

# The Sabbath Recorder

"The final test of any way is, 'Does it arrive?' A young lad travelling for the first time through New England came to a cross roads, and asked the native who stood near which turn to take. The villager pointed to the less attractive trail. The lad demurred, saying, 'The other road looks better to me.' The native answered laconically, 'Yes, looks good, but *does not go there.*'" --Dr. Daniel A. Poling.

Which road shall we take?

The easier, or more attractive road, or  
THE ROAD THAT GETS THERE?

Let's finish the Denominational Building *now!*

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

Dreams are they? But ye can not stay them,  
Or thrust the dawn back for one hour!  
Truth, love, and justice, if ye slay them  
Return with more than earthly power.

Strive, if ye will, to seal the fountains  
That send the spring through leaf and spray:  
Drive back the sun from the eastern mountains,  
Then—bid this mightier movement stay.

—Alfred Noyes,  
Federal Council Bulletin.

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# SEVENTH DAY BAPTIST DIRECTORY

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The Memorial Board acts as the Financial Agent of the Denomination.

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

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# The Sabbath Recorder

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PLAINFIELD, N. J., MAY 16, 1927

WHOLE No. 4,289

*"Heavenly Father, teach those of us who have children to rear them in the nurture and admonition of the Lord; and enable others who have the charge of young life committed to them, to attract them to thyself by the grace, sweetness, and strength of their own lives! May our children and children's children be as the dewdrops of the morning, pure as light and bathed in sunshine! In Christ's name."*

**A Tribute to My Second Mother** Last week the various papers reaching my desk brought excellent words about Mother's day. As I noted the various testimonies to mother love, every one found a response in my own heart; but there was one little poem entitled: "To Second Mothers," which seemed especially precious to me. And somehow I thought that there might be many more among the RECORDER family who would appreciate and respond to a word of tribute in honor of the dear one who lovingly took up the work of mothering them after their own mother had been taken away.

The little poem, by G. Frank Burns, reads as follows:

TO SECOND MOTHERS  
 For days and months and years  
 I've praised my mother dear—  
 I loved her while she lived,  
 Her voice I joyed to hear;  
 She loved me in return,  
 Our lives were knit in twain;  
 I thank my God each day  
 We hope to meet again.  
 When mother mine returned  
 To God, who loves and cares,  
 There came to me in time  
 Another one who bears  
 The ills and brunts of life,  
 But who adjusts her thought  
 To whims of children all  
 In everything that's wrought.  
 Her place to fill is hard,  
 To do a mother's part,  
 To understand and teach  
 A child's rebellious heart;  
 She comes within a sphere  
 Of thoughts and words and deeds  
 Apart from usual life  
 Of care and children's needs.  
 I sing a song of praise  
 To second mothers—all—  
 Who have a sacred place  
 In life's romantic hall,

To be a mother true  
 In every phase of life:  
 She knows just how to be  
 A "mother" and a "wife."

I was nearly six years old when my own dear mother died—only a little boy to be sure—but I have very vivid recollections of her, which have clung to me through all the years. I remember well the very last thing she ever did for me and my little sister; and the strange, sad days after her death can never be forgotten. Neighbors kindly gave us a home, but they could not fill the place of mother.

Finally, after many months, an old gentleman hailed me one night saying, "Don't you know you have a new ma?" Then he explained that my father had married again, and he wanted me to go home to see my new mother. It was a cold, snowy day in winter when a neighbor led me through the snow more than half a mile to the old home. As someone opened the door to let me in, the scene that I met was one of bright, happy surroundings, in complete contrast to the cold winter outside, from which I had just come.

It was all sunshine in that home. Father and mother were sitting together, and when he said, "Why, there is Theodore!" the sunshine that lit up my new mother's face was like the sunshine of a bright new morning—a light that drove away the darkness of a sorrowful night. The cheery smile, the glad welcome, the extended arm to embrace the sorrowing boy, and the warm kiss from the lovely woman who had come to be my second mother, have been a joy to my heart through all the years, and I shall never cease to thank God for giving me my second mother.

Through all the years of my boyhood and young manhood she was my counsellor and loving helper. To her I could confide my troubles, and I could always depend upon her wise counsels. She was a true mother indeed, and just as motherly to us as ever she was to her own children.

My day of life is far into the evening



time, and though the sun seems sinking toward the coming night, I still love to wander back to childhood days, live over again the years of young manhood, and dwell in memory upon the dear second mother who made the world so bright, and who loved us to the end. Of her I would bear this tribute, though given in the language of another:

"Your gentle touch upon my brow  
Soothes my heart-ache—I feel it now;  
Somehow the tears would go away  
When you were with me every day.

"When I first knew and loved you too  
Your face was sweet as violets blue;  
You seemed just come from Paradise  
With God-given love-light in your eyes.

"Your face was filled with loving deeds  
And always ready hearts to ease;  
Unselfish, and so patient, true,  
With God's own love brightly shining through.

"Dear mother, may I somehow tell  
The love of God you lived so well;  
I see God's love reflects in you;  
His tender care will keep us too."

**A Good Sabbath At Plainfield** The two services of Sabbath eve and Sabbath morning in the Plainfield church on May 7 were real seasons of refreshing, for which everyone seemed glad. For several weeks Pastor Bond had been giving the young people what he called preparation lessons, in which they were instructed in matters of the Christian faith and life. The textbooks used were provided by the church, and the young people took a good interest in the study.

Finally, an invitation was extended for all who would like to be baptized and unite with the church to meet and make their offering, and thirteen young people responded. Living at some distance away was a family of four sisters and five brothers who were found to be interested. Their parents were old-time Sabbath keepers, but had long lived too far away to attend church very regularly although still loyal to the church, and when the pastor found them they responded to the call, and the four sisters came for baptism. Two brothers were already members.

Sickness prevented one candidate from responding, but twelve of them met with the deacons and church leaders in the parlors, where a pleasant interview was held, after which they all appeared in the body of the

church where they were accepted for membership and buried with Christ in baptism.

The audience was large, and the exercises were spirited. Deacon Frank Langworthy led in singing, "Day is dying in the west," after which Pastor Bond told the story of the class work and spoke of some things indicated by the young people who had signed cards, stating the line of Christian activity they would like to take up. It was indeed a beautiful sight when the four Wooden sisters stood up together and made their request. Three young people in Mr. North's family also made their offering. The story of Christ's baptism was read, and also Paul's lesson on being buried with Christ in baptism, as well as the story of Philip baptizing the Ethiopian.

The baptistry seemed to be in a bed of flowers, and the deacons and editor were invited to stand together on the platform above the water during the baptizing. As each candidate arose from the water a beautiful stanza of song by the audience added much to the inspiration of the hour.

On Sabbath morning was our communion service, which was well attended, and before which all who were baptized were made members. Two also united with the church by letter—Professor Courtland Davis and wife, formerly of Salem, W. Va.—making fourteen new members for the Plainfield Church.

**How Easily Men Forget!** After all the ways in which Moses had led the people out of bondage, across the sea, and into the realm about Sinai, it would seem that a people so blessed and preserved would not soon forget the God who had delivered them from bondage. But we have the sad record of their forgetfulness and backsliding, even within forty days after Moses, their great leader, had been called into the mount to receive the law for their guidance.

It is almost unbelievable that they should go after the golden calf—a heathen deity—and so quickly become carried away with idolatry. Have you ever thought how short-lived that golden calf was, and how bitter became the experience of his followers after he was reduced to dust and they had to drink the dregs as the result of their sin? From one point of view, in this our day, it seems that history is repeating itself. After

all the ways in which our fathers have been led out of heathen darkness into the gospel light, after the wonderful blessings that have come to our land by the spiritual uplift of religion through the blessed leadership of true men of God, it is all too evident that multitudes are still bowing down to the golden calf!

As of old, so today, the practical doings of the multitude are saying in a language that can not be misunderstood, "These are thy gods." I fear that the record of the golden calf is being retold. Too many are forgetting the Jehovah of Sinai and the Moses who has led the world from bondage to freedom, all forgetful that God's law is still in force, and that the golden calf of our day will surely have its sad ending in dregs of bitterness and shame.

That strange idol of old soon came to dust and brought sorrow to his adherents. What reason have we today to expect any better ending for followers of the gods of gold and pleasure, who seem to forget the cross of Christ and the promised land, to which our Moses would lead them?

The saddest thing on earth today is the fact that men and women so easily forget the way of holiness that leads to Canaan, and give themselves up so completely to the way of worldly pleasure in which there is no promise or hope of salvation!

**Thank God for "Heroes of Faith" They are Still the Light of the World** Many thoughtful persons are impressed by the serious misunderstanding of the missionary point of view, as manifested by newspaper reporters, and even by some church members. The one who says, "They are fools to risk their lives in such a way," evidently has no idea of the real spirit of missions. They do not understand the spirit that prompted Paul to become a "fool for Christ's sake."

Thank God there are still many consecrated missionaries possessing the spirit of him who said, when his friends tried to prevent his going: "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the sake of the Lord Jesus."

One of these heroic spirits, Dr. J. E. Williams, was murdered at Nanking, China, not long ago. A little before his death, as he

and his wife were walking one evening, they reviewed the situation and she said: "If you had known all you know tonight would you have begun this work? Would you do it over again if you knew what you now know?"

Quick as thought he said: "Yes, a hundred times over. Where could I have invested my life in a way that would have brought me greater returns?"

Another missionary said: "It is an interesting time to be in China and I am glad I am here."

Those who possess this missionary spirit at home and abroad are indeed the salt of the earth. And we rejoice that in these times of worldliness, the salt has not lost its savor. Without this Christ-begotten missionary spirit our race would soon sink back into the pit from which such sacrificial services have lifted it since the days of the Son of man.

**Quite a Wonderful Book—"History of The Jewish People"** The editor has received a complete new history of the Jewish people from the days of Abraham to the present. The publishers are wanting agents to sell it. A copy can be seen by calling at the office of the SABBATH RECORDER.

This book is in clear print, containing ninety-eight chapters and has eight hundred twenty-three pages. There is a complete bibliography, extended chronological tables, nearly fifty pages of alphabetical index, and fourteen excellent maps of the various countries. It is the first single volume history of the Jewish people "from the dim beginnings to the present day." The price of the book is \$4, from The Jewish Publication Society of America, Philadelphia, Pa.

**Matters of Denominational Interest** Our readers will recall the "Annual Report" of Pastor Van Horn before the annual meeting of the church in New Market, N. J., which appeared in the RECORDER of May 2, on page 559. Today we give two other reports that were given at that annual meeting, but were delayed in reaching the RECORDER. The Ladies' Aid society and the Bible school report, appear in another place in this issue. You will find them interesting.

In our last report of the Building Fund, published in the RECORDER of May 4, the sum amounted to \$28,883.51.

Today we can add \$100 received since, which makes the present fund in pledges and cash \$28,983.51.

Our readers will see by the minutes of the Tract Board that Miss Ethel Titsworth is made treasurer in Mr. Hubbard's place until General Conference.

Miss Titsworth has been Mr. Hubbard's assistant with the accounts during his long illness and is perfectly familiar with the work. You will find her address on the back outside cover, and also her appeal in the place where Mr. Hubbard's messages have appeared in the months gone by.

The time is drawing near when the associations for 1927 will begin.

The Eastern comes at Rockville, R. I., beginning on Thursday, June 9.

The Central Association will be held at Adams Center, N. Y., beginning Thursday, June 16.

The Western Association will be held in Little Genesee, N. Y., beginning Thursday, June 23.

The Southeastern Association comes at the Ritchie church, beginning June 30.

### MINISTERS' SABBATH CONFERENCE

The following is a brief statement of the general sentiment of those attending the Ministers' Sabbath Conference from the Northwestern Association. The conference was held in Milton, Wis., April 19 and 20, and was devoted to a discussion of the aims and program of the denomination with regard to the Sabbath truth.

The statement follows the outline of the discussion as was presented in the questions which had been previously sent to those invited.

#### I. What constitutes a Sabbath?

It was recognized by those present at the Conference that the spiritual significance of the Sabbath must be given increasing recognition and emphasis, and that the positive aspects of the Sabbath truth must receive emphasis as against its formal, legalistic, and purely negative side. It was agreed, however, that this legalistic and formal as-

pect must be given recognition insofar as this phase of the Sabbath has a part in contributing to its spiritual meaning and significance in a world which is largely under the influence of tendencies inimical to the spiritual. And while the importance of the experimental side of Sabbath observance and loyalty must be emphasized, it was also felt that the significance of the Sabbath day as a distinctly sacred entity must always be recognized. It was brought out frequently during the conference that just because the conception of the Sabbath has changed historically from time to time, it remains for Seventh Day Baptists to present to the world the highest and most positive conception of the Sabbath, as revealed in the teaching and example of Jesus.

II. Can the Christian Church maintain its spiritual life and render a vital ministry to the world without a Sabbath?

It was the unanimous sentiment of those present that the existence of a Sabbath is essential to the maintenance of the spiritual life and effective ministry of the Christian Church. The historical fact that the Church, throughout all ages, has observed and maintained a weekly worship day is itself an indication that the need for a regular period of religious worship, in the form of a weekly worship day, has always been recognized.

III-IV. What advantage has the seventh day of the week over every other day as a Sabbath? Is this advantage such as to exclude every other day from consideration by the one who would live Jesus' way?

