Copy for this page, devoted to the Denominational Building, was prepared by Frank J. Hubbard, Chairman of the Building Committee, with his own hand so long as he had the physical strength to do so; and then at the hand of another, under his direction, until his death.

We pause now to pay tribute to his labor in this behalf, his courage in leadership, his devotion to this task, and to his unalterable faith in its final completion.

C. F. R.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at the Seventh Day Baptist Church at Westerly, R. I., August 23d to 27th, 1927, Rev. R. R. Andrews, Min., First Vice-President; Edward E. Whitford, Brooklyn, N. Y., Second Vice-President; Edgar D. Van Horn, Alfred Station, N. Y., Third Vice-President; Mrs. Dora K. Degen, Alfred, N. Y., Secretary. The meetings will be held in the First Baptist Church in Westerly. The General Conference will meet for ten days. All friends invited to send their letters early, and arrive in Westerly on the 23d inst.

THE SEVENTH DAY BAPTIST MEMORIAL SABBATH SOCIETY
President—Frank J. Hubbard, Plainfield, N. J.; Secretary—William L. Burdick, Plainfield, N. J., Treasurer—Frank J. Hubbard, Plainfield, N. J., Corresponding Secretary—Mrs. Julia A. Babcock, Black Creek, Michigan.

SABBATH SCHOOL BOARD
President—D. Nelson, Logan, Illinois; Recording Secretary—Mrs. Frances F. Babcock, Black Creek, Michigan; Treasurer—Mrs. A. W. Babcock, Black Creek, Michigan; Corresponding Secretary—Mrs. Ida A. Babcock, Black Creek, Michigan.

EASTERN COMMITTEE
President—Rev. John E. Burdick, Rochester, N. Y.; Recording Secretary—Mrs. R. E. Babcock, Black Creek, Michigan; Treasurer—Mrs. M. A. Babcock, Black Creek, Michigan; Corresponding Secretary—Mrs. Elizabeth L. Babcock, Black Creek, Michigan.

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Presidents—Rev. Charles F. Randolph, Maplewood, N. J.; Treasurer—Mrs. Frank Babcock, Black Creek, Michigan; Corresponding Secretary—Mrs. Robert A. Babcock, Black Creek, Michigan.

SEVENTH DAY BAPTIST MISSSIONARY SOCIETY
President—Rev. Charles A. Burdick, Westerly, R. I.; Corresponding Secretary—William L. Burdick, Plainfield, N. J.; Treasurer—Mrs. E. L. Babcock, Black Creek, Michigan; Secretary—Mrs. A. W. Babcock, Black Creek, Michigan.

RIVERSIDE PRESBYTERIAN CHURCH
President—Mr. J. E. Babcock, Black Creek, Michigan; Corresponding Secretary—Mrs. Ruth Babcock, Black Creek, Michigan; Treasurer—Mrs. R. E. Babcock, Black Creek, Michigan; Secretary—Mrs. S. L. Babcock, Black Creek, Michigan.

WOMAN'S EXECUTIVE COMMITTEE OF THE GENERAL CONFERENCE
President—Mrs. Allen B. West, Milton Junction, W. Va.; Vice-President—Mrs. Alfred E. Whitford, Milton, W. Va.; Recording Secretary—Mrs. Elizabeth B. Babcock, Black Creek, Michigan; Treasurer—Mrs. M. A. Babcock, Black Creek, Michigan; Corresponding Secretary—Mrs. George C. Babcock, Black Creek, Michigan.

SABBATH SCHOOL BOARD
President—Rev. John E. Burdick, Rochester, N. Y.; Recording Secretary—Mrs. R. E. Babcock, Black Creek, Michigan; Treasurer—Mrs. M. A. Babcock, Black Creek, Michigan; Corresponding Secretary—Mrs. Robert A. Babcock, Black Creek, Michigan.

YOUNG PEOPLE'S EXECUTIVE COMMITTEE
President—Rev. John E. Burdick, Rochester, N. Y.; Recording Secretary—Mrs. R. E. Babcock, Black Creek, Michigan; Treasurer—Mrs. M. A. Babcock, Black Creek, Michigan; Corresponding Secretary—Mr. Robert A. Babcock, Black Creek, Michigan.

SABBATH SCHOOLS FOR LONE SABBATH KEEPERS
General Field Agent—Rev. C. W. Stoddard, Abbey Allen, Box 828, Edinburg, Texas; Corresponding Secretary—Mrs. Lola R. Fox, Princeton, Mass.; Treasurer—Mr. Charles M. Babcock, Black Creek, Michigan.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE
Robert R. Thorne, New York City; President; Rev. John E. Burdick, Rochester, N. Y.; Rev. C. W. Stoddard, Abbey Allen, Texas; Rev. H. R. Fox, Princeton, Mass.; Rev. Charles A. Babcock, Black Creek, Michigan; Rev. C. F. Randolph, Maplewood, N. J.; Rev. J. E. Babcock, Rochester, N. Y.; Rev. W. H. Babcock, Black Creek, Michigan; Treasurer—Mrs. Frank Babcock, Black Creek, Michigan; Corresponding Secretary—Mrs. Robert A. Babcock, Black Creek, Michigan.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
President—Henry M. Mason, Plainfield, N. J.; Vice-President—Mrs. E. M. Babcock, Black Creek, Michigan; Secretary—William C. Hubbard, Plainfield, N. J.; Treasurer—Frank J. Hubbard, Plainfield, N. J., Corresponding Secretary—Mrs. S. L. Babcock, Black Creek, Michigan.

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

Our Father—Who art in heaven, we thank thee for the love that sent the Savior to Earth to die for our sins, and for the love that sent thy Faithful chosen ones into the world as a bright light to guide the way. We declare our faith and trust in thee, and pray for the benefit of all men, that all may come into the fold of truth and salvation.

As thou sendest rain and dew to replenish the earth, so we send thou showers of grace upon thy people until their hearts are filled with the warmth and glow of paradise, and all the icy indifference shall disappear.

Help us, we pray thee, to see our short-coming as thou seest them, and to confess our wrongs to the Lordly spirit with which thou dost purify us, that the full knowledge of thy truth may come to us from thee, and that our free pardon that brings perfect peace. Awaken us to the sensitive conscience that promptly puts under ban every form of temptation, and that enables us to enjoy thine approving smile as the days go by. In Christ's name. Amen.

The Second Gift
From a Loyal
Age Friend
A welcome letter came to hand bringing a gift of $50 from Sister Julia Ormsby of Alfred Station, N. Y. She is one of Alfred's most loyal aged Christians, always deeply interested in the welfare of her home church and in the work of the entire denomination.

Mrs. Ormsby is a war widow and is now more than four score years of age, whose loved ones have gone to their eternal home. My attention was attracted by the fact that in order to make this gift she had signed over her pension check sent from Washington, and also by her requesting the one who wrote the letter to say that she is "a descendant of the Babcock and Satterlees." This is a half-forgotten letter that sent me to an old letter file for refreshing as to the facts.

