**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 loving-kindness, 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.

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**CONTENTS**

- Editorial — Centennial Celebration
- Friendship Seventh Day Baptist Church: An Excellent Plan — It Needs Better Backing — Giving Us a Living Christianity — Concerning the Early History of the Sabbath and the Introduction of the Sunday Into the Christian Church
- The New World Movement: The Permanence of the Sabbath
- "Closely and After"
- Morning Prayer
- Education Society's Page: A Letter From a Colliers Pipe of 46 B. Co. Dr. R. B. Crandall Promoted: Seventh Day Baptist Education Society — Executive Board Meeting, July 2, 1924
- Little Prairie Once More
- Women's Work — Minutes of the Woman's Board Meeting — Women's Church Committee on International Goodwill
- American Sabbath School Frat Society — Treasurer's Report
- Pauke and Its Needs
- Children's Page — Hearing and Doing
- The Tool's Picnic — Review of the Book of Esther
- Home News
- New Weekly Sermon — Preaching Toward the Mark
- Deaths
- Sabbath School Lesson for August 2, 1924
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Centennial Celebration

The last day of the Western Association to be held on the celebration of the one hundredth anniversary of the church at Nile, N. Y., called the Friendship Church because Nile is in that township, two miles south of Friendship village.

An interesting program had been prepared including a historical pageant written and directed by Mrs. Mary Whitford.

In the morning service Rev. G. D. Hargis, of Genesee, gave a stirring address, expressing satisfaction that after one hundred years of service for the Master the church is still alive and active. Many churches have not survived a hundred years. Leaving the history to be told by another, more familiar with the church life, Mr. Hargis based his remarks on the text: "Ye shall keep my sabbaths and reverence my sanctuary." Levit. 19:4.

In the annual year it is a good time to be hopeful. I like to be optimistic. In the day when this church was dedicated, our fathers said in a very practical way: 'Ye shall keep my Sabbath, and reverence my sanctuary.'

1. There is great value in a dedicatory service which gives a house of worship to the Lord. The spirit of consecration must possess the men and women who build it and start it on its mission of service. I wonder if spirit still survives?

2. There is great value in the discipline of one hundred years of service; and this day holds out a challenge in view of our future.

3. The present is the real thing. The present is the result of the past, and the future depends upon what we do now.

When a non-professor said to me that his church was as good as that of the church members I could not help feeling that there was enough truth in his criticisms to move us to do our best to remove the cause for such a judgment.

We must be more evangelical if our churches are to become stronger. Your evangelical history has made the church glorious and kept it alive a hundred years. May we here today catch the spirit of our fathers and mothers.

We should not be discouraged. We must be optimistic. There have been so many good opportunities as we see today. If we go to sleep and allow them to pass unimproved it will show that we have not enough of the Spirit of God in our hearts.

Remember Jehovah's words: "Ye shall keep my sabbaths and reverence my sanctuary."
And again I hear him praying
As he used to pray for me.—Chorus
I see the dear old faces
Of the boys and girls at home, As they were faithful.
For the dear ones, in years gone by,
Before we learned to roam. And I sing the old song over
With the friends I used to know, And my heart forgets its sorrows
In its dreams of long ago.—Chorus

All hearts were deeply touched to hear this old song again, sung as only Mr. and Mrs. Burdick can sing it, and many were moved to tears.

Then followed the main address of the forenoon, in a "History of the Nile Church" written and delivered by Mrs. Henrietta Enos Burdick, one of the oldest members of the church. Mrs. Burdick was one of the young women in the same school, and in the same Sabbath school class with the editor in the years before the Civil War. The boys and girls of those days are nearly all gone. And now, in 1924, everybody is calling this little woman of my boyhood days, "Aunt Et!" Everybody loves Aunt Et.

She gave a good historic sketch of the church then in its early childhood. She has promised her history for the SABBATH RECORDER.

In the afternoon all seven ex-pastors were called to the platform, and each one was thanked by the people.

They were welcomed to this centennial gathering by Lyle Canfield as follows:

A WELCOME TO OUR EX-PASTORS

This church is celebrating its one hundredth anniversary, and so far has not this celebration been fine. With the exception of these few words which I have been asked to say, the services could not be better.

Many faithful ones have worshiped and served in the Nile church during the last one hundred years. We do not remember the faces of the founders and leaders of the church in its early days, but we are blessed today because they were faithful.

We go back in memory only during the time in which we have lived and worked in the church ourselves. The future of this church depends on the interest, the prayers, and the work given today—not on the way we lived twenty, fifty or a hundred years ago.

This afternoon we are to hear a word from each of the men who have acted as pastors of this church during the past twenty-five, fifty, and seventy-five years. Even as when you pastors stood before us as shepherds of the flock, again I say, we are glad to see you.

At the close of this welcome, a double quartet—all ex-pastors but one, the present pastor, united in singing, "Steal away on your mission of light," and the audience was entertained by the reading of four letters from absent friends who had long been specially interested in the Nile Church.

Letter number one was from Rev. Jay W. Crofoot, of Shanghai, China, whose father, Rev. Alonso Crofoot, was converted in Nile.

Mrs. Arthur L. Babcock,
Friendship, N. Y.

DEAR SISTER:—Your letter of a month ago today asking me to write something for the centennial celebration of the Church of Christ, has come particularly this way.

Though I was never a member of the Nile Church, I should be glad if I could write something about this church any time, because for this church was almost home to me. But as you may know the official report of our mission works ended on May 31 and at that date our annual reports are due; so that this is one of the busiest times of all the year for us. So, it is quite impossible for me to undertake to write this message of congratulations, even one which would require only ten minutes to be written.

I do wish, however, to send my warmest Christian greetings and my best wishes to the church wherever you may be. This church was small—perhaps, where I used to grow uneasy under the preaching of Elder Gillette in my very early days. As some of my pupils have recently presented me with a silver shield and various scrolls and things in honor of my reaching fifty years of age, it is evident that it was a long time ago when I began to know the Nile Church, but my love has not grown cold. I can not forget that my grandfather was a deacon of the Nile Church for many years and that my grandmother was a member for more than seventy-five years; that it was the home church of my mother and the scene of the conversion of my mother in her childhood. I am especially thankful to Dr. Huffman tell that he was standing next one of the windows of the Nile Church urging my father as he came in to church that the pastorate there was the place they had long seen that finally seemed to bring my father to a decision was Isaiah 59: 1. I do wish to call your attention to this hymn. I just looked it up in my mother's old Bible—is as good a message as I can send for your celebration: "Behold, the Lord's hand is not shortened, that it can not reach a nation; and his ear is not heavy, that it can not hear. But your iniquity is Witness before Jerusalem: There is much unrighteousness therein, and faithlessness in the inhabitants thereof. They say to the Lord,ánhew can hear me; what shall I speak concerning Jerusalem? her foundation is pure gold." May this milestone mark the road of your history as you press on to victory. Surely the Lord in his own time will cause to blossom forth the infinitesimal church another hundred years to live and exemplify the Christian life.

Yours faithfully,

E. Adelbert Witte.

Walworth, Wise., June 22, 1924.

Then came the following letter from Rev. Henry Jordan and his wife, Eva G. Jordan, both of whom were young people of this church years ago.

MEMBERS OF THE FRIENDSHIP SEVENTY SEVENTH DAY BAPTIST CHURCH AND FRIENDS:

Mrs. Jordan and I send our greetings to you on this most auspicious event in the history of the church. We pray that God will graciously bless you on your fiftieth and more and give this splendid church another hundred years to live and exemplify the Christian life.

The ministry of this old church has to Mr. and Mrs. Jordan and me! Here our parent's and families worshiped. This was within the walls of the church. Here the seed of the confession of faith in Christ to us the church reached out its hand and led us into its fellowship and love. Here, while in school, the Excel Band; the Christian Endeavor group, were influential agencies in building us into Christians on the job again.

As I write I am thinking of those godly men
and women who were the stalwart leaders in the days of our youth. Among my Sabbath school teachers I counted Mrs. Mary Wilton, Mrs. Martha Wright, M. Adelle Burdick Howard, Mrs. Sarah Wardner and Mrs. Mary Whitford. Every one of these were talented teachers. Excepting the influence of my sainted mother, Mrs. Whitchford, who never left me alone, I may be a spiritual text by all that it is possible to find an inspiration to the young to maintain the faith of their fathers and the church may be strengthened to serve for many years to come. We shall think of you on this occasion. "May the Lord bless you and keep you, may your face shine upon you and be gracious unto you all."

Praterially,

L. O. Greene,
North Loop, Neb., June 23, 1924.

Then came the messages of ex-pastors who were present. Rev. George B. Shaw kept the audience laughing by his unique reminiscences of things that happened while he was here. Rev. Willard D. Burdick also responded to the call with remarks of happy memories of things that came into his life as pastor here. Indeed, the boys were all moved by the tender ties that bind them to this people, and every one had strong emotions to overcome, in order to speak at all.

Rev. A. J. C. Bond spoke tenderly of his three years as pastor here—three good years in which it was his joy to baptize twenty-three persons. He felt that the good people in Idle did more for him than he did for them. He saw good church for the church in its final form for the young people now in the work. Church life is measured by what it is rather than by what it has been.

After all had joined in singing: "In the Christian's home in glory," Brother James L. Skaggs gave a pleasant talk about his work in the Nile Church, and the young people there whom he so much loved to help.

