HIS HOLY DAY

Paul the great missionary was a Sabbath-keeper. He was so brought up, and although he renounced the formal worship of the Jews, including new moons and sabbaths, there is no evidence that he ever forsook the weekly Sabbath, which is older than Judaism.

Paul clashed with the Jews everywhere he went, but never on the Sabbath question. We may be sure that these strict legalists, who hounded Paul to the death, would have found fault with his Sabbath-keeping if there had been the least occasion.

In the face of a distraught world, crying out for the saving Gospel of Jesus Christ, and in the face of a feverish advocacy of Sunday laws to arrest the rising tide of worldliness, Seventh Day Baptists bring to the Church, humbly but confidently, the Sabbath of Christ as their peculiar contribution. This they do while joining with all followers of the common Lord of all Christians in every possible service which can be better promoted by such cooperation.

Rev. A. J. C. Bond, D. D.

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The Sabbath Recorder

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Never to Be Bad
But it Might Be Worse

It is not always pleasant to find oneself's soul stranded in a very interesting and out of the way town, on a Sunday when no business is going on, and where no good hotel accommodations can be found; especially when one is obliged to kill four hours before the next train is due. This seemed to be our lot at the close of Easter Sunday on April 1, 1923. None of this misfortune can be laid to "all fools' day," for it is the regular thing here every day in the year! This afternoon, however, was unusually cloudy, dark and chilly for central Florida; and after roaming around the town for nearly an hour, hoping to find a public house where one could rest quietly, write a little, and get a dinner, we decided that the time had come to head westward and settle down on an empty bench to think things over.

There was good cheer, however, in the memory of many splendid orange groves with their fragrant blossoms which perfumed the way along which we had come since morning. It had been a real joy to see the fine and flourishing towns of Volusia and Orange counties. There was DeLand with its vast fields of growing celery; Orange City, noted for its excellent fruit; and Kissimmee which seemed to be forming itself into an up-to-date town. It was a pleasant pleasure to think of the far country through which we had passed this day, on motor-bus and on train, and some way, we did not like to think that there was no bright side to this little town in which our train had dropped us to wait four hours alone.

So after a little thought, we decided to go back across the village green to a little house bearing a hotel sign, which we had already visited, and where we could find no one to receive us, determined to make the best of it there until train time.

As we crossed the common we came to a little brown bungalow cottages with the sign: "Information Bureau. Parcels checked here." On the end in large letters were the words: "Leisure Rest Room," and over the little wing door were these words: "Rest Here.

On entering we found a cozy open room, screened in with wire netting and supplied with rocking chairs. The lady in charge told us rest here as long as we pleased; and here we are, with food resting on the arm of a rocker, penning these lines.

You know now why this article is headed as it is. Really there is some bright side to be found in any situation no matter how dark and chilly the day or how dull and prosaic the place.

If we had not discovered this little house by the pathway, we should be tempted to give the village a black eye. But as it is, we can have no heart to do such a thing, nor even to name the place. And now we are getting hungry enough to go to the little hotel we started for and get some supper.

Upon entering this "Park Hotel," the lady in charge greeted us kindly asking what we should do; to which we replied her for supper, she said: "Oh, I don't furnish meals!" So we were headed off again! But this little disappointment proved to be for the best; for by a little more searching we found a clean, somewhat modern restaurant and a good dinner.

The section of country round about here was the most hilly of any we had seen in Florida.

Nine-thirty that evening found us in Sebring, a nice new town, named after its founder, the head of the great Sebring pottery business in Ohio. The town stands on the shore of Jackson Lake, and is a growing little city with some fine new buildings.

In a cozy, homelike hotel, we engaged lodging and breakfast. At five-thirty next morning we arose, and had our morning meal at six, in order to catch the seven o'clock train south for Moore Haven, on Lake Okeechobee; but was surprised at the station to find that this train had just been taken off the road! So there we were again!
Four hours and twenty-five minutes to wait! But we were not obliged to rush on this trip. If we had been in a great hurry there would still have been no alternative, and so we decided to be glad for the chance of seeing a little more of this pretty town.

Every other Florida town had "cracked up" his own town, and so we were not to be disappointed in this respect here. This one thing ran on schedule time, and there was no waiting for the story of Sebring's excellencies to begin whenever we met a business man, real estate agent, or teamster who praised up the whole town lots for sale; and the outlook was not bad.

After a while we found people here as loud in the praises of Sebring as people in St. Augustine were in sounding the plaudits of Flagler. This too was all right. We rather like the spirit of loyalty to their homeland, and of kind regard for their benefactors, so prevalent in Florida's rapidly growing towns.

But we nearly forgot that, after our setback over the train, we had started out to see the town and lake. Before we were halfway through the central park of Sebring, a nasty whiff of wind flung some spray of rain in our face, and in five minutes the downpour was terrific. This too was true to form; for in this south land when it rains, it pours, after the street people call it. The wind was so light that it seemed like the famous English Channel for roughness, and it took about as long to make the trip. The enjoyment too was about the same.

This lake is about forty miles long and over thirty wide. After a trip of more than five hours the boat reached South Bay about ten o'clock.

By some default in the mail service, the friends we soon went to visit had not received the letter announcing our coming, and we soon learned that it would be impossible to reach their home that night, as they lived three miles from town, and the overflow of the lake had made land impossible to use for the purpose. The boat must be four to five hours on the "canal," or the "oak basin," as it is called, and the last boat likely to go that way for the night had just gone home.

There was no hotel, or public lodging house in the little village, and the residents who met the boat assured us that they could not walk it themselves, to say nothing of a stranger's being able to do it.

We soon found that if there had been no water to hinder, the very blackness of the little train would have been our guide, and the outlook for the future of the city. Finally a very long freight train had an unusually long spell of drilling and slam-banging back and forth, which helped to kill the time, and gave us some pleasure in noting the cars from many roads throughout the land.

Just as we were beginning to review the interesting events of this morning, which might have been worse, the agent came and unlocked the office. This relieved us again, just as things began to look a little discouraging, and we hastened for the grip, secured the pad, and for the last hour and half have had a real good time writing it with in our lap.

Kind Friends Among Indians. When our train reached Moore Haven on Lake Okeechobee, where a small train for Clewiston, fifteen miles away, was waiting to take us on through the glades to South Bay, Florida. A small "mail boat," with a little freight barge in tow, was ready to start as soon as the pilot arrived. Mr. Okeechobee, though a shallow lake, is large enough to shake up a small craft with a peculiar vim, which tends to rob its passengers of any conceit they may have as to their sea-going ability. It has been many years since we enjoyed such a shaking up. It seemed like the famous English Channel for roughness, and it took about as long to make the trip. The enjoyment too was about the same.

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that others were there to keep him company, and to do all that the beautiful things to be seen there. How would it do for men who are sinned on by the serpent among their fellows, and who think this old world is all going to the bad, if they could forget the snake a little while and count up the true, the beautiful and the good about them who are trying to fill the earth with heavenly music?

Indeed, our two colored friends, both of whom were born in the British West Indies, seemed to be trying to practice this plan; for doing all that two hours they spoke quite freely of various neighbors; but we heard no bitter criticisms. Finally, without any suggestion from us one of them said: "Domine, you are going to see is a sho' good man. He done keep his see'd"

We thought this testimony from our friend's colored neighbors who had "known 'im fo eight ye's" was too good to keep. Brother Van Horn and wife are thus quietly preaching the Sabbath truth by example in a way that impresses their neighbors with the genuineness of their character as Sabbath-keepers.

Twenty-four Hours of Happy Visiting

It has been nearly sixteen years since this family and their former pastor had enjoyed a social visit in their home on the "Ranch," some twelve miles from North Loup, Neb. And it was a happy renewal of old time friendship when we spent twenty-four hours with them in their home on the everglades of southern Florida.

The flood had somewhat marred the beauty of their coral home, killing some of the trees, and robbing them of crops; but the waters had subsided enough so Brother Van Horn had fifteen acres of fine growing tomatoes and several acres of beans, on the farm he raised. And we don't how forty-four hours could be crowded fuller of pleasant social enjoyment.

The day was all too short and will not soon be forgotten by any of us.

Of the walks and little boat rides about their farm; of the old-time reminiscences recalled in our conversation in their quiet little home, during the evening and morning hours; of the pleasant three-mile boat ride, when Orel took the oars and rowed us to the South Bay dock, we need write no further. Those who have both can easily imagine what it meant to us.

Just before the farewells were spoken Brother Van Horn put records on the Victrola, of some old-time precious songs dear to us all; three or four of which touched our hearts. The "Throw Out the Life Line," "The Ninety and Nine," "The Old Wayside Cross," all of which revived memories of other years when meetings were stirred by these songs, and when their words were on every tongue.

We could but think of the great blessing the Victrola brings to the homes of isolated Christians far removed from the blessings of their home church. To be able to sit down in the quiet hours of home-life and listen to the songs of America's best singers, is indeed a blessing and help in spiritual things which our fathers never knew.

This quiet hour before leaving this Christian home will linger in memory for all the years to come.

Several Things Made Us Glad

After leaving the Van Horn home we came up against several things for which we were thankful and although the day was one of pleasant acquaintance, and how we look back upon it things might have been a good deal worse.

After the three and half mile journey to the landing, during which Brother Van Horn rowed against quite a heavy wind in order to catch the twelve o'clock boat for Fort Lauderdale, we discovered that she was "expected to arrive at any time," but no one had heard from her yet. Then Brother Van Horn went to the post office and found our letter mailed a week before, telling him when to meet us on our arrival—well we were glad he received it!

