MY PRAYER

Hear my cry, O Lord, be gracious unto me,  
Let my prayer arise importunate to thee.  
Let thine ear attend and listen while I pray  
For thy hand, dear Lord, to guide me every day.  
Teach me all thy will, lead me in thy way,  
Make me wholly thine, teach me what to say;  
Give me of thyself, word and deed and power;  
Help me grow like thee more and more each hour.  
Let my life reflect daily more of thine,  
Until thou shalt dwell in this heart of mine.  
Keep me close to thee, guided by thine eye  
Let me live in thee, by thy love brought nigh.  
Every day and hour help me, Lord, to be,  
Until life shall end, growing more like thee.  
—Emma G. Dietrick.
The Seven Day Baptist Directory

Vol. 95, No. 2
Plainfield, N. J., July 9, 1923
Whole No. 4088

Days of Dreaming in the Old Homeland
The Western Association was held in Little Genesee, Allegany County, N. Y., in the old church where as a little boy, I first attended Sabbath School; and where memory-pictures of the people of more than seventy years ago abide with me still.

Today, wherever I go in this beautiful valley and over the hills, at every step, the scenes of other days are revived; but the changes wrought by time make it seem like a different land. Again I see these hills covered with splendid forests of white pine towering above the beech, maple and ash trees that grew beneath their green boughs; again this valley is covered with a thick growth of thrifty hemlocks, beneath which ran the clear, gurgling waters of trout brooks; and once more in memory the town seems alive with the bustling teams of busy lumbermen rushing their logs to ward their sawmills, and load their lumber to the "creek" for rafting. Today as I pass the old homes along the way, the forms and faces of those who once lived in them will crowd into my memory-picture; and where the longings fills my heart. There were the Langworthy's, the Wellses, the Ennises, the Edwardses, the Bowlers, the Burdicks, the Bosses, the Crandalls, the Massons, the Kenyons, the Bissles and the Tanners—they are gone but some of their homes are still here, grown smaller and worn with age, and in a valley where the hills seem to have crowded closer together than in other days.

Here is the "Big Store" of the Ennises, built by Uncle Frank and Joe Hubbard in the days of Elder Bailey's pastorate of the church near by. Yonder is a brushy flat where once was the millpond, and where stood the mill, with the deep "swimming hole" near by where the boys vied with one another in diving and swimming. The pond and mill and swimming hole are all gone, and it is difficult to locate the spot where they stood...In a valley where the hills seem to have crowded closer together than in other days.

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cause they are not doing God’s will. We can drift and satisfy men, but can not please God in that way. Careful earnestness of thought is essential if we have peace with God. Men do not think enough about these things.

A good workman seeking to be approved need not be ashamed. Many are depression bound, because they please God; it has not been good work. Paul, when he came to the end of his work was not ashamed. He had fought a good fight and was ready to meet his God.

On Friday morning a little company of friends had come in from the churches, who expected to shepherd the palm together. When President Davis began the Education Society’s program, less than twenty-five persons were there to hear. The young people were over to the hall at work, and the president faced quite a house full of empty seats.

Brother Thorngate spoke of Salem College and its needs. Its enrolment during the year was 836. There were 152 graduates in departments, 25 of whom took college degrees.

Claus Hill spoke for Milton College as the friend of the community, the church and the home, and giving practical education for service.

The faculty’s decision and ruling against liquor, card-playing, tobacco and dancing showed genuine efforts to keep out those things that injure student life.

Dean Main was encouraged by the prospects of several students for the ministry next fall. He feels that spiritual energy is the dynamic most needed in these days. Education means: information, knowledge, discipline, training. It means to know things and to know where to find them when needed. It helps direct the powers and forces of man; gives power of expression, so one is not only able to think but to tell what he thinks. It gives ability to teach.

The supreme purpose of the ministry is to take God into the homes and to men—to link up the mind and heart of men with God. Many men fail for lack of balance, and education helps to give proper balance to men.

In the afternoon all visiting delegates told of conditions in their respective associations. The messages were similar to those delivered in the other two associations, and were listened to with much interest.

The growing interest in religious day schools was set forth by Rev. Walter L. Greene, and Rev. W. C. Whifford spoke of our need of lessons on the Sabbath question, and advocated a three months’ course. There are two centers springing: “Onward Christian Soldiers,” and took possession of the platform for the service. Their first song was: “In the service of the king,” a very appropriate one for the occasion. Then came: “Tis so sweet to trust in Jesus,” followed by: “He leadeth me, oh, blessed thought,” which ended an inspiring praise service.

Vida Wells had charge of the program. The word “Consecration” was the slogan of the hour. Reports from the societies had the first place, and were full of interesting things. Here are some sayings gathered from the speakers: “There are several kinds of consecration. Some are consecrated to money-getting; some are consecrated to pleasure, and some to show, and some are consecrated to Christ.”

“Let Christ have his way with us whether it is our way or not.”

“Who then is willing to consecrate his service to the Lord? Service means everyday living for the Master.”

“Our consecration pledge calls for faithful service.”

“Let the service of the Lord be more to us than a hobby.”

An uplifting conference meeting followed in which several took part.

A Good Sabbath
In Little Genesee
Western Association was bright, hot, and dry. The looked-for relief from heat and drought had not come, but the people came, in autos from Alfred, Independence, Northumberland, Rich­ hung and Ceres, until the church yard was well filled with cars, and audience room was crowded.

The audiences of seventy years ago would hardly feel at home in their old house so annual time for associational meetings has been well known for months, it would seem that the churches, if really interested, might plan to attend and so make such meetings count for more good to our great causes. Addresses on denominational matters must come far short of their purposes if they can not reach the ears of those who so much need to hear them. The report of the Committee on Education appears elsewhere.

President Davis, who laid the house on Sabbath eve began to fill up, everybody seemed to take heart and the young people’s consecration meeting was an excellent one. A fine company came marching, double file down the street; “Onward Christian Soldiers,” and took possession of the platform for the service. Their first song was: “In the service of the king,” a very appropriate one for the occasion. Then came: “Tis so sweet to trust in Jesus,” followed by: “He leadeth me, oh, blessed thought,” which ended an inspiring praise service.

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THE SABBATH RECORDER

In the business session the resolution in regard to co-operating with our colored friends which was passed at the Eastern and Central associations, was carefully considered and approved.

The Committee on Petitions reported that the Nile Church was to celebrate its one hundredth anniversary next year, and it had asked for the association in 1924 to meet with that church, which request was granted. John Canfield, of Friendship, was chosen moderator.

In the Woman's hour, Elizabeth F. Randolph had charge, and H. Eugene Davis read an interesting mission story written by his wife, May Ross Davis, for the Woman's program. We hope to receive it for the Recorder.

Ordination Service On Sunday afternoon at the close of the Woman's program there was an ordination service in charge of the Ordination Committee of the Western Association. The Genesee Church had called Mr. Mark Sanfor to serve it as deacon and Mrs. Edna Burdict Samuel and Amy S. Crandall to the office of deaconess, and after listening to their Christian experiences, the association, organized as a council, proceeded to ordain them.

The ordination sermon was preached by the editor of the Sabbath Recorder, the charge to the candidates by Rev. A. L. Davis and charge to the church by Claude L. Hill.

After this service was over a large number of the congregation came forward and gave the hand of fellowship to the candidates, welcoming them to the church to which they had been called.

The Closing Service Nearly all the delegates had gone home before the last service in Geneseo. But the work of the entertainers at the hall was done and those who had been kept busy serving meals for three days had a chance to attend; so there was a good audience.

Every one enjoyed Claude Hill's singing: "Since Jesus came into my soul," and "Have thou own way, Lord," and the closing address by H. Eugene Davis, summarizing up the matters of interest in these three days of meetings, was listened to with close attention.

He asked some pertinent questions: "Has this association been a success?" "What depends on what we do from now on. We now understand the needs of the work better. Can we not hold our heads a little higher and feel that God has a great work for us as a people? Will the blessings enjoyed here make us seek more in earnest? If not then these meetings will be failures."

Within the sound of this church bell there are those who are hungry for the gospel if it could be brought to them in the right way.

Would that all could say: "I know in whom I have believed." Is not Christ able to clean up the schools, the homes, the churches? Is it not Christ the Change Agent? The world needs Peter's who can say: "Thou art the Christ of God." We all need the light of conviction in our eye and the voice of God in our soul.

At the close of this appeal, nearly every one in the house stood up to pledge a renewed loyalty to Christ and his service. Christ is trying to rebuild the world and we will help.

