THE PARALLEL PROGRAM

Money for the Parallel Program will be received up to Conference time, and will be distributed according to the Parallel budget.

PARALLEL BUDGET

I. Deficits
   1. Tract Society ............... $4,500.00
   2. Missionary Society ........... 7,500.00
   3. Sabbath School Board .......... 300.00
   4. General Conference ............ 2,100.00
   __________________________________________
   $14,750.00

II. Building Funds
   1. Denominational Building ...... $4,400.00
   2. Boys' School in China ......... 5,200.00
   3. Girls' School in China ......... 5,500.00
   4. Georgetown Chapel .............. 1,150.00
   __________________________________________
   $16,250.00

   __________________________________________
   $31,000.00

III. Contingent Fund ................. 4,000.00

Total .................................. $35,000.00
Once Again Among The Allegany Hills

I shut myself up in the cozy room I had occupied during the association days, in the home of Mr. and Mrs. Irving Cranfield, and there completed the account of the association at Leonardsville.

Then upon reaching Binghamton on the Erie, I found upon another day of seclusion in order to prepare a historical paper for the centennial program in the next association to be held in my old home church at Nile, N. Y. This paper appeared in the latest Sabbath Recorder.

On Wednesday afternoon, going westward through the beautiful broad valley of the Susquehanna, facing once more toward the home-land of bygone days, every town and hamlet revived memories of the years gone by. Some of them recalled the names of old school friends of school days.

Some points along the way brought vividly to mind other pilgrimages and old homes, and of the years that have gone by.

Thus the editor dreamed the afternoon away; until Hornell was passed and the train began to climb the up-grade toward Alfred. Here almost every hill, and every valley, seemed to me familiar as thoseI had come to call old homes.

As the sun set, the fields and pathways around the old home of sixty years ago. Just as the evening sun was dropping near the western hills and the shadows were stretching away to the eastward, the train men called out the old home word: "Friendship!" and very soon I found myself walking the streets of the old town—no not the old town, but the new town with its modern ways and new landmarks left that looked natural. And at every turn in Friendship and in Nile, wherever the places of sixty years ago were standing, the memory of those old days, and the homes and barns and fields and roads had seemed to shrink into pigmies, compared with what I once thought them to be.

There stands the same old schoolhouse around which the boys and girls used to play—but no; it is not the same! Once I thought it was a nice large schoolhouse, with its steeple and bell, and its fine playground; but it has shrunk, or shriveled, or been driven into the ground— or something—until it seems only a bit of house compared with what it seemed in my boyhood days; and the old playground is grown up with grass, and the old school bell has been silenced.
words of greeting were similar to those spoken at Leonardsville and at Ashaway, and we need not repeat them here.

The first sermon was by Rev. H. L. Cottrell, of Northville, Kan. Text: “If thou canst not believe, all things are possible to him that believeth.” Unbelief prevented them from doing the good work, and unbelief limits our power with God. Even Christ can not do the will of God for an unbeliever. But all things work together for good to those who are in close communion with God.

FRIDAY MORNING SESSION
Rev. George B. Shaw was given the devotional services several times during the sessions of the association. These were always good. Brother Shaw is a master hand in such work, and all his services were well appreciated. The one for Friday morning seemed to me especially good. He read and explained the fifteenth Psalm. (Please get your Bible and read it.) He called attention to the general verse question in the first verse: “What shall abide in thy tabernacle? who shall dwell in thy holy hill?” The answer to this question is given in the other four verses of the Psalm. Read them and you will find that verse two refers to our personal privilege, verse three, our social relations, with neighbors; verse four, to public life, and verse five refers to our business life. Whoever fulfills these requirements shall “abide,” “shall dwell.” He shall never be moved.

Mr. Shaw’s interpretation of this little Psalm was a real sermon, and Dean Main’s prayer that followed helped to give a true spiritual uplift to the meeting.

This day was devoted largely to religious education, under the leadership of Rev. Walter L. Groene. The theme of the morning was: “Agencies for Religious Education”; and in the afternoon it was: “Some Factors in the Program of Religious Education.” The topics in the morning were: “The Home”; “Community Forces”; and “The Church. The first was set forth in an excellent paper by Mrs. B. C. Davis which appears on another page of this Recorder. The third topic was also presented in writing by Rev. Theodore J. Van Horn, whose paper will be found elsewhere.

The “Community Forces” was spoken of by Rev. James L. Skaggs. He recognized the church as the main element in society for promoting religious education, but regretted that only about one-fourth of the children were reached by this agency.

Among the community forces available he mentioned the Scout movement; Christian associations; moving pictures of the right kind; good books; the Religious Day School; and the public school instruction where students are expected an hour each day for religious teaching by pastors; and the act of exalting the value of prohibition and loyalty to law. Mr. Skaggs made a very good address.

After these addresses, Dean Main was called upon for an impromptu talk. He responded by saying that much in religious education can not be called sectarian. Bible reading in the school is not essential for religious education. The character of the teacher is the main thing. Too often the question is simply: What can you teach? Can you teach this little that rather than what is your character?

Crowds going to church indicate a public sentiment in favor of religion and the church. Put into our schools men and women who, first of all are Christians.

Doctor Hulitt responded to a call by saying that in the study of medicine he found a textbook essential and he believed a textbook to be necessary in teaching religion. He feels sure that a doubter of the divinity of Christ is not a suitable teacher in religion. The first responsibility rests upon parents in matters of religious education. Let us make every boy and girl feel that they are here for a great purpose.

Rev. W. D. Burdick was also called without notice. He believes God desires that we should abound in every good work, and that every teacher should try to strive for God’s approval in teaching work.

Seventh Day Baptists do well to realize that they do have a large place in religious education. Let us, hope for larger programs in this line in our public schools.

In the afternoon, the keynote which sounded all through the program, was given in the opening devotions. The scripture was in Ezekiel, where the prophet was told to eat the roll and then go and teach it.


Each speaker made excellent points on his topic, but we should weary our readers if we tried to tell all the good things they said. We wish that each one would put into a concise readable article his good thoughts expressed that day and send it on for use here in the near future.

Miss Carpenter presented the only written address of this good program. This we have in full, and we know our readers will enjoy it when it appears.

One word by Brother Simpson impressed me. He said: “Seventh Day Baptists don’t know how to worship as they should. They go to church, hear the preacher read, hear songs, listen to a sermon, and yet do not worship. Our religious day schools teach the children to worship.”

I could not avoid the feeling that there is too much truth in what he said, and that there are many children who need to be taught to worship.

We can not close the story of this day’s work without commending it as one of the very best religious education programs ever presented in any one of our associations.

Prayer Meeting Night: The vesper service in Western Association was held on Sabbath eve at Nile began with: “Dear Lord and Father of mankind, forgive our feverish ways,” and after all five verses were sung, the strains of: “Savior, thy dying love, hast gavest me” filled the house. Then the familiar hymn beginning: “Take my life and let it be consecrated, Lord to thee” was sung, up and read by three young ladies, each one standing a piece until all were read. Then they sang: “I would be true, for there are those who trust me,” after which seven fervent prayers were offered; and the meeting was ready for Brother Skaggs’ address. They gave their own selves willingly to the Lord was the golden thread running through this sermon.

A broad, large view of the Christian life, of love and of service, was presented. What
is better than to see strong men fully giving themselves to Christ?

Then George B. Shaw led a conference meeting in which seventy-two voluntary testimonies were given. In this meeting Willard D. Burdick and wife sang: "Walking with God," and seven ex-pastors came to the front with the present pastor, and all sang: "Riches of God in Christ Jesus."

Sabbath Day

The house was crowded with people and the yard was filled with automobiles on Sabbath morning when time for worship had come. A large choir and four ministers on the platform were all ready for work when the bell ceased tolling. Pastor Lester G. Osborn had charge. Before the sermon the editor read extracts from Rev. Henry Jordan's personal letter received that morning, which brought good cheer to many of his old friends in that community.

At the same hour with the service at the church, a children's meeting was held in the Evangelical Mission in charge of Rev. William M. Simpson. Addresses were made by H. Eugene Davis and George B. Shaw.

Again, in the afternoon, Miss Ruth Marion Carpenter held a children's story hour, in the mission, at the same time with the services at the church.

The sermon in the morning was by Forward Movement Director A. J. C. Bond. He said it was not a sermon, but a message; based on the words of Jehovah to Israel as found in Deut. 1:6-8. "Ye have dwelt long enough in this mount; Turn you, and take your journey, and go: behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them."

That was a great forward movement. Israel was planning to go in and possess the land. They needed to go forward all together. This is the last Sabbath day of our five-year program. We have made progress, but not as far as we planned to go. Yet I am glad to be able to say we have done better than ever before in any five years of our denominational life.

We have also made progress in spiritual life. We have brought forth the fruits of the Spirit, because these efforts to work in unity for material advancement have prepared us for better spiritual results. Our efforts for mutual understanding have resulted in great good, and today we are better prepared to go forward together than ever before.

