

The Sabbath Recorder

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Unto him be the glory in the church and in Christ Jesus unto all generations.

—EPHESIANS 3: 20, 21.

THE DENOMINATIONAL BUILDING
Ethel L. Titsworth,
Acting Treasurer
203 PARK AVE., PLAINFIELD, N. J.

I can not speak
In happy tones; the teardrops on my cheek
Show I am sad
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I can not feel
That all is well, when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
"Thy will be done."

—F. G. Browning.

"And he at last
After the weary strife—
After the restless fever we call life—
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past
Will give us rest at last."

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Write the Treasurer for information as to ways in which the Board can be of service.

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 Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 102, No. 15 PLAINFIELD, N. J., APRIL 11, 1927 WHOLE No. 4,284

Dear heavenly Father, thou knowest all our sorrows and our temptations. Thou knowest all the hindering things that beset us and how much we do need thy help if we are to go forward in the work whereunto thou hast called us. We feel our need of thy sustaining grace at every turn in life. Human wisdom is all too poor and we know our own understanding is utterly inadequate as we try to look forward. Oh, give us the single eye and the childlike faith that we may walk in thy good way more efficiently as the days go by. If thou seeest fit to call us home before the work is done, give us faith, we pray thee, to trust that thou wilt raise up others whom thou canst lead to victory. Amen.

After the dinner the following program was carried out, in which everybody present seemed deeply interested.

- Music Sabbath school orchestra
- Devotional service Dr. T. L. Gardiner
- Summary of Year's Work of the Church Pastor A. J. C. Bond
- Summary of Year's Work of the Church Organizations Mrs. A. W. Vars
- Reading of letters from absent members Mr. W. C. Hubbard
- Report of Continuation Committee
- Report of Soliciting Committee
- Suggestion box
- Singing—Fight the Good Fight
- Prayer and adjournment

Eighty-ninth Anniversary The annual church meeting of the Plainfield Church, Seventh Day Baptist Church is always an interesting meeting, and it is looked forward to by the members at home and abroad as the one rally day of the year, in which the blessed spirit of good will and brotherhood prevails.

This church was organized and its first house of worship was dedicated in February, 1838, with a membership of fifty-seven to begin with. The last report to Conference shows a present membership of two hundred eleven members, one hundred sixty-four of whom are resident members.

On the afternoon of April 3, the church held its eighty-ninth annual meeting and social from four o'clock to nine-thirty in the evening. Mr. Nathan E. Lewis was moderator; Asa F. Randolph, secretary; Alexander W. Vars, treasurer. Rev. Ahva J. C. Bond is pastor.

The meeting was opened with a praise service led by Dr. O. B. Whitford, with Mrs. Eva Rogers Davis at the organ.

Deacon Franklin A. Langworthy led in the devotional exercises. Then followed the report of trustees and various matters of business for the church.

Between the business meeting and the evening program nearly two hours of happy social enjoyment, including a bountiful dinner, were literally filled with good things. The spirit of Christian friendship was everywhere in evidence.

In this RECORDER you will find the reports of the pastor and the various organizations in the church, showing the year's good work. Brother William C. Hubbard read fifteen interesting letters from absent members.

Everybody went home feeling that the five and one-half hours spent in our church home had been well spent.

The Kingdom of God

The Bible has the words "king" and "kingdom" very many times. The prophets had to do with earthly kings, and the world knew nothing but material kingdoms, such as were governed by Solomon, Manasseh, Ben Hadad, Sennacherib, Ahasuerus, etc. So their only knowledge of government or of the ruling of men was obtained and ideas of control were expressed by the words "king" or "kingdom."

Thus did Bible writers have to use these words frequently to illustrate—or express—the sovereignty of God in spiritual things. The people were so materialistic that they failed to understand the meaning of kingdom words when used to express the reign of Jehovah in righteousness. This was still true in Christ's day. When he came according to prophecy, they missed the real meaning of his mission and were determined to crown him king. Even to the last they hoped he would take the sword and conquer the kingdom of Rome.

Their persistent materialism robbed them

of the real blessing he came to bring and kept them out of the very kingdom he came to establish.

I wonder if literalism and materialistic ideas of the kingdom are not still robbing many of the real blessing Jesus offers to men. He said, over and over, that his kingdom is not of this world and that the kingdom of heaven is within you. He sent his disciples to say, "Repent for the kingdom of heaven is at hand." This kingdom he compared to a grain of mustard seed which, though very small, would grow, and grow, and grow. He said "the law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."

Jesus told the Pharisees that his kingdom does not come by observation, "neither shall they say, Lo, here! or lo, there! for behold the kingdom of God is within you."

As I see it, this kingdom has been growing for nineteen hundred years. At first it contained only two or three men, then a dozen or more, and every age has been adding to the millions who now belong to the kingdom of God. And Christ, in his last prayer with his disciples, prayed that they—though still in the world—might be kept from the evil.

The kingdom of God is a kingdom of *character* rather than a kingdom of place and observation. When Jesus said, "Blessed are the poor in spirit for theirs is the kingdom of heaven," he referred to something higher and nobler than any outward estate can be. He did not speak of a visible kingdom. He meant that those who are truly modest, humble, and who feel their need of spiritual attainment, who do aspire to something better than earth can give, are blessed because theirs is the kingdom of heaven.

The gospel teaches us that every soul who accepts Christ as a Savior and Ruler over his spirit, may be lifted up out of the lower and carnal state, until he comes into the blessedness of the kingdom and enjoys the assurance that he is the child of a king. This kingdom within a man may seem small at first, like a grain of mustard seed, but when once entered, if men are loyal, it will continue to grow even to the end of this earth life.

The kingdom of Christ within brings men away from a mysterious and unknowable

God to one who loves as a father and who knows every child by name and who is a present help in every time of need.

Just in proportion to our love of Christ, inasmuch as we have become free from hatred, inasmuch as we put away bitter and disturbing passions, inasmuch as our wills are brought into submission to the will of God, by so much are we loyal subjects of his kingdom. When we have the witness of God's Spirit with ours that we are his children, we are in the kingdom of God on earth.

"The Voice of True America" In his New Haven speech recently, Senator Borah said of Mexico and the United States, "God has made us neighbors—let justice make us friends."

It seems to me that every true American should say "amen" to that and approve the sentiment with a voice that can be heard from the Atlantic to the Pacific.

Mr. Borah thinks Mexico is acting in good faith with a sincere desire to see justice done, and that our country should cooperate in a spirit of genuine friendship. If the Americans stand for anything, it must be for settlement of international difficulties by peaceful means rather than by force of arms. Our people are waiting to hear and approve just such sentiments expressed by our law makers and rulers as those expressed in the immortal words of Borah, "God has made us neighbors—let justice make us friends."

A Good Sign Whenever we see evidences of a strong reaction against compulsory military training in schools and colleges, we are glad. Every such step against cultivating the spirit of war in educational institutions is, indeed, a good sign.

It should certainly cause peace-loving citizens to open their eyes when they learn that in one of our western states, recently, thirty students were expelled for refusing to take the compulsory military drill required.

Really, is America becoming Prussianized? Has it come to this: that if our young men who long for higher education do not wish to spend time in the farce of war training in colleges, they must be forced into it or be expelled from school?

It was Garfield, while president of Wil-

liams College, who said: "Let our colleges keep to their tasks, and let our young men learn the art of the soldier where it can be better taught than in our colleges."

Really, if America is to stand true to its professed principles of peace, and to its desire to settle national misunderstandings by arbitration, it does seem like folly to insist upon compelling its young men to make war-schooling the principal thing in college work—a study that must be taken by the boy in order to escape his being expelled!

Let America hail with joy every expression of sentiment against militarism, as a good sign of better things to come.

What Will Happen? When every pulpit in the land is occupied by a real ambassador of the Prince of peace, proclaiming in all its beauty and fullness the very foundation principle of the Christian religion; when throughout the nations every teacher who is molding and guiding plastic young minds becomes a true and faithful follower of the peace teachings of Jesus, showing how to win victories through the power of his peaceful ideals; when the true heroism of Christlike ideals is schooled into the minds of the rising generation, rather than the glories of brute force; and when both Church and school shall show forth the beauty of the Lord until old and young shall see that the man that ruleth his own spirit and leadeth his fellows by the power of love, is greater than the warrior who captures an army—when these things prevail in America, what think you will be the outcome?

Where is Your Girl? There lies before me a story entitled, "Whose Girl Was She?" It was written by a minister of the gospel in a city where he had been called by the undertaker to assist in efforts to locate the parents of a young girl who had died without giving any clue to her family. It is sad that so many such cases can occur in this Christian country.

Many years ago, in the temperance work, there was a popular song on everybody's lips entitled, "Oh! Where is My Boy Tonight?" I am not sure but one just as pathetic is needed today regarding the wandering girl.

After asking the question, "Whose girl

was she?" and after saying, "Mother, have you a girl to spare?" the minister went on to say:

Would you consider this a strange request, if in answer to the ring of the telephone you were to hear the voice of the city undertaker say, "Can you give us your time this afternoon from two until six o'clock?" I did not ask what he wanted. I knew without asking. I had been visiting the young girl at the city hospital. I knew she had never regained consciousness sufficient to give any clue to her name and address. I knew she had passed away unnamed and unclaimed and that the remains were held at the city undertaker's, and that many mothers and fathers would come to look on the silent face to see if she were their girl. I had served many times before in this capacity between the hours of two and six.

I received seven mothers and two fathers, took them to the quiet, lonely room, turned back the sheet from the face of the young girl who had been left by parents to choose her own way. The mothers would scream, cry, wring their hands. One cried, "Oh, I pray she is my girl, then I will know where she is!" She was *not* her girl, but she was somebody's girl. The fathers came in quietly, with bent heads; not a word until they had looked long at the silent face. "No, she is not our girl," they said. Not all were city mothers—some were from the country. Many telegrams, long distance 'phone messages came—asking if we could or would describe the features of the little girl who had been left to choose her own way.

Mother, is your girl beside you tonight? What kind of seed is being sown in her mind and heart by the literature that is on your reading table every day? Did your mother know where you were every evening? Mine did.

When the sun went down in the west and darkness hovered over the great city I pulled the sheet over the face of the dear little girl who had been left to choose her own way, left her—unnamed and unclaimed. Mother, where is *your* girl tonight?

We are assured by the Great Commission Prayer League that cases like this are not uncommon in the rescue work of our cities, and that the victims do not all come from the city.

It requires only a little observation of scenes on our city streets and in some places of amusement today to convince any thoughtful person that very many mothers are failing to care for their daughters as they should do.

Oh! Where is my wandering girl tonight? would be a most appropriate question for father or mother in many a home. Still the swelling tide of frivolous, impudent girls seems to fill the streets with victims for evil-minded, impure men to entice to a life of shame and death!

Brother Hansen Has Our Sympathy RECORDER readers will see by the death notices that Brother C. A. Hansen has come under the shadow of sorrow's cross by the death of his good wife. Our brother will have the sincere sympathy of all our people in this sad loss. We know the everlasting arms of grace and comfort will be his all-sufficient support.

ANNUAL MEETING OF THE PLAINFIELD CHURCH

THE PASTOR'S ANNUAL REPORT

Since a summary of the activities of the auxiliary societies of the church for the year will be given by another, it remains for me to report more particularly my own service as pastor, and perhaps to note down some of the larger activities of the church as a whole.

The joint service which I have been rendering to the church and to the American Sabbath Tract Society has been continued through the present year as in the past. The work which I have undertaken for the Tract Society naturally limits my service to the church, and affects this report of the year's work.

For different reasons, most of which will appear as this report proceeds, I have been absent from the pulpit quite a good many times during the year. Several times when I have been present and have had charge of the service, others have brought us the message. We have been very fortunate on such occasions in having with us such speakers as Dean J. Nelson Norwood of Alfred University; Rev. Erlo E. Sutton, director of religious education of the Sabbath School Board; and three of our pastors, namely, Rev. Theodore J. Van Horn, Rev. Loyal F. Hurley, and Rev. George B. Shaw. Two of our missionaries at home on furlough have spoken to the congregation in my absence, namely, Rev. Jay W. Crofoot and Miss Anna West; as have Dr. Theodore L. Gardiner and Secretary Willard D. Burdick. Each Sabbath that I have preached I have brought a message to the boys and girls, in addition to the regular sermon.

I have taught regularly the Maxson Sabbath school class, and have been superintendent of the Intermediate Christian Endeavor society. For the last three months,

with the assistance of Mrs. Bond, I have been conducting a church membership training class of eighteen members. Five of these young people are already members of the church, and it is expected that several of the others will join by baptism at the next communion service. We are anxious that some of our older young people who are not in this class may take this same step at that time. In the last year there was one addition by baptism, William Dennis, and one by letter, Mrs. Alida Giles.

We are deeply conscious at this time of our great loss during the year through the death of some of our most faithful members and loyal workers. The first to pass away was Mrs. Mary Tomlinson, one of our oldest members. She had rendered a long and conspicuous service, not only in the church which she loved but especially in the Woman's Christian Temperance Union. For a number of years she had held office in county, state, national, and international unions. Mrs. Sarah Wardner was another one of our older members who was loyal to her church and was full of good works outside the church, especially in her night school and Americanization work. Frank J. Hubbard, also a loyal member and supporter of the church, rendered great service in other fields, both in the denomination and in the city of Plainfield. And now our oldest member, Aunt Belle Hubbard, has been called to her final rest. Surely in these deaths our loss is very great. We miss them.

One of the pleasant and helpful events of the year for the church was the ordination of two deacons, Asa F. Randolph and Frank A. Langworthy. This took place the first Sabbath in January, and the Piscataway and New York City churches united with us in that service. We have held two joint communion services with the Piscataway Church, one with them at New Market and one with us here.