After bidding him good-by we settled down to wait for the boat, and were made glad by the thought of the pleasant mail boat that would start for Palm Beach at seven in the morning, we decided to take that; and then we went to the Methodist parsonage: for we had heard that the parson would lodge and feed us two days. There we found a welcome, if we could "put up with their humble fare." It was rather "humble" but we were hungry enough to be glad to get it.

Since darkness came upon us, the mosquitoes had settled down to more intimate acquaintance than we liked; but the blame was partly ours, for hungry mosquitoes could hardly be expected to resist the temptation offered them by low shoes and thin stockings covering the ankles of humans. So by the time we were shown a bed next to the roof in the parson's home, our ankles were indeed miserable enough, and we began to fear a sleepless night. But to our surprise we found an ample netting on a suspended frame for a bed, and when pulled down it shut us completely in.

In spite of the misery from old bites, and the fear of new ones, old Morpheus stole upon us so gently that "all unbeknown to us, we were in the land of dreams.

Some time in the night we awoke to hear the high tenor of a large mosquito chorus. At first we thought they had broken through the bars; but we soon found that they were holding concert outside,—and again we were glad!

At break of day we were out and ready for the new boat, and at seven o'clock we were under way. Of that beautiful day's ride in open boat, miles and miles through the everglades, and the endless scenes that had been up for repairs, bound for Fort Lauderdale. We seized our grip and almost ran to the lock through which it must pass, hoping the captain would take us on. Every one encouraged us, so sure were they that the boatmen would take us aboard. But just as we were about to jump on deck, while the gates were being opened, we learned that the captain was shy of the rocks in the canal below and expected to tie up when darkness came, and wait for the day!—then we were glad we did not get on board.

Back we went to our watch on the dock, still hoping for the arrival of the "Liberty." Finally when bedtime arrived, and after hearing of a little private mail boat that would start for Palm Beach at seven in the morning, we decided to take that; and then we went to the Methodist parsonage: for we had heard that the parson would lodge and feed us two days. There we found a welcome, if we could "put up with their humble fare." It was rather "humble" but we were hungry enough to be glad to get it.

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Judah and Assyria

When Assyria began its conquering march westward, Israel and Damascus tried to compel Judah to join them against the great king. However, Judah was wise enough to not heed the counsel; about 722 B.C., the northern kingdom fell; and instead of a kingdom, Judah had just at the north an Assyrian province with a mixed population, afterwards known as Samaritans.

About 711 Hezekiah of Judah joined a revolt against Assyria and was quelled by King Sargon.

There were masters of intrigue. Merodach-Baladan the Chaldean overlord of Babylon sent to Hezekiah an embassy of pretended sympathy, and with presents. The deceived king showed the embassy gold, silver, spices, oil and many other treasures that told of royal wealth. Isaiah reproved Hezekiah severely, and announced as the word of Jehovah the Babylonian Captivity of later years. See 2 Kings 20:12-19; Isa. 39.

In 705 Sargon of Assyria was succeeded by Senacharib. Again Judah took part in a revolt. The Assyrian army invaded the country; blockaded Jerusalem; but failed to capture it, though Judah remained tributary. The sources are 2 Kings 18, 19; Isa. 36, 37.

In the first seven months the Chaldean B. C. Assyria rose to its highest power; but in 607 the proud kingdom fell never to rise again. The Chaldean founders of the new Babylonian empire had been rising to power, and mighty torrent. Ahaz, king of Judah, you too will be overthrown as by a swelling flood; you and your kingdom shall be like the cities of Assyria. Babylon, was a great turning point in human history. Had Egypt won the battle of Carchemish, and kept its control of Judah, how different the political and religious history of the southern kingdom would have been from what it was, no one can tell. Isa. 10:10; Jer. 46; Nahum; and Zeph. 2:12-13; see Biblical sources.

Judah and Babylon

The defeat of Egypt and Carchemish made Judah subject to Chaldea and Babylon, instead of being tributary to Egypt. It was best for Judah for the time being to accept this position peaceably; but king and people would not see it so. Jeremiah, the greatest of the prophets, then went to Jerusalem and began to suffer persecution, declared again and again that revolt against conquering Babylon would bring national ruin. Jeremiah sent his written message to the king and assembled people; the angered king cut the roll into pieces and burned it; and sought to bring about the death of the country’s best friend. In 597 the king rebelled against Chaldea-Babylon; neighboring kingdoms overran the land; the army of Chaldea-Babylon besieged Jerusalem; Judah surrendered; and the king and many people were carried away. Thus began the “Babylonian Captivity.” (Jer. 36: 2 Kings 24:1-16.)

Nebuchadnezzar placed one Zedekiah on the throne of Judah as his vassal. Instead of continuing to pay tribute and against the counsel of Jeremiah, Zedekiah joined a few other kings in a revolt. False prophets predicted an early return from captivity; while Jeremiah still counseled the people to adjust themselves to the situation, intelligently and normally (Jer. 29). Only one result could come from the folly and sin of Judah; Jehovah was besieged and captured by Nebuchadnezzar in 586, and more people taken into captivity (Jer. 37:1—39:14; 2 Kings 24:17—25:21).

The entire population however was not carried to Babylon; and a Judean by the name of Gedaliah was made governor. He saw for a time as Jeremiah had seen, that he did, saying, Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. But one Ismael, a Judean tool of the king of Ammon, murdered Gedaliah and many others, and started for Ammon with captives. Johanan, a military officer delivered the captives; and against the advice of Jeremiah took them, and the great prophet, and much of the Canaanite-deal to Egypt. There, deaf to the prophet’s solemn warnings, they practiced idolatry, blaming Jehovah God for the evils that had come upon them. Jer. 40:5—44:30.

Events Connected with the Religious History of the People

After David had carried the Ark to Mt. Zion (2 Sam. 6:1—19.), the king of Jerusalem became the religious center, although there were other places of worship. Its importance was greatly increased by the building of Solomon’s Temple.

Jehoshaphat, king of Judah, northern kingdom, realizing the unifying power of association in religion, established two centers of worship in his own kingdom, in order that if possible he might keep his people from going up to Jerusalem. More and more our Annual Conference ought to increase our unity and strength.

Kings Asa and Jehoshaphat, of Judah, tried to stop some of the most corrupting features of the Canaanite-Baal cults. Ahab, of the northern kingdom, did a very evil thing in marrying Jezebel, daughter of Ethbaal, king of Sidon. She gave the royal sanction to the worship of Baal; and persecuted the prophets who were loyal to Jehovah. Elijah, Jeth, and Eliasha, championed the religion of the true God; but it was so selfish, cruel, and murderous, that it was condemned later in the book of Hosea (1: 4-5). See 1 Kings 18: 39, 40. 2 Kings 9:7-10; 10: 16-31.

Athaliah, daughter of Ahab and Jezebel, was the mother of Ahaziah, king of Judah. Like her infamous mother she promoted Baal-worship; and upon the death of Ahaziah she usurped the throne and planned to destroy the whole royal family. But the king’s great son was saved by an aunt, the wife of the priest Jehoida. The energetic priest took the control of affairs; instructed the boy; and when he was seven years of age had him proclaimed king, and Athaliah and the priest of Baal slain. The house, the palace, and stores of the Baal cult were destroyed; the Jerusalem Temple repaired; and by the initiative of Jehoida king and people covenanted to worship Jehovah.

Could one forget the inhuman cruelties of the period beginning with Ahab and Eli­jah, the narrative presents a grandeur of conception, literary beauty and dramatic power, of greatest interest. These stories begin with 1 Kings 17.

Baal-worship is no longer sanctioned by the state in either kingdom; but Hosea paints an impressive and sad picture of social and religious conditions in Israel. Canaanite gods are honored; and instead of trusting Jehovah God for protection the people looked now to Egypt, next to Assyria.

Under Uzziah, both Judah, like Israel, was prosperous in material things. But poverty in respect to material wealth is strikingly set forth, for example, in the last chapter of Isaiah. Under Ahaz false religion and immorality grew. Judah, under Hezekiah, pretty likely under the influence of Isaiah, made an honest effort to restore the purer religion, overthrowing the instruments of pagan worship. This reform however did not last twenty years. For Josiah, in the first part of his reign of fifty-five years, did that which was evil in the sight of Jehovah, after the abominations of the nations, rebuilding the Baal-altars that his father had destroyed, and building, even in the courts of the house of Jehovah, altars for all the host of heaven.

The Assyrians carried him in fetters to Babylon, where he repentcd. Upon being restored to his throne in Judah, and realizing that then that “Jehovah he is God,” he fortified Jerusalem, and tried to atone for his former paganism by removing heathen idols and altars, and by building up the altar of Jehovah, setting up sacred offices and commanding the people to serve God.

What influence and power political and religious leaders have in the life of nations for good or evil? (To be continued)
SABBATH HISTORY—I

QUESTIONS ON CHAPTER 9

What is the evidence that Brabourne had difficulty in getting his book published? What was the cause?

What two particular points did the Bishop of Ely make in his argument against the book?

What did the anonymous author of "Dissenters and Schismatics Exposed" say the Sabbatarian's believed?

How did the position of the Sabbatarians differ from that of the "Puritan Dissenters"?

What was involved for the whole Puritan Movement in the discussion of the Sabbath? What was the Puritan ideal of religion? How did it effect those who accepted it?

What group of Dissenters was most consistent? Why?

Memorize last five lines on page 61 and first two lines on page 62.

PASTOR JORDAN'S REPORT

(Requested for publication by church meeting.)

The regular services of the church and its auxiliaries have been carried on without interruption during the quarter. No services of a special nature have been held, but the membership of the church has been cordial, sympathetic, earnest and most helpful in not only holding to the things already gained, but in striving toward a higher attainment in Christian living and working.