We must go forward in days to come; for there were never so many open doors to us as people as there are today. Therefore we have more opportunities than ever before.

Let us pray for the waiting ones who are looking to us for help; and may God give us the vision of our two secretaries who have come in touch with these pleading ones.

There is an evident longing for a spirit of revival in many country churches. Let us go forward together in a program of evangelism.

Then we should go forward in religious education; in recruiting for the ministry; for we shall need all the men we can get in coming years. Continue to pray that our boys may consider the ministry when looking for a life work.

We must go forward in the new building movement. There are the China school buildings. They must be built or we must lose out in China. There is the memorial building and publishing house. That print shop is a grand thing—something for Seventh Day Baptists to be proud of. It says to the whole world: We have faith in our future. But there is the fine lot in front awaiting the memorial building. We must complete that work if we care anything for our fathers who have gone on, and if we would avoid the reputation of lying down on the job, and if we wish the world to believe that we do have faith in our future.

Other denominations believe in having a permanent home—a headquarters—someplace to which they can point the great world. There is nothing like such a home to convince the world of our faith in the cause for which we stand.

Finally, we must go forward in Sabbath reform. It is our duty to magnify the precious truth for which we stand. The world needs this abiding evidence and symbol of an immanent God through the ages,—this abiding reminder of his constant presence and of his close relation to us."

We can go forward in all these things if we practice what Paul means by: "Present your bodies a living sacrifice," and, "Be not conformed to this world but be ye transformed by the renewing of your mind." Our only way to present our bodies a living sacrifice is to work for the Master, and to give of our means to promote the things that belong to his kingdom. If we first give ourselves, the rest will follow. Money never meant so much as now, and our cause never needed it so much as it does today.

Rev. H. Eugene Davis on The Missionary Program
Sabbath afternoon was filled with good things. Rev. H. Eugene Davis wanted to talk with the people rather than to them. His visit to more than fifty of our churches during the year had given him inspiration and courage. There are many discouragements, but enough good is apparent to bring us cheer and hope.

We have not been doing our best. Since ten years ago we have advanced in the work of missions; but to lose out now would be disastrous. As a people we must wake up to our mission work. I do not understand why we have no more real interest in missions. We do not keep pace with other peoples in this respect. If we could only comprehend the movement and realize the need we would say: "Here am I, send me; here is my money, take it and send somebody—use it for Christ and the salvation of men."

Educate the children in missionary matters. We suffer because, as children we were taught to give only pennies to the Lord. We must teach our boys and girls to give dimes and quarters and half dollars for Christ if we would be a missionary people.

Last summer I started out after Conference full of hope; but am disappointed because we are so far behind in what we undertook to do. As we start back to China, we do need your prayers. We sail on October 23. Pray for us.

Secretary Burdick followed Brother Davis. He said that there were many thrilling things going forward, but time would not permit him to speak of all. The China mission must have help if it is to hold its own. Java too is in distress. India holds out pleading hands from wide-open doors. Great interests are at stake in Trinidad, in Georgetown, in the South American mission, in Holland and in England.

The home churches must be built up by old-fashioned revivals. There is not a church among us which can not be greatly strengthened by revival work if it will strive for it.

Then came the secretary of the Tract Society, with a live talk on the unity of spirit between the Missionary and Tract boards in the Master's work. His words about the Sabbath Recorder and other publications were stirring words. And he told of the very interesting correspondence with several who are interested in the Sabbath and are seeking light as to their future.

This was an earnest, enthusiastic meeting for both boards. Indeed, I do not remember a more enthusiastic association regarding all lines of our work.

The Young People in the Western Association
When I think of the difference between our associations now and the meetings I knew a few years ago, so far as the young people's work is concerned, I am filled with hope for our future. That was a wonderful evening of good things in Nile, when the young people presented their excellent program.

The meeting was in charge of Duane Ogden and Miss Vida Randolph. After a live praise service, George B. Shaw repeated Scripture and briefly explained the five visions of Isaiah in his wonderful sixth chapter; namely, The holiness of God; the visions of light; the vision of the sanctuary; the vision of the prophet; and the vision of the temple; and the meetings I told of the very interesting correspondence to them. His visit to more than fifty of our churches during the year had given him inspiration and courage. There are many discouragements, but enough good is apparent to bring us cheer and hope.

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XI

CORLISS F. RANDOLPH


The notable author of this book set out some thirty-five years ago to solve the problem of the Golden Bough, which Vergil says Aeneas plucked at the Sybil’s bidding before he started on his perilous journey to the world of the dead. As a sort of starting point, the author has selected Turner’s celebrated picture of the Golden Bough, a landscape featuring the little Lake of Nemi, in the Alban hills of Italy. Here stood the sacred grove and sanctuary of Diana Nemorensis, or Diana of the Wood; and the succession of the priesthood charged with the sacred rites of this grove constituted the real problem of the Golden Bough.

The first edition of the Golden Bough was published in 1890 in two volumes; was re-written and extended until the third edition, published in 1913, consisted of twelve volumes, and had drawn upon every available source, so that the author, for information that would lend itself to his final purpose, which, as already intimated, was not only the mystery of the Golden Bough, per se, if one may make such a distinction here, but, in the words of Frazer himself “to explain the remarkable rule which regulated the succession to the priesthood of Diana at Aricia, situated some three miles distant from the Lake of Nemi.”

Now these twelve volumes have been abridged to a single volume of about the size of one of the twelve, stripped almost wholly of all the copious notes of the larger work, with its descriptive text much condensed. Remarkable and valuable as this work is, and with all the faults possible to be found in a highly complicated dangerous weapon in the hands of a child, for example, it is perilous to attempt to interpret it, unless one has a rather severe academic and comprehensive knowledge of the fields of anthropology relating to myth, ritual, and religion; including an intensive training in the classical literature of all kinds relating to this subject. It is very well known that Sir James’ views are not even now generally accepted as established; and his earlier work was viewed, not only with suspicion, but with derision and contempt by many scholars of acknowledged ability in similar subjects. That his work and learning are now admired and respected—and justly so—is too well attested by his honorary degrees to admit of serious question. However, the timidity of his hand is more than the mere academic caution of the latter. Cumont and Boissier are the associations’ friends, like Cumont, Boissier, and Frazer, though possessed of a classical education, has turned aside from that door of academic, and directly entered the field of anthropology in search of his solution, armed only with the tools of the anthropologist, the more the pity.

That Miss Margaret A. Murray, whose book on the Witch-Cult of Western Europe was considered in the last article of this series, is intimately familiar with the work now under consideration is readily apparent. The evidence to sustain her thesis that the Witch-Cult of Western Europe was derived directly from the ancient Dianic cult, is all but conclusive in Frazer’s Golden Bough; but the latter seems to fear ridicule yet, and offers her evidence in an apologetic manner, while Miss Murray writes with a palpable conviction that she is on firm ground.

In a very true sense, the abridged work contains the essence of the larger one, and compels its author to come as nearly planting his feet firmly and solidly upon the ground as he is capable of doing; but, at the best, he will always wear academic rather than literary garb; so that his sensitive academic spinal column will not suffer too much from even a slight shock. From an anthropological point of view, Sir James’ larger work is the most exhaustive and satisfactory treatment yet produced of the classical and agricultural cults of ancient times; and no student of the ancient religions of the western world can afford to ignore it. And, apropos of the general subject of the series of articles which this is one, one finds that the Sun and Sun-god and Sun-goddess, with the Mithra and Mithraism, the Eleusinian and other mysteries, the Hebrew Prophets and their teaching, Christianity and its conflict with Mithraism and Buddhism, as well as the cults of Osiris, Adonis, Attis, Orpheus, Pan, Pluto, Persephone, and all the galaxy of scholars, like Cumont, Boissier, and others associated with them in their labors. True, Frazer shows unmistakable knowledge of Cumont’s conclusions, as to Mithraism, and inately the manner of approach, from the former point of view of the latter. Cumont and Boissier are trained classical scholars, working through a classical approach, and with the firm certainty of treatment inspired by sound, exacting scholarship and lofty achievement; while Frazer, though possessed of a classical education, has turned aside from that door of approach, and directly entered the field of anthropology in search of his solution, armed only with the tools of the anthropologist, the more the pity.
of which they form a part, pass under review in this work.

In the chapter on "Oriental Religions in the West," occurs a graphic description of the struggle between Mithraism and other pagan cults, on the one hand, and Christianity on the other, and the tremendous, almost vital concessions which Christianity made to these cults for the sake of victory. The Golden Bough of Vergil was, of course, the mistletoe; and that strange pagan rites mingled with those of Christianity is attested by the fact that it plays so prominent a part in our celebration of Christmas, which, as pointed out by Mr. Gilbert K. Chesterton in his inimitable, but none the less serious, way, consists of little but attenuated pagan rites. Here, it may be noted that, if the modern Christian religion and modern Christian civilization could be purged of all that they have inherited from paganism, they would be scarcely recognizable to the present age.

The third chapter is an excellent introduction to the larger treatise; but any adequate understanding of either means years of both intensive and extended study in preparation.