I represented the church at the Seventh Day Baptist General Conference at Alfred, N. Y., and at the Eastern Association and the yearly meeting, both of which convened this year at Shiloh, N. J. I also represented the Eastern Association at the Southeastern Association at Middle Island, W. Va.

I supervised a girls' summer camp at Bethel, Conn., for ten days. Most of the girls were from the Plainfield Church,

although there were some from other churches. To account for other absences I may say that I have conducted Teen-Age Conferences at Milton Junction, Wis.; Dodge Center, Minn., and Shiloh, N. J., and have held Ministers' Sabbath Enlistment Conferences at Utica, N. Y., and Salem, W. Va., besides the one held in Plainfield. Thirteen ministers attended the one held here, and those coming from other churches were entertained in the homes of the members of this church.

I have also continued to represent the Seventh Day Baptist Sabbath schools of New Jersey on the Council of Religious Education of our state, and have attended the two meetings of the council, one in connection with the state convention at Camden, and the mid-year meeting at Trenton. I attended the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America held in Minneapolis, Minn., and several meetings of the Commission on International Justice and Good Will, and of its Committee of Direction in New York. I addressed a meeting in New York of the Jewish Sabbath Alliance of America in the interest of a five day working week, and Mt. Zion Sanctuary (Sabbath keeping) in their annual convocation, Jersey City, N. J., where I assisted in the ordination of a minister of that denomination. I spoke also at the Seventh Day Baptist sesquicentennial celebration held in Philadelphia in November.

Much of a pastor's work can not be recorded or presented in a report such as this. I have a feeling, which I might say amounts to a conviction, that his best work must ever go unrecorded, except as it may be recorded in the hearts of the people, and possibly by heaven's recording angel. I do not mean by that that I would be proud of my record as a pastor for the church year just closing, could that record be read. The fact is I fear I should be ashamed that so little has been accomplished and I am very glad that it is in merciful hands and is wholly known only to him who knows our frailty and who remembers that we are dust. I do want to say, however, that not in one's public ministry alone but also in his private life and in his personal influence lies the field of his service and his opportunity for doing good. I hope that in all these ways

I may be able to approach year by year a little nearer to my own ideal.

I wish to record my hearty appreciation of the support which I have received during the year. I appreciate the way the girls stepped into the breach the Sabbath morning that I left the pulpit without giving them previous warning. I am grateful, too, for the privilege of a genuine rest at Weekapaug, R. I. I am sure those days, with a pleasant environment, nothing to do, and my good wife to look after me, have meant a great deal to me through the year since.

If present plans carry, I shall probably be absent from the church for a longer period of time next year than during the year just closing. I expect to spend the first two weeks of July at the Lewis Summer Camp for Seventh Day Baptist Young People in Rhode Island; and upon a leave of absence voted by you at our last business meeting, I plan to take passage on the Steamship *Coronia* of the Cunard line, July 16, to attend the World Conference on Faith and Order, representing the Seventh Day Baptist Churches. I wish to thank you for your action in granting me this privilege. I hope to render some service to the denomination and to be a better servant of the church because of this opportunity.

AHVA J. C. BOND,

April 3, 1927.

Pastor.

ANNUAL REPORT OF THE SABBATH SCHOOL

The school has held forty-eight Sabbath sessions during the past year, including the special exercises on Children's day, June 5, under the direction of Mrs. Nathan E. Lewis, and the Christmas vesper service. There were no sessions on June 19 and November 6, on account of joint communion services with the New Market Church; on August 28, because of the absence of so many at Conference or on vacations; or on January 1, because of the ordination of two deacons in this church, one of whom was the superintendent, Mr. Frank A. Langworthy, and the other a former assistant superintendent, Mr. Asa F. Randolph.

The average attendance for the year has been sixty-eight, the total number on the roll now being one hundred fifteen, in addition to twenty in the home department, with Miss Zilpha Williams as superintendent, and four on the cradle roll. Sixteen mem-

bers have been added during the year, and we have mourned the passing of two—Mrs. T. H. Tomlinson and Mrs. Sarah L. Wardner. Three have been perfect in attendance—Mr. and Mrs. Irving A. Hunting and Nellie Bond. The banner class for the year is that taught by Mrs. Alexander W. Vars, which had eighty-seven per cent attendance. Mrs. Willard D. Burdick's class is a close second, and Miss Frances Kinne's, third. These classes have been perfect in attendance twenty-seven, twenty-three, and eighteen times respectively.

Following the custom started last year, October was observed as "rally month." Among those addressing the school at various times have been: Dr. Theodore L. Gardiner, Pastor Ahva J. C. Bond, and Miss Marjorie Burdick of Plainfield; President Boothe C. Davis of Alfred, N. Y.; Dr. Theodore Whitford of Westerly, R. I.; Miss Warner, a missionary on furlough from Nanking, China; and Rev. Samuel L. Hamilton, general secretary of the New Jersey Council of Religious Education.

The treasurer reported a balance a year ago of \$76 (omitting the cents), receipts for the year of \$258, expenses of \$135, and benevolent gifts of \$166, leaving a balance of \$33. The larger items among the gifts are: denominational building, clothing for Bonnie Burn Sanatorium (Christmas collection), Seventh Day Baptist Girls' Summer Camp at Bethel, Conn., and the Near East Relief.

The choir of intermediate and junior girls has lent much to the music every Sabbath and furnished many special numbers. Our orchestra is one to be proud of. It has worked hard and been much appreciated both in the regular song services and on special occasions, particularly the Christmas service. Mrs. Ahva J. C. Bond, who has been our excellent chorister for three years, feels that she must give up this work. Her place will be filled by Mr. Frank A. Langworthy, who is retiring as superintendent after four years of conscientious, efficient service. His position will be filled by Mr. L. H. North, who has been an assistant superintendent for two years.

The school earnestly solicits the attendance, support, and co-operation each Sabbath of every member of the church and congregation. There are classes suited to everyone from three to ninety-three. Thank-

ful to God for his guidance in the past year and trusting him for continued help in the coming one, let us strive to make the Sabbath school a more vital part of our church life.

Respectfully submitted,
EVERETT C. HUNTING,
March 31, 1927. Secretary.

REPORT OF THE WOMAN'S SOCIETY

The Woman's Society for Christian Work has been trying to "scatter sunshine" this year.

Flowers and fruit have been sent to those who were ill, and at Christmas time flowering plants were sent to our shut-ins. Flowers and notes of sympathy have been sent to those in sorrow. Three of our older devoted members—Mrs. T. H. Tomlinson, Mrs. Sarah L. Wardner, and Aunt Belle Hubbard—have been called to the heavenly home, and we shared the sorrow of our vice-president in the death of our dear Frank Hubbard.

The present membership of the society is fifty-eight and the attendance has shown much interest in the work. Five members—Mrs. Champlin, Mrs. Bond, Mrs. D. E. Titsworth and Mrs. L. T. Titsworth and the recording secretary—have been present at every meeting.

The new plan of having a program booklet of our year's activities has proved very satisfactory. It not only gives our monthly programs but the topics for daily prayer which our Tract Committee prepared.

The Thanksgiving dinner and fancy work sale was very successful, adding about \$140 to our treasury.

Several get-together suppers have been held, one of the most enjoyable being given by the men of the church.

Our Missionary Committee arranged for the reception for Rev. and Mrs. J. W. Crofoot and Miss Anna Crofoot and also planned for the attractive Japanese missionary pageant.

Letters and magazines were sent to our missionaries in China and our Visiting Committee has been very active, having made many calls besides sending letters and cards.

The sewing this year has been for the sale, the Charity Organization society, and the Children's Home. The Quilting Committee deserves special mention, for it has

finished fourteen quilts, which have netted the society \$87.

Last fall we donated \$100 to the schools in China and \$100 to the denominational building fund. We are much interested in the new summer camp in Rhode Island and stand pledged to help in that work.

Various committees have arranged the interesting programs for our all-day sewing meetings, and a pleasant new feature has been the serving of tea at the close of our business meetings.

We trust it has been a worth while year of service.

Respectfully submitted,
IDA S. HUNTING,
April 3, 1927. Recording Secretary.

REPORT OF THE SENIOR CHRISTIAN ENDEAVOR SOCIETY

Since a number of our members are away at school this year, the active membership of the Senior Christian Endeavor society has been reduced to ten.

Early in October we held our first business meeting and social at the parsonage. At that time the following officers were elected: president, Everett Hunting; vice-president, Betty Randolph; recording secretary, Frances Wells; corresponding secretary, Dorothy Hubbard; treasurer, Etta North.

Seven committees were also appointed: Prayer Meeting, Pastor's Aid, Missionary, Finance, Flower, Music, and Social.

We entered the RECORDER Reading Contest again this year, and several of our members have thus far made excellent records.

At present we are studying a very interesting book called "Our Temple Hills," by Ralph A. Felton. It describes rural life in the United States and deals especially with the problems of the country church. At the close of each prayer meeting we have a discussion of this book.

We have had four especially fine socials this year, one at the parsonage, two at the church, and one at the home of Mr. and Mrs. Everett C. Hunting.

Our society has regularly attended the meetings of the Plainfield Christian Endeavor Union, and we won the banner for the largest percentage of attendance.

On March 19 we met with the Christian Endeavor society at New Market. Our

topic was the "Sabbath," and the meeting was a splendid success.

In these small ways we are trying to have an influence for good upon our city, our church, and our own young people.

Respectfully submitted,
FRANCES WELLS,
Recording Secretary.

INTERMEDIATE SOCIETY

The Intermediate Society of Christian Endeavor meets the same as usual at three-fifteen Sabbath afternoon.

We have been taking up a little book called "Church Membership for Juniors," prepared by Rev. W. M. Simpson. This book was dedicated to our own Mrs. W. D. Burdick. She led Mr. Simpson into the church in his junior years.

This book consists of fifteen lessons. Mrs. Bond has read these to us and we have filled out the answers to the questions and pasted the pictures in.

The older juniors have been taking these lessons up with us also.

We have enjoyed several socials with the seniors, for which we wish to thank them.

While we are few in number, we have perfect attendance nearly every Sabbath and are trying to do as Jesus would have us do.

Respectfully submitted,
ELEANOR OLSBYE,
Secretary.

REPORT OF JUNIOR CHRISTIAN ENDEAVOR

The fifteen Junior members have been led this year by the following officers: president, Nathan Randolph; vice-president, Violet North; secretary, Winfred Spicer; treasurer, Nellie Bond.

The Senior society appointed Dorothy Hubbard and Theodate Randolph as Senior Committee advisers.

We were surprised and delighted to receive, after Conference, from Miss Kenyon, denominational superintendent, awards in appreciation of work done by the society along various lines. These awards were two small pictures and a larger one, which has been framed and now hangs in the church parlor which we use as a Junior room. The juniors will love to show it to you.

We have had a two-fold interest this year, one in missionary work, both foreign and

local, and the other in the meaning of church membership.

Early in the year through the pages of *Everyland* the doll festival in Japan was brought to our attention and a short play, "The Message of the Dolls," was presented, and through the kindness of an interested audience the sending of four dolls fully equipped with ticket and passport, was made possible. Our Chinese shoe, like one of Meling's, which Mr. Eugene Davis had copied for the children in America, is being filled with dimes for use as needed in China.

One day near Christmas time we visited the Day Nursery and the cunning tots sang for us and showed us their pretty Christmas tree and toys. We left seven little dressed dolls with them and later sent one larger stuffed doll. All of these the juniors made.

There has been prepared a course in the meaning of church membership which, under the guidance of Pastor and Mrs. Bond, has been entered upon by the intermediates and older juniors and carried on through the winter and spring with a great deal of thoughtful sustained interest. Through this the children are learning both the responsibilities and the blessedness of church membership.

ETHEL TITSWORTH,
Superintendent.

April 3, 1927.

REPORT OF THE JOY GIVERS

The Joy Givers celebrated their second birthday April 18, 1926. We now have fourteen members—four of these are away at school. Our president is Mary Bond, and the secretary-treasurer, Iva Ellis.

Last spring we gave a concert, consisting of old-fashioned songs. This was done in the form of a play, with the help of a few people outside of our group. We wore costumes for the concert, which was held early in June.

We held no meetings during the summer months, but met early in October to discuss plans for the year's work.

We have changed our memory chapter from the thirteenth of First Corinthians to Psalm 24. We have also learned some other Psalms. Our hymn for this year has been "When Morning Gilds the Skies." We have responded to roll call with an appropriate poem or a favorite Bible verse. We

finished the book "Foreign Magic" and enjoyed it very much. At one of our meetings we played some Bible games.

At Thanksgiving we again, with the help of another organization in the church, supplied a family of six with a Thanksgiving dinner. At Christmas we sent about two dozen stocking dolls to the hospital. We worked on these dolls after our meetings and met once or twice for this purpose. No two dolls were exactly alike, and they were appreciated. The Joy Givers contributed \$20 toward Camp Endeavor.

In addition to our business meetings we have enjoyed a number of social gatherings. We spent one night at Mrs. Lewis' and each one had a wonderful time. We have also enjoyed a few parties in the evening.

I think we have tried to do our best to carry out the plans we had in mind when we organized—first, to show a real interest in and prove ourselves helpful to our own church; second, to some worth while outside interest; and third, to have a happy time together in work and play.

Respectfully submitted,
IVA ELLIS,
Secretary-Treasurer.

ANNUAL REPORT OF SECRETARY-TREASURER OF THE S. D. B. SOCIETY

Eight meetings were held during the past year with an average attendance of ten.

The Program Committee arranged an interesting study of the Moslem world, using the book, "Young Islam on Trek." Topics have been furnished at each meeting by different members.

On May 9 a very interesting and instructive talk was given by Miss Margaret Mead of Plainfield on "The New Things in China."

In April our society served the dinner at the annual meeting of the church.