The pulpit has been supplied three times, by Revs. S. A. Sheard and R. G. Peterson when the pastor was ill, and by Rev. O. R. Christianson on the Sabbath when the pastor preached at the assembly of our people in Chicago, March 24. The Brotherhood has arranged for the musical part of the Sabbath eve prayer service. The Senior Christian Endeavor society and Professors Shaw and Inglis have each led prayer meetings.

In harmony with the resolution adopted at the annual meeting that the various annual reports be read at the Sabbath service preceding the annual meeting, such reports were given on Sabbath morning, January 13. There seems to be a general sentiment that it was a wise and profitable thing to do if, for no other reason than that a larger number hear the reports.

The pastor has a deep conviction that the church ought to give greater attention to and provide facilities for the social interests of its members and others who can be served by its ministry. The young people have occasional sociables for their enjoyment and to further their special aims. But these sociables are almost wholly in the interests of the young people. Except indirectly, there is little to suggest that their social activities are intended to serve the larger interests of the church. And, in general, what is true of them is true of the Brotherhood and of the organizations of the women of the church.

People are coming into our neighborhood to reside, to make a livelihood and to become a part of the life and work of the community and the church. Often some of them find it difficult to make acquaintances easily and to find themselves perfectly at home. Kindred religious and spiritual interests determined their location here. Educational facilities have had a large part in determining some of them. For these the church has a large responsibility. The social attitude and provision will do much for them. I believe we can donate a splendid work in caring for their Christian needs. Is it not possible for us to do effective work along social lines?

The pastor suggests that a committee composed of representatives of the various auxiliaries of the church be appointed to prepare and report some plan by which the church as a whole may more adequately serve its membership and others in social fellowship.

Respectfully submitted,

HENRY N. JORDAN,
Pastor.

April 1, 1923.

Every one needs a friend; be sure to be one to somebody. And remember always, that God sent Christ into the world to be the friend of every man.—Slattery.
MISSIONS

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

MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawtucket Seventh Day Baptist church at Westerly, R. I., Wednesday, April 18, 1923.


The guests present were: Mrs. Dell Burdick, Mrs. Clayton A. Burdick, Mrs. Allan Whitford and Miss Jennie Crandall.

The meeting began at 1:10 p.m., with Rev. Clayton A. Burdick in the chair. Prayer was offered by Dr. Anne L. Waite.

The minutes of the January meeting were read and ordered recorded.

Corresponding Secretary William L. Burdick read his report for the last quarter and it was voted, approved and ordered recorded. The report follows:

During the quarter the Corresponding Secretary has provided material each week for the Tract Society, which at that time held a four days' meeting in Alfred, N. Y., and in March he went to New York City for consultation over denominational matters with the President of the General Conference, the presidents, treasurers and the corresponding secretaries of the Tract and Missionary societies.

From New York he went to Plainfield, N. J., attended the March meeting of the Tract Society and had a conference with the Director of the Forward Movement, Rev. A. J. C. Bond, and the Corresponding Secretary of the Tract Society, Rev. Willard D. Burdick.

Your Corresponding Secretary has preached in churches in Rhode Island five times during the quarter, and while in Alfred presented the work of the Missionary Board to the Sabbath-day congregation of our church in that village.

From April 4 to 14 he assisted in an evangelistic campaign at Alfred Station, N. Y., and preached eight times, 1922. Rev. Mr. Crofoot in China paid me for the month of October, 1922, as I left China.

As to the money I used to get home, I used the $300.00 which Miss Su returned to me. (I had given her the $275.00 to pay her passage. She did not use any of it, and gladly gave it to the Board. Thanking you for your kindness.

A letter was read from Dr. George Thorn- gate saying that he and Mrs. Thorngate would be ready for service as medical missionaries in the fall of 1924. A discussion took place and the following resolution, presented by Dr. Anne L. Waite, was adopted.

The Board deeply appreciated the offer of Brother Thorngate to reinforce the China Mission, now depleted by the resignation of Dr. Bessie Belle Sinclair, but until after General Conference, no action can be taken by the Board.

Dr. Bessie Belle Sinclair,
Chicago, Ill.
My dear Brother Sinclair:
Your letter of the fifteenth came to hand last week, but too late for the Board meeting. Therefore I am not able to say at this time what my reply will be. I do say I am very sorry to hear of your resignation than I did when I last wrote you.
I read to the Board your letter written in November, and said I would give you my acceptance of your splendid work and thank you for the arrangement of your passage home.
I regret more than I can tell you that it is necessary to resign and I am sure the Board will do all possible to increase the conditions in my family, the calamities (financial reverses, etc.) and illness of my eldest son, the ill health of my mother and the infirmities and age of my mother, are such that the conditions for me to remain in America some years, perhaps indefinitely, do not exist.
I expressed to you that my resignation would be sent to you. A man doctor is needed there, and it does not seem likely that I can ever return there.
I wish to think the Board for the very great kindness and consideration they have unfailing shown me all the time.
As to the matter of salary, of course, I've ex-pected none, having resigned as soon as I reached home, October 1922.

REV. W. L. BURDICK, Corresponding Secretary.

Treasurer Samuel H. Davis read his quarterly report. A discussion of the report took place and it was voted approved and ordered recorded.

Rev. William L. Burdick, chairman of the Missionary Evangelistic Committee, said there was no report to be made.

Mr. Frank Hill made a verbal report for the Georgetown, S. A., Committee. He said that a letter had been received from Mr. Spencer saying that the Baptist church there was to be sold and asked whether the Board desired him to do. He said that if he should not be able to buy the church at a reasonable price, he felt that the Board would need to be responsible for it. No reply had been received from Mr. Spencer up to that time.

Robert Coon, chairman of the Committee on Work in China, made no report, but Rev. William L. Burdick read correspondence from Dr. Bessie Sinclair in regard to her resignation. It was voted that Rev. W. L. Burdick's report to Dr. Sinclair be approved, and that we reluctantly accept her resignation, and pay her traveling expenses from China, and that the correspondence be recorded.

DEAR MR. BURDICK:
Thank you for your very kind letter of January 12. It was sent me from Washington, D. C., and so delayed.
My last letter was meant to be a resignation. Perhaps I expressed myself poorly. So please accept this resignation. My reasons are many, but perhaps it is sufficient to say that the conditions in my family, the calamities (financial reverses, etc.) and illness of my eldest son, the sufferings and infirmities and age of my mother, are such that the conditions for me to remain in America some years, perhaps indefinitely, do not exist.
I expressed to you that my resignation would be sent to you. A man doctor is needed there, and it doesn't seem likely that I can ever return there.
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As to the matter of salary, of course, I've expected none, having resigned as soon as I reached home, October 1922.

REV. W. L. BURDICK, Corresponding Secretary.

Cordially,
SAMUEL H. DAVIS.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

THE SABBATH RECORDER

DEAR MR. BURDICK:

Thank you for your very kind letter of January 12. It was sent me from Washington, D. C., and so delayed.

My last letter was meant to be a resignation. Perhaps I expressed myself poorly. So please accept this resignation. My reasons are many, but perhaps it is sufficient to say that the conditions in my family, the calamities (financial reverses, etc.) and illness of my eldest son, the sufferings and infirmities and age of my mother, are such that the conditions for me to remain in America some years, perhaps indefinitely, do not exist.

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As to the matter of salary, of course, I've expected none, having resigned as soon as I reached home, October 1922.

REV. W. L. BURDICK,
Chairman of the Missionary Evangelistic Committee.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

From April 4 to 14 he assisted in an evangelistic campaign at Alfred Station, N. Y., and preached eight times, 1922. Rev. Mr. Crofoot in China paid me for the month of October, 1922, as I left China.

As to the money I used to get home, I used the $300.00 which Miss Su returned to me. (I had given her the $275.00 to pay her passage. She did not use any of it, and gladly gave it to the Board. Thanking you for your kindness.

A letter was read from Dr. George Thorn- gate saying that he and Mrs. Thorngate would be ready for service as medical missionaries in the fall of 1924. A discussion took place and the following resolution, presented by Dr. Anne L. Waite, was adopted.

The Board deeply appreciated the offer of Brother Thorngate to reinforce the China Mission, now depleted by the resignation of Dr. Bessie Belle Sinclair, but until after General Conference, no action can be taken by the Board.

Dr. Bessie Belle Sinclair,
Chicago, Ill.
My dear Brother Sinclair:
Your letter of the fifteenth came to hand last week, but too late for the Board meeting. Therefore I am not able to say at this time what my reply will be. I do say I am very sorry to hear of your resignation than I did when I last wrote you.
I read to the Board your letter written in November, and said I would give you my acceptance of your splendid work and thank you for the arrangement of your passage home.
I regret more than I can tell you that it is necessary to resign and I am sure the Board will do all possible to increase the conditions in my family, the calamities (financial reverses, etc.) and illness of my eldest son, the sufferings and infirmities and age of my mother, are such that the conditions for me to remain in America some years, perhaps indefinitely, do not exist.
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I wish to thank the Board for the very great kindness and consideration they have unfailingly shown me all the time.

As to the matter of salary, of course, I've expected none, having resigned as soon as I reached home, October 1922.
It was voted that there be an adjourned meeting of the Board on Sunday, April 22, at 2.15 p.m., to meet President Esle F. Randall of General Conference.

Prayer was offered by Rev. A. L. Davis.

The meeting adjourned at 12 o'clock for the meeting of the Board of Directors and the meeting of Sunday, April 22, at 2.15 p.m., when Mr. Esle F. Randall, President of General Conference, would be present.

George B. Utter, Recording Secretary.

**MONTHLY STATEMENT**

March 3, 1923—April 1, 1923

S. H. Davis, Treasurer.

In account with the Seventeenth General Missionary Society.