There I found that this is Sister Ormsby's home in New York building, the first one having been made two years ago last January, as she said she left her "freedoms." In her letter written by herself, at that time, she said, "I am sure we will feel so well about it when it is completed."

More recently she referred to the Babcocks and Satterlees, of Rhode Island, and of Berlin, N. Y., and assured us that in memory of her late forebears she is now deeply interested in the work of the denomination they loved.

It is indeed refreshing to witness such loyalty to the faith of our fathers and to the Sabbath people, as is manifest by this aged friend who is nearing life's golden sunset. If this spirit of consecration were more widely manifested in all the dear shrines of the church, we would wait much longer for funds to complete the good work.

Golden Opportunities
Years ago I saw the account of a shipwreck in which the hope of safety depended upon the quick action of jumping from the deck of a ship to the life-boat, along for a few minutes only, along side for the purpose of saving all who would jump aboard. A young woman was urged to go in by her friends, and when pleased with her to improve the opportunity now or it would be too late. Soon the life-boat shoved off, and then her chance of being saved was gone forever. She called and cried for the boat to come back, but it was impossible and she went down with the ship.

This tragic scene illustrates the fact that there come times in human life when everything depends upon improving opportunities when they come, and that sometimes there is no remedy after they are allowed to pass.

When we think of it, many times the very best things in life depend upon prompt and proper improvement of a very few minutes, and failure to improve them seals the fate of the enterprise for all time.

One of the world's greatest generals said: "There is a crisis in every battle wherein the issue hangs upon ten or fifteen minutes. Had we been wise enough, properly turned the tide toward victory, but left unimproved, defeat is certain."

This principle holds true in the battle of life. The color and character of future
success in any one's life generally depends upon what he does, how he improves his time, during the three or four years after he becomes his own master. During those years golden opportunities, such as never come again, are offered for shaping the mind, for insuring success or failure in the years to come.

To neglect the sowing time, makes sure of an empty harvest. To sow bad seed in the springtime, makes a bad harvest inevitable.

What can be sadder than a fruitless life in which one must lament over opportunities lost and forever face the sad fact that there is no remedy! Happy is the one who gleans the proper lesson from his retrospect of years gone by.

Such a review of life's lost opportunities should not fail to do something for the cause we profess to love—something for human betterment, something that will tell for good in the future years. And with that good desire should come the impressive lesson that the future is in our hands today and if we would do anything worthwhile for coming years, we must do it now.

Our own golden opportunity is right here today. Happy will we be if we improve it well.

The Warm End of the Plank

An editorial in the Baptist emphasizes some characteristics of present day preaching and makes strong for the kind of preaching which made “the common people hear Christ gladly.”

The article starts with the story of a drowning man whom people are trying to rescue by offering him a plank to hold on to and so keep him from sinking. In their carelessness they put the cold, slippery thing, and he exclaimed, “For God's sake do give me the warm end of the plank!”

That writer wonders if this illustration does not teach something of the inner feeling of many who attend the churches today, and also of too many who have ceased to go to church altogether.

Then follows these words, full of sugges-
tions as to the much-needed “warm end of the plank” in the Church’s efforts to save men:

Possibly preaching never was better in its intellectual distinctiveness, in its modern terminology and in its supplementary illustrations. The fullest possible study in lexicography and a laboratory demonstration of the sermon was selected. A group of preachers threw literary models to the winds, expounds the Bible in their own terms, cause and effect, cause and effect, and walks the platform in the hope of making up in ability what he lacks in ability.

In the meantime the drowning man is calling for the warm end of the plank. He can not get a grip on the glittering generalities of the first preacher, and as for the second preacher, it is as though a professional life-guard on the beach had struck a struggling swimmer with a handspike. The warmth of his sympathy is the first requirement in a preacher. But not group in books, and compassion is not born of controversy. When Ezekiel received his commission to be the prophet of the captivity, he went and “sat where they sat”. He felt the tug of the captive’s chains, the sting of the lash on his own back, the homesickness that gnaws at the heart until life is hardly worth living, the keenly looking forward to another interminable day of hopeless drudgery. The best things in the life of Ezekiel grew out of vicarious experience.

The prophets were serving men under God’s unchangeable law of fellowship and love. Whoever heard men like Jeremiah or Ezekiel must have been drawn to them by the sympathetic power of compassion that moved them to share with the multitude in their human burdens.

This same spirit manifested by Jesus, moving him to be one of them, surely made the common people hear him gladly. D. L. Moody moved the multitude in his day as much as any other preacher. His love was so great that everyone felt its power. He sometimes violated the rules of rhetoric; he seldom indulged in the use of eloquent language; he was indifferent to the style of printing; but he did live close to God and his fellow men. He manifested such genuine sympathy that all who were drowning in the world were flooded with sin, that multitudes were drawn to him as suppliants for divine mercy.

Look where you will today and you will find success attending the efforts of those who offer drowning men “the warm end of the plank.”

Fine Christian Courtesies

In the Presbyterian, our Manual denominational papers coming to the office of the Sabbath Recorder, appears the following letter regarding our “Manual of Seventh Day Baptist Procedure,” which had been mailed to that editor.

The editor, Mr. James E. Clarke, Nashville, Tenn., sends us the item clipped and neatly mounted and says: “Gentlemen: You will be interested in the following reference to some of your publications. It appears in our issue of March 17, 1927.”

The clipping follows:

A Manual of Seventh Day Baptist Procedure, by the American Baptist Publication Society, N. Y. pages 120. This is a revised and revised edition, the first having appeared in 1922. It has official authority, being published for the Seventh Day Baptist General Conference. It contains a complete body of information and advice regarding the affairs of churches of this connection, including the organization of churches, the conduct of their meetings, model church covenants, the care of church property, the administration of the sacraments, order and discipline. Customs of church work, and the general organization are also described. It will be a useful handbook in the hands of the makers of the denomina­tion. For those of other denominations, the most interesting portions will be the state­ments concerning the doctrine of Seventh Day Baptists and their requirements for church mem­bership. “Seventh Day Baptists receive into mem­bership only those Baptists who keep the Sabbath of the first day.” And this they hold to be the fundamental article of faith. Sabbath observance is essential to Christian liv­ing, and no substitution of a man-made day for the Bible Sabbath in the present way they object to any substitution for baptism by im­mersion.”

In Desperate Straits

There lie before me two pamphlets containing the long wet speech of Senator Philip S. Pennington, made in the House of Representatives at Washington, D. C. The pamphlet contains thirty-five pages written in typewriter printing, by the Congressional Record. It must impress many a thoughtful loyal reader as a shameful disloyal tirade against the State of Tennessee.

The word “Honorable” can truthfully be applied to one so bitterly opposed to his government is rather hard to understand.

