Marriages
Barber - Thompson. On January 9, 1948, at the home of the bride's parents, near Ironton, North Carolina, Clair Barber of North Loop, Neb., and Betty Jean Thompson of Scotts United in marriage by Rev. Clyde Ehret. Their home will be at North Loop.

Huber - Hooker. Shirley Hooker, daughter of Mrs. Minnie B. Hooker, and Willard C. Huber were united in marriage on March 4, 1948, at the Seventh Day Baptist Church, corner of Kalamath and Ellsworth, Denver, Colo. Rev. Francis D. Saunders, the bride's pastor, officiated. They are at home at 4566 Vrain St., Denver, Colo.

Obituaries
Bond. Delia Ann, daughter of Richard and Bmlaine Bond, was born in Ritchie County, W. Va., February 17, 1864, and died at her home in Salem, W. Va., February 2, 1948, after an extended illness. She was married to Lee Bond, who prece ded her in death. Surviving are one grand son, one nephew, and three nieces. Mrs. Bond was an earnest Christian and a faithful Sabbathkeeper. She had an artistic nature and the walls of her home displayed several lovely paintings that she had made.

Funeral services were held at the home on February 5, 1948, in charge of Pastor Loyd F. Hurley, assisted by Rev. James L. Skaggs. Interment was in Odd Fellows Cemetery. L. F. H.

Randolph. After an illness of two years, Mrs. Ilea Davis Randolph died in Salem, W. Va., at the home of her daughter, Mrs. Harley D. Bond, on February 15, 1948. She was born at Lost Creek, W. Va., September 26, 1861, the daughter of Levi R. and Sarah Rymer Davis. For the past three and a half years she had lived with her daughter in Salem.

She is survived by her husband, William F. Randolph; one daughter, Mrs. Harley D. Bond; a granddaughter, Nellie Jo Bond; and four sisters: Miss Victoria Davis, Miss Gerthea Davis, and Mrs. Althea Randolph of Lost Creek, and Mrs. Allie Randolph of Salem. There is also a foster daughter, Mrs. W. F. McCooby of Wash ington, D. C.

On the morning of February 17, a brief memorial service was held in the Salem home President S. O. Bond read a poem and offered prayer, and the granddaughter, Nellie Jo Bond, sang "One Sweetly Solemn Thought." The final service was held in the afternoon at the Lost Creek Church with President Bond officiating, assisted by Rev. James L. Skaggs and Rev. Loyd F. Hurley. From this Church where Mrs. Randolph had worshipped for many years, and where she had been a faithful member, the body was carried to the cemetery across the road and there interred. L. F. H.

Davis. William Kenyon, son of Rev. Daniel K. and Lucinda Fenner Davis, was born in Alfred, N. Y., March 26, 1869, and died in Daytona Beach, Fla., February 11, 1948, lacking but six weeks of being seventy-nine years of age.

When only twelve years old, and while still living at Alfred, he, with his elder brother, Charles Allen, bought a hand printing press, and he followed the printer and the newspaper business practically all his active life. He worked at this for short periods in Newton ville, Kan., Kansas City, Mo., and Chicago, Ill., and from 1939 to 1917—thirty six years—in Milton, Wis., where he attended college for some time soon after moving there. Soon, however, he founded the Milton "Journal," and that, with job printing, soon took all his time. Later he incorporated the Davis Printing Company, which at one time employed twenty-five people. A partner was taken in 1939, and the new Davis-Greene Corporation formed, which moved to Waukesha, Wis., in 1933. He retired from that business in 1938, and soon after removed to Daytona Beach where he has since resided, conducting a grocery store till his health failed.

He was twice married, first to Mrs. Myra S. Fenner in 1900, and in 1943, to Mrs. Elizabeth B. Wellmon of Daytona Beach. Survivors, besides his widow, include two nephews, Dr. Myrl Davis of Appleton, Wis., and Allison Davis of Long Beach, Calif., and a niece, Mrs. John Stahnuck of Chicago.

Since early life he had been an active member of the Seventh Day Baptist Church, for the last several years serving as a trustee of the Daytona Beach Church.