<table>
<thead>
<tr>
<th>Description</th>
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**VERONA (N. Y.) LOCAL HISTORY**

**The Siege of Fort Stanwix**

(Written by Zilla M. Thayer for the Young People’s Social Club at Verona, N. Y.)

Notwithstanding the fact that most people have studied American history, still a review of the early history of New York State may prove interesting. Frequent reviews are essential in the day school, so let us refresh our memory tonight with a bit of local history.

Can every one tell where Fort Bull and Fort Stanwix are located and just why are they important? A marker has been placed at this site of the macadam road between New London and Rome. Upon this marker is a bronze tablet bearing the following inscription: “Two hundred and fifty paces from here is the site of Fort Bull, the scene of fierce struggles during the early Indian wars, twenty years before the Revolution. Erected by the Fort Stanwix Chapter, Daughters of the Revolution, 1921.” There were impressive services (on the day of the marking of Fort Bull), conducted by the D. A. R., while the Boys Scouts stood guard, answering all questions and bearing aloft the Stars and Stripes.

Through the western end of Rome, runs Wood Creek, its name derived from the great wooded forests.

Fort Bull (named after its first commandant, Bull) was on the western end of the “Carrying place,” was a place of refuge. There were as many as five forts at this Carrying place. Fort Bull, William, Craven, Newport and later Fort Stanwix, the present site of Fort Stanwix, were all in his power. It was built to protect the English from the French. In 1756, the French Commander DeLear started from Montreal on a raiding expedition, attacking Fort Bull. He destroyed all supplies and killed all but five of the sixty defenders. We must not forget the brave men, who died here.

Fort Stanwix won its fame, a little later during the Revolutionary period. The British had planned an expedition against the State, by sending General Burgoyne from Lake Champlain down to Albany. General Howe was to march from New York up to the Hudson, captaining the American fort, while Colonel St. Ledger with his Canadian Indian followers was to march eastward from Oswego, capture Fort Stanwix and on to Albany, where the three generals were to eventually meet. But, as Burns puts it, “The best of plans of mice and men oft go agape.”

St. Ledger had sailed up the St. Lawrence to Lake Ontario, landing at Oswego. Here friendly Indian tribes and colonists (who had remained loyal) joined him, marching on Fort St. Ledger, with more than twice the number that garrisoned the American fort demanded an immediate surrender. To his surprise General Willet refused. Very well then, he would lay siege and force the soldiers to surrender. No doubt he would have done so had it not been for Nicholas Herkimer, who rallied eight hundred men from Tryon County, to relieve the situation. On the last day of the march, the morning of August 6, 1777, Herkimer and his California Company to march to Fort Stanwix, less than eight miles away.

Colonel St. Ledger had been warned of their approach and had sent loyalist allies and Indians ahead. Here in a ravine Herkimer killed twenty and dead and sixty four poured upon them during the five-hour battle, one of the bloodiest of the war. General Herkimer was wounded, but leaned calmly against a tree directing the battle. At a crack of muskets, the Indians fled. While Herkimer had not succeeded in reaching Fort Stanwix, he had rendered a great service in forcing the British to scatter their men. General Schuyler, who had charge of the entire State, also did all in his power to prevent St. Ledger from carrying out part of the English scheme. He too, advised sending a detachment to Fort Stanwix and asked who would volunteer to command the relief. Benedict Arnold replied, “Washington himself to make this mission useful, I will go.” Twelve hundred men volunteered to go with him. When twenty miles from their destination, a half-witted Tory boy was brought forward. Arnold, on second thought decided to free the lad, providing he would rush back to the British lines showing a bullet-torn coat and hat. When questioned as to the number of Americans coming, the boy pointed stupidly to the leaves on the trees. This created a panic and resulted in St. Ledger’s rushing back to Oswego and hurriedly embarking for Montreal.

The Americans at Fort Stanwix then had no difficulty in driving away the few remaining British, capturing their clothing, blankets, and their ammunition. The British flags were soon seen over the fort, while higher still over the British flags floated the first Stars and Stripes (in time of battle).

We remember that General Howe thought he could first capture Philadelphia, and thus failed to perform his part. General Burgoyne had planned to take Philadelphia himself.

General Schuyler and General Stark impeding his progress. Thus failed the British plan.

We live in a most interesting section, let us proudly talk of our State, letting all whom we meet know that we hail from the historic Mohawk valley, the spot where floated the first Stars and Stripes, at Fort Stanwix, Rome.

**RIGHTEOUSNESS**

Righteousness is a great word of both Testaments. One of the greatest beatitudes is spoken concerning those who hunger and thirst after righteousness. By this I suppose He means those whose ruling passion is a desire to be right and to do right. That is the one craving, He tells us, that is sure to be satisfied; the man who wants to be right more than he wants anything else in the world will be right. His will is one with God’s will, and it must prevail.

What do we mean by right? We say that this is a moral universe, which means that human beings are so constituted and so related that they must behave in a certain way toward the Father in heaven and the brethren by their side; there is a right way for them to live, and each person is found and followed, individual men and women reach their fullest development, become the men and women they were meant to be; and the society composed of such men and women is full of order and peace. And this is what Jesus means by righteousness—the fulfillment of these right relations which subsist between ourselves and God on the one hand and ourselves and our fellow-men on the other hand.—Washington Gladden.
Sun Publishing Association, Mortgage... $1,000 00

$2,109 88

Bond bought ................................ $1,075 00
Balance on hand March 31 ........... 1,034 88

$2,109 88

Amount of Endowment .................. $52,816 41

The Corresponding Secretary was appointed delegate to a Conference on Correlation of Programs for Religious Education; to be held at Forest Hills, L. I., May 2, 3, 4, 1923; the theme of the conference to be, The Correlation of Programs for Use among Boys and Girls between the Ages of 12 and 17.

The following delegates to the associations were appointed:

To the Eastern Association, Rev. A. E. Main, with Rev. A. J. C. Bond as alternate.
To the Central Association, Rev. A. J. C. Bond.
To the Western Association, Corresponding Secretary Paul E. Titsworth and President Bootho C. Davis.

The matter of leasing the Merton Burdick farm for gas was referred to the Committee on Finance.

To the Western Association, Corresponding Secretary was appointed: To the Eastern Association, Rev. A. E. Main, with Rev. A. J. C. Bond as alternate. To the Central Association, Rev. A. J. C. Bond.

A Bigger Hat

WILLIAM NAVIN

(First Prize Oration in Dr. Thomas Arthur Prize Contest, Alfred University, April 10, 1923.)

That awful dragon—Mars still scrawls at us. His bloody hands strike mercilessly at the throat of our civilization. The manifold evils of war frightful and ghastly as they undoubtedly appear in the minds of the world today have not prevented war. The crashing economic hammer batters the financial anvil, impelled by the idea of millions of dollars an hour hied away on the battle-fields of Europe. Who can number the heart-rending cries around weeping firesides made desolate by the loss of those dearest and best? The shameful aftermath of war may make us feel the scorching pang of hell. A pall of sorrow has covered the world again and again like a huge black carpet, yet a new generation has always risen to the idea that through the veins of romance flows the mournful, bitter blood of affliction. Appeals to common sense as well as to dollars and cents have been of no avail. Time, the assuager of all sorrows, has formed a mist in our memory, and the shadows of the past are locked with the key of forgetfulness.

Selfish treaties, steeped with legal terms so cold and inhuman that they freeze the very hearts of nations, propose various remedies like shotgun prescriptions in the hope that some part of the pain may be extinguished. Where there is no empire is more valuable than empire, where there is no subordination of personal or national advantages to right and truth, the souls of nations look out through the bars of a cunning hypocrisy.

What will bring about peace? The strength in helpful mutual attention, the development of "we-personalities," men and nations who can express themselves co-operatively to the whole world. When we can say "we," we are fellow men with our nation, with all nations, when we can say not, who are you? but who are we?—when we can say not, how are you alike or unlike? but, What can we do together?—and when we do something together, shall we have the International Mind, the bigger brain, and we shall need the "bigger hat."

Seven years ago, if we had had this International Mind, those six million Germans, those six million French, English, Americans, and all the rest would have plowed the furrows for the seeds of life instead of the seeds of death. They would have planted gardens where they planted dead bodies, and their differences would have been worked out in the soil of life rather than propagated in the blood of death.

Today, if we cast the seeds of helpful, mutual attention in our own hearts, we can see develop, not spectacularly but slowly, steadily, gradually, the International Mind, an attitude which regards the world as a vast neighborhood and its peoples as helpful co-operative neighbors. It is in such a neighborhood that the flower of peace will bloom. Watered in these acres by common
not the school the place to eliminate racial prejudices from classroom and textbook? Is not the teacher the young student that those same qualities which made a great soldier in the past, will be needed to make a greater citizen in the future? Are not strong bodies developed through sports; personifications of teamwork and strong minds through the right interpretation of life?

Make character rather than gold, the prime requisite for college education. Let colleges aim to fathom the sea of doubt until they reach the rock of truth.

Once a certain king had erected at the junction of two crossovers a huge shield, one side of which was silver, the other side of which was gold. It chanced that two knights who were riding along in facing directions, halted at this monument and dismounting from their horses examined it.

"By my soul," said one, "This is a fine gold shield."

"Truly it is a fine shield," said the other, "but if my eye does not deceive me, it is a silver shield."

Further words brought them to blows and after a struggle both lay sorely wounded, bleeding in the dust. A pedestrian coming after a struggle both lay sorely wounded, examined the shield on both sides and said, "You were both right, and yet you were both wrong."