The fact that the seventh day Sabbath is generally recognized as the Sabbath of the Bible and of Jesus was felt to give to that day a unique advantage and significance over every other day.

V. How can we make Sabbath keeping a vital, spiritual influence in the lives of our own people rather than a mere formal, legal observance?

Those attending the conference felt that by a deepening and quickening of the spiritual lives of the people generally, by the force of personal example and high standard set by the ministers and leaders of the denomination, and by an attitude of Christian consideration and helpfulness toward others which does not seek to impose one's personal practices upon his brethren, but

which by precept and example appeals rather to the individual conscience, the most progress can be made toward giving the Sabbath a place in the lives of our own people as a vital, spiritual influence.

VI. How can we enlarge and make more effective our work of promoting the Sabbath?

It was agreed that the actual work of promoting the Sabbath must follow two main lines, that of the conservation of the Sabbath truth within the denomination, and of its spread among those outside.

In connection with the first item, it was felt that a more general use might be made of the Sabbath school as an agency in the conservation of the Sabbath truth within the ranks of our own people. A need for a textbook, prepared by a competent Seventh Day Baptist, which would present the Sabbath principles, together with the other Seventh Day Baptist principles, to the children of early adolescence in our Sabbath schools, was recognized by all those present.

The practice of regular Sabbath sermons once or twice through the year, was again commended to the pastors. The work of the Teen-Age Conferences was unanimously commended, and suggestions made, in a general way, for the continuation and extension of the work. The need for a similar program of study for the older young people of the denomination was also pointed out.

The suggestion was also made that Seventh Day Baptists might work out a more adequate program for the Sabbath day religious habits of the children in the home, outside of the regular church activities of the day.

As far as actual effort in the spread of the Sabbath among non-Sabbath keepers is concerned, the feeling was generally expressed that this work could be best carried on through the distribution of literature, and that this literature should be sent among the laity of the Sunday-keeping churches, as well as to the ministry.

The opinion was expressed that the attendance of Pastor Bond at the Lausanne Conference provides an opportunity for further acquainting the other religious groups with the purposes and particular truth of the Seventh Day Baptists,

The largest contribution that can be made to the spread of the Sabbath is through the force of example by our own professing Sabbath keepers. This indeed seemed to be the keynote of the conference. The spread of the truth must be in spiritual terms, and example is the most potent force in this direction, it was agreed.

AUGUST E. JOHANSEN,  
*Secretary.*

### HOLINESS

REV. R. B. ST. CLAIR

The Scriptures everywhere teach us that God's aim for man is that man may have complete soul health. Our Savior was named "Jesus" because he should save his people from their sins. One of the sacred writers has affirmed that Jesus is "able to save unto the uttermost all those who come unto God by him, seeing that he ever liveth to make intercession for them." This "uttermost" is nothing short of being a double superlative, and with that verse before us, we can never lawfully limit Christ's power to cleanse from the last and the least remains of sin.

Paul, in the Ephesian letter, prays that we may be filled "with all the fulness of God," and we are quite sure that when this prayer is answered in any one of our lives that the work of holiness will indeed be perfect. In writing to the Thessalonians, he prays that the very God of peace may sanctify them wholly. Again, the apostle directs that we shall follow peace with all men, and holiness, without which no man shall see the Lord. In fact, throughout the New Testament it seems to be evident that it is the purpose of God to enable us to regain in Christ that which we lost in Adam.

Forgetting our theological differences until we attained to a state of perfect love, might not be the worse course to follow.

Words fail us when we begin to describe God's goodness to us. How could we put into words what the promises of Christ have meant to us? What a note of confidence has been in our lives ever since we appropriated them! Are our lives as serene as those should know to whom God's word has been pledged?—B. T. Badley.



## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Honor roll of churches that have paid their quotas:

No. 1.—New York City, and \$266.66 additional.

No. 2.—Riverside, Calif.

No. 3.—Greenbrier, W. Va.

No. 4.—Wellsville, N. Y.

No. 5.—Waterford, Conn.

No. 6.—?

Honorable mention—Edinburg, Tex.

May 21—Sabbath Rally day.

June 9-12—Eastern Association, Rockville, R. I.

Mr. Frank Jeffers, of Racine, Wis., thanks all those who have sent SABBATH RECORDERS to him for distribution, and asks that no more be sent until July, as he has all he can distribute in the next month. He has received 2,892 copies.

### SERVICE

Every life to realize its highest spiritual value, to say nothing of its eternal destiny, must interpret itself in the terms of the Christ. You ought to confess him publicly before men. You ought to walk as we honestly believe he would have us walk before our fellow men. Nothing—ability, cleverness, business success, wealth, or any other human standard of greatness can atone for failure here in the development of human life and character. The measure of life is the measure wherewith we interpret our ideal into reality and service.—*Dr. William E. Brown.*

### WORSHIP AND GIVING

"Bring an offering and come into his courts." Worship is an empty thing if the hands are empty. The Hebrew was taught to bring the choicest of the flock and the finest of the wheat and oil. The Hebrew law forbade the worshiper to offer a lame or diseased animal for the temple sacrifices.

It must be the best of the flock. The offering must be worthy of the Almighty who had blest the harvest, and who in the beginning had made heaven and earth.

We of this generation who call ourselves Christian, and who worship the Lord in modern houses of religious faith, need to remember that the offering we bring should represent sacrifice, and should be in some true form a measure of the value we attach to the religion we profess. It is not a very creditable showing for the Protestant churches in America, that the motion-picture business last year took in at the box office millions more than the entire annual receipts that all the churches took for all purposes, including home and foreign missions, salaries of preachers, upkeep of buildings, and all charitable and social work. If any one in the congregation feels that his offering did not really measure the value of his religious faith and his great indebtedness to God, he can add to it as he leaves the church, or send a check to the trustees. In any case we may all remember that true worship is always accompanied with an offering. If we have no money, the offering to God is a broken and a contrite heart. That is beyond all money price.—*From a sermon by Charles M. Sheldon in the Christian Herald.*

### TWO HUNDREDTH CONSECUTIVE ATTENDANCE

ELDER R. B. ST. CLAIR

On Sabbath, April 16, 1927, Brother Samuel T. H. Berry, of the Detroit Church, attended Sabbath services for the two hundredth Sabbath in consecutive order.

The Christian Endeavor society of the Detroit Church, under the leadership of President Royal Crouch, had charge of the service which commemorated this rather remarkable achievement.

Pastor St. Clair was called on and spoke briefly on the duty and privilege of assembling ourselves together for religious worship, especially on the Sabbath which was ordained as a day of holy convocation. He recalled how the Vocational Committee had made it possible for Brother Berry to come from New Brunswick, Canada, in 1923, and he publicly complimented Brother Berry for the excellent record made. Brother Berry,

he pointed out, lived near Mt. Clemens, Mich., and could have made many excuses for non-attendance at church services. But, in spite of rain, snow, or hail, mud, dust, hot or extremely cold weather, Brother Berry was in his place.

Brother Berry was called upon by President Crouch, and responded with expressions of appreciation for his ability to be with the Detroit people, and of thankfulness for the many acts of fellowship of which he had been the recipient.

A general prayer and conference meeting brought the pleasant Sabbath session to a close.

### OPEN AIR MEETINGS

A quartet is being organized at Detroit with a view to participation in an open air evangelistic campaign which the Detroit Church, under the leadership of Elders Dutzel and Scott, expects to inaugurate in May. A White pipe tone, five octave, double reed, folding organ, which will supply the instrumental music for the meetings, will be presided over by Mrs. Earl Babcock.

It is thought that the meetings will be held in the district where it is hoped some day to erect the church edifice of the Detroit Seventh Day Baptists.

### ANNUAL REPORT OF THE LADIES' AID SOCIETY OF THE PISCATAWAY CHURCH

During the past year the membership of the society has decreased, two of our members having moved away, Mrs. A. H. Burdick and Miss Agnes Burdick, and they are greatly missed among us. This makes our enrollment twenty.

We have transferred one of our active members, who has been in service for a number of years, to the life membership list.

We have held ten regular and two special business meetings, with an average attendance of seven.

In June we enjoyed a picnic with the Plainfield and New York people. It was planned to be held at the home of Mrs. Irving Hunting, but due to weather conditions it was held in the Plainfield church parlors, but this did not hinder the pleasant time and good feeling enjoyed by all.

In July a joint reception with the Christian Endeavor was held in honor of Mr. and Mrs. J. W. Crofoot, our returned mission-

aries from China. This was largely attended and a musical program was enjoyed by all. Ice cream and cake were served.

We had our usual vacation in August, with no activities during the month. When one of our faithful and much loved members moved away, a collection was taken and presented with appropriate verses as a token of our esteem.

In October, upon the return home of our pastor and wife, a welcome home in the form of a surprise was held on the evening after the Sabbath. After giving them a complete surprise, we all marched over to the church where refreshments were served, consisting of frankfurters, rolls, boiled corn, coffee, and grapes.

In January we held a birthday social at the home of Dr. and Mrs. L. C. Bassett. Dinner was served about one o'clock, after which games were played and every one seemed to have a good time.

During the illness of our former pastor's wife, Mrs. W. D. Burdick, flowers were sent to help shorten the long hours. We also sent flowers or fruit to two members who were sick and shut-ins. A basket of fruit was given as a parting gift to Rev. and Mrs. Burdett Coon and placed in their stateroom on the steamship *Tivies* on which they sailed to Jamaica, B. W. I., to their new field of missionary work.

We have held five suppers during the year: one of these was in the form of a banquet to the Boy Scouts of Troop 2 and their fathers; another one was given to the Executive Council of Religious Education of Middlesex County. We have taken four free-will offerings; these with birthday socials and bake sales have increased our treasury about \$143.

We have purchased four new table cloths for the dining room and a new cloth for the communion table. We have paid \$63 to the Onward Movement, \$7.50 to the music fund, and have pledged \$100 to the organ fund—\$50 of this amount has already been paid. We have papered one room in the parsonage at an expense of \$13.63, and we have on hand about \$35.

We are striving to help the work along by doing our little bit and hope that much may be accomplished during the coming year.

Respectfully submitted,  
MRS. H. L. DUNHAM, Secretary.

### ANNUAL REPORT OF THE BIBLE SCHOOL OF THE PISCATAWAY SEVENTH DAY BAPTIST CHURCH

A very important part of the work of the church is the Bible school. As members of the Sabbath school of the Piscataway Seventh Day Baptist Church, we are proud of the work that is being done and the interest shown in the work of Bible study.

The school is in charge of fourteen officers, with an attendance of eighty-one per cent during the year. The spirit of co-operation among the officers is splendid.

We have a corps of teachers for the eleven classes who are interested in their scholars, and to their earnestness and loyalty is due a large part of the success of the school. The attendance of the teachers is an average of eighty-five per cent.

The school has an enrollment of seventy-five members, with an average attendance of seventy-five per cent. This is indeed a very good showing.

The collections, while not the most important thing, are, however, an indication of the interest in the school. The amounts average over \$3 for every Sabbath for the year.

The school also maintains a home department of ten members, some who live in the Southland and others in the colder North. This is an important branch of the school, keeping in touch with the work those not able to attend the regular sessions.

At the present time there is a cradle roll department, with a membership of five, some of whom will soon be able to enter the beginners' department.

Business meetings have been held each quarter, thus doing away with discussions and business during the study hour. Socials have been held in charge of the different classes. Special music is furnished by the choristers for special occasions. The school is interested in the Vacation Bible School; and, with the school of the First Baptist Church, held a three weeks' session last year, and is planning for one this year.

We are allied with the county school and law enforcement work. In fact the school is willing to take up any work that means the betterment of the community.

C. E. RYNO,  
Secretary.

April 3, 1927.

### ORDINATION SERVICE AT WATERFORD

The ordination of S. Duane Ogden to the gospel ministry took place at Waterford, Conn., May 1, 1927. The program was given as follows:

10.00 A. M.

Call to order and reading of the call of the church for a council of ordination, Deacon Charles E. Gardner.

Rev. Eli F. Loofboro was elected moderator.

Rev. Paul S. Burdick was elected secretary.

Statement by the candidate:

1. Concerning his Christian experience.
2. Concerning his call to the ministry.
3. Statement of his religious beliefs.

S. Duane Ogden.

A motion was made that the council proceed with the ordination of the candidate.

After a discussion, consisting of several questions which were answered by Mr. Ogden, the motion was carried.

Hymn: "The Church's one foundation."

Benediction: Rev. Harold R. Crandall.

2.00 P. M.

Hymn: "Vouchsafe, O Lord, thy Presence now."

Prayer of Invocation: Rev. Harold R. Crandall.

Ordination sermon, text: 2 Timothy 2: 15:

Rev. Clayton A. Burdick.  
Hymn: "God of the Prophets, Bless the Prophets' sons."

"Charge to the Church": Rev. Paul S. Burdick.

"Charge to the Candidate": Rev. Theodore J. Van Horn.

Solo, "More like the Master": Miss Helen Maxson.

Consecrating prayer: Rev. Wm. M. Simpson.

"Welcome into the Christian Ministry": Rev. Ahva J. C. Bond.

Hymn: "With the sweet Word of Peace we bid our Brethren Go."

Benediction: Rev. Clayton A. Burdick.

The following delegates, as well as a large number of visitors, were present:

Westerly—Rev. Clayton A. Burdick, Deacon Ira B. Crandall, John Austin.

Ashaway—Rev. William M. Simpson, L. Gertrude Stillman, Frank Hill.