Then came Rev. Herbert L. Cottrell, who loved Nile as his first pastor and the place to which he brought his young bride and established his home. Here he was ordained. Here he baptized his wife and others. Nile will always be loved.

Rev. William Simpson spoke of many precious memories and ties that bind all together in the golden threads of friendship.

Plans had been made for Pastor Bond and wife to sing at this point, but he explained that she being unable to come, he had brought his daughter, Elizabeth, who would take her mother's place.

Rev. John F. Randolph was the last pastor to speak and he had been the last one to leave the church. He feels that this is his home church because he began here, although he was born at Alfred; born again at Marlboro, N. J., and baptized in Shiloh. He said: "My father was a minister, and so I had no permanent home. As we pass the one hundred mile-stone let us be looking for the ones ahead rather than at the ones behind. There should always be a hope for something better ahead."

Rev. F. J. Hayden, a Congregational minister who had supplied when the church was pastorless, was present and closed this afternoon's work with a strong, inspiring address on the words, "Quo Vadis"—whither going—which is a most practical question for Christian peoples to consider. With the cross of Christ we must go forward.

An Excellent Place It Needs Better Backing

I have just re-read the words of Rev. R. B. St. Clair, published in the Recorder some time ago, as chairman of the Vocational Committee of Conference; and which Director A. J. C. Bond has put into a neat little tract for distribution. Brother St. Clair is on the right track with his Detroit plan for securing places where our young people can find employment. He thinks that while we are trying hard to win outsiders to the Sabbath, we should all be ready to co-operate in this movement to save our own to the Sabbath and to Christ.

The denomination must do more to strengthen that which remains. The tendency to drift away from the faith of our fathers is alarming, and the call of the Vocational Committee is most timely.

The Sabbath Recorder joins in the committee's appeal for co-operation in this important matter. But we are impressed with the need of co-operation that begins farther back than the movement to find open doors for those who are inclined to drift away. While our pastors and boards are busy during the years teaching and publishing Sabbath truth, too many of our families are living before their children as though they cared little or nothing for the Sabbath. Fathers and mothers do not live as though they really cherish the faith of their fathers, until the home atmosphere in which the children have to live and grow up during their formative years is in no way conducive to the spirit of loyalty which makes strong, true Sabbath keepers.

After children have matured under such influences, after they have lived in homes where they have heard nothing but complaints to the end that there is no chance for Sabbath keepers in the business world, after years of life under the influence of parents who do not half keep the Sabbath themselves, after the general trend of home life has drifted into them the feeling that father and mother think it is about as well to keep Sunday as to observe God's holy day, it is too late for effective appeals for securing open doors where they can be true to Christ and his Sabbath.

What is needed to make the excellent work of the Vocational Committee effective is a co-operation of fathers and mothers with pastors and teachers in the effort to so enthuse God's love and the spirit of true loyalty to his Sabbath, that our young people will be glad to accept the open doors when offered.

After this kind of true home co-operation with Christian leaders in Sabbath truth, the young, if well, when they are grown and ready for work, will not be predisposed to seek open doors among sabbathless peoples.

The fact is, fathers and mothers, in too many cases, are more to blame than the young people for this sad drifting away from the Sabbath. The one thing that seriously menaces our future as a people is loss of Sabbath conscience.

Give Us a Living Christianity

The world needs a practical demonstration of the Christian life more than anything else in these days of contending theorists over creeds and doctrines. It has creeds enough. No new creed is needed. What is needed is to fit the dear old gospel of Christ and him crucified to the conditions of our new day.

The ages, from the times of the Nicene Council until the present, have formulated statements of doctrine until the world is sick of the creedism of theological religion. What is needed today is, not more quarreling over creeds, mere forms of statements regarding beliefs; but real, earnest, many-sided, consistent, aggressive Christian living. True Christian life is the very best antidote for doubt. This too is the best cure for indifference, for worldliness, for selfishness, and the true light of the world. It is living Christianity that emphasizes the teaching of our Lord, makes it effective, and that goes farthest toward bringing deep conviction of sin.

CORLISS F. RANDOLPH

XII


This translation of the Old Testament, of which at least fourteen versions have been made, is the result of two and three years planning and work. The first steps toward its production were taken in 1892, and the work was completed in 1915. Already there were three translations for the use of English-speaking Jews; one produced in America by Isaac Leeser, and two in England by Benisch and Friedlander, the former ante-dating the latter and the latter post-dating him. Of the three, Leeser’s translation was adopted for general use in American synagogues, and, to some extent at least, in England. But the time came when it was felt that the development of Biblical study demanded a new translation. Solomon Schechter’s researches among surviving ancient Jewish manuscripts had all but wholly revolutionized modern Jewish Biblical learning; and there had grown up a general feeling that there was no English translation of the Hebrew Scriptures which adequately interpreted the Jewish spirit of these holy records. Even the then existing translations by Jewish scholars were felt to be too strongly steeped in the inter­pretation of the non-Jewish western mind. This feeling is tolerably accurately indicated by a remark made to the present writer by a well educated American Jew a few years ago in the course of an informal discussion of the modern relation of Judaism to Christianity, when the Jew said, “As a body, the Jews will never accept Christianity, because the Jew is essentially an oriental with an oriental mind, and Christianity is essentially a western religion, appealing to the western mind.” Thirty years intimate contact with Jews in educational and other activities, with the most free and friendly discussion constantly of religious, in diction is fairly indicated by the following passages familiar to the Christian reader:

“In the beginning God created the heaven and the earth. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters. And God said: ‘Let there be light.’ And there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.” (Exodus 1: 1-5.)

“Who would have believed our report? And to whom hath the arm of the Lord been revealed? For he shallbear his life as a ransom for many: And as a root out of dry ground; He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He was despised and rejected of men; a man of pain, and acquainted with disease, And as one from whom men hide their face; He was despised and we esteemed him not. Surely our rudeness he did bear, and our pains were carried. Whereas we beheld him stricken, Smitten of God, and afflicted.” (Isaiah 52: 1-4.)

“Then Mordecai bade them return answer unto Esther: Think not with thyself that thou shalt escape in the king’s house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there arise relief and deliverance to the Jews from another place, but thou and thy father’s house shall perish; and who knoweth whether thou art come to the kingdom for such a time as this?” (Esther 4: 13-14.)

In the “Table of Scriptural Readings” immediately following the preface, it is interesting to note the emphasis laid upon the Sabbath, or more properly, the Sabbaths.

The pen of the venerable Solomon Schechter was scarcely laid down after the completion of this work, and he had joined with his associates in a prayer of thanksgiving that this was completed and dedicated to the English-speaking world, when the Angel of Death called him to his long home, before he saw the fruits of his labors in print. But he and his fellow workers have laid not only Judah, but Christendom, as well, under lasting tribute to their magnificent scholarship and devoted labors.

A SUGGESTION OR TWO

DEAN A. E. MAIN

That we need to remind ourselves, now and then, why we are Sabbath keepers.

“Unless the body of church members know what they believe and are able to give a reason for the faith that is in them, it is hopeless to expect them to influence public opinion in matters of religion.”—William Adams Brown.

It is not enough to say that we keep the Sabbath in obedience to the fourth commandment, or because Jesus was a Sabbath keeper, These are weighty reasons, and for many are adequate. They brought the writer to the Sabbath years ago. But the spirit and method of modern science justify our young people and us older folks in asking for universal and permanent principles that underlie commandment and practice.

Some people are obedient citizens outwardly, for fear of the penalty of disobedience. Some are good and loyal citizens naturally, scarcely ever thinking of laws.

Some render service to others chiefly for ”pay.” Some serve faithfully, not indifferently to the work because their hearts prompt them to do so.

Some children are externally true to their parents because obliged to be. Some are really true out of confiding affection.

Some husbands, wives, and parents, seem to care chiefly, to keep within the law. Some seem to care most to keep within the law of helpful and devoted love.

The reward of the after life, the kind and warm-hearted pastor of the Plainfield Church recently said substantially the following: If love, disinterested, all-comprehending love, reigns supreme over one’s mind, heart and will, one may do as he pleases. This means, of course, that such a person would please to do right, being, not “under law” in the spirit of legalism, but “under grace,” the new commandment of love; 

“The kingdom of heaven is not come even when God’s will is our law: it is come when God’s will is our will. When God’s will is our law we are but the robots; when his will is our will we are free children.”—George MacDonald.

Alfred, N. Y.
THE NEW FORWARD MOVEMENT
AND SABBATH STUDY AND PROMOTION

Ahva J. C. Bond, Director,
207 West Sixth Street, Plainfield, N. J.

THE PERMANENCE OF THE SABBATH
REV. JAMES E. SKAGGS

Divine purpose and method are co-existent with God himself. God has his plan and method in creating a material universe. The beauty, the perfection of created things surpass our power of expression. Indeed, "The heavens declare the glory of God, and the firmament showeth his handiwork."

When we look upon human life and character we find ourselves in a realm even more wonderful! Here our senses perceive invisible realities. We feel the impact of personality. We find a tremendous range in character. Here, on the one hand, are human beings associated barely above the brute creation; on the other is the Christ standing with him, a society of people refined, ennobled, beautiful in character and relation. By observing we find people by some means transferred from the lower group to the higher. The life of one becomes ennobled, refined, beautiful. By further examination we find there are definite laws, principles, modes of action by which one from the lower group may be transformed and transferred to the higher, and that no one ever gets from the lower to the higher group without submitting himself to the operation of these principles.