A copy of our annual report was given to the annual church meeting in April, 1926.

A letter was received from Weilung Kuh, the Chinese girl whom we have helped through school, telling us of her appreciation. A letter was also received from the Women's Executive Board of the denomination, sent by Mrs. Nellie Shaw of Milton.

In April a library social was given by the Work Committee for the purpose of raising money.

At the Joy Givers' entertainment in June we furnished refreshments.

On November 7 we served between one hundred forty and one hundred fifty people at a get-together supper.

On February 9 we held a cake and candy sale in connection with the entertainment given by the Woman's society.

The Woman's society furnished work for us that we have done at our meetings.

TREASURER'S REPORT

Balance on hand March 14, 1926	\$ 6.88
Collections during the year	8.35
Dues paid	9.00
Proceeds from social—April 18	3.88
Gift	5.00
Sale of mission study books	6.00
Proceeds from cake and candy sale February 9, 1927	12.28
	<hr/>
	\$54.10

Disbursements

Flowers for church	\$ 3.00
Dues to Women's Federation Society	1.00
Flowers to sick	1.50
Secretary's book	.80
Picnic expense	2.23
Mission study books and maps	7.80
Expense for supper November 20	.63
	<hr/>
	\$16.96

Balance on hand February 13, 1927

37.14

\$54.10

RUTH L. HUNTING,
Secretary-Treasurer.

SURRENDER OF SELF

SELECTIONS BY DEAN ARTHUR E. MAIN

Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the gospel's shall save it.

We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself.

The Commandments are directed against selfishness.

O Jesus Christ, grow thou in me,
And all things else recede;
My heart be daily nearer thee—
From sin be daily freed.

Each day let thy supporting might
My weakness still embrace;
My darkness vanish in thy light,
Thy life my death efface.

Make this poor self grow less and less;
Be thou my life and aim;
Oh, make me daily, through thy grace,
More worthy of thy name.

Daily more filled with thee, my heart
Daily from self more free;
Thou, to whom prayer did strength impart,
Oh, my prayer-Hearer be.
—John Caspar Lavater.

Becoming one with the Eternal Goodness can not come to pass but by an absolute renunciation of ourself and all that is ours, natural or spiritual; for in the same measure that a man comes out from himself, in that measure does God enter in with his divine grace, and he who loseth his life shall find it.—John Tauler.

Could a man while on earth be wholly quit of self-will and ownership, and stand up free and at large in God's true light and continue therein, he would be sure of the kingdom of heaven.—*Theologia Germanica*.

There is no load a man carries so heavy as self.—*T. T. Munger*.

Be thou my Sun, my selfishness destroy,
Thy atmosphere of love be all my joy;
Thy presence be my sunshine ever bright,
My soul the little mote that lives but in thy light.
—*Gerhard Terstegen*.

What we should try to do is to live under the meridian Sun, with our shadow self under our feet.—*F. B. Meyer*.

PRAYER

O Lord, give us more charity, more self-denial, more likeness to thee. Teach us to sacrifice our comforts to others, and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto. And unto thee, the God of love, be glory and praise forever. Amen.

"God's first question in the Bible is, 'Where art thou?' His second, 'Where is thy brother?' The first deals with our relations to himself, the second with our relations to our fellows. These are the two sides of the same shield: we must first love God, and then our neighbor as ourselves. If we lack the divine love, we shall almost certainly fail in the human."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

April 17.—Meeting of the Board of Directors of the American Sabbath Tract Society.

April 20.—Quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society.

The Onward Movement treasurer reports \$19,531.99 received in the nine months of this Conference year.

Honor Roll of churches that have paid their quotas:

No. 1.—New York City—and \$104.66 additional.

No. 2.—Riverside.

Frank Jeffers of Racine, Wis., received five hundred thirty-three used SABBATH RECORDERS during the month of March, and has distributed them in the homes of his city. He can use more papers. Address him at 1656 Milwaukee Avenue, Racine, Wis.

"There is no breaking down of religion. There is nothing breakable in it." For the stirring article from which these words are taken, see "The Church's Duty to the Minister," by Will H. Hays.

DR. LEWIS C. SHEAFE HONORED

1902 — 1927

To Honor Doctor Lewis C. Sheafe
On the Twenty-fifth Anniversary of
His Coming to Washington
To Do the Master's Work
May 1, 2, 3, 4, 5, 1927

At the People's Seventh Day Baptist Church
Corner 10th and V Streets, N. W.

The above is a copy of the letter head used by the Washington Seventh Day Baptist Church and the Citizens' Committee in preparing for a celebration on May 1 to 5, 1927, commemorating the twenty-fifth anniversary of the beginning of work in Washington by Dr. Sheafe.

The Citizens' Committee has sent out a letter which says: "Twenty-five years ago

Rev. Lewis C. Sheafe came to Washington to work for the Master. He has served the whole community, laboring without stint, oblivious of denominational lines, bringing consolation and comfort to thousands. He has ministered to the needs of this community at the jail, at the Home for the Aged, the asylums, and at hospitals."

The chairman of the Church Committee, Brother C. A. Crichlow, says, "All who know him at all, either personally or by reputation, concede that his ability and prestige give him this undisputed right of leadership, for Pastor Sheafe is a *Baptist* bred and born, a graduate of a *Baptist* theological seminary, and for many years pastored many leading colored *Baptist* churches throughout the North."

Last December I received a letter from Mr. Belgrave of India in which he said: "It is certainly a great pleasure to me to know that Elder Lewis C. Sheafe and flock have declared for Seventh Day Baptists. I know him, and some years ago corresponded with him. He is truly a great man—a good and valiant soldier of the cross. May God make him a power for good among the people of our race within the Seventh Day Baptist circle. I will never forget the night when I met him in Washington, D. C. I was truly glad to see the man of whom I had heard so much at Mt. Vernon College from the lips of white Seventh Day Adventists."

These testimonies are quite in line with the opinions I have formed of Dr. Sheafe through personal conversation with him and from what I have seen and heard about the work he is doing.

I am certain that the church will receive a great blessing in thus honoring him who has so splendidly shepherded them for many years, and that the cause of Christ will be forwarded in an increased interest in the truths for which this church stands.

I should count it a great privilege to be present at these meetings if field work did not call for my presence elsewhere.

THE CHURCH'S DUTY TO THE MINISTER

[This article appeared a few weeks ago in an information sheet sent out by the Laymen's Committee of the Presbyterian Church, entitled "How the Service Pension Plan Will Aid in Recruiting Young Men for the Christian Ministry." The article

has much in it that is of interest to Seventh Day Baptists in the time of our anxiety for recruits for the ministry.—W. D. B.]

Will H. Hays, chairman of the Laymen's Committee, has said of the service pension plan:

For a life of service, the average material compensation of preachers in America is less than that paid our day labor. This situation, long endured, is an economic and moral crime. We discuss and cry from high and low places for this and that readjustment. We spin theories of political economy, we cry for fuller freedom and more rigorous regulation, and in all the reaching for this and that we have managed and will manage to lift yet higher and higher; but the reconstruction and readjustment of our people—made necessary by the advance of civilization, the right use of our increased prosperity, power, and influence in the world—can only be insured if the spirit of Christianity is incarnated in our people through the preaching and work of the Church; and our new and necessary social adjustments must be in line with its teachings or they will not endure.

The situation is important for today, but it is more important for tomorrow. There is no breaking down of religion. There is nothing breakable in it. But it is no secret to any of us that the number of young men willing today to devote their lives to the Church and the spiritual aid of their fellows is growing smaller and smaller with each passing year. The Church is divine in its Genesis and eternal in its Revelation, but its usefulness and indeed its survival are in the hands of administrators. Those administrators are human men and women. They are asked to serve not in heaven but on earth, not in Paradise but in New York and Chicago and Englewood and Sullivan, Indiana, and in ten thousand towns where milk costs so much a quart, eggs so much a dozen, and meat so much a pound.

The thinning ranks of prospective ministers should make us pause. We are expecting too much of human nature when we ask men to dedicate themselves and their families to present needs and future hardships. Were they not men of strong character, reconciled to devoting their lives to the service of God and their fellow men at immeasurable personal sacrifice, the attractions to them in commercial life where in-

tellectuality is bound to find its place, would already have demoralized the effective preaching of the gospel.

VITAL IMPORTANCE OF THE MINISTER TO THE COMMUNITY

It is not wise, nor is it Christian, to add financial care to a minister's other burdens; and, to his other anxieties, to add that of his family's welfare if he should die, or that of his helpless old age. We provide for our own old age. We speak with scorn of those who fail so to provide and become a public charge, who allow their dependents to become public charges after their death. But those who fulfill what is, at its best, the highest function in a community which any man can fulfill, we give to those a pittance, without hope of provision for the future.

If you would realize what the minister means to the individual or to the community, try to imagine what existence would be without him: no worship, no sacraments, no baptisms, no marriage ceremonies except the signing of a contract; at the grave, the lowering of the coffin in silence, with no word of tomorrow. We could not bear it a week. We would starve. We could not exist as a nation if we did not have among us, working early and late, interpreters of God, reminding us in days of prosperity as in days of adversity, that, in the last analysis, the eternal things are the only things that count. To keep him, his wife, and his family clothed, fed, and educated, we pay him about thirty dollars a week, scarcely more than the wage of a garbage collector, one-half the wage of a carpenter, one-third the wage of a mason; for the builders of the walls of the *Temple*, one-third the wage of the bricklayers on an apartment house.

STATEMENT ONWARD MOVEMENT TREASURER, MARCH, 1927 Denominational Budget

Receipts	
Adams Center	\$ 89 50
Adams Center Christian Endeavor	11 00
Alfred, First	137 72
Alfred, Second	80 00
Battle Creek	200 00
Brookfield, First	71 00
Chicago	68 00
Dodge Center	60 00
Friendship	10 00
Gentry	7 00
Hopkinton, First	355 50
Hopkinton, Second	6 00
Jackson Center	3 00
Jackson Center Sabbath school	40 00
Little Prairie	5 00
Marlboro	35 00
Milton	290 84
New York City	72 13

NOTES ON ISAIAH

MARY E. POST

In the Gospel of Luke we read of the stone that the builders rejected becoming the head of the corner. This refers to a pyramid. The topstone or crown of a pyramid is always a little model of the pyramid.

Christ was likened to the topstone because he is a model for man, and the Book of Isaiah is, in a way, like the topstone. It is a little Bible. Its name in the Hebrew means the salvation of Jehovah.

It contains sixty-six chapters—the number of books in the Bible. It naturally falls into two parts. In the first division there are thirty-nine chapters—the number of books in the Old Testament, and in the second division there are twenty-seven chapters—the number of books in the New Testament.

I mention this more as a catch phrase or help to one's memory, for I am aware that the original manuscripts were not divided into paragraphs and chapters. It does, however, show a similarity of plan.

Isaiah married a prophetess. This would imply that she, too, received visions. Now the words "woman, wife, and bride," when used in the Bible, usually have a double significance, a literal and a symbolical sense, and when taken in their symbolical sense they always refer to the Church.

One proof of the genuineness of the Old Testament is its symbolism. We know that a people or nation does not coin a word until the object, or idea, for which it stands is in existence. But there are several words which are used, also acts performed which Jehovah intended should be understood later as having reference to Christ and his Church, as in the use of the words "woman, wife, bride."

They had two sons. The name of their first was Shear-jashub, which means "the remnant shall return," and the second was Maher Shalal Hash Baz, meaning speed, spoil, hurry, prey; and these names typify the two classes of people in the world—the little remnant that shall return to the earth during the millennial reign, not to live in the earth for they dwell above, but to judge, and the multitudes who are rushing on to their destruction.

This book will also serve the Jews in the place of the New Testament because, as

Pawcatuck	250 00
Plainfield	56 10
Riverside	450 00
Rockville	16 00
Salem	28 00
Syracuse	8 50
Verona	15 00
Waterford	16 00
Mrs. C. A. Crichlow	1 00
Mrs. William Daugherty	10 00
L. S. K., Mystic	25 00

\$2,417 29

Special

Adams Center:	
For Jamaica	\$ 25 00
Albion Home Benefit Society:	
For Woman's Board	35 00
Alfred, First:	
For Jamaica	\$ 5 00
For denominational building	10 00
Alfred, Second:	
For Missionary Society	\$ 75
For Tract Society	75
Chicago:	
For denominational building	\$ 5 00
For Cornelia Slagter, Java Mission	5 00
For China mission (from children's class)	2 52
Jackson Center "Friend":	
For general secretary's expense	1 00
Los Angeles:	
For Missionary Society	\$ 25 00
For Tract Society	25 00
New York City:	
For Milton College	\$ 5 00
For Salem College	5 00
For denominational building	10 00
For China schools	10 00
Rockville Sabbath School:	
For Missionary Society	10 00
Shiloh:	
For Missionary Society	\$ 97 13
For Tract Society	45 41
For Ministerial Relief	20 99
For Seminary	5 26
For Historical Society	2 64
For Scholarships and Fellowships	6 28
For General Conference	23 62
For Contingent Fund	8 13

209 46

\$389 48

Denominational budget	\$2,417 29
Special	389 48
Balance, March 1, 1927	97 12
	\$2,903 89

Disbursements

Missionary Society	\$1,105 40
Tract Society	528 66
Sabbath School Board	180 00
Young People's Board	110 00
Woman's Board	250 00
Education Society	65 26
Historical Society	27 64
Scholarships and Fellowships	66 28
Ministerial Relief	220 99
General Conference	249 62
Contingent Fund	85 63

\$2,889 48

14 41

\$2,903 89

Harold R. Crandall,
Treasurer.