The volume has a full, detailed table of contents, and a full, scientific, analytical index of thirty-nine pages.

DOING HIS BEST
MARY A. STILLMAN

Today I was awakened at dawn by the early morning concert of the birds. The woods are not far from our house, so I was able not only to enjoy the general chorus, but even to discriminate individual bird-voices.

First, I distinguished the robin with his familiar and cheerful note; then the louder and more brilliant song of the gorgeous scarlet-tanager, and the liquid melody of the wood-thrush, whose quavers now high, now low. These were accompanied by the continuous preening of the red-eyed vireo, the plaintive note of the wood-pewee and the distant call of a crow.

But what interested me most was the monotonous song of a chipping-sparrow from the elm tree just outside my window. His was no liquid warble, no varied and more brilliant song of the gorgeous familiar and cheerful lay; then the louder woods are not able not only to enjoy the general contents, and a full, scientific, analytical in-

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SUGGESTIONS FOR THE CHURCHES

In order to carry forward with vigor the Christian Crusade for a Warless World we earnestly urge:

1. That each constituent body of this council at its next regular session pass a clear and ringing declaration on the responsibility of the Church and of individual Christians in helping establish a system of international relations that will secure world justice, world order and world peace.

2. That each city federation or council of churches and each ministerial association in all cities and towns establish a committee on goodwill, and report to the Federal Council’s Commission, and that local churches and congregations be encouraged to keep in touch with the commission.

3. That colleges, theological schools and seminaries provide required courses for their students on international questions. Let them also provide special courses for persons preparing for service in this noble cause.

4. That all organizations, groups and regular study classes within or affiliated with the churches and all Bible schools promote the use of suitable study and reading courses.

5. That church members be zealous in the performance of their duties as citizens, regarding their as a vital part of their Christian obligation to secure the supremacy of the spirit and ideals of Jesus in national and international life.—The Federal Council.

“The largest Eskimo village in Alaska is at Point Barrow, with six hundred Es
kimos and seven white people. In it is the only hospital in a radius of one thousand miles.”

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

ARVYA J. C. BOND, Director,
207 West Sixth Street, Plainfield, N. J.

RECEIVED TOO LATE

Treasurer William C. Whitford writes me that several thousand dollars have been received by him since he closed his books at the end of the Conference year, June 30. Manifestly this money was intended for the Forward Movement, and it is the plan of the treasurer to distribute these funds according to the budget of last year, rather than on the basis of the new one yet to be adopted. Were these funds to be distributed on any basis other than the Forward Movement budget certain interests participating in the old budget would be deprived of funds which were intended for them.

2. That each city federation or council of churches that was included in the old budget would be deprived of funds which were intended for them. Were these funds to be distributed according to the new budget? If not, the treasurer might consider making the forward movement budget the basis of the distribution, in which case the treasurer would have to place in the new budget what was left of the funds distributed to the old budget.

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3. That colleges, theological schools and seminaries provide required courses for their students on international questions. Let them also provide special courses for persons preparing for service in this noble cause.

4. That all organizations, groups and regular study classes within or affiliated with the churches and all Bible schools promote the use of suitable study and reading courses.

5. That church members be zealous in the performance of their duties as citizens, regarding this as a vital part of their Christian obligation to secure the supremacy of the spirit and ideals of Jesus in national and international life.—The Federal Council.

“The largest Eskimo village in Alaska is at Point Barrow, with six hundred Eskimos and seven white people. In it is the only hospital in a radius of one thousand miles.”
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<tr>
<th>The Standing of the Churches</th>
<th>JUNE 30, 1924</th>
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The key word of our religion is love; love is made effective through giving.

### General Conference Treasurer's Statement

**Receipts for June, 1924**

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<tr>
<th>向前运动</th>
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### All Young People's Board, Sabbath School Board and Woman's Board

- Shiloh: $489.84
- Historical Society: $12.00
- Milton College Board: $25.00
- New York: $100.00
- Woman's Board: $25.00
- Hartsville: $25.00
- Alfred Evangelical Society (for outfit of tools): $25.00

### Young People's Board

- Shiloh: $63.75
- Detroit: $16.12
- Sabbath School Board: $25.00
- Shiloh Sabbath School: $30.00
- Detroit: $12.00
- Denominational Building: $25.00

### Tract Society

- Los Angeles: $50.00
- Detroit: $18.43
- George: $20.00
- Adams Center: $40.00
- Boy's School: $13.00
- Welton Juniors: $5.00
- Girls' School: $5.00
- New York: $100.00
- Missionary Society: $50.00
- Detroit, (Santa Cruz, Japan): $175.00
- Denison: $11.22
- Detroit: $3.31
- First Alfred: $1.00
- Portville (for China): $5.00
- Membership of Cornelia Slager: $10.00

### Parallel Budget

- Adams Center: $135.99
- Waterford: $125.80
- Andover: $125.00
- Berlin: $114.25
- Chicago: $97.50
- DeRuyter: $24.00
Detroit $5,000
Dodge Center 142.00
Pawtucket 142.00
Foake 25.00
Greenbrier 25.00
Hartford 35.00
Hartsville 20.00
First Hopkinton 412.00
Independence 100.00
Los Angeles 72.00
Lost Creek 11.05
Marlboro 3.00
Milton 125.00
New York 67.00
Normal 135.00
Pawtucket 500.00
Plaistfield 430.00
Richburg 17.30
Rockville 162.50
Shilo 3.00
Syracuse 10.00
First Verona 55.00
Waterford 60.00
Welton 35.00
Doctor Rosia W. Palmberg 50.00

$3,592.65

Boys' School in China:
First Alfred—in Willing Service Class 25.00
Richburg 5.00
Milton 15.00
Syracuse 1.75
First Alfred—Primary School 10.50
Mrs. Willis J. Fiske 5.00
Children at Western Association 1.93

Girls' School in China:
New York 46.00
Richburg 5.00
Milton 15.00
Syracuse 1.74
First Alfred—Primary School 10.50
Mrs. Willis J. Fiske 5.00
Children at Western Association 1.94

A GENCIES FOR RELIGIOUS EDUCATION

MRS. BOOTHE C. DAVIS

[This was the general theme for Friday forenoon at the Western Association. There were three addresses: "The Home," "Community Forces," and "The Church." Mrs. Davis came first with "THE HOME."—ED.]

No nation and few, if any, races of men are too ancient or have been too primitive, not to have cherished in life and language, the institution and name of "home." Sometimes, it has meant but a place of sojourn. It may have been but a cave, appropriated and held by craft or cunning, or by mere physical strength. It may have been the tent of an Arab or the wigwam of an Indian; the sod house of an American pioneer or the luxurious home of the land owner, which he may have become. It was the institution which our colonial forefathers protected with their lives against the ravages of the savage and the oppression of the tyrant. Regardless of its form or condition through all ages, the home has represented whatever there may have been of tribal or domestic life. It has been the object, either real or ideal, to which men and women have faithfully devoted or sacrificed their lives. Like religion itself, the survival of the home and its adaptation, through the ages, to the varying needs of humanity, have made self-evident its worth and necessity to the human race.

Today we would love to consider our topic under some such head as: "The Ideal American Home for the Average American Citizen." But the search for such an average American upon whom to bestow the ideal necessity, leaves us befogged and bewildered beyond the power of such consideration. For who and where is the average American? When from the population of a hundred million born and naturalized citizens, half belong to our cities, it would be obviously unfair not to strike our average in these great centers.

But if it were possible, upon a basis, numerical, social, or financial, to strike such an average in, say, New York, Buffalo, Chicago, or any of our great cities; if it were equally possible to construct for this average American family a home ideally suited to his present needs and future necessities—we would still find this particular institution an unwieldy and impractical affair, for the great majority on either side of the average. Practically unsuited, too, we would find it to the rural and semi-rural homes in the widely separated parts of our land. We must find, in the things that are truly great, universal in principle, the things that are the essence of religion, as religion, the church itself and the home, that fundamental, underlying principles are the things to be eternally stressed.

The highest food accomplished throughout the entire evolution we must look for the real purpose of its existence as well as for the perpetuity of the home. The home has ever stood for protection; such protection and its weapons varying widely during the centuries, as have varied the life and ideals of the succeeding ages.

Time was, when the tribe recognized as greatest danger to its homes, the encroachment and ravages of neighboring and fiercer tribes. The spear, the arrow and eternal vigilance safeguarded these primitive homes. Our own American Indian skirted and protected his wigwam and for the protection of his land and wigwam, against the invader—while our early settler, in turn, sturdily used his flintlock in defense of his new home in the wilds of America.

It has been a long step, however, since the day—some three hundred years ago—when Sir Edward Coke wrote: "The home of every one is to him as his castle and fortress, as well for his defense against injury and the wrongs of his neighbors as for his repose."

But the enemies of the home today, while more subtle, are none the less deadly, and call for weapons as sure and aim as true as any which have protected the home of whatever age.