Printed on one of the attractive square on the corner of the large envelopes sent me are four statements—I suppose to show the vital point in the enclosed message—to show that they were greatly weighted in the balances and found wanting.

The first two reasons given are: 1. “It causes crime and creates criminals.” 2. “It is intemperate, intolerant, and intolerable.”

This is a fair sample of the current talk among extreme wets, and will have some interesting ramifications among the unhinking multitudes. But it is not difficult to see how some of the clamor can be advanced in the minds of loyal, thinking citizens by such glaringly untruthful statements. As one reads such speeches by a member of Congress, he can hardly help wondering how a man given to such har­angues, could secure votes enough to send him there. This is a lesson of neglect upon the loyalty of his constituents.

Think of the impossibility of that first statement’s being true! Anybody with even a common sense must see that the Eighteenth Amendment does not cause crime and create criminals. Might as well say, “The Ten Commandments cause crime and create criminals.” Might as well say that, since God knew man’s tendency to sin, it was intemperate, intolerant, and intolerable” to make the Ten Commandments as such.

Such preposterous statements, in the very nature of the case, must discount the one which makes them and greatly injure the cause he represents. It shows the desper­ate straits the “wets” are in.

Special Reasons For Being Loyal To The Church

Many Christians would probably feel offended if anyone should express doubts about their being truly loyal to their church. And yet, if they should take pains to make a careful inventory of their personal attitude by which their fellow churchmen must judge them, they might come to see some ways by which they regard their allegiance might be made much better.

A little careful thought will bring to mind several good reasons why you should be more loyal than you are. You should do more for your church—indeed, you should do much more, because you can contribute to do so when you joined it; second, because your influence among the young people of your town; third, because you do not wish to add to the burdens of your pastor,
Have you met your pledges for the On­ward Movement? Have you neglected to make any pledges whatever, thus making the outlook doubly hard for the burden-bearers? Are you doing your share for your home church, both in money and by active influence?

How do your expenses for pleasure trips and amusement compare with your expenditures for the cause of God and religion? Are you paying more for picture shows, each month, than you give for the Master’s work?

Have you done what you could to increase the subscription list for the Sabbath Recorder? Are you as loyal to the American Sabbath reform, in publishing interests, as are your friends, do you wonder that after so many years of service in our denominational movements, with the sunset of a long life one cannot and must not express my best wishes for you, it would not be that I do not care about the church, but I cease to be a very high temperature. The graphite which is used is a natural mineral product.

ST. PATRICK NOT A ROMANIST
REV. A. J. C. BOND
Leader in Sabbath Promotion

On another page of this issue of the Sabbath Recorder appears a sermon preached Sabbath, March 19, to the boys and girls of the Western Church. It deals with the question of whether it was particularly interesting to the boys and girls, and I am sure that a great many of the older people of the congregation took part in discussion of what was said concerning St. Patrick. It may be that some of the older people who read this sermon of ‘St. Patrick’s Day’ (which have learned that some adults do read children’s sermons) may wonder what grounds I may have for the statements made.

The Latin Christians early began to dominate the Church, and they were not only anti-Jewish, but were anti-Eastern as well. Between the parties there was no sympathy for the East and their political ambitions. The Eastern Church took on pagan elements, developing ecclesiastical organization and papering the church of Christ, both in money and by active influence, and that, day by day, you may rejoice more and truly wish for you, it would not be

Some Questions
As I bow down over that hill not down this day after day, trying to make my pen tell the dear people all over this land some of the things

Response suitable for our work fifty years ago can not meet the imperative de­mands of today. And we as a people are manifold times more able to meet the needs of our time than our fathers were to meet theirs. Will we stand true and make good?

Question: How is the so-called “lead” in pencils made?

Answer: The core of lead pencils is graphite and clay mixed together. According to the American Lead Pencil Company it is pressed into the desired form under high pressure, straightened, dried and burnt under a very high temperature. The graphite which is used is a natural mineral product.
1130 and has the praise or dispraise of bringing the Irish Church into Rome. Not being embarrassed with facts, dates, or contemporary history, he presented a life of the Irish saint that exactly suited his times. This was readily received by Rome and adopted as the only true life of St. Patrick. But we are not left without some evidence that St. Patrick may have been a Sabbath keeper.

Here again the evangelical and Biblical character of the church is the first consideration. But we are not left without some direct and indirect testimony. Bishop John F. Hurst in his excellent two volume History of the Christian Church says in so many words: "The monastic Church of Ireland, like the early Jewish Church, kept the Sabbath as a day of religious service, but this again may be a case of fitting ancient thought and statement into modern conceptions. The fact is that in St. Patrick's time Sunday was never called the Sabbath, nor was it ever kept with religious strictness, or thought of as being enjoined in the Ten Commandments. Whatever consideration was given to Sunday was based upon the belief that it was the day of the resurrection. This is little doubt in my own mind that the day which was so strictly observed by St. Patrick and the church which he established in Ireland was the Sabbath of the Bible which was his sole authority.

It is very clearly stated also that this strict observance of the Sabbath began "when they heard the sound of the vespers-bell." While the author states, of course, that this was on Saturday evening, everything but his own statement would indicate that it was on Friday. And his statement to the contrary can best be accounted for as has been suggested by the not uncommon habit of some writers of clothing ancient truth in modern dress. Of course this is usually done unconsciously.

All must agree at least that this is a subject of very great interest, not only in view of the popularity of the Irish saint, but especially in view of the evident character of the early church, both in Ireland and Scotland. Here for five hundred years, or from the fifth to the tenth century, was maintained a primitive type of Christianity, free from the paganism that flooded the Roman Church during that period. The genuine ness of Patrick's and Columba was long questioned by Rome because they took these lands for Christ without bloodshed. Our modern's complaints against the Scots in the tenth century was that they kept Saturday. Historians praise her for making Scotland Christian, but she did not find the Ireland road more Roman, one evidence of her success being that she enforced the observance of Sunday as a civil day.

Doubtless the Christianity of Ireland is spoken of as the "early Jewish type" because it was not the Sabbath-tithing worship of God less strict. In the early Irish Church this day was devoted to the divine service and its sanctity was strictly guarded. By the ancient Brehon Law the people were required to give 'every seventh day the first-fruits of God.' This is really the requirement of the fourth commandment of the Decalogue.

It is true that the author considers that the day of the Sabbath in Ireland was Sunday, but this again may be a case of fitting ancient thought and statement into modern conceptions. The fact is that in St. Patrick's time Sunday was never called the Sabbath, nor was it ever kept with religious strictness, or thought of as being enjoined.
It has been the lot of the present writer to live and labor at long distances from our denominational, educational, and religious center. This has been a great part of his ministry. Among strangers to one another it is very seldom that events and circumstances cause a refreshing of the very pleasant memories of the by-gone university days and faces. But at last I have had a most wonderful season of refreshing, which has brought the old scenes and associations back to mind almost as vividly as if they all belonged to yesterday. It seemed that the long term of intervening years has almost vanished.

