Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 
Unto him be the glory in the church and in Christ Jesus unto all generations.

—EPHESIANS 3: 20, 21.
God's View of Death

As I think of the many friends, living far and near, whose homes have been darkened by the shadow of sorrow's cross, where the death angel has called away loved ones, leaving the bereaved to stagger through life like one smitten with blindness at noonday. I am well aware that lonely hearts are hard pressed with questions concerning the cause of earthly foes, his spirit is laid aside, making the happiness of eternal life, or in life's last days, or in the same room. Then, recently, a dear one passed away, and I was able to see how my heavenly Father regards that which we call death, we shall find the best answers—the most helpful and comforting ones—possible in view of that glimpse of our earthly existence. Oh! if we can learn from the Book of books just how death seems to the Creator—God's estimate of death—I am sure we will be wonderfully comforted and strengthened when the dark days come. I have been led to think of this matter recently by the losses that have darkened several homes in the last few years. As I have looked at each situation it was obvious that God had no relation to the events. We are told to minister at a funeral or in the matter. As he mingled freely with others, there is no place for us to minister at a funeral. Then, recently, a dear one has come the sad news of a new home. Lord, that thou hast garnished for me, thy servant. In Christ's name. Amen.

THE SEVENTH DAY BAPTIST MEMORIAL FUND.

Chairman—Dr. Samuel Isbell, Plainfield, N. J. Vice-Chairman—William L. Burdick, chairman, Plainfield, N. J. Secretary-Treasurer—Mrs. Ada S. Yehle, Plainfield, N. J. Assistant Secretary-Treasurer—Mrs. Ada S. Yehle, Plainfield, N. J. Recording Secretary—Mrs. Ada S. Yehle, Plainfield, N. J. Corresponding Secretary—Mrs. Ada S. Yehle, Plainfield, N. J. JOHN HODGES YOUNG MEN'S EXECUTIVE COMMITTEE:

President—Dr. George M. R. Crockett, Battle Creek, Mich.

Vice-President—Dr. George M. R. Crockett, Battle Creek, Mich.

Secretary—Dr. George M. R. Crockett, Battle Creek, Mich.

Treasurer—Dr. George M. R. Crockett, Battle Creek, Mich.

REPORT:

The Board met in the houses of the few homes. The Memorial Board acts as the Financial Agent of the Board of Directors, and in that capacity, as we think, that some helpful answer must be found to relieve the tension and bring thoughts of comfort.

We have a萏 the Bible that we must settle down to the thought that in God's estimation death is only a minor incident in his great far-reaching plan for the children created in his own image. God is a spirit and if we can think of him as planning for his everlasting spiritual kingdom and looking away into the vista of spirit-life immortal, where the real perfections of his creation are to dwell, to him there is no death. That which we call death is but the laying off of the temporary garment and giving the spirit freedom for its real life in the better land.

As we lay off our garments at night and go to sleep, we say, 'Lord, remember to-morrow, or in life's last days, or in the same room. Then, recently, a dear one passed away, and I was able to see how my heavenly Father regards that which we call death, we shall find the best answers—the most helpful and comforting ones—possible in view of that glimpse of our earthly existence. Oh! if we can learn from the Book of books just how death seems to the Creator—God's estimate of death—I am sure we will be wonderfully comforted and strengthened when the dark days come. I have been led to think of this matter recently by the losses that have darkened several homes in the last few years. As I have looked at each situation it was obvious that God had no relation to the events. We are told to minister at a funeral or in the matter. As he mingled freely with others, there is no place for us to minister at a funeral. Then, recently, a dear one has come the sad news of a new home. Lord, that thou hast garnished for me, thy servant. In Christ's name. Amen.

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friends in the homes and in social life, he was often asked questions concerning death and the future. A great many times Jesus would certainly be candid with them. The scribes and Pharisees called upon him to settle their disputes.

On one of his frequent excursions he took three of his trusted disciples up into a mountain and was transfigured before them, revealing something of the glory he had left when he came to earth. He was transfigured from the spiritual world both Moses and Elias, of Old Testament times, to talk over the death he should accomplish at Jerusalem, all of which revealed the fact that the dead of long ago were living in the spiritual world and were still interested in the welfare of God's children on earth.

Jesus himself referred to the teachings of Moses at the bush to the effect that Jehovah was not the God of the dead but of the living.

When Jesus came to his farewell talk before his death, he spoke of his home with his Father in the spirit land, just as naturally as you would talk about the home of your early childhood, and assured them of ample room in the mansions to which he was going to lead them, if you would just go with him in paradise," were his dying words to a penitent. These things give us some conception of how Christ, the Son of God, estimated that which we call death.

HOW ABOUT THE DISCIPLES?

Next to the estimation Jesus held regarding death, he may prize the teachings of those whom he left behind who stood near him in all his work.

There was Peter, who had seen his glory before his death, he spoke of his home with the Lord, and the assurance of a strait between this world and the world to come, and felt that untold possibilities are due to the good and happy futures which may be different. But this brief existence is only the beginning, and the more noble, the holier aspirations, the holy inspirations planted in human hearts by Christ will make the effect of what he has said to men who have passed away.

What a wonderful faith in the faith of those noble beings in the hearts of the generations has certainly gone toward the permanent establishment of a very great blessing that can come to men. The men who have ministered to the making of firm religious character have left something imperishable—something that will last for ever and the more earthly purposes, the truer manhood, that can never be lost. Such good work leaves an immeasurable blessing which will endure forever. This means that the blessings resulting from faithful Christian living here and now will be enjoyed in the spirit land immortal by those whose destiny has been shaped by the faithful and the true. Mere worldly blessings or comforts perish this side the grave. These are gone with toil and the work of men above; when a great preacher was asked why he labored, and his answer was, "I can not describe the satisfaction and the happiness which I feel in my work of men above."

In one sense but very little is heard today of the men whose names were on every tongue fifty or sixty years ago. Their eloquence was so powerful, however, that it largely has been forgotten, while the world goes on as though they had never lived. To the casual observer, the sun shines just as bright as ever; the world seems more gay to the hardened traveler, and the church people seem to plod along under the shadows and brood over their failures just as of old. And at first thought some one may ask: Did those loyal, faithful men of two generations ago live in vain? I might be different. But this brief existence is only the beginning, and the more noble, the holier aspirations, the holy inspirations planted in human hearts by Christ will make the effect of what he has said to men who have passed away.