Rockville—Rev. Paul S. Burdick, Mrs. Paul S. Burdick.

Second Hopkinton—Rev. Paul S. Burdick.

New York City—Rev. Harold R. Crandall.

New Market—Rev. Theodore J. Van Horn.

Plainfield—Rev. Ahva J. C. Bond, Mrs. A. J. C. Bond.

Shiloh—Rev. Eli F. Loofboro.

Waterford—Deacon Charles E. Gardner, Deacon Isaac A. Gardner, Deacon Albert H. Brooks.

SECRETARY.

## MISSIONS

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

### LETTER FROM DR. CRANDALL

(This letter is furnished by Professor S. B. Crandall of the Connecticut Agricultural College.)

DEAR HOME FOLKS:

I think I shall write you a joint letter so that you may all know that I am still in the land of the living in spite of all the wild rumors and rather scary happenings. We have had a rather exciting time since Sunday, the twentieth. Dr. George went into Shanghai that afternoon and it was lucky that he did, else he would probably not have got there for things were beginning to happen that very afternoon. There had been fighting all along the route of the Shanghai-Nanking railway for some time, but the tide had seemed to turn toward Nanking, and it had been quiet around Shanghai for some time. In fact, the paper said that morning that Chang had driven the Southerners back some distance the day before.

After Dr. George had gone we heard that a large body of troops was on their way out here and had already reached Da-dzang. We wondered whether Dr. George met them and had any trouble. They arrived here on Sunday and the people hurried around to feed them and help them get boats to transport them across the Yangtze. They were very quiet and orderly. - A number came to be treated in the dispensary, and their wounds showed that they had been fighting only three days before. Their talk made us feel that it was sure that the war was going against Chang. These men were Sun's men whom Chang had displaced. It seems that he had been using some of them in the battle even if their commander had gone away.

These had about all gone by morning, but on Monday about twenty thousand came in. They were in an ugly temper and showed no disposition to stop for anything. They did not even break ranks, but settled down along the road with a plentiful supply of sentries on a sharp lookout. One could see that they were very restless and anxious. We

felt sure that they were fearing pursuit and so we knew that the Southerners must be near Shanghai. There was no mail and no papers and the wires to Shanghai were cut. Many of the soldiers were taken onto boats but most of them crossed the canal and marched to the Yangtze on the north side of it. By four o'clock the next morning they were all gone from here.

We heard all sorts of rumors on Tuesday. There had been fighting in Shanghai and a great many houses burned in the northern part of the city where we have to pass through to get to the settlements. It was all too true. But we did not know that most of the fighting had been by civilian Kuomintang, and that in many cases foreigners had been fired upon and a few killed. Ignorance is bliss and we did not worry. We also heard that the Southerners were in some of the near-by towns, but we breathed freely and said, "Now it is over for us." But by night we felt differently, for there came in word that there had been looting by stray soldiers all about us and that a band of them was headed for Liuho. We were already pretty well filled with refugees, but others came, and Dr. P. brought over all the young women who had been staying at her place. We locked or wired all our gates so as to make them more secure than usual and our cook, Mr. Dzau, We-ze and I hid a lot of rice about in unheard-of places. Then We-ze went to bed, but Mr. Dzau, Kyung-daung and I stayed down in the yard to be there in case any should come to us for protection. Lanterns began to come down the auto road and some said that the soldiers were coming. Then we saw many lanterns about the auto station and we thought the town men were doing something as they were. Soon we saw autos rushing away and an appearance of much activity. We thought they might be sending for the Southern troops, and we knew that would be a help. Finally things began to quiet down a bit and we went to bed and slept well all night.

The next day we heard about things. The men of the town had taken food, money and various things, and had gone to meet the soldiers and try to get them not to come here. They had succeeded for the time, but we knew later that they had only put it off intending, after they had done all they



wanted to elsewhere, to come here the following night. But the next day the Kuo-mingtang did come. The people got up a big feast for them. There were only two hundred of them. They started to eat, and then heard that there were looting soldiers hid in our robber town east of us. They dropped their bowls and went like a shot for the place and in a few moments we heard the rattle of rifles, good and lively. I went over and rushed the patients and refugees into places where there would be good thick walls to protect them. From the third floor I could see several of the soldiers, standing right up straight out in the open, popping away with a will. It was a different sort of fighting from that we have usually seen over here. The shots soon were farther away, but the battle kept up until dark, and some the next day, for there were boats full of soldiers in the Yangtze which had not yet set sail and they went for them, too.

The wounded began to come in in the afternoon. They only brought the serious wounds here, and I had quite a number by night, and more the next day. They were of both camps and some citizens. Dr. Palmberg came toward night, and she helped me some. I was glad to be here to give them what relief I could. I still have three of the Northern soldiers, but the Southerners took theirs away. Another Southerner has come in; in fact, there are three here now. This is already several days later than when I began that last sentence. The Southern soldiers who are here now have trench fever, and are very sick. Yesterday the final troops went away. The Southerners are now moving across the river and driving toward the north. Shanghai seems to be quieting down a bit although the foreign troops are still very watchful. They probably will be so for some time.

This is April 7. Liuho is very normal. It is a comfort to go along the streets and see the smiling faces that greet us everywhere. The people everywhere, even those who do not usually have much if anything to do with us, have expressed themselves repeatedly as so glad that we did not leave. It has been a rather nerve racking business, not because we were afraid, but because of the pressure that has been brought to bear upon us to try to make us give up, and do what we felt we ought not to do.

You have, of course, read in the papers of the Nanking affair. That was due to an effort on the part of the radicals to make it difficult for Chiang. There may be more of that, but if the powers are wise I think it is probable that the worst is over. Here in Liuho there seems to be no trouble at all, nor any danger of any. We had some difficulties to face in that some of the first army of the Southern soldiers came and demanded to be quartered in our buildings here. I think the fact that I was a woman, and doing the work of treating the sick and wounded, saved us from any ill-treatment. Finally only a few of the officers stayed here, and they were most polite and considerate. They stayed only one night. That was just at the time of the Nanking affair but, of course, we knew nothing of it. The next day orders to protect foreigners and their property were posted, and we have had no trouble since.

I must say that I was greatly taken with that bunch of the first army. They were upstanding, fine looking men, rather young, but evidently with the highest of ideals. They have no use for Christianity now, but they are the sort that if they see it in its true light will be won some day. I feel that all this awful upheaval is the storm before the dawn, and that if we are true Christianity will come into her own in China in a very few years now. Nationally China's only hope is in these Nationalists and now that they have turned against the Red element they are a very great hope.

Don't worry about me. I have something to stand for that is worth standing for. We shall win more for Christ by standing by the Chinese now, in their hard times, than we could win in many years of ordinary work. God has kept up wonderfully thus far, and he will keep on doing it. I want to stick, if I am not driven out, until things are quiet. I do not know when that will be. It may mean that I shall have to give up coming home when I had planned, but that does not matter so much, that is, to me. I feel as though our years of work here would be almost wasted if we showed lack of fidelity now. I have twenty-six patients here now, a good many severely wounded among them, who need dressings every day. The clinics are increasing, some out-calls are

coming in, and I feel that I am needed here. That is why I am staying. There are other Americans who are doing likewise in other places, even more dangerous than here.

We-ze is studying and so her time is not as much wasted as it would have been if she had been in school elsewhere, for many of the schools have closed. The one where she was last term has done very little work this term. Our school has been closed a good deal, but is open now, so that Me-ling is studying too. The poor little girl was at Mr. Dzau's for a while. I sent for her to be brought home if things did not settle down, but school opened, and now she is busy. I feel sorry to have been so far from her when there were so many soldiers for she is very much afraid of soldiers. I have not seen her since I took her into school. Dr. P. went into Shanghai the day the soldiers tried to camp here, and had no trouble, although things were boiling that day in the Chinese part of the city through which she had to pass. She did not know that it was such a dangerous time, and nothing happened to her. Again, "Ignorance is Bliss."

I have not succeeded in getting any papers for We-ze yet. I wrote to Peking about it about a month ago and have had no answer. Now the foreign office in Shanghai is Southern and they probably would not accept anything from Peking, so one does not know whom to ask about anything of an official nature. I guess I shall have Mr. Dzau write to the Foreign Office at Shanghai.

If I go on a Japanese boat I shall have to have a passport, and I have had no chance to go and get it, so I do not know anything about when I can get off. I have reservations on two boats for next month but I am very doubtful about getting off on either of them. When you get word from me in America you may know that I have arrived. Otherwise do not look for me too much. I expect I shall arrive some time this summer. But it looks as though my plans might mostly miscarry.

With much love to you all,  
GRACE I. CRANDALL.

Grace Hospital,  
Liuho, China,  
March 31, 1927.

TREASURER'S MONTHLY STATEMENT  
April 1, 1927-May 1, 1927

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand April 1, 1927.....	\$19,582 44
Cumberland Church, Missionary Society	10 00
Memorial Board:	
D. C. Burdick Bequest .....	64 61
D. C. Burdick farm .....	1 09
E. L. Babcock, Missionary Society ..	105 66
Missionary Society .....	99
First Hebron Church, Mrs. Clara Viz-	
Jak, Java .....	10 00
First Hebron Church, Missionary So-	
ciety .....	10 00
Anna Crofoot, Boys' School .....	50 00
Onward Movement treasurer, Mission-	
ary Society .....	740 00
Milton Church:	
Miss Susie Burdick .....	10 00
Miss Anna West .....	10 00
New York City Church, Missionary	
Society .....	25 00
Washington Trust Company, Interest	
credit .....	16
Income permanent funds, General	
Fund .....	1,000 00
	<u>\$21,619 95</u>

Cr.	
Gerald Velthuysen, work in Holland. \$	104 16
William A. Berry, March salary .....	20 00
T. L. M. Spencer, March salary .....	83 34
H. Louie Mignott, March salary .....	35 00
William L. Burdick, March salary,	
traveling expenses, postage,	
telegrams, and stationery .....	213 11
William L. Burdick, clerk hire .....	33 34
L. J. Branch, March salary .....	25 00
C. C. Van Horn, March salary .....	41 66
Ellis R. Lewis, March salary .....	174 28
R. B. St. Clair, March salary .....	108 34
George W. Hillis, March salary .....	50 00
D. Burdett Coon, March salary and	
traveling expenses .....	245 69
L. D. Seager, March salary .....	66 66
Anna M. West, March salary .....	41 66
J. W. Crofoot, March salary .....	100 00
Charles Thorngate, January-March	
salary .....	50 00
Lena G. Crofoot, January-March salary	
.....	25 00
William Clayton, January-March sal-	
ary .....	25 00
Philip Nat. Browne, Georgetown taxes	
.....	75 00
George A. Main, work at Daytona, Fla.	
Western Union Telegraph Co., tele-	
grams .....	3 80
A. P. C. Dey, draft and exchange .....	2 25
Bank of Milton, drafts—account Dr.	
Thorngate .....	280 00
Ellis R. Lewis, traveling expenses .....	100 00
Industrial Trust Co., draft—account	
H. E. Davis .....	17 63
G. M. Ellis, account H. E. Davis' salary	
.....	25 00
Alfred Loan Association, account salary	
H. E. Davis .....	12 00
Washington Trust Co., draft—account	
salary H. E. Davis .....	13 50
Treasurer's expenses .....	35 00
	<u>\$ 2,056 52</u>
Balance on hand May 1.....	19,563 43
	<u>\$21,619 95</u>

Bills payable in May, about ..... \$ 1,500 00  
Special funds referred to in last month's report now amount to \$20,424.39, balance on hand \$19,563.43, net indebtedness \$860.96.

S. H. Davis,  
E. & O. E. Treasurer.

A teacher once asked her pupils what animal supplied food and leather for our shoes and one little boy said, "Father."

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### MILTON MATTERS

[Milton College is most fortunate in having as the official organ of its student body, the *Milton College Review*, as clean, aggressive, and newsy an example of college journalism as I know. The following matters are from its issue of April 28.—P. E. T.]

#### RELIGIOUS EDUCATION PROFESSOR DOWN EAST

Tuesday morning, Dr. Edwin Shaw left Milton for the Congress hotel, Chicago, to attend a meeting of the Association of Teachers of Religion which was called for Tuesday morning and afternoon. On Tuesday evening the twenty-fourth annual convention of the Religious Education Association, of which he is a member, began. Some of the speakers of note at this meeting were: George A. Coe, of Columbia University, who is considered the dean of people who make religious education their life work; Luther A. Weigle, of Yale University; Walter Athearn, of Boston University; Sir Robert A. Falconer, of the University of Toronto, who is president this year; and many other men of distinction in the realm of religious education.

On Wednesday, Dr. Shaw planned to go to Alfred, N. Y., where he will attend a meeting of the committee of the American Sabbath Tract Society.

#### DEVELOPMENT PLANS TO BE BROADCAST BY NEW PAMPHLET

"Endowment" has pretty well worked itself into the thoughts and actions of all those intimately concerned with Milton College and her interests. There are concrete evidences of this fact to be seen anywhere in Milton and the surrounding country. A big sign "Save Milton College" bridges the road in front of the main hall, and a similar slogan has appeared on the sidewalks of Milton and Milton Junction and on stickers which have been scattered profusely. Professors are absenting themselves from classes for the purpose of

spreading the plea to other parts of the country.