After the benediction was pronounced Claude Hill started the song: "Nearer my God to thee," and the congregation stood quietly before leaving and united in the singing. Then the good-byes were said and the Western Association of 1923 was a thing of the past.

After Three Assemblies As we look back upon the three annual meetings described in this issue of the Recorder, we can but feel greatly encouraged over the promises of good for our future as a people. We do not remember any better associations in all the years of our work. A splendid spirit of unanimity prevailed. In each one there was a strong spiritual power that even the most inactive ones could not help feeling. The interest manifested in the New Forward Movement was marked, and the old and young both of various programs was excellent. The spirit of missions was strong, and every plea for practical evangelism found responsive hearts in the listeners. There was a manifest desire for a stronger church. We regret that all our people, especially those who fear we are going backward instead of forward, could not have had the privilege of attending the meetings. Never was there a time when our people were doing better or more practical Christian work than in these passing years.

THE SABBATH RECORDER

SOME IMPRESSIONS LEFT BY THE WESTERN ASSOCIATION

ONE IN THE PEWS

The Western Association has come and gone but not the impressions made by it. From the first session on Thursday evening to the last one on Sunday evening it was full of deep feeling and spirituality. In Rev. Mr. White's introductory sermon from the text 2 Timothy 2:15, "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth," he made a strong plea to all to live better, more consecrated lives. On Friday evening during Young People's hour Editor Gardiner gave a vivid and interesting account of his first appearance in Sabbath school in this old historic church, then rambling through three sides of it. Sabbath morning Claude L. Hill delivered a wonderful sermon on building on the true foundation, and in the evening after the Sabbath Rev. A. L. Davis' sermon on embarking on the sea of life bound for the true port left nothing unsaid.

Sunday afternoon three of our members were set aside for deacon and deaconesses. It was indeed a blessing to participate in this service and to be reminded that while two of these had been reared here the third was a granddaughter of our beloved Deacon Franklin Burdick and wife.

The climax was reached on Sunday evening when Rev. H. Eugene Davis held the consecration service. Whether the Western Association had been a success rested with us, their descendants, to carry on.

Truly the community has been stirred to its depths. May the all-wise, infinite Father have mercy and compassion upon us if we do not receive this inspiration given us, and pass it on to others.

THE SABBATH IN OUR TIME—HOW CAN WE MAKE IT A BLESSING?

ELVA SCOUTEN

(Read on Sabbath Rally Day at Fouke, Ark.)

Mark 2:27, "And he said unto them, The sabbath was made for man, and not man for the sabbath."

Why does man need a Sabbath? The first Sabbath was observed as a day of rest. God ended his work in six days and rested on the seventh day. He "blessed the seventh day, and sanctified it; because that in it he had rested from all his work." This is the first Sabbath of the established order.

The first impression of Sabbath observance is rest. It is impossible for any one to work every day; even for one year, without a day now and then for rest. To rest, we do not necessarily need to sit in a large easy chair and hold our hands. Rest is a release from exertion or action. Take the farmer, for example, after he has worked in the field for six long dreary days, walking mile after mile in the soft plowed ground; it is a rest for him to go to church.

The Sabbath by its weekly return, does for us what we would not do for ourselves; it sets a regular time of rest from the pursuit of worldly things, that there may be time in our lives for things that are of greater importance, things pertaining to character, to home, to worship and to religious instructions. We must not forget that it is for these which to study "God's Word" aside from the Sabbath. We should read his Holy Word and commune with him each day if our Sabbaths are to mean all they should to us.

We would not know very much about the Bible, could not repeat chapter after chap-
Faris.

they will appreciate the early training they have received every Sabbath Day.

the special study of his word. The children coming to Junior do not realize but when they

of committing to memory so many verses, but when they grow older and meet people who can not repeat any of the Bible verses, they will appreciate the early training that they have received every Sabbath Day.

The next question that staring us in the face is: "How shall we spend the Sabbath Day? Shall we go to church Sabbath morning, go home and prepare an elaborate dinner for visitors, then spend the remainder of the day sitting around gossiping, or perhaps car riding, and let the day end in a worthless good-for-nothing way? Or, shall we attend all the church services of the day, taking part as best we can and try to build up, not only our church, but the entire community in which we live? I

am sure you will all agree with me that the latter is the most profitable way to spend the Sabbath Day.

We should be prepared for the Sabbath when it comes. In Exodus 16: 22-23, the children were commanded to gather twice as much manna on the sixth day as they gathered any other day of the week and keep it for the Sabbath. "All of the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Reading a little farther on we find that no manna fell on the Sabbath Day.

A well-kept Sabbath is a nation's best bulwark against immorality and vice; and if in all the families of our land there could be a proper Sabbath observance, we would soon rank foremost of the nations of the world in national strength and material prosperity. But when the Sabbath is given up to business or worldly pleasures it shows the selfishness and greed of a people who are on the wrong road. Isaiah 58: 13-14, "Away from me, ye that do evil; turn to me, ye that have no delight in the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, . . . not doing thine own ways, nor finding thine own pleasure . . . . Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." The original idea of the Sabbath seems to be rest. In the commandment it says, "Thou shalt not do any work." Our modern idea of a proper observance of the Sabbath Day has in it the additional thought of the "restful" word. There are long passages when children are compelled to sit down, keep still, and do nothing, because it is Sabbath Day. Children will have their play regardless of what day it is and they should have the privilege of playing. I do not mean that they should be allowed to do as they please or "run wild" as we sometimes express it; but they should remember that it is a holy day and reverence it. A Sabbath made pleasant and joyous, in which parents promote the religious instructions of their families by taking the children to church, is a day for Seventh Day Baptists to be proud of. It will strengthen the moral instincts of the children and do more than anything else for the triumph of religion.

Exodus 20: 8, "Remember the sabbath day to keep it holy." May we always observe the Sabbath as we should so that we may receive the blessings that Christ has in store for us.

HALF CHRISTIANS

There are many who realize that full surrender means more of suffering than they are ready to endure. They do not wish to listen to Christ's call to duty, because the performance of that duty will involve loss, not only of worldly purposes, but also of the world's good opinion. They bear the name of Christians, in many instances they share the joys of Christians to a degree. But they do not know the joys of those who are being made perfect through suffering. Neither do they retain the good opinion of the world, for, while the world hates the name of Christ, it despises the man who is a half-Christian. The world likes earnestness and whole-heartedness, and earnest service commands the world's respect, even among the heathen. Of course opposition will increase as earnestness increases, but the world's respect is more surely won by the strenuous life of a Paul than by the fear and suffering that today are holding back many from occupying their true places in the church's activities.—Faris.

THE NEW FORWARD MOVEMENT

AND SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director

THE HONOR ROLL OF THE CHURCHES

To publish an honor roll of the churches is rather a precarious undertaking. There are many standards by which success may be measured. And there are many features of church work that cannot be measured by any visible standard of measure.

This "Honor Roll," as published here, has reference only to the financial support given by the churches to the denominational budget for the year which closed June 30. With all due allowance for financial burdens being carried by certain churches, there is no doubt that the financial showing of these churches in many cases. As a denomination we have failed to live up to our motto for the year, which was "Better." This is due to the fact that some of the churches failed to do as well as they did last year. Just half of the churches did "better." It is true that a few of these had not done very well the past, and therefore it was rather easy to do better. But in some instances it meant real labor and sacrifice.

The amount raised for the Conference year 1921-1922 was $49,482.14. The total amount for the year just closing is $47,185.76.

Forward Movement:

Adams Center $ 128 20
Albion 5 00
First Alfred 660 37
Second Alfred 530 00
Andover 60 00
Battle Creek 1,180 00
Berlin 120 00
Boston 20 00
First Brookfield 199 13
Second Brookfield 172 39
Carlton 14 43
Chicago 150 50
Cosmos 37 00
De Rueter 88 08
Dodge Center 102 85
Farina 322 00
Fouke 52 00
Friendship 74 00
First Genesee 101 00
Greenbrier 99 00
Hammonton 268 50
Second Hebron 56 00
First Hopkinson 273 50
Second Hopkinson 44 99
Hartsville 10 00
Independence 250 00
Lieu-oo 16 30
Marboro 105 00
Milton 825 24
Milton Junction 490 00
Minneapolis Sabbath School 8 50
Muskegon 20 00
New York 139 75
North Loup 655 00
Nortonville 250 00
Pleasant Valley 150 00
Plainfield 641 74
Riverside 497 40
Richmond 190 00
Richelle 20 00
Rockville 127 00
Salem 24 30
Southampton 30 00

The New Forward Movement

THE SABBATH RECORDER

BAPTISTS PRAY ALL DAY FOR MONEY

Kansas City Baptists observed June 8 as a day of prayer in all the churches. Representatives of the various churches came to the Valva research center to conduct services that lasted all day. The occasion of this outpouring of petition was the special campaign of the Southern Baptist convention for funds for their missionary projects. A great effort is being made to wipe out the causes of back salaries, and to go forward in new enterprises.—The Christian Century.