Following the teachings of his father, a pastor of several of our Churches in the last quarter of the nineteenth century, he made it a point to provide employment for young men of his faith. Among those who received early training in the printing business under him were the late Rev. E. M. Holston, and two who subsequently became managers of the Seventh Day Baptist Publishing House at Plainfield, N. J.—the present manager, L. Harrison North, and former one, N. Oney Moore of Riverside, Calif.

Funeral services were held in the Daytona Beach Church February 19, in charge of Pastor Jay W. Crofoot, and burial was in Cedar Hill Cemetery. L. W. C.
MAN SHALL LIVE

Life is meaningful when so lived. One sometimes fears life really holds for the fellow who regards the day as so many hours of work and three meals per; and the early hours of the night as a time for purely selfishly, then a dash, or a crawl, to bed to snatch a few hours of rest before beginning all over again. The days come and go so quickly, and there is a feeling that the air is not idle, but they are free from anxiety. God's kingdom is not discovered by "blind leaders of the blind," nor is His righteousness fulfilled by the spiritually irresponsible or selfish. We believe firmly that homely bit of philosophy, "The Lord helps those who help themselves;" but there are those who help themselves without regarding their Lord and giving heed to the needs of His children whom they cause to suffer. They are serving money, and cannot serve God. Nevertheless, the loving kindness and tender mercies of the Lord are evident on every hand and he who seeks to do the Father's will at whatever cost will lack no one who will take his side. The difference is between one's selflessly going the limit his own way and his going the limit the way God would have him go. The one spells defeat by mere self-seeking and unwillingness, the other spells success through co-operating with God.

I had walked life's way with an easy tread, Had followed where comforts and pleasures led, Until one day in a quiet place I met the Master face to face. With station and rank and wealth for my goal, Much thought had I of how I should use the money which he should have spent for my soul. I had entered to win in life's mad race. When I met the Master face to face.

I met Him and knew Him and blushed to see That His eyes full of sorrow were fixed on me; And I faltered and fell at His feet that day, When I met the Master face to face. While my castles melted and vanished away. Melted and vanished and in their place

The same accusation hangs over a large part of the Christian Church today, of the substitution of tradition of men for the Word of God; and the fourth commandment is the glaring illustration.

The Word of God as delivered to Moses says, "The seventh day is the Sabbath of the Lord thy God. In it thou shalt do no service."


Text: "Ye reject the commandment of God, saying that by meals you may keep your own tradition."

Mark 7: 9.

When Jesus was teaching on the shores of Galilee, Pharisees and scribes came from Jerusalem to observe. They soon found fault with Jesus, because He did not have His disciples observe certain of the traditions of the elders. Jesus answered that many of their traditions were contrary to the Word of God. He accused them of "teaching for doctrine, the commandments of men." He repeated the accusation in no uncertain terms:

"For laying aside the commandment of God, ye hold the tradition of men." (Mark 7: 8.)

For proof of His statement He used the fifth commandment as an illustration. He reminded them that God's Word, given to Moses, said, "Honor thy father and thy mother, but they had said that if one takes the money which he should use to help his parents and brings it to the temple for a sacred offering, he is free from his obligation to his parents." And we see him no more to do ought for his father or his mother, making the Word of God of none effect through your tradition."

Submit your story to the "Sabbath Recorder" for consideration in a future issue.
too, reject the commandment of God that they may keep their own traditions.

The Early Church

It will be seen that the practice of substituting tradition of man for the Word of God was not confined to the Pharisees, but has continued to the present. Let us follow the development of this practice with regard to the Sabbath.

The New Testament Church was a seventh day Sabbath Church. Jesus, "as his custom was," brought to it the commandment of God of their old "Sun-day"; as much as to say: If you Christianize the pagan Sunday, you are free from the fourth commandment.

This is but a continuation of that which Jesus disapproved: Ye reject the commandment of God that ye may keep your own pagan traditions.

Constantine the Great

After three centuries of persecution of Christians by Roman pagan emperors, of whom Nero is a noted example, there arose one, Constantine the Great, who was favorably inclined toward Christianity. He favored Christianity above paganism and made it the religion of the empire.

Though he was not baptized until near his death, he took a leading part in Christian affairs. In A. D. 321 he announced a decree making "The Venerable Day of the Sun" the official day of rest. Like the Pharisees, he claimed the power to establish a tradition, regardless of the Word of God.