10 Stanley Place,
Yonkers, N. Y.,
April 1, 1927.

you know, the Jews will not read the New Testament. But Isaiah has portrayed the character of Christ so minutely that they will recognize him from history as well as from prophecy. The chief theme of this book is the millennium, and although Isaiah relates what he saw concerning Judah and Jerusalem, it is addressed to the universe. "Hear, O heavens and give ear, O earth. . . . I have nourished and brought up children and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib . . . but Israel doth not know, my people doth not consider." As much as to say that man who was created a thinking being, does not use as good sense as the animals do.

"Why should ye be stricken any more? . . . Your country is desolate, your cities are burned with fire: Your land, strangers devour it in your presence." As though he said: Don't you know yet *why* this is so? "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom and we should have been like unto Gomorrah."

The first question that he puts to them is: "To what purpose is the multitude of your sacrifice unto me?" As though he said: Now you have been going through this tabernacle or temple service all your life, what does it signify to you? Have you thought why you do this? That those rites portray man's approach to God, and God's approach to man. That we can never approach God except by the altar of burnt-offering, which means a life given to redeem our life—Jesus Christ, the Lamb of God that taketh away the sins of the world. He appeals to them, "Come now and let us reason together. . . . If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel ye shall be devoured with the sword."

Then he looks forward to that future reign, the kingdom of Christ on earth: "I will restore thy judges as at the first, and thy counsellors as at the beginning," afterwards (that is after that wilderness government has been properly tried out) "thou shalt be called the city of righteousness, a faithful town."

In chapter two Isaiah relates a vision that he had concerning the latter days. My reason for thinking this refers to the millennium is that both a thousand *years* and *days*

are *measured time*, measured by the sun and other planets. It is also located upon the earth.

"And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

This mountain of the Lord's house is the site of the millennial temple of which Ezekiel wrote—Ezekiel 40 to 48; Micah 4: 12. Jeremiah 3: 17 says: "At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem." There are to be three appearances of Christ for he is to appear as Prophet, Priest, and King. He came first as Prophet. This was a public office and therefore required a public appearance. This was at a Passover. "Christ our Passover." The office of a priest is a secret one, and he is filling that office now. Hebrews 4: 14—"Seeing then that we have a great High Priest, that has passed into the heavens." Hebrews 9: 24—"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." And at his second coming he will appear as King, for this is a public office also. This will be at the feast of tabernacles. Zechariah 14: 16: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

The topography of the land will be changed, Zechariah 14: 10. The plateau on which the temple will stand is from "Geba to Rimmon south of Jerusalem. . . . and from Benjamin's gate unto the corner gate, and from the tower of Hananeel unto the king's wine-presses."

The mountain of the Lord's house should be taken in a metaphorical sense also. In the second chapter of Daniel, the image of gold, silver, brass and iron of which Nebuchadnezzar dreamt, was "the stone that smote the image that became a great mountain and filled the whole earth." Jeremiah 51: 25 writes of Babylon as a destroying mountain.

O house of Jacob (Jews), come ye, and let us walk in the light of the Lord. For

thou hast forsaken thy people . . . because they are filled with customs from the east, and are soothsayers, like the Philistines . . . and their land is full of silver and gold . . . horses . . . chariots . . . idols. He urges them to enter into the rock, "Hide thee in the dust from the terror of Jehovah." "And men shall go into the holes of the rocks, and into the caves of the earth, from before the terror of Jehovah when he arises to shake mightily the earth." This is the same scene that is given in Revelation 6 under the sixth seal—"there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became blood; And the stars of the heavens fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman hid themselves in the caves and in the rocks of the mountains: and they say to the rocks and to the mountains, Fall on us, and hide us from the face of him that sitteth upon the throne."

This is also referred to by Christ. "But immediately after the tribulation of those days the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken and then shall appear the sign of the Son of man in heaven." Chapter four gives a prophecy concerning the day of the Lord.

From the time that the Jewish nation asked for a king to the opening of the first seal, Revelation 6:2, world war, we will call man's day. That is, man has constituted himself as judge to decide just how much or how little he will obey God's law. The world is reaping even now some of the results of this disobedience.

"And seven women will take hold of one man, in that day, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach." This prophecy should be taken literally. According to the Dearborn *Independent* there are one million more women than men in England at the present time. But this has a larger, a symbolical meaning also. As I said before the word

"woman" symbolizes the Church, and seven means *all* of the Church. I would say, however, that the *true* Church is still within the organized Church, but it will be called out during the fifth seal. Revelation 6:9, 10, 11. We will eat our own bread. This shows that they do not feel their need for Christ, they only want the use of his name, for they know that no one has ever lived such a true and noble life as Christ lived. "We will wear our own apparel." We can not be saved by our own righteousness, Christ is our righteousness. Have you noticed the trend of religion of late? Mr. H. G. Wells in his *Outline of History of the World* says:

If we suppose a *sufficient* righteousness and intelligence in men to produce presently from the tremendous lessons of history, an effective will for a world peace—that is to say, an effective will for a world law under a world government—for in no other fashion is a secure world peace conceivable—in what manner may we expect things to move towards this end? . . . Let us ape Roger Bacon in his prophetic mood, and set down what we believe will be the broad fundamentals of the coming world state. First, it will be based upon a common world religion, very much simplified and universalized and better understood. This will *not* be [italicized words mine] Christianity, nor Islam, nor Buddhism nor any such specialized form of religion, but religion *itself*, pure and undefiled—the eighth-fold way, the kingdom of heaven, brotherhood, creative service, and self-forgetfulness—and second, this world state will be sustained by a universal education organized upon a scale and of a penetration and quality beyond all present experience.

Let us think for a moment what this will mean, for this is the world's program. The Mohammedans are greater in number than any other sect but count in with them the Bramins, Catholics, Unitarians, Christian Scientists, Mormons. You can not mix seven-eighths impure with one-eighth pure and have the result pure. It is during the close of this era that it will be popular to profess Christ as an example in goodness, but they are not going to confess themselves sinners in need of redemption.

In that day shall the branch of the Lord be beautiful . . . and the fruit . . . excellent . . . he that remaineth in Jerusalem, shall be called holy . . . even every one that is written among the living in Jerusalem. So we see that this is the harvest of the world. The wheat and tares are heading out now. Sin has come to the full. And the Lord will create upon every dwelling

place of Mount Zion and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defiance.

In chapter seven Isaiah is told to take Shear-jashub (the remnant shall return) with him when he goes to meet King Ahaz. This is a symbolical act. *The remnant that shall return accompanies prophecy when he goes to meet the king.* Then God tells Ahaz to ask for a sign. He refuses but God gives the sign, whether or no.

Signs are quite common in the Bible. Gideon asked for a sign; Abraham, Zacharias, and the shepherds at the birth of Christ. And the fulfillment of the sign was their guarantee that the promise given in connection with it would be fulfilled. The sign given Ahaz was not for his particular benefit but to go on record. The sign was: "A virgin shall conceive and bear a son," and "before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken."

In the sixteenth verse of chapter eight we find this—"Bind thou up the testimony, seal the law [teachings] among my disciples"; or as Amos puts it—"Surely the Lord will do nothing but he revealeth it to his servants the prophets." It is a principle with God, before delivering his judgments, to tell his disciples about it. You recall how he told Abraham of the impending doom of Sodom? Prophecy is given God's children that they may understand. Christ says, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." 1 Corinthians 14:22.

"And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isaiah 8:19.

In the early religions, as in Egypt, we find spiritism, and we know from the Bible that there is to be a revival of this form at the end of this era. Since the World War began there has been a remarkable increase in this religion.

Now those dead are not those who sleep in the grave, but demons—those dead in trespasses and sins. Josephus says that the orthodox Jewish opinion is that demons are the spirits of wicked dead.

We have an instance given in Luke 8:

30-35 about a man whose name was Legion, who besought Christ not to send the spirits in him out into the deep, but there being a herd of swine feeding on the mountain, he requested that they enter into them. This caused the swine to run violently down into the lake. Some translations call it the abyss. The abyss is the abode of the wicked (v. 20). "To the law, and to the testimony, if they speak not according to this word, surely there is no morning for them." "And they shall pass through it (what?—morning) sore distressed and hungry: and it shall come to pass that, when they shall be hungry, they shall fret themselves, and curse by their king and by their God, and turn their faces upward: and they shall look unto the earth, and behold distress and darkness the gloom of anguish: and into thick darkness shall they be driven away."

Now morning is the sunrise of the day—Ezekiel 7:7; Psalm 49:14. This refers to the millennium. After this era comes the millennium, then the judgment, and then that final or ultimate period "new Jerusalem coming down out of heaven" (Revelation 21), with no night there. That is—past the time limit. Revelation tells of the "souls of them that had been beheaded for the testimony of Jesus." John says, "And they reigned with Christ a thousand years" and, he continues, "the rest of the dead lived not until the thousand years should be finished." So we see that there is more than one class of unsaved as well as saved souls. They, the saved, will be classed according to their faithfulness and ability—2 Peter 2:2, 3; 2 Peter 2:12; Psalm 49:20.

Those referred to in Isaiah 8:21, 22 that shall be swept off from the earth seem to agree with the story of the rich man and Lazarus. The rich man lifted *up* his eyes and saw Lazarus in Abraham's bosom. Abraham means the father of a multitude. Lazarus was with Christ. The rich man asked that Lazarus might dip the tip of his finger in water and cool his tongue. This means physical distress, or we might call it mental, for our mind or intellect will be taken up with the same ideas, problems, feelings as it was during this present life. Revelation 22:11, but there was a great gulf between the rich man and Lazarus over which no one could pass. Daniel 12:2 says, "Many that sleep in the dust of the earth

(Continued on page 469)

MISSIONS

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

NEWS FROM OUR MISSIONARIES IN CHINA

[People have been constantly inquiring regarding our missionaries in China and the answer has been, "The last letter was written January 28"; but on April 2 a letter from Mrs. H. Eugene Davis came to hand. While Mrs. Davis states the letter was not written for the SABBATH RECORDER, she intimates that parts of it may be published; therefore the contributing editor has selected those sections which give news regarding our missions and missionaries, knowing that hosts of people are anxious to get the latest news.—SECRETARY.]

EXTRACTS FROM THE LETTER

MY DEAR DR. BURDICK:

Though the time, which must elapse before you can possibly receive these China letters, may allow all sorts of changes in the situation, nevertheless you will doubtless be interested in something of the whereabouts and activities of your missionaries from any of our pens.

For weeks we have been in the midst of wondering what might next occur in this great land. As far as Shanghai is concerned, there has been very little open disturbance, until this past week, and that lasted but a few minutes or hours. I'll speak of that later. Of course, there have been strikes of all sorts, but none have affected us in any important way. The "Fords" (hospital and the one here) give us opportunity for getting about without having to depend upon street cars, whether they are on strike or not. Our greatest inconvenience has been in the postal strike, which deprived everybody of sending and receiving mail. However, last Sunday morning, Eugene took some letters directly to the launch connecting with a President liner leaving that day for the states. We were glad for that opportunity. The markets have not closed, so that we have been able to get vegetables, eggs, meat, and fruit as usual.

The children have gone on to school at

the American school, just as in ordinary times. It's two and five-tenths miles from our home, and Eugene takes them each morning and calls for them in the afternoon, now that uncertainty prevails. During the autumn Richard rode a bicycle and the other children walked one (homeward) way.

As to our schools and mission work, the two schools were able to keep open and complete all half-year examinations before China New Year holiday. Our Girls' School did not plan to open until this past week, and as this did not seem a propitious time for opening, Miss Burdick is deferring a few days longer. Our Boys' School opened two weeks ago next Monday, and has continued in good order. We have nearly fifty boys, and most of the new ones have come as results of recommendations of either former or present students. Mr. Voang is vice-principal; Mr. Sung, dean. Mr. Chang has definite responsibilities beside those of the other men named. Eugene is behind them in everything and ready with counsel and planning, but they are learning how to run the school, and are doing well. I feel that our school, though small, may be of much service, provided its quality may continue to be lifted and kept up to a high standard.

Mrs. Thorngate and the three children have been here with us since the eighteenth of January, and we have been very grateful for that. Dr. Palmborg and Dr. Crandall felt it their duty to remain at Liuho (which up to the present has been absolutely quiet—not even a company of soldiers in the town). Dr. George has been going back and forth, as there have been a good many patients in the Liuho Hospital, and so they have been pretty busy there. He has wished to do his full share, and so has tried to be in both places. The native district on the north side of Shanghai through which one passes on the way to Liuho is the seat of much propaganda work and Labor Union headquarters, etc., so that it seemed better to have the Thorngate children here in Shanghai, than to have to be speedily brought in, in case of sudden difficulty, through such a locality.

We appreciated the cablegram of the board. There has seemed to be nothing to do, but to remain here, though, of course, many people are leaving Shanghai. One

reason for this is that those whose furloughs are nearly due, have pushed them up a bit, and have gone, or are going, on their earlier holidays. Some are taking a short vacation in Manila, while a possible few are leaving permanently. Of course, to leave would be the *last* thing we would wish to do.

Eugene was asked to represent the American residents in this part of the city on a Committee of Preparedness for Concentration (if necessary). So he has been rather close to the situation from that angle. There have been a good many meetings over the luncheon table, and he has gotten the business men's reaction to all this impending crisis as well as that of the missionaries.

Our Chinese Church service has been held every week all winter. A "retreat" was held at Liuho just following China New Year, in what seemed a very deeply spiritual atmosphere. Eugene was able to go out one afternoon.