Jesus termed this higher life and relation, "the kingdom of God." He wanted everyone to enter into it. Everything that he did and everything that he required of men converged toward this kingdom. In this he was teaching the purpose of God in human life, and the method of God in perfecting human character and in developing the human spirit to full beauty and fruitfulness. And this is undoubtedly what he had in mind when he said: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Among these elements for the development of the human spirit was the Sabbath.

There came a time when men declared that the Sabbath was done away with, that they no longer needed it; and they attempted to establish another day for recreation and worship. But the claims of the Sabbath, which God gave his people in the dawn of human history, have continued to attract the attention of men.

In the course of the history of Christianity, the Church has suffered many divisions which seem inconceivable. We believe the work of the Church is greatly hampered by them, and that somehow these differences should be bridged and the Church should be re-united. God's method of perfecting the world should be discovered and followed.

It would undoubtedly be agreed that only those institutions and practices which are essential for the advancement of the kingdom of God in the world are desirable in matters of church discipline, that no others should be allowed to stand as barriers between Christian brethren. We are looking for reality.

One general question for the world, and a specific question for Seventh Day Baptists, is what is the place and vital importance in consummating the kingdom of God on earth—the accomplishment of that righteous world order to which Jesus devoted all the energies of his soul. If it is, it must have its place, and it will be reinstated in the Church. If it is not, it will pass away. It certainly will not hold its place as a matter of unreasoned or isolated obedience.

Occasionally Seventh Day Baptist concludes that the Sabbath is not important and turns away from it. We see fathers and mothers who seem to take it lightly when their children turn away for business or social reasons. Some of our leaders feel burdened because, in many cases where there is a general loyalty on the part of our own people, there seems to be a lack of Sabbath conscience. Where such conditions obtain, I am confident they can not be charged to a deliberate or conscious error. A careful student of our times must realize that such causes for these conditions, and he may find reason to look forward with confidence that our visions will clear and that our loyalties will be unimpaired.

One of the causes, in my judgment, is the passing of legalism. The very atmosphere in which we live is hostile to even the most pietistic legalism. For this we can appropriately thank God.

Most Christian people have been conscious in recent years of changes of religious thought and the direction of approaches to Jesus Christ. I am convinced there are many people who can not define their own religious position. Some dare not trust their own consecrated judgment. They have a conscious security in the elements of faith and belief bequeathed to them and they can not understand those who are forced to find new anchorage.

There are other Christians who have re-discovered the details of their faith in the light of our historic religion, and who find themselves in a vital, pulsating, aggressive relation with the tasks and problems of our time. Formal observance of commands no longer appeals, but they rejoice in that higher authority of an inner consciousness of spiritual values, and through the promptings of that inner spirit they find themselves gladly obedient to even more than a formal law can require. They are firm in their conviction that the observance of the Sabbath is of incomparably greater value than can be that of any substitute, and that no man has a right to choose less than the greatest values for the culture of his own soul and for rendering service to God.

There are those who claim that the Sabbath is only a Jewish institution, but we find it definitely in secular history before there was a Jewish nation. We find traces of the seven-day week, ending with the Sabbath, in the inscriptions of ancient nations of antiquity and of sections of the world. But it is true that the holy and exalted idea of the Sabbath did come to us through the Jews. So perhaps there is a degree of appropriateness in calling it the "Jewish Sabbath." But the day received a still larger interpretation and sanctity through Jesus Christ, and it should with greater appropriateness be called the "Christian Sabbath." To apply the term "Christian Sabbath" to Sunday is a plain perversion of history, for Christ never in the least degree sanctioned its observance.

Marcus Dodd, writing in the Expositor's Bible (Genesis), discussed the religious environment in which Abraham, the father of the faithful, was exalted to establish another day for the worship of God on earth—the accomplishment of the divine purpose and method co-existent in the legal history of the world. The beauty, wonder, perfection of created things surpass our power of expression. Indeed, it is under these circumstances that our visions will clear and that our loyalties and loyalties will be unimpaired.

The beauty, wonder, perfection of created things surpass our power of expression. Indeed, it is under these circumstances that our visions will clear and that our loyalties and loyalties will be unimpaired.
tomb, had been fled. There underneath all the rubbish of the ages the wonderful treasures which have now been brought forth have lain for thirty-three centuries. For seven hundred and fifty years, men have been trying to bury God's Sabbath. But its treasures are still undestroyed.

God is the great judge of movements in history—of the presumptions of man—whether he be Constantine, Kaiser, or pope, or common citizen—which are contrary to a righteous world order are sure to come to an end. For seventy-six hundred years, man has waited in composure, confidence, and loving fellowship, the verdict of God as it may be revealed with reverent worship in the cycle of time. For hundreds of years we have stood for the Sabbath of the Old Testament and for the Sabbath of the New Testament, for the Sabbath of the prophets and of Jesus and his disciples. For this we continue to stand, and we maintain before the world that the Sabbath is universal and that it is unchangeable.

The Sabbath is won so inseparably into the Bible that it is impossible to tear it out without at the same time weakening the strength of appeal of the entire Book; for there is no feature of our religion that holds a more definite place in Bible history. We know that Jesus observed the Sabbath, that he stripped it of its burdens and glorified it with reverent worship and deeds of mercy. To attempt a change violates our sense of religious continuity, propriety and authority.

It is evident that Jesus did not anticipate a change in the day of the Sabbath. And we know that when the change came, it was under circumstances which can not be a matter of pride even to the most ardent devotees of Sunday observance—it being an attempt on the part of Constantine, one of the most degenerate of the pagan emperors, to unify the religious practices of sun-worshippers and Christians in the Roman Empire.

In the Sabbath Recorder of May 5, 1924, Dr. C. F. Randolph, in writing on “The Early History of the Sabbath and the Introduction of Sunday into the Christian Church,” quotes from a little volume dealing with Mithraism. This was a religious cult of the early Christian centuries. A distinctive feature was the worship of the sun-god and the religious observance of Sunday. This cult had grown very strong in the Roman Empire in the fourth century when Constantine was on the throne. The quotation referred to is as follows:

We know now that, at one period in the world’s history, Mithras was venerated in all the lands of the Latin world. . . . And more than this, that he was invoked, not merely by the humblest classes in the empires but by the monarchs and emperors, by the governors of provinces, by the emperors themselves. The Christian Church knew this only too well, and may have seen in it a good reason for the postponement of a trial of strength.

There was never a second argument for silence. To the outward eye the two religions of Mithras and Christ appeared to differ in accidental details only: at many important points they presented the same or similar themes, which Christian apologists admitted with horror, but could not explain except by a charge of diabolical agency. Too much can be, and has been, made of these similarities; but their existence, which lends the subject an additional interest, undermines the validity of Christian exegesis, and may account for our singular lack of argument which should have been most easy to provide it.

The existence of this strong cult and its custom of sun-worship have probably not been given enough emphasis in our study of how Sunday came into the Christian Church. Among the practices there was a custom, on Sunday, of celebrating the resurrection of Christ. So Sunday became a common point of contact between the sun-worshippers and the Christians. Constantine, in his efforts to unify the empire and strengthen his leadership, must accept this common interest and issued his famous decree requiring observance of the “venerable day of the sun.”

Henceforth the Christian Church had the protection of the civil government, instead of persecution as formerly. And, not only was civil protection given, but the emperor assumed prerogatives of leadership and direction. And it is not strange under these conditions that the custom of Sunday observance became fixed.

But there came a day of protest against a corrupt Church. The Bible and the free spirit of man under the leadership of Jesus was again emphasized. The devout student saw the fallacy of Sunday observance. And through succeeding centuries the importance of the Sabbath and the teachings of the Bible in respect to it have claimed increasing attention.

Some years ago in discussing the subject of the Sabbath with a brilliant, well-educat­ed minister, a Sunday keeper, I made protest against the practice of using biblical teachings concerning the Sabbath in support of the government’s point of view. He presented a minute discussion of Scripture. He admitted that such a practice is unfair, and added: “We have to do it, or the people would not listen to us.”

In 1911, the subject of the Sabbath was discussed in the senior class of Crozer Theological Seminary in the Department of Church History. The statement was made by the professor in charge that there is no agreement among Baptists as to why Sunday is observed instead of the Sabbath; that some justify it on the ground that Sunday has some significance in the early Church, and others on the fifteenth century theory that the authority had been transferred from the seventh to the first day of the week; but, that it was doubtful if either of these positions could be maintained. And in response to the question, “Do you, as a Sunday observer, believe that the Sabbath was given to us because we have need of it? We know that the Sabbath is universal and that it is unchangeable.”

God has made wonderful provisions to meet our every need. He has given us not a single impulse or craving for which he has failed to provide a satisfaction. Every instinct for survival, for achievement, for attainment, association, love and religion, may find its definite and satisfying objective. Everything to please the eye, the ear, and to make glad the heart, is ours. But along with God’s provisions for our physical, mental, and aesthetic delights, he has made provision as well to guide us to the supreme reality of our being—the spiritual. There is the great harmony evident in his works. Among the means, for the culture and enrichment of the soul—for the enlargement and beautification of life—God has given us the Sabbath. It is ours. God gave it to us because we have need of it. We can not grow to our full stature in Christian manhood without time for physical rest, for worship, and for good works. So we must use the Sabbath—as God gave it to us—along with other provisions for our enjoyment, and use it that life may be rounded out to its fullest, its noblest, and its best.