The old stalwarts—President J. Allen, Dr. Thomas R. Williams, Dr. A. H. Lewis, Dr. D. E. Maxson, Professor A. B. Kenyon, Professor Charles Coon, Professor George E. Tomlinson—again people my mind. The old classmaties and societies are there. The old Chapel, "The Brick," Memorial Hall, that wonky stone building on the side hill, the Observatory farther up the hill, and President Allen's old home are all before me.

What caused all these new awakenings of memory? It was the coming of President B. C. Davis and Mrs. Davis among us, just from Alfred. It was their first trip to this coast, and we are glad indeed that we were privileged to meet them on this trip. We hope it will not be their last.

There is quite a large number of Alfred students in this city and vicinity. News of President Davis' arrival was hastily circulated among them. A banquet was soon arranged for the evening of March 9, at which President Davis' arrival was hastily circulated among them. The day after the banquet President and Mrs. Davis called on him at his home.

Before closing the foundation for a permanent Alfred University. As organization was laid, in the election of Professor Max Compton of the class of 1922, as president, and Professor Woodward of the class of 1926 as secretary. Both of these men are of this city.

This banquet-rally of old students of Alfred University was greatly enjoyed. It made everything seem so very real, in refreshed memories, to have President and Mrs. Davis with us. This is the first meeting of the kind mistake the Mississippi River. It came to its close far too soon. We separated with great reluctance, but carried away influences and memories that will long remain with us.

But more. There is another chapter. President and Mrs. Davis attended service with us in Los Angeles on the following Sabbath, March 12. It was the occasion of the Seventh Day Baptist Pacific Coast Association's Semi-annual Meeting. A very fine delegation was present from Riverside and the day was ideal.

The association was called to order at ten o'clock in the morning by its president, J. R. Jeffreys. The services opened with circulate music, led by Sister Euthynah Davis of Riverside, followed by Scripture reading and prayer. The morning service was concluded with a deep, spiritual testimony shared with us.

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A STATEMENT FROM THE METHODIST EPISCOPAL CANDIDATES REGARDING WORK IN CHINA

All boards doing work in China are facing the same problems as to the future of their work and must be more or less interested in what each other is doing and plans to do. In the Christian Advocate for March 17 appears a statement from the corresponding secretary of the Board of Foreign Missions and the president of the Woman's Foreign Missionary Society of the Methodist Episcopal denomination. Statements regarding what other denominations are doing regarding work in China have been appearing recently in the daily press, but one is not always sure that the daily papers can be trusted. For the sake of keeping our people posted, it is hoped that the Missions Department can report from time to time what all kinds of services are doing regarding the school problem and other matters in that war-stricken country. The statements in the Christian Advocate, regarding the Methodist work in part is as follows:

"Our missionaries are not fleeing from China, but still going on out of China. They are not being recalled by the Board of Foreign Missions. Their work is far from finished. Christianity and Christian missions are not dead in China. There have been no defections of Christian Chinese to other faiths. Our investments in churches, in schools, in hospitals still stand. Colleges and universities are generally maintaining normal enrollment.

The statement then goes on to say that the two Methodist organizations named are in their usual place of work. The Foreign Missionary Society of the Methodist work in part is as follows:

"They have gone to Shanghai on advice of American consuls. "They await favorable opportunity to return to their posts." No missionary "has left a station because of opposition to him or her personally, or because of opposition to Christianity in general or to his or her church or institution of worship."

In certain instances services are being carried on, schools conducted, and clinics operated by Chinese men and women who have been trained by missionaries."

Regarding schools the statement says:

"In general the Southern leaders demand that mission schools have a majority of Chinese on the governing body, that the president or principal be a Chinese, that Bible study be voluntary and not compulsory, that obsequies be made to a picture of Sun Yat Sen displayed in the school, and that his three principles of action—self-determination of nations, sovereignty of the people, government control of economic factors—be studied. To most of these demands many schools give ready acquiescence. Some hesitate to bow to Sun Yat Sen, interpreting it as idolatry; others think of it as we think of saluting the flag. But there is no attempt to whip out Christian or Christian institutions, or to dismiss the missionary."

NOTES BY THE WAY

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

A letter from Rev. William L. Burdick:

"I thought perhaps a few "Notes by the Way" concerning our trip from Boulder, Colo., to Kingston, Jamaica, might be of interest to you. We do not deny that it was hard, very hard, for us to leave our three girls. It was hard for us to leave our Boulder congregation. We were ready for our start. The car was in fine condition except for the brake linings, the brakes having been tightened a little before leaving Boulder. I drove into the garage where a was a trusted mechanic. To whom he said: "I have done this work in Kingston. I imagine our surprise to find that not more than ten feet from the garage door—as evidenced by parts found—one of the brakes had broken right there square in two in two places. Why or how no one could tell. Fortunately for us the welding could be done on this Sunday by a Seventh Day Adventist concern. But this matter caused us a delay of a few hours in getting out of our home city. It was well for us if the brake had been broken before we left when and where it broke. This was episode number two.

The next day, when we were five miles east of Burlington, Colo., the wheel the garage man had fixed for keeping the brake dropped from the car. It was by chance to our Denver congregation. The car did not change course but no harm was caused. But I had to telephone back to Denver to get men to come out to put the wheel on. Again a delay. Episode number three. This was cause of this mishap. This was episode number two.

We had good weather till after getting over the dirt roads in Kansas. Before reaching Topeka, Kan., we came upon paved roads and had them practically all the rest of the way. Before reaching Kansas City it began to rain. Every day of travel from there on till our last day was a pleasure. The rain was of no kind or other. The car was running fine; the brakes were working well. But driving through the snowstorm and slush was very unpleasant. Before the middle of the afternoon, going down a long hill with gentle slope, I had the strangest sensation of my car sliding. There was a big rock or scraper being drawn by a large tractor going in the wrong direction that might meet the scraper about the time we might wish to pass it. We were on a high, narrow grade about some fifteen feet above the road and were exposed to give plenty of time for the Ford car to get by before we should pass the scraper. I drove the car over the hill and my queerest feelings came over me. Because of the continued slush and snow getting into the brake linings, the brakes had completely lost their gripping power. Might just as well have had no brakes at all. I knew that if I loosened the clutch and used the engine to slow the car down, the speed of the car giving me no chance whatever to change gears. The emergency brake would help me not a whit. There was nothing left for me to do but either plunge head-on onto the scraper or to turn to the left in a faint hope that the Ford would get far enough to avoid the rock. Fortunately we were able to break between the scraper and the rock. All in vain! In a jiffy it was all over. My front left wheel was torn from the car, every spoke being broken. The rock was beside done to the car, and the Ford looked like a wreck, and was within a foot of going
LETTER FROM ELDER COON TO HIS DAUGHTERS.