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Living to the flesh now means increasing corruption that belongs to the flesh, for there is a transformation of the heart which has never been in old age's swim. Though sickness and trouble may have a beautiful, clear sunset for their day of life. Standing, as many of you do, midway between the beginning and the end of life, you are asked when you see how often the birthdays come now. They used to come only once a year, but now they seem to come oftener! While you have only had to do your work of old age's swim near the source, those of us who are nearing life's sunset have lived long enough to know that what we are now is due to the activities of the past. The present for us is only the past transformed, and let us not forget that the future depends upon what we are really doing now. We can now shape our today if we will, and turn Godward for new life and strength to make it useful, and we can not touch our tomorrow like a flower. We cannot accept incompleteness, but a point in the stream a little nearer the ocean, and the same water flows there which flowed nearer its source. Those of us who are still bravely facing the future and unconquered, and that your unselfish, grace to those who has been laid by some minister of Christ, and I am sure the donors will be grateful. We need not grow old in spirit if we do in years.

My prayer for the mid-day workers

For every young man among us, and for every Christian worker now at life's noonday, my best wish for you all is that you may have a beautiful, clear sunset for your day of life. Standing, as many of you do, midway between the beginning and the end of earth, life, you are asked when you see how often the birthdays come now. They used to come only once a year, but now they seem to come oftener! While you shrink at the thought of growing old, you are still bravely facing the future and its problems. I pray that your faith and courage may never flag. A useful life may be spared to a good old age of cheer and bright in hope, as your evening shadow lengthens. May your last days be your best days, and may you enjoy the peace that comes from a faith that has been tried and victorious.

Now one word for my aged yokefellows

A letter today I write to an old friend. We are so very old, my friends, who has been laid by some minister of Christ, and I am sure the donors will be grateful. We need not grow old in spirit if we do in years.

The vesper bell

The vespers' bell

The vespers' bell rings:

All's well, all's well!

This length of life with strength for tasks appointed.

And still a place

In fellowship and work with God's anointed.

Are all of grace.
THE LEWIS SUMMER CAMP FOR SEVENTH DAY BAPTIST YOUNG PEOPLE

This camp, situated in Rhode Island, "the state whence our forefathers came," will open to admit girls for two happy, helpful weeks on the first day of July. A second group can be accommodated for a like period beginning July fifteenth. This group of girls will vacate in time to admit the boys, July twenty-ninth.

The camp is situated in the midst of rugged New England scenery, and in a community enriched by more than two hundred years of Seventh Day Baptist history. The farm on which the camp is situated has been owned by Seventh Day Baptists for generations, or since the Indians ceased to stalk its forests.

The two buildings have been erected by Mr. Nathan E. Lewis, of Plainfield, N. J., the owner of the farm, who built it expressly for the use of Seventh Day Baptist young people. Mrs. Lewis, who is interested in all young people, and especially in a certain group of girls which she has named "The Joy Givers," is going to provide the larger building with a fireplace. Then who will be the joy giver when on a damp, chilly evening, such as may possibly descend upon the camp for one or two days (all will hope for at least one such day), the young people gather about the fire for their evening stunts or bed-time stories? Another friend of our young people and lover of God's holy Sabbath, Attorney William M. Stillman of Plainfield, will provide the camp with a Ford—depot wagon style—in which to tote provisions and transport the young people.

This particular kind of car is sometimes called a "beach wagon," a very appropriate designation in this instance, because in it the young people will be driven to the beach for a dip and a swim.

The camp is being equipped through donations by various auxiliary societies in the churches of the Eastern Association. One hundred twenty-five dollars has already been pledged.

The smaller cottage will be occupied by the supervisors. Pastor and Mrs. Ahva J. C. Bond will open the camp, and will be followed by Rev. and Mrs. Harold R. Cran dall of New York City, in this capacity. The larger building will accommodate from twenty to twenty-five young people.

The dining room is also the assembly room. A well has been dug near the building, and a pump will bring the water to the sink with someone to work the handle, of course.

The second floor will be provided with cots and will be the sleeping quarters. Miss Marjorie Burdick, A. B., will direct the girls' camp, and S. Darane Ogden, A. B., will direct the boys. Since graduating from Milton College Miss Burdick has had experience in camp and other vocational activities, and has had two years in Boston University School of Religion with special courses in camp work. Mr. Ogden is a graduate of Salem College and is graduating this spring from Yale Divinity School, having had special courses in work with young people.

Dr. Anne L. Waite of Bradford, R. I., about two miles from the camp, has offered her services free as camp physician.

 Doubtless the directors will present something of their programs in an early issue of the Sabbath Recorder. Suffice it to say that the object of these camps is pleasure, inspiration, and instruction. These will be secured through nature study, hikes, daily class work, stunts, special programs, singing, and other activities under competent leadership. Not the least factor in the success of the camp is the opportunity to associate under most favorable and happy conditions with a score of other Seventh Day Baptist young people.

It is the hope of those most interested in promoting the camp that those who attend will become better Christians, lovers of the Sabbath, the symbol of God's presence in his world, finer Seventh Day Baptist young people. To this end the American Sabbath Tract Society, through a standing committee, is backing the project.

Young people will be welcomed from anywhere in the denomination. Each one will be required to bring sheets and blankets. The cost will not exceed one dollar per day while in camp.

FOUR TONS OF ELECTRO PLATES TO MAKE ONE BIBLE

Seventy-seven boxes containing four tons of electro plates have been shipped from the Bible House, Astor Place, New York City, headquarters of the American Bible Society, to the Plimpton Press, Norwood, Mass., to be used in printing a new edition of the large pulpit Bible in English. These plates of copper and lead have all been carefully proof read and will be returned to the fire-proof vaults of the Bible House after the printing of the single pages.

The monetary value of the plates is given as $24,600, although actually they are invaluable.
SEVENTH DAY BAPTIST
ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Honor roll of churches that have paid their quotas:

1. - New York City, and $104.66 additional.
2. - Riverside, Calif.
4. - ?

Secretaries William L. Burdick and the general secretary are planning to spend the month of April in the Northwestern Association, holding group conferences and other meetings in the churches.