Colleges must help us to look upon both sides of any question. Let the cry of God and the good of our fellow-men. For example, let us examine the shield on both sides, learning the cause of their strife, how the black man's body. But how few of us dare even to whisper, "But we have not broken the chains of child slavery; still behind the cold, bleak walls of factories greedy capitalism destroys the child's soul."

Here in America where inter-racial and international co-operations are daily habits, here on the firm earth of a great democracy we must lay industrial peace as a corner stone of that greater institution, international peace.

Public spirited men and women of America and numerous other countries, outstanding business men, publicists, educators, statesmen—including United States Senators and members of the House of Representatives, Governors of States and members of state legislatures, and commissioners to the United States from foreign lands; distinguished ecclesiastics will confer together for a full week and more on present day world conditions and how best and most speedily to remedy them, from the viewpoint of Christian Citizenship.

An important international interest must first be a paramount personal interest. Don't we know, as individuals and as nations that the world today is begging for, clamoring for, languishing for, an International Mind, and we can not ignore this appeal.

Will it not take perseveration as well as aspiration if the bell of fraternity is to peal the joyous message of peace around the world? Aspiration has its place. Without faith and imagination, without the burning desire of a creative mind, the aspirations of men and women who will in the world personify these ideals. These are the ones to advertise our ideals to the world, for they are the "we-personalities." Industries, our second advertisement, go hand-in-hand with our first. We must have suitable ideas to have industry, and financial, such as Wall Street and the London Exchange, must co-operate with the world as the necessary, useful institutions which they undoubtedly are. Wall Street must never be a broad street but a narrow street.

World Fairs, victories of peace, showing the common progress of our nations, showing how commerce, invention and science are uniting the world are grand fruits of the co-operative spirit of the day, and it is little wonder that during the past score of years, nations have opened the gates of isolation and are fast coming out into the world of unity.

But, like charity, peace begins at home. For those three years in Memorial Day addresses and Fourth of July orations we have all exulted that we have broken the chains of black slavery, and no longer the master's whip destroys the black man's body. But how few of us dare even to whisper, "But we have not broken the chains of child slavery; still behind the cold, bleak walls of factories greedy capitalism destroys the child's soul."

As he hung in agony three hours from that cross, blood streaming from those wounds, where the cruel nails had pierced the tender flesh, no cry of complaint came from those sacred lips. Lifting his eyes toward heaven he murmured, "Father, forgive them, for they know not what they do."

He could forgive his own murderers, yet how hard we find it to forgive the tiniest atom of imagined wrongs, to follow that charitable precept, "Judge not that ye be not judged," so closely are we wrapped in the cold blanket of conceit and selfishness. Selfishness which too long has shut the light from our hearts and tangled our thoughts in its narrow folds? So heavy is it that when we cast it from us it will sink like lead deep in the sea of the past. Now let us fervently implore our heavenly Father to help us, with firm faith, bright hope and all charity to dedicate our lives to world peace, through an International Mind.

INTERNATIONALLY KNOWN MEN WILL BE IN CONFERENCE AT WINONA LAKE IN JULY

The Consultation Conference to be held at Winona Lake, Indiana, the first eight days of July this year will be unique—something different from anything hitherto held there or elsewhere.

Public spirited men and women of America and numerous other countries, outstanding business men, publicists, educators, statesmen—including United States Senators and members of the House of Representatives, Governors of States and members of state legislatures, and commissioners to the United States from foreign lands; distinguished ecclesiastics will confer together for a full week and more on present day world conditions and how best and most speedily to remedy them, from the viewpoint of Christian Citizenship.

A great program of "Civic Evangelism" is in process of preparation—a program that will be spread through the need of institutional conversion and the carrying out of which is designed to issue in a message to the nations of the earth stressing their duty in the light of God's present day challenge to them.

Round table conferences, commission reports and public addresses by nationally and internationally known speakers—all interspersed with appropriate sacred and patriotic music—will occupy the hours daily, at intervals, from morn till night.

The Assembly yourselves, will, for this week, be free to the thousands of Christian citizens assembled from this and other lands.

For detailed information as to the personnel and purpose of this great Conference, read the Winona Lake Book, soon to be off the press or address National Headquarters, Christian Citizenship Conference, 402-412 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

AN OMITTED STANZA

The other day in the Harvard chapel I noticed that the "University Hymn" has the first stanza of the famous hymn, "Sun of my soul, thou Savior dear."

It may interest the company of friends who gather around the Open Hearth to know that almost all hymnals omit the opening words:

"Sun of my soul, thou Savior dear, it is not night if thou be near; Oh may no earth-born cloud arise To hide thee from thy servant's eyes."

These words give a new meaning to the rest of the hymn. The poet has just seen the sun set behind the western clouds, darkness is coming on, it will soon be night. But in spite of all this, Keble, soon had the faith which enabled him to sing:

"'Tis gone, that bright and orb'd blaze, Fast fading from our wistful gaze; Yon mantling cloud has hid from sight The last faint pulse of quivering light."

It is clear that the central thought of the hymn depends upon the missing stanza. It may well be asked whether it would not be a fitting thing to have the missing words restored to our hymnals.—HERMAN S. FICKE.

"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me let him deny himself, and take up his cross, and follow me." (Mark 8:34)

It is suggestive to read how immediately the disciples responded to the Master's call, leaving all to follow him: not much financially, but them all. The New Testament tells of no regrets. By thus renouncing all we gain all.—W. L. Watkinson.
Then our six days’ work is done,
As the time appointed drew near.
So for all Christians to meet at his great judgment seat,
And the soft twilight of the night.

His views on the way of using God’s day
At first there was great consternation.
Prepare a program for the use of the women of the denomination in the observance of the Sabbath, which continued to be observed; and when Sabbath was first kept it was not by abstinence from labor, as was the Sabbath. The Sunday laws of Constatine first made it a holiday, but not until the Reformation was it proclaimed as taking the place of the true Sabbath. The Sabbath law was never repealed by the authority that made it. Besides not being of the true metal, the Sunday Sabbath does not bear the true inscription. The inscription on the Sabbath coin is unvarying. “God blessed the seventh day and sanctified it” (Creation). “The seventh day is the Sabbath of the Lord thy God” (Law). “The Sabbath . . . my holy day” (Prophets). “Pray ye that your flight be not in the winter nor on the Sabbath day” (Gospels). “There remaineth therefore the keeping of a Sabbath to the people of God” (Epistle). “Here are they that keep the commandments of God and the faith of Jesus” (Revelation). It is the Sabbath, the seventh day, always well known and never misunderstood, that the inscription on the false Sunday coin is uncertain and blurred. According to some it is the Sabbath transferred from the seventh to the first day of the week. But there is no Scriptural proof of such a change. It is not the Sabbath at all, says another, but the Lord’s Day—another institution altogether. Some hints are supposed to be found in the Bible for this, but when examined they do not bear out the assertion. Others tell us that it is an error, too, the institution adopted by the Church under the guidance of the Holy Spirit, and so, they say, it makes no difference whether the change is warranted by Scripture or not. It is claimed that for a faithful Church, her authority is sufficient. If you meet a Sabbath-keeper he gives you but one reason for his religious observance—“Thus saith the Lord.” “The seventh day is the Sabbath.” If you would be of any use, he may give you any one of a hundred reasons, or none at all. True coin has one clear un doubted inscription. Counterfeits are manifest, and are usually detected by some variation.

The truths it contains are so suitable for our own comprehension and further extension, that we submit it for use on this program.

**COUNTERFEIT COIN**

**REV. W. C. DALAND**

When we handle the coin of the realm, we are very careful not to receive that which looks real but which is counterfeit, pure gold, full weight, and inscribed with the true stamp of the sovereign, and is no false imitation. Shall we not be as careful in other matters?

There is a counterfeit, long passing current, the false character of which is often unsuspected, namely, the Sunday Sabbath. Its observance may, perhaps, have been of a certain benefit to the people, just as counterfeit coin may for a time, till the fraud is detected, serve all the purposes of lawful money. The Sunday Sabbath is a counterfeit because its material is not genuine. “The seventh day is the Sabbath of the Lord thy God.” All through Biblical history, and secular history since the time of our Lord, the Sabbath is the seventh day, the last day of the weekly cycle of seven days, following the six days of labor, to commemorate the Divine rest after the creation of the world. Any other day would fail as a symbol. Sunday is the first day of the weekly cycle, and is observed by many believers in Christ to commemorate the first day of our Lord’s rise life. But it is not the Sabbath, and has historically nothing to do with the Sabbath. It did not in the early church take the place of the Sabbath, which continued to be observed; and when Sunday was first kept it was not by abstinence from labor, as was the Sabbath. The Sunday laws of Constantine first made it a holiday, but not until the Reformation was it proclaimed as taking the place of the true Sabbath. The Sabbath law was never repealed by the authority that made it. Besides not being of the true metal, the Sunday Sabbath does not bear the true inscription. The inscription on the Sabbath coin is unvarying. “God blessed the seventh day and sanctified it” (Creation). “The seventh day is the Sabbath of the Lord thy God” (Law). “The Sabbath . . . my holy day” (Prophets). “Pray ye that your flight be not in the winter nor on the Sabbath day” (Gospels). “There remaineth therefore the keeping of a Sabbath to the people of God” (Epistle). “Here are they that keep the commandments of God and the faith of Jesus” (Revelation). It is the Sabbath, the seventh day, always well known and never misunderstood, that the inscription on the false Sunday coin is uncertain and blurred. According to some it is the Sabbath transferred from the seventh to the first day of the week. But there is no Scriptural proof of such a change. It is not the Sabbath at all, says another, but the Lord’s Day—another institution altogether. Some hints are supposed to be found in the Bible for this, but when examined they do not bear out the assertion. Others tell us that it is an error, too, the institution adopted by the Church under the guidance of the Holy Spirit, and so, they say, it makes no difference whether the change is warranted by Scripture or not. It is claimed that for a faithful Church, her authority is sufficient. If you meet a Sabbath-keeper he gives you but one reason for his religious observance—“Thus saith the Lord.” “The seventh day is the Sabbath.” If you would be of any use, he may give you any one of a hundred reasons, or none at all. True coin has one clear un doubted inscription. Counterfeits are manifest, and are usually detected by some variation.