Suppose for convenience, we consider the purpose of the home under three heads: Education, Service to Mankind, and Religious Growth. I say convenience—for anyone of the three, in its highest sense, must include the other two. True education must always consider the laws of God in its training for life. Service to mankind is the duty of the home, financed, perhaps, by a salary little larger than they have themselves earned and spent largely upon their own needs and desires.

The natural devotion of the child for the father and mother and the intimate relationship of the home furnish the greatest opportunity for influence. It is safe to say...
that for the first eight or ten years of the child's life, the parents have it in their power very largely to control not only the home but the outside influence. If not possible or desirable to control entire actual contact—those with whom the child plays or studies, the things he hears or those he sees—the parents still should be in position to know and understand these experiences and help control the effects. Theirs also is the high privilege to create and maintain a home atmosphere that is refined and spiritual, where courtesy may become the natural quality, where brotherly kindness is spontaneous and where helpfulness may be the ruling spirit. There is no place in the world where each individual is more accurately judged; no place where absolute sincerity is of more vital importance; no place where it is more unquestionably proved, that "True worth is in being, not in seeming," than in the home.

I think most of us have at some time known homes where the literal "Line upon line, and precept upon precept"—while doubtless well meant, have failed as effective teaching to produce permanent results, because that which is called home atmosphere has not been in harmony with the oral teachings. We can not expect refinement, self-control, helpfulness, reverence, or a receptive mind attitude for things Godly, to be component parts of the child's life and character instead of them he is in an atmosphere which is absorbed rudeness, selfishness, fault-finding and criticism, from the home atmosphere. As well confine a sensitive plant in a room filled with poisonous gases and expect it to reflect the beauty and loveliness of God's glorious sunlight. With full appreciation of positive value of other instruction to the actual inner life of the home, be sure we may confidently look for results that is responsible for enduring impulses of the child's life; for training which may develop unselfish service; for environment whose natural achievement may be spiritual growth; interest in, reverence and finest effort for the Church of God, as the recognized instrument for fulfillment of his divine purpose.

Avenge not yourselves but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. 
—Paul.
the coaching of Doctor Ferguson, have made excellent records and have won much fame for Alfred.

The new professorship in economics, established last year, to which William A. Neiswanger, Jr., A. M., was appointed, has proved popular and successful.

The freshman class this year numbers one hundred eighteen, sixty-eight men and fifty women.

The addition of the new Allen Memorial Laboratory has this year greatly increased the facilities for the teaching of chemistry and biology and has given space, on the third floor, for the Department of Philosophy and Education. The removal of the chemistry work from Babcock Hall of Physics has enabled the Physics Department to expand its laboratory facilities, and the use of the two lecture rooms in the Greene Block by the English Department has emptied room 13 by the English Department

the use of the two lecture rooms in the Greene Block by the English Department

Professor W. A. Titsworth was appointed director of the summer school. Prospects for the future of its first year appear to be excellent.

MEMORIAL GRANDSTAND

Mrs. Meta Heins Wallander, of Mount Vernon, N. Y., a sister of Ernest August Heins, a student in the agricultural school, who served in the World War and lost his life in the service, has contributed the sum of $2,500 for the erection of a memorial grandstand on the athletic field. Plans are already being developed by the Alumni Advisory Board on Athletics for the erection of this grandstand during the coming summer.

HARMON FOUNDATION LOAN FUND

The Harmon Foundation of New York City, has placed Alfred University upon its list of approved colleges for loan funds for students, and during the past year $1,000 has been supplied by the foundation to be loaned to students of Alfred on a system of easy payments. This system the foundation is using in connection with such loan funds in a number of American colleges. Notice has been received that $1,000 has been appropriated for the use of the students here for loans next year.

THE ALLEN MEMORIAL LABORATORY FUND

Gifts to the Allen Memorial Laboratory have been made in cash payments or pledges ranging from $1 to $1,000 in size, which aggregate over $6,500. Twenty-five or thirty thousand dollars is still urgently needed to complete this fund.

FRESHMAN GIFT TOWARD NEW GYMNASIUM

The freshman class, in connection with the moving-up program on May 29, presented the college $100 in cash as a nucleus for a Gymnasium Fund. The class hopes to renew its efforts in the fall, to secure gifts and subscriptions for the early building of the much needed gymnasium. The following letter accompanied the gift:

President Davis, Dean Norwood, Members of the Faculty and Students of Alfred University:

We, the senior class of 1927, Alfred University, ask for your attention for a few moments. The time will soon be here when we are no longer members of the upper classes, and before we pass from this stage of college infancy, we wish to do something for our beloved Alma Mater; something to show our appreciation for the many opportunities she has offered us; something that will bring the best small college in western New York before the eyes of the people; something that will do justice to the prestige our college deserves.

Therefore, as part of the "moving up night" of the class of 1927, we donate to Alfred University the sum of $100 to start a drive for loyalty bonds toward the erection of a new and modern gymnasium.

(Signed),

CLASS OF 1927.

May 28, 1924.

ALUMNI LOYALTY FUND

The senior class has become interested in the program of the Alumni Association to raise an annual Alumni Loyalty Fund. In order to launch this proposition fifty members of the class of 1924 have subscribed individual "loyalty bonds" of $50 each, payable in installments of $10 per year, aggregating a total gift of $2,500. This gift was announced at the alumni banquet, Tuesday night, June 10.

These gifts on the part of the freshman and senior classes indicate a splendid spirit of constructive co-operation with the university and the president desires to commend them both most highly. He looks upon the alumni movement for reorganization and the creation of a large Sustaining Fund as the most important movement in the university during the current year.

RAYMOND HOWE MEMORIAL FUND

On May 29 a fund in memory of the late Raymond M. Howe, of the class of 1915. Shortly after his death the university received from an insurance company the sum of $1,050, proceeds from a policy which Mr. Howe had carried in the interest of Alfred University. So far as I am aware, this is the first sum realized from an insurance policy taken out as a gift to the university. This sum has been entered upon our books of the university, as the "Raymond Howe Memorial Fund" and should serve as a suggestion to other alumni to follow his excellent example.

EATON MEMORIAL SCHOLARSHIP

By the bequest of Mrs. Ella Eaton Kellogg, of Battle Creek, Mich., the university has received the sum of $1,050, proceeds from the sale of her inheritance tax to establish the "Eaton Memorial Scholarship in Alfred University."

ARTHUR MEES MEMORIAL SCHOLARSHIP

SUSAN HOWELL MEES MEMORIAL SCHOLARSHIP

Mrs. Susan Howell Mees, widow of the late Doctor Arthur Mees, of New York City, has established the "Arthur Mees Memorial Scholarship" of $2,000 and announced her intention of establishing, at an early date, the "Susan Howell Mees Memorial Scholarship" of $2,000 in memory of her deceased daughter.

LYDIA BRIDGEMAN LITIGATION

The litigation in connection with the will of the late Lydia Bridgeman has been in the courts for the past twelve years, has been finally decided in the favor of Alfred University. This sum of $2,000 has been received by the university. In all about $60,000 in gifts and pledges has been received during the year.

NEW APPOINTMENTS TO THE FACULTY

Dr. Paul C. Saunders of the University of Pittsburgh, has been elected professor of chemistry to take over the work of general college chemistry. Miss Josephine Hardy, A. M., a graduate of Wellesley and Middlebury Colleges, is appointed assistant professor of modern languages, and Harold W. Begal, S. B., a graduate of Muhlenberg College, is appointed instructor in biology.

GENERAL FINANCES

The report of the treasurer will show that for the fourteenth consecutive year, no deficit is expected for current expenses, although the annual maintenance budget now exceeds $190,000. The report will also
show that the indebtedness on the Allen Memorial Laboratory has been reduced during the year $24,000 and that $10,000 has been added to endowment funds. The report further shows that since the beginning of the Improvement Fund campaign $135,000 has been paid in toward the $200,000 required by the General Education Board as a condition for its gift of $100,000. Further endowments from bequests and annuities have been received which aggregate $27,000, so that in all the cash endowments of Alfred University have increased $222,000 since this campaign was begun. Out of the Improvement Fund $75,000 has also been paid toward the construction of the heating plant and the Allen Memorial Laboratory. These sums aggregate about $300,000 already paid in during this period.

PROSPECTS FOR THE COMING YEAR

No brighter prospects were ever before Alfred than for the year 1924-25. A larger number of freshmen have already been registered for next year than at this date in any previous year. The increased interest in alumni support of the college is more than ever before in our history, and the public recognition which is accorded to Alfred University as a Class A college is such as we have never previously enjoyed.

For the continued blessing of Almighty God upon the labors and activities of Alfred University through another year, all join in sincere thanksgiving. With much appreciation of the loyalty and co-operation of the trustees, the faculty, and the student body, the eighty-eighth annual report is respectfully submitted.

Boothe C. Davis,
President.

—Alfred Sun.

A GOOD LETTER FROM WELTON, IOWA

Rev. T. L. Gardiner,
Plainfield, N. J.