MEETINGS AT BERLIN, N. Y.

On the morning of April 8, Secretary W. L. Burdick met in New York City, and soon we were leaving on the New York Central for Albany, on our way to spend the Sabbath in the Berlin Church.

Although the sun was shining brightly and the Hudson River and the surrounding hills were beautiful, our attention was fixed on the denominational questions that are requiring consideration in the present time. But we did enjoy the ride on the train, and the ride from Troy to Berlin on the bus.

When we stepped from the bus at the parsonage gate, Pastor and Mrs. Wing welcomed us to their pleasant parsonage home, where we remained while in Berlin.

On Sabbath morning we were given all of the time of the preaching service and the Sabbath school to present denominational interests and the need of recruits for the ministry. Although the service was a long one, the people gave close attention throughout.

In the evening a conference of denominational work was held, several persons asking questions and joining in the discussions.

The Berlin Church, organized in 1780, has done more for the present than a hundred fifty years. At present it has a small but active membership, and under the leadership of their efficient pastor, the church is very much alive. Some are accepting the Sabbath, and others are coming long distances in order to worship with this people.

During the first eight months of the Conference year the church paid more than one-third of its quota on the denominational budget, and the people have contributed a considerable more before the year closes.

"FEW MEN FOR THE MINISTRY"

REV. H. D. CLARKE

I read with much interest the Recorder's recent remarks on why so few young men enter the ministry. I will not enlarge on that subject, but I will publish this addition to those thoughts. Those were true words and should set the families and churches to thinking.

I have often reviewed my own life and asked myself if I would enter the ministry again if I were placed back and knew what I was to suffer and the meager salary was to have. I instinctively answer, I would.

I never received over $400 salary, and the average was less than $350, in some of the largest churches as low as $250 to $1,800. So I agree with the editor that the money consideration is not a main reason.

I know a faithful pastor today who is one of our leading men, but who is reading what is called "the dead line." His mind is clear, his thoughts are evangelical, and he is still one of our best pastors, but if he were to "put on the shelf" or die today, his wife would be utterly penniless.

Would he enter the ministry if he were placed back and knew this would be a fact to starve him in the face? I am sure he would.

But I am led to meditate a little on the editor's statement concerning what "seem to think, that the Church's alleged intolerance of freedom to think one's own thoughts is keeping men from the ministry. That may be, but I think I see another side to that, if I may be permitted to express it. I am of the opinion that the Church has a few wrong ideas about the pastor, but there are men who go far too far in their "freedom of thought," men who know that certain doctrines are in their very nature repellant, but they secretly transplant them so they will spread by inculcation and thus have expansion. Seventh Day Baptists are not supposed to be Unitarians. One of their most cherished beliefs is the real divinity of Jesus Christ.

Now, a man has a right to think his thoughts and no man may interfere. There are men who ask the Church to become Unitarians or something else to the grief of our people. I mean not to be in any way personal. I do not have in mind any one at this moment, but I think such a thing has and does happen. I am not impugning the motives or honesty of any man who changes his opinions. But has a man the right to go to a pastorate when he knows the people do not believe in some doctrines and secret about it and seek by means of inoculation to undermine the faith of that church in its cherished belief? I doubt it. There should be a frank understanding between pastor and church as to what is the expose of the faith of each. If a man wishes to preach contrary to the established faith of a church, he serves, let him be out and out and candid and ask the privilege; and if he is not in harmony with his church, let him resign or let the church frankly tell him it is not willing to have him as a teacher under such circumstances.

We want no strategic permeation of any so-called liberal views disseminated by our leaders in that way. It is an easy procedure to follow, but it leads to the most unwise things. There is much to be said on this line. I will not enlarge upon it. It is no way abridges a man's ability. Let him make the most of his years and get a young man study these things with the frankness of a man that will serve his people honestly and serve his Master likewise—but not with any endeavor to establish an organized sect, for this will not be for the peace and upbuilding of God's kingdom in any church. The church, it seems to me, has a right to protect itself from what is called liberalism and philosophy that it deems unscriptural. I was once pastor of a church that had a leading man who was opposed to having a pastor, but who wanted the church to call from every where all the different faiths and let them air their ideas and nearly one hundred people could know about everything. Sufficient to say, he did not succeed with the church in his hobby.

I would place before a young man the fact of smallness of salary if that is to be his face, and place before him the fact that except in rare cases he will, when he is at his very best, with accumulated experience and wisdom, be on what a sentimental church and a church out of the world may be, seventy or even before that, and must give place to the young man of immature experience. He will have to arrange for that in some way. If he can not be the most scholarly and most eloquent and most vigorous, but must remain a faithful and yet excellent preacher and pastor, let him take his talent and use it well, and let him know that he is liable to be set aside at an age when he can still do excellent work. Do not impress young men who feel called to the ministry. They must know them that they may be inspired to greater efforts to succeed. The man who knows of the tests he must pass, and is not deceived, the more efficient and successful he will be when he enters upon his life work.

These things will not of themselves keep young men out of the ministry. If they do, then they are not fitted to enter it. There is a cross to be borne. Young men, enter the ministry, and let the call be in line with the ability. Let nothing of test and cross keep you away. Be a Paul. Be like Jesus. Your rewards will be larger, even in this world, but the greatest reward of all is the place to the ministry, young men and women: you are needed, and God will be sufficient for all your needs.

But let every family read the editorial about the home influences. My mother told of her life of toil and always kept before me, that I was to be a minister of the gospel, and I never could get over it. I fought it ten years. I made mistakes in my youth, and I believe I could do it again if I were placed back and knew even what I now know. Once thought I would not, but I reflect that God wants us to take up the cross and go forward. He uses men who make mistakes. He has no other material on earth. He wants you. And you will not be in your seventies and be disappointed at the choice that God counted you for one of his ambassadors. Consecrate yourself to the ministry, if God calls.

Whatever you would put into the state you must first put into the school.
Rev. William L. Burdick, Ashaway, R. I.