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**COUNTERFEIT COIN**

**REV. W. C. DALAND**

When we handle the coin of the realm, we are very careful not to receive that which looks real but which is counterfeit, pure gold, full weight, and inscribed with the true stamp of the sovereign, and is no false imitation. Shall we not be as careful in other matters?

There is a counterfeit, long passing current, the false character of which is often unsuspected, namely, the Sunday Sabbath. Its observance may, perhaps, have been of a certain benefit to the people, just as counterfeit coin may for a time, till the fraud is detected, serve all the purposes of lawful money. The Sunday Sabbath is a counterfeit because its material is not genuine. “The seventh day is the Sabbath of the Lord thy God.” All through Biblical history, and secular history since the time of our Lord, the Sabbath is the seventh day, the last day of the weekly cycle of seven days, following the six days of labor, to commemorate the Divine rest after the creation of the world. Any other day would fail as a symbol. Sunday is the first day of the weekly cycle, and is observed by many believers in Christ to commemorate the first day of our Lord’s rise life. But it is not the Sabbath, and has historically nothing to do with the Sabbath. It did not in the early church take the place of the Sabbath, which continued to be observed; and when Sunday was first kept it was not by abstinence from labor, as was the Sabbath. The Sunday laws of Constantine first made it a holiday, but not until the Reformation was it proclaimed as taking the place of the true Sabbath. The Sabbath law was never repealed by the authority that made it. Besides not being of the true metal, the Sunday Sabbath does not bear the true inscription. The inscription on the Sabbath coin is unvarying. “God blessed the seventh day and sanctified it” (Creation). “The seventh day is the Sabbath of the Lord thy God” (Law). “The Sabbath . . . my holy day” (Prophets). “Pray ye that your flight be not in the winter nor on the Sabbath day” (Gospels). “There remaineth therefore the keeping of a Sabbath to the people of God” (Epistle). “Here are they that keep the commandments of God and the faith of Jesus” (Revelation). It is the Sabbath, the seventh day, always well known and never misunderstood, that the inscription on the false Sunday coin is uncertain and blurred. According to some it is the Sabbath transferred from the seventh to the first day of the week. But there is no Scriptural proof of such a change. It is not the Sabbath at all, says another, but the Lord’s Day—another institution altogether. Some hints are supposed to be found in the Bible for this, but when examined they do not bear out the assertion. Others tell us that it is an error, too, the institution adopted by the Church under the guidance of the Holy Spirit, and so, they say, it makes no difference whether the change is warranted by Scripture or not. It is claimed that for a faithful Church, her authority is sufficient. If you meet a Sabbath-keeper he gives you but one reason for his religious observance—“Thus saith the Lord.” “The seventh day is the Sabbath.” If you would be of any use, he may give you any one of a hundred reasons, or none at all. True coin has one clear un doubted inscription. Counterfeits are manifest, and are usually detected by some variation.

The truths it contains are so suitable for our own comprehension and further extension, that we submit it for use on this program.
THE SABBATH RECORDER

Worker's Exchange
Annual Report of the Woman's Aid Society—Westerly, R. I.

The Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church held its annual session on April 3, 1923.

The society held fifteen meetings during the year, twelve of these were business meetings. The first meeting was held with the president on October 3, 1922, with twenty-two present. This was the largest meeting of the year, and eight was the smallest attendance of the year. The first meeting was very much enjoyed by listening to different members telling in poetry or prose, how during the summer they earned a dollar for the society.

In November our secretary, Mrs. Verme S. Whiford, resigned on account of illness, and was not able to be in the South for the winter. Mrs. Annabel D. Austin was chosen secretary to fill this vacancy.

During the year the society has made two layettes for Red Cross, to be sent to the Near East, and tied six comfortables, as well as making aprons and fancy work in preparation for our Christmas sale. The Christmas sale was held in the church parlors, Tuesday, December 5. This was their first social time in the parlors this year, being very much enjoyed by listening to the Reverend Mr. William Healy, vice presidents, Miss Elisha Burdick, Mrs. Clayton A. Burdick, Mrs. Howard M. Barber, Mrs. John Tanner; secretary, Mrs. Edwin Whitford; acting secretary, Mrs. John Stillman; treasurer, Mrs. Frank Lake; collector, Mrs. Clayton A. Burdick, Mrs. Howland A. C. Burdick, Mrs. Frank Lake; directresses, Mrs. Everett Whipple, Mrs. George H. Lanphere, Mrs. Charles Palmer, Miss Jessie Utter, Mrs. Hiram Barber, Mrs. William H. Browning; auditors, Mr. A. N. Crandall, Miss Emma Crandall.

On Sunday night, April 15, the ladies served over two hundred people the annual church supper, in the church parlors, with Dr. John Champin acting as toastmaster. The doctor called on the following to speak: Pastor Clayton Burdick, Mr. George B. Utter, Mr. William Browning and Mrs. Eugene Stillman. Mrs. Stillman gave us in poetry her trip around the world, and especially did she speak of her visit at our mission in Shanghai. We also had original songs from ladies of the S. D. B. society and Christian Endeavor society. At the business meeting of the church it was voted to raise our pastor's salary $200.00. He is now entering on his twenty-first year with our church, and truly he might be called the father of his flock. As reports of both church and Woman's Aid society show, it has been a successful year.

Respectfully submitted,

Annabel D. Austin,
Secretary.

Sugested Outline for Mother and Daughter Week
May 12-15, 1923

Sabbath Day, May 12
Mothers' Day
1. It is proposed that a special Mothers' Day service be prepared and used in the Sabbath schools.
2. It is suggested that the morning worship service of the church be also devoted to the idea of Mothers' Day with special music and sermon on the place of the mother in civilization.

SUNDAY, MAY 13
Sick and Shut-in Day
The idea in mind for this day is the gathering of the wild flowers which are so abundant at this time of the year, and their distribution to the sick and shut-ins of the community. An organized visitation of hospitals and sick rooms will lend a home missionary service touch to the occasion.

Monday, May 14
Daughters-abroad Day
The idea in mind for Monday is that the foreign missionary emphasis should be kept in mind, and it is suggested that groups of mothers and daughters shall gather together, either in the church, or at home, for the purpose of sewing or knitting for the daughters of unfortunate nations abroad. It is possible that some groups will sew or knit for the Near East Relief while others may extend their efforts for other mission stations projects. An evening spent in this way in the service of less fortunate women and girls than themselves will give a worthwhile touch to the evening's session.

Tuesday, May 15
Class Night Social
It is here suggested that the girls' classes of the Sabbath school shall hold a social session on this evening with their mothers as guests. It will be a service of love on the part of the girls to prepare the program and whatever arrangements they can afford to make their mothers the guests of the evening.

Wednesday, May 16
Mother and Daughter Banquet
The mother and daughter banquet has become the outstanding feature of Mother and Daughter Week in most churches, and it is well that a church supper of high grade be served to the mothers and daughters of the congregation in recognition of the great and wide service which the women render the church.

Thursday, May 17
At Home
It is suggested that this evening be a home evening, and that the mother and daughter spend the evening together or that a little dinner be arranged for the special friends of the mother and the evening ended that these little groups emphasize the worthwhileness of home-making.

Friday, May 18
Prayer Service
This is intended to be the regular Friday evening prayer service and especially adapted to the needs of mothers and daughters. It might be well to make it a special evening of thanksgiving, emphasizing the favored condition of Christian women and girls in this "land of the free and home of the brave." It might be well also to review the benefits of Christianity and Christian civilization in which the woman is revered and recognized as an equal factor in community life. Comparison of our Christian civilization with heathen lands may deepen the spirit of thankfulness as the prayer service proceeds.

SABBATH DAY, MAY 19
Daughters' Day
It is recommended that a special worship service be prepared and used in the Sabbath school on this day. This service should emphasize the need of training for the girl and her right to an equal part in our church and community life.

War is the most futile and ferocious of human follies.—John Hay.
So today for our testimony meeting nothing would be more appropriate or in keeping with the topic than a rainbow service. Let red signify salvation; orange, hope; yellow, faith; green, life everlasting; blue, truth; indigo, love; violet (nearest shade to purple), Jesus (as a royal king). Give each person, before the meeting, a slip of paper with an open Bible outlined on it. Have one of the above subjects printed in the outline in the color corresponding to the word. Have testimonies given about verses or portions of the Bible which have been a help and inspiration, these verses or portions being based on the subject given each one. Have them speak in the order of the above colors, one red speaking, then one of the oranges, etc.; as soon as one rainbow is completed, start another. During the testimonies have all three verses of “A Rainbow on the Cloud” sung. At the close of the testimonies have all who fail to take part (Intermediates and Seniors) stand in front of the pulpit and the Christian Endeavor chapter, Romans 12.

**THE BIBLE**

**ELISABETH KENYON**

Christian Endeavor: Tools for Sabbath Day, May 19, 1923

**DAILY READINGS**

Sunday—A story (1 Sam. 17: 32)
Monday—A passage (Matt. 13: 3-4)
Tuesday—A warning (Heb. 2: 1-3)
Wednesday—A command (Luke 6: 27)
Thursday—A truth (John 14: 8: 11)
Friday—An example (1 Sam. 3: 10)

Sabbath Day—Topic, Something in the Bible that has helped me. (Ps. 19: 7-14) (Union meeting with the Senior and Intermediate societies.)