Dear Editor: Iowa has gone wet. After a very dry spring, the dryest in the memory of our oldest residents, we have been visited with almost daily downpours for two weeks. However we are glad that back ward crops and washed land conditions have been ours rather than devastating storms which have visited localities about us.

It is flower and fruit time here on the hill, and all hands are busy with strawberries and cherries, trying to get them out of the way in time for other fruits that are to follow.

Our church services have been well supported. The prayer meeting and Christian Endeavor have certainly been a joy to the pastor, also a class of young people who have been taking teacher training. Such services, together with sympathetic support of individuals make it a joy to serve the people here.

May 30 was the twenty-fifth wedding anniversary of the pastor and wife, and upon the evening following the friends took it upon themselves to remind us of it in the form of a surprise. It was complete, and the only way we could maintain our dignity was to assume the position of Samanthy Allen when the neighbors surprised her and Josiah bating, refuse to be surprised. It was a jolly good natured crowd that filled the parsonage to overflowing with laughter, song, jest and good wishes. As they were about to depart, Rev. James Hurst, who is enjoying a two months' vacation at Welton and who barely escaped an over­

recently was a visit, under the direction of Brother Bond, to the churches at Dodge Center, Minn., and Garwin, Iowa.

Brother Holston and family are very happily and comfortably situated at Dodge Center in one of the handsiest and best ar­angled parsonages that it has been my privilege to visit. The people are to be commended for the effort they have put forth along this line. They were also interested in the work of the denomination and boosted liberally by word and means. While here we resorted to the tricks of a former occupation and disposed of at auction sale the dresses, aprons, etc., that were left from the Ladies' Aid sale. Charley Soc­well, Walter Lewis and Harry Bird were the high bidders. It had been but little more than a year since we were there in

(Continued on page 63)

WOMAN'S WORK

MRS. GEORGE E. CROSLER, MILTON, WIS.,
Contribution Editor

THE COMMUTER'S TICKET

The summer phlox is in bud and the hollyhocks are tall against the wall, ready for bloom soon after the wild columbine. The garden has had the splendor of the peonies and the iris. Its phases are rich and rapid. The fledglings of this year's nests are on the wing. The midseason corn is planted. With wild roses red in every shaded and shadowy hedge, summer has confidence in colors if not in temperatures. Evenings may be passed by the wood fire after twilight, but the summer force is not frail.

The fledglings which have hopped out of the nest withstand torrential rains and chill which would have made humans miserable. The thrush has sung when man went to his nest. The peas went into blossom when writing about the death from smallpox of the Crofoot's at Tsingtao. Perhaps most of you may know that I have been very sad all these weeks. Indeed, I have been very sad. I have been very sad for the mother of the baby, she often speaks very clearly. I have been very sad for the baby. She thinks, however, that six weeks is a long time to have to be away from school.

Perhaps you may remember Anna's writing about the death from smallpox of a little baby girl whose mother often came to our church, and whose father was a ricksha puller. A week or two after the death of the baby she was hurt in a collision with a ricksha and obliged to give up work for a month or more. The mother came to church faithfully and as before the death of the baby, she often came in on Sabbath afternoons on her way home to sit for a few minutes. Sometimes she told us there was no food in the home or money to buy with, but never complaining, and once or twice I think she asked for money.

I think there were two Sabbaths we did not see her, and then one day her husband came to say she had died the day before. These people came from the North and do not speak the Shanghai dialect, so she is somewhat difficult to understand about her illness, but we think it must have been pneumonia or something that took her quickly. I hope she had a long time because of the death of the baby. She had to try to get her into a hospital but for some reason they would not take her. We, but known of her illness we might have been able to have gotten her in, as often a foreigner can accomplish for the

MISS BURDICK IMPROVES IN HEALTH

Dear Recorder Readers:

Perhaps most of you may know that Miss Burdick has recently undergone a very serious operation. You will be glad to learn that although it was a major one she has gotten along finely. It was the first. After two weeks in the hospital the doctor allowed her to come back to the mission; but knowing her propensity for work, forbade her going home for two weeks more. So she spent the first week with the Crofoot's and the next with the doctors at Lien-oo. She came home last night, and says she is going into school on Monday. We hope the strain of the last month may not be too severe for her. She has consented to a vacation for the summer, and is to leave July 5 for the seashore. She will be with the Crofoot's at Tsingtao.

The next day, Miss Burdick went to the hospital Doctor Crandall's adopted daughter Wei zen (do not pronounce this name as it is spelled but as though it were Waa zu) was taken very ill with what proved to be scarlet fever. Fortunately we were having a feast at the end of the week and when we found we had a case of scarlet fever Anna decided to close school for a week to give other cases time to develop, should any one have taken it from her. Fortunately no one did. Doctor Crandall was able to come in and care for her girl, and as soon as the worst was over and she could be moved she was taken to the Isolation Hospital where she has been getting on finely. She thinks, however, that six weeks is a long time to have to be away from school.

Perhaps you may remember Anna's writing about the death from smallpox of a little baby girl whose mother often came to our church, and whose father was a ricksha puller. A week or two after the death of the baby the father was hurt in a collision with a ricksha and obliged to give up work for a month or more. The mother came to church faithfully and as before the death of the baby, she often came in on Sabbath afternoons on her way home to sit for a few minutes. Sometimes she told us there was no food in the home or money to buy with, but never complaining, and once or twice I think she asked for money.

I think there were two Sabbaths we did not see her, and then one day her husband came to say she had died the day before. These people came from the North and do not speak the Shanghai dialect, so she is somewhat difficult to understand about her illness, but we think it must have been pneumonia or something that took her quickly. I hope she had a long time because of the death of the baby. She had to try to get her into a hospital but for some reason they would not take her. We, but known of her illness we might have been able to have gotten her in, as often a foreigner can accomplish for the
Chinese what the Chinese can not. Anna had been instrumental in getting him into the hospital after he was hurt. When she asked him why he had not come to her before he said they had been her with so many of their misfortunes he felt he should not trouble her more. We were sorry, indeed, he had not come.

That evening as the sun was setting the body of the mother was laid beside that of the baby in our cemetery while a little service was held by the grave. The poor man seemed most appreciative of all that was done for him and his.

Anna is now having the responsibility of getting a Russian husband of her to Honolulu. The father went there last year, and as two of the children are in our school he has been sending the mother, through Anna, money for their support. You may wonder why he does not send direct to the mother, but she does not speak Chinese and so is not able to do much business. And now the husband has sent money for their passage to Honolulu. If it were simply the turning of the money over to her that would not be so difficult; but the family must be examined for trachoma and hookworm, steamships consulted, passports secured, with the necessary pictures, tickets purchased, debts settled, etc., etc. The examination found two of the family with trachoma, not severe cases however, and probably can be cured soon. Hawaii says no trachoma may enter there. She also says that the immigrant must have fifty dollars in his pocketbook when he lands in that country. This may be a good thing for Honolulu but it is working a hardship for this woman for she needs that amount of money now to settle debt and provide the necessary for the journey.

We became interested in the winter in a Russian woman who had been stranded in Shanghai. She had a family then of four children, in ages from three years to fifteen. What they owned she had nothing in the room which she called home but a scantily furnished bed, and not a wide one at that, two small trunks and a few dishes.

Not a table, chair, or even a stove although it was December. Through the generosity of our friends we were able to supply her with some of these necessities, and gave her provisions and fuel. Sometimes our Russian treasury was empty, but the calls for food and fuel were never refused. The mother was ambitious and it was not long before she was earning, though it often came in small sums, but the drain on the treasury after the first month or two was not so great, though she still needs some help. Doctor Palmberg took the little three-year-old girl out to Lieu-oo and kept her for about six weeks, I think. This was a fine thing for the child, but a bit hard for the mother to part with her so long. She knew, however, it was for the best.

The mother is a German by birth and it is by this language that we converse with her. The Russian husband was thrown into prison by the Bolshevists more than three years ago, and she has known nothing of him since. They were evidently a family of means but the property was confiscated, and once she and the children were imprisoned because she spoke German. This was during the war. Early in the spring a married daughter came to the mother after her husband had refused to support her. I think the mother was anticipating much pleasure from having the daughter with her, but alas! she seems only to have added to her troubles. Through some grave indiscretion the daughter was ill for several weeks and was able to help in the support of the family. Now she has secured work at fifty dollars a month, but is not living with her mother or even helping her. The oldest son, too, has not left home, and the mother does not know of his whereabouts. So she has much to make her unhappy.

We also helped another family through the winter but they were not so ambitious, and it was often a question how much to do for them. There are hundreds of Russians in Shanghai, and during the winter there was much suffering among them. We are hoping that some way may be arranged before another winter, for them to be transported to Russia. But "our woman" as we call her, does not want to go back to the country of her husband, but instead to America where there is much opportunity for the poor people. We can no longer encourage this desire for the restrictions on immigration are such that there can be but very little hope along that line.

Does this letter sound like a tale of woes, and as though we were all the time being called on to relieve distress and trouble?
thee and make thy name great”—but for-
got: “And be thou a blessing.” It is plain
that this ancient people was called out to
teach the knowledge of the true God.