Then, too, a new pamphlet will be issued the latter part of this week or the first of next entitled "Milton College Development." This pamphlet will be in two sections: 1. Actual Development—with pictures of the present buildings and a history of each one. 2. Prospective Development—with drawings and plans for the two new buildings, the dormitory and the library, which it is hoped will be secured by means of the campaign. There will be a map of the campus showing both the present and prospective development of the college. President A. E. Whitford and Vice-President C. D. Royse are responsible for the compilation of this new endowment feature. A copy will be sent to every name on the mailing list, which contains something over three thousand names.

Plans for the big parade to take place on Monday, May 9, are being amplified and multiplied. The call for cars and recruits is as loud as it ever was.

It is hoped that not only will every student of the college who can do so offer his car for use, but also that many people of the town will enter whole heartedly into the movement.

#### MILTON FOREVER

Some five hundred alumni in all walks of life boast of Milton College as their alma mater, and at a mention of her name, their minds dreamily glide back to the happy days spent in their youth upon her campus. Their minds reminiscently muse on those tender, full, and felicitous college days, enriched by the associations of over a hundred fellow students, living and working together for four years, and a corps of sympathetic instructors; they sweetly pass over those happy memories, now clothed by the enchantment of time and age. Some dream of football games, plays and victories; others remember with delight track activities and the days when the Milton baseball nine were the champions of the state. Others have pleasant and refined memories of the class room and intellectual activities, of associations with professors and books. Still others have their burdens lifted by remembrances of lyceum work, good times spent with the Oros or Idunas, Philos or Miltonians. All relive social activities, frolicking hours

spent at Storrs, Koshkonong, and Indian Ford, and some muse upon evenings in the reception room or nights of unclouded skies. All the collegiate past returns, and through the minds of all run snatches of a Milton song and oft, perhaps, it is the soft notes of, "It is the college that I call my own."

But it is not only because of the happiness of the swift-winged years at Milton that five hundred Milton graduates fervently love their alma mater, for it is as much due to the remunerativeness of the days spent in Milton. They were profitable, the most profitable of their lives. To that beloved college these graduates owe their success in life, their positions of standing, and most of their mental pleasures which come from an appreciation of the subtle and the æsthetic in nature and literature.

Today, Milton faces a financial crisis. For years she has been educating young men and women, fitting them for their life work, making their lives fuller and richer, all at a loss. Today she is at "the end of her rope"; her altruistic and Christian work must terminate and cease if those five hundred alumni, which she has so greatly helped, do not sacrifice for her and come to her assistance, that they may insure the same type of education that they received, for their posterity. The slogan, "Save Milton College," has been adopted as suggestive of the true state of Milton's financial condition. Milton must now have the united and material support of her friends and alumni. But one would certainly be engulfed in a sea of pessimism that would doubt that those friends will not come to the aid of their alma mater, to whom they owe so much. Milton helped them when they were in need, in need of intellectual training to achieve the goal which they sought to attain. They will not, they can not desert her. The Christian principles which she has imbued in them prevent such a disaster. Milton lent a helping hand and afforded a haven of learning to those whose financial resources were limited, and educated them at a loss. Now that Milton is in the same condition, will they turn a cold shoulder upon her and let her perish?

Never! With a realization that the end is near if help is not given, and that Milton must have funds, money to carry on the great work continued since the settling of

this community and county, Milton's friends and alumni will rise to her support with the cry, "Milton, we are coming." They will not, they must not desert her, after eighty years of service, in her hour of need.

### THE LIFE IMMORTAL

DEAN ARTHUR E. MAIN

Professor Hoffding says the universe is so large and man is so small that we must expect to find mysteries that one can not unravel and questions that one can not answer.

I believe in a great and good God, the eternal Spirit of power, wisdom, and love. This belief seems to me to furnish the best possible ground for cosmic unity, and the most rational possible solution of the problems of existence.

My faith in the great and good God, in the world order, and in man, is the basis of my hope of the life immortal. It may be that the reality of a life to come can not be proved; but there are many evidences in favor of the reasonableness of such an expectation.

Men have lofty aspirations as seekers for truth and knowledge. The possibilities of human development and achievements are many and great. It can not be that a being with such aspirations and possibilities can have been created only for the brief span of a mortal life. It can not be that the creation of the universe and the evolution of a world of men and things have been just for this.

Speaking reverently, such a course of things would hardly seem worthy of a great and good God. A consummation worthy of him calls for the life immortal.

It is not unlikely that what we call the good things of life are more evenly distributed among men than we sometimes suppose. But, granting this, there have been throughout the ages, great inequalities in the experiences of mankind. A future life seems to be absolutely needed in order to vindicate the justice and goodness of God.

Man likes to hear and see and touch and smell and taste and know; and there are corresponding realities to satisfy these senses. There are higher human desires and lofty aspirations in the realm of spiritual things that fit the soul for eternity. There



must be corresponding realities, or the moral order is deceiving.

Even a superficial glance throughout the ages reveals the fact that all men have not had a fair chance in this life to escape from sin, suffering, and sorrow. A great and good God will certainly give all of his children a chance to turn from the paths of sin to the ways of holiness.

The idea of living one year or even eighty years suggests one evaluation of human existence. But what added dignity is given to this life if it is a preparation for an unending life of blessedness.

The history of religion shows that belief in a life to come has been well nigh universal. This belief has been found in China, in Egypt, among the Indians, in Greece, and in other lands. Socrates said to his enemies, "You can kill my body, but you can not kill me."

As the years come and go, I have an increasing confidence in the judgment of Jesus of Nazareth. He believed in his Father's house of many mansions and promised to come and receive his disciples into the eternal life. Whatever may be the exact meaning of the words of our Lord to the malefactor on the cross, "Verily I say unto thee, today shalt thou be with me in Paradise," they are certainly a promise of the life immortal.

However we may explain the varying narratives, this fact remains that the early disciples of our Lord believed in his resurrection; and, inspired by this assurance, they went forth to preach among the nations the glad news of redemption.

Paul, the profound reasoner, the great theologian, and the self-sacrificing missionary, believed and taught that if this earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. And in this hope he could exclaim, "This mortal must put on immortality. Death is swallowed up in victory. Oh Death, where is thy victory? Oh Death, where is thy sting? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

*Alfred, N. Y.*

What a man does for himself dies with him, but what he does for others lives on after his death.—*Roosevelt.*

### MORMONISM FACING BACKWARD

Rev. John D. Nutting of the Utah Gospel Mission takes exception to the idea that Mormonism is so changing that further anxiety need hardly be felt regarding it.

"In our Eastern work recently we have found surprising credence given to this view in some quarters, while in better informed ones it is justly and vehemently repudiated.

"The new book of 760 pages of extracts from the sermons of Brigham Young, who died forty-nine years ago and who was one of the most radical men Mormonism has ever had, is now the weekly textbook of all Mormon priests (including nearly all the men), from which they are taught what to teach the whole people. Besides this, the textbook for the young people is a volume possibly still more retroactive, called 'Rational Theology.' This was written by Widtsoe, one of the 'twelve apostles' of Mormonism, and also president of the state university. It not only teaches the most egregious doctrines of Mormonism about religion, but philosophical ones of equal danger, as the eternity of matter, materiality of spirit, etc. The purpose of training young and old in such sinful beliefs is evident—to keep them tied fast in the fold of Mormon paganism of thought. It seems to us that a tremendous struggle is on between the Bible teachings with which we have been reaching the people for these many years and the pagan teachings of Mormonism about God, etc., and that the leaders realize that only by holding their people in their ideas of God can they hold them in anything else, since the whole of Mormonism stands or falls together. Hence the importance of the present struggle, and the imperativeness of keeping all Christian work at its highest possible efficiency.

"We wish that every reader of these words would take pains to tell people wherever he can, the fact that Mormonism is putting up this extraordinary fight against Bible truth, and is thus demonstrating its determined backward instead of forward stand. The Mormon people are moving somewhat, the system not at all, or only microscopically and against its will; it is very balky. And in these little movements is all the comfort there is in the situation."

## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor

### BESIDE THE WAY

A clod of earth, brown earth and bare,  
Left from the wash of April snows,  
Feeling the touch of gentler air,  
Dreaming it might become a rose.

Thrilled with the thrill of growing things,  
Strange pulses quickening in its heart,  
Fed with the dews of ancient springs,  
Dim yearnings in the dark clod start.

To see, to know the heavenly fires,  
That swing from dawn to dusk and pass,  
Each grain of that brown dust aspires  
And bursts into a world of grass!

O, lesson of the grass! shall we  
Less than the dust desire to rise,  
Live in the upper light, or be  
Friend and familiar of the skies?

—*Harriet Prescott Spofford in  
The Christian Endeavor World.*

### THE PERFECT HOD-CARRIER

As we watch the erection of a brick building and see a newly arrived Hibernian toiling up a ladder with a heavy hod filled with heavier bricks or mortar upon his shoulder, most of us are inclined to say, "What a stupid task that is! Nothing is involved in it but sheer muscle. No imagination is called for, none of the finer qualities of mind or soul. You can not squeeze any poetry out of it with a hydraulic press."

But hold! Such a hod-carrier has recently been awarded "The Certificate of Craftsmanship," by the New York Building Congress. His name is Andrew Erec. We are told that "he brought to the occupation of hod-carrier a dexterity, finesse and attention to detail" which was held to have raised it to a craft. In front of the hundreds of workmen employed on a new commercial structure, Mr. Erec stood with thirteen other craftsmen, each representing a distinctive trade in modern building. In the opinion of the committee of award, each has achieved at least the relative rank of artist in his vocative activity. With Mr. Erec, among others, stood Louis Yoli, ordinary

day laborer extraordinary; Salvatore Nunziatta, winner of "cum laude" in bricklaying; and Harry Tress, glazier "par excellence."

Perhaps you saw this item in the news columns of your daily paper not long ago. At first I thought it was a misplaced joke, and that it had strayed from the funny column into the newspapers.

But the longer I thought of it the more it seemed to me a matter of profound interest and significance. If it is possible for a hod carrier to be an artist in his own profession, then there is no business or occupation or walk in life, however lowly and humdrum, that may not be ennobled into a craft worthy of man's approval and of heaven's blessing.

But hold again! My pen has run a little too fast. There are some occupations that are inherently bad. I do not think they can be ennobled by any skill or artistry.

For instance, the business of dispensing alcoholic liquor. However polite, assiduous, and skillful a "bar-keeper" may be, I do not think he deserves any medal or certificate of craftsmanship, for his business is such that he can not exalt it by doing it well. Indeed, the better he mixes and serves his drinks, the more deadly his business becomes, for the more persons he is likely to entice to their ruin.

The same is true of a counterfeiter. The more accurately he engraves his die, the more he is likely to deceive the public and defraud the government.

So any business that is inherently bad can not be improved by doing it well. Paradoxical as it may seem, the better it is done, the worse it is for mankind.

But, barring these and other evident exceptions, there is no occupation in life which may not be exalted into a fine art. I have watched from my window all winter a boy whose duty it has been to shovel the snow from a broad cement walk, leading up to a public library. We have had plenty of snowstorms this year to give him occupation, and I notice that when the weather gives the slightest signs of clearing he at once tackles his job. First he clears a somewhat narrow path which enables men, and women with short skirts (and there are few others in these days) to reach the library without getting bedraggled. Then he more

gradually widens his path between the snow-drifts, until all the cement walk is entirely cleared of "the snow, the snow, the beautiful snow," as the poet labels it.

The boy does not know that I have been watching him, and he has probably received scant thanks for his pains, but I am quite ready to give him a "Certificate of Craftsmanship," and the degree of "E. S. R."—"Excellent Snow Remover."

In the apartment hotel where I am making my abode for a few months, is a gentleman of color, a general factotum, or man-of-all-work, for whom I have a genuine respect. His work this winter must have been monotonous and trying. He, too, has a long walk on two sides of our hotel to keep free from snow after every storm. The furnaces in the cellar, too, are veritable ogres in their ravenous consumption of coal, and yet, if he does not keep them well stoked, I suppose the other boarders and myself as well would have complained bitterly on those snappy cold mornings of last January.

He has sometimes told me that he has had just a shoveling job all winter—shoveling away snow and shoveling in coal. And yet he said it with a smile, showing his ivories, and making me ashamed of myself for ever complaining of my easier lot. I should like to nominate him for membership in the "Regal Ranks of Worthy Craftsmen."

In the same ranks belong many others of my friends of the same race and color who spend their lives on sleeping-cars, caring for the night-traveling public. How swiftly, deftly, and meticulously they make up the berths—good naturedly pacifying the three passengers, each of whom wants his berth made up first of all; quieting the old lady who is afraid to have her bed made up with her head toward the engine; making friends with the crying babies and the over-tired mammas.

When toward morning I wander out into the men's compartment, as I am about to leave the train, I often see my porter wrapped up in a blanket on the lounge, trying to get a few winks of sleep. I say to myself, "Poor fellow, you have earned your tip, and a medal as well, from the Society of Craftsmanship."

There are many others whom I would like to nominate for this same society.

Among them is the man in the city streets who collects the garbage from the ash cans and takes pains not to let old papers and debris litter the streets, nor to let the ashes fly in the face of passers-by. He deserves a high place on the roll of honor.

So does the shop girl who willingly turns aside from her gossip with her shopmate about last night's ball, to wait on an old gentleman like myself, who perhaps only wants to buy a pair of shoestrings.