CONFERENCE NOTICE

Only one more month until Conference, and we have planned for it, and we do not want to be disappointed. The different committees are doing their part to make it a big Conference.

Dr. L. M. Babcock as chairman of the Entertainment Committee would like as possible the names of all those who expect to attend.

G. M. Ellis is the general information bureau of transportation and would be glad to serve as service to any relative to rail road routes and auto trails.

Professor L. H. Stringer has charge of the dining room and can use a limited number of waiters. Any one wishing an opportunity to help can call for their board may communicate with him.

Whether you have any use for these different chairmen or not come to Conference.

L. A. Barcock,
Secretary General Committee.

No life is so strong and complete, but it yearns for the smile of a friend.—Wallace Bruce.
THE WINDING UP OF THE INTERCHURCH WORLD MOVEMENT

Five years ago one of the most prominent topics in the religious press was the Interchurch World Movement. A few weeks ago the last chapter in its history was written, the settlement of all its accounts and its formal dissolution.

This was a missionary movement, the greatest in the history of the Church. The campaign lasted for about eighteen months, and closed in the spring of 1920 with a drive for funds, participated in by over sixty denominations and institutions. When the results were totaled, the liabilities were found to be $12,900,453, and assets $7,331,267.28. The excess of liabilities over assets was $5,569,185.72. It was thought by some that the churches of the various denominations would never pay this; but to the honor of the Church it can be said, “It has all been paid.” Of this sum one denomination alone paid about $1,500,000.

It has been looked upon by many as a colossal failure, but it had its redeeming features. Some of the causes of the failure might have been found in some of them could not have been. It was a hard blow to co-operative denominational activities, and the debt has been a drag on many boards; but it gave Christian missions an unprecedented publicity in the daily press and elsewhere, and presented a new and telescopic vision of what the Church might and ought to do. The writer has reason to know that our Forward Movement, just closed, never would have been launched had it not been for the Interchurch World Movement. Such a co-operative movement on the part of all our denominational interests had never been mentioned till after the close of the Conference in August, 1918. When the chairman of the commission at its first meeting the next Conference year presented the outline of the program finally adopted at the Battle Creek Conference, it was thrown out by those present; but before the next meeting of the commission, July, 1919, the Interchurch World Movement had got into full swing and on the high tide of its enthusiasm the commission recommended and the Conference adopted the Forward Movement. The Interchurch World Movement may have been a failure in many respects, but it helped Seventh Day Baptists to get a new vision and undertake things never before thought possible. While this is true we must not forget the lessons taught by the failure of the Interchurch World Movement.

A LETTER FROM HOLLAND

Dear Mr. Davis:

With very many thanks to you and the Missionary Society I received the cheque for the second quarter of 1924. ($175—Fl. 468.48.)

I rejoice very much in writing you that a member of the Haarlem Church, Sister Helen Stuut, a candidate nurse, who is to pass her final examination May next, is willing to devote her life to the work among the feeble-minded at Temanggoeng. Recently Brother Vizjak, there, had written us a good letter, giving us a very clear description as well of the conditions of the work at Temanggoeng as of that at Pangoengsen. You will remember Brother Vizjak formerly stayed at Pangoengsen for a few years. The native people there know him very well, and urgently beseeched him to come over to be their pastor. He and his wife (formerly Clara Keil) are quite willing to do so, but they felt not free to leave their present work among the feeble-minded, if no helper was to be found. Surely it is a cause of great thanksgiving for us that Sister Helen Stuut is ready to take their place. We pray the Lord will smooth the way for them furthermore and provide in every need, for all of them. Of course, there are many needs in respect to the sending out—passage, outfit, etc.—of Sister Stuut. We recommend this matter to the prayers of our friends across the Atlantic.

I am always very, very busy; so I am sorry I can not descend at present in details about the work here and in Java; but I will ask Brother Taekema to write a letter for the RECOR­DER.

I must say I forgot to write you the last time that the Haarlem Church and Sabbath school contributed $40 for the China mis­sion. This amount can be reduced from the next remittance.

Will you kindly remember us to all friends?

Yours very sincerely,

G. VELTHUYSEN,
Amsterdam, April 4, 1924.

THE SABBATH RECORDER

"CLOSET AND ALTAR"

In 1899 W. L. Greene and Company of Boston, Mass., published a little book bearing the above title which contained prayers, selected passages from the Bible, and prose and poetical quotations. Mr. Greene was the son-in-law of the late Deacon Nathan Langworthy of the Pawcatuck Church of Westport, R. I. As far as my knowledge of such books goes, this book has for many years seemed to me to be one of the very best.

Believing that quotations from the book with a few changes might with profit appear in the SABBATH RECORDER, I wrote to the Congregational Publishing Society, present owners of the copyright, asking if they would give me permission to use the book in this way. I received the following reply, "We are glad to give you permission to use Closet and Altar in your publication, quoting as you see fit."

With the consent of the editor of the RECOR­DER, I intend to make use of this permission from time to time.

A. E. MAIN.

[We like Brother Main’s suggestion, and give place to his first selection as follows.—Ed.]

MORNIN­G PRAYER

"O God, our heavenly Father, who hast taken thought for us in the night watches, bless us also in the opportunities of this new day. Help us with willing hearts to spend its moments in thy service. In coming and in going, in labor and in rest, in care and pleasure, grant us thy companionship for sympathy and aid. If thou hast sorrows for us to bear, pain to endure, let us be saved from them, as thou hast already saved us from them in these trials. If thou hast joys to give us, if the end of labor in achievement is appointed for this day, if cherished hopes are in thy mercy to be fulfilled, if pleasures come, let none of these things turn our hearts away from thee. If the day in its unvarying course brings no changes, through the still hours may the sunlight of thy presence glow. Help us to bear true witness in simplicity of heart, to find our joy in little things, to help men toward the Christlike life in kindly service, and to cherish high purposes of obedience to our Lord. So crown our days with strength and peace, we pray thee. Amen."
A LETTER FROM A COLLEGE BOY OF 44 B. C.

We are indebted to Professor A. P. McKinlay of the Southern Branch of the University of California for the following translation of a letter from Cicero's son to his father's secretary, Tiro. It seems that Cicero, Jr., had warned his son to enlist with Caesar, but his father wanted him to go on with his schooling and had bought him off with the promise of as much money to spend as any of the "four hundred" gave their sons. The lad matriculated at the University of Athens with an annual allowance of $4,500. Of course he went to the bad. A prime agent in this degeneration was a young tutor by the name of Gorgias. Pretty soon student reports drifted homeward. The machinery of the family was set going to check the young prodigal. Father Cicero issued orders, Uncle Atticus gave advice, and the banking correspondent at Athens tightened up on the purse strings. Some impression seemed to have been made. At least this letter was written. It will be noted that it is addressed not to the father but to his private secretary, Tiro, who could be counted on to relay the good news on most effectively.

Athens,
August or early in September, B. C. 44.

CICERO, JR., TO TIRO

When, as the days went by, I was eagerly looking for a post, one finally came, forty-six days out. Its arrival brought me the keenest joy; for in addition to the pleasure that I got from the kind words of my father your most delightful letter filled my cup of joy to overflowing. Accordingly I was not sorry that there had been a break in our correspondence, but rather I was glad; for I profit greatly by your writing after my long silence. Therefore I rejoice exceedingly that you have accepted my excuses.

I don't doubt, my dearest Tiro, that you are deeply gratified over the rumors (of young Cicero's reformation) that are reaching your ears, and I will guarantee and assure that with the passing days the credit report may be still increased twofold. You may, therefore, without hesitation keep your promise of being a trumpeter of my good name, for I think my youth have brought me so much pain and sorrow that not only does my soul recoil at the acts themselves but also shrinks from the very mention of them. I know full well that you shared in the anxiety and worry of this experience.

Since I then brought you sorrow, I'll warrant that now I will bring you joy in double measure. Let me tell you that I am associated with Cratinus not as a disciple but, as a son, for not only do I listen to his lectures with pleasure, but also I am greatly privileged to enjoy him in person. I am with him all day and very often a part of the night, since by much pleading I often succeed in keeping him there with me. Now that he has not used to this habit, he often drops in on me at dinner time and laying aside the severe demeanor of his professor, he has not a word to say but jokes with me like a human being. See to it, therefore, that you no longer face the earliest opportunity of meeting the eminent Cicero by repeating old jokes out what he is like, and of becoming acquainted with his merry disposition.

What now shall I say of Professor Brutus? I keep him with me all the time. He is a regular stoic in his habits of life but a jolly fellow withal, for he's very much an actor both in his lectures and in his discussions. I have hired lodgings for him not far, and, as best I may, out of my slender purse I relieve him in his slender circumstances.