In like manner, the New Testament
Church was called out to teach the world
excellencies of God’s saving grace through
Jesus Christ. “I have called thee and or-
dained thee,” said the great Head of the
Church, “that ye should go and bear fruit,
and that your fruit should remain.” And
he said to that company whom he called out
just like Christ, “Go ye into all the world . . .
teaching them to observe all things that
I have commanded thee.”

The Church, then, is a company of
people, called out for the exalted purpose
of teaching the knowledge of God in all of
his relationships to man.

Thus defining the Church, we have inti-
mated the answer to the second question:
What is religious education? It is the
drawing out of the soul, God-wards. It is
the directing of the thought toward God,
and communicating such a knowledge of
him as will stimulate all the power of being
to work for the great enterprise, not only
for individual redemption but for the sal-
vation of the race. The fundamental idea
of religious education is teaching the knowledge of God. Jesus, the founder of
the Christian Church, came to earth to com-
municate this knowledge. And in that last
earthly interview which Jesus had with his
heavenly Father, he said: “As thou hast
sent me into the world, even so have I also
sent them into the world.” This knowledge
of God is eternal, abundant life. It is,
therefore, the exhilarating task of the
Church of Jesus Christ, to communicate
life-giving, soul-nourishing knowledge of
God. God has wonderfully equipped his
Church for this task. “And he gave some
apostles, and some prophets, and some evan-
gelists, and some pastors and teachers, for
the perfecting of the saints.”

It is a matter for rejoicing that however
slow the Church has been in apprehending
this function, it has at length been aroused
to realize the full conception of its great
privilege in declaring and faithfully teach-
ing in a thorough way, the great principles
of righteousness. It is accepting the chal-
lenge that Paul lays down, that teaching is
at least third in importance among the vital
functions performed by a church in its nor-
mal activity.

In order to do effectively its great task,
the Church is recognizing the importance
of answering three questions:
1. Whom to teach.
2. What to teach.
3. How to teach.

(1) It is only too obvious to whom our
teaching efforts should be directed. We
are yet living in an age of astounding
ignorance and that the Christian religion is
concerned. The ignorance even of the average
church member about the Bible and the
doctrines of the Church which he believes,
will be amazing, were it not so painful and
pathetic.

Two lawyers are said to have laid a
wager that they could repeal the Lord’s
Prayer without making a mistake. One of
them began, “Now I lay me down to sleep,”
and was interrupted by the other who ex-
claimed in great surprise, “I didn’t think
you could do it!”

In pleading contrast to that story, is the
experience of a young Seventh Day Baptist
girl in normal school, who astonished the
entire class in ancient history, by being able
to tell who Moses was, and proving herself
familiar with the story of the Exodus.

But there is the limitless field of dark-
ness beyond the Church area that it is our
duty to relieve—27,000,000 under twenty-
five years of age, without religious instruc-
tion or without oversight!

It should be enough to quicken the pulse
of every Christian teacher to realize the latent
power in this mass of undeveloped material.
Motives of patriotism alone would drive
Christian people out of lethargy and indif-
ference to consider the infinite possibilities
represented by these millions of children
growing into citizenship. Here is the bal-
ance of political power for the next thirty
years. America will be politically, forty
years from now, what these millions of
children, now uncared for, shall elect it to
be. And these children shall be, in a de-
gree, what the Christian people of this
country elect them to be!

Luther Burbank, that marvelous manipu-
lator and transformer of plant life, has said
some very pertinent things in an analogy
between the plant and the child.

“The child absorbs environment. It is
the most susceptible thing in the world to
influence, and if that force be applied
rightly and constantly when the child is in
its most receptive condition, the effect will
be pronounced, immediate, and permanent.

What shall be their character? Will
the Church give them the respect they are
owed? How much of the present law-
lessness, rocking the foundations of our lib-
erties, may be charged to the doctrine so
often proclaimed by the church, that “we are
not under law?” Out of that grows the
“no-difference theory” in morals. How
do you account for the lack of respect for
authority? How much of the present law-
lessness, rocking the foundations of our lib-
erties, may be charged to the doctrine so
often proclaimed by the church, that “we are
not under law?” Out of that grows the
“no-difference theory” in morals. How
do you account for the lack of respect for
authority?

Is it not within the realm of possibility
that a new, regenerated America shall ap-
pear within the next half century? Nor-
am E. Richardson has cited Germany as
proof that an entire nation within a genera-
tion “can be changed in character, in out-
look, and in action.”

Here, then, is the field for the teaching
force of the Church. Here is the jump into
which the permeating leaven of Christianity
is to be injected! It is a challenge to stir
eye fibre of Christian energy in the
Church. There is the intellectual talent.
There are material resources. Shall not the
consecration of Christian people be equal
to the work of mobilizing these forces for
the accomplishment of this task?

(2) What shall we teach? The consum-
lation of this high sum? Our courage is
stimulated, as we consider the character
of the subject to be taught. The lessons to be
taught are adapted to meet the need.
The conviction is strengthened, as time passes,
that the Church has in her possession the
only remedy for the world’s distress. A
good many centuries ago, Paul asked, re-
garding the chosen people of God, “What
advantage, then, hath the Jew?” And his
answer was, “Chiefly that to them were
carried the oracles of God.” If you
should ask, “What advantage, then, hath
the Christian Church?” would not a similar
answer be fitting—chiefly, that to this great
institution has been committed the glad tid-
ings, the message of salvation for all men?
“The word of reconciliation” has been com-
mitted to us. The Church can not do
otherwise, then, than to pay comparatively
small regard to other kinds of culture. It
has been a source of regret that in some
Religious Vacation Schools so little time
has been given to teaching the Bible.

I have observed where much time was
spent in the same kind of culture
that is furnished in the public school.

Manual training, for illustration, occupies
a large place on the program of some Vaca-
tion Bible Schools. A junior of my ac-
quaintance, recently observed this and
remarked, “That’s a hit Bible school! They
don’t use the Bible at all.” The very
inadequate reason is given by these teachers
that they dared not include more Bible in
their program for fear of repelling the chil-
dren they wished to attract.

One wonders if such an attitude does not
really reveal a lack of faith in the Bible
and its power of attractiveness, as well as
a lack of experience with children and their
love for Bible stories. Certainly this atti-
dude seems inexcusable in view of certain
glorious facts that the Bible is or has been ex-
cluded from the pub-

lic school. Another is that the average
Protestant child gets but twenty-six hours of
Bible instruction during the year, as against
thirty hours per week instruction in the
public school.

How the church school ought to leap to
its one chance during the year to train the
minds of the children for fifteen or twenty
consecutive days in the the Book and the teach-
ings of Jesus.

This is not saying that there is not much
extra-Biblical material that can be used
most effectively in the moral and religious
training of the children. There are stories
of missionary enthusiasm and consecration
as there are in the inspired ac-
count of Paul’s labors. Livingston’s trav-
els in the Dark Continent. John G. Paton’s
work in the New Hebrides, Hans Egede in
Greenland, Dr. Grenfell in Labrador, and
the stories of our own missionaries in
China, Holland, Java, South America and
Africa, are valuable to teach the children
the succession of the missionary spirit.

The great hymns of the Church, pictures of
Bible scenes and characters by famous ar-
tists will kindle the enthusiasm and imagination of the boys and girls in a normal way.

We must not forget that the Bible is the great means of religious culture, and holds for the young and old the only message of salvation. In this present limitations we cannot afford to hold lightly the testimony of the Book regarding itself. We must accept in simple confidence such statements as these: "The entrance of the word giveth light." "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Wherewithstanding a young man cleanse his way; by taking heed thereto according to thy word."

(3) Another question of no less importance is: How shall we bring the message to the ignorant and indifferent minds of the multitude?

There is a thrilling story that has come down to us from the Spanish-American War. How to the American surgeon who stood at the gate of the hospital in Manila could deliver it. He solved that question, traversed the jungles of a hostile country, found Garcia and delivered the message. Whatever may have been the importance of that message to Garcia, our Master has entrusted to us a message of infinitely greater importance. How shall it be delivered?

First of all, we are well on the way with the answer where we make the child the starting point for the message. If we can save the children of today, we have laid the foundation for future peace and security. I am well aware that I am saying nothing new when I say that. But a more intelligent emphasis is being placed upon the religious teaching of our children. Moreover, we give generous financial support to our public school teachers. It costs this country millions to sustain our secular schools. And until we think enough of our children to pay more generously for the development of the infinitely more important side of their nature, we are not looking upon this task with due regard.