MORE NOTES BY THE WAY (Continued)

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

Dear Brother Burdick:

The chief of police and the constable hurriedly decided they must go right out to the place of the accident and see the man. They asked if she would come with them. She asked if the police force was sure they would get the injured man, and effecting, if possible, a settlement with him. We went to Pastor Jones' home where we met his wife and another woman who was calling there. The pastor wished we might have stayed in his home that night instead of in the hotel. He asked his wife and the other lady if they would not go with us to hunt up Mr. Young. They consented, and we started in the pastor's car. It was as dark as could be, and the fog was very dense. Getting out a mile or so, it seemed as though this fog became more dense every minute. We found a big car in the ditch close to our side. We could see very little. We thought this was dangerous to drive that distance on such a night. The preacher was willing to try to go on, but at last we agreed that we did not think it would be better to turn back. He left us at the police station with the earnest request that we call him up the next morning and permit him to do whatever he could for us. He would be glad to take us out to see Mr. Young then. We found our constable just returned to the station. We told him who we were, and that we had seen a case in another town some miles away. The chief of police and the constable hurri-c

Of course we had me­sure quite desired information would come. But about a year ago there was a big company of policemen in the station. A woman was brought in and asked about the other man in the car. She said she did not know who it was. The chief of police and the constable hurriedly decided they must go right out to the place of the accident and see the man. They asked if she would come with them. She asked if the police force was sure they would get the injured man, and effecting, if possible, a settlement with him. We went to Pastor Jones' home where we met his wife and another woman who was calling there. The pastor wished we might have stayed in his home that night instead of in the hotel. He asked his wife and the other lady if they would not go with us to hunt up Mr. Young. They consented, and we started in the pastor's car. It was as dark as could be, and the fog was very dense. Getting out a mile or so, it seemed as though the fog became more dense every minute. 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the cash now. It may cost both of us a lot of money, but I am ready to spend it." He wanted me to telegraph some of my friends for the money. This I would not do. I told him that if he could put me in jail or state's prison, but that I was not going to give him something that I did not have. Knowing that he could swear out a warrant for my arrest, and knowing that I should not confess had said that he must make a request concerning the case. I was hardly prepared for what soon took place. When Mr. Young saw that his Coon was up another tree, I fasted to get to the hotel to be left in Monessen without a cent. I said, "Well, I will go down the street.")

"Here, you see the car," I said. "Yes," Mr. Mochnaly asked Mr. Young how it happened that he found crutches so quickly. Mr. Young showed anger at saying, "You are trying to kid me?" "Oh, no," said Young. "I was just wondering, that's all." Then Young said, "Well, I have been having rheumatism, and had to have crutches. I told Young that he was unconscious and that I would help him to get away from us. He was not going to go to the hotel-and pay my bill and get our bags. "Yes," they said, "but don't follow Young down the streets." (He had gone in the direction of our hotel.) I said, "Well, we can go around the other way and down the alley." "Yes, yes," they said, "go on." "But," I said, "we have to release the car or I can't get it."

The constable handed me the check for the car saying, "Here, go on." I thanked them heartily for their sympathies and help. Mr. Coon and I hurried to the hotel while the chief and one of the other policemen hurried to the garage and told them there to let me have the car. We were at the garage in pretty quick time ready for our start, although Mrs. Coon kept saying to me not to think we ought to go. I felt as though we were "sneaking out." That was where I differed quite materially from her judgment. I informed her that we were leaving the city in a hurry. In the city police I reminded her that the apostle Paul was one time let down in a basket over the city wall, and that several others who had declared they would take his life. In the same way she declared she did not want to go. But neither of us was particularly in love with Monessen, if you will.

I thought I saw much less trouble by getting out than by staying in. Oh, yes, we were making quick steps during all the argument. She saw that I was being obeyed by the last police order to us, and she had no desire to be left in Monessen without me. So, just a few moments before noon we were on the way again, fearing every minute that an officer with papers sworn out by Young might overtake us and pull us back for a trial that would take place a month or so later. But I was sure now that Young and his new officer would get scant help from the police station in Monessen. I confess that a good many that afternoon while driving through the dense fog over the mountains of Pennsylvania, in thinking of Mr. Young returning to the police station to find that his "Coon was up another tree," I just had to chuckle right out loud. No, he did not get us. He was like the greedy little boy filling his arms so full of apples that he lost all of them.

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MONTHLY STATEMENT
March 1, 1927 to April 1, 1927

S. H. Davis
In account with the Seventh Day Baptist Missionary Society

Dr.
Balance on hand March 1, 1927 .................. $20,912.00
Mrs. A. M. Billings, Missionary Society ......... 10.00
First Church, Missionary Society ................. 10.00
Woman's Board .................................. 12.00
Miss B. Burdick, salary .......................... 200.00
Miss W. Burdick's salary ......................... 200.00
Miss Whet's salary ................................ 200.00
Home missions ................................... 100.00
Income ......................................... 1,050.00
Miss W. Williams, in work in Pennsylvania ... 5.00
Dr. C. C. Van, Missionary Society .............. 18.00
Washington Trust Company, interest credit .... 1.36
Howard, Movement, Missionary Society .......... 925.00
Adams Center Church, Jamaica ................... 21.50
First church, Jamaica ............................ 9.00
Second Alfred Church, Missionary Society ..... 7.50
Chicago Church, Cornelia Slater, J'all. 5.00
Chicago children's class ........................ 2.52
Los Angeles Church, Missionary Society ..... 12.00
New York City Church, schools ................. 10.00
Rockville Church, Conference Generals Fund 17.13
Salisbury Church, Missionary Society .......... 97.13
Total .......................................... $22,404.36

Cay
Gerald Wathen, work in Holland ............... $104.17
E. M. Spencer, February salary ............... 82.33
Wm. A. Barry, January and February salary .... 20.00
H. M. Luick, February salary .................... 35.00
Wm. L. Burdick, February salary .............. 199.27
Wm. L. Burdick, clerk hire ...................... 32.50
L. E. Back, February salary .................... 25.00
E. C. Van Horn, February salary .............. 41.00
R. B. St. Clair, February salary ............... 108.33
Gen. W. H. Davis, February salary .......... 50.20
L. D. Senger, February salary .................. 66.00
Hand-in-hand Mutual Guarantee Fire Insur- ance Company ......................... 12,500.00
Anna M. West, February salary and travel- ing expense .............................. 34.05
D. Burdett Coon, February salary and travel- ing expense ......................... 54.39
Christmas budget, traveling expenses for ... 160.20
Clayton A. Burdick, traveling expenses for For- giv Missionary Society ......................... 11.00
Nellie M. West, account salary Mabel West ... 41.67
Industrial Trust Company, China draft 230.00
Industrial Trust Co., China draft ......... 230.00
M. B. Davis's allowance ......................... 250.00
Mabel's allowances ............................. 250.00
R. W. Palmberg, account salary .......... 152.50
Girls' School appropriated ...................... 15.00
Eunice M. Burdick, salary ..................... 200.00
Evangelist's fund __________________________ 75.00
Wm. H. Davis, salary and children's alms ... 526.20
Industrial Trust Co., draft account H. E. .. 1,520.70
Dr. Ross W. Palmberg or S. H. Davis, treas- urer, account salary 612.50
Treasurer's expenses ......................... 18.00
Total ......................................... $2,842.91
Balance on hand April 1st ........................ $22,404.36