The stenographer, who pounds an unre-sisting typewriter all day long, writing wearisome letters in which she has no personal interest, and yet doing it neatly, accurately, and cheerfully—she belongs in this list.

So does the bank clerk who adds correctly endless rows of figures and never envies the man whose balance in the bank he is figuring.

So does the girl who does nothing but address envelopes all day long, not knowing a single one of all the thousands of people whose names she writes, yet inscribing them legibly, crossing their t's, and dotting their i's, as carefully as though she were writing to her own lover, and at the end of the day having the ability to smile and help her mother get supper when she gets home.

Oh, there are a multitude of obscure characters who deserve a Certificate of Craftsmanship!

Let me tell all my friends how they may win this honor, not from a New York Building Congress but from the Judge of all the earth. *Have a Great Motive in all your work.*

You have heard of the three stone-cutters who were asked what they were doing. Said the first one: "I am shaping this stone to go into the cornice of the new building." Said the second, "I am doing this to earn five dollars for my day's work." Said the third, "I am building a cathedral."

Ah, let us all keep this cathedral idea in view. Let the garbage collector say to himself, "I am striving to keep the city sweet and clean." And the shop girl, "I am helping to keep the wheels of business moving, and to supply the needs of every-day life." And the stenographer, "These letters keep up intercourse between man and man, and help humanize society. Therefore I will do my best."

What a surpassing motive has the Christian, in addition to all the others! He can say, "The Bible tells me to be 'not slothful in business, fervent in Spirit, serving the Lord.'"

"I am serving the Lord when I do my work well," the Christian garbage man may say, "as well as serving the city."

"I am selling goods honestly, cheerfully, and carefully, because I am Jesus Christ's servant, as well as an employee of the store," the Christian salesman may say to himself.

"I will do my work carefully," the stenographer may well resolve. "Why? For Jesus Christ's sake."

We put these words at the end of our prayers. They are just as appropriate at the end of any routine, humdrum task. When emptying every ash can these unspoken words may well be in the heart of the Christian garbage man; when making any sale, when typewriting any letter, the others may say to themselves, "For Jesus Christ's sake." "For Jesus Christ's sake."

Oh, the blessedness of a great motive! It brightens every day, it lightens every task, it sweetens every duty, it makes life a joy.

Try it, my friends, try it.

"And so make life, death, and the vast forever one grand, sweet song."—*Rev. Francis E. Clark, D. D., LL. D., in the Christian Herald.*

### THE PROHIBITION WARFARE

Governor Farrington of Hawaii declares: "I have no hesitancy in saying that prohibition has been of distinct benefit to the territory of Hawaii. We have had experience with all forms of license."

More than a billion sheets of newspaper pass every year before the eyes of those who live in or near big cities, and it is said that about one hundred men own these newspapers. Most of the clamor for a return of the saloon is due to the wet news-sheets of these hundred men.

Dr. Frank Crane, answering the charge that a group of religious enthusiasts and crank reformers brought about national prohibition, declares that the "guilty" parties are "(1) the scientists, who dug up the nasty facts in the case; (2) the life insur-

ance companies; (3) the men of business; and (4) the war."

Before the advent of national prohibition there were no labor banks in the United States. Now there are thirty-four of such banks, with deposits of five million dollars and resources of twenty-two million dollars. Organized labor is making an enormous mistake in helping the brewers in their efforts for the return of the saloon.

When the Senate Committee in Washington was investigating prohibition, the following strong statement was made by the chief of police of New Haven, Conn.: "Speaking from the authentic records of the police department, there is much less drinking now than before the Eighteenth Amendment went into effect. Yale under-graduates are much better behaved than then, and one of the direct benefits of prohibition is that their conduct has improved so materially."

Eight years before prohibition the United States commissioner of internal revenue reported that illicit distilling and bootlegging were continuing without sign of abatement, and that during the preceding year 2,465 illicit plants had been seized and destroyed as against 2,488 the previous year. Two years later there were in the state of New York 11,150 persons who had taken out a federal license to sell liquor, but had no state license, and were therefore presumably bootleggers. There were 10,046 of such persons in Illinois, and 6,044 in Ohio. Bootlegging is no creation of prohibition.

General Pershing in 1917 spoke the following strong words, which are needed now as much as they were then: "Banish the entire liquor industry from the United States; close every saloon, every brewery; suppress drinking by severe punishment to the drinker, and, if necessary, death to the seller, or maker, or both, as traitors, and the nation will suddenly find itself amazed at its efficiency, and startled at the increase in its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy."—*Gilbert Fairchild in Christian Endavor World.*

The funeral of the late emperor of Japan cost \$2,000,000, says a dispatch. No wonder the people shout, "Long live the emperor!"—*Memphis Press.*



## YOUNG PEOPLE'S WORK

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

### OUR DUTY TO BE HEALTHY

Christian Endeavor Topic for Sabbath Day,  
June 4, 1927

#### DAILY READINGS

Sunday—Old health laws (Lev. 11: 1-20)  
Monday—Health through right living (Prov. 4: 20-22)  
Tuesday—Health through happiness (Prov. 15: 13)  
Wednesday—Control of appetite (Matt. 6: 16-18)  
Thursday—Health for work (Exod. 15: 26; 20: 6)  
Friday—The joy of strength (Judges 16: 3)  
Sabbath Day—Topic: Our Christian duty to maintain health (1 Tim. 4: 8; Rom. 12: 1. Consecration meeting)

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We are told that our bodies are God's temples, where he wishes to dwell. If this is true, then it is very important that we make them fit dwelling places for him. How can we do this?

The daily readings for this week suggest answers to this question. We can have health through right living. This involves many things, such as eating properly, taking exercise, a proper elimination of bodily waste, and so forth. We should also be careful in our habits. Every one knows that any poison which is taken into the body harms it. In view of this fact, I can not understand how so many people will use tobacco and liquor in their various forms. Surely they make our bodies unfit temples for God to dwell in.

We can also have health through happiness. We know that there is a very intimate relation between the mind and the body, for the mind controls the body. Psychology teaches us this fact. So, it happens that when we think gloomy, unhappy thoughts our bodies become affected by such a mental condition. One of the worst mental conditions is worry, and worry affects the organs of the body, causing them to get out of order. We see many patients at the sani-

tarium here, who are sick through worry. Such people should be placed in pleasant environments, where they will forget their troubles and be happy. Thus it is true that health is gained through happiness.

Let us ask God to help us to live in such a way that we can present our bodies as living sacrifices to him.

*Battle Creek, Mich.*

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent  
Sabbath Day, June 4, 1927

#### DAILY READINGS

Sunday—A healthy childhood (Luke 2: 52)  
Monday—A sound mind in a sound body (2 Tim. 1: 7)  
Tuesday—The body sacred (1 Thess. 5: 23)  
Wednesday—Health and efficiency (3 John 2)  
Thursday—Religion and health (Prov. 4: 20-27)  
Friday—Good humor and health (Prov. 15: 13)  
Sabbath Day—Topic: A Christian's responsibility for having a strong, healthy body (1 Cor. 6: 19, 20. Consecration meeting)

To be a Christian does not call for a weak mind or a dyspeptic body, as some would like to have us think. Rather it calls for the most vigorous powers of a normal mind and body. Anything which we can do to improve our bodily strength and health will make us that much better servant of our Lord Jesus Christ. He himself was no weakling, as witness his outdoor life, his incessant labors, and the intellectual and moral power of his teachings.

Of course, if a person does have bodily disease or weakness, he may still become a great Christian, as the lives of many wonderful people testify. Often, too, the power which Christ gives them will help them to overcome their weakness entirely, or else rise above it.

### LETTER FROM NORTH LOUP

Nothing has been written for some time about the Intermediate society in North Loup, Neb.

We have an active society of thirty-six members, with an average attendance of about twenty-three members, and we are doing good work under our superintendent, Mrs. Hemphill.

A lively spirit is kept up by quarterly contests of different kinds.

### FAIR PLAY FOR THE FARMER

Whatever anyone thinks about the wisdom, the justice, or the practical efficacy of particular measures that have been or are to be proposed for the improvement of the economic condition of the farmers who are engaged in producing wheat, corn and cotton in quantity, it is impossible not to sympathize with the motives behind these measures. The prosperity of agriculture is always important; in the long run it is absolutely essential to the stability and the proper balance of a nation's affairs. That the Western and Southern farmers have as a body been getting less than their fair share of the general prosperity of the United States is clear enough. The causes of this situation are also obvious. They are the overvaluation of farm land that followed the agricultural boom of the war years, the inability or unwillingness of a post-war Europe to take the amount of food supplies from us that our farms are capable of raising, the singular effect of women's fashions in dress, which have seriously diminished the demand for cotton goods. Economic conditions, all of them, which it seems certain that time will correct; but meanwhile is there nothing to be done about it? Is there no measure of relief on which the friends of the agriculturist can agree that will commend itself to all the other classes of our population, each of which, after the fashion of humanity, is alert to its own interest, and only afterward ready to listen to what its neighbors want?

We confess we do not know what answer to make; but we are sure that the nation will blunder if it does not in the end follow a policy that will encourage agriculture to the same extent that it encourages mechanical industry. The tendency of modern civilization has long been to sacrifice farming to manufacturing, because of the greater possibilities of wealth and military power that a rapid development of industry holds out. Even in Russia the government is preaching the necessity of "industrializing" the nation, though it is in continual protest against the inevitable consequences of that process as seen in other countries. Great Britain has carried the sacrifice of its agriculture farther than any other nation. It has gained wealth thereby, but it faces today the perils of overpopulation, of dependence

We are divided into two groups or teams. The team having the most points at the end of the quarter is entertained by the losing side.

We always lead our own meetings, and are striving to use more interesting and different methods in order not to have a sameness which grows tiresome.

Our convening hour is from three to four o'clock on Sabbath afternoon.

Many of our members live in the country, so we are expecting a larger attendance when the roads get better.

Several times we have sung to shut-ins after our meetings on Sabbath afternoons. We feel that this is a profitable way to spend our Sabbaths.

Our society has taken quite an active part in the RECORDER Reading Contest, and we are all developing a much greater interest in our denominational affairs.

GERTRUDE HEMPHILL,  
Corresponding Secretary.

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
SUGGESTIONS FOR SABBATH DAY, JUNE 4,  
1927

ADELINE S. POLAN

What does nature teach us about God?  
Psalm 19: 1-6.

Have four groups of two children each—one child with Bible text, or better, use memory; the second the object in hand for object lesson.

1. The heavens declare . . . . Procure large map of heavens or make a copy from an encyclopedia map of heavens. Have second child give a few sentences of explanation.

2. Day unto day . . . . and night unto night . . . . Have a boy with a school globe explain process of day and night.

3. . . . . to the ends of the world. . . . . Third child takes globe and points out the continents and where Christ lived and where we live, to show the ends of the world.

4. . . . . a tabernacle for the sun . . . . . An older child may tell about the sun, causing climate, and show zones, poles, and equator, showing why it is cold and why hot and temperate.

for its daily bread on other lands, and of a collapse of the world markets on which all its prosperity was founded. We are a long way from that unfortunate situation, but we are moving toward it. A little less eagerness for rapid industrial expansion and a little more consideration for a declining agricultural interest would be the part of wisdom. Is there enough intelligence and foresight among the leaders of the nation to bring that about?—*Youth's Companion*.

### PRACTICING WORLD BROTHERHOOD

A young couple of New Jersey, Christian endeavorers by inheritance and training, heard of International House, that beautiful home of Christian brotherhood recently established in New York for all races, and were thrilled by the news. In the words of the young wife:

"It was just more than we could resist."

And they didn't resist it. All winter they welcomed these foreign students by twos and threes for week-ends in their Christian American home.

A costly venture for a young couple just getting on their feet? Yes, but their own verdict was:

"We never had such a wonderful time in our lives. The students brought so much that was new and interesting into our lives that we feel positively rich."

We do not have to even leave home to practice world brotherhood.

Speaking upon the subject of world brotherhood, Robert Speer tells us that the nations of the world are straining their eyes toward America, and seeing such acts as these:

A young Filipino university student turned away from a barber shop which has "no scissors with which to cut an Oriental's hair";

A cultured Chinese engineer and his wife both ill with pneumonia and no American nurse willing to serve in a Chinese home;

A vice-consul from Italy searching vainly for a house to live in because no one "wants to live near a foreigner," driven to one of the worst sections of the city to live;

Colored delegates to a conference forced to use freight elevators at the rear of the building;

A Japanese student saying: "Your creed is exalted, but your Western civilization is a nightmare."

What construction can be put upon Christian brotherhood when a foreigner returns to his country and prints in a leading newspaper, "The land of liberty, humanity, and democracy is dead"; when a Japanese student on being asked if he was a Christian replies, "I was before I came to America"; when the strong exploit the weak, and use the strength of their wonderful racial gifts to build up great walls of separation; when an educated Asiatic Indian says, "When you American Christians ask me about caste in India I feel tempted to ask, What have you done with the red Indian and the Negro? You have not got over your attitude of caste toward them. Until you have solved the question here in America, you have no right to question India."—*Record of Christian Work*.

### WHY WE NEED A NEW LIFE

It is hard for young people starting out with a fresh physical nature to realize their need of a new life. But before long they will all come across obstacles which they can not surmount, and they will need the new life and its power to aid them. They will meet problems which they can not solve, but which the wisdom of the new life would solve at once. They will meet troubles and sorrows, perhaps the death of some loved one, and only the comfort of the new life will be of the slightest help in those dark days. Why not get the new life now, in readiness for these emergencies?