But it belongs to us also to inquire how we shall get the message across to the adult mind. Now we are being told by our scientific teachers that the eye is of even more importance than the ear, as an avenue through which the mind of the child can be reached. But both the eye and the ear are needed in the life of the hardened adult. We shall not discount for a moment the value of the loudly acclaimed vocal message. But I venture that in these days the world uses its eyes more than its ears. And so it was with your country men. Many of them see this Christian country spending millions of dollars for secular education; when they see our finely equipped schools and colleges for giving scientific training to our boys and girls, and paying approximately adequate salaries to thoroughly prepared teachers—and compare that with our indifference to this higher culture of which we speak, and the meager sacrifice it costs us? How will they be impressed as they hear us saying, "Seek first the kingdom of God and his righteousness," and then see us compelling our children to go thirty hours a week to the public school, and allowing them to do as they please about giving to the church school one hour per week?

We are living in an intense age. It is an age of oil and gas, of chewing gum and perpetual motion. It is the age of the greatest mechanical ingenuity. We are living in an age of talking across the continent without any connecting media except the air. We are flying from ocean to ocean between dawn and the dusk. The telephone, the automobile, the movie, the radio— inventions which out-distanced the wildest flights of our imaginations fifty years ago, are now common-place to our children, and are absorbing, to an alarming degree, their attention.

And we sometimes ask in distress: "Will thoughts of religion and teaching be able to hold and hold a place there?" Herbert Spencer laid down the law that the fittest will survive. The law still holds. President Daland once told a congregation of which I was pastor that I was an optimist. I must, somehow, in the face of damaging evidence, make good. We all know that the religion of our Lord is the fittest to survive; and I believe that it will, because I believe that the Church of our Lord will meet the challenge of this age. It will do so because our children and the adult population will see that our effort for moral and religious culture will be co-extensive with the effort we are making for their material and intellectual culture. The evidence of this will be not only apparent, because it will cost in time and treasure approximately equal to what we pay for mere brain culture.

I realize how hasty and inadequate has been this survey. Perhaps I have not even touched what normal school ever considered. This committee had in mind in assigning to me this subject. But I am unwilling to close without offering my tribute of homage to the Great Teacher, Jesus. He stands unique, and as the ultimate authority in the art of teaching. It has been said that one of the most wonderful discoveries of this age is the discovery of the child. Jesus made that discovery two thousand years ago. He took a little child and set him in the midst." He speaks the new, the corner-stone, the in the science of psychology. We have been congratulating ourselves on the progress made in recent years in religious education. But that progress is due alone to the fact that consecrated leaders in advanced religious education are returning to the great principles of pedagogy laid down and practiced by Jesus in his teaching. We are now laying an approximate degree of emphasis on the need of trained leadership. That was stressed by Jesus in the most intense, the most far-reaching of our teaching. It was the three years' course in which his twelve apostles were prepared for their work. That need was recognized by Paul when he wrote to Timothy—"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." My friends, we are sometimes on the verge of religious panic as we look on the surging sea of wickedness and anarchy surging about the Church of Jesus Christ. I want to say "amen" to the sermon last night. We make no mistake in placing absolute confidence in Jesus the Great Head of the Church. We must ask great things of him and expect great things of him. Education apart from him is not only nothing, but Germany and the World War have taught us anew the valuable lesson that there is nothing more appalling, vicious, than the Church as a teaching agency must show how we may "grow up into him in all things." It is the genius of the Church to educate boys and girls into men and women who shall stand out to infuse a new and regenerating life in the seething mass of the world's corruption. Luther Burbank in his little book, the Culture of the Human Plant, has shown us how hopelessly impossible it is to change the character of a plant that has habits fixed by seeds of existence. The problem has been solved by the infusion of new life outside the plant. Likewise the hopeless character of the world is to be changed only by transunion of new life. Jesus said, "Ye must be born anew." I am come that they might have life and that they might have it more abundantly."
Rebukes to their enemies, and then lived up to them, himself. In his
long course of teaching, he tells us how to treat one's enemies. He
bore the accusation, scourging and mock­ings before his enemies and while
they were buffeted and spat upon, he bore it all without reviling or returning a word. Also he
bore the accusation, scourging and mock­ings before his enemies. Furthermore, when he was brought
before the high priest and there accused, He was brought before the high priest and there accused.
After Jesus had been condemned to death
by his enemies and while he was hanging on the cruel
cross, said, "Father, forgive them, for they know
not what they do." Yes, Jesus could love his enemies, do
good to them, endure their persecutions and pray for them.
This he did all through his life.

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

In our lesson this week, Jesus tells us to
love our enemies, and forgive them. I
suppose one of the most difficult things
for any person to do is to love those who
have wronged him in one way or another. Indeed, it
seems like an impossibility. But if, as he is
sure that his enemy is wrong in his attitude
him, and if he is a real Christian, he will pity that enemy for his weakness and along with the feeling of pity there
there will arise one of love for the person, and a
desire to help him overcome his faults. It
is much better to have this feeling than one
of revenge, and if you will try this with your enemies, I believe it will work.

How wonderful a spirit of forgiveness
One of the noblest legacies we have from the past is the written thought of learned people as expressed in books, and the magnanimity of the Bible towers above them all. So young people and older ones, too, let us not allow this best of all books to remain on our shelves to collect dust, but let us read it and meditate on its truths in our Quiet Hour until our lives reflect its noble teachings. Abraham Lincoln said, "I am profitably engaged in reading the Bible. Take all this Book on reason that you can and the balance I trust, and you will live and die a better man."

Hand in hand with better Bible reading is better pledge keeping; in fact the latter includes the former. Why is the pledge necessary? Suppose you were going on a long auto trip; to make the best of your time and save so many inquiries and ponderings, you would take a road map. Our pledge is a schedule, a time table, or a road map. There is nothing in it which our church covenant does not include. Let us not see how little of the pledge we can keep and look for loop holes to avoid responsibilities, but be "boosters" and remember "with what measure ye mete, it shall be measured unto you again."

If we would make our society a live wire in the church and community, we must have better co-operation and team work; we must be our "brother's keeper." Have you people in your society who are the "Yes—but" kind? Have you constant excuse makers? Try to get such people interested. Perhaps their way is not the best but we must learn to yield in team work. Praise will probably aid in getting such members to co-operate. Learn to be a tactful persuader, and you will have a moral influence which will do wonders and be of usefulness. If you would keep each person interested, "approach him with a telescope; never with a microscope." There is something for all to do. Just as in erecting our houses and large buildings we require masons, plumbers, and carpenters; so in Christian work there is a great variety; but each part has to fit to the other in a harmonious manner. Then let us plan together and divide our labor in such a way that the parts fit.

In striving to make our society better we need to uphold high purposes. We should try to be constructive builders. We need to strengthen our weak spots. We need to be kind and helpful to others. Our greatest purpose should be to strive to live more like our Master. This is not achieved in a day or a bound, for:

"Heaven is not reached at a single bound; But we build the ladder by which we rise From the earth to the highest exalted skies, And we mount to the summit, round by round."

It is a goal that requires a life time. God has purposes for us. If we aim low we may be the eternal losers or like Jonah we may not be able to dodge God's will for us. Let us make our purposes high. God simply asks that we do what we can and leave the results to Him.

Last, but an important factor in making our societies better is the showing of greater backbone in living up to our Christian principles, especially the spirit of Sabbath keeping. The Sabbath is our birthright. Shall we, like Esau, sell our birthright for a mess of pottage to satisfy our material wants? No! There must be greater unity in our purpose to be true to the cause we love. There is no substitution for the Sabbath. "Clerks often try to substitute 'something just as good' when customers ask for articles which are not in the store. So the world tries to substitute 'something just as good' for the true Sabbath, but Sunday is a poor substitute for God's holy day. Can you mention a single substitute that is as good as the original in every respect? Robert E. Speer has said: 'The trouble with many of us in the Christian life is that we act as though we believed that our lives belong to ourselves instead of to Christ.' If we would ever keep before us the fact that we are Christ's we would be more loyal Seventh Day Baptists.

Let us realize the value of this quotation from H. W. Beecher: "A world without a Sabbath would be like a man without a smile, a summery garden of flowers, a home without a garden." Our denominational teaching is counting on us to reflect this beautiful Sabbath influence. Have we enough backbone? We must strive for greater faith and produce greater works.

A friendship that makes the least noise is very often the most useful; for which reason I should prefer a prudent friend to a zealous one.—Budgell.

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**CHILDREN'S PAGE**

RUTH MARION CARPENTER, ALFRED, N. Y.

Contributing Editor

A concert will be held today.

In yonder forest green,

And blithe the music green, fair, and sweet,

They're clearing throns and tuning up,—

A lively crowd and gay.

They're singing, trilling, practicing.

The good, old-fashioned way.

—Normal Instructor-Primary Plans.

The judges of the Book Review Contest wished the essays to be published exactly as they were presented. The essays will be published one at a time in order of their excellence. This week appears the essay winning first place, that by Richard Ross Davis, of Shanghai, China, age eleven years. R. M. C.

**THE BOOK OF ESTHER**

RICHARD ROSS DAVIS
Shanghai, China

(First Prize Essay)

Once Xerxes the king of Persia, whose palace was at Shushan, had a feast for his nobles, and sent for Vashti, his queen, to show them her beauty. There is a law among Persians that no woman should show her face to any man except her husband, so Vashti refused. Vashti had not obeyed Xerxes; she could be queen no longer and was put away. King Xerxes ordered that all the beautiful women should be brought to him. He would choose one for queen.