GENERAL CONFERENCE

Receipts for June, 1923

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(Continued on page 41)
## OVER THE HILL

**REV. PAUL S. BURDICK**

Two frogs once started out from two different towns to seek their fortunes. The first from Kyoto, the second from Osaka. After trudging up the long hill that separates the two towns, they finally met at the top of the hill.

"How do you do," said the frog from Kyoto, "Is that a good place to seek one's fortune, down there at Osaka?"

"Yes, it might be for some people," answered the frog from Osaka, "but I'm tired of living in the same place all the time. How is it at Kyoto?"

And the other frog answered, "Oh, Kyoto is a pretty good place to live in, for some people, but I just took a notion that I wanted to look around a bit before settling down, and I thought I'd try Osaka."

"I'll tell you what we'll do," said the frog from Osaka, "we'll help each other up on our tip-toes so that we can each take a good look over the hill; you at Osaka and I at Kyoto."

Now you know, a frog's eyes are on the top of his head, so when these two frogs helped each other up, their eyes were pointed right back along the road each had just traveled.

"Thank you, that's fine," said the frog from Osaka. "Kyoto looks like a beautiful place, I can hardly wait till I get down there."

"Well, Osaka looks as if it would just suit me," replied the frog from Kyoto. "I must hurry and get there before dark."

Good-by," replied the frog from Osaka.

Then both of these frogs hurried away, along the roads they had just come up, back to the towns they had left, and which looked so beautiful from a distance. And each probably thinks to this day that he made a change for the better, when he went, as he thought, "over the hill."
The Sabbath Recorder

How many boys and girls there are who think that just "over the hill" is a better place to live, a better place to make money, or to get their education, than their own home town. Just over the hill there are many people ready to understand our worth and tell us how wonderful we are. There are riches all ready for a person of our great ability to reach out and take. The home town may be a pretty good place in which to live, for some folks, but we must try our fortunes over the hill.

I have known a great many young men and women who sought their fortunes over the hill, and I have known some who were willing to stay at home, and it seems to me that the stay-at-homes came out just as well or better in the end. The city calls a great many of our young people. But most of them are willing to come back to the city as soon as they can. A few years of living in the city teaches them that its advantages are not so great as they thought. There may be more money to be earned, but there are more things that must be paid for. There may be more people to meet, but there are fewer real friends. Let's learn the blessings of staying at home.

Over the hill there are many people. The West offers great opportunities, but the folks out West are already turning their eyes at the East. They had been much better off if they had stayed at home. I do not remember exactly. "Now, we are over the hill. This gives our time, and we are happy. We are happy because we love justice. Better to be a fugitive with God than to appease the enemy."

There may be more people to meet, and there is no longer an opportunity to carry to them the glow of hope, and the beauty of holiness—which Christians enjoy coming from the cross of the Lamb of God. Love is that in man by which he highly values all men, however lowly or polluted, and desires to do them good though he be at a great cost to himself. If we really love we will desire to carry the gospel to all men, and we will rejoice in the privilege of making great sacrifices to accomplish this end. "Freely ye have received; freely give."

One way that advertisers do is to tell people that their goods are what they have been wanting for a long time. Whether this Manual will meet a long-felt want or not is well fitted to meet a need. Only the other day one of our older pastors asked if any one was interested in the church. As many are aware, these and other duties have often been determined by the local church. But now it would be well if pastors, deacons, other officers, and all those interested in church affairs, would read carefully this new book. It is my purpose to make use of it in connection with our study in the Seminary of pastoral theology.

The book has been compiled by William Lewis Bunlice, of Corissa, from which names are a guarantee of the value of the book.

It is published for our General Conference by the American Sabbath Tract Society, Plainfield, New Jersey.

A. E. MAIN

Moses might have been living in the luxury of Pharaoh's palace. He was an exile because he had been loved by God. He was a fugitive with God than to prove unfriendly to an attribute of God. —Francis Wayland Pattison.

The Missionary Motive

There are two things, among others, of which we should not lose sight. One is that Christianity is a missionary religion. This feature was especially marked in the first century and has always been an outstanding characteristic of the religion of our Savior whenever it has had an opportunity to show its true nature. This fact was well stated by the late Dr. William N. Clarke in the opening paragraph of his book entitled, A Study of Christian Missions. He says:

"The religion of Christ is a missionary religion. The work and example of its founder destined it to be such, its early spirit was missionary, and its history is a missionary history. Whenever it has lost its missionary quality it has far lost its character and ceased to be itself. Its characteristic temper has been one of missionary activity, its revival of life and power has been attended by quickening of missionary energy, and missionary activity is one of the truest signs of loyalty to its character and its Lord."

Another thing which should not be lost sight of is that which has prompted missionary activity. Three or four generations past it was the general belief, that all who died without having heard of Christ and his salvation were eternally lost. Then the prime, if not the sole, motive pressed to forward missions was to save men from a lake of fire. It was said that if we abandoned the belief that all who never heard of Christ are forever lost we "cut the nerve of missions," and there is no longer any motive for missionary activity. This doctrine, however, is no longer pressed by any considerable number of people, and instead of its "cutting the nerve of missions" missionary enterprises have advanced by leaps and bounds.

What then is the motive back of modern missions? It is to carry to men, flounder-
MINNEAPOLIS, MINN.

DEAR MR. BURDICK:
The interest in our Sabbath service keeps up, and I enjoy the work, but feel that I can not do it justice while giving so much of my time and strength to earning a living outside.

I have recently been called to other fields where I can devote full time to the work, and have my living at the same time. An evangelist is needed here in Minneapolis, some one with the spirit and zeal of C. A. Hansen, whom I had hoped would come, but instead he went to Chicago. There are Seventh Day Adventists here who are not satisfied with that doctrine. There are some former Seventh Day Baptists who came to the city years ago and left the Sabbath, but who can never be whole-hearted Christians in any other church. There are nine members here of the old New Auburn (Minn.) Church, ten or more who belong to the Dodge Center (Minn.) Church, one who is a member at Alfred, N. Y., besides a nice group of children and young people. Another family is coming soon.

I hope some strong man can be found for this place at Conference time, or before, as I consider it a promising field for our cause. I can stay until the first week in August, and hope I may be a blessing while I stay.

There was a slight mistake in the printed report of my last quarter's work in the Recorder, "prayer meetings, 45," "visits, 0," should be, "visits, 45," "prayer meetings, 0." We are so scattered that it is almost impossible to get together for an evening prayer service, but I do get about among the people somewhat. Also there was a mistake in the annual report of my work in the Year Book, page 203, which evidently gave report for one quarter instead of the year, and on page 201, "She preaches occasionally." I have addressed a Seventh Day Baptist here nearly every Sabbath since April, 1921, except of course, when away from the city. During the month of August, 1921, I was excused from preaching on account of the heat and was in charge of the work of the hospital. Last year during August we met only each alternate Sabbath and have my living at the same time. An evangelist is needed here in Minneapolis, some one with the spirit and zeal of C. A. Hansen, whom I had hoped would come, but instead he went to Chicago. There are Seventh Day Adventists here who are not satisfied with that doctrine. There are some former Seventh Day Baptists who came to the city years ago and left the Sabbath, but who can never be whole-hearted Christians in any other church. There are nine members here of the old New Auburn (Minn.) Church, ten or more who belong to the Dodge Center (Minn.) Church, one who is a member at Alfred, N. Y., besides a nice group of children and young people. Another family is coming soon.

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To be scientifically minded is one of the supreme achievements of mankind. To love truth, as science seeks it, to seek truth tirelessly, as science seeks it, to reveal the latent resources of the universe in hope that men will use them for good and not for evil, as science does, is one of the chief glories of our race. When, however, we have taken everything that science gives, it is not enough for life. When we have facts, we still need a spiritual interpretation of facts; when we have all the scientific truth, as science loves it, to seek truth tirelessly, the supreme achievements of mankind. To love men will use them for good and not for evil; and, beyond all the power that science gives, there is something incomparably more indispensable. To build human life upon the facts, we still need a spiritual interpretation of facts.