Bills payable in April, about .................. $1,800.00

Specified bills due in April, total amount due in last month's report now amount $25,445.39, balance left total $15,556.44, not indefeasible $66.83.

S. H. Davis, Treasurer.

AMERICAN SABBATH TRACT SOCIETY
Treasurer's Receipts for January, 1927

Contributions to General Fund: Mrs. M. G. White, White City, Ia. ....... $.100.00
Onward Movement ............................. $270.25

Income from invested funds:
Amosity Gifts ................................. $40.97
Sarah Elizabeth Brand Request ............... $100.00
William Burdick Request ..................... $100.00
Amanda F. Hunter Request ..................... $100.00
Miss W. Davis' Parsonage Gift ............... $100.00
Life Memberships ............................. $5.00
Electra A. Rogers Request .................... $12.25
Mary E. Rogers Request ...................... $5.75
Julius M. Todd Request ......................... $5.00
Seventh Day Baptist Memorial Fund: American Sabbath Tract Society .................. $26.33
Eugenia L. Babcock Bequest .................. 14.08
George H. Babcock Bequest ........................ 1,031.24
Charity L. Burdick Bequest .................... 400.00
Delos C. Burdick Request ...................... 244.12
Howard, Tract Society ......................... 13.47
Francella Burdick Fund ......................... 213.12
Burdick, Tract Fund ........................... 2.00
Edward of East W. Burdick ........................ 20.68
Penelope R. Harbert Bequest .................. 30.82
Hornell Seventh Day Baptist .................. 10.00
William M. Burdick, account salary .......... 57.50
Mary E. Rich Request .......................... 33.75
Marathon Fordanage Fund ....................... 375.00
Outside publications ........................ 1,672.68
Publishing house receipts:
"Sabbath" ...................................... $1,154.28
"Helping Hand" ................................ 293.23
Tract Deposition ................................ 13.00
"Junior Graded Helps" .......................... 17.15
"Intermediate Graded Helps" .................. 14.61
Outside publications ........................ 1,672.68
Contributions to special Sabbath Reform work: William Stillman .................. 41.67
Contributions, distributions, Bibles, etc., foreign missioning .............................. 3,050.00
Mrs. J. A. Hardy, Portsmouth, Va. ........... 10.00
Total .......................................... $2,051.42

Denominational Building Fund

Contributions:
General Fund .............................. $150.00
Onward Movement ............................ 150.00
outside publications ......................... 150.00
Income ......................................... 150.00
Rent from publishing house ................... $200.00
Rent from daily handling sales .............. 12.00
Total .......................................... $2,061.42

HOME NEWS

MARLBORO, N. J.—The resignation of Rev. J. R. Severance came as a surprise to his congregation last Sabbath, April 2. The Rev. Dr. Daniel Potter presided with deep regret at the business meeting that evening. He will go to Fouke in August, where he has accepted a call to shepherd that flock. They are indeed to be congratulated.

Unintentionally the following names of our congregation were omitted from the list of those attending Conference: Mr. and Mrs. Joseph Bivins, Mrs. John Geisinger, Miss Eunice Bivins, Miss Katherine Geisinger, Mr. and Mrs. Morton Davis.

MARY D.

THE SABBATH RECORDER

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MARY D.
On motion the treasurer’s distribution of the quarter’s income was approved. A bill for insurance on the Jessie B. Whitford house amounting to $17.75 was ordered paid.

It was voted to contribute $25 to the funds of the Council of Church Boards of Education.

President Van Horn was requested to represent the society at the coming sessions of the several associations, if practicable; otherwise to arrange for proper representation.

The president and corresponding secretary were made a committee to prepare the program for the General Conference Education Society hour.

The corresponding secretary, Mrs. Dora K. Degen, gave a brief verbal report of her attendance upon the recent sessions of the Council of Church Boards of Education held in Chicago, emphasizing the importance of the work being done by the various boards and the value to us of our connection with the council.

E. R. Saunders, Recording Secretary.

HOME NEWS

(Continued from page 495)

pastor delivered a sermon on “The Challenge of Christian Endeavor,” in the morning. At night, a pageant, “The Keeper of the Keys,” was beautifully staged by the society. Those taking part in this were Ruth Kennedy, Mary Van Horn, Velma Davis, Helen Kennedy, Billy Van Horn, Glenn, Lloyd, Mannino, and Jesse Kennedy, and Junior Van Horn.

The background of old hymns was put on by Mr. H. D. Bond, assisted by Stella Van Horn at the piano. The audience greatly appreciated the work of the young folks and responded with an appropriate silver offering. The audience was then invited to the parsonage where a Christian Endeavor social was staged with stunts, songs, lunch. Everyone was made to feel at home and the fellowship was enjoyed by all.

The married teachers and their families were entertained for dinner February 17, at the home of Rev. and Mrs. H. C. Van Horn. The evening was pleasantly spent in social fellowship and singing. Mr. Stout and Mr. Bond delightfully entertained with a number of solos.

So also is the resurrection of the dead. 1 Cor. 15: 42-44.

O little bulb, uncouth,
Ragged, and rusty brown.
Have you all faith?
Have you a crimson gown?

Plaint me and see
What I shall be—
God’s fine surprise
Before your eyes!

A body wearing out,
A crumbling house of clay!

Of agony and doubt
And darkness and dismay!

Trust God and see
What I shall be—
His best surprise
Before your eyes!