The past week has been a veritable reign of terror for the Chinese, especially in the Chinese native city. Sun Chuang-faung's men were sent out to hunt up leaders of the strike or Kuo-ming-tang (Nationalist) workers, and arrest them or behead them without arrest. Eugene saw one morning three different groups of soldiers, each with an executioner carrying his long knife. Last Sunday, while Eugene was talking with a French policeman out here at St. Catherine's Bridge, one of these executioners, armed with his knife, came up and said to the policeman, "I've just cut off three heads at West Gate." Over a hundred Nationalist sympathizers were thus dispatched this past week. And the worst of it has been, that some of these had done no propaganda work at all, perhaps had only a handbill on their person, which anyone might carry, but were thus summarily seized and dispatched. —A friend of ours, the secretary for the American Bible Society, had the experience of having one of his proof-readers thus handled. Fortunately, Mr. Lacy was notified before it was too late, and helped get him released. But others who were taken at the same time were beheaded.

During all these weeks we have tried to be of service in helping care for the many foreign "refugees" or "evacuees" with which Shanghai has been overrunning. For two

weeks, besides the Thorngates, we had a Dr. and Mrs. Hargrave and their daughter from Kai-feng, Honan. Then Miss Burdick and Miss West had Wilferd Cossum, Mrs. Cossum, and four children from Sui-fu, Szechuen. While they were here, we took in another Sui-fu family, the Randles, four in number. Wilferd Cossum is Mrs. T. R. Williams' nephew, by the way. Next, among us we were asked to accommodate a family from Chentu Szechuen, Mrs. Torrence and six children, and the Mancriff family of five were also coming from Chentu. Miss Burdick has had the Torrences, and we are now expecting the Mancriffs with us this next week.

Since I began this letter a whole week has passed. It is exceedingly difficult for either Eugene or me to write letters. We are called off continually for numberless reasons, and reading, writing, or study becomes among the little attempted. It is difficult, too, to distribute one's energy into many fields. As to conditions here, there has been little change within the week. You may be interested to know that south and east of us the territory is entirely under Chinese control; in other words we are in the extreme southeastern corner of the French Concession, which extends west for three miles or so, and north for possibly a mile and a half. Which leads one to say that when the attempt was made to shell the French Concession two weeks ago next Tuesday night, we were called by many friends to know what we had met up with. As a matter of fact, while cannonading kept up for over two hours, we had no shells dropping near us, though some may have passed over our heads.

Dr. Thorngate has just come in from Liuho. No soldiers have invaded Liuho at all, so far, but Dr. George says they are expected there tomorrow, and that the natives of that town are fleeing, most of them to Shanghai and to the protection of the concessions. This is one of the paradoxes of the situation: strong is the cry for return of the concessions. "Down with extrality!" etc., but when fighting on the part of the native armies looms on the horizon, a mad rush is made to the safe haven of foreign concessions.

With sincere greetings to the board,
(MRS. H. E.) MARY R. DAVIS.
February 26, 1927.

MORE NOTES BY THE WAY

(Continued)

Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.

DEAR BROTHER BURDICK:

Thanks to a kind Providence no one received a scratch from this unavoidable accident. We were two miles from a garage and some sixty miles west of St. Louis. The garage men came out and towed both cars to the garage for repairs, then telephoned to St. Louis for a new wheel for my car. The promise was that the wheel would be on hand the next morning and that we could soon get on our way. But through misunderstandings in St. Louis the wheel did not arrive till the next Monday morning, and we were unable to get on the road again till Monday afternoon. We had fairly comfortable quarters in a hotel in the college town of Warrenton, Mo., during these four days of dreary waiting. Yes, it cost more than fifty dollars to repair the Ford, and some thirty dollars to repair our own car. We felt glad and happy to get out of this episode even so fortunately.

Then came the long drive across the rest of Missouri and the flat countries of Illinois, Indiana, and Ohio. It seemed to us a pity to drive within a few miles of Farina, Ill., and not be able to stop and see the friends there. But we were there at the wrong time of day, and the mud looked to be too deep in that direction. For many miles we saw great stretches of ice or snow or water or mud and, sometimes, these all seemed to be mixed together on both sides of the road. But for the good paved roads it would have been impossible to drive the car through these states at such a time. In Indiana there was more snow, and it had not been scraped from the road. There were miles of slow traveling because of the single track through the snow, and the ridges of ice making turning out for cars difficult. There was almost continuous fog or rain, with water, ice, and snow everywhere about us. Sometimes, traveling long distances in silence, I would glance to my right and see Mrs. Coon's chin quivering and the big tears trickling down her face. I knew she was thinking of home and friends and loved ones left behind. But on and on we went. It was to us like an oasis in a desert when we reached

Zanesville, Ohio, and found the good home of our niece, Amey (Van Horn) Robison, where we enjoyed ourselves to the limit for the one night we remained with them.

Then on and on we went through fog and mist and rain. Soon after the middle of that afternoon we left Pittsburgh, Pa., to the north of us, aiming to find the Lincoln Highway across Pennsylvania. Just before driving into Monessen, a city of thirty thousand people, we were about to overtake four miners walking on the pavement ahead of us. I honked my horn in good season. I believed they were well out of my way. I was driving slow. But through the carelessness of one of the miners my car hit him a little, and he fell down. I slowed right down to a stop, intending to go back to see if he was hurt. We paused for a good bit. Then seeing that he was on his feet and that the four men were talking together, and believing that no one was hurt, we drove on. Getting into the main street of the city, and stopping at a cross street for the red light to change to green as a signal that I might drive on, a Ford car with two men in it rushed ahead of me, stopping their car cross-wise of the street directly in front of my car. The men got out of their car and came to me furiously mad, declaring I had broken the leg of the man I had hit. They would have me arrested, and I would have to pay full damages. I tried to reason with them, but they saw nothing to reason about; I must go to the police station. I told them I could find it; they said, "No." I must not stir from where I was till they had the police there. One of them ran for the police a block and a half away. Very soon the chief of police and a posse of his assistants and a constable of the district from where I hit the man were right on the job. I was nabbed by legal authority of the city and the district. The chief of police jumped on my running board and ordered me to drive my car to a point on the street opposite the police station. Every policeman in the bunch was heavily armed with a big revolver right at hand. But I was in no mood for disobeying their orders anyway. They took me into the station. The two men who came in their Ford car fairly stormed at the police and the constable concerning my great misdemeanor—I had very carelessly and ruthlessly broken a poor man's leg. The con-

stable said I could just as easily have killed him. The chief said I had committed a very serious offense. The constable was now in a hot rage, declaring that I was under arrest. I was given next to no chance at all for making any explanation. Of course I was guilty before the law, and I must suffer the consequences. It looked now as though I must soon be placed in jail to wait, I knew not how long, for my trial. Mrs. Coon was waiting in the car. I was under the custody of the law and could not go to her. This was episode number four.

Sincerely yours,

D. BURDETT COON.

Dufferin, No. 2 Bon Air Road,
Cross Roads, P. O.,
Kingston, Jamaica, B. W. I.
March 15, 1927.

(To be continued)

BIRD MIGRATION

MARY A. STILLMAN

The annual miracle of the return of the birds is upon us. One day the air is silent, except for the discordant cries of crows, bluejays, and starlings. The next day it is vibrant with the songs of robins and song-sparrows. What has prompted them to leave their homes in the southland to seek our colder clime, which may prove inhospitable when they arrive? No one knows, unless it is the voice of God which calls them back to their nesting site.

For the people of North America it is a wise provision. We should be quite unable to raise any crops without the aid of our feathered friends. It is an interesting fact that no corresponding southerly migration occurs in South America. The birds prefer the Amazonian forests to the bleak hills of Patagonia and Terra del Fuego. The United States and Canada, however, offer plenty of food supply in summer, so the birds come back to us thousands of miles. How do they find the way? Partly by sight and memory perhaps, but they must have a sixth sense—the sense of direction.

The mystery of bird migration has proved an interesting study from earliest times, and curious theories were advanced to account for the disappearance of the birds. For instance, it was believed that chimney-swifts hibernate in mud in the bottom of streams! Now many trained observers send notes to

the Biological Survey at Washington, so that we have fuller knowledge about migration.

A few birds do not migrate. The quail or Bobwhite usually goes no farther from the nest where he was hatched than ten miles. On the other hand, the scarlet tanager spends its winters in Peru; while bobolinks, purple martins, swallows, and night hawks migrate to Brazil.

Many warblers winter in the West Indies or in Central America, while some birds go no farther than our southern states.

The bird which flies the farthest from its home is the Arctic tern, which nests as far north as land has been discovered. Some months afterwards these same terns are in the Antarctic regions eleven thousand miles away!

Very many birds, especially the smaller species, make the flight by night, resting and feeding during the daytime. The black-and-white warbler is the slowest of North American birds, advancing at the rate of about twenty miles a day. The grey cheeked thrush on its way from South America travels from Louisiana to Alaska in about thirty days, or one hundred thirty miles a day. Millions of birds cross the Gulf of Mexico at its widest part, an uninterrupted flight of from five hundred to seven hundred miles. Even the ruby-throated hummingbird takes this long flight.

Are birds exhausted by migration? Ornithologists tell us that they are not. They do not sink to earth as soon as they reach shore, but pass on without pause many miles to the high land. The bird has an aerial machine which surpasses the best airplane yet invented. Two ounces of fuel in the shape of body fat carry the golden plover from Nova Scotia to South America without a stop in about forty-eight hours.

So interesting is the study of migration that the banding of individual birds has been undertaken on a large scale. A light metal band bearing a number is placed on a young bird's leg, and the record of place and date is sent to the Biological Survey. Anyone observing a banded bird is asked to send the details to Washington so that comparisons may be made. In this way much useful information is obtained. One bird banded in the United States was found in the interior of Africa. How did it get there? No one knows.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

EDOGRAPHS

It is my privilege every month to look through a goodly number of alumni magazines, college periodicals, and educational publications. I get a considerable thrill—the vulgar would say, “kick”—out of such a perusal. All the way from the editorial pages to the advertisements I find wisdom relating to the practical business and the fine art of living—wisdom sometimes unfolded in a leisurely essay or flashed forth, jewel-wise, from some concise advertisement.

Incidentally, I should like sometime to write a short disquisition on the art and wisdom in modern advertising. Probably every careful peruser of the advertising pages of our standard periodicals has had the same experience as I, namely, that they are some of the most informing parts of a given magazine.

Below I give you a few gleanings from my reading for the last six weeks:

My first paragraph I find in an advertisement of the Western Electric Company.

“Cecil Rhodes, the diamond king, had a real idea which he passed on to diamonds in the rough (men). ‘Be well-rounded men, broad in your sympathies,’ he said, and he made this the basis for selection of Rhodes’ scholars.

“Surely there’s a lesson for every man—graduates alike in arts, in pure science or in applied science—to balance the student in him with the athlete, the individualist with the man of sociability, the specialist with the ‘citizen of the world.’ For Rhodes’ idea was no theory. It is shared by hard-headed business men today.”

“A good thing to remember
And a better thing to do:
Work with the construction gang,
Not with the wrecking crew.”

What is a hero? Mark Sullivan, in his *The Turn of the Century*, as quoted by Professor William Lyon Phelps in his “As I Like It,” in *Scribner’s*, answers the question thus:

“We think of the discoverers in medical science as relieving man’s body from disease. We fail to take account of what they do for man’s spirit. The addition of some six years to the average man’s life within a quarter century is, in the aggregate, an immense enrichment of the world. Even greater is the enrichment that comes of relief from anxiety, the intellectual and spiritual release, the more abundant flowering of man’s powers that follows rescue from the tyranny of fear.

“History is crowded, literature is crowded, song is crowded, the drama is crowded, with military and political heroes who brought freedom to their peoples. Many have been sincere patriots; not a few have been merely following a personal ambition they happened to hold, and drumming up recruits by a familiar appeal to emotion. Grant them the best of motives and concede their achievements fully; still it may fairly be doubted if any political tyranny ever imposed on its people such a fear, such a longing for freedom, such a paralysis of the spirit, as disease. I doubt if the average Englishman felt himself as much oppressed by Charles I as by the plague; or if any colonial American was as much in dread of taxation without representation as of smallpox. And it may reasonably be contended that Walter Reed and William Crawford Gorgas brought to man freedom in a more happy sense and in a larger measure than any military or political leader.”

If life were all vacation,
I wonder how 'twould seem,
Through all the days in quiet way
To live and loaf and dream?
Avoiding all vexation
And snugly hid from care,
If life were all vacation,
I wonder how we'd fare.

Would not our hearts grow weary
Of empty hours at length,
And yearn and ask some worthy task,
Some toil to test our strength?
Would not our indignation
Be stirred at such a scheme,
If life were all vacation,
And all our days a dream?

The job that tries the temper,
The rule we must regard—
Our hearts are fain to burst in twain
A chain that hurts so hard.
Yet here's a declaration,
A truth we can not shirk:

If life were all vacation,
We'd beg the Lord for work!
—Denis A. McCarthy, LL. D., in
The Book Builder, Ginn & Company.

Neighbor: “What on earth are you wearing all those coats for?”

Casey: “Well, I’m going to paint the garage and the directions on the paint can say, ‘For best results, put on three coats.’”
—*Rock Island Magazine*.

SUBSTANCE OF THE FUNERAL SERMON OF OLIVER PERRY CLARKE

REV. E. ADELBERT WITTER

Text, James 4: 14. *For what is your life? It is even as a vapor that appeareth for a little time, and then vanisheth away.*

We shall not live always. He that is born is born to die. Were this all that could be said of life, the thought and vision of life would be wrapped in a shroud of darkest hue.

We turn to Ecclesiasticus, book 14 and verse 18, and we read: “As the green leaves of a thick tree, some fall and some grow; so is the generation of flesh and blood: one cometh to an end, and another is born.”

Here the shroud is not removed. The light of hope and blessing in existence is not discovered. Science itself has not opened the rift through which the light of divine revelation may be revealed. The poet, in his loftiest flights, has reflected some rays of inspiration, but listen. Pope says:

Like leaves on trees the race of man is found,
Now green in youth, now withered on the ground;
Another race the following spring supplies;
These fall successive, and successive rise.
So generations in their course decay;
So flourish these, when those are passed away.