Harry Emerson Fosdick

THE NEW INSURANCE COMPANY
LYLE CADY

(Oration in Dr. Thomas World Peace Prize Contest, Alfred University)

Eons ago when that flaming mass which we now call earth was sent whirling through space it gradually contracted with mighty rumblings or earthquakes. Yesterday we heard the rumblings of a gigantic "man-quake." Out of the stench of rotting human flesh and gore there arose anew those three gaunt grey harbingers of death, vengeance, hatred and selfishness, to stalk forth from nation to nation, scattering far and wide the seeds of another and more ghastly harvest. Today, shouldn't we pierce the mists of forgetfulness to gaze on those hideous countenances and ask ourselves with Kipling, solemnly and thoughtfully, "Must war breed war forever?" If war is not to breed war forever, then the world must formulate a new insurance company for peace. Preparation for war is no prevention of war. THE SABBATH RECORDER

try which represent the honest efforts of our debtors to meet their obligations, keeping them in perpetual slavery? Do we want to be the Shylock of today, demanding the pound of flesh from the heart of Europe, because her coiffers are void of gold? Do we demand the pledge of our nation's blood and the mad folly was uncovered of an armed world as an insurance of peace. This must be America's second premium on her policy for peace. But is this her final payment in responsibility? Not! America is also responsible for her example of democracy. The rows of white crosses in Flanders fields mark the resting place of those who gave their last full measure of devotion that the world might be made safe for democracy. Today it is our job to keep democracy safe for the world. If we believe that under democratic government initiative is best fostered, ambition justly rewarded, and the happiest, most abundant life enjoyed by all, then we must keep the torch of excellency brightly burning in that government. We must strive for finer teamwork between capital and labor, giving our attention to the human elements. We must root out those organizations which instigate race hatred and breed war, whose activity overrules law and order and makes justice the toy of might. We must assimilate the foreigner who comes to our shores, giving him a square meal of American hospitality, and inspiring him with our ideals of world citizenship. We must promote in our educational system, not an aristocracy of learning, but facilities whereby every earnest seeker after the fruits of knowledge can develop a character according to his ability. In short, we must further in all our institutions respect for law and order, a spirit of sympathy and tolerance for our fellowmen, and the life of service for others. If we can keep the gears of industry smoothly moving, the bonds of co-operative and cheerfully obedient to the captain, the radio picking up the news and disseminating it freely, then, with a clear eye and steady hand at the bridge, driven onward by the strong currents of love and fraternity, America can safely assume her responsibility in our world the new organization through which the common problems may be solved, commercial difficulties adjusted so that industry may center around those points to which it is geographically adapted, national resources harmoniously developed for the common need and under which man may migrate and choose his own habitation regardless of race, color or creed. The leadership in this organization is the work for America today is the work for America tomorrow.

But now we want to realize that even after the world has decided on the security for its new insurance company, equality of opportunity, and America has agreed to the
three premiums in responsibility; first, responsibility for her example of national peace in a democracy; second, responsibility for the protection of weaker people; and third, responsibility for her foreign program, even as she has led all to that altar of peace and arranged the details of the policy, organization, even then, we want to realize that we have symbolized all by the word "America." But we are America—we are America! Can not we see that every act of selfishness, every slur that we cast on a rival or enemy, every deed of unkindness is a vitamine for which the war god craves, is a seed which those gaunt, grey harbingers of death, vengeance, hatred and selfishness, are sowing in our hearts for that new and hellish harvest. Can not we see, too, that every word of encouragement and cheer, every sacrifice we make for others, is a step down that broad smooth highway to the altar of peace.

We thrill with pride as we picture a little hamlet in the heart of war-weary France. Its narrow, cobblestone streets, vacant and still but for here and there a grey-haired sire or a group of straggling children. The sun of France is slowly sinking, sending its last lingering rays over closely cropped acres. The curfew tolls the knell of parting day. The mothers of France are kneeling before their lonely cottages, eyes on God with grief from the loss of dear ones—they are kneeling and bravely asking the Father for strength to bear the burden of the world. In their eyes streaming with mingled tears of joy and sorrow, the mothers of France run to kiss those sunburned hands and smile up at the resolute faces. Their prayers have been answered—the saviors of France have come.

America was glorious in war. Let our life's work carry that flag to the more glorious heights in a new era of freedom and insure the realization of that noble dream of brotherhood and peace.

"O beautiful for patriot dream
That was born beyond the seas
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!"

**DR. W. L. BURDICK TALKS IN CHAPEL FRIDAY**

Friday morning, June 1, Dr. W. L. Burdick, of Ashaway, R. I., addressed the students of Milton College at the morning chapel services. He spoke of some of his experiences while he was in school, and pointed out some mistakes that he made, so that the students could profit by his experiences. He also told of some things that he learned. He emphasized the fact that every young man should choose his life work early and work toward the end of educating himself for it. He also emphasized the fact that hard work pays and that it never pays to lie down on the job.—*Milton Review*.

**HOME NEWS**

**MILTON JUNCTION, WIS.—**Our Sabbath Rally Day program followed the usual order of church services with a few additions. Mr. Robert Green, our Sabbath school superintendent, had charge of it and there was a paper read by Mr. Charles Pierce and the poem, "A Dream," read by Miss Ruth Dangerefield; then one of the interesting sermons Mr. M. G. Stilman knows so well how to give and several of which we are enjoying while our church is pastorless. In the choir that day we saw some of the faces seen there in "the years gone by," and though their voices may not be what they were then, the singing was good enough so Mrs. Edward Hull, who is the choir leader, says she wants them to sing regularly once a month. Also the Sabbath school requested Mr. Pierce's paper for the Sabbath Recorder. We expect to have a Children's Day program on June 23 and the following Sabbath the installation services for our new pastor, Rev. E. E. Sutton, and family, whom we hope will be with us by that time.

**WOMAN'S WORK**

**MRS. GEORGE E. CROSELEY, MILTON, WIS. Contributing Editor**

**A WISH**

Make me as quick as the swift water dashing.
To serve my day and do my bit of good;
To smooth the road for feet which struggle up.
To faith, to peace, and human brotherhood.

Make me as clean as mountain torrents falling
Down ancient pathways to the waiting sea.
That in my heart no treasured thing shall linger,
But that is what is a praise to thee.

I would be patient as the waters warren
Gainst rocks which dash them into mist and spray.
To set brave fight to impulse and to folly.
To set firm foot and sweep them from my way.

To be a part of all life's bordering beauty,
Obedient as the currents swift and strong;
And like the stream with their unfailing voices
Rift sorrow through with an unchanging song.

—Guy Pitch Phelps.

**RUSSIAN STUDENTS EN ROUTE TO AMERICA**

The China docked at Honolulu at 2:30 on a February Saturday afternoon, five hours late from Shanghai. As her black hull with its yellow stripe slid noiselessly up to the pier and made fast, our small party of men and women waiting on the hull with its yellow stripe slid noiselessly up to the pier and made fast. Our men, women, clinging together under the care of a motherly woman—and one typical Russian, studied in America. Another member of the group was a paper read by Mr. Charles Pierce for the Children's Day program on June 15. The eighty Russian students who, according to the report, were about to descend the gang-plank, were patient as the waters warren against the rocks which dash them into mist and spray.

Let them come from their first class cabins! Let waiting taxis honk and swallow their horns. Let them come from their steerage cabins! Let them come from their second class cabins! Let them come from the steerage cabins! Let them come from their third class cabins! Let them come from all life's bordering beauty, obedient as the currents swift and strong, and like the stream with their unfailing voices rift sorrow through with an unchanging song.

—Guy Pitch Phelps.

Our waiting group had a mental picture of eighty young girls and boys. Were they properly chaperoned? Would they be starving? What would they wear? Suddenly we were greeted by a company of men, women and children—stalwart, young men, none under twenty-five, with five or six over that age. Some came with wives and children, others with a sister or mother—a few young women, clinging together under the kindly care of a motherly woman—and one typical Russian peasant, bearded and old, for father could not be left behind. Eagerly their shining faces responded to our greeting—a blond youth in Russian smock and impossible gray suede shoes, women in all sorts of wool suits of ancient European cut, most of them with French heels, probably the only shoes available—others in comfortable cotton frocks, but all shining clean even after many days in the steerage.

Between half past two and nine in the evening our party of Y. M. C. A. and Y. W. C. A. secretaries gave them a continual produce of flowers—and our produce of flowers—and our produce of flowers—and our...
ing brown eyes and white teeth, while the jolly fat mother came up from the depths of the basement throwing kisses to all as her only mode of expressing gratitude for the refreshing shower.