[Though this letter from Brother Coon is addressed to his daughters, it is full of interest to the readers of the Sabbath Recorder, and is given here by permission.]

MY DARLING GIRLS:

The address below is to be our home for a time. Send letters addressed that way and they will reach us. "Dufferin" is the name of our cottage that you may find on the iron gate in front of our cement walk. "Cross Roads" is simply the distributing post office for this section of Kingston. We are located close to the northeast section of the city. There is just one house between us and the trolley car line that will take us to the downtown section or close to our present church meeting place. Our meeting place is a row of houses of a sort of building—just a temporary building. But it answers here for all times of the year.

We came over to this place last Friday and met again in Christian Endeavor this evening; the twelve members present were: Mrs. Frances E. Farina, Dr. E. B. B. W. I. Kingston, Jamaica, B. W. I.

MISSIONARY COMMITTEE OF NORTH-WESTERN ASSOCIATION.

A called meeting of the Missionary Committee of the Northwestern Association met at the Seventh Day Baptist parsonage at Milton Junction, Wis., March 8, 1927, at 2.30 p.m.

The members present were: C. L. Hill, Farina, Ill.; chairman; E. A. Witter, Walworth, Wis.; F. Randolph, Milton Junction, Wis.; J. L. Skaggs and George O. Sayer, Milton, Wis. Only one member of the executive committee was present, Mrs. Frances F. Babcock, Battle Creek, Mich.

Chairman Hill appointed F. Randolph secretary of the meeting, and direct that a record of its proceedings might be forwarded to the Recorder for publication.

The meeting was called at the request of George O. Sayer, chairman of the sub-committee which is in charge of quartet work for the summer of 1927. This committee consists of George O. Sayer, F. Randolph, J. L. Skaggs. The object of the meeting was to discuss the work of the sub-committee as outlined in the report of that committee.

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right over the embankment into the depths below. Episode number three. To be continued.

Sincerely yours,
D. BURDETT COON.

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

[The Sabbath Recorder, volume 107, number 12, page 396, 1921]
THE SABBATH RECORDER

The report of the sub-committee was given by the chairman, stating that there had been two meetings of the committee for the purpose of investigating the personnel and forming a quartet. While the personnel was not fully determined in the case of one part, we are assured of a quartet of young men for evangelistic work this summer. The chairman read letters from W. L. Burdick, C. L. Hill, E. F. Loofboro, George B. Shaw, and others regarding the work.

The meeting was then opened to general discussion of a field of work for the quartet. Within our own association the Iowa field; Stonefort, Ill.; Exeland, Wis.; Farina, Ill., and vicinity; and the Colorado field were suggested as possibilities. Outside of our own association the Southwestern Association was discussed. The chairman of the Missionary Committee and the chairman of the sub-committee were instructed to write certain individuals regarding the desires of some of these fields. It was agreed that in case a field was chosen outside of our own association, the quartet should be placed in direct charge of the Missionary Board.

The question of an evangelist to accompany the quartet was necessarily left indefinite, depending on the field chosen, whether the field chosen already had an evangelist with whom the quartet might work or whether the field was without a worker.

The question of financing the campaign was discussed and the buying of a car for the use of the quartet. The matter of the car was left in the hands of the chairman of the sub-committee. It was agreed that in case the quartet desired to go to conference on their own time, their expenses should be paid.

After prayer the meeting was adjourned.

C. L. HILL.

CABLEGRAM FROM CHINA

Westerly, R. L., March 24, 1927.

The Sabbatarian Recorder, Plainfield, N. J.

Received Shanghai cable today: "We are well and safe for the present." Publish this week.

S. H. Davis.

HOME NEWS

DODGE CENTER, MINN.—I believe this is the first time I have written to the Recorder this year. It is hard to think what news from here will interest the Recorder readers, therefore I do not write often.

The weather here is delightful. Robins and blackbirds are singing and it really seems like spring, but it has not been very bad. Our people have kept mostly well, for which we have been truly thankful. Some are sick at present, but are on the gain.

We have had several all-day socials, with good dinners, good programs, and good social times. One was a birthday social. There were twelve tables, one for each month of the year. There was a birthday cake for each table, which was made by the lady who decorated her table according to the month it was to represent. At each sat the guests whose birthdays occur in the month which the table represented.

Mrs. E. H. Socwell won the prize for having the best decorated table—having the month of October. Then after dinner a nice program was given consisting of harmless stunts, singing, etc. So we all had our birthday party at once. However, I find our own birthday this week and dear friends came to call on me and brought tokens of love. I also received a great many cards and loving letters. It was an ideal day, and all was very pleasant and enjoyable.

We have a visiting sister here as present, Mrs. Etta North, mother of L. H. North, the business manager of the publishing house. Our hearts have been made sad by the death of Brother Frank Hubbard of Plainfield. One by one we cross the river.

Our church and society are still "carrying on," I shall not forget the young people, for which we are very sorry. Two young women of our number have gone this winter with young people of their choice—Miss Doris Holston and Miss Charlotte Langworthy—but they come home quite often and we hope they always will.

ELLEN CHURCHWARD.

Correspondent.

THE SABBATH RECORDER

EDUCATION SOCIETY'S PAGE

MILTON'S $1,000 AND OVER CLUB

President Paul E. Titworth, Chesterfield, Mo.

Contributing Editor

It seems a colossal undertaking to try to raise $500,000 for Milton College. And so it is. But the management has tried to prepare our minds for a huge effort, and only so can we hope at all to reach the goal. It has shown us a worthy cause, a needly cause. A field is chosen to do our work, and hence the tremendous effort absolutely necessary to accomplish the needed result.

We cannot begin by passing the hat and throwing in our dimes. That would get us nowhere. If there were a million of us, the dime collection would get only one-fifth of our goal. Being only eight to ten thousand of us, the figures loom up big. And so they are being tried wisely to get us to think in dollars. When you figure yourself accustomed to think in cents, they are asking that we think in hundreds and thousands. And thousands, and ten thousand dollars. And ten thousand dollars for a huge appeal to their alumnus. And so it is important to get a little.—GRACE E. WOODS.

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Towyka, Kan.

March 18, 1927

HEIGHTS

Gilbert Malcolm Pees

They alone who climb the mountain Realize how far from heaven's eternal fountain The low earth lies. Only from earth's topmost ridges May man's human soul Behold the dim immense of beauty To That above.

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...which is the biggest mistake in the world to think that you are working for someone else. Try to realize that someone else is paying you for working for yourself.

...which is the biggest mistake in the world to think that you are working for someone else. Try to realize that someone else is paying you for working for yourself.
PRESENT TRUTH

(A sermon preached in Battle Creek by the late Rev. George E. Fitzhugh)

Scripture reading: 2 Peter, chapter one.

Text: "We ought not be negligent but to put you always in remembrance of these things, though ye know them, and be established in the present truth. 2 Peter 1:12.