Besides, I have a course with Cæsur in public speaking in Greek. I am planning to do the same in Latin with Brutus. On Cratinus' recommendation I am on very intimate terms with certain learned gentlemen whom he brought with him from Mytilene. I also spend a good deal of time with Epictetus the chief Athenian, Leonides (the dead), and other men of that sort. So much for what I am doing. Of course, I followed what he got me in getting rich. Gorgias, though to tell the truth he has been a great help in my daily exercises. Still I laid aside all studying. If he, the almost wiser of our family, who had sent me unequivocal orders to desist him instanter, I am deeply grateful to you for looking out for my commissions; please send me as soon as possible a secretary, by all means one who knows Latin, and may he save me in coping out my notes. Of all things, be sure to take care of yourself that we may pursue our studies together. I commend to you Anterus (the postman).—The Texas Review.

The Sabbath Recorder
This consisted of numerous passages of Scripture, dealing with the Sabbath and the law, repeated by the children. Short talks were given by Brother Severance, J. F. and John Dailey, of Point De Luce, and the pastor. Selections were read by Deacon M. M. Mitchell and Lee Monroe. A fitting close to this program was an earnest appeal for the observance of the Sabbath by Elder Severance. About twenty non-Sabbath keepers were present at this service. By special arrangement our non-resident members—Mrs. Monroe and sons, Lee and Loncon Ray, and his son Olney, of De Witt, two hundred and eighty miles distant, were with us. Mr. J. F. Dailey, Mr. Fletcher and three young men, Sabbath observers, but not Seventh Day Baptists, came from Point De Luce, twenty miles away, to attend this service. They seemed to enjoy every moment of the time. Demas Morales and wife, of Hyden, near Gillett, were present. He is a Mexican. They are converts to the Sabbath, were formerly Missionary Baptists, coming only a few weeks ago, and this being the first time they had met with any Sabbath keepers, they were very eager and interested listeners. We hope they will cast their lot with us.

The meetings closed Sunday night, June 29. We expect that in the near future several of the children will be baptized and join the church. We are very grateful to the Missionary Board for making it possible for Elder Severance to visit us occasionally.

C. C. VAN HORN.

The history of the attitude of Christians toward drink is a varied one. Living men, old men, can recall when there was no such resentment against liquor as exists in most churches today. Remnants of the old spirit remain in the present membership of some ministers in America against prohibition. How far blessed such ministers are is shown by the arguments they use—arguments which have been dismissed by most thoughtful Christians. Recently a public man urged the evil of freeing the Negroes—using the arguments of the '50's—but his hearers merely smiled. He was belated, but they were not. The time will doubtless come when a defender of liquor drinking will give the same impression.—The Continent.

### Woman's Work

**MRS. GEORGE E. CROSLEY, MILTON, WIS.**

**Contributing Editor**

Now that the great conventions of the Republican and Democratic parties have met, nominated their candidates and adjourned, and we have time to draw breath and think of something else, I should like to speak of the resolutions that were passed at another great convention of this summer— that of the General Federation of Women's Clubs. This convention was held in Los Angeles and outside of the convention city the daily press seemed not to have much space to give to the activities of this convention. Although this federation numbers two million women, the fact that the convention went on record unanimously for the enforcement of prohibition, seemed not to interest the daily press as much as did an attempted burglary out a half mile west of Podunk. The following clipping taken from the Los Angeles Times of June 11 makes interesting reading: 'I am indebted to Mrs. Floyd T. Coon, Riverside, Calif., for the Los Angeles papers reporting the convention, as follows:

**WOMEN UPHOLD DRY LAW, HEAR NEW RESOLUTIONS**

Introduction of sixteen new resolutions, the unanimous adoption of a previously stated desire for the enforcement of prohibition and opposition to any change in statutes providing for no more than one-half of one per cent alcoholic content in wines and beers that certain changes in the Eighteenth Amendment are spreading disloyal pacifism under the guise of aiding to bring about world peace, were among the outstanding features in yesterday's session of the biennial convention of the General Federation of Women's Clubs.

Miss Louise O'Hara, who had come from San Francisco to initiate, from the floor of the convention a wet campaign among women to resist or modify the Eighteenth Amendment, was not given an opportunity to speak, although she was present throughout the session on resolutions. Since she was the originator of the plan and writer of nearly every description revived from the old dry campaign were in readiness she had risen to her feet to read her quarterly and annual reports of the Industrial Allocational Conference held by the Federation of Women's Clubs. This conference was held in Los Angeles and outside of the convention city the daily press seemed not to have much space to give to the activities of this convention. Although this federation numbers two million women, the fact that the convention went on record unanimously for the enforcement of prohibition, seemed not to interest the daily press as much as did an attempted burglary out a half mile west of Podunk. The following clipping taken from the Los Angeles Times of June 11 makes interesting reading: 'I am indebted to Mrs. Floyd T. Coon, Riverside, Calif., for the Los Angeles papers reporting the convention, as follows:

**WOMEN OF THE SABBATH RECORDER**

**SABINE CAMIE**

**MINUTES OF THE WOMAN'S BOARD MEETING**


Mrs. West read portions of the Gospel of St. Matthew and offered prayer.

Minutes of the May meeting were read. The treasurer read her May and June reports and they were adopted. She also read her quarterly and annual reports and they were likewise adopted. We think of something else, I should like to speak of the resolutions that were passed...
She reported the arrival of the foreign missions' conference reports.


Mrs. West presented letters from Mrs. Simpson, Alfred Station; Senator Leonard, the committee on enforcement, Robert M. La Follette, Jr., regarding the World Court; the Woman's Committee on International Goodwill. Approved the committee on International Goodwill. Voted that the matter subject of the latter letter be brought before the women of the denomination through the Department of Woman's Work of the Sabbath Recorder.

Mrs. L. M. Babcock presented a bill for $3.00 for flowers, which was allowed.

Mrs. J. H. Babcock and Mrs. W. C. Da land were appointed a committee to prepare resolutions for the board on the death of its beloved member, Mrs. Albert R. Crandall; and the following resolutions were offered and approved by the board.

WHEREAS, Our beloved sister and co-worker, Mrs. Ellen A. Crandall has been taken from us. Resolved, That while we mourn her loss, we will strive to emulate her spirit and devotion to the cause of our Savior, Jesus Christ, and her loyalty to the interests of the work of the Woman's Board, to which she was always ready to contribute her share of sympathy and support.

The board has lost a valuable member, but we rejoice in the memory of her useful life. In behalf of the Woman's Board, METTA F. BAR COCK, AGNES N. DALAND.

After discussing the report of the Conference Exhibit Committee, the board voted to adjourn to meet in August at the call of the president.

MRS. A. B. WEST.

President. NELLIE R. C. SHAW, Recording Secretary.

WOMEN'S CHURCH COMMITTEE ON INTERNATIONAL GOODWILL

The Women's Church Committee came into being as a testimony to the validity of Christian conviction and American idealism of the religious women of the United States, in the emergency presented by the difficulty of securing relief for the suffering children of Germany. Realizing that such manifestation of Christian belief and American faith will be frequently and recurrently necessary the committee has transformed itself, at the suggestion of, and with the co-operation of, the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, into the permanent Women's Church Committee on International Goodwill.

OUR PURPOSE

The purpose of the Women's Church Committee on International Goodwill is three-fold:

1. To build channels for the expression of friendship of the women of America for the women of other lands, that their faith may endure after the suffering of the past.

2. To establish practical means of sending relief from the women of America that the women of other lands may have courage to face the present.

3. To found a basis of understanding so firm and so complete between the women of America and the women of other lands that it shall render future wars impossible.

OUR FIRST EXPRESSION

On May 13, at a meeting of the Women's Church Committee on International Goodwill, the Honorable Wood, chairman, and Mrs. Helen Barrett Montgomery presented the recommendation of the Executive Committee that a Ship of Friendship be sent to Germany. The following action was taken:

"Voted, That it be the sense of this meeting that the religious women of America send a Christmas Ship of Friendship to Germany, and that this be accomplished by enlisting the active co-operation of the women through the existing organized church channels."

The second year after the Armistice, Mr. Hoover made generous help possible, which was administered by the American Friends Service Committee. The following year, the Americans of German descent took care of the destitution; and this year General Henry T. Allen and his military group are carrying on a vigorous relief campaign until June 1, supplemented by the help of the Federal Council of Churches of Christ in America, under the direction of Rev. Ernest Lyman Mills.

Throughout these years various church groups have also been sending large ship-ments of food and clothing and it seems fitting that now the religious women of America should unite in interpreting the heart of America by sending this convincing evidence that love still exists in the world. For, next winter, in spite of the prosperity enjoyed by a few unfeeling German profit-ors, destitution will prevail among large numbers of helpless children, brave women and aspiring students who will be in need of this word of faith and courage tangibly expressed in food and clothing.

The following proportions are suggested for the cargo of the ship: one-half warm clothing (in good condition), outing flannel,粗me, blankets, layettes, etc., one half milk (sweetened, condensed, and evaporated) cod liver oil, cocoa, wheat, etc.

"A tin of condensed milk coming into a home for hungry children can be such a holy thing. It is a sacrament."

WHEN SENDING PACKAGES OF CLOTHING, FOOD

From June 1-September 15, 1924

Until further notice please ship all packages by freight, parcel post or express, paying the charges to: The Store Room, The American Friends Service Committee, 1521 Cherry Street, Philadelphia, Pennsylvania, marked "For the Christmas Ship of Friendship."

WHEN CORRESPONDING OR SENDING MONEY CONTRIBUTIONS

You are invited to write: Care of the Headquarters of the Women's Church Committee on International Goodwill to, Miss Jessie Dodge White, Executive Secretary, Room 608 105 East 2nd Street, New York, N. Y.