**PROGRAM**

Song service (a Senior, Intermediate and Junior)

“I Love to Tell the Story”

“Wonderful Words of Life”

“Break Thou the Bread of Life”

Prayer—By leader of meeting (a Senior)

Song—A melody, “My God to Thee,” sung softly.

Business and report of Information Committee Collections

Song—“Sandy Your Chart” Mission study or other special work being done Special music (solo, duet, etc.) or poem below

Scripture lesson. Junior—1 Cor. 13, from memory Intermediate—Isaiah, ch. 9, vs. 3: Senior—Ps. 19: 7-14, read in concert

Song—“Holy Bible, Book Divine”

Talk on topic by Senior.

Junior S. D. B. Rally Song

Rainbow testimony meeting

Junior S. D. B. Christian Endeavor Rally Song

Sentence prayers.

Song—“Study Your Book, Book, Book”

Divine” Study of portions of Scripture lesson. Junior—1 Cor. 13, from memory Intermediate—Isaiah, ch. 9, vs. 3: Senior—Ps. 19: 7-14, read

THE BIBLE

Oh, never on this holy book With careness, cold indifference look; ’Tis God’s Book, the Book that read With prayerful heart and reverent heed Shall gain from each unfolded page A blessing for their heritage.

If thou art sad, come here and find A balm to soothe and cheer thy mind.

If thou art merry, here are songs To meet in joy by angel’s tongitcs, To meet in song by sinful men. For whom the Lamb of God was slain. If thou art poor, this precious mine I f thou art merry, here are songs To meet in joy by angel’s tongitcs, To meet in song by sinful men. For whom the Lamb of God was slain. If thou art merry, here are songs To meet in joy by angel’s tongitcs, To meet in song by sinful men. For whom the Lamb of God was slain. If thou art poor, this precious mine

THE SABBATH RECORDER
the Gospel of St. Mark. It was voted that $80.00 from the Fund for Preparing Young People for the Ministry, be given to Mr. Bond for this purpose.

The income from the Discretionary Funds was by vote distributed as follows: the George H. Babcock Fund of $1,058.40, to Salem (W. Va.); the Henry W. Stillman Fund of $727.90, to Milton (Wis. College); the Charity L. Burdick Fund of $18.09, one half each to the American Sabbath Tract Society, and the Seventh Day Baptist Missionary Society; the Penelope R. Harbert Fund of $61.65, equally to the Seventh Day Baptist Missionary Society and the American Sabbath Tract Society.

Minutes read and approved.

Board adjourned.

WILLIAM C. HUBBARD, Secretary.

Disbursements

<table>
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<td>Alfred Theological Seminary</td>
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APRIL 8, 1923

The regular quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held in the Seventh Day Baptist Publishing House, April 8, 1923. The meeting was called to order at 10:15 a.m., by Vice President William M. Stillman. Members present: William M. Stillman, Frank J. Hubbard, Edward E. Whitford, Asa F. Randolph, Holly W. Maxson, Orra S. Rogers, William C. Hubbard and Ora S. Rogers.

Minutes of the January meeting were read. There were no communications received. The Treasurer read the report of the Finance Committee, showing changes in securities, which, on vote, was approved. At this point Henry M. Maxson came in and assumed the chair.

The Treasurer reported investments of all small amounts, $50.00 and up to $1,000.00 in New York Central Reserve Fund and Improvement Mortgage 5 per cent bonds. Series C, there being in all some $5,400 of these bonds distributed among ten funds. This investment, together with the loans already made have absorbed all the funds available for investment at the present time.

It was voted that the $19.25 overdraft in the Cella Hiscox Fund to complete the purchase of bonds be approved and that the income of the Fund be applied to make it good. The total of this Fund for Ministerial Relief is $888.15.

Upon the request of Milton College, the Board voted to sell the stock of the Burbick College Co., Milton Wis., now being held in trust by this Fund. Voted that the $60.00 annuity left by Edward W. Burdick to the Southampton (III.) Seventh Day Baptist Church, and that church become extinct the amount to go to Milton (Wis.) College, be approved; and that Mrs. George Potter, one of the two surviving members be so advised. Clarence W. Spencer was appointed a committee to correspond with Mrs. Potter re the sale of the Southampton Seventh Day Baptist church property.

The Treasurer's quarterly report, by balance, was read and approved.

It was voted that the expenditure of $3,942.41 of the Fund for the Ministry, be given to Mr. George W. Hills has inquired whether the Board would be willing to receive $500.00 on account of the Los Angeles (Cal.) Church debt, and the Board advised that we were very willing to accept the payment and place the money in the Feeble Tract Society, and expects to keep the mortgage intact.

Rev. George W. Hills has enquired what to do about some of our strongest friends. The night is our friend. How tired our eyes would become, if we had to keep them open all the while. But night spreads its curtain of darkness over all the land to rest our eyes and fit us for a new day.

The wind is our friend. Its cooling breezes comfort us on hot summer days; and it brings us the clouds, without which we would have no rain, no grass, no flowers, no trees.

The lightning is our friend. It helps to clear the air, and to bring down the rain from the clouds.

Dogs are our friends. They may be trained to be good guardians of sheep and cattle, and often they are good playfellows for small children. They enjoy the children's sports and protect the children from harm.

Our parents are our friends. They are stronger than we. We obey them, not for fear of their strength, but because we love them.

God is our greatest friend. All good things come from him. We need not fear that he will harm us, for he loves all his children. When the Bible speaks of "the fear of the Lord," it means respect and reverence for him. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27: 1).

The Bible tells us of many brave men and women who stood strong and firm in great danger, because they knew that God is always on the side of the right. In fact, there is nothing we should fear so much as the doing of evil. Here are some Bible references that tell us what to fear and what not to fear:

*What to fear (to reverence): Job 28: 28; Ps. 2: 11; Ps. 5: 7; Ps. 34: 11; Ps. 110: 11; Prov. 10: 27; Prov. 19: 23.*

*What not to fear (to judge): Judges 6: 10; 1 John 5: 21; Ezek. 14: 3-7; 1 Cor. 10: 14.*

*What to fear (to dread): Heb. 4: 1; 1 Thess. 5: 22; 2 Tim. 2: 16; Prov. 4: 14, 15; Luke 12: 15.*

*A 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 debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil."*
THE TALE OF A BULLY FROG

Down in a grassy river beneath a mossy bog
With all his wiggle family lived a little poly wog
And he was very sad because he wished to be
His appetite grew and grew.

He thought watching from the water as he saw
They dive and jump
That nothing could be nicer than to sit upon a stump
And sun one's self then suddenly dash in a pool
Ker-plunk!

At night he dreamed of shiny vests and coats
Of legs to hold one up in front and back ones strong and lean
He thought a mouth stretched ear to ear the loveliest he'd seen.
He thought about the thing so much beneath his lily pad
That soon instead of jolly Pol his comrades called him sad
And yet you know this poly wog was very seldom had.

One day along toward summer he happened to look up
And there he saw a fairy lighting on a lily cup
And down without a petal sat down its dew to sop.
Now fairies are the ones of course to tell your whims and woes
So up swam Poly Woggle and with his snubby nose
Called her attention to himself by tickling at her toes.

"Whatever can you want of me, you Polywoggle?
You're making this poor lily cup just fairly dance and sing.
"Ah me," sighed Poly-wiggle, "I wish that I were big.
I want to be a frog and jump about upon the pond
to get the dust from my feet
And catch at flies and beetle bugs as by my stump they pass
But I was made a Polywog instead, alack-alas!"
"Well discontent will never do, so you must dance your ways
And learn to do some cheerful task to help things now-a-days
And cease this sulking, sobbing, and all these mournful lays."

"What would it be," asked Poly, "Whatever could I do?"
Said fairy, "Tell me, Pol'd you start out to clean this pond if I were you,
Your family's large and twouldn't be so long ere you were through!"

Poly started out next day and with his hard work
His appetite grew bigger and he was all but so
Not all because his wiggle tail just would refuse to grow.

Then soon you know to his delight four little feet an' appendages
Old Mr. Turtle shook his head and said, "tis as I feared
I've seen it o'er and o'er again," as through his specs he peered.
You'll soon be hopping on my back like all the other frogs
Pretending you have taken me for some old sunken log
Then skipping off to laugh at me behind some jumpy bog.
And sure enough our poly wog soon after had his wish
For on one sunny morning when he gave his tail a flick
It jumblit right off in the pond and hit a baby fish.
"My sakes alive," said poly wog, "How very queer I feel.
Whoever thought my wiggetail would make some fish a meal
I feel to light behind me now that I could fairly squeal."

And try to squeal he truly did but psah, why do you know
He only crooked one hoarse dry note all grumly deep and low
For don't you see he was a frog, his squealer was his wish
When he looked down his vest was white, his coat was speckled green
And his legs were folded under like a jack-knife, strong and lean.
And then he heard the fairy's voice call to him, bright and keen.
"Well you deserve to look so fine," and pol could only grin
And as he did his mouth began to stretch out from his chin
And split right out from ear to ear, where since its always been.
And owns a home all snug and cool within a hollow log
So right to dry down at the pond our friend is Bully Frog
And all because he could forget he was a poly wog.
—The Little Ones.

ABOUT A BRIDGE WITHOUT A NAIL

Engineers have recently examined the famous Bridge of the Brocide Girdle, in Japan, and pronounced it one of the most perfectly constructed and curious bridges in the world. It is seven hundred and fifty feet long, and does not have any nail or piece of metal in it. The parts are pegged together and the joints are very crude. It was built in the middle of the fifteenth century, and is a marvel for enduring the wear and tear of these long years.—Kind Words.
he was back of the heating pipe of a street car that was going down the track, miles from his home.