Blessed is that servant whom his lord when he cometh shall find so doing. Matthew 24:45, 46.

Meat in due season: "present truth"—these two expressions, one by Jesus to Matthias and the other by his servant, Peter, are synonymous, conveying the same idea, and we want to know what that idea is.

"What is truth?" had taught the question lightly, perhaps sneeringly, awaiting not an answer. And yet, it is for the answer of this one question that serious, earnest men, in science, in theology, in every department of thought and effort, have ever burned the midnight oil.

"As panteth the hart after the water brooks so panteth my soul after thee, O God. The hunger of the soul for truth, in the last analysis, is the hunger of the soul for God. Men seek truth; God is Truth; every truth is a thought of God, harmonious with every other truth, since God's thoughts are harmonious; he is the law of consistency; he is the law of consistency. All men, in all the centuries, in discovering, and contemplating truth, have been doing what Kepler was doing in discovering and contemplating truth, of consistency; he is the law of consistency. All men, in all the centuries, in discovering, and contemplating truth, have been doing what Kepler was doing in discovering and contemplating truth, of consistency; he is the law of consistency. All men, in all the centuries, in discovering, and contemplating truth, have been doing what Kepler was doing in discovering and contemplating truth, of consistency; he is the law of consistency. 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that there was an experience within that must not, that could not be suppressed, making them like Peter and John, who told the assembled people, "We can not but speak of the things which we have seen and heard." This is a true test today, if the confession is not on the lips only but in the heart and the life. Indeed, today make the mere oral confession where alas! the heart and the life deny the word.

When Luther preached "salvation by faith" to a world which had known only salvation by works, "works" no longer meaning "obedience to God" but only obedience to the Church and the priestly creed. He preached the "present truth," the "meat in due season," which released unknown forces and transformed the world.

When the Bible was opened in the cold, cruel winter of the Reformation, it was known only salvation by works, but some people believed them only as a theory, and they do not come with the same conviction they did in the days of Paul and John Wesley preached, but they bear the word. Therein may lie, at this moment, the present truth to him who has the eye to see and faith to comprehend it. Practically all the Christian denominations seem on the point of being broken by the controversy between two great religious factions, and at present there seems no way to avoid this result. If all the truth were on one side and all the error on the other, it would be a comparatively simple matter. But this is not the case. There is truth and error on both sides, and the triumph of truth and righteousness does not stand in this one triumph of either side and in the overthrow of the other. I am compelled to refuse to allow myself to be labeled. I am not a "fundamentalist" because I believe many things they teach are fundamentally wrong, and subversive both of the truth and the liberty of the gospel.

Likewise I am not a "modernist." I sympathize with them in their progressive spirit and in their denial of dogmatism, but I deeply regret that the effect of the Word of God over the conscience is weakened, rather than strengthened, under their teaching. I feel that much of the dogma they have rejected needed to be rejected, because it is not in the Word at all, but only in a mistaken concept of the Word, that has come in front of the soul, and is in the way of ages. As I see it, these have been more successful negatively than positively—more successful in their denial of error than in their comprehension of the great spiritual truths of the Word, which should take the place of the rejected error. The man, who, today, with the help of God, is able to have Christianity in this crisis, will be able to see the great spiritual truth and giving "meat in due season."

I am not sure that all denominationalism will be finally and forever wrong. It is a mistake that which is merely chauvinism and real Christianity. And it is the separation much of sectarianism will go.

(Continued on page 415)
It was voted that the bill for flowers for the funeral service of Mrs. Morton be allowed.

Mrs. West called the attention of the board to some of the minutes of the Executive Committee of the Federation of Women's Boards and read a greeting from the new president, Constance Emerson Gill.

The corresponding secretary had prepared a letter which the board voted to send to the various societies through the associational secretaries.

Pastor C. L. Hill told something of the work and the problems of the Farina ladies' society.

Mrs. A. E. Whitford conducted the program on the Pacific Coast Association in a very interesting way, with many pictures of people and places along the coast. Helpful letters were read from Pastor H. G. Hargis, Pastor George W. Hills, and Associational Secretary Mrs. C. D. Coon.

It was voted that we consider the situation in China as related to our Seventh Day Baptist missions at our next meeting. Mrs. A. B. West and Miss Nettie West will conduct the program.

The minutes of this meeting were read, corrected, and approved. Adjoined to meet with Mrs. G. E. Crossley in April.

MRS. A. B. WEST, President. MRS. J. L. SKAGGS, Secretary.

NEWS ITEMS

Dr. Daniel A. Poling, president of the United Society of Christian Endeavor, has been elected president of the Greater New York Federation of Churches.

One thousand homeless men were served breakfast by members of the Christian Endeavor society connected with the Great Arthur Street Mission in London. After breakfast a service was held, at which Rev. A. Ashby was the speaker. He gave a very inspiring message to which the men listened attentively and seemed deeply impressed. His majesty the King sent a personal letter to the society, commending them on this great "effort to lighten the lives of so many men this Christmas." A special committee on camp sites will be on the job in Cleveland, during the International Christian Endeavor convention, July 2 to 7, 1927, to see that all delegates who come tourist style, with their own tents and camping outfits, will have proper places to pitch their tents.

The Christian Endeavor Union has purchased a new holiday home, formerly a hotel, at Port Rush. The hotel faces the sea and its property extends to the purpose of the union. The cost will be about $35,000. After conducting a holiday home for four years called Rock Castle, they have found that the home is now too small for the numbers that want accommodations.

Every girl in Stillman College is a Christian Endeavor member and they have active members of the society. The college has charge of the vespers services each day and devotional services are held daily as well.

A British society recently held a pound night, the members bringing parcels weighing one pound each. One hundred fifty-six pounds were contributed this way. The parcels contained flour, raisins, jam, and other things, and the food was sent to poor families.

Sixty dollars worth of articles was collected by a Junior society in Arlington, N. J., for the church bazaar. This same society gave fifty-one glasses of jelly to the Old Soldiers' Home, and provided forty sick and shut-ins with flowers and candy.

Three members of an Irish society in Bethany Presbyterian Church, Belfast, have gone out to do Christian work. One member recently sailed to take up mission work in Nigeria; another has entered a theological school for training, and a third has been accepted by the Belfast City Mission.

Question: Why are walnuts raised in France called English walnuts in this country?

Answer: Because they came to the United States by way of England. This same species is called French or European walnut. It grows in many parts of Asia and Europe, as well as in the New World. This species was introduced into this country in the time of Solomon. The Romans knew it as the Persian nut, a name by which it is still sometimes known. 

-Pathfinder.
YOUNG PEOPLE'S WORK

CHRIST IN US—POWER FOR A NEW LIFE

Christian Endeavor Topic for Sabbath Day, April 16, 1927

For Tuesday: A common potato dies to give life to the new plant.
For Wednesday: A broken-off branch from a grape vine.
For Thursday: A cocoon and a butterfly.
For Friday: A blooming plant or vase of lovely flowers.