How can we obtain the new life in Jesus Christ which he offers us? Simply by taking him at his word and submitting to his conditions. If a millionaire should offer to give us a thousand dollars on condition that we should accept his check and cash it at the bank, what one of us would refuse the check, or accept it and then neglect to cash it? But we are guilty of far worse folly when we do not take Christ at his word, and accept from him and on his terms a gift compared with which all the wealth of all the world is as nothing. For the new life which Christ offers lasts when all earth's gold will have perished.—*Christian Endeavor World*.

## CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.,  
Contributing Editor

### NATURE REVEALS GOD

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
June 4, 1927

#### DAILY READINGS

Sunday—God's greatness (Job 41: 27-34)  
Monday—God's wisdom (Rom. 11: 33-36)  
Tuesday—God's providence (Isa. 46: 9-13)  
Wednesday—God's creative energy (Gen. 1: 1-5)  
Thursday—God's righteousness (Rom. 1: 18-20)  
Friday—God's loving care (Matt. 6: 26-30)  
Sabbath Day—Topic: What does nature teach us about God? (Ps. 19: 1-6. Consecration meeting)

RUTH Z. STRINGER

1. Nature teaches us that there is a God. While on the deck of a vessel one evening, at sea, some French infidel officers were denying the existence of God. At length, they proposed to get the opinion of Napoleon, who was standing alone wrapt in silent thought. On hearing the question, "Is there a God?" he raised his hand and pointing to the starry firmament asked: "Gentlemen, who made all that?"

Children, as you see the world of nature all about you, you are sure that there is one who planned and created it all. No man could do that. No man can put life in the little seed from which all living things grow. That source of life we call God.

2. Nature teaches us that God, the Creator, must be wonderful and powerful, to create the fruitful earth, the ocean, the mountains, the heavens, and all the living creatures. Sometimes, in a storm, some children are afraid of his wonderful power in nature—in the wind, and lightning, and floods. True, he is a God of justice; he has made laws of nature which we must obey; but if we love him we need not fear him, for—

3. Nature teaches us that he is a God of love. He loves us, his children. Listen to this little story: When God formed the rose, he said, "Thou shalt flourish and spread thy perfume." When he commanded the sun to

emerge from chaos, he added, "Thou shalt enlighten and warm the world." When he gave life to the lark he told it to soar and sing in the air. Finally he created man and told him to love. And seeing the sunshine, the rose scattering its odors, and hearing the lark warble in the air, how can man help loving?

*Milton, Wis.*

DEAR GIRLS AND BOYS:

My, how the days do fly! Here it is time for me to write to you again. I do hope you enjoyed "Winkie's Adventures." Wasn't he a foolish little fellow to disobey his kind mouse mother? He had to pay dearly for it, didn't he?

This week, Pauline Overfield, of Salem, W. Va., has a lovely surprise for the rest of you. Pauline dear, as I wrote you last week, yours was the first story to reach me, and so of course the very first one to appear on this page. Now you are all going to just love "The Fat Little Fairy," as Pauline and I do. We'll not keep you in suspense a minute longer, for right now you may read:

THE FAT LITTLE FAIRY  
PAULINE FRANCES OVERFIELD  
(Age eleven years)

Once upon a time, not so very long ago, there was a fat little fairy. He was so fat he was funny. The other fairies laughed and laughed at him. He had creases for knees and wrists and elbows, and creases in his neck. He had a three-cornered laugh, with dimples, and blue eyes, with long lashes that curled up and made him look starry, except that a star can't be fat.

When the other fairies laughed at him he laughed, too, a little deep chuckle. He was so fat he could not dance with the rest, but just sat on the moss and bounced up and down because he was so glad they were having fun.

But he did wish he could fly. He could not fly any more than a bunny. His wings would not hold him up. Sometimes four or five fairies would take hold of him and pull him around through the air while he kicked and crowed with delight; but he was so fat they had to put him down.

After awhile he got a little lonesome. The other fairies were always flying and dancing, and since he could not do either, he



was left all by himself. One night he was sitting on a low branch of a willow tree by the brook, while the others danced on the grass. "Let me dance just a little," he begged.

The others laughed and laughed. "You'd dance just like an apple," they said.

He laughed, too. "I'm about the same shape as an apple," he said, "and I've got red cheeks like one"; but he sighed and said to himself, "I wish they did not always laugh at me. I wish they liked me."

After awhile he called again, "Take me for a little fly." "Oh, you are so fat!" said the others. "We can not fly fast when we take you along. You are as fat as butter." "Then I'd be a butterfly," said the fat little fairy; but when they were not looking, he blinked hard to keep back the tears—they made so many jokes. Just then a lovely little fairy came along. The fat little fairy called to her, "Come and talk. Come and swing on my branch with me." "Oh, no," said the lovely fairy, "you're so funny, with your dimple, your three-cornered laugh, and your fat little hands and feet. I'd rather play with a regular fairy!"

The fat little fairy put his hands over his blue eyes and cried. He wished he were slender and graceful like the lovely little fairy and all the other fairies. He did not see why he had to be so little and round. He wanted to be like other fairies. He sat on his willow branch and watched the others spinning around on their wings, up and down in the moonlight, and before he knew it, he was crying again. Just then the queen of the fairies came by with a most beautiful lady. "Here is a lady who wants a fairy to take home with her," she said.

Then all the fairies crowded around her. "Oh, take me!" each one said. "Take me home with you!" and they lifted up their arms. Only the little fat fairy stayed on his willow branch. He thought he would only be laughed at if he tried to run to the lady, too. But he wanted to run to her. She was so beautiful. She could make a sad little fairy feel glad. "Take me!" all the other fairies were begging, "Please take me!"

"You are all pretty," said the lady, hesitating. "It is hard to choose, you fly around so." "We will dance around in a circle,"

said the fairies. "Then you can see every one of us."

So they danced around her in a circle and she looked at them all in turn as they came by. Suddenly she saw the little fat fairy, sitting on the limb of the willow tree all by himself, crying. Then she ran to him, put her arms around him and tumbled down on the grass with him. "You darling!" she said, "oh, you darling!" and she kissed his fat little hands, she kissed the tears away from his cheeks, and she kissed and kissed the creases in his neck. "You darling!" she said again. Then she turned to the fairy queen. "I want this one," she said. "They are all lovely, of course, but I do want this one!"

"But he is funny!" said the other fairies in dismay. "He is little and fat and he is bouncy, too." "He's a baby," said the lady. "He is a baby, the precious! You fairies are very nice and pretty and all that, but he is a little fat baby and I love him." She held him close.

"Is he a baby?" said the fairies in amazement, "and all this time we have thought he was only a funny fairy!" They were very much excited.

The little fat fairy looked happily up into the lady's face. His eyes were no longer sad and were starrier than ever. His laugh was so gay it was like fairy music, and he put his fat little arms around the lovely lady's neck and she carried him away.

*Salem, W. Va.*

Now that you have all enjoyed Pauline's story, I hope I shall soon begin to hear from others. Isn't it fun that we have a page, yes, two pages if we want them, all our very own, in the SABBATH RECORDER? Let us fill them every week. Boys and girls of other states, are you going to try to catch up with West Virginia? I have just received a letter from Mrs. John Waldo, of Greenwood, W. Va., enclosing some verses for Mother's day by a little neighbor girl.

#### MOTHER

I know a dear old lady,  
With hair all snowy white,  
Who's sitting by the fireside  
That's burning warm and bright.

Her soft white hands are folded  
As she rocks to and fro;

#### MODESTY GROWN CONSPICUOUS

Modesty, it appears, can be so abnormal as to become the substance of a very wide publicity. That is the case in respect to Colonel Thomas E. Lawrence, the famous Englishman who rendered such service to the Allies during the World War, by attaching the Arab tribes to their cause and by actually leading an Arab army against the Turks in Palestine.

Lawrence was always a retiring and rather mysterious figure. Romantic and extraordinary as his adventures among the Arabians were, we got only hints and glimpses of them. Newspaper correspondents got some wind of them and told us what they knew, and perhaps some things that they imagined, but Lawrence himself could never be induced to talk about them, or even to affirm or to deny the truth of the amazing stories that were told about him. After the war was over he disappeared from the public eye. He asked for no military promotion and wrote nothing for the magazines, though he could have named his own price for a score of articles. He even refused honors that the British government pressed upon him and buried himself as a private soldier at an aviation camp in England. It is not known where he is at present; one report, perhaps the most authentic, has it that he is a mechanic in a tank corps in India, still with the rank of private.

Now we learn that he has written the story of his remarkable career in Arabia: but with characteristic modesty he began by having only half a dozen copies printed for his intimate friends. His publishers persuaded him to have one hundred fifty more copies struck off, and those that are on sale are fetching extraordinary prices. A very small edition has been printed in the United States. Only ten copies are offered to the public; and it is said that they will bring \$20,000 each. The publishers say that the author has had these editions printed and copyrighted, not for the money they will bring, but for the curious purpose of suppressing the full story of his adventures. Since the copyright protects him, no one can legally print any more copies of the complete work, and the popular edition which is to follow will omit much that the limited editions contain.

Whatever is behind all this unusual be-

She's thinking of days gone by  
And of friends she used to know.

She gazes at the pictures,  
Hanging there upon the wall;  
Each one brings back a memory—  
She knows about them all.

She sees again her children  
Grouped around her own fireside.  
The children who are grown  
And scattered far and wide.

You would love her should you see her,  
Hair so soft and skin so fair—  
Just a prize left here on earth,  
For it's mother sitting there.  
*Essie Yerkey.*

#### A BIBLE PUZZLE

H. V. G.

This is a description of a noted ruler of Bible times. When you fill in the blanks with the right Book from either the Old or New Testament, you will have the story complete. Each blank must be filled with the name of a Book.

Once upon a time there was a ruler named S\_\_\_\_\_, who lived when the people in Jerusalem were called \_\_\_\_\_ and those in Italy \_\_\_\_\_. He lived many, many years after the Israelites made their \_\_\_\_\_ from Egypt. Because he had received a \_\_\_\_\_ from God, he had the \_\_\_\_\_ of being the wisest man of his time. To \_\_\_\_\_ and \_\_\_\_\_, who assembled from all parts of the earth in great \_\_\_\_\_ to hear him, he related \_\_\_\_\_. Also he spoke three thousand \_\_\_\_\_ and sang one thousand five \_\_\_\_\_. But if the \_\_\_\_\_ of his people were not good, then indeed he was sorrowful, and great were his \_\_\_\_\_.

"For God gave S\_\_\_\_\_ wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore."

ANSWER TO LAST WEEK'S PUZZLE. — The seven hidden books of the New Testament were:

1. Acts—borax
2. Hebrews—he bruised
3. Jude—judicial
4. Peter—petered out
5. John—jonquil
6. Luke—lukewarm
7. Mark—remarkable

havior, no better means could have been found to stimulate curiosity and interest in the mysterious author, and no book, so far as we know, has ever sold at any such price on its original appearance as is placed on the copies of "The Seven Pillars of Wisdom" in its American edition. The "uncrowned King of Arabia," humbly tinkering with refractory tanks in some hill station in India, is paradoxically his own best press agent, a distinction which, from all we know of him, he would abhor.—*Youth's Companion*.

There are untold numbers of girls the world over who can not follow in their mothers' footsteps, for the reason that such a trail would lead into the past. For instance, if a Filipino girl did as her mother did, she might not go to school, or might be contented with only the rudiments of an education. If one of our own Indian girls followed in her mother's footsteps, she would be content with the hogan, the tepee, or the wickiup as a home. Her grandmother still puts bits of red cloth on the bushes to induce the rain god to send rain.

The Filipino girl had a taste of something her mother never knew when the Americans occupied the Philippines, putting a schoolhouse in every neighborhood. The Indian girl has had some education in a government school. She has had a taste of life under modern conditions. She goes home to conditions that are most primitive.

Both the Filipino girl and the Indian girl stand at the crossroads. They need some one to point the way, and to help them over the rough places. This need is being met in the Philippines by the establishing of a Young Women's Christian Association center in Manila, the first work of the nature in all of the islands, and the need for which has been apparent for a number of years. The association will serve these girls along the lines in which their mothers are powerless: advising them on ways of training for future work, and helping them find it. In the United States the Young Women's Christian Association serves in a similar capacity. The Indian department of the association centers its work in the thirty largest government Indian schools. Sixty other Indian schools and seventy-five mission stations, the majority on reservations,

are visited by the secretaries who keep in touch with the girls in this way. The Filipino girl must join the wage-earners, the Indian girl must do likewise. Their mothers can not guide them. It is a new path they are pioneering over, and they must mark its course themselves. These branches of work are of special importance in the association's program, and of tremendous importance to the future of the two peoples.—*Miss Frances L. Garside*.

### THE TRUTH ABOUT NORWAY

Typical of the manner in which the many foreign news bureaus handle anything connected with the wet and dry subject, has been the half-news from Norway. Last October American papers were given the flat statement that "Norway had gone wet"; and the world at large led to believe that Norway has discarded prohibition.

A full report to the National Woman's Christian Temperance Union headquarters at Evanston, Ill., gives a different view.

In the first place Norway never had our style of prohibition. There is no constitutional provision forbidding the manufacture, sale, and transportation of liquor. What they had was a law forbidding drinks with an alcoholic content higher than twenty per cent, which limited the legal liquor drinking to very strong wine.