M. D. Babcock.

TRAINING INDIA’S NEW WOMAN

The Girls’ High School at Ranipattai is located in an obscure corner of the great Madras Presidency, which was the first to grant the right of suffrage to women owning property. We are far from the progressive city, in a conservative old town ringed about with rice fields and a town where intelligent Hindu men attend and applaud school exhibitions and make frequent eloquent speeches on the education of women, but do not succeed in securing for their own daughters more than three or four years of schooling. “Learning young” say the grandmothers of our town. “What is learning for? How will learning help a girl to blow the fire?”

It is Friday noon in our school in and the shade of the inner veranda the children lie in rows on their grass mats for the rest of the hour before afternoon classes. Out in the kitchen and dining hall, some of the “big sisters” are still cleaning up after the noon meal—carrying earthen pots of water on their hips from the well mixing a disinfectant with each pot, and then washing and scrubbing the stone floors and the drain.

Others are in the store room with the tron, measuring out the foodstuffs for the next meal, for the school will start to “blow the fire” as soon as the kitchen is clean. Perhaps it is not too much to hope that if we realize to any extent our ideal of training them to think and work for themselves, they may not only learn to blow the fire more efficiently but may devise a better sort of fire than that over which their ancestors have squatted for ages. Ramajmal, who is the head of this “set” of four workers, is in a hurry to start the cooking, for she is commissioned by the Sixth Form Domestic Science class to try an experiment. For two weeks the sixth form have been on the subject of “Food Values,” and already the head girl has the light of their new knowledge upon the school menu, and discovered a deficiency in proteins and fats. The domestic science teacher, who is also, unhappily, chancellor of the exchequer, is obliged to confess that the budget permits of no more meat and eggs. Can the class suggest something else? So the class has been poring over caloric lists of Indian grains and foods, obtained from a government bureau, and each member of the class is going to try out a new idea in cheap proteins when it comes the turn of her set to cook. Ramajmal is experimenting with the possibilities of introducing pearl and Bengal curry—unheard-of combination! Even the matron, who is hardened to innovations by too many years under the peanuts with a skeptical smile, gives her hand to the matter, departs. Ramajmal, whose shyness in class reminds her American teachers of a certain “wee, sleekit, timorous, cow-erin’ beastie” now jumps to her work with a vigor and a sparkle that make the younger members of her set stand around. When the two o’clock bell rings the “head” to her chemistry laboratory and the others to various classes, preparations are under way so that the meal can be cooked between four and six. Then the school will give its verdict on the new curry.

Meanwhile, during the hot noon hour while Ramajmal’s set are washing rice, grinding curry-stuffs, and shouting peanuts, Kamala, head of the cleaning squad for the day, is having an unhappy time. Soon after her gay departure from the scene of action, a “queen” came around to inspect, with the result that Kamala has been recalled and faced with the unmistakable evidences of a
Third Repetition of an Unforgivable Sin.

This must be our corner for the garbage... out of sight, out of mind. Kamala is her own mother at home, and her neighbors in the village, share her attitude that "out of sight is out of mind." Before the time kamala has been obliged to recall her scattered quid of... rajammal and others who prefer ranee, all through the ensuing class in Eng... cussion of Home Rule for India by "Gandhi," Tagore and others.

On the time table this class is called English, but... form girls gather in the main hall. The third... four hours of "home nursing" at the near by hospital, make their debut in debating on a subject chosen by themselves, "It is Right to Kill Animals for Food."

At half past three, the older girls gather for their gymnasium class. The Victoria plays a gay tune and the long line marches in, eyes brightening, bangles and anklets clanking faintly in time to the music. The play... over with a critical eye. She has suffered for this class! First she has cajoled an overworked doctor into making a thorough physical examination of each girl. She has labored with superstitions parents to secure necessary treatments.

She has teased, coaxed, and driven the girls into class, when they were to go from the house to the bowling alley. The garden hedge... the "low court," and after dark on certain nights, a "star walk," with a nature-loving teacher. The outdoor world.

On one of the three half-hourly breaks, the girls... after half an hour, and that and that have slight curvatures.

The first and the third are girls who are accustomed to... disease. Add to this a nervous instability... a true woman.

Kamala and others who prefer ranee or chief queen.

Across the hall in the chemistry laboratories, Rajammal and others who prefer science to history, are absorbed in proving the identity of a new and unknown substance. The setting-up exercises are over now, and the girls laughingly choose partners for folk dancing. Under the spell of the catchy music and the jolly companionship, they will jump and skip and... with a thought of stiff muscles or lost dignity, and with joyous abandon comes a great desire to get back to their own work of expression.

Many a repressing bond first breaks and disappears in the physical work, leaving the stiff little girls—more free than the awkward and shuffling one more limber. Then they... in the cool shadows of the long line... of its own accord.

"Mr. Moon, hold up your light! Look down tonight and see us playing! Happy children in a ring, so sweetly singing all together.

In the palace all is dark. The reason? Heed not, maids! Speed not, maids! Dining and dancing.

Faster and faster spins the laughing circle round the palm in the moonlight, springing in and out and snapping fingers, till the bell precipitates a mad rush for seats near the stage.

Only the cement floor for both stage and pit, with the veranda for balcony, a bench or two for boxes, a hair for back-drop and our dignified pandit with his hand-harmonium for orchestra—yet for three hours we are old and live again. We are in the old, old story of Harschandra and Chandramay, as sung and acted by our transfigured fifth form. The pathes of the tale, and the lovely, harmonious melodies in which it is told, silence the boisterous mirth and bring tears to our eyes.

The girls also work hard at Indian music, practice on the violin, harmonium, veena, and hand harmonium, learning the science of the different rubas and scales, in the hope of developing a real bharatini or orchestra. And thus we are trying, beside bringing to them all the best that the West has to offer, to help them to develop all that is finest in their own heritage—Charles W. Yockey, in the Missions Review of the World.

MESSAGE FROM OUR TREASURER

Dear Workers in the Ladies' Aid Societies:

Since the last meeting of the Conference year is gone, will it not be profitable for us to consider what we have already accomplished and what we must do in the remaining three months to meet the budget of the Woman's Board?