While herein is revealed a philosophic truth, there is found no real comfort for the soul of man.

The question placed before us is of importance—what is your life?

God in his holy Word has revealed the fact that man is not only a member of the animal kingdom, but has also shown to us that he is possessed of an eternal nature that gives to him certain qualities of mind and nature akin to God. In the New Testament it is revealed that man is capable of companionship with God.

Jesus said: “If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” Again, “If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

What could be said that would more beautifully express the possibility of companionship with the creative power of the universe?

In the light of Scripture teaching the one

great lesson that should be learned by all is that we are each makers of our own destiny. Whatsoever we sow that shall we also reap. If we sow to the flesh, we shall of the flesh reap corruption, but if we sow to the spirit, we shall of the spirit reap life everlasting.

Jesus said: “Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and thieves break through and steal; but lay up for yourselves treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through nor steal: For where your treasure is there will your heart be also.”

God help us not to forget that every soul of man has an eternal nature, and the eternity to which all are hastening will be determined by the life we live, the deeds we do.

“For, we must all appear before the judgment seat of God, to give account of the deeds done in the body, whether they be good or bad.”

NOTES ON ISAIAH

(Continued from page 463)

shall awake, some to life everlasting, and some to shame and everlasting contempt.” Then there are the heathen and others who will not be raised until after the millennium, who will be judged by the books. Why should they look to the earth? As I said in millennial tract, God is going to prove his Word true. They know the kind of government that has ruled the earth—*now* they are going to witness government under God, enforced by his angels “for every knee shall bow and every tongue shall confess that Jesus Christ is Lord.”

Why are the saints to judge the world? Well, there is a chance that after the judgment some might say—I believe that if my Johnny had had a fair chance that he would have been saved, I think that he meant well. But if they have had a part in the judgment of others, they will know the rules of judgment and so every tongue will be stopped.

The late A. B. Walker, the well-known British critic, is said to have established a record for brevity in dramatic criticism when, of a play entitled “A Dreadful Evening,” he wrote “Exactly” and left it at that.—*Philadelphia Ledger*.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 165, Battle Creek, Mich.
Contributing Editor

WORTH WHILE VOCATIONS

Christian Endeavor Topic for Sabbath Day,
April 30, 1927

DAILY READINGS

Sunday—Vocations that serve (Acts 13: 36)
Monday—The teacher (2 Tim. 2: 24-26)
Tuesday—The religious leader (Mal. 2: 4-7)
Wednesday—Art (Exod. 31: 1-5)
Thursday—Agriculture (Prov. 12: 11)
Friday—Merchandising (Luke 19: 11-28)
Sabbath Day—Topic: What vocations are worth while? (1 Cor. 3: 6-16. Consecration meeting)

WHAT IS SUCCESS?

Open the meeting with a discussion as to what really constitutes success in any profession. When a definition of success has been reached, write on the blackboard a number of vocations as they are named by the members. If desired, arrange before the meeting for short talks setting forth the advantages of some of the outstanding vocations. The recent series of articles in the *Youth's Companion* on various professions will be helpful in planning these talks.

Open discussion on the worth-while-ness of each vocation may follow immediately after the talk, or all the talks may be given before general discussion is allowed.

What determines whether a vocation is worth while or not?

What vocation seems to you most worth while?

How may our religion have a part in our vocation?

SUCCESS

If he succeeds whose coffers, heaped with gold,
Are red with ruined and despairing lives,
The man who owns a mint to coin tears,
Expert to wring a farthing from a heart—
Though all the world pay homage, all the world
Envy the wretch—if this is to succeed,
My pride and all my hope shall be to fail!

If he succeeds who bids the magpie crowd,
Tossing his name upon its chattering tongues,
Talk, write, and dream of him, and they obey,
While he they praise, alive on lips of men,
Has breathed his soul into the bubble, fame,
And lives an empty life—if he succeeds,
Be mine a life of failure to the end!

If he succeeds, the man of strenuous brain,
Skilled in the deeps and heights of many a lore,
Bent with the plundered wealth of libraries,
But ignorant of love, and ignorant
Of all the roses and the stars of life—
Though men unite to wonder and applaud,
If this be called success, be mine defeat!

But these are not success; success it is
To front the angry tumult of a world
With Right for comrade; faithfully to work;
To wear contentment shining on the brow;
Above the gathered treasures of the globe
To reckon brotherhood, and make it mine—
This is success, and this my prayer shall be.
—Amos R. Wells.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What ideals should guide us in choosing a vocation? The daily readings for this week suggest some answers to this question.

There comes a time in the life of every young person when he has to decide upon his life work. Much depends upon his motive in choosing, whether it is selfish or unselfish. If it is unselfish, he will choose a vocation in which he can serve. It will not be one which debauches or destroys others, like the liquor business, but one which builds morals and character.

Not only will one who chooses such a vocation be a blessing to others, but he, also, will receive a great blessing.

The work of a teacher is very important. He has the children and young people of the community under his guidance, and they are the future citizens of our nation. So he is training them for citizenship. How important it is that they receive a proper training.

Besides his work as a teacher, he can also become a religious leader in the community. This is a very important work, and one where his influence can be felt and appreciated. He is often asked to assist in the work of the church and of other Christian organizations. He should not let such opportunities pass, for in this way real service can be rendered.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Sabbath Day, April 30, 1927

DAILY READINGS

Sunday—Seek God's will (James 4: 13-17)
Monday—Choose a way of service (1 Kings 3: 5-15)

Tuesday—Dedicate all powers to God (Rom. 12: 1, 2)

Wednesday—Watch for God's leading (Josh. 1: 1-8)

Thursday—Seek right equipment (2 Tim. 1: 1-7)

Friday—Changing to higher work (Matt. 4: 18-22)

Sabbath Day—Topic: How can I choose the right kind of life work? (1 Cor. 10: 31-33; Luke 2: 48, 49)

There are three decisions which are usually made early in life, which influence all the later years. The first is our acceptance or rejection of Christ as our Savior. The second is our choice of a life work, and the third is our choice of a life partner and the beginning of a home of our own. These three choices are naturally made in the order given, for each choice when rightly made helps us with the next.

The choice of a life work is one that you intermediates are naturally thinking about. Most of you have already made the choice to become a Christian. If you have not yet done so, you should make that decision soon in order that it may help you with the next great decision.

When you come to the choice of a life work, you will think over the list of friends and relatives who have entered their life work, or are planning for it. My grandfathers were farmers, and achieved in that occupation an independence of spirit and strength of body and mind that won my respect and admiration. My father became a dentist, and my uncles were farmers, storekeepers, etc. Then there were relatives or friends who were doctors, teachers, or ministers. As we become acquainted with each person and his work, we are helped to decide whether or not we could be successful and happy in that occupation.

In choosing a life work, the Christian will not think just of making money. He will have a higher aim, and that will be the desire to serve Christ and his fellow men. But any occupation, if rightly considered, may give him that opportunity—any occupation, that is, except that of the bootlegger and others that call forth only the bad in men.

But some occupations offer more chances for service than others. Moreover, there is probably some one occupation that you are best fitted for, and in which you can do the greatest amount of good. It is your duty to find what it is. You may change your mind several times before you make

your final decision, but by God's help you will be enabled to choose aright, and once having made the choice, to become more and more satisfied with your work as the years come and go. But a poor or unwise decision, or one that you can not ask God to bless, will always be a source of disappointment.

I have a friend who writes for these pages who thought at one time that he should like to be a minister. But he was perfectly willing to be guided in the matter, and God showed him some other work to be done. We honor all those who are willing to be led by God into service that is high, or into that which is more humble, for they will cause the flowers of helpfulness to blossom out of the much of the humblest toil.

CHRISTIAN ENDEAVOR NEWS NOTES

My! Wasn't it great?

What?

Why, the union meeting, held at the First Hopkinton Seventh Day Baptist church, Sabbath afternoon, March 26, at five o'clock. At this time the Christian Endeavor societies of Waterford, Rockville, Westerly, and Ashaway, also the Intermediate societies of Hopkinton and Ashaway, met for the regular Christian Endeavor meeting. The program was arranged by the Westerly society and led by their president, Hiram Barber. The Waterford society had charge of the music, led by their pastor, Duane Ogden.

The program was as follows:

Opening prayer	Pastor Simpson
Song	Congregation
Topic—What Does a Missionary Do?	Dorcas Austin
Song—"I Would Be True"	Ashaway Intermediates
	With story of song by Carol Chester
Prayer group	Led by Pastor Ogden
Pastor's group	
Special music	Helen Maxson, Waterford Society
Christian Endeavor president's group	
Scripture group	
Testimony group	
Song	Congregation
Beatitudes	Second Hopkinton Intermediates
Sentence prayer group	
RECORDER comments group	
Testimony group	
Song	Congregation
Sentence prayer group	
Christian Endeavor World comments group	
Testimony group	

Song
Closing prayer
Mizpah benediction

Congregation
Pastor Paul Burdick

PICKING UP STONES

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,
April 2, 1927)

For everything there is a season . . . a time to cast away stones, and a time to gather stones together.—Ecclesiastes 3:1, 5.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the people.—Isaiah 62:10.

After the service we all (about seventy-five) went over to the parish house where luncheon was served. The rooms were prettily decorated with red and white crepe paper. On the tables were Christian Endeavor monograms, also candles, in the Christian Endeavor and Intermediate colors. The juniors, prettily dressed with blue crepe paper aprons and blue and white caps, acted as waitresses. During the luncheon yells and songs were enjoyed, followed by toasts from the associational secretary, Mrs. Blanche Burdick; the Intermediate superintendent, Rev. Paul Burdick; the Junior superintendent, Miss Elisabeth Kenyon; missionary secretary, Rev. William L. Burdick; supervisor of boys' camp, S. Duane Ogden; Conference pastor, Rev. Clayton A. Burdick. Rev. William M. Simpson acted as toastmaster. Impromptu music furnished by the ministers' quartet—Pastors William M. Simpson, Paul Burdick, Clayton A. Burdick and Duane Ogden—was much enjoyed.

After the luncheon the company adjourned to the parlor where a denominational social, planned by Pastor Simpson, was much enjoyed by all. At the close of the social "taps" was played by Gilbert Main, then all sang these words to the tune:

Day is done;
Gone the sun
From the lake,
From the hills,
From the sky;
All is well;
Safely rest,
God is nigh.

The social closed with the Mizpah benediction.
MRS. BLANCHE BURDICK,
Associational Secretary.

It is possible that the question whether Mars has an atmosphere akin to our own and whether the planet is inhabited may be settled by color photography. According to a member of the Yerkes observatory staff, pictures taken by the use of colored light rays, notably the long "infra-reds, penetrate the atmosphere surrounding the planet and produce a much better picture than when ordinary light is used."—*Pathfinder*.

We have two texts this morning. The first one tells us that there is a time for everything, even a time to gather up stones. Now if there is a time to gather stones together we may begin to wonder when that time is. Well, that is what the next text tells us. At least one good time to get busy picking up stones is when we find them in the highway. In the highway is a good place to scatter stones if they are crushed stones, and are small enough to make a good road bed. But larger stones lying loose in the road are in the way and often are dangerous, and they should be gathered out of the highway.

You may have heard the old story about the people who would not gather the stones out of the highway. They went bumpety-bump over the road day after day, and no one would remove the stones. Finally, one day, a man rolled a great big stone right in the middle of the road. The next man who came along that way, instead of getting out and removing the stone out of the way, drove around it. The next man did the same, and the next, and nobody rolled the stone out of the road. At last a man came along who thought that the stone had no business to be in the road, where it was in the way all the time; so he got out of his wagon and with great effort rolled it out of the road. Then he noticed something in the road where the stone had been. He picked it up and found it to be a bag of money. The man who had placed the stone in the road had placed the money there for the one who would take it out of the way. Then every one who had passed by and had refused to touch the stone, but instead had driven around it, wished he had removed it so the money might have been his.

When I was a boy all the neighbors who lived on our "prong" of the Canoe Run road used to get out for two days every year and "work the road." Sometimes my father

would take one of the boys along and in that way would work out both days in one. The boy would count the same as a man. Some of the men rather objected to this once, but they took a vote on it and the boy was allowed to work. Some said the boy did more than the most of the men, for the men did more talking. One of our jobs was to gather the stones out of the road.

Another "time to gather stones together" on the old farm was along about this time of the year or a little earlier, when we picked up the loose stones from the meadow and hauled them off with a sled or a "stone boat" and piled them up out of the way. New ones would come to the surface every year, pushed up by the frost, and kicked up by the cattle.

What stones are to a meadow or to a road, difficulties are to the life. In life there are difficulties of all kinds, shapes, and sizes. What we need to do with them is to pick them up and carry them away. We may break the stones up and make paths of them to walk on. And we can do the same with our difficulties. We may take our difficulties and make of them a road to success. Many young people do.

At Berkeley, Calif., there is a great university. I once saw them moving a whole mountain of stones and sand and soil on those grounds by forcing a great stream of water up on the hillside, which simply washed the hill away. But that is not what I started to tell you about this university. They have made a study of the students of the University of California and they find that the students who have to work their way through school make better grades than do those who do not have to work. "The student who is forced to get out and 'dig' for a living outside school hours, makes better grades than the youth who gets his education out of father's pocketbook. And the harder the working student has to work the better grades he makes." That is the report that came from there just day before yesterday.

These young men who take up difficulties and lift them out of their road find under them not money, but something better than money. In a way they do find money. For they will be able to earn more money than those who do not work their way through school. But they are finding *patience* and *courage* and *strength* and *sympathy* for

others who may have a hard road. They will be better men because they stoop to pick up the stones of difficulty and carry them out of their path as they travel the road to an education. They will be able some day to carry the stones of difficulty out of the path of life and make the way easier for those who are not as strong as they.