That law was voted out last fall, and Americans were led to understand Norway was to have an unlimited supply of hard liquor.

But the Norwegian parliament has just enacted a law to take the place of the twenty per cent law. It is a combination of prohibition and local option. There will be complete prohibition in the towns of four thousand and under; local option in the forty principal cities. After 1932 another vote on the subject will be taken.

Meantime no liquor can be shipped anywhere by mail—something like the American bone dry provisions—and Norway has adopted the example of several other countries in the matter of using the liquor tax as a fund to fight alcoholism.—*National Woman's Christian Temperance Union*.

"He only is happy who brings gladness and cheer to other hearts."

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### BITS OF GOOD CHEER

In looking over some of our book treasures today I came across one called *The Book of Good Cheer*, said to be a "little bundle of cheery thoughts." It was a birthday present back in 1911. For a long time it has been half hidden among bigger books. As I looked through it I decided to bring some of its *cheery thoughts* out and broadcast them where they may help brighten the minds of some of our RECORDER readers. They should be as good as a Sabbath school lesson.

#### JUST BEING HAPPY

Just being happy is a fine thing to do—  
Looking on the bright side rather than the blue;  
Sad or sunny musing  
Is largely in the choosing,  
And just being happy is brave work and true.

Just being happy helps other souls along;  
Their burdens may be heavy, and they not strong;  
And your own sky will lighten,  
If other skies you brighten  
By just being happy with a heart full of song.  
—*Ripley D. Saunders*.

#### MORNING PRAYER

Now I get me up to work,  
I pray the Lord I may not shirk;  
If I should die before the night,  
I pray the Lord my work's done right.  
—*Amora Fitch*.

#### RAINING WHAT?

It is not raining rain to me,  
It's raining daffodils;  
In every dimpled drop I see  
Wild flowers on the hills.

The clouds of gray engulf the day  
And overwhelm the town;  
It is not raining rain to me,  
It's raining roses down.

It is not raining rain to me,  
But fields of clover bloom,  
Where any buccaneering bee  
May find a bed and room.

A health unto the happy,  
A fig for him who frets!  
It is not raining rain to me,  
It's raining violets.

#### DO NOT WORRY

Do not worry; eat three square meals a day; say your prayers; be courteous to your creditors; keep your digestion good; go slow and easy. Maybe there are other things you specially require to make you happy, but, my friend, these I reckon will give you a good lift.—*Abraham Lincoln*.

#### DON'T GIT SORRY FER YERSELF

Don't you go and git sorry fer yerself. That's one thing I can't stand in nobody. There's always lots of other folks you kin be sorry fer 'sted of yourself. Ain't you proud you ain't got a harelip? Why, that one thought is enough to keep me from ever gittin' sorry for myself.—*Mrs. Wiggs*.

#### IT'S NO USE

It is no use to grumble and complain,  
It's just as cheap and easy to rejoice;  
When God sorts out the weather and sends rain—  
Why, rain's my choice.—*James Whitcomb Riley*.

#### OUT IN THE FIELDS WITH GOD

The little cares that fretted me,  
I lost them yesterday,  
Among the fields, above the sea,  
Among the winds at play;  
Among the lowing of the herds,  
The rustling of the trees,  
Among the joyous songs of birds,  
The humming of the bees.  
My fears of what might come to pass,  
I cast them all away,  
Among the clover-scented grass,  
Among the new-mown hay;  
Among the husking of the corn  
Where drowsy poppies nod,  
Where ill thoughts die and the good are born  
Out in the fields with God.—*E. B. Brooking*.

#### DON'T LET IT

If there's a cross word that tries to be said  
Don't let it, my dear, don't let it.  
Just speak two pleasant words in its stead  
And that will make you forget it.

#### JESS GO 'LONG

Jess go 'long good-natured,  
Dats de safes' way;  
Sun goes on a-beamin'  
An' smilin' all de day.  
Keeps de crops a-growin'  
An' de blossoms and de fruits,  
Until de storm come 'round and try  
To lif' 'em by de roots.

Sun goes on a-shinin'  
Up above de cloud;  
Wind, it keeps a-blowin';  
De thunder rattles loud;  
Sky gets blue an' peaceful  
Like no storm ain' never bin;  
Sun, he stays good-natured—  
He's allus boun' to win.



## LESSON IX.—MAY 28, 1927

PETER UNDAUNTED BY PERSECUTION,  
Acts 5: 27-35, 38-42

*Golden Text.*—"We must obey God rather than men." Acts 5: 29.

## DAILY READINGS

May 22—The Apostles Persecuted. Acts 5: 17-26.

May 23—The Apostles Beaten. Acts 5: 33-42.

May 24—The Disciple not above his Master. Matt. 10: 16-25.

May 25—Suffering for Righteousness' Sake. 1 Peter 3: 8-22.

May 26—Partakers of Christ's Sufferings. 1 Peter 4: 12-19.

May 27—Rejoicing in Persecution. Matt. 5: 1-12.

May 28—Security in Jehovah. Psalm 27: 1-6.

(For Lesson Notes, see *Helping Hand*)

Continually there comes from the excavations in the Euphrates Valley account of the exhumation of the early civilization of those who came into Babylonia before the Semites. Archeologists call them Sumerians, the Bible speaks of them as sons of Cush, sons of Canaan, sons of Ham. In either case, they are not represented as being Semites. The Bible says Hamites: archeology does not claim to know with certainty, except that they were not Semites.

I have oftentimes called attention to the fact that sometimes the earliest civilizations do not show a primitive culture, but the opposite. Another instance of this kind comes now.

From the latest excavations, "we now know that before the real political history of the Sumerians begins (3000 B. C.) they had long been master craftsmen of the ceramic art in the entire region of their early occupation, from Assyria in the north to the Persian Gulf." From Ur of Chal-dees also, a thousand years before Abraham, comes "a great hoard of copper objects, revealing the skill of the Sumerian metal workers." In later times this high art "passed away."

Here is then another instance of getting nearer to the civilization that came down past Noah from the antediluvian world, and finding it higher and higher. The systematic delineation of civilization recorded in the fourth chapter of Genesis may well indicate a civilization more advanced than any since the Flood, until modern times.—*Dr. Melvin Grove Kyle, in the Sunday School Times.*

## GOOD ADVICE ON AMUSEMENTS

Some of the popular amusements of the day constitute so flagrant an outrage upon the moral sense as to become repugnant to the best and noblest in Christian thought and life. Other forms may be less offensive, but are none the less perilous because of the dangers that lurk in them and their insidious influence in the gradual undermining of the social conscience. It is at this point that our young people need warning and intelligent guidance. To indiscriminately denounce recreation of all kinds as being contrary to the Christian conscience is a procedure so unwise as to bring into disesteem the common sense of those who indulge in it. It is, however, absolutely necessary that a warning voice be lifted in the home and in the church against pernicious forms of amusement and their degrading associations.

All Christian people should make this question one of careful and discriminate thought, cultivating a pure conscience, ready at all times to practice self-denial rather than set a misleading example on practices the nature of which may be questionable, always willing with the apostle to avoid things that may be lawful but are not always expedient, and to follow the general rule of our church in this respect which urges all evangelicals to avoid such diversions as can not be practiced in the name of Jesus.—*Episcopal message, Evangelical Church.*

## IN MEMORIAM

The Missionary and Benevolent society of the Albion Seventh Day Baptist Church has been called to mourn the passing of one of their faithful members—Mrs. Charles M. Williams.

We wish to express our appreciation of her beautiful character and of the years of faithful service which she so cheerfully gave to every good work.

May her memory inspire us to higher living and nobler service. May the God of all comfort sustain and keep those to whom she was nearest and dearest.

MRS. J. H. HURLEY,  
MRS. PEARL C. SHELDON,  
*Committee.*

## OUR WEEKLY SERMON

## ATTITUDES AND ALTITUDES

(A sermon preached in the Piscataway Seventh Day Baptist Church, February 26, 1927.)

PASTOR T. J. VAN HORN

"How then can I do this great wickedness, and sin against God?" Genesis 39: 9.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans 6: 11.

One of our favorite Bible characters will be the subject of our study today. Joseph being dead, yet speaks. And it would seem that his voice, coming down through the centuries, has an important message for the people of this year of our Lord, 1927.

But it is the eloquence of Joseph's actions rather than his words that we think the most of. It is what Joseph did rather than what he said that attracts our attention. A man's conduct under the strain of a great crisis is popularly regarded as a sure sign of his grade of character. That is not to be lightly regarded. But I have decided to ask you to observe this man in the monotonous round of his daily tasks as well. I am inclined to believe that this is a surer test of his character. Then I want you to put him to the test of scrutiny, not under the light of the open places, in the glare of the noonday sun, but when he was surrounded by the gloom of a dingy prison.

It is the way a person acts in obscurity, when he is quite or entirely unconscious of observant eyes, that reveals his true type. There is the familiar story of the carpenter to whom his employer gave a sum of money to build a first class house and then left him for a long journey. The employer had confidence in the carpenter's ability and honesty, so left the matter of the choice of materials and other details of the enterprise with his employee. Left to himself, however, the carpenter, knowing that the work would all be completed before the return of his employer, conceived the idea that the house could be built for much less money. By using much cheaper material and by doing cheap work, that could not be detected

after the building was done, there would be a large remainder of the amount left in his hands, which he could appropriate for himself. Of course he had no means of knowing that his employer intended to make him a gift of the house, which he did on his return. His regret for putting bad material and poor work into the building ought not to have been more than his sorrow for betraying confidence and building into his own character that which he must forever live, deception and dishonesty.

And, finally, it is well for us to consider that while it is the obscure, secret actions of the one under consideration that we look for to determine the quality of character, it is also the *attitude* of a person toward his work that determines much whether his character is high or low. It will not be hard for us to see that the attitude of a man toward his task will determine whether he is a success or a failure, and the way he conducts himself in the environment where he moves is a pretty clear index of his life quality. And that suggests the theme that I have phrased—Attitudes and Altitudes.

Take the etymology of those two words.

*Attitude*—from the Latin, *aptus* that means fit, suitable, adapted. What sort of fit are you in the place you occupy? Are you a square peg in a round hole, or a round peg in a square hole?

*Altitude*—from *altus*, high, lofty. Whether a man reaches the heights or not depends upon whether he can adapt himself to the means provided for climbing. Thus with the help of this etymological microscope let us subject this man Joseph to scrutiny today.

All of Joseph's experiences may be comprehended under two general heads—adversity and prosperity. What was Joseph's attitude towards adversity? That he had no easy time, a brief study of his prison career will reveal. There were two ways open to him as he faced trials such as seldom come to any man. One was the way of abject cowardice, and the other the way of hope and courage.

Now there are always two forces that are present as powerful solicitors, as we confront adversity or enjoy prosperity. Those two forces are *sin* and *righteousness*. They were present as alternatives in that terrible prison experience in Egypt. His

attitude towards sin was a strong revulsion. There was no room or time or disposition to parley or arbitrate. You and I believe in arbitration in these days of misunderstandings and hates between the nations of the world. But there can be no parley or compromise between the children of light and the children of darkness. There is but one safe attitude toward sin—uncompromising hostility. The advice of Paul in our text suggests the attitude to maintain—"Reckon yourselves to be dead unto sin."

We can not over estimate the importance of these fundamental attitudes. When sin knocks at your door, you make no mistake in slamming the door in his face. "Consider yourself" dead—unresponsive. I once called at a home and there was no response to my knock. I learned afterwards that the lady of the house was at home. She did not wish to see me and so made no recognition of my presence. To me she was not at home. How much heart ache would be avoided if all would take that attitude toward sin. You will remember that sin once came to Joseph and knocked loudly for admittance. "How can I sin and do this great wickedness in the sight of God?" His vision of God was so clear and strong and his attachments to purity and loyalty so close that it seemed to him an impossible thing to violate these relationships. I want you to get this—that when you have once declared your unswerving attitude of loyalty to truth and God, when once this supreme loyalty is determined, the lesser loyalties and virtues will appear and develop in the life as naturally as the bloom unfolds on the fruit tree at your door.

And so Joseph, conscious of God's presence, said to that beautiful woman, "Don't you see how my master has trusted me? Why! he has turned over everything he has to me. There is no one in this house greater than I, neither has he kept anything from me but thee." And so he turned his back on that great temptation. Fully loyal to God, he was loyal to his fellow men. He would not betray the confidence placed in him by Pharaoh's officer.

Then there came a still severer test of Joseph's character. How do you suppose it seemed to him that after his absolute loyalty to God and his Egyptian master he was vilely slandered by his master's wife and

accused of the very crime he had absolutely refused to commit? Would it not have been easy for Joseph, when he was unjustly thrown into prison on account of this false accusation, to have fallen into a deep spell of despondency? Could he not easily have lost his faith in God's loving care and have felt that it was pretty poor compensation for his loyalty to be thus left in the hands of wicked people? It seems to me that in scarcely any other character in sacred or profane history there is one who shines out in such splendor as this man Joseph at this time of crisis in his life.

No! Joseph was not despondent. He did not yield to any feeling of gloom. In the prison where Joseph was confined there were others, perhaps even more unfortunate than himself. Joseph might have argued with sound sense, "These other men are suffering for wrongs that they are guilty of. I am here with no weight of guilt to oppress me. There is no real reason for sadness in my case. I will try to cheer up my fellow prisoners." And Joseph took that opportunity to encourage the men who had been depressed by their dreams.