Send for shipping tags and information.

I see my future stretching out through the vast cycles of an unknown eternity, and although far my finite imagination may reach in pursuit of such a miracle of existence, and seek to comprehend that, wonderful word, "forever," still it transcends the limit of my furtherest thought. Far as the mind can stretch or the heart conceive, still the boundless sea of joy is rolling on, still the limitless expanse of bliss is spreading, rivers of pleasure and the oceans of delight, and that "forever!"—W. M. Hay Aiken.
DENOMINATIONAL BUILDING FUND

Income:  
Interest on bank balances $6,924
Forward Movement 206,934

Rent, Publishing House $200
Interest on bank balances $924

$2,573,276

at bottom of the list—Bible Advocate.

THE SABBATH RECORDER

RECORDS FOR MAY, 1924

CONTRIBUTIONS

Contributions:  
A. J. D. Babcock, St. Louis, Mo. $50
Mrs. J. A. Hardy, Portland, Ore. 75
Lucille C. Bequest 1,500

$4,045.38

Income from Invested Funds:  
Annuity Gift 434.72
Society Gifts 284.42

denominational Building Endowment 764.80

S. A. C. Bequest 1,500

Hannah Cimiano Bequest 1,800
Adeline S. Davis Bequest 2,500

6,924

Total for May 1924 $1,742.08

collections

One-third collection, Eastern Association 46.41

Annuity Gift 434.72
Helping Hand 49.60

2,500

$1,124.30

$7,500

121.43

32.15

30.00

240

500

$3,039.08

Contributions:  
Lucinah Sanborn, Goodrich, Mich. $25.00

Income, Denominational Building Endowment 200

At the end of 1923 there were 15,092,000 motor vehicles in use in the United States. The department of agriculture states that during the year the total number of vehicles increased by 2,853,000 which is a greater increase than in any preceding year. In four states, California, New York, Ohio and Pennsylvania, the total registration of motor cars is now over a million. Nevada, with only 15,600 registered cars, is at the bottom of the list—Bible Advocate.

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
B. F. D. A. Box K, Battle Creek, Mich.
Contributing Editor

BEAUTIFUL THINGS IN NATURE

MABEL T. ROGERS
Christian Endeavor Topic for Sabbath Day, August 3, 1924

DAILY READINGS

Sunday—Beauty in flowers (Matt. 6: 28-31)
Monday—The city beautiful (Ps. 49: 1-14)
Tuesday—Beautiful messes (Isa. 52: 7-12)
Wednesday—Star-beauty (Ps. 19: 1-6)
Thursday—Wonderful humanity (Ps. 8: 1-9)
Friday—The beautiful sea (Isa. 11: 9)
Saturday—Topic: Beautiful things I see in nature: Their lessons (Matt. 6: 26-34) (An out-door meeting)

One of the first lessons that a Christian lover gets from the great out-of-doors is that of a realization of the perfection of the little and big creations of God. The Psalmist was one of the early nature lovers, and he drew for himself the same lessons that we draw as we observe God’s wonderful creations. As he watched his sheep by night, he looked up at the same stars which we see at the present time; but he did not know then the immensity of many of those heavenly bodies nor the magnitude of their distances, although he realized the wonder of their creation. Job was also a lover of the stars. He speaks of the beautiful constellation of Orion and the Pleiades and Arcturus. He was unaware, however, that the light from one of Orion’s stars, Betelgeuse, takes many years to reach us, going at the rate of one hundred and eighty-six million million miles a second. Nor did he know that our entire solar system, one hundred and eighty-six million million miles across, could wander with ease among the stars in the constellation of the Pleiades or “Seven Sisters.” When we realize that these heavenly bodies have been moving in their trackless paths these ages long, we say with David, “What is man that thou art mindful of him?”

On the other hand, when we see the perfection of detail of the small things in nature we marvel at the infinite mind that planned all this. The delicate coloring of the birds and flowers, the exquisite shapes of the snow and other crystals, the dainty texture of even the insect’s wings, bring exclamation to our lips, just as after his great discovery of the law of motion of the planets, uttered this prayer, “I thank thee that thou hast permitted me to think thy thoughts after thee.” Dr. H. H. Horne in one of his texts on education speaks of the creation of one of God’s thoughts. If the earth with its beauty and perfection be only one thought, what must be the mind that planned the whole universe with its multitude of worlds?

The people of the Old Testament knew something of the greatness of God’s power. When Christ came to earth, he taught the people that the wonderful Creator loved them as a father. He told us that God cares for all his creatures, and if he clothes the filly of the field and notes the sparrow’s fall, how much more does he care for man, the greatest of his creations. Worrying concerning the future, when we are doing our best, shows a lack of trust in God. This worry, or the interest that we take on our children, infants that we do not feel that our heavenly Father loves us as much as he does his lesser creations. If a child should feel this way about his earthly father, it would grieve the parent greatly. Do you not think it grieves our heavenly Father that his children do not trust him?

Besides these two large lessons from nature, of reverence for the omniscience of the Creator and willingness to trust our lives to his loving care, there are many specific lessons which a lover may observe. When teaching nature work a large, green, and fuzzy caterpillar was brought to me. I wished to carry it to school so put it under a tin can in the yard. The next morning it was seemingly gone. After inquiry and investigation, I found that it was the ground in a dark smooth case which looked lifeless and unattractive. We left it in a cage for a few weeks and we were finally rewarded by having come from the case, a very beautiful brown moth with exquisite color and design. Is this not a counterpart of the wonderful transition from the body with its many limitations in this world to the spirit form which will be unrestricted in the life to come? “The Bible is the Word of God, all nature is his work.” Let us learn the lessons that he would teach us from both of them.

Gainesville, Fla.
A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One beautiful autumn Sabbath day, while in the upper peninsula of Michigan, as I was feeling very lonely, I decided to take my favorite walk to the woods about three miles from the place where I lived. So I started out, taking with me my Sabbath Recorder, resolving to read about God and to see him in the beauties of nature. After reaching the woods I selected a cool, shady spot, and sat down to read. They were very vast thick woods, which are characteristic of northern Michigan. Everything seemed as still as death: in fact the stillness of the place almost frightened me, for I realized that I was alone in those magnificent woods. But then came the comforting thought that I was not alone, for my heavenly Father was there with me. It seemed as if the very trees and birds told me this, and said...

INTERMEDIATE TOPIC FOR SABBATH DAY, AUGUST 9, 1924

DAILY living in the presence of God. Ps. 139:1-10, 23, 24.

A TROUBLED DAY

Thus built I my day— with a beam at the base, Some windows turned sidewise, a chimney; a door, A cellar half finished, a roof out of place, And all the foundation heaped up on the floor! I wished it to rise in an orderly way, In symmetry fashioned, in beauty designed; And this is the product, this wilderness day. This riot and jumble of work and of mind! I thought of it itself it would grow as it should, Part springing from part as a blossom unrolls, The stone and the brick and the nest jointed wood, No jar or confusion, no cracks and no holes. O architect, master of days and of me, Thou builder of homes where all ravishments dwell, No more will I venture to build without thee! Plan thou my to-morrow and all will be well. —AMES R. WILLS.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

TOPIC FOR AUGUST 2

Use the following blackboard illustration to carry out the thought of this topic.

Across the top of the board write: Jesus Showed Patience With.

Down the middle of the board print the word—Patience—and as the incidents named are told about fill in the other letters.

T—E—P—E—R

P—I—L—A—T—E

Ungrat-E-ful

Sin—N—ers

DiscEducation

Hard-h-E—arted


TOPIC FOR AUGUST 9

This is a blackboard talk which the juniors could help work out. Select two of the best writers and two who can draw the best and quickest. Have already written at the left-top of the board—"Hearing," and at the right-top—"Doing." Under the word "Hearing" let one draw a picture of a telephone receiver and under the word "Doing," a picture of two hands (explain, though, that not all "doing" is done just with our hands). Then let the other two write the following words or ones similar to them as they are given by the other juniors.

DOB.

Follow teachings

Obey the words

Obey cheerfully

Read, study, obey and tell others

Study and learn

Follow advice

Help supply need

Help when possible

Etc.

Fellow example, R. I.

ARE YOU GOING TO CONFERENCE?

MILTON INVITES YOU

DEAR CHRISTIAN ENDEAVORERS:

We, the young people of Milton, are looking forward to Conference with eagerness. Our numbers are small during the summer months as our membership is made up chiefly of students who go home or to summer school. We are all counting the days until we meet you at the "get-acquainted social" on the campus the first day of Conference. We want as many representatives as possible from each church and the Lone Sabbath Keepers at our "fellowship breakfast." We all together want to make the young people's hour, one so full of inspiration and good will, that it will be an established date on the Conference program and a helpful memory to us all.

Hoping to see you soon,

DOROTHY M. MAXSON,
LEONA L. SAYRE.
Committee.

Milton, Wis.

THE YOUNG PEOPLE'S BOARD NEEDS YOU THERE

Are you going to Conference? We hope so. We wish each of you could be there for you will miss a lot if you aren't at Milton, August 19 to 24. The young people are to have a meeting of their own each day. Some are social, some inspirational and some are workers' and committee conferences. You will want to be at each meeting.

Several members of the board are to be present. We want you to meet us, for by knowing each other more we can have better cooperation.