The society read together Ephesians 2: 1-10.

Two appropriate hymns chosen by the Music Committee.
Prayer chain of five links.
Testimonies.
Pastor's closing message.

For this new life with the resurrection, the opening of the tomb, and the new life in Jesus, that should make us all happier and freer.

Appropriate songs should be sung.

Nortonville, Kan.

SUGGESTIVE HELPS FOR THE MEETING

This is the season when "new life" is springing up all around us. We see its manifestation but we cannot understand it. This is one of Christ's mysteries; but it is a blessed fact. And, regardless of the mysterious nature of its power, we count on it in all our life plans. We depend on the recurring of the springtime in nature. We rejoice in the recurring of our spiritual life through the presence of "Christ in us." Thank God for this light from within which overpowers our disappointments, our sacrifices, and the beauty, unfailing, vigorous spiritual growth and fruition.

Make the entire service serious, reverent, and joyous with renewed hope of better, purer, nobler living through "Christ in us." Have special music, appropriate to the thought of the meeting, and let it be sung at the beginning of the service. It should "pitch the tone" for the meeting.

Have special music "leading" given by a different member, the leader reading the selection for Sunday. Following each passage, the reader should comment briefly, bringing out the appropriate thought which the Scripture contributes to the topic.

An object lesson may be used to illustrate.

For Monday: Show a bulb which is just pricking through the soil—a glimpse of renewed life.

For Tuesday: A common potato dies to give life to the new plant.
For Wednesday: A broken-off branch from a grape vine.
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Appropriate songs should be sung.

Nortonville, Kan.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

I live near a church which has a large clock. Every night this clock is illuminated from within, so that those passing along the street can see what time it is. If it were not for this light from within the clock would not render much service to the public at night, for its face would be invisible.

Christ within the Christian makes him shine, and so the beauty of Christianity by the way he radiates that light. How are you radiating this light?

Christ in us gives us power to obtain salvation. Our Scripture lesson tells us plainly that we are not saved of ourselves, but salvation is the gift of God. We get this gift through taking Christ into our lives.

Christ in us gives us the hope of eternal life, and it is a wonderful hope. I can hardly conceive of what this earthly life would be without it—it would be utterly void and empty.

If there are any of my readers who have never taken Christ into their lives, let me ask, in a spirit of love, that you consider this matter seriously, and let him come in and change your life, giving you the new life. Do not just let your friends, for "now is the day of salvation."

BATTLE CREEK, MICH.
 SOME CHOICE SELECTIONS

THE SABBATHS OF LONG AGO

I thought they were long in passing—
Fancied the clocks ran slow—
but now I'd give my heart strings
For those Sabbath days of old.

They've gone to a side hereafter,
They're part of an unpaid debt,
But for me their quiet safeguarding
Is linked to a great regret.

For my eyes were blind to their beauty—
The hush of the morning,
The light through the open door.
The peace that was mine without asking.

The joy to hand
With him who gave us the Sabbath
As a step to the Promised Land.

THE CHILD MIND

The mind of a child is a garden-plot
Where the sweetest of flowers grow;
Where sometimes they live, in silent grace,
As a rose or a violet,

Some where they bloom, these blossoms rare,
More wonderful every day;
Oh, who we are grown-ups must take good care
That they do not fade away.

We must tend these gardens with loving hands,
And gather the blossoms with pride;
We must show our children that faith understands
With a sympathy deep and sincere.

For a garden to grow with a healthy zest
Must know patience and faith supreme;
Oh, a garden thus helped will do its best
To sparkle and glow and gleam.

Violets and bluebells and mimetone,
Thoughts that are as fragrant as sweet;
Panies for dreams that one can't forget,
When glimpsed on a small child's face;

Litlacs and roses of gold,
And lilies as pure as snow—
These are the precious flowers;
That the garden is helped to grow.

—Margaret E. Sangster.

[As I have been copying this child-flower poem I have thought that every Sabbath school teacher, especially in the primary department, is having just such a flower garden to cultivate and make the most of. Happy indeed may she and her flowers be if she has the gift and the knowledge of this kind of floriculture.—H. W. R.]

KNOW YOUR NEIGHBOR

Get acquainted with your neighbor!
Stop and pass the time of day;
You may meet a lot of grace
From the things he has to say.

You may find a better fellow
Than you thought him at the start;
So why treat him like a stray?
How is one to love his neighbor
As the Bible bids us do
If we never get acquainted,
If he's not a help to you?

Wouldn't he be grateful to you
For your kind notice of his name?

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Judy stood the racket as long as she could, and then she walked into the other room to shake a soapy finger at Poll.

"Poll, for shame," she scolded. "Don't you know you always do this? This is Judy and Betty, so now be quiet."

"Ho, ho," the bird chuckled, but he still seemed much ruffled over this strange interruption of his afternoon meditation. After that everything went quietly except for an occasional, "Judy and Betty, so now be quiet."

"Oh, ack-er," from Poll. Betty finished her dusting first, but Judy claimed she lost time because she had to stop to reason with Poll Parrot. It was time for Mary to arrive, they pulled the shades, locked the door, tiptoed after Mary, who had gone out to the nearly hedge, hid there to watch for her.

Soon down the walk came a little girl in a brown dress, with brown hair, and dark brown eyes. She unlocked the front door of the little house and went inside. Soon the two hidden in the shrubbery saw the shades go up, and they heard Poll's cry of "Hello" again.

"Do you s'pose we can go now?" whispered Betty.

"Yes," Judy replied and cautiously stepped out towards the front yard. "And be careful—not a word about our being here before us. We must keep it a secret.

In a few minutes both appeared at Mary's front door, and there stood Mary looking in amazement at the room.

"Hello," called Betty, "we came over to play.

"Betty, Judy, look at this room, and come here, too," Mary said excitedly as she led them into the kitchen. "Somebody's been here and done my dishes and done the dusting. It can't be mother, either, as she is sewing at Mrs. Robbins' today, and I just know you know. You know, I was going to run only couldn't.

Both laughed and felt better.

"No, Polly, or Mary will get here before we are down," Judy said, and Poll put on the apron she had brought.

"Let's take turns," Betty suggested. "You do the kitchen today, and I'll do the other rooms. Then tomorrow we'll exchange.

"All right, and I bet I can beat you, too." Judy hurried, and was soon busy in a pan of hot soap suds. In the other rooms the duster went the rounds vigorously while Poll made a great clamor with, "Well, well, well, I never."
OUR WEEKLY SERMON

GRATITUDE

DR. FERDINAND RUGE

(Sermon preached in Salem, W. Va. Prof. Ruge in the chair.)


This text treats of gratitude. It puts before us in wonderfully simple language how rare gratitude is and how base is ingratitude. "Blow thou winter wind, thou art not so unkind as man's ingratitude and benefits forgotten,..."