An impressive sight they were at the two long tables in the dining room, the white smocked youth, the bearded peasant and the pretty girls all in a row with children in high chairs between. Evidently the supper tasted good, but the special delight was the brown-eyed girl in my ear as she clasped my hand in good-by. "You are my first friend in America. I will write to you." Who will be her next American friend, and the next, and the next, and the next?—The Woman's Press.

THIS IS THE LETTER THEY WROTE

Steamship China, At Sea, February 28, 1923.
To the Young Women's Christian Association of Honolulu.

DEAR FRIENDS—

Allow us to express to you in a few words our sincere and heartfelt gratitude. By the will of God we arrived here to-day. We are deeply grateful for your sincere and frank reception and beautiful hospitality to us Russians. God obliged us to believe to the broad and kind hearted America Nation, to believe that in your personality we have found sincere and amiable friends.

The chaotic conditions of our great native land and the impossibility of receiving higher education in Russia compelled us to come to your great country, and we are left without country or family we believe that the United States of America will be to us a second mother and will always help us in the grave moments of life. Wherever we may happen to be the memory of you and your beautiful reception of us will be among the most treasured memories of our lives.

From the bottom of our hearts we send to you our cordial Russian thanks.

The grateful students of the sixth group, second party.
Signed by twenty-five Russian students.

WEEKER'S EXCHANGE

Battle Creek, Mich.
June 13, 1923.

The Battle Creek Ladies' Aid observed Sabbath Rally Day in connection with the regular June meetine, following, as nearly as we were able, the outline given in the Recorder.

The devotional service was in charge of the president, Mrs. Martha Wardner, who read the concluding portion of Isaiah 58 and related how, in her study of the Sabbath question and feeling deeply her need of strength and wisdom, these words had come to her as a heaven-sent personal promise. Several prayers were offered for the promotion of Sabbath truth.

Selections from the tract, "Bible Reading on Sabbath and Sunday" were read by Mrs. Frances F. Babcock, Mrs. Evans read the poem "A Dream," and Mrs. F. E. Tappan read "A Statement concerning Faith and Order of Seventh Day Baptist Churches."

Informal testimonies on the value of the Sabbath were given, two members telling of their experience in coming to the Sabbath, while another told of an experience often related to her by her mother. This mother, a member of the Methodist church married into a Sabbath-keeping family, but with no thought of ever giving upon the observance of Sunday. One day she picked up a copy of the Sabbath Recorder intending to use it in kindling a fire. Her eye fell on the eulogy of a sermon on the Sabbath, written by Rev. N. Wardner, and becoming interested she laid the paper aside. In her first leisure time she read it carefully and taking her Bible followed up his line of thought, saying nothing to anyone. At last one Sunday morning she began working, saying to her astonished and delighted husband: "I shall never keep another Sunday." So that sermon in that particular issue of the Recorder did indeed kindle a fire that lighted and cheered one life till its earthly close.

This story is repeated here at the request of a lover of the cause, in the hope that it may encourage the faithful workers who are now sowing the seeds of truth "beside all waters."

MARY V. EVANS.
Press Committee.

Battle Creek, Mich.,
June 13, 1923.

How shall we enter heaven? . . . We begin heaven here on earth, not by taking a journey from this world up through the air, but by taking a journey from a bad state of mind to a good state of mind. Heaven has to begin in ourselves.—J. Paterson-Smyth, in the Gospel of the Hereafter.
and the water still rising. It was great fun to run out through the rain and watch the black whirling and eddyng water.

At bedtime the banks were full, but we were surely safe because, even if it continued to rain, the dam would soon spread out over the entire flat or first bottom, which was ten or fifteen rods wide. Soon this happened and water trickled into the three-foot trench, cut for a doorway into the dugout. So father told me to take a spade and make a low dam across the narrow passageway. I threw up a few inches of dirt, packing and trampling it down. Very soon the water was up to the top of my little dam, and taking my spade, I built the dam still higher. But, the water still rose, and with it father said must soon carry it away.

Such floods were much more common in our neighborhood than in many other parts of the country. Our prairie would burn over in the fall and shrubs, trees, forests and plowed fields take rents. Aunt Retta, baby George and Myra sat in the dry goods box for a roof. Coming back, he feverishly placed two heavy board trunks on top of the trunks, the New York Bible Society, learning of the fact, supplied Bibles to every one of the vessels of the Shipping Board. Word has just come to the office of the society, 5 East Forty-eighth Street, that these Bibles which were placed in the main cabin of each ship, could not be easily available to the crew. The society has therefore offered to donate Bibles for both the sailors' and stewards' quarters on all the vessels of the Shipping Board and the offer has been accepted from the department at Washington in a letter, as follows:

"New York Bible Society—Dear Sirs: We beg to acknowledge receipt of your letter of June 1, and thank you very much indeed for your kind offer of a whole Bible to each of our ships, to be placed in a small rack in the crews' quarters. We are giving instructions, however, to our District Agents that they notify the operators that your representative be allowed to put up these racks as soon as possible. I believe you have a few months ahead of your operators sent you some months ago when you very kindly subscribed to each library aboard every vessel. Please send us a statement of the distribution of the Bibles for the sailors. We wish to thank you again for your very kind offer, which is more than appreciated by the officials of the Shipping Board here in Washington. Very truly yours,

"United States Shipping Board Emergency Fleet Corporation."

A million portions of the Bible in twenty-seven languages were recently ordered by the New York Bible Society. This is the largest single order ever given by the society. The leaves of these books, put end to end, would reach a distance of twenty-five thousand miles, or completely girdle the earth. Consignments of this order are arriving daily at the New York Bible House. One portion of this order was for attractively bound New Testaments, and more than one hundred thousand of these have already been sold at actual cost, or 10 cents per copy. Half a million copies of the English Gospel Portions, Matthew, Mark, Luke and John, illustrated with colored pictures will retail at 1 cent per copy. A large number of the entire order will be distributed free, as the free distribution of the Bible is the object of the society. The New York Bible Society is regularly publishing and distributing the Bible in fifty-three languages and in the raised type for the blind.

**REPORT OF COMMITTEE ON EDUCATION—WESTERN ASSOCIATION**

Your Committee on Education would report and recommend the adoption of the following Minute:

We are glad to recognize the fact, and to emphasize the importance, of a growing interest, in schools and colleges, in the things of religion.

We recommend to the sympathetic and practical consideration of our entire denomination the multiplying tasks, privileges and needs, of our schools in Fouke, Ark., Salem, W. Va., Milton, Wis., and Alfred, N. Y.

The governing authorities of our public schools, and the teachers, ought to recognize more and more, it seems to us, the surpassingly great opportunity and duty of those who teach to lay foundations, in young minds and hearts, of a true and ennobling philosophy of life.

It would be well, we believe, if the churches of a given community could have the boys and girls of their congregations and homes one period a day, say the last in the forenoon, for instruction in religion, which is the supremely high aspect of human life and experience.

We are encouraged by the increasing numbers of young men who have in view the Christian ministry. And we commend to the prayerful attention of young men and women the essential value of this holy calling to society, to the state and to the kingdom of God.

We recommend to our denomination occasional gatherings of boys and girls, in suitable places and at fit times, for the purpose of having placed before them by wise speakers, for example, the nature and opportunities of national labor, business, good practice of medicine, teaching and the Christian ministry.

Respectfully submitted,

**ARTHUR E. MAIN, O. M. BORDICK, J. F. WHITE.**

Committee.

*Little Genesee, N. Y.*, June 24, 1923.

**MORE BIBLES FOR SHIPS**

Some time ago the daily papers published an account of the burial at sea of the captain of the S. S. Hatteras, one of the vessels of the United States Shipping Board, stating that the ship was without a Bible from which the burial service could be read. The service was performed by wireless from a sister ship, and the New York Bible Society, learning of the fact, supplied Bibles to every one of the vessels of the Shipping Board. Word has just come to the office of the society, 5 East Forty-eighth Street, that these Bibles which were placed in the main cabin of each ship, could not be easily available to the crew. The society has therefore offered to donate Bibles for both the sailors' and stewards' quarters on all the vessels of the Shipping Board and the offer has been accepted from the department at Washington in a letter, as follows:

"New York Bible Society—Dear Sirs: We beg to acknowledge receipt of your letter of June 1, and thank you very much indeed for your kind offer of a whole Bible to each of our ships, to be placed in a small rack in the crews' quarters. We are giving instructions, however, to our District Agents that they notify the operators that your representative be allowed to put up these racks as soon as possible. I believe you have a few months ahead of your operators sent you some months ago when you very kindly subscribed to each library aboard every vessel. Please send us a statement of the distribution of the Bibles for the sailors. We wish to thank you again for your very kind offer, which is more than appreciated by the officials of the Shipping Board here in Washington. Very truly yours,

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**ARTHUR E. MAIN, O. M. BORDICK, J. F. WHITE.**

Committee.