The Milton Christian Endeavorers are making big plans for the young people's activities. Don't disappoint them by not being there.

Probably not all of you can cope, but surely each society can have at least one delegate present to receive the inspiration of Conference.

Come on! Let's go to Conference! And have a wonderful time!

FRANCES FERRILL BABCOCK.

Battle Creek, Mich.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in the College Building of the Sanitarium, at 8 o'clock, June 19, 1924. The meeting was called to order by the president, Mrs. Ruby Babcock offered prayer.


The treasurer's report was presented informally.

The corresponding secretary's report was presented and ordered placed on file. It follows:

REPORT OF CORRESPONDING SECRETARY

From May 22 to June 19, 1924

Number of letters written......................... 25
Number of duplicated and mimeographed letters sent out........................................ 70
Correspondence has been received from Rev. A. L. C. Bond, Mrs. K. C. Beam, Miss Fonda P. Randolph, Doctor George Post, Jr., Mrs. MaE Bishop, Miss Elisabeth Kenyon, Miss Maeta Osborne, S. Duane Osborn, L. H. North, FRANCES FERRILL BABCOCK.

Discussion of correspondence.

It was voted that the board ask Rev. A. L. Davis to act as proxy for Dr. Johnson at the meeting of the trustees of the United Society Board of Christian Endeavor to be held in Boston, Mass., July 31, 1924.

The board discussed the report blanks to be sent out to the societies for the annual reports.
FOUKE AND ITS NEEDS

This has been a successful year at Fouke. There were seven graduates from the eighth grade, and a nice class has finished the tenth grade work. A very good program was given May 22. Now we are looking forward to the work for another year.

The church feels that it needs the full time of a pastor, and has given me a call to serve as such next year; but that if is done another teacher will be needed for the school. There is another reason why an additional teacher is needed. It is desirable to add two more years to the high school course and to establish a beginner's class in the Primary Department, (heretofore beginners have started in the first grade), so that four full-time teachers are needed for next year if the school is to fulfill its mission. This school stands for high scholarship and has turned out many well equipped young people who are doing good work in various parts of the state.

The psychological influence of the school is great, which stands for all things high and noble, the gospel of Christ, and the truths of the Bible.

Consecrated young people have been generous and self-sacrificing enough to give a year of their time for an allowance (it is too small to call a salary), of $100 and board and traveling expenses, teachers who might receive a salary of $200 or more a year. It is almost too much to expect that these capable ones should remain more than one year. Yet it is often most desirable to keep a teacher two, three or more years. What these teachers have actually been doing for the Fouke School amounts to the same as a gift of about $1,700 or more each year, a year they stay. Such devotion to the Lord is wonderful and grand, and we praise the name of our God for such devoted children. But is it fair to them to expect them to go on indefinitely? What is the duty of you and me and every Seventh Day Baptist who has the welfare of the child at heart, the training of young life spiritually, mentally and physically? The church people here have awakened to the need of better pay for these teachers, and we are making an effort to raise the allowance to $200 for each teacher, which is small enough in these times at these prices. It is too much to expect of the Fouke Church to raise the full amount needed, $50; so it was voted to make an appeal through the Sabbath Recorder, thinking there may be some who can give a little extra to help the cause here. Already $150 has been pledged, and there are a few others to see of the Seventh Day people in this society. The pledges so far have been ten dollars each.

The Fouke people appreciate the gifts of the dear friends in times past, and we regret the necessity of appealing for more funds; but the need is very great.

It seems to me there never was a time when the Seventh Day Baptist Academy and Graded School at Fouke was more needed than now. It was filled to its capacity last fall and applicants had to be turned away for lack of room. The school now stands for high scholarship and has turned out many well equipped young people who are doing good work in various parts of the state.

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and have such a perfectly splendid time
when Mary Henderson is having a birth-
day without any presents or flowers or any-
ting to make her happy. Just suppose it
were my birthday and I couldn't walk a step.

"Oh, let's not suppose anything like that," beget Barbara. "It makes me Creepy all
up and down my back. I wish we hadn't
heard what your sister said, then we'd have
been at my house by this time. It seems
as though we're always hearing things we
don't want to. Billy puts his hands over
his ears when he doesn't want to hear things
—like when mother says the wood box is
empty or it's time to feed the chickens.

"Oh, but I wouldn't treat Margaret that
way, or mother. And besides I knew about
Mary before Margaret said anything, only
I forgot. And listen, Barbara Crandall!
Every single week we go to Junior and hear
Miss Stanton talk about doing things to
please Jesus and make other people happy;
and, while she's talking, we think of lots
and lots of things we're going to do some
day. And so it was just right when I've got
a chance to make Mary Henderson the
happiest girl on the South Denbury
road. And I was almost ready to run away
and not do it. Then I'd be just a hearer
and not a doer, and it's the boys and girls
who do things that count. Why, anybody
can sit still and listen. I'd ask you to go
up to Mary's with me, only I don't want
you to miss your good time.

Barbara suddenly bent over and pulled
Jean to her feet. "I guess I can be a doer,
too," she said emphatically. "And I've thought
of something that maybe you haven't.
I'll carry some pink candles for the
cake, and we'll sit around and listen to
Barbara talk about doing things that count.
And the next time we get ready to do
something, we can do it together and
not just sit and think about it.

Barbara added, "And I'll carry her a book," answered
Jean. "And when the party is over, you'll
come home with me and stay all night.
I expect that your folks will be gone when
we get back.

"Yes, I expect they will," smiled Bar-
bara, "but we'll be so happy we won't care
for anything else that will come our way.

THE TOOLS PICNIC
One day in the heart of the bright summer
weather,
The carpenter's tools planned a picnic together.
They started away for a stroll in the woods,
In the brightest of spirits and gayest of moods.
Each of them brought his cutter and hammer,
They were all mixed up in a riotous row.
First the nails mishandled, and with weeping and
clamor
Were one by one driven straight home by the
hammer.
Then into a tender the mild ginet flew,
Because some one called her a positive screw.
And the auer refused to converse any more.
When he heard it remarked that he sometimes
could bore.
The saw's reputation was greatly impaired
By his conduct at lunch; for he boldly declared
That he could eat his way straight through a big
lumber pile.
As he should a tooth in a broad, ugly smile.
The hatchet grew cutting and smart, and the tusk
Would have ended, I fear, in a terrible muss,
But the peace-lover plane smoothed them down
in a truce,
And the rule helped to square things, till, as quiet
as mice
They journeyed back home at the set of the sun
And told all their friends they had had the most
fun.
—Ella Wheeler Wilcox.

REVIEW OF THE BOOK OF ESTHER

Esther winning second prize, written by Elizabeth Van
Horn (ten years old), White Cloud, Mich.

Ahasuerus was holding royal feasts for
all of his servants and princes.
The king sent for Vashti, the queen, to
appear before his guests to show her beauty,
but she refused to do so.
Ahasuerus grew very angry and asked
his wise men what he should do. Memucan
said, "Why can't you make a law telling
the people that Vashti shall come no more
before the king, and let her royal estate be
given to one that is better than she?"
The king thought this a good plan. He
sent messengers all over the land to gather
the fair young virgins. After one year of
purification they entered into the king's
presence one by one.
Among the young women gathered to-
gether was Esther, a Jewess and the daugh-
ter of Mordecai. She pleased Ahasuerus
more than any other virgin so he chose her
for queen.

One time Mordecai discovered two cham-
berlains plotting to kill the king. He told
Esther and she reported it to Ahasuerus.
The two chamberlains were hung, and it
was recorded in the book of the Chronicles
before the king.

Haman was advanced so that he was
above all the other princes. The servants
and chamberlains honored him; but because
Mordecai did not do this, Haman sought
revenge on all Jews. He secured a decree
for the destruction of these people, and
Esther, hearing of this, decided to do some-
thing for them. She invited Haman and
Ahasuerus to a banquet and seeing that
she had won favor in their sight, gave them
a second banquet not long after.

When Haman told his wife about Mor-
decai not honoring him she suggested hav-
ing a pair of gallows made for this Jew.
Haman decided to do this and had the
gallows made.

Ahasuerus read of his life being saved by
Mordecai's help and wanted to reward him,
so he asked Haman what he should do for
the man he took delight in helping.
Haman, thinking it was himself the king
wanted to reward, said, "You can put any
clothes on him and have him ride through
the streets with servants attending him."
Ahasuerus then asked this to be done to
Mordecai, which made Haman angry.
The second time Esther entertained the king
and Haman she pleaded for life and
freedom for her people. She accused Haman of want-
ing to kill them. This made Ahasuerus
angry and Haman was hung on the very gal-
loWS he had prepared for Mordecai.

There was great rejoicing among the
Jews. Two days were allowed them for
killing their enemies. Haman's ten sons
were also hung. Much feasting and joy
followed. Mordecai was next to the king
in his greatness and Ahasuerus' good deeds
were written down.

A judge in delivering the charge to the
jury said: "Gentlemen, you have heard the
evidence. The indictment says the pris-
on was in the charge of stealing pigs. The
offense seems to be getting a common one.
The time is coming when this must be put
stopped to; otherwise, gentlemen, we shall
none of us be safe."—Continued.

HOME NEWS

NORTH LOUP, NEB.—The intermediates
enjoyed having the pastor with them last
Sabbath and hope he will visit them regu-
larly.