Little Mouse had never traveled like that before, and oh! how dizzy he was.

Poor Little Mouse was too warm behind the pipe, so he ventured out. Then of all the noises! It was only Lady Passenger screaming at him, but it sounded to Little Mouse like a terrible screech owl. So Little Mouse, frightened and hot, had to ride all day behind the heating pipe. But the worst of it was that he had no idea when it would all end. He might have to go on traveling all his life. He didn't know that the car would be put back into the car barn at night. But it finally was. And when all was dark and quiet, again, Little Mouse stole out of the car and back home.

Little Mouse lived a long, long time in the car barn, but never again was he so greedy to get his supper.—Dew Drops.

WHAT TO DO SABBATH AFTERNOON

"It is so lovely out of doors, do we have to do something nice today?" asked Jack.

"Father is going to take you all for a walk while the sun is warm, but when you get home, we are going to take that long longer nap you found last week and chase and toss all the little words possible out of it. Of course, you will not use any letter in one word more times than it occurs in the whole word. This game is called anagrams and I know you will like it. But father is ready so run along and come back fresh for the agama hunt"

"Good—by, mother," they all cried as Jack, Rose and Ethel hurried down the walk after their father.

NO, WORSE LUCK!

Newsboy (on railroad car, to gentleman occupant): "Buy Edgar Guest's latest work, sir?"

Gentleman: "No, I am Edgar Guest himself."

Newsboy: "Well, buy 'Man in Lower Ten.' You ain't Mary Roberts Rinehart, are you?"—Writer's Monthly.

"Tommy," said father to his son, "have you been at those peaches I put in the cupboard?"

"Father," said Tommy, looking into his eyes, "I have not touched one."

"Then how is it your mother found five peach-stones in your bedroom, and there is only one peach left in the plate?"

"That," said Tommy, "is wildly dashed for the door, "is the one I didn't touch."

TRACT SOCIETY—TREASURER'S REPORT

For the Quarter ending March 31, 1923

P. J. Hubbard, Treasurer.

In account with the American SABBATH TRACT SOCIETY.

To balance on hand January 1, 1923.

Cash General Fund ..................................... $ 573.28
Cash Denominational Fund ................................ 2,173.02
Cash Equipment Account .................................. 43.38
Cash Maintenance Account ................................ 516.98
Reserved for Marie James ................................ 39.00

To cash received since as follows:

Contributions to General Fund: January .................. $ 1,122.00
February ................................................. 694.87
March ....................................................... 797.00
Contribution toward debt ................................ 55.00
 Totals ................................................... 2,667.87

Collections:

January .................................................... 24 24
February .................................................... 1,850 81

Printing House Receipts:

January .................................................... $ 1,866.71
February .................................................... 150.93
March ........................................................ 33.60

Total .................................................................. 2,151.24

Total ............................................................ 3,019 05

Income from Investments for the Quarter:

January ..................................................... 1,044.00
February ...................................................... 585.12
March ............................................................ 763.91
April .............................................................. 408.07

Total ............................................................ 3,019.05

Recipients of General Fund:

In the text, it appears that there is a table with various contributions and expenses. However, without the specific details from the table, it's not possible to reproduce this content accurately.

The text also mentions various figures and amounts related to the SABBATH TRACT SOCIETY, such as contributions and expenses, but it's not possible to transcribe the exact figures without more context or a detailed view of the table.
HOME NEWS

MILTON, Wis.—Out of a land of sunshine and sunshine, clouded by the region of cloudy and blizzards was the journal of an orange (a little [2] fellow measuring more than fourteen inches in circumference and weighing one and three-fourths pounds). It came from the hand of W. Ray Rood, Riverside, Cal., to "Aunt Metta" Babcock, Milton. It surely had certain attractive features not the least of which was the suggestion of contrasts between the summery conditions of the Golden State and frostbound Wisconsin. But, then, all the same, old Wisconsin with its weather and politics (such as they are) includes a host of strong attractions that keep her people from wandering too far or too often.

I was much interested in reading accounts of the recent Easter service held on a mount near Riverside. I thought how powerful must have been the impressions the people received as they, on the mountain side, awaited the coming dawn symbolic of the resurrection of the-bodily and spiritual. How easily and naturally could they say, "I am not here; he is risen." The worshipers must have felt their faith in a rising, living Christ strengthened. They must have felt the impulsion "to go and tell and make disciples in my name."

The results of the evangelistic meetings, conducted by Pastor A. L. Davis, have had a beneficial, uplifting effect on the church. Pastor Davis was a tireless worker, a good organizer and a clear, forceful and logical speaker. His messages were spiritual and practical. Our religious and spiritual life has been quickened by his interpretation and application of the divine Word. May the Father bless his ministry.

Milton is bound to be progressive, in fact as well as in name. Recently a majority voted to install a water-sewer system this summer. The growth of community spirit and the development of industrial interests demand this community improvements. The people demand a larger, more attractive Milton, materially, socially, morally and spiritually.

The new hymn books, "The Century Hymnal," are pleasing to our people, and add much to the enjoyment and the spiritual values of the services in which they are used. The type of hymns, the devotional

(Continued on page 575)
THE SABBATH RECORDER

SABBATH HISTORY I.
BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

Chapter One
A Growing Regard for Bible Authority
Chapter Two
The Sabbath in the Old Testament

Chapter Three
The Sabbath in the Gospels

Chapter Four
The Sabbath in the Early Church

Chapter Five
The No-Sabbath Theories of the Early Reformers

Chapter Six
Creed

Chapter Seven
The Sabbath in the Early English Reformation

Chapter Eight
Theopbilus Brooks's Exposition of Sabbath Truth

Chapter Nine
A Sabbath Creed of the Seventeenth Century

Sabbath History I is a neat volume, 4 3/4 inches in size, containing 60 pages printed in clear type, and with an attractive green cover, Price, 25 cents per copy.

This book of nine chapters is recommended by the Young People's Board for use in this year's study classes. Five copies will be sent post paid to one address for $2.00. Send for five copies, sell four at the regular price, and get your copy free.

Address, The American Sabbath Tract Society, Plainfield, N. J.

THE SABBATH RECORDER

Theodore L. Gardiner, D.D., Editor
Lucius P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year ....................................................... $1.50
Per Copy ...................................................... 15

Papers to foreign countries, will be charged additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Sabbath School. Lesson VIII—May 12, 1923

David, the Port. King. I Sam. 16: 1-31; 12: 2-31

Golden Text—"Surely goodness and loving-kindness shall follow me all the days of my life." Psalm 23: 6.

DAILY READINGS
May 6-1 Sam. 17: 1-25. David before Saul.
May 7-1 Sam. 17: 25-46. David and Goliath.
May 8-1 Sam. 20: 35-42. David and Jonathan.
May 9-Psalm 26. David before Abner.
May 10-Psalm 22. David the Poet.
May 11-2 Sam. 7: 18-26. David, the King.
May 12-Psalm 1. The Poet.

(For Lesson Notes, see Helping Hand)

The examiner glanced over the top of his spectacles. "Are you sure," he inquired, "that this is a purely original composition you have handed in?"
"Yes, sir," came the answer. "But you may possibly, sir, have come across one or two of the words in the dictionary."—The Continent, by permission.

RECORER WANT ADVERTISEMENTS

WANTED—Due to the fact that auto painting will slacken up within a few weeks, I desire to obtain employment about the middle of May or first of June, for the summer and fall months. I am an outside painter, and am familiar with all kinds of auto work. Address, Clark, 1084 East Broadway, Colgate, Wis.

Booth Colwell Davis, LL. D., President

MILTON COLLEGE
THE COLLEGE OF CULTURE AND ECONOMY

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Jesus sought to remove from the Sabbath the burdensome restrictions heaped upon it by the Jews, but no recorded act of his can be construed to teach that he ever forgot its sanctity, or disregarded its claims upon his own life. They who desired to condemn him, and who accused him of Sabbath-breaking, could find no charge more serious than that he healed a blind man on the Sabbath day, restored a withered hand, and straightened the bent body of an afflicted woman. Think what kind of Sabbath-keeping Jesus must have practiced when those who would condemn him by the strict law of the Sabbath day.

THE SUMMER NIGHT

In stately course,
The regal mistress of the night
Has reached the mountain top,
And casting far o'er sleeping plain below,
Her sacred footsteps tread the mellow light.
Bathes all in mystic radiance.

And now the wheel goes round,
The little lake
That tremble at the kiss of vagrant breezes,
Are softened at Lavern gentle touch,
And sparkle in their joy.

The giant pine, evermore a stately dark and grim,
Beneath whose guard the ancient homestead rests,
Now stands with armor burnished bright,
All glorified with pearls.

And flowers fair that in the garden drowse,
The while to heaven their incense sweet ascend,
Are weaken'd in the silver sickle,
And gaze with pretty eyes.

On brink of yonder dark, mysterious grove,
In weird and screeching note,
An owl protests against the lambent beams,
As they disturb its solitude;
And nestlings in their hidden home
"Old blossoms of the apple trees,
In terror roused by that unseen cry,
Are stilled by breeding mother-bird.

With softest, sweetest lullaby.

The heavenly planet rides in queenly majesty,
Light-sceptered by the sun,
O'er forests, hills, and vales,
The fruitful fields, and desert's arid waste,
Lakes, rivers, and the murmuring rills,
The Entrance that thunder loud—
And earth, wide spread in lustless garniture,
Enchanted, smiles.

—George L. Still

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