*Little Genesee, N. Y.*, June 24, 1923.
INDUSTRIAL MISIONS
MRS. SARAH WARNER
Christian Endeavor Topic for Sabbath Day, July 26, 1923
DAILY READINGS
Sunday—Industry in Eden (Gen. 2: 4-17)
Monday—The law of labor (Exod. 20: 9-11)
Tuesday—Providing jobs (Matt. 20: 1-15)
Wednesday—Teaching independence (Eph. 4: 28)
Thursday—Teaching honesty (1 Thes. 4: 11, 12)
Friday—The curse of idleness (1 Tim. 5: 13)
Sabbath Day—Topic: Industrial missions at home and abroad (2 Thes. 3: 6-13)

Idleness is a condition—a cessation of activities—physical, mental or spiritual. Every condition has its causes. Industrial idleness has causes many and varied. The factors bringing about the condition are mainly demand and supply, employee and employer, and missionary work is needed at both ends of the latter string.

While the employer willingly admits the need of this in case of laborers created the host of steamer lines needed to transport to us the appliances and inventions of our agricultural and industrial industries, they are recognizing that in this we are learning to face.

We are teaching our young people to give their time and energy to the making of a living, yet we are teaching them to give little thought to anything beyond the immediate enjoyment of the dollar. Industry is teaching us the value of money, but little of the supreme value of time and of love.

The problem of the employee is one that mainly demands his consideration. He is our breadwinner. What is it that we want of him? What should he possess? He is a worker, a laborer. He is a member of society. He needs to know the values of money, but he also needs to know the values of life and of education. We are teaching him how to make a living, but we are teaching him little about the living of a man.

While we are teaching him to make money, we are to teach him to make life. The money is the means. The life is the end. We are to consider the man himself in all of his activities. We are to aim for his development, his education, his happiness.

I feel that the work is not done when a person is learned in business. It is not finished when a person knows the value of the dollar. The truest tests of a man come from those who know him best. It is the things that are not written that measure a person. It is not what he possesses, but what he is that counts.

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

Idleness is a curse in many ways. The idle person never has time to do anything else. When asked to help in some part of church work, or to aid some other organization, he says he has no time. He simply drifts through life, without any aim or ambition, thinking only of himself and his welfare.

But the truly busy person is the one who can always do a little more and has the time to help others. To which class do you belong?

YOUNG PEOPLE'S PROGRAM AT THE CENTRAL ASSOCIATION
*Song, "C. E. Foursquare," composed by Mrs. Howard Davis, Verona, N. Y.
*Scripture Reading and Prayer, Miss Helen Brown, Leonardsville, N. Y.
*Duet, Misses Marion and Jennie Williams, Verona, N. Y.
*Paper, "Life of Fannie Crosby," Alice Lang, Adams Center, N. Y.
*Song, Congregation
*Paper, "Ways in which Christian Endeavorers Can Be Witnesses," Craig Sholtz, Verona, N. Y.
*Trios, "The Beautiful Garden of Prayer," Mrs. Howard Davis, Miss Ruby Babcock, Miss Sylvia Babcock, Verona, N. Y.
*Paper, "To Our Young People," Mrs. Jennie Sea-
*Men's Chorus, "Keep Rank"
*Story, Mrs. Fca Horton, Adams Center, N. Y.
*Closing Prayer, Miss Ruby Clark, Scott, N. Y.

WAYS IN WHICH CHRISTIAN ENDEAVORERS CAN BE WITNESSES
CRAIG SHOLTZ
(Paper given in Young People's Hour, Central Association)

In considering the topic of Christian Endeavorers as witnesses for Christ, let us determine who are witnesses and what their purpose is. The dictionary gives as a definition of the word witness, "One who has personal knowledge of anything." Therefore, every one who knows of Christ is capable of being a witness for him. Young people, the fact that we are members of the Christian Endeavor society marks us as witnesses, to all who know us. It is because we are witnesses, because we do have a personal knowledge of Christ, that we are bonded together in Christian Endeavor societies for the purpose of studying his life and teachings.

It is often easier for us to be witnesses for Christ in the Christian Endeavor society or when we are among those whom we know to be witnesses themselves, than when we are with those who have no knowledge of Christ. Let us be encouraged by this example. In a South Coast town some years ago, a business girl who was having a hard time among her friends and suffering much persecution for her Christian testimony, came to a minister who was holding meetings in that town. She told him she was afraid she would have to give it all up. He said to her, "Tell me, where do we put the lights?" She was puzzled by the question, so he answered, "We put the lights in a dark place." In a moment she saw his meaning and realized that God had put her in these difficult surroundings that she might shine for Jesus in the midst of darkness. This encouraged her to return to her work and in a short time had won several of her friends to Christ.

It is the purpose of every witness for Christ to tell others of him in words and deeds. Since every young person who is a member of the Christian Endeavor society is a witness, the problem is how may we become more active witnesses, when attending the meetings of our society, by studying the life of Christ and his teachings we add to our personal knowledge of him and become better witnesses. To be better witnesses we must put this knowledge to work in our lives, into our dealings with others; it must be expressed in some manner to be of its greatest value.

At one end of the campus of the West Point Military School there is a large flag pole. From this pole, on stormy days flies a small flag eight by ten feet, on fair days a flag ten by twenty feet is unfurled, while on holidays a flag twenty by thirty feet is displayed. We do in a like manner display our colors to the world as witnesses. We determine whether we shall be small or great witnesses. Christ wants us to get out our biggest flag and fly it before the world.

As Christian Endeavorers, let us ever be ready to say with Paul, "Having therefore obtained the help of God, I continue unto this day witnessing unto great and small."
A STORY

MRS. EVA HORTON

(Given in the Young People's Hour, Central Church, Adams Center, N. Y.)

He was only a boy to his mother, yet he was going away from the home to live and work in this district city. He was glad to go, eager and grateful for the chance to care for the home, but his mother felt that she could not let him go alone, even not sure that he was consciously taking God with him, though she tried, as best she could, to lead the boy to him. Twas only a day or two before he was to go and the mother longed to find the right message to give him before he should leave her.

One day when he came in toward evening, his mother said to him, "John, down in the H—— store there is hung a wonderful picture that I should like much to have you see. Will you go down tomorrow and see it?" "Oh, mother," said the boy, "what do I want with a picture? I don't care about it and I don't want to take the time to go." "Son," said the mother, "in a little while you will be free I shall not be asking you to do things to please me. I should like you to do this for me." "Well," answered the boy, "if you put it in that way, I suppose I must go." And he went.

He was directed to the room where the picture was hung and opened the door to enter. But he stepped back. On the platform at the front of the room was a man praying. He waited a time and then opened the door again, but still he was at prayer. When he opened it at the third time and found it still the same, he decided to enter and investigate. Then he found that the man at prayer was the picture he had come to see. It was the Christ in Gethsemane, a very large, life-size picture, wonderfully lighted and framed in black velvet. Eagerly he went forward and studied the picture which could then mislead him. That was a fine face! But it seemed very full of care. When he had told him that the Christ was not afraid to die, that he had done no wrong. Why then did he look so worried?

After a time he went out but he wanted to see the Round Hole. on Beech Creek. But the little folks had just as much fun on Chicken Creek.

(Continued on page 60)
her big umbrella. They even went with her up the steps of the church.

-Luckily Miss Barnes met her at the door, or Betty was sure she would have dropped right down under the umbrella to hide. Her courage was nearly gone. The old woman had been smiling. She looked wonderfully pleased.

"How ever did you manage to bring all those new members to class?" she asked Betty. "You have done more for our class than any of the others."

Betty gasped. Then she set down the umbrella and looked. Behind her was the busy newsboy who stood at the street corner with his papers in rain or shine. There was the apple lady's girl, too, her cheeks as rosy as the red-cheeked apples she helped her mother sell at the fruit stand and there were several other followers, all boys and girls who were Sabbath school neighbors. But who had not as yet found their way to Sabbath school. They all looked happy and expectant, but how had they happened to follow Betty?