DRYS WIN IN NORTH DAKOTA

Anti-prohibition legislation received a decisive setback in the North Dakota legislature when the house of representatives by a vote of ninety-two to eighteen, defeated a bill which would refer to a vote of the people the repeal of the state prohibition enforcement laws.

The vote followed a spirited debate, during which the galleries were crowded. The senate left its work to attend this session of the house. John Halcrow, Temperance Committee chairman, who opened the fight against the bill, emphasized the fact that North Dakota had operated under the prohibition law for thirty-eight years and that the results had been highly satisfactory.

The usual arguments of personal liberty, the dangers of home-brew, and the unfair operation of enforcement laws were advanced by the sponsors of the measure, but carried little weight.

As a result of the action by the house the Temperance Committee in a meeting following the session ruled out a concurrent resolution memorializing Congress to repeal the Volstead Act.

While the repeal of prohibition enforcement law was under consideration, the legislators received many letters from voters throughout the state asking them not to modify these laws.—*Union Signal*.

Spurgeon once visited a friend who had built a new barn, on the weather vane of which was this text of Scripture, "God is love." He said to the man, "What do you mean by putting that text of Scripture on the weather vane? Do you mean that God's love is as changeable as the wind?" "Oh, no," was the reply, "I mean to say that God is love whichever way the wind blows!" It will be well to remember this when the next gale of adversity sweeps down upon you.—*Selected*.

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.
Contributing Editor

MARY AND MARTHA

Junior Christian Endeavor Topic for Sabbath Day,
April 30, 1927

ELISABETH KENYON
Junior Christian Endeavor Superintendent

DAILY READINGS

Sunday—Mary, a worshiper (John 12: 1-3)
Monday—Martha, a worker (John 11: 20-23)
Tuesday—Another friend of Jesus (John 20: 11-16)
Wednesday—A test of friendship (John 21: 15)
Thursday—Paul, who gave up all for Jesus (Phil. 3: 7, 8)
Friday—A friend who served Jesus (John 19: 25-27)
Sabbath Day—Topic: Mary and Martha, who were friends of Jesus (Luke 10: 38-42. Consecration meeting)

TINY'S ALARM CLOCK

Tiny looked up from her slate as her big brother, Kent, came in one day with an odd-shaped paper bundle in his hands. Tiny ran to meet him.

"Oh, Kent, what is it?" she asked, curiously. "Anything for me?"

"No," said Kent. "Such a wide-awake puss as you are doesn't need aids to early rising," and he untied the strings and opened the package.

"Why, it's a clock!" said Tiny, disappointed. "We've got three clocks now, Kent. What made you bring another?"

Kent began winding the little clock. "You just listen," he said.

"It's an alarm clock," exclaimed Kent, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and awake us. You know I have to leave home before daylight sometimes"—for Kent was an engine driver.

"How very, very funny!" said Tiny, with sparkling eyes. "Goes off all itself, without any one touching it! Oh, how I wish I had one."

"There's nothing funny about it," went on Kent. "If people don't mind the alarm when it strikes, but think they will sleep a little longer, they grow less liable to be

waked by it, and soon it does not make any impression at all."

Tiny considered. "I wish I could have one all my own," she said again. "It must be such fun to hear it go off."

"You have one," said Kent, gravely.

"I? An alarm clock?"

Kent nodded.

"Where?"

"Right in there," said Kent, with his hands over his heart.

"Well, I don't believe it ever went off," laughed Tiny.

"Yes, I'm sure it has. Wait till you feel like doing something wrong. That little clock will say, 'Why, Tiny, don't.' You see if it doesn't."

Tiny laughed and went back to her sums. Soon a call came back from the kitchen. "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out cheerily, "Yes, mamma," and danced out of the room, looking back to say, "It went off then, Kent, loud."

Kent nodded and smiled. "I thought it would," he said.

And all of you folk with alarm clocks must be sure to answer the first call, or they will ring and ring in vain, and the first thing you know you turn out good-for-nothing men and women.—*Richmond Christian Advocate.*

A LITTLE STORY OF A NEST

Early one springtime two happy robins built their nest of mud and grass in an old apple tree that grew in a lane. It soon cradled a family of baby birds, and when their wings were strong and they flew away the nest was left empty and lonely.

"It is of no use now and I will blow it away," said the wind one day; but the old apple tree held the nest fast in its branches and would not let it go.

It was still in the tree when the days began to grow short and cold, and a little white-footed field mouse who needed a comfortable winter home spied it there.

"I'll run up and see how it looks inside," he said to himself, and he climbed the tree and went into the nest as nimbly as a squirrel.

His two round eyes were sharp and bright, and he knew a good home when he saw it.

"Just the place for me," he said at once;

and he set to work to roof the nest over with sticks and leaves, for field mice like to have their homes well covered.

"Squeak! squeak!" he cried with delight when the last twig was in place. "I shall sleep here as snug as the birds themselves," and he moved into the nest that very day.

The robins had flown far away from the lane by this time; but if they could have seen a mouse in their nest, oh! how surprised they would have been!—*Maud Lindsay in Kindergarten Review.*

A BIBLE PUZZLE

This week, instead of numbers standing for the letters, we have letters standing for the regular letters of the alphabet. When you get the verse, look it up in your Bible concordance. Or better yet, see if you can tell from what book it is taken. To help you we shall say that the letter l stands for g.

Cwems lggx loyz hix cwems rcmycqz
loyz ob ymgu hkgwc, hix qgucza xgdi ymgu
zac Yhzacm gy eolazb, doza dagu ob ig
whmohkecicbb, icozacm bahxgd gy znmioil.

ANSWER TO LAST WEEK'S PUZZLE.—
Matthew 5: 42.

IN MEMORIAM

Mrs. Charles M. Williams of Albion, Wis., daughter of Ezekiel P. and Salome Babcock Frink, whose death notice appears in this RECORDER, departed this life on March 28, 1927, in the Memorial Hospital at Edgerton, Wis.

At the age of eight years her mother died and the four children were taken into the homes of relatives until the remarriage of the father.

She went to live with an aunt near Lake Mills at the time of her mother's death, and then later in her young womanhood she spent some years with this aunt.

Her early education was obtained in the public schools and DuLac Academy—later called Milton Academy. She taught a district school near Otter Creek and one in Milton township, and also at Friendship, Adams County, Wis.

On January 28, 1874, she was married to Charles M. Williams and came to Albion to make her home. Two sons were born to this union—Harlan, who died at the age of six years; and E. Glenn, who survives her.

She was a great lover of poetry and was able to write many original poems. The little poem which she wrote at the time of Mrs. L. A. Burdick's death is most appropriate on this occasion.

(Lines by request of Missionary and Benevolent Society.)

Like the stream with flower banks laden
Bears its silver crest waves to the sea.
Was the life of our sister before us,
Who delighted in God's service to be.

How sweet and how true in the home life.
How kind and how loving was she—
To friend, to neighbor, to stranger:
And thus was her home ever free.

How sadly we'll miss in the circle
The help, the council, the prayer:
'Twas sickness alone that prevented
Her ever from meeting us there.

A "mother in Israel" departed,
So patient, so faithful, so good:
And a prayer to our heavenly Father,
May we meet by the river of God.
MRS. VERNELIA WILLIAMS.

She was often called upon to go into homes where there was sickness and death, and by her kindly ministrations she endeared herself to many people.

She was a faithful member of the Missionary and Benevolent society, taking her turn to serve at the regular meetings not long before her last illness.

In early womanhood she was baptized and joined the Milton Seventh Day Baptist Church. On coming to Albion she transferred her membership to this church and remained a loyal member until called to the home beyond.

She was a woman who dearly loved her own home and was happy in caring for it, so the death of her husband, September 9, 1923, came as a severe shock to her.

Her sister, Mrs. Emma Stone, was a great comfort to her in her widowhood, as she came and spent the summers with her in her own home here in Albion. It was a cause of deep sorrow to her that Mrs. Stone was obliged to move to Riverside, Calif., last summer. Since Mrs. Stone left, she has been spending the nights with her son

Glenn and coming back to her own home for the day. When her last sickness came on she went to the home of her son. As she gradually grew worse, they took her to the hospital, where she could have the best of care. In a few short days she quietly passed to her reward.

She is survived by her son, E. Glenn Williams; three grandchildren—Gleneta, Charles, and Mary; a brother, L. H. Frink of Rock Island, Ill.; and a sister, Mrs. Emma Stone of Riverside, Calif.

Since her death her son Glenn found the following poem among her papers:

When our earthly life is ended
And our earthly mission done,
We shall go across the river
At the setting of the sun.
And in God's celestial mansions,
Robed in garments strangely fair,
We shall meet those gone before us,
We shall know each other there.

Yes, we'll meet them in the city
That is just across the strand,
And our hearts will leap with rapture
When we take them by the hand.
Oh, how sweet will be that meeting,
Earthly words can not declare,
When we know the bliss of heaven
We shall know each other there.

Do not tell us that our loved ones
Lose their earthly memories quite
When they sing among the angels
In the heavenly mansions bright;
Oh, I'm sure that we shall know them
Though the angels' robes they wear;
When we know the bliss of heaven
We shall know our loved ones there.

On Wednesday afternoon, March 30, a large company gathered at the Seventh Day Baptist church in Albion to pay their tribute of respect to the departed. Rev. and Mrs. C. S. Sayre furnished appropriate music.

The farewell services were conducted by Pastor Hurley and the body was laid to rest beside that of her husband in the Albion cemetery.

J. H. H.

You are not the men you were twenty years ago. The most of the desert road is now behind some of you. Your future on earth is narrowing itself to a point. How is it with your souls? Your feet are sore with the long journey: are your wings ready for flight into the kingdom of the crystal river and the unsetting sun?—*Joeph Parker.*

THUMBNAIL SERMON

Text: Religious teaching by the parents of our young people, in the homes in which they are reared, is the only thing that will save our youth of today from moral degeneracy.

Time after time, during the last few months, people have been startled and shocked on opening their morning papers to read of the suicide of some young college student, with no plausible reason assigned for the act. Theories have been evolved and flimsy explanations set forth, but while tragedy has followed tragedy, no tenable elucidation of the motive for this suicidal epidemic has been offered until Right Rev. Reginald H. Weller, Episcopal bishop of the Fond du Lac diocese, made public his opinion of the cause of these tragedies.

"Behind this lack of motive lie utterly godless parents, and utterly godless philosophy and education, taught by utterly godless professors in an utterly godless way," said Bishop Weller. He condemned the psychology and the philosophy taught in the universities and colleges today. "It is making our young men morbid, filling them with tragic thoughts," he said.

"Give me the child until he is seven years old, and I care not who has him after that," said the Catholic priest. If we men and women of middle age who are rooted and grounded in the Christian religion, and a belief in God and the immortality of the soul, have to hang on to our moral convictions with both hands in these days of atheistic psychology and philosophy, how must it be with our young people who are allowed to go out into the world with no such defense to uphold them against moral shipwreck?

Religious instruction and training in the home, and by the parents of our young people in early childhood, is the only thing that will save the youth of this generation from moral delinquency, is the opinion of our most dependable outstanding men and women today, and this is a matter to which parents should give their most serious thought and attention.—*Mrs. Hardy in Wisconsin Agriculturist.*

"It was a dark night, and the motorist was lost. Presently he saw a sign on a post. With great difficulty he climbed the post, struck a match, and read, 'Wet Paint.'"

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

SABBATH SCHOOL BOARD MEETING

On Sunday, March 20, this board met in regular session, all members but one being present.

Rev. Mr. Sutton, director of religious education, gave a report of his work since the last meeting. In his going about among our people, attending church services, becoming more and more acquainted with their religious activities, especially in the Sabbath school and young people's societies, Mr. Sutton is getting a broader view of Christian work and growth than is possible for the most of us. His wide-awake and intelligent observation makes what he has to tell and suggest well worth while, so we are glad every time to have him with us with his timely suggestions.

One thing in his report at this meeting received careful consideration. Mr. Sutton feels more and more the lack and the need of trained teachers in our summer vacation schools and in regular Sabbath school work. No person may teach in our public schools who has not passed a fairly rigid test as to knowledge of what is to be taught and how to teach it. We require almost no such test for Sabbath school work. In general, we are glad enough to find those willing to take charge of our classes of boys and girls without paying much attention to fitness, though nowhere is good teaching ability more to be desired. Nothing is of greater importance than education in Bible knowledge and Christian living.

If we could offer good pay for Sabbath school work, and no one would be permitted to teach who had not been examined as to fitness, there would be a demand for teacher training, and there would come to be training schools to supply such demand for teachers. But there is no money in Sabbath school work, therefore not much demand for such training, however much real need there may be for it. The question now is how to get such teacher training. And this question is receiving conscientious attention.

This need is felt in particular in our summer vacation schools, for the best of work should be done there. If something in the way of teacher training can be accomplished in these summer schools, it should reach over into our Sabbath school work. It has been suggested that during a three-weeks' term in the summer, some of the time, afternoons or evenings, the teachers would do well to meet as a class for the study of the spirit, purpose, and methods of Sabbath school work. Such a class might be led by the supervisor of the school or some other person who, by Bible knowledge, wisdom, and experience, is fitted for such leadership. Much good should come from such a plan. It would be well there to make a study of the regular lesson of the following day. A lively interest thus stimulated would have its influence upon the regular Sabbath school work, making it better.

A previously appointed committee of the board reported a tentative course of study for the vacation school that, when revised, would take in young people for all the grades of the high school, and with the plan of presenting diplomas to those who complete the course. This proposed course of study received careful discussion and should become practicable, be published, and put into use. In the consideration of these questions suggested by Mr. Sutton the board should find the way of making more and more of the religious education of both young and old. The working out of the proposed plans will call for much thoughtful study upon the part of the board and work by the director of religious education.