First, let us recall the items of the budget:

Miss Burdick's salary $ 800.00
Home missions 500.00
George Town chapel 200.00
Boys' and Girls' Schools, China 200.00
Tract Society 900.00
Rogers' salary 250.00
Retired Ministers' Fund 200.00
Emergency Fund 200.00

$4,300.00

THE SABBATH RECORDER

498

THE SABBATH RECORDER

499
This is what has been paid toward our budget:

<table>
<thead>
<tr>
<th>Item Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss West's salary</td>
<td>$600.00</td>
</tr>
<tr>
<td>Miss Burdick's salary</td>
<td>$600.00</td>
</tr>
<tr>
<td>Funeral expenses</td>
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<tr>
<td>Tract Society</td>
<td>$300.00</td>
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<tr>
<td>Home missions</td>
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This leaves yet to be met:

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<thead>
<tr>
<th>Item Description</th>
<th>Amount</th>
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<tr>
<td>Miss Burdick's salary</td>
<td>$200.00</td>
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<tr>
<td>Miss West's salary</td>
<td>$200.00</td>
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<tr>
<td>Home mission</td>
<td>$400.00</td>
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<td>Georgetown chapel</td>
<td>$200.00</td>
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<tr>
<td>Tract Society</td>
<td>$600.00</td>
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<tr>
<td>Retired Ministers Fund</td>
<td>$250.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,850.00</strong></td>
</tr>
</tbody>
</table>

This does not include the amounts usually raised for the Boys' and Girls' Schools in China, which I purposely omitted because of the conditions in China at present. Part of the board expenses has already been met and $250 has been received from the Odd Fellows at the Onward Movement treasurer since April first, which with the March balance of $183.30 gives us $513.30, leaving $1,417 to be raised by June 30.

Surely this can be done easily if we only make a special effort. Will not each ladies' society in the denomination be sure to raise your own budget and send the money through your church treasurer to the Onward Movement treasurer?

The RECORDER of March 28, there are very interesting reports on Rev. Burdett Coon, telling of the journey to Jamaica and of the work there. It has been suggested to me by a friend that the ladies' societies present Mr. Coon with a new Corona typewriter, which he very much needs in his work there. The typewriter will cost about sixty dollars plus the transportation. Would each society like to help toward this gift?

Will you take this matter under consideration and send your contribution as soon as possible to the treasurer of the Woman's Board so that the typewriter may be purchased and sent to the Coons to aid them in their work?

Faithfully yours in the work,

(MRS. A. E.) MARY WHITFORD,

Milton, Wis.,

April 4, 1927.

---

**EASTER HYMN**

(Tune: Minion)

The Son of God has triumphed
O'er darkness and the grave!
The scepter and the purple
Are his, who lives to save;
Raise all your voices gladly,
To sing the song of songs
To him who lives forever,
To whom all power belongs.

Black was the night that gathered
Around his thorn-crowned head! The stars paled in their splendor, The hope of faith was dead; But see! The glittering angel Dispel the dismal gloom! The morning hailed the victor, He rises from the tomb!

---

**THE STORY OF THE SUWANEE RIVER**

Way down upon the Suwanee River, Far, far away,
There's where the old folks stay All up and down the whole creation Sadly I roam, Still longing for the old plantation And for the old folks at home.

Pathetically Stephen Collins Foster sang his longing to find his old folks at home along the Suwanee River; and although the sweet singer has joined the heavenly chorus these many years, the haunting refrain lives on.

Few people know that even today many old folks wait in the "huts among the bushes," hoping that some fond memory will bring their beloved wanderers back to the Suwanee River—where the great Okefenokee Swamp in Georgia is a tiny sparkling spring. The overflow from this spring forms a lazy brooklet, which winds in and out between giant dark-green live oaks, across the state of Florida and into the Gulf of Mexico. At many places, White Springs, Live Oak, Ellaville, Hatchie Bend, the motorist may stop and view the marvelous beauty of this famous river; but to see it in its perfection one must canoe, padding leisurely over the water, which mirrors its picturesque banks in all their charm.

In and out among the branches of the magnolias, the pines, and the palmettos dart hundreds of brilliantly plumed birds of wondrous song. All Florida is a refuge for birds, but the Suwanee River is their paradise. Here the musical whistle of the cardinal rivals the mocking-bird's chorus; the song-sparrow plays hide-and-seek with the warblers; and the bluejay is larger, more "darkly, deeply, beautifully blue" and far saunterer than he ever dared to be in the North.

The delicate draperies of the Spanish moss glistening and listening in the sunlight add to a scene indescribably attractive. Among the blue herons along the water's edge an occasional white thing appears, its beauty rousing in the beholder a longing to see that other Florida haven, Bird Island, where thousands of these birds nest every year.

A break in the undergrowth along the shore reveals the paths of the Suwanee River, the tented old homestead villages for which the colored man's heart always grows weary. The decrepid cabins are raised on wooden blocks to keep the occupants dry during the spring freshets; the windows are mere holes in the wall, with no glass or screens; the fireplaces hardly worthy the name. A patch of scruggy corn, perhaps a smaller patch of tobacco, a few scratched chickens, a couple of razor-back hogs tell the life-story of these primitive people, who have never been farther from home than the nearest store.

Stephen Collins Foster, who knew and loved the South, was born in Pittsburgh, Pa., July 4, 1826. The sweetness of the songs, their simplicity, and their genuiness won them instant popularity and their author lasting fame. "O Susannah," "Nelly Was a Lady," "Uncle Ned," "Camptown Races," "Willie, We Have Missed You," "Come Where My Love Lies Dreaming," and "Old Dog Tray" are others of Foster's compositions, none of these brought him the financial reward of "Old Folks at Home," popularly known as "The Suwanee River," which is said to have netted him $15,000. Foster died in New York City, January 13, 1864. His songs will never die.

All the world is dark and dreary, Everywhere I roam. O darkeys, how my heart grows weary, From the old folks at home! I will always bring a response from the heart of home-loving America.

Beloit, Wis.

—May L. Bauchle,
In Christian Endeavor World.

Spread out your petition before God, and then say, "Thy will, not mine, be done!" The sweetest lesson I have learned in God's school is to let the Lord choose for me.