Just then she found out. No wonder they had come. Hung from the back of Betty's umbrella, where she would have seen it if she had looked around, was the invitation she had so carefully painted and lettered. It was tied to one of the ribs of the umbrella.

At last Betty explained it to herself. Little Bruce loved to play under the umbrella. He often opened it, put his toy car underneath, and then hung up a scribbled sign. This time Bruce had borrowed her invitation. Then he had forgotten it and had shut it up inside the umbrella. That was why Betty had not been able to find it. Betty had not seen it when she closed the umbrella.

"It all goes to show," said Miss Barnes, "that even discouragement and rain can sometimes bring a surprise." —Dew Drops.

THE SABBATH RECORDER

WHAT TO DO WEB-SHED AFTERNOON

Children," called mother, "get your little baskets, we are going to the woods."

"Oh, jolly," they cried. In the woods daddy and mother helped them to find specimens of as many different kinds of flowers as possible. Then they sat under a tree and mother took from her basket a small Bible concordance. Together they tried to learn how many of their flowers could be found in the Bible. They found the lily, thistle, mallow, spikenard, mandrake, rose, millet, nettles, mustard, myrtle, etc., etc.

R. M. C.

THE SHELVES THAT DISAPPEARED

"Oh, Clifford, come quick! Mary Elizabeth's gone!"

Clifford came running into the kitchen where his sister Ellen was standing, her hands clasped tightly together.

"I put her on some shelves in that little cupboard where we keep our things."

"What did you mean? He glanced at Ellen, who was watching anxiously.

"I am that you don't worry, Ellen. I'll get her back for you," said Clifford. He felt very sorry for Ellen and meant just what he said, but he was very much puzzled. He walked over to the corner and threw open the little door that seemed to hide a cupboard. But there was no cupboard there; only an empty space which went up and down and up and down. There was a rope in it but that was all.

"No wonder the mother spider was careful of that bundle!"

While I watched her she ran down into her nest, a cob-web tunnel in the grass.—The Sunbeam.

R. M. C.

THE SPIDER'S BUNDLE

One day I was out in the field picking wild strawberries when I met a big, black spider carrying a bundle. No, this isn't a make-believe story. The big bundle was as round as a marble. It was larger than the spider's own body, and it was wrapped in brown, silky threads that the spider had made herself. She was carrying it in such a queer way. Instead of using her front legs to carry the bundle, as you and I would use our arms, she was holding it behind her with her back legs. Of course since she had eight legs, she really didn't need that last pair to walk with.

Mother was careful of that bundle, for snugly packed away inside of it were ever and ever so many spider eggs. Some day, if she took good care that nothing happened to them, those eggs which she had laid would hatch into tiny, baby spiders. No wonder the mother spider was careful of that bundle!

While I watched her she ran down into her nest, a cob-web tunnel in the grass.—The Sunbeam.

LONG-LOST MARY

Mary Elizabeth was down there, I knew there must be some way to get her back," he explained. "So I tried the only way I knew."

"I didn't think he meant Mary Elizabeth when he said a lady was down there," replied Ellen. "But how glad I am that you thought of it. Mary Elizabeth, you must never take a ride again on those funny shelves."

"Those shelves are called a 'dumb waiter,' said grandmother's voice from the door. "They are a sort of elevator to save steps when we live up so high."

"Well, Mary Elizabeth must never ride on them again," repeated Ellen, hugging her doll tightly.—Dew Drops.

LITTLE PUSSY

O little pussy
With soft, maltese fur,
Always contented,
How softly you purr;
Following closely
As out-doors we go,
Rubbing against us,
Your fondness to show;
Often, how often,
You roll on the ground,
Wait to be petted,
Then up, with a bound.

«Contributed," A. S. M.

BETTER WHISTLE THAN WHINE

Two little boys were on their way to school. The smaller one stumbled, and, though not badly hurt, he began to whistle in a babyish way—a little cry or whine.

The older boy took his hand in a fatherly way and said:

"Oh, never mind, Jimmy, don't whine, it is a great deal better to whistle." And he began in the merriest way a cheerful boy whistle. Jimmy tried to join in the whistle.

"I can't whistle as nice as you can, Charlie," he said; "my lips won't pucker up good."
"Oh, that's because you haven't got all the white out yet," said Charlie, "but you try a minute and the whistle will drive the swine away." So he did; and the last I saw or heard of the little fellows were whistling away as earnestly as though that was the chief end of life.—Selected.

JUMBO'S BAGGAGE

"What's that long snaky thing he swings around in front of him?" she wanted to know.

"That's his trunk," explained her father. "Then, I s'pose that little one behind him is his speller, too?"

Little Margaret was watching the elephant at the zoo.—Woman's Home Companion.

"If an S and an I, and an O and an U, With an X at the end spell 'Su' And an E and an Y and an E spell I, What can a speller do? For if an S and an I and a G and Hed spell child,"

There's taught for the speller to do, But commit 'Sioxeyeised'—Los Angeles Times.

SOME FISH

Young Lady (on first visit to Western ranch)—"For what purpose do you use that coil of line on your saddle?"

Cowpuncher—"That line, you call it, lady, we use for catching cattle and horses." Young Lady—"Oh, indeed! Now may I ask you, what do you use for bait?"

JUMBO'S BAGGAGE (Continued from page 56)

FOUCE'S COMMENCEMENT

(Continued from page 56)

Commencement day of course was mostly given up to practicing and decorating the schoolhouse for our program. The bigger boys and Mr. Beebe went in the afternoon for ferns. And what a search they had. At 8 p. m. our program began. Our schoolhouse was crowded so that people even sat on the window sills, and many had to stand. Instead of conventional salutatory, valedictory, and address we arranged a program in which the whole school could share. Here it is:

Song by primary room, "Can a Little Child Like Me?"

Invocation Mr. Beebe

Song by whole school, "America the Beautiful"

Flag Salute Song by whole school "Battle Hymn of the Republic"

Exercise by first grade, "Busy Bees"

Exercise by third and fourth grade girls, "Our Work"

Recitation by Monroe Brown "A Fellow's Mother"

Exercise by second grade, "Vacation Plans"

Recitation by Minnie Brown, "Did You Pass?"

Planolog by Irma Longino, "Summer Vacation"

Exercise and drill by five girls, "The Message of the Roses"

Song-dialog, "Going A-Maying"

 Sextet, "Voices of the Woods"

Song by primary room, "Off to the Woods"

Song by eight older girls, "Those Evening Bells"

Two plays by upper grades:

"Studying for a Test"

"Rehearsing the Program"

Recitation by Don Jones, "The Over-Confident Polyphyletist"

Recitation by Mary Catherine Goodwin, "When Teacher Gets Cross"

Recitation by Mantee Longino, "Jane's Graduation"

Play by upper grades, "The Land of Vacation"

Class play, "The Light of Israel"

Awarding of Certificates Miss Randolph

Graduation Song Song by whole school, "To Fouke Academy"

Dismissal Mr. Beebe

"The Land of Vacation" was our big play. A school girl rejoices that she is through with study for three long months. But Old Man Study visits her, and with the aid of Violent and Thirsty Mischief, takes her to the "Land of Vacation," where she learns that one uses study even in this play. The Work Fairy, the Joy Fairies, the Imp, and the Queen of Vacation Land all show her that study isn't so frightful after all.

The school song is one written by Mr. Beebe, and set to the tune of the "Young People's Rally Song" in Seventh Day Baptist Hymn and Songs.

Away in the Arkansas pine woods, The cotton-fields blooming around, With its bell pealing every morning, The Seventh-Day school may be found. The students from first grade to high school, The teachers who live at the Hall, Sing the green and the yellow forever, Our colors we'll never let fall.

CHORUS:

Give a rousing cheer For the school we love most dear. For Fouke Academy.

Your's in His service.

CLARA L. BEEBE.


THE BOOK OF BOOKS

ARThUR E. MAIN

XVIII

There is of course no historical path back to the beginning of the world. Faith and reason do not lead to the God the World-Maker.

Beyond Hebrew history are Arabia, Egypt, and Babylon, and farther still the time-history. That ideas and customs came from the remote past, and that nation influenced nation, there can be no reasonable doubt.

A sublime Ethical Monotheism, that is, the doctrine of One Great and Holy God, became rooted in Hebrew thought and belief as the people slowly yielded to the Divine Disciplinarians. This religious truth, developed in the midst of abounding idolatry, is the glory of Israel. "Hear, O Israel: Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might."