LESSON IV.—APRIL 23, 1927

PETER AT THE TRANSFIGURATION. Mark 9: 2-10
2 Peter 1: 16-18

Golden Text.—"There came a voice out of the cloud. This is my beloved Son: hear ye him." Mark 9: 7.

DAILY READINGS

Apr. 17—Peter at the Transfiguration. Mark 9: 2-10.
Apr. 18—The Testimony of Peter. 2 Peter 1: 12-21.
Apr. 19—The Witness of the Father. John 5: 30-40.
Apr. 20—The Voice from Heaven. John 12: 23-32.
Apr. 21—The Glory of the Lord. 2 Cor. 3: 7-18.
Apr. 22—The Glorified Savior. Rev. 1: 9-18.
Apr. 23—A Glorious Voice. Isa. 6: 1-8.

(For Lesson Notes, see *Helping Hand*)

MARRIAGES

CASE-BARLOW.—At the home of the bride's parents, Mr. and Mrs. H. C. Barlow in Little Genesee, N. Y., February 27, 1927, by Pastor A. L. Davis, George Edward Case and Flossie Mildred Barlow, both of Little Genesee.

CHAMPLIN-SHAW.—On March 2, 1927, at the parsonage in Little Genesee, N. Y., Rupert C. Champlin of Little Genesee, and Pearle Elizabeth Shaw, of Portville, were united in marriage, Pastor A. L. Davis, officiating.

JOHANSEN-WOOD.—At five o'clock Sabbath afternoon, March 26, 1927, at the home of the bride's sister, Mrs. Herbert L. Lippincott at 91 Bowen Ave., Battle Creek, Mich., Rev. August Edgar Johansen was wedded to Miss Emma Beatrice Wood of St. Petersburg, Fla. The double ring ceremony was performed by Rev. Henry N. Jordan. After June 15, the couple will be at home at 87 Walters Ave., Battle Creek.

DEATHS

WILLIAMS.—Amy Vernelia Frink, daughter of Ezekiel P. and Salome Babcock Frink, was born in Milton township, Wis., on January 20, 1847, and passed from this life at the Memorial Hospital in Edgerton, Wis., March 28, 1927.
J. F. H.
Extended obituary on another page.
T. L. G.

RANDOLPH.—March 29, 1927, Joel F. Randolph of Salem, W. Va., in the sixty-sixth year of his age. He was the son of John La Forge Randolph, who was the son of Jesse Randolph, who was the son of Samuel Randolph, who was the first settler of Salem, W. Va. His mother's maiden name was Bashaba Skinner. Joel was born August 16, 1861, on the farm of his father, where he has always lived and which is now a part of the city of Salem.

In 1885 he married Ella Davis. Mrs. Randolph died in 1895, leaving a son and a daughter—E. Wort, now of West Union; and Norma, who is living at home.

After the death of his wife, Mr. Randolph married Gertrude Traugh, who survives him, with two daughters and one son—Mrs. Judith Smith of Bruin, Pa.; Pearl, a teacher of Kingston; and Otho La Forge of Charleston.

To many readers of the RECORDER he would be best known as a brother of Rev. G. H. F. Randolph.

Mr. Randolph was a carpenter by trade. For a time he was chief of police of the city of Salem,

and at the time of his death he was janitor of Salem College.

He was a member of the Salem Seventh Day Baptist Church, having become a Christian early in life, and like so very many others had been baptized by Elder S. D. Davis.

Joel Randolph was a quiet, hard working Christian man who will be greatly missed by his family and by the community.
G. B. S.

EYERLY.—Nellie Norvell was born in Patt County, Mo., July 22, 1843, and died March 13, 1927, at the home of her son, Dr. T. L. Eyerly in Denver, Colo.

She joined the Nodaway Baptist Church in Holt County, Mo., in early childhood and remained a sincere Christian to the end. In 1869, she was married to Rev. E. S. Eyerly at Forest City, Mo., by her pastor, Rev. G. H. Huntley. When about thirty-three years of age, she, with her family, moved to Nebraska, where she resided for about fifteen years. In 1891, she came to Nortonville, Kan., and joined the Seventh Day Baptist Church. For the past five years she had made her home with her son, Dr. T. L. Eyerly of Denver, Colo.

She was a great lover and student of the Bible, a good mother, and a faithful Christian. After she had gone, her Bible was found open at the third chapter of James, where she had been reading before she died.

Two sons, a daughter, five grandchildren, one great grandson, five sisters, numerous relatives and friends survive to mourn the loss of this devoted mother.

Funeral services were conducted by her pastor, H. L. Cottrell, and her body was laid to rest in the Nortonville cemetery.
H. L. C.

WESCOTT.—Sarah Emogene Benjamin, daughter of Silas and Asenath Lyin Benjamin, was born near Beloit, Wis., September 28, 1850.

She lived in that vicinity until married to Albert Vedder Potter, March 14, 1874, at Albion, Wis. The autumn following their marriage they came to Alfred Station, where they settled on the farm now owned by John Lewis. It was while residing on this farm that Mrs. Potter's father and mother made their home with her for a number of years. Mr. Potter died May 26, 1910. A few months after the death of Mr. Potter, Mrs. Potter moved to Alfred Station, where she lived for the remainder of her life. On October 31, 1917, she was married to M. D. Wescott, who died March 16, 1921. Since December 1, 1921, she has been in declining health and has been tenderly cared for by her only daughter Luella. She passed away early Sabbath morning, March 26, 1927.

In early girlhood she was bantized and united with the Seventh Day Baptist Church of Albion, Wis., but after her marriage and settling at Alfred Station, she changed her membership to the Second Alfred Seventh Day Baptist Church, where she was a faithful member at the time of her death. She was a constant reader of the SABBATH RECORDER and other literature of the denomination which she loved and in which she worked. She was a charter member of the Union Industrial Society of the Second Alfred Church.

and at one time was its president and at another time its secretary and treasurer. She was also a member of the Evangelical Society. She also served in the capacity of superintendent of the Sabbath school, and for many years was one of its loved and trusted teachers. She was also interested in the work of the Home Bureau, occasionally entertaining it in her home.

Our sister was always a good wife, a loving and faithful mother, and a loyal friend to all her neighbors, who will miss her happy, genial smiles and words of good cheer.

She is survived by her daughter, Luella Potter; one sister-in-law, Anna Stillman of Alfred; two own cousins, Orville and Elverton Palmiter of Riverside, Calif.; and Will Pierce of Edgerton, Wis., as well as other cousins in Wisconsin and Michigan.

Funeral services were conducted on the afternoon of March 29, by her pastor, Rev. E. D. Van Horn of Alfred Station, N. Y., from her late home, and the body was laid to rest in the Alfred Rural Cemetery.
E. D. V. H.

HUBBARD.—Mrs. Isabelle Fitz Randolph Hubbard, widow of the late Captain J. Franklin Hubbard, died at her home on Park Avenue, Plainfield, N. J., on April 1, 1927, in the ninety-sixth year of her age.

Mrs. Hubbard was born in South Plainfield, on October 18, 1831. She was the daughter of Abel and Rachel Lenox Fitz Randolph, who were among the earliest residents in this vicinity. Both her mother and one sister lived to be over ninety-two years of age.

"Aunt Belle" as everybody called her, lived near here all her life and was one of the oldest members of the Plainfield Seventh Day Baptist Church. She was married to Captain J. Franklin Hubbard on February 27, 1866, by Rev. A. R. Cornall, then pastor in Plainfield.

When I first met Aunt Belle, nearly fifty-four years ago, in their home on Seventh Street, I was attracted by her sweet, sunny spirit which brightened their home day by day. Her cordial readiness to lend a helping hand in every good work won for her many loving friends during her entire active life.

Funeral services were conducted by the editor of the SABBATH RECORDER, and her body was laid to rest beside her loved ones in beautiful Hillside Cemetery.
T. L. G.

ENSWORTH.—Henry J. Ensworth was the second child in a family of ten children. He was born at Hunt, N. Y., February 13, 1852, and died at his home in Little Genesee, March 27, 1927, in his seventy-sixth year.

He was married to Lena Foster, in Little Genesee, N. Y., on June 19, 1886. They began house-keeping in Cuba, N. Y., but for the past eighteen years they have made their home in Little Genesee.

Mr. Ensworth was a man of cheerful disposition, with a keen sense of humor, and was especially fond of children. He will be greatly missed in the community.

Besides his wife, he is survived by one brother, Joseph, and by three sisters—Mrs. Hattie Maudsley and Mrs. Nellie Thurber of San Bernardino,

Calif., and Mrs. Edith McGill of Franklinville, N. Y.

Funeral services were held from his late home, Wednesday afternoon, March 30, 1927, conducted by Pastor A. L. Davis. The service at the grave was in charge of the Masonic lodge. Burial was made in Wells Cemetery.
A. L. D.

CLARKE.—Oliver Perry Clarke, son of Dr. Henry and Lorinda (Coon) Clarke, was born in the town of Walworth, Wis., January 24, 1841.

He accepted Christ the spring of 1859, and united with the Walworth Seventh Day Baptist Church, of which he continued a member till called home. He was chosen deacon and was ordained to that sacred office in the spring of 1880.

He was married June 2, 1866, to Lucinda Hulbert. There were four children born to this union: Helen E., Edna L., Dr. Charles P., and Milton J. Helen E., wife of Rev. E. M. Holston, passed away on August 16, 1926. Mr. Clarke leaves a wife, three children, thirteen grandchildren, thirteen great-grandchildren, a brother, and many friends to mourn his loss. He passed away the morning of March 27, 1927, being 86 years, 2 months, and 3 days of age.

Mr. Clarke enlisted in the Civil War, December, 1861, in Company K, of the Thirteenth Regiment Wisconsin Volunteers, infantry. He served three years and two months. His family has an unusual history linked up with the history of the United States. His grandfather was a soldier in the Revolutionary War. His father was in the War of 1812. Three brothers of his family were in the Civil War and he had a son and two grandsons in the World War. From this we see that the family has been closely connected with the war struggles through which this country has passed.

Mr. Clarke has finished out a long life, one that has been closely associated with the development of his town from its settlement. Like a shock of corn he has been gathered home.

Farewell services were had from the church March 29, and his body was laid to rest in the village cemetery. The service was conducted by the pastor, Rev. E. Adelbert Witter, who spoke from James 4: 14.
E. A. W.

HANSEN.—Othilla Johnson-Hansen, aged 51, passed to rest March 27, in Rock Island, Ill. She with her husband had served as missionary to India, and as a Bible teacher in this country to the time of her death. She was firm to the end.
DR. C. A. H.

Pea growers are advised by the Wisconsin Bankers' Association to reduce the acreage of canning peas this spring. This policy is advocated because of the fact that four million cases, worth \$11,000,000 remain still unsold from previous crops. Of the one hundred forty-six Wisconsin canneries, one hundred twenty-six can peas, and if a heavy pack is put up this year, it is feared that the present low prices would be forced down still farther.

SPECIAL NOTICES

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 10 Stanley Place, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethren Church corner 8th and Park Avenue. Gerald D. Hargis, Pastor, 902 West Second Street.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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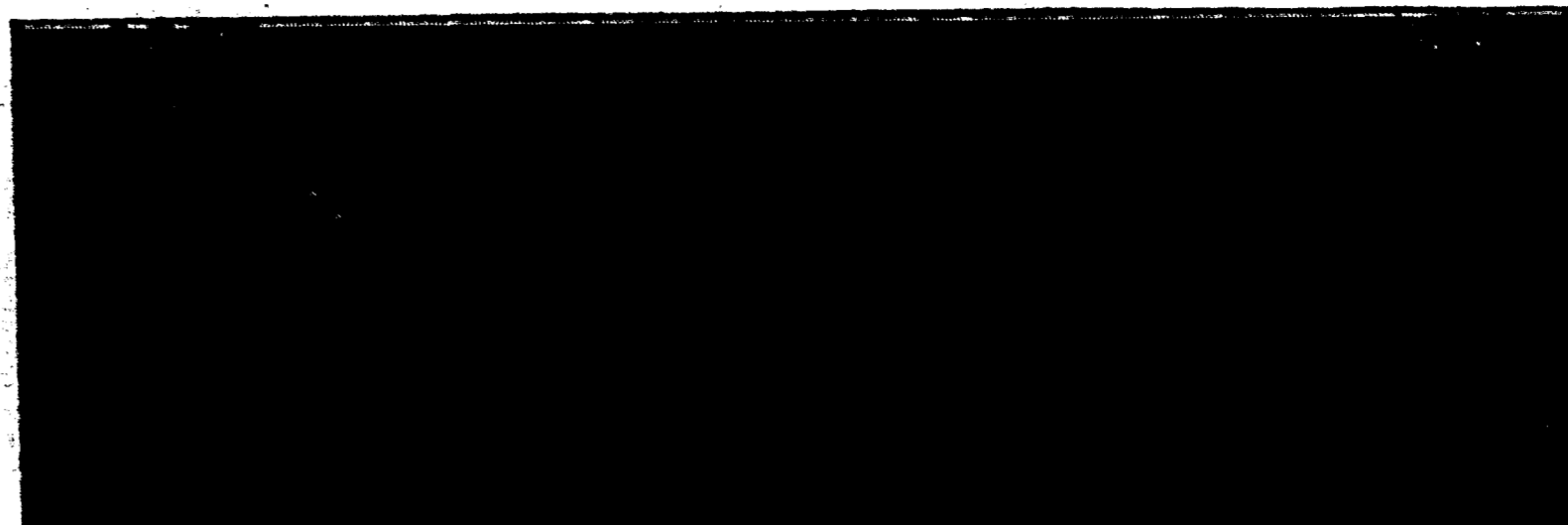
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