In Shushan there lived a Jew named Mordecai. With him his cousin Esther, an orphan whom he treated as a daughter. From among the women she was chosen Queen of Persia. Mordecai could not be with Esther. She sent him messages by her servants while he sat at the gates. Once Mordecai heard two gate-keepers planning to kill the king. He informed Esther. Mordecai's word was found to be true, so the gate-keepers were hanged. This was written in the book of records.

A man named Heman arose over all princes. All people bowed down. One, Mordecai, did not, for he worshipped God. Haman greatly disliking this, went to Xerxes and asked him to destroy the Jews. The king gave him permission. A law was made that anyone could kill Jews on the thirteenth day of the twelfth month. Copies of the law were sent everywhere.

When Mordecai heard this, he tore his clothes and came before the palace. When Esther found out and told him she would gather all the Jews together in Shushan and fast and pray for three days. She would do the same. On the third day Esther came before the king. His heart was touched, and he held out his scepter, saying, "What shall be done to the man whom the king delights to honor?" Esther invited him to come to a feast with Haman. At the feast they were invited to another feast. When Haman came out he saw Mordecai at the gate and was very angry. That day he set up a gallows to hang Mordecai on. The king could not sleep that night. He had the book of records read. When it told about Mordecai's saving Xerxes' life, he asked if any reward had been given and was answered, "No!" He sent for Haman and asked him, "What shall be done to the man whom the king delights to honor?" Haman said that he should be hanged. This was the man whom the king delighted to honor. Xerxes told Haman to do all this to Mordecai. Haman obeyed.

Next day Esther told Xerxes that she and all her people were to be killed by Haman. Xerxes was filled with wrath, ordering Haman and all his family to be hanged. A law was written that the Jews could defend themselves, and Mordecai took Haman's place. The thirteenth day of the twelfth month is kept by the Jews in memory of Esther.

Little Mattie flew into the house one evening very late for tea, and hurried to her mother's chair. "Oh, mother," she cried, "don't scold me, for I've had such a disappointment! A horse fell down in the street and they said they were going to send for a horse-doctor, so of course I had to stay. And after I waited and waited he came, and oh, mother, what do you think? It was only a man!"—*Continued*.
DEATHS

BERRY.—At the home of Mr. and Mrs. F. V. R. Stillman in Olean, N. Y., May 29, 1924, Mrs. Sarah A. Taylor Bernays, aged 62 years. She was born at Stillwater, Vt., and was the daughter of Franklin Stillman of Hopkinton, R. I., and was the daughter of Franklin Stillman of Olean, N. Y., who has most tenderly and faithfully cared for her mother the last years of her life: Arthur, who died twelve years past; and Frank of Fort Sumter, N. M. Mr. Berry died in 1917.

When twelve years of age she was baptized and joined the First Seventh Day Baptist Church of Hopkinton, R. I. Of this church she remained a faithful member till called home, and to it she gave some of the best service of her life. It was hers to be cheerful in the days of heavy burdens and trials, and she made friends of all by the womanly grace which adorned her life and character.

A farewell service was held in Olean, May 31, and June 1 her mortal remains were brought to Ashaway, her old home. A large number of friends gathered in Oak Grove Cemetery to pay their respect to one whom all loved. A brief service, conducted by her former pastor, William L. Burdick, was held and interment was by the side of loved ones who have passed on.

W. L. B.

VAN HORN.—Lewis A. Van Horn was born at Welton, Iowa, October 31, 1863, and died in the Deaconess Hospital in Marshalltown, Iowa, June 12, 1924, aged 62 years, 7 months, 11 days.

In the spring of 1877, with his parents, he removed to Tama County and located near where the village of Garwin now stands. Here he continued to make his home till the end of life. October 26, 1877 he was baptized into the fellowship of the Carlton Seventh Day Baptist Church, now of Garwin, of which he remained a loyal member till the time of his death. November 3, 1885 he was united in marriage with Miss M. Addie Knight, who is still living.

This union resulted in the birth of ten children, two of whom died in infancy. The remaining eight children were all permitted to be present at their father’s funeral.

The deceased was always interested in Christian work and was a loyal supporter of the church of which he was a member and was a regular attendant at the weekly church services and Sabbath school, where he is greatly missed. He was a prominent stock holder in the Farmers Elevator Company of Garwin and for many years was its honored president, until failing health caused him to resign the position. He was an old standing member of the Modern Woodmen of America, of Garwin and this lodge attended the funeral in a home and had a part in the burial service.

Funeral services were conducted in the Garwin Seventh Day Baptist church on June 15, by Rev. E. H. Soewell, of Dodge Center, attended by a very large concourse of friends and neighbors, not more than half of whom could be accommodated in the church. He leaves to mourn his loss: his wife, eight children, 15 grandchildren, also his aged mother, Mary Van Horn of Nortonville, Kan.; two brothers, George B. and W. L. Van Horn, also of Nortonville, Kan.; an adopted sister, Mrs. Nettie Van Horn of Garwin, and a very wide circle of more distant relatives and friends. All of the immediate relatives mentioned, saw the aged mother, were present at the funeral.

MORAL FORCE IS OUR STRENGTH

On what nations are at home depends what they will be abroad. If the spirit of freedom rules in their domestic affairs, it will rule in their foreign affairs. The world knows that we do not seek to rule by force of arms; our strength is in our moral power. We increase the desire for peace everywhere by being peaceful. We maintain a military force for our defense, but our offensive lies in the justice of our cause. We are against war because it is destructive. We are for peace because it is constructive. We seek concord with all nations through mutual understanding. We believe in treaties and covenants and international law as a permanent record for a reliable determination of action. All these are evidences of a right intention. But something more than these is required, to maintain the peace of the world. In its final determination, it must come from the heart of the people. Unless it abide there, we cannot build it for any artificial lodging place. If the will of the world be evil, there is no artifice by which we can protect the nations from evil results. Governments can do much for the betterment of the world. They are the instruments through which humanity acts in international relations. Because they cannot do everything, they must not neglect to do what they can. But the final establishment of peace, the complete maintenance of good will toward men, will be found only in the righteousness of the people of the earth. Wars will cease when they will that they shall cease. Peace will reign when they will that it shall reign.

The Continent.

A GOOD LETTER FROM WELTON, IOWA

(Continued from page 50)

revival work with Pastor Van Horn. It was a joy to meet and speak to the people again.

Sunday was a busy day, with a morning service at Ravenna, afternoon at Pine Island, and in the evening at the church at Dodge Center. I have only good words for the pastor and church at Dodge Center.

June 21 was spent with the people at Garwin. Here, too, they are concerned about denominational affairs and loyal to the Master’s work. An effort was made to help in a financial way the work of the kingdom, and the people are to be commended for the amount raised. They were pleasant days and the people were hungry for the gospel message. Garwin should have a settled pastor, in my humble opinion. May the Lord bless all the faithful people throughout our denomination who are striving by word and deed to hold up the banner of Christ.

In closing, Dr. Gardiner, I can not refrain from saying that Welton went “over the top” with her budget this year. It has meant sacrifice, but we have “built the wall.”

Fraternally,

C. L. HILL.

My neighbor is the man who needs my help, no matter to what class or nation he belongs; he is every man with whom I come in contact.—The American Friend.

A friend is a fellow that knows all about you, but loves you.—A ten-year-old school boy.

Annuity Bonds

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Be Your Own Executor

You are planning to leave at least part of your money to the Denomination. Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J.
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Sabbath School. Lesson IV.—July 26, 1924

Golden Text—In that he himself hath suffered
being tempted, he is able to succor them who are

Sabbath School

SABBATH SUPPLEMENT

THE TEMPTATION

The busy bee stops not to complain that there are so many poisonous flowers and
thorny bushes in his path nor that disgusting
bags and flies are but soiling the flower

SABBATH HISTORY, Vol. I

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Important Meetings

for

Seventh Day Baptists

THE COMMISSION
Lake Geneva, Wisconsin
August 12-14

MINISTERS
Milton Junction, Wisconsin
August 15-17

GENERAL CONFERENCE
Milton, Wisconsin
August 19-24

AN EVENING PRAYER

With the night shadows, O Lord, our hearts turn anew to Thee. We have walked through dangers, and Thou hast preserved us. We have been tempted, and Thou hast shown us the way of escape. Pardon us in Thy lovingkindness, for the sake of Jesus Christ our Lord, that we have sinned against Thee both by transgression and neglect, and help us with sincere repentance to forsake our sin. We bring our fears and perplexities, our doubts and cares, to leave them at Thy mercy seat. Grant us rest this night with quiet hearts through faith in Thine abiding care. Remember all who are in need. Quicken Thy Church with divine life. Have all our dear ones in Thy holy keeping, and grant them gifts according to Thy love. And may the quiet of the evening and the sleep of night bring strength of body and spirit through Jesus Christ our Lord.—A. E. M.