Joseph's presence there was like a bright gleam of sunshine to the darkened spirits of those men. And in trying to cheer up those fellow prisoners, he helped himself more than he helped them. His attitude of cheerfulness toward his own deep misfortune was the first step out of that prison into the altitude of light and power to which we know he came.

Is this not one of the most valuable lessons for all of us? We can not escape the periods of depression that are the common lot of mankind.

"Into our lives some rain must fall,  
Some days must be dark and dreary."

So much depends upon your attitude toward misfortune.

I have in mind now a beautiful character that many of us know. For years she has been almost a helpless invalid. One misfortune has followed another, but on the gloomiest day there is always sunshine in the room where she lies. And the sunshine of her smile goes out to those who pass her window. She capitalizes for those about her the great misfortune which she has suffered for so many years.

Now there is no possibility of radiating courage and cheer like that apart from the sustaining and illuminating influence of the Holy Spirit.

That oft quoted poem by Ike Harris has the ring of courage and cheer that seems almost as if it had been inspired by this Joseph incident.

Did you meet the trouble that came your way,  
With a resolute heart and cheerful;  
Or hide your face from the light of day  
With a craven soul and fearful?  
Oh, a trouble's a ton or a trouble's an ounce,  
Or a trouble is what you make it.  
It isn't the fact that you're hurt that counts,  
But only how did you take it.

You are beaten to earth? Well, well, what's that?  
Get up with a smiling face.  
It's nothing against you to fall down flat,  
But to lie there, that's disgrace.  
Why, the harder you fall the higher you bounce;  
Be proud of your blackened eye!  
It isn't the fact that you're licked that counts,  
But how did you fight and why?

You are done to the death? Well, well, what then?  
If you've battled the best you could,  
If you've played your part in the field of men,  
Why, the critic will call it good.  
Death comes with a crawl, or he comes with a bounce;  
But whether he's slow or spry,  
It isn't the fact that you're dead that counts,  
But only how did you die.

We must have the vision of the unseen realities which material vision can never reveal. Through the darkness in which discouragement and difficulty envelop us there will come the light of his presence when we turn our backs upon the world of sin. When we reckon ourselves indeed as dead unto sin; when we are unresponsive to all his sinister solicitations; when we say with our divine Master, "Get thee behind me Satan," then the blessed light will come. The beautiful part of the story of Jesus' temptation—"Then angels came and ministered unto him."

Let us fervently pray:

"Open mine eyes that I may see,  
Glimpses of truth thou hast for me,  
Place in my hands the wonderful key  
That shall unclasp and set me free."

Every closing of the eyes to the solicitation of sin will give us additional light of truth and beauty. Every step out of darkness is a step upward into the altitudes of God's pure air and sunshine.

And we shall courageously sing:

"So far thy power hath blessed me still will lead  
me on,  
O'er moor and fen, o'er crag and torrent,  
Until the night is done;  
And with the morn those angel faces smile,  
Which I had loved long since, and lost awhile."

### THE GOD OF THE UNAFRAID

AGNES BURDICK LANGWORTHY

Now there are new religions. Many the codes and creeds;  
Many the quibbling changes to fit our fancied needs;  
All of them waxing milder, waning in strength and tone;  
None of them strong and sturdy; none of them stand alone;  
None like the old religions, those that the fathers made,  
Built on the fearless basis—the God of the Unafraid.

Know you the old-time people—questioning naught,  
but stern;  
Knowing the life-long lesson ere they were set to learn;  
Seeing the line was rigid, marking for ill or good—  
Holding to step beyond it led where the sinners stood?  
Mind you the old-time people—they who the law obeyed,  
Fearing and finding and praying the God of the Unafraid?

Life was a constant battle into which they were flung;  
Thoughts were of old-time sinful ere they were given tongue.  
Aye, if a hand offended, straightway it must be cut,  
Else would the gates of heaven be to them ever shut.  
That was an old-time picture, yet it will never fade—  
Thus did the people worship the God of the Unafraid.

Now there are new religions, fragile and flimsy things,  
Soothing and soft and subtle in all their fashionings.  
Mind you the old-time people? Never their fears would cease,  
But they were not as we are—theirs were the hearts at peace.  
Theirs were the souls complacent, knowing and undismayed;  
Theirs was the living Master—the God of the Unafraid.

"Nearly all the great men of the past were deemed bad and dangerous men in their day."



## MARRIAGES

FETHERSTON-HOLSTON.—On February 26, 1927, at the parsonage, Dodge Center, Minn., Robert Theodore Fetherston of LaCrosse, Wis., and Doris Helen Holston were united in marriage by the father of the bride, Rev. Edward M. Holston.

## DEATHS

HAMBURGER.—Sofia Hamburger was born in Germany about eighty-five years ago. She came to America when but a very small child. Her parents lost their lives in a shipwreck on the way across the ocean, but Sofia's life was preserved.

Rev. J. J. Scott, of Detroit Seventh Day Baptist Church of Christ, paid many visits to the aged lady, instructing her in the principles of our holy faith. Brother Scott conducted the funeral services at three o'clock, April 24, 1927, at her late residence in Detroit, Mich., speaking words of comfort from texts in Thessalonians and the gospel according to John. The interment of the body was made at Piqua, Ohio.

The following children are left to mourn her loss: Hattie of Amelia, Ohio; Frank of Piqua, Ohio; John of Detroit; Caroline of the Republic

of Cuba; Ida of Cleveland, Ohio; Bertha of Detroit; Harry of Owosso, Mich.; and Arthur of Hamilton, Ohio.  
R. B. ST. C.

DAVIS.—Henry Morell Davis, son of Henry W. and Julia Tennant Davis, was born in Angelica, N. Y., November 6, 1839, and died at his late home in Alfred, N. Y., April 26, 1927.

He was the oldest of eight brothers and sisters and the last to pass to the life beyond, his nearest relative living, a cousin, Miss Marian Davis.

June 10, 1859, he was married to Susan Isabel Burdick, a sister of Rev. Stephen Burdick, who preceded him in death in December, 1926, after sixty-seven years of happy married life. They had no children.

Mr. Davis was a soldier of the Civil War, having enlisted from Allegany County, N. Y., August 12, 1862, in the One Hundred Thirtieth Regiment, New York Volunteer Infantry, and served about Suffolk, Va., and other points until the regiment was changed to the First New York Dragoons, which was attached to the First Division Cavalry Corps, Army of the Potomac and the Shenandoah, under General Merritt. Comrade Davis was in the engagements at the Wilderness, Todd's Tavern, Sheridan's Raid to the James River, and at Winchester and Five Forks. He was appointed orderly at brigade headquarters, and later at division and corps headquarters, and witnessed the surrender of Lee to Grant at Appomattox, April, 1865, and took part in the Grand Review in Washington, May 23, 1865; and on account of the close of the war received an honorable discharge at Clouds Mills, June 30, 1865. He was one of the two surviving veterans of the Civil War in the town of Alfred.

The most of his life has been spent in Alfred.

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## FEEES

Recently I sent a part of a machine away to be fixed. It was a valuable article and I wanted it fixed right because the lady who sits across the table from me at home uses it. It was her sewing machine.

Being blessed with cautious ancestry, I asked for an estimate of the cost before the work was done and received the information that the parts required would cost ten cents, the work would cost \$2.25, and the box to pack the job for shipping would cost \$1. Realizing that it would be "cheap at half the price" I said to go ahead.

In doing so I was reminded of the time that a city water pump went wrong and required the services of an expert to fix it so that several thousand people could have water. He did, and later rendered his bill for \$100.50. In sending the check the city treasurer asked him what the fifty cents was for.

"That was for doing the work." was the reply. "The \$100 was for knowing how." The "know how" requires effort to get and keep but it always counts in the long run.—*J. F. C., in Wisconsin Agriculturist.*

Oh, how we have fallen, that this being rich toward God charms so few people, and that those who are charmed by it still hunger so often for things that draw away from God!—*Abraham Kuyper.*

where he has been highly respected as a citizen and neighbor and friend. He served for twelve years as deputy sheriff of the county, and for many years was a member of the cornet band, and loyally supported the community and religious organizations. When a young man, while in Pennsylvania, he was baptized following special meetings conducted by the Free Will Baptists, though he never united with any church. The closing years were years of increasing faith and ripened assurance of the immortal life as the following lines written by him a few months ago indicate:

### WATCHING AND WAITING

We are watching and waiting for a message  
From the land of the Great Unknown  
Where the friends of our youth are watching  
And waiting to welcome us home.  
In that home beyond the river  
Where we think it is bright and fair,  
We shall dwell in peace forever,  
For there'll be no war up there.  
Home, home, sweet, sweet home,  
Where joy is everlasting  
And sorrow is unknown.

*H. M. Davis.*

*Alfred, N. Y.  
October 27, 1926.*

Farewell services were conducted at his late home in Alfred, by Rev. W. L. Greene, assisted by Rev. A. C. Ehret. Interment with military honors by the American Legion in Alfred Rural Cemetery.  
W. L. G.

MAIN.—Mrs. Martha A. Main, daughter of John and Lydia Austin Hogle, was born in Brookfield, N. Y., June 11, 1850, and died in Leonardsville, N. Y., April 17, 1927, aged 76 years, 10 months, and 6 days.

In 1872 she was married to Zadock Main, who died some thirty-five years ago. July 27, 1895, she united with the Seventh Day Baptist Church of Leonardsville, of which she has since remained a faithful member. During the past ten years she has been almost entirely helpless from chronic rheumatism, but her faith has remained steadfast through all her sufferings.

She leaves two daughters to mourn her loss—Miss Martha L. Main, and Mrs. Flora A. Chase, wife of Wayne Chase of this village.

Farewell services were conducted at the house on Wednesday, April 20, by her pastor Rev. F. E. Peterson, and interment made in the Brookfield cemetery.  
F. E. P.

If God's friends never visit him, never talk to him, even though they are busily occupied in his work, they are robbing him. Let us see to it that we attempt more fully to enter the fulness of our privilege of fellowship! May it be ours not only to hold the doctrine of fellowship with God, but to practice it, and thus to enter into all the fulness of the blessing!—*G. Campbell Morgan.*



## 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 Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second 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.

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Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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*If ye love me, ye will keep my commandments.*  
Oh, make him the Master of all you have,  
The Lord of your heart and soul,  
Yield all yourself for his dwelling-place,  
And let him take the whole.  
Take my love, my God, I pour  
At thy feet its treasure store,  
Take myself, and I will be  
Ever, only, all for thee.

—Frances R. Havergal.

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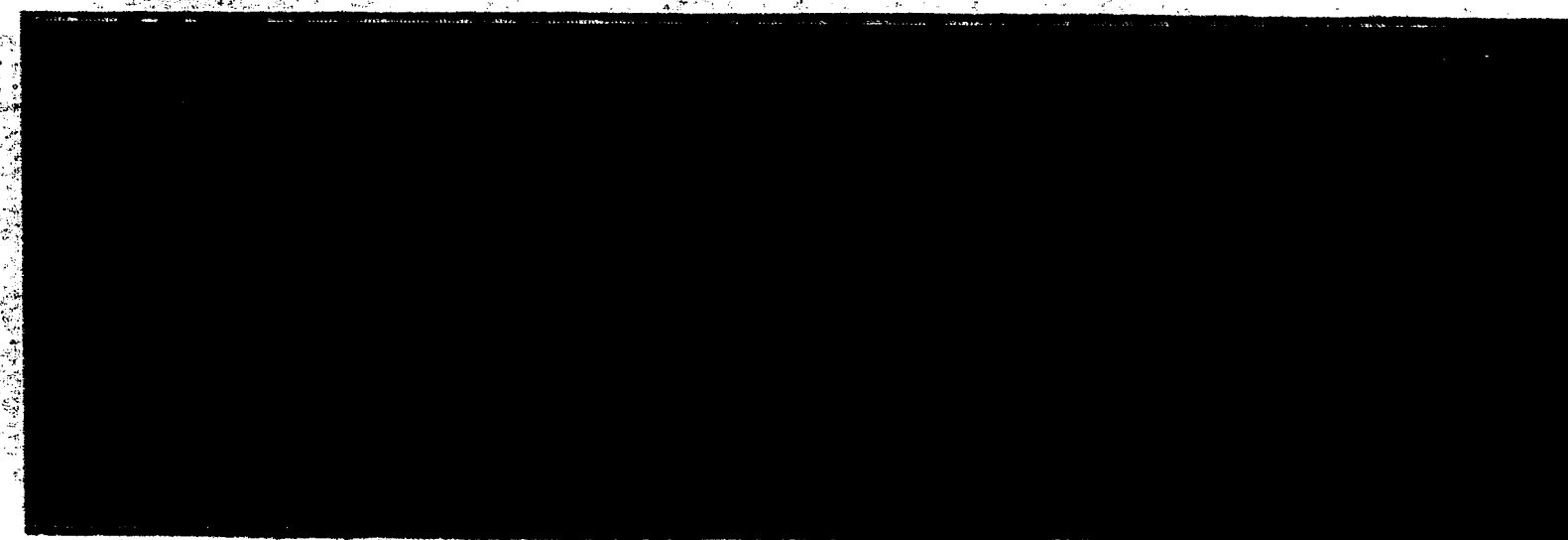
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