sun. Feb. 22, 1970 7:00 P.M.

There will be a SPECIAL worship service at Blackwater United Methodist Church. Rev. Jimmie Holland from The Fairview Charge will be the speaker. This is a joint worship service of The Dobson-Stony Knoll Charge, The Fairview Charge, And The Level Cross - New Hope Charge. Everybody is welcome to attend.

Rev. William E. Harris, Pastor



# How Large a Circle?

SO MUCH OF LIFE is spent in keeping other people out of it. Private rooms and houses, private clubs and offices, private roads and beaches—with all of them the point is the same: “This isn’t your property. It’s mine. Keep out!” Of course, in one sense, a circle that shuts the world out is needed by everyone. We all need places of refuge. We are all porcupines, and our quills are less troublesome if there is a little space around us.

But there is another sense in which the size of a human being can be measured by the circle he draws to take the world in. A few people are too small to draw a circle larger than themselves. Most go a little further and include their families. Still others draw the line at the edges of their own social group or political party, their own race and color, their own religion or nation. The people are too few who have the bigness of interest and compassion to draw a circle large enough for all.

The smaller the circle, the smaller the man. A strong man is not afraid of people different from himself, and a wise man welcomes them. If he knows nothing else, he knows that human beings have no place to live except the earth and that unless we want to die together we must learn to live together. But the wise man probably knows, too, that when he draws a circle to shut out his brother, he does less damage to his brother than he does to himself. He puts himself in solitary confinement, and he locks the door from the inside. He denies himself the riches of other men’s experience. He starves his own mind, hardens his own heart.

When a wise man names his brothers, he draws no circle smaller than the first one ever drawn on the earth. In the beginning, God gave the world its shape. He made it round.<sup>1</sup>

The U. S. Flag and The Christian Flag has been presented to Siloam United Methodist Church by Jimmy Miller, a representative of Woodmen of the World Insurance. The bases were donated by Edwin Atkinson, Paul and Don Hardy.

Memorial Gifts:

In memory of Mrs. Josephine Ashburn Reeves

A. C. Snow Family



Committee on Nominations:

1974 - Paul Bledsoe    1975 - Paul Hardy    1976 - Randy Bledsoe

Trustees: (Church and Parsonage)

1974 - Donald Hardy    1975 - Paul Bledsoe    1976 - Tom Jackson

Honory Members of Board:

Mrs. Howard Miller  
Mr. Howard Miller  
Mrs. Opal Hardy

Members At Large:

Steve Snow  
Barbara Freeman  
Virginia Taylor  
Floyd Flynn  
Ray Norman  
Dewey Hardy  
Keneth Taylor

District Conference Delegates - Tom Jackson, S.H. Atkinson

Finance Committee:    Chairperson - Tom Jackson

Edwin Atkinson, Joyce Feezor, George Snow, Frances Snow, Paul Hardy  
Howard Miller

Pastor Parish Committee:    Chairperson - Pat Hardy  
Helen Snow, Ruth Miller

Committee on Public Relations: - Edwin Atkinson

United Methodist Women President - Mary Ruth Flynn

Rep. Conference Brotherhood - S.H. Atkinson

Delegates To Annual Conference - Helen Snow  
Reserve - Donald Hardy

Recording Secretary Charge Conference - Mary Ann Johnson

Charge Treasurer - Mrs. Ruby Moser

Stanley James, minister



THE UNITED METHODIST  
CHURCH

SILOAM CHURCH

1974

\*\*\*\*\*

District Supt. Fund.	53
Conference Claimant's Fund	<u>250</u>
Episcopal Fund	16
Minimum Salary	<u>43</u>
World Service Acceptance	279
Student Day	2
Church School Day	3
College Fund	239
Golden Cross	6
Home For The Aged	50
Children's Home	70
Commitment Day	2
Total Conference Apportionment	<u>1036</u>

District Expense Fund	44
District Camp Fund	55
District Missions and Church Extension	55
Total District Apportionment	<u>154</u>

Minister's Salary	1716
Minister's Travel	150
Parsonage Maintenance	100
Office Supplies For Charge	15
Total Local Apportionment	<u>1981</u>

Local Church Budget:

Literature	180
Electric and Fuel Bill For Church	300
V.B. School	32
Insurance On Church Building	230
Misc. Fund	100
Lawn and Cemetery Care	88
Flower Fund	30
Christmas Treats	30
Total Budget for Church	<u>990</u>

Grand Total 4156

To be paid to Charge Treasurer by the 10th of  
each month . . . . . \$263.83

Needed each week to meet the budget 79.89  
Needed each month to meet the budget 346.17

Total budget for 1973 - \$ 4002.00  
Total budget for 1974 - 4156.00

Increase of 156.00

*Stanley James minister*



THE UNITED METHODIST  
CHURCH  
ORDER OF DIVINE WORSHIP  
SEPT. 8, 1974

SILOAM, N.C.