Religion, a recognition of God, was of individual experience, and the foundation of family and clan life; and the head of family or clan was an elder in worship. When Abram and a few kinsfolk arrived in Canaan he built an altar unto Jehovah and called upon his Name (Gen. 12:5-8). Again after separating from Lot he built an altar to Jehovah in Hebron (Gen. 13:18). Jacob worshiped at Bethel on his journey to the East (Gen. 28:18-22) and again on his return, at Schechem (Gen. 33:18-20). And it was the instruction of Moses that he was to worshiping people (Ex. 20:22-26). We Christians do not believe in their forms of worship; but I have long felt that we are not worshipful enough.

The ancestors of Israel, 3000 years ago, were not in utter spiritual, moral and social darkness. Polygamy, slavery, and other social evils, as we think, existed. Divinities and religion of some sort were everywhere. Their worship was to the world, and of their relation, were very unlike ours. But they had ideas of life, and of human and divine relationships, that were on their way toward the ideas of the great Hebrew prophets, and of Jesus the greatest of them all.

The rite of circumcision has a long history. It was practiced among many nations. Among the Hebrews it was adopted as a sign that one belonged to the Chosen People (Gen. 17:9-14).

In the study of these ancient times we need to keep in mind that we are dealing with the many-sided thought and life of man. "The Mosaic period is not a blank space upon which a new revelation is written in a mechanical fashion; the Israelites do not come into an empty land free from history and destitute of customs. The new must relate itself to the old in the way of conflict or absorption. Different types of thought and different modes of worship meet and mingle, but the religion of Yahweh (Jehovah) shows its originality and strength by its power to conquer."

It was generations however before Isaiah and Paul could say that idols are nothing.

Abraham represents one great turning point in the history and religious experience of mankind (Gen. 12:1-3); but the real history of Israel and its religion begins with the work of one of the world's greatest leaders, Moses. If the tribes were to follow Moses as their political guide and religious teacher a large measure of unity and fellowship was necessary; and this unity was brought about by a common faith in Jehovah as deliverer and guide. A similar faith is a supreme need in a whole world today. Man has emerged the birth of a nation and a religion, an event of infinitely great importance to the spiritual history of men. In a very real sense Jehovah, who loved righteousness and purity of heart, led in the development of his chosen people.

A new chapter in the history of religion began; and Moses brought the people from the eternal God messages of life and power. When Israel was a child God loved him and called him out of Egypt (Hosea 11:1).

The ethical and social material was not of the highest kind; but by the grace and might of a Savior-God this was one of the world's greatest religious and social movements.

After the entrance of the tribes into Canaan the record is of inward conflict, outward struggles, and partial success. As far as there existed purity, unity, and national strength, they were due to the influence of a common religious faith. The books of Joshua and Judges tell us of a rude religious and social life, hindered in its development by surrounding heathen and
the Christian faith, can tolerate no rival —

behold, the hope of a noble future. And he had
the help of a few superior souls who, with
der deeper insight than many had, saw more
clearly the meanings of history and experience.
Such were Joshua, Deborah, Barak, Gideon and
Samuel.

David was a warrior and statesman; and
intended to be a true servant and worshiper of the
God of Israel. He united the tribes, and gave to his capital, Jerusalem, a pro-
found religious significance for his day and for all time.

Like us David was in a measure the
product of his environment. He was im-
pulsive, rough, and cruel; but strong in
leadership, frank, magnificent, and open to rebuke for his sins. With purposed loy-
alty he takes his place in a great religious movement whose source and end is Jeho-
ovah God. One great contribution of his
to religious and social history was the cre-
ation of a sense and a degree of national
unity in Israel, which was essential to a
national religion. This feeling of unity was
greatly weakened by religious, political, and
economic causes under Solomon's outwardly
brilliant reign but it never perished.

That Elijah left such impressions as he
did upon the minds of later generations shows
that he must have possessed wonder-
ful physical and religious energy. He thus
began his message to King Ahab: "As Je-
ovah, the God of Israel liveth, before whom I stand."

The qualities of Elijah made him a
magnificent conception of the need of reign-
ing individual goodness and social fairness.
The prophet must rule. What sublime gift is this? How far it soars above all small ritualism and narrow patri-

DEUTERONOMY

This book is so unique in thought, aim,
and style, that it seems to belong to a class of
religious writings different from Exodus, Leviticus and Numbers. Its chief
emphasis is not on history or legislation, but
on great personal and national conditions practical be-
cause religious, moral, and social. The spirit is earnestly persuasive.

In content, meaning, and temper the
book is a guide toward a spiritual and ethical understanding of history,
and ceremony. To forget the one
God of Israel which reaches men and nations in their history and experience is per-
ilos.

Literary critics say that a comparison of
the addresses ascribed to Moses with the orations of Demosthenes bring no discredit to
the ability and power of the former. One
would find profit in reading the entire book
at a single sitting. Jesus was acquainted
with it; for he answered the arch-temperer three times with words from this book of
Deuteronomy.

About 620 B.C., in the time of King
Josiah, in connection with the repairing of the
temple after the religiously dark, wicked, and
ruinous reign of Manasseh, a "book of the law," a "book of the covenant," was discovered in
the house of Jehovah. The story of its discovery, and how it
mightily moved the consciences of
king and people is told in the twenty-second and
twenty-third chapters of Second Kings.

Many think that this Book of the Law was
our Deuteronomy. This story suggests that
preaching, teaching, and legislation in wisely
balanced parts, are still essential to social
goodwill and kindness.

One regulating principle in all these
studies will be that not much time is to be
given to questions of dates and authorship.
These are matters of interest, and some-
times of considerable value. Not infre-
quently they relate to a better understand-
ing of the given document. And it is fair
to all concerned for me to say here that I am in sympathy with the general direction in
which modern Biblical scholarship would lead us. His-

... (To be continued)

RESOLUTIONS OF RESPECT

WHEREAS, We the members of the Milton
Junction Seventh Day Baptist Aid Society deeply
gratefully remember the death of our beloved and faithful
sister Mrs. Delania Chambers, therefore be it,
Resolved, That as the All-wise Father has called
her to the heavenly home, we bow in sub-
mersion to his will knowing that our loss is his
eternal gain.

Resolved, That the husband, brother and niece
have our deepest sympathy in their bereavement.

Resolved, That we send a copy of these resolu-
tions to the afflicted ones, one to the Sabbath
Recorder for publication, and one to be placed on
the records of the society.

MRS. MATTIE BURDICK,
MRS. NETTIE COON,
MRS. ESTHER CLARKE,
Committee.

How on a rock they stand
Who watch God's eye, and hold his guiding hand.

Keble.
THE FIRST EVENT OF THE HUGUENOT-WALLOON NEW NETHERLAND TERCENTENARY

The first celebration in connection with the three hundredth anniversary of the coming of the Huguenots, which will be officially commemorated in 1924, took place on the afternoon of Sunday, June 24, at Huguenot Park, Staten Island, N. Y., where the cornerstone was laid for the Huguenot Church to be erected as a national memorial of the Huguenot-Walloons and New Netherland Tercentenary. The dedication of the church, when it is finished, will be one of the events of the tercentenary next year.

The impressive ceremonies connected with the cornerstone laying and the historic significance of the event, had drawn many visitors from the neighborhood and from some distance as well. The Huguenot societies were officially represented, and the Huguenot-Walloons New Netherland Commission had delegated the chairman of its Executive Committee, Rev. Charles S. Macfarland, and its director, Rev. John Baer Stoudt, to bring the greetings of the Commission.

After a word of greeting by the pastor, Rev. Henry D. Frost, addresses were made by Theodore L. Gardiner and Charles S. Macfarland, and Rev. John Baer Stoudt, to bring the greetings of the Commission.

Sabbath School, Lesson IV—July 21, 1923


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I shall not count my life as vain
If only in some quiet way
I find my chance to serve my Lord,
My debt of love for him to pay.

An unnamed man supplied the beast
Wherein the lowly Savior passed.
Along the way triumphantly
Acclaimed the promised King at last.

An unnamed man supplied the room
Where once the Savior broke the bread
And gave the wine—his flesh and blood—
His life—by which our lives are fed.

And unnamed crosses mark the spot
Where common soldiers chance to lie,
Who for the world's true brotherhood
A Sacrifice, feared not to die.

O grant me, Lord, the grace I pray,
If I the quiet paths must tread,
To give my humble gift to thee,
And know I, too, have met thy need.

—Philo H. Ralph, "British Weekly.

MEETING HIS NEED

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