So today Christianity largely rejects the commandments of God that she may keep the tradition of a half-Christian, half-pagan Roman Emperor.

The Catholic Church

Rome became the center of the Christian world, claiming authority over the whole Christian world, claiming to be the only Church, having authority from Christ, through Peter, the Roman Catholic Church. With authority to bind and loose, the Catholic Church declared Sunday to be Sabbath instead of the seventh day, as the fourth commandment.

Nothing is more applicable to the Roman Catholic Church than the words of our text: Ye reject the commandment of God that ye may keep your own tradition.

And oddly enough, it may be said to the Protestant Churches: Ye reject the commandment of God that ye may keep the traditions of the Catholic Church.

The Reformers

With the fall of the Roman Empire in the fifth century, a period called the "Dark Ages," the words of Jesus, "Laying aside the commandment of God, ye hold the tradition of men," were let loose for a thousand years. Spiritual awakening demanded a house cleaning in the Catholic Church. There were many reformers, some of whom lost their lives at the hands of the Church, but we think of Martin Luther as the great leader in the Protestant Reformation. His chief contention was a return to the "Bible alone," as opposed to "tradition" of the Catholic Church; and he lost his argument, as far as the Church was concerned, because he had the authority of the Bible alone yet retaining the Catholic tradition of the Sunday Sabbath.

Luther's friend, Melanchthon, urged him to include the Bible Sabbath in his reform; but Luther thought he did the same; but Luther thought Sunday would draw more people to the Protestant cause.

The Council of Trent, called by the Church to settle the Reformation question made some changes within the Church, but condemned Protestantism on the following grounds:

- "The Protestants claim to stand on the written Word alone. . . . They justify their revolt by the plea that the Church has apostatized from the written Word and followed tradition. Not so the Protestant claim that they stand upon the written Word alone is not true. . . . The written Word explicitly enjoins the observance of the seventh day as Sabbath. They do not observe the seventh day, but reject it. . . . They have adopted and do practice the observance of Sunday for which they have only the tradition of the Church."

In these words the Archbishop of Reggio, in 1545, reiterated the words of Jesus, "Laying aside the commandment of God, ye hold the tradition of men."

Luther stood in his own way in his attempt to reform the united Church of his day. A split was inevitable, and I believe every split since, which divides people today into innumerable sects, can be traced to the Bible alone versus the Church. Certainly that is true of the Sabbath.

Judaism rejected the fifth commandment through the practice of "Corban," a tradition regarding gifts.

Christianity rejects the fourth commandment by the acceptance of "Sun-day," a tradition of the Catholic Church.

And so the Christian Church today is condemned by the same words of the Master, "For laying aside the commandment of God, ye hold the tradition of men."
I was raised in a Christian home and remember quite well, when five years of age, riding three miles to the Ritchie Church for Sabbath school and "after service." How often in after years have we been made to rejoice that those Sabbath day privileges have been ours to enjoy.

As time passed on, by the earnest prayer of the faithful, Sabbath school and "after service" were kept going all the year. In the fall of 1893, Rev. L. D. Seager came to hold a few days' meetings. God graciously blessed his earnest preaching, and near the end of four weeks we met at the river for baptism. The candidates consisted of the early years to fathers and mothers of eighty-two years. After baptizing the eighty-four candidates, Mr. Seager asked that at the water's edge, hands at face turned heavenward, and gave his very heartfelt thanks to God for His wonderful blessings. That night there were forty-two of us who joined the Ritchie Church.

In the early spring, Elder L. D. Seager came to Berea as pastor, serving a number of years. Through his devoted life, with his loyal wife, the church at Berea surely was growing in the hearts of the people. As a young man I had never known what true happiness was until I had given over all the Lord's work. I am glad to have the opportunity to tell of my Christian experience and acceptance of God's holy Sabbath.

I was born and raised to observe the first day of the week as the Sabbath, but by the grace of Almighty God I have come to see God's light. I was converted about two years ago in a Methodist revival at Pine Grove, and united with that Church by immersion. I had never had a complete Bible, since our home burned when I was a child.