The prayer meeting Friday night was
well attended and it was a good one. More
than a dozen took part in the testimony
meeting and altogether it was a meeting
really worth while.

Under the direction of Eva Hill a very
interesting vesper service was held Sabbath
night from 7.30 to 8.00. Because of illness
a number were detained at home so there
were fewer pieces of special music than she
had planned to have.

The Vacation Religious Day School is in
full swing, though the attendance is not as
large as in other years. No advanced stu-
dents are in attendance. Vesta Thorngate
is the supervisor and is assisted in the work
by the following teachers: Mary Davis,
Elinor Sullivan, Birdie Marie Rood and
Leona Davis.

The newly organized class of men needs
new recruits. It is hoped those who have
no other place to go will enroll in the class.
Heretofore no definite lessons have been
assigned, but questions of interest have been
discussed with profit. A new teacher will
be elected next week and the hope is there
will be additions to the class at that time.

At Sabbath school last week the superin-
tendent of the home department, the super-
intendent of the cradle roll, and the trea-
surer gave their reports. All show a healthy
condition in the school, and prospects are
that next year will be better than the year
just closed. Nearly all classes elected teach-
ers, and when other reports are given next
week the work in the year will be going
forward in a pleasing way. Many new
faces are seen among the teachers.

At the regular Senior Endeavor meeting
last Sabbath the delegates to the state con-
vention at Kearney, Elsie Van Horn and
Marcia Rood, gave very good reports. The
remainder of the time was given to Miss
Pucia Randolph, who told many interesting
things about our denominational school in
Fort, where she has been a teacher for
the past five years. Our society is proud
that we had at the school last year two of
our members, Misses Isaphene Allen and
Marcella Foshee.
OUR WEEKLY SERMON

PRESSING TOWARD THE MARK

PASTOR LENA CROFOOT

(Preached at Central Association, Leonardsville, N. Y., June 19, 1924.)

Text: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14.

You will notice the text has two distinct thoughts, the past and the future. The thoughts which crowd into the mind as it reviews the days which have gone, the pictures of past experiences which remain, can paint in such glowing colors that they seem to live in the present, may either awaken or restrain endeavor. The spirit in which men meet the future may be uplifted or depressed by the thoughts which the past gives back to them.

There are heroic souls who only remember their past in order to summon fresh resolutions for what new demands time may bring in its train. One soul moves out of shadows of sorrow, crushed under the sense of loss, with incentive and spirit perked away—another turns its memories of days now gone forever into the inspiration of service.

Men are not the victims of the past whether its days have been light or dark. Much has been said about the uses of memory. Much has been said about its perils. Both are there. And the spirit of a man's life is clearly revealed in the way in which he meets those perils and turns those uses to practical account.

Now my text speaks also of the religious use of memory. In one sharp and decisive sentence we are shown how the Christian man deals with the legacy of his past.

Paul is writing to people who seem to have been prizing themselves upon what life had already given them. They were a little inclined to rest upon their oars. They were thinking and speaking as though they had attained everything of value and nothing lay beyond for them to win. That was the subtle peril of their past experience. Its very greatness was in danger of robbing their future of opportunity. Here is the figure of a great man confronted with that spirit. He also has great experiences behind him on which memory loves to dwell. If they are not regarded as the race of race has more reason still. But he will not. Life is a race in which the tension is never relaxed—a contest in which the backward glance can not bring the prize. He will not count himself to have apprehended. The race is not over. He will not think of the steps that have been taken because of the thoughts which have raised his heart, and which one thing I do," he says, and that note of decision and finality is in his words, "One thing I do," forgetting the things which are behind and stretching forward like the runner to the things which are before "I press toward the mark." You see the force of the figure—the forward bent body of the runner; every muscle strained to reach the goal, the mind intent on what is in front, nothing in his thought which would hinder or distract him in the effort which has yet to be made. That is the picture of a Christian man as he stands between past and future—his gaze is upon the future. If the past helps in the march of the day, then let memory be with us as the cloud behind. If the work of the Lord is to be done, it must be put aside—forgotten. Yesterday must be sacrificed to today. There is only one urgent interest and all absorbing occupation—the course in front. Everything is subject to that. One thing I do, I press on. Whatever relaxes effort, is shut out of mind; whatever inspires it is cherished. One thing—the day's course to be run with the eye on the future. It is a wonderful picture; but we must not misunderstand its meaning. The word "forget" might lead us to suppose that Paul wanted to wipe the past out of mind altogether; yet it does not take that to be the meaning at all. To erase the past in that complete sense would be to lose all causes of thankfulness, all sense of gratitude at the wonder of God's ways. And that is certainly not the spirit of these words, or of the man who wrote them. We know well enough from his letters that Paul looked back over his life and marveled at the miracle of God's grace, which in spite of everything had accepted him and found a work for him to do. For all his victories he gave continued thanks. He says in one of his letters, "I thank my God who has always caused me to triumph in Christ." Even in seeming defeat Paul discovered spiritual victory, and he did not forget to give thanks for what the world would call his weakness. The man who wrote to others "in view of everything that is past and present and future," practiced what he preached. The memory of the past overwhelmed his soul with thankfulness to the God who had led him and used him in such wondrous ways. To him, forgetting the past did not imply the thankless spirit. He never looked back, save to look up. This is God's will for every child of his—that men should forget the past and stretch forward toward the mark. God wishes no child of his to go through life with the backward look. Whatever the past may have been—it is not God's will that it should hinder us.

There are souls that can not help recalling memories of downfall; and in consequence they are depressed. There are many lives that long above all things to be able to say, "I will forget the things which are behind." The trouble is that they can not. But because God is what he showed himself to be in Christ, every soul can claim the first of his dealings with them. That is, that he should make no distinction between things like that and some of his other experiences. How, for example, should he ever want to forget the day he was so grossly deceived? But he has the day in which he changed his whole life? You would have thought that he would dwell on that memory, and keep it ever in mind. There are other things of a like nature also—for this letter to the Philippians was probably the last he ever wrote. The man who stood before us, an old man with the best part of his life behind him. Yet here he is nearing the end, determined to forget the past in his concern for the future. It is a wonderful picture; but we must not misunderstand its meaning. The word "forget" might lead us to suppose that Paul wanted to wipe the past out of mind altogether; yet it does not take that to be the meaning at all. To erase the past in that complete sense would be to lose all causes of thankfulness, all sense of gratitude at the wonder of God's ways. And that is certainly not the spirit of these words, or of the man who wrote them. We know well enough from his letters that Paul looked back over his life and marveled at the miracle of God's grace, which in spite of everything had accepted him and found a work for him to do. For all his victories he gave continued thanks. He says in one of his letters, "I thank my God who has always caused me to triumph in Christ." Even in seeming defeat Paul discovered spiritual victory, and he did not forget to give thanks for what the world would call his weakness. The man who wrote to others "in view of everything that is past and present and future," practiced what he preached. The memory of the past overwhelmed his soul with thankfulness to the God who had led him and used him in such wondrous ways. To him, forgetting the past did not imply the thankless spirit. He never looked back, save to look up. This is God's will for every child of his—that men should forget the past and stretch forward toward the mark. God wishes no child of his to go through life with the backward look. Whatever the past may have been—it is not God's will that it should hinder us.
Christ can do his work in any life its contentment has to be shaken; and if that is a danger which belongs to individual men, it is surely evident enough in communities. History is one long illustration of the truth that only the nation that is pressing on is secure. So it is, too, with the churches. We are sometimes inclined to extol the church which can number amongst its names great saints. Great names are noble gifts which can not be forgotten. But, churches are subject to the same tendencies which affect secular societies; and no church can live upon its past. As with men and nations, so with churches—life is bound up with the forward step, and the eyes on the distant goal. Our hearts are filled with praise as we think of the years that have passed, and all that they have witnessed—of great and hallowed names, of tasks accomplished, and victories won. We are thankful also for God's continued goodness to us, for all the evidences that his spirit is still with us, and his blessing upon our work. These thoughts and memories unite to inspire our worship tonight. But in the midst of such memories we need to remind ourselves that the God to whom we look in gratitude summons us forward. He has new tasks for us to do. There are conquests yet to be made.

We, no more than others, can afford to rest in the past. There is a real sense in which we, too, must forget the things which are behind; and press on toward the mark. The past is a book filled with the record of God's goodness. Out of that book we are gathering inspiration and trust for the present, which God has given us to work in, and the future which he gives us to work for. The tasks of today are no less than the tasks of yesterday—the opportunities are just as great, the call just as urgent. And above all, there are rules the Church whose grace and power are as much ours as they were our fathers'. The God of yesterday is the God of today—his call the same, his power undiminished. To recall his goodness is to offer ourselves to and renew our trust that he will use us as he has used every soul which has given itself to him.

So tonight, as, we are met together in thankfulness for all that God has done, the call reaches us to offer ourselves for all that God has yet to do. That call is clear and certain. Forget the things which are behind. Reach forward to the things which are before. Press on. "And God, even our own God, shall bless us."

"The happiest man in this country today is the man who is healthy, does not owe money, and who likes his job."
THE SABBATH RECORDER

THE SABBATH RECORDER

THEODORE L. GARDINER, D.D., EDITOR
A. H. NORTH, BUSINESS MANAGER
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Sabbath School. Lesson V.—August 2, 1924

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