..."When we are just as prone to forget them when they are near us, as the lowest animals are to remember the kindness of strangers. Ingratitude is the world's most common vice; it is the most common of all excesses. So unkind as man's ingratitude and benefits forgotten, is he never..."

..."Instances of ingratitude would be less glaring if they were confined to the classes to which presumably those ten lepers belonged, because of the abundant proofs of their gratitude, even if our help was given from a selfish motive or with an offensive show of charity.

That reflection on the commonness of ingratitude should be particularly humiliating when we find the most striking instances of gratitude amongst the brute creation. Is there a human being who equals the dog, the common dog, in his undying gratitude to his master? Will he not remain loyal to his master when he has lost his fortune, and share the begging-bag, and never for a moment he ever forget you when you forget him? Have you never felt ashamed before a dog as I have?

The prophet Isaiah quotes another instance from the animal world, and he has nourished and brought up children and they have revolted against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." The Savior gives us in our text as an instance of gratitude the story of a Samaritan who was the only person of his class who..."

..."wax indignant. The duty is the world's asset in business, friendship and loyalty—whether you have been kind and helpful to me and whom I never repaid. Let me also say that there is no reason which makes me yearn for the love of my friends more than the desire of meeting them and doing favors for them as a result of my ingratitude. When I remember especially the debts of gratitude that I never paid and never shall be able to pay because the cold earth has closed over those who loved me most and helped me most I can not lift so much my eyes unto heaven but I see the angels with their harps singing, "Oh, my friends, let us be grateful to one another before it is too late; let us do some debt of gratitude, long delayed, or altogether discarded, Will
not everyone of our friends to whom we have been ungrateful stand up against us at the throne of God on that last day when we shall cry for mercy? There are many sins for which we can never atone, but the sin of ingratitude in the case of our living friends we cannot escape. This is not always the fault of the person whose ingratitude we sometimes are not able to reach our benefactor; in that case we can show our gratitude by passing on his kindnesses to others.

Gratitude also, like any virtue, acts back upon our own happiness; nothing makes life sweeter than a heart full of gratitude to our friends. And may I remind you of this too, let us not shirk our obligations to persons lower in their state of life, for we are compelled to do so not only because we forget those of our benefactors above whom we have risen? We all have seen men rising upon the shoulders of others and then kicking their supports away, being ashamed to recognize those who helped them up the ladder. We come across cases of parents who educated and dressed their children above their own station, and those children look down upon their old-fashioned, ignorant parents. Yet there is no end of meanness in our midst, and we often realize that all of us who belong to the higher walks of life are standing upon the shoulders of that vast part of mankind whom we commonly call the masses. Is it not the men who make our roads, who lay the tracks, who plough the soil, who feed the men who make our roads, who lay the tracks, who plough the soil, who feed the horses upon whom not only our physical comfort but our intellectual and moral culture depends? Do we ever think of the masses with gratitude? I hear some one say, "What do the masses ever do for us? They pay our wages and worked voluntarily."

That argument is perfectly logical, yet we can not share that happy view. To me the old doctrine of the Bible and the Church looks upon the masses as cannon fodder, those of the common people as cannon fodder, of that vast part of mankind whom we have risen? We all have seen men rising upon the shoulders of others and then kicking their supports away, being ashamed to recognize those who helped them up the ladder. We come across cases of parents who educated and dressed their children above their own station, and those children look down upon their old-fashioned, ignorant parents. Yet there is no end of meanness in our midst, and we often realize that all of us who belong to the higher walks of life are standing upon the shoulders of that vast part of mankind whom we commonly call the masses. Is it not the men who make our roads, who lay the tracks, who plough the soil, who feed the horses upon whom not only our physical comfort but our intellectual and moral culture depends? Do we ever think of the masses with gratitude? I hear some one say, "What do the masses ever do for us? They pay our wages and worked voluntarily."

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JUDY STORIES

(Continued from page 410)

"Oh, goodness," Judy thought, "why didn't I notice that before?" Then as Mary started for the sewing room, Judy made Francisco take her apron off. She put on the apron that the poor little girl had given her. Then she went down to the room again. They talked and laughed, and Judy was so happy that she needed no fighting words at all to get the others to come. Now if she could only hide it before Mary returned.

"Everything's in order here, too," called Mary from the sewing room. Judy was making a quick run for the front door when Mary appeared. Betty with a quick motion thrust her apron behind her back, but she was not quick enough. Mary had seen her.

What are you doing here, Betty?"

Mary pointed to the apron. Betty was blushing. Then looking, Mary cried, "It's another apron. Oh, now I see. You and Judy have--but how did you get in the house? You are the only ones to whom we give a key, and somebody gave you a key. I was really beginning to think fairies had been here."

And Judy were indeed extremely puzzled to know what to say--Mary began to laugh.

I thank you a thousand times. I think you are real, good fairies," said Judy made one more attempt.

"Really, Mary, you must believe we are--I mean, this was all done by fairies We could not, you know, let you mean without a key, and fairies could, so you see it must have been fairies."

And then came the last give away from Poll himself.

"Hi, ho," he cried out. "Fairies, you know, Judy and Betty, so now be quiet. Get back."

PRESENT TRUTH

(Continued from page 402)

that real Christianity may emerge with new light, new liberty, and new power, that the prayer of Christ may be answered: "Sanctify them through thy truth: thy word is truth."

That all they may be one; as thou Father art in me, and I in thee, that they also may be one; as we are in thee. Father, may we all love one another just as thou hast loved me."

"Fairies, you know, Judy and Betty, so now be quiet. Get back."
COTTRELL—Mrs. Emogene Mason Cottrell, daughter of Charles L. and Desire E. Bass Mason, was born near Leonardsville, N. Y., February 27, 1847, and died at Beloit, Wis., March 17, 1927, aged 80 years and 18 days.

Mrs. Cottrell was married three times. Her first husband was Francis Clark, who died in 1897. Her second husband was Ambrose Phillips, of Edgerton, Wis. In 1904 she was married to Rev. Ira Lee Cottrell, then pastor of the Leonardsville Seventh Day Baptist Church. Later they went to Alfred Station, Alfred, where Mr. Cottrell served as assistant pastor, and where he died in 1925. For two years Mrs. Cottrell served as chaperon to a so­

ratory of young women in Alfred. In 1866 Mrs. Cottrell united with the Leonardsville Seventh Day Baptist Church. She was the daughter of Dr. George W. and Leatha A. Furlong. To

her parents at Neuro, Ky., until

she leave a son, Dell W. Clark of Beloit, Wis., a sister, Mrs. Ella Meeker of Stonefort, Ill., and four grandchildren—James R. and

Robert Lee Chaney of Stonefort, Ill., Paul L. Cowan of Durbin, Ill., and Ruth L. Cowan of West Frank­

fort, Ill. He also leaves one great-grandchild, Wanda Lee Bowling of Elkville, Ill. A. C.

DEATHS

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