D. L. Moody.
YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
B. F. D. 4, Box 166, Battle Creek, Mich.

CONTRIBUTING EDITOR

IDEAL HOME LIFE

Christian Endeavor Topic for Sabbath Day, May 7, 1927

DAILY READINGS

Sunday—Mutual love (Gen. 45: 24)
Monday—Children's obedience (Col. 3: 20)
Tuesday—Mutual service (Phil. 2: 3-5)
Wednesday—Reverence for parents (Luke 2: 51, 52)
Thursday—The family altar (2 Tim. 3: 15-17)
Friday—Mutual forbearance (Eph. 4: 1-3)
Sabbath Day—Topic: Elements in ideal home life (Eph. 6: 1-9)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

There is nothing which can equal an ideal Christian home, for it has a wonderful influence upon the community and even the nation. What are some of the elements found in the ideal Christian home?

The daily readings for this week suggest answers to this question. Such a home is dominated by love, and this love is mutual.

“Love never faileth.” If this condition prevails, children will obey their parents through love, not fear. There will also be mutual service in the home. If the members of the home love each other, they will be glad to do anything for the welfare of the others in the home.

Every Christian home should have a family altar, for its influence is far-reaching. The quiet family worship makes an impression on the younger members of the home which goes with them throughout the years.

One of the pleasant memories of my home life is that of my father's prayer at the breakfast table. It has had an influence on my life, and the thought that those prayers are still ascending to the throne of grace for the ones who are away from home, is an inspiration to me which helps me through the trials of life.

In closing, I wish to emphasize the value of Christian training in the home. A Boy Scout executive of our city said, in a recent address, that there is no bad boy. If a boy goes wrong, it is due to a lack of Christian training in the home, and the blame rests upon the parents. We are appalled at the amount of crime in our country, and the most of our criminals are young people. What is the cause of this condition, and where must we place the blame? Let the family altar be rebuilt in the home, let Christian training be re-established, and then this condition can be remedied.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Sabbath Day, May 7, 1927

DAILY READINGS

Sunday—A lovely home (Luke 10: 38-42)
Monday—Respect in the home (1 Pet. 3: 6)
Tuesday—Home with an open door (Luke 15: 11-24)
Wednesday—Homesick souls (Ps. 137: 1-6)
Thursday—Religious home in the home (Deut. 6: 1-9)
Friday—A mother's love (Exod. 2: 1-10)
Sabbath Day—Topic: Why does home mean so much to us? (Prov. 6: 20-23)

A HOUSE OR A HOME?

“I'm tired of being just a house,” sighed the old building across the way, “I should like to be a real home again.” My two stories used to be noen too large for one family with all the children. Now I am inhabited by two or three families. They do not live in them only as a place to sleep in, but they are here. They eat in restaurants, live on the streets, and spend half the night in moving furniture. There are no old people who live here now. They are taken away to the insane asylum or the almshouse or the cemetery long before they reach old age.

In America we are in danger of losing the beautiful influence of the Christian home upon the lives of our young people. It is well that we take the place of the home, for the most important lessons of life, such as selflessness, love, obedience and duty, must be learned in the home. No other institution can take the place of the home in the religious training of children, for the best products of the Christian life are the result of home influence.

An evening spent away from home

In olden days were rare.

The children hadn't learned to roam

For pleasure everywhere;

But now your home but a shell

Where children sleep and eat;

It serves the purpose very well.

Their home is on the street—Walt Mason.

Let us not allow that to be the case with any of our Christian Endeavor homes. What is finer than the fact that an afternoon spent in the home, with reading and conversation, or the evening around the supper table, with games and singing to follow? I know many a home like that, and so do you. Let us see that our homes continue to be that kind.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR MEETINGS

LEORA GRAY

April 30—Mary and Martha, who were friends of Jesus. Luke 10: 38-42

Try to impress upon the minds of the children that our physical needs are necessary, but our spiritual bodies really require more attention because if we are not careful there are many temptations which will bring harm to them. The juniors might list on the blackboard the characteristics of both Mary and Martha. Have them tell whether Mary or Martha are needed most in the world today, and why.

May 7—Making our mothers glad. Ephesians 6: 1-3

This is a topic all the juniors should be ready to talk about freely. There are so many things we can do to make our mothers glad. Perhaps the subject could be broadened a little. The boys might like to tell how they can please their fathers. Remember, God said we must honor our parents. Do the Junior boys and girls know what it really means to honor? Some of the Junior superintendents may think this meeting would be a good time to invite the parents, mothers especially.

Milton, Wis.

The supreme test of Christian discipline is unquestioning loyalty to Jesus Christ. It is the discipline that he who loses his life for the sake of Christ and duty will find enlarged, enriched, and enclosed a hundredfold in the light beyond the veil.—Henry Howard.
always said he was going to look for a "number one."

One day these boys were playing in a new field where there was a pit. They knew nothing about the pit until all at once they heard someone screaming and calling for help. They ran to the place from which they heard the cry, and there they found the boy who was always looking out for number one. He had fallen into the pit, and he could not get out without help. As the other boys stood around the mouth of the pit no one offered to come to help him. They only said, "Hello, taking care of number one are you?" He was very surprised that no one would help him. He had always hit all their jibes, and told them he thought they were very mean. They replied that they thought that was a very good place for him. Now he could take care of number one, and there would be no one there to disturb him. He began to scold. But they said, "Good-by, take care of number one," and started off. He was afraid they would leave him, and so he changed his tune, and began to beg them to come back and help him out. They called back, "Good-by, number one, take good care of yourself."

When the boys thought they had been punished enough for his selfishness they all returned to the pit to look for the "number one." He realized that he had hit all their jibes, for he now saw how selfish he had been. He told them that he knew he had been mean, that he saw it now very plainly, and that he was going to turn over a new leaf, and that they would never hear him say again that he must look out for number one. They helped him out, and he never forgot his lesson.

The words of our text are the words of Jesus. In this same sermon he says that if we love we would have no use for him, but that we shall be the children of God. That is the way God does, and if we are like him then we are his children.

I remember how proud I felt once when my aunt said to me, "You walk just like your father." I wanted to be like my father. I didn't want to be such loving and sharing and giving—by doing good to others—we may be like Jesus and become the children of God?

THE SINS I HAVE SAVED

There came unto me a man who desired my advice, and he did not come any too soon. And I said unto him, Thou hast acted wrongly.

And he said, I am