11:00 A.M.

XX

Stanley James - Minister

Let the services of worship begin at the appointed time, and let the people be in silent prayer and meditation upon entering the sanctuary.

PRELUDE

THE CALL TO WORSHIP	.	.	.	.	.	MINISTER
THE RESPONSIVE READING	pg	603	36th	Sunday	1st	
THE HYMN OF WORSHIP						# 2
THE AFFIRMATION OF FAITH	-apostle's	creed-				512

THE CALL TO PRAYER

THE PASTORAL PRAYER

THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever.

Amen.

THE OFFERTORY

SELECTED MUSIC . . . . . ORGANIST  
DEDICATION OF THE OFFERINGS . . . . . DOXOLOGY

THE HYMN OF ADORATION #244

THE SCRIPTURE LESSON Mark 14:17-21

THE SERMON "THE IMPOSTER"

THE PRAYER OF INVITATION

THE INVITATION TO CHRISTIAN DISCIPLESHIP

THE HYMN OF INVITATION #231

THE BENEDICTION MINISTER

THE POSTLUDE ORGANIST

XX

The D.S. will meet with the Pastor-Parish Committee  
Sunday Sept. 15, 1974 at 7:00 P.M. - Blackwater  
Church.

\*\*\*\*\*

Pat Hardy - Helen Snow - Ruth Miller ,

Last service of Mr.  
James at Siloam  
United Methodist  
Church.

# A Place to Serve

IF YOU LOVE PEOPLE and want to serve them and if you are willing to invest the time in educational preparation, then you may wish to consider a career in a health and welfare ministries agency of The United Methodist Church to answer God's call for you.

There are 80 hospitals related to The United Methodist Church. Each of them needs more registered nurses, practical nurses, physicians, medical technologists, and paramedical personnel.

The 171 homes for the aging offer an unparalleled opportunity for those interested in finding professional, personal, and spiritual fulfillment in working with the elderly.

Our 66 agencies serving children and youth offer selected opportunities for you to work with other professional and non-professional persons serving the needs of troubled children and youth.

The United Methodist Church offers you a place to serve as an administrator, chaplain, physical therapist, medical record librarian, radiologist, social worker, pharmacist, and many other supportive occupations in the health and welfare field. If you are interested, you may want to visit one of the agencies near you and get a firsthand view of the many needs being served.

The church offers the key that unlocks the door to fuller possibilities of health and happiness for those who are willing to dedicate their lives to the service of their fellow men. If you hear the call, then there is a place for you to serve.



( 2 )

Committee on Finance: Donald Hardy, J.W. Wall, James Miller  
Edwin Atkinson, Joyce Fezzor, Geo. Snow  
Frances Snow, Paul Hardy, Howard Miller

Pastor-Parish Committee:

Chairperson - Pat Hardy

Ruth Miller - Helen Snow

Committee on Public Relations - Edwin Atkinson

President United Methodist Women - Mary Ruth Flynn

Representative Conference Brotherhood - S.H. Atkinson

Charge Lay Member To Annual Conference - Helen Snow  
Reserve - Donald Hardy

Charge Recording Secretary, Charge Conference - Mary Ann Johnson

Charge Treasurer - Ruby Moser

Health and Welfare - Edwin Atkinson      Methodist Youth Rep. - Sarah Snow

Youth Members Council on Ministries - Dick Miller, Marion Fezzor, Rusty Bledsoe

Adult Workers With Youth ( Ages 14 & 15 )      Joyce Fezzor

Adult Workers With Senior High Youth - Helen Snow

Committee on Records and History - Mrs Ola Atkinson

Communion Stewards - Jennie Bullins and Maggie Flynn

Committee on Nominations:

1974 - Donald Hardy      1975 - Paul Hardy      1976 - Tom Jackson

Honorary Members of The Board: Mrs. Howard Miller, Howard Miller, Mrs Opal Hardy

Members At Large: Steve Snow, Barbara Freeman, Virginia Taylor, Floyd Flynn  
Ray Norman, Dewey Hardy, Kenneth Taylor

Delegate To District Conference - Tom Jackson - S.H. Atkinson

Chairperson Finance Committee - Tom Jackson

LORD,

Keep me a lover of the old, and  
an explorer of the new..

Keep me in love with old songs,  
old values, and old friends;

Yet, lead me to explore new ideas,  
new ways, to change and grow, in  
the light of each new day.