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At the age of seventy-five, after serving as the Church, clerk, treasurer, and trustee, also the Sabbath school as superintendent and teacher, it has given me great joy to see God's work prosper.

WORSHIP SUGGESTIONS

1. Come on time and enter reverently. The worshiper who is on time is more apt to be in a mood for calm worship. A tardy entrance disrupts the service.

2. During the songs, including the hymns, allow yourself to feel the presence of God. Spend the moments in quiet meditation, reading your Bible, looking up the hymns.

3. Be a part of all the service. Put out of your mind everyday thoughts. Unite your heart with the others. Join in the singing and the responsive reading. Make the whole service an expression of your own worship.

4. Sing the hymns with meaning. If you can't sing, follow the words, and utter your praise and prayer silently while the others do vocally.

5. Make the prayers your own. The leader is voicing the prayer of the congregation. Assume a reverent attitude, discipline your thoughts; develop close attention.

6. Give the sermon your undivided attention. It is planned to feed your soul. If you are listening at all else distracting, it is hard for the preacher to concentrate on his message, and it not only disturbs those about you, but robs you of spiritual edification. After moving to Berea I got a Bible and did a lot of reading. I had never read the story of creation, telling how God rested on the seventh day. I read the Ten Commandments and found that the seventh day was the Sabbath of the fourth commandment. In Matthew 5: 17, Jesus said plainly He came not to destroy the law but to fulfill, and one jot or one tittle shall not pass from the law till all be fulfilled. Everywhere I read in the gospels of only the Sabbath. He was tested at a meeting, "If you speak of the Sabbath, He spoke of no other day."

7. Respect the House of God. In prayer we enter the "holy of holies." When the Bible is read, God is speaking to us. Be reverent before His house we are in.

Ashaway Church Bulletin

Church at Berea, W. Va. Since that day I have had some happy experiences and loads have been lifted from my heart. I may lose friends, but I have the truth.

G. C. Koontz,
A recent Sabbath convert.

The Sabbath, January 31, I united with the Ritchie Seventh Day Baptist
Blessings, and the familiar handiwork of the Master. I can you say, "Show us the Father?" John 14:9. (R.S.V.)

Near the close of Jesus' ministry, as John tells us, He was trying to prepare His disciples for His death and for carrying on after His departure. He wanted them to know God and to be conscious of the presence of His Holy Spirit to comfort and guide them. He had shown God to them through His life and teaching and now He said, "Henceforth you know Him and have seen Him.

But Philip, and probably others, didn't understand. "Philip said to him, 'Lord, show us the Father, and we shall be satisfied.' There must have been a note of despair and perhaps of impatience in the voice of Jesus as He replied, "Have I been with you so long, and yet you do not know me, Philip?" He who has seen me has seen the Father." John 14:19.

So the first step in knowing God is to seek Him actively. "Seek ye the Lord while he may be found; call ye upon him while he is near. If we try we can see God in nature or in the life of a Christian saint. But the most fruitful source of all for a knowledge of God is in the life and teaching of Jesus Christ. He is the most complete and perfect revelation of God. "He who has seen me has seen the Father," He said. Of course we don't usually mean the New Testament. But how familiar are we with the New Testament? How long has it been since you read one of the gospels straight through? Do we really try to find out what Jesus taught and what He would do in our place? Do we try to reflect His spirit at all times? We need first to purify our own lives and our hearts in order to keep our faith pure in heart shall see God. "Have I been with you so long, and yet you do not know me?"

There is a lot of spiritual fog and poor visibility these days, and it is important that we Christians see light clearly and steadily. We need to see the mountains, the lakes, the farms, and the beauty of the fields; the welfare of human beings as well as money in our pockets; the star of hope as well as the darkness of sin; the kingdom of God beyond the chaos of today. We'll need to do some mountain climbing to get above the clouds of secularism and worldliness. It takes constant effort, willing to know God, and not only through an intimate fellowship with Christ can we find strength to meet the challenge of these days. "Have I been with you so long, and yet you do not know me?"

The second step in knowing God is to share Him with others. Between New Auburn and Chetek, from one point from which the view, to me, is very beautiful, and I think it appeared to Him more since I have pointed it out to several others who also think it beautiful. Most pleasures are enjoyed much more when they are shared. Who can ever appreciate, if we would share our religious experience more it would mean much to us.

Jesus shared with His disciples as fully as possible His knowledge of God. His great desire was that His Father should be known through Him and believe that He spoke for the Father. "Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. We, too, are to abide in Him and He in us, and share our faith with all who wish to learn about Jesus in the New Testament. But how familiar are we with the New Testament? How long has it been since you read one of the gospels straight through? Do we really try to find out what Jesus taught and what He would do in our place? Do we try to reflect His spirit at all times? We need first to purify our own lives and our hearts in order to keep our faith pure in heart shall see God. "Have I been with you so long, and yet you do not know me?"

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One reason why it is hard to give away our faith may be that the emphasis of our lives is not on giving at all, but on getting. The common life motives of possession, profit, power, pleasure, and appearance are acquisitive or selfish motives. Among these the basic Christian motives of loving, giving, and serving find hard sledding.

Science makes progress because scientists constantly share their discoveries with others. If Christians would do more sharing of their experience, Christianity would make more progress in the world. We have had a rich knowledge of God, taught by Jesus and His apostles. But is it not slowly that knowledge covers the earth? "Have I been with you so long, and yet you do not know me, Philip?" Who are the Christians of today? Am I one? Are you?

Then in order to know God we must seek and we must share. But there is a third and very important step. Perhaps it should come before the second. It is to serve. One reason the Adirondack farmer didn't appreciate the mountain view is that he probably hasn't yet climbed the mountain and seen the forest and the mountain but not the trees, the rocks, the gorges, the streams, the grass, and the birds. He can hardly put forth any effort by which to earn an appreciation of the view. The appreciation for most blessings has to be earned. That which we get out of them is in proportion to what we put into them. In life as in athletics, those who play the game are more richly rewarded than the spectators. The common life motives of profit, power, pleasure, and appearance find hard sledding.

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THE SACRED AND PROPHETIC CHURCH

After having attended a Foreign Mission Conference, one is impressed with the fact that the foreign mission is conducting much of the type of work our early Churches did in this country. There are many who are looking forward to the new world ecumenical step at Amsterdam this summer point out that the Church must take its full share of responsibility for that secularism. The secular mind, the secular life, the secular bent to science and all forms of study have not "just grown up like Topsy." The Church of our industrial era has helped bring the child in the way in which he should go religiously. The Church has given the desire for progress and betterment, but not the forms and "dynamism" for making that progress morally fine and good. The Church has written and read to many language groups throughout the earth, but the Bible's use has decayed in home and Church.

You may have forgotten the meaning and derivation of the word "secular." Secular comes from the Latin "saeculum," a race, age, the world. It describes things worldly or temporal as distinguished from the spiritual or eternal, or more particularly that which is not under Church control. A "secularist" is "one who rejects every form of religious faith and worship, and undertakes to do so." He believes civil matters should be without religious element.

Sabbath Desecration Characteristic

The Church has not imparted the forms of religious worship and faith with which the Father Almighty intended it. One of these basic patterns of community life is the Sabbath, God's greatest means of grace by which life is lifted to the plane where faith in Christ may remain active and alive. And Sabbath desecration is perhaps one of the most characteristic symptoms of moral decay of our age. That Sabbath desecration is taken lightly and is performed without blatant malicious intent on most occasions. It is all too often encouraged through the looseness of spiritual leaders.

The Secular Vacuum

We deceive the secularism of our day. Many of the best minds of recent years who are looking forward to the new world ecumenical step at Amsterdam this summer point out that the Church must take its full share of responsibility for that secularism. The Church and the kingdom of God are bound to be quickly relieved of its tyranny and hypocrisy!
Determined our courses of action. We be five hundred million. A billion illiterate people are marching out of illiteracy. Whether the world shall have peace or war, hate or love, is being determined by the ideas which are now pouring down through the vast new nervous system of the world-the magazine, the book, the newspaper, the motion picture, and the radio. Then came the printing press, and people were able to send their ideas farther. But even then their voice did not reach the world. The known world was not far beyond Europe, and only one person in a hundred could read. Ninety-nine people out of a hundred could not be reached at all. But as education spread, books and newspapers had a wider influence. In our lifetime we have added to this power of communication the incredible medium of radio. Now newspapers, books, radio, and motion pictures are a vast tingling nervous system over which any man with ideas can send them to the four corners of the earth.

More than half of the world's two billion people are still back in the primitive age, prior to reading and writing. But now every little village is starting a campaign to teach the masses to read. It began with the missionaries. They went to those countries to carry the gospel to every corner of the world. We must go beyond the family and the church, this country. We must go beyond our Saviour. We must have the strength to carry the good will.

The only thing we can do is to take advantage of that immense hunger for reading, all over the world, and give these people the tools of the last three hundred years and devotion and faith of Jesus Christ. Thank God for the Bible Societies which are pouring tens of millions of Gospels into every corner of the world. We must help the Christian literature societies on this vast scale, in seeking Christian writers, publishing Christian literature, and distributing it to remote areas. They have to produce an entirely new kind of literature, for new literates can understand only easy words and short sentences. It must be simple, direct, and available. And it must be done with love and devotion.

Many people wonder what we are doing in all this. We are trying to help the world. We are trying to help people who are in need of assistance. Our object is to tell the world, to help the world. We must not say to God, "Thy will be done in earth as in heaven." We must say to Him, "Thy will be done in heaven as in earth." We are trying to help people who are in need of assistance. Our object is to tell the world, to help the world. We must not say to God, "Thy will be done in earth as in heaven." We must say to Him, "Thy will be done in heaven as in earth." We are trying to help people who are in need of assistance.
reach people who do not know, or care, that there is a Heavenly Father who holds their lives in His hand. Jesus said to the father of the deaf and dumb boy in Matthew 25: 40, "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Acts of kindness cheer those who are sick, or who are unable to leave their homes. It reminds them of the town that God has accused of being blind, because "the love of Jesus is still alive in this confused world of ours. We, the youth, should always remember that God depends on us to carry on His work. We must strive in our daily living to be unblurred examples of the way of life which Jesus set forth, and lived. We cannot measure the manner in which our actions are good or bad, may have in our community.

We hear much about juvenile delinquency in these modern times. We have a responsibility in this matter also. There is much talk about who is to blame for our situation, but fixing the blame alone will not help matters much. Action is needed. Youth groups can sponsor worthwhile community activities for the young people of the community who have nothing to do with their spare time, and consequently find themselves in trouble. Organizations that promote supervised work are good, too, and often get more lasting results, because they provide interesting work over a period of time instead of just a few hours. Many of us are now only taking part in these movements, but later we will have the opportunity to direct them and to aid others in planning and in a way be fun while doing something worthwhile.

This time when we can do something ing. ing ahead and spotting opportunities in law, happy is he..... We must keep look here. We come up against them, or see other young people to find a way to have opportunity to direct idealistic dreaming, but Proverbs 29: 18 tells us, "The man who has an eye and sees may be a long way off, a sort of vide

The Sabbath Recorder in every home.
The Doors in the Temple

Three doors are in the temple
   Where men go up to pray,
And they that wait at the outer gate
   May enter by either way.

There are some that pray by asking;
   They lie on the Master's breast,
And, shunning the strife of the lower life,
   They utter their cry for rest.

There are some that pray by seeking;
   They doubt where their reason fails,
But their minds' despair is the ancient prayer
   To touch the print of the nails.

Father, give each his answer—
   Each in his kindred way.
Adapt Thy light to his form of night,
   And grant him his needed day.

—George Matheson, in 1000 Quotable Poems.

Prayer

O Thou who has prepared such good things for us who love Thee and who obey Thy will, give to us all the needed grace to walk loyally in the light of Thy truth, and to bear the cross for Thy glory and for the helping of our fellow men.

Help us to heed the inner voice of Thy Spirit, in order to be prepared for the work to which Thou hast called us. May we feel Thee near to give peace in times of quiet, and to give strength in the day of conflict. Fit us, we pray Thee, for the special work whereunto Thou hast called us as a people. Make us so true to Thy holy law that in the very deed we may glory in the cross and be the light of the world. We ask it in the name of Christ our Lord. Amen.

—Theodore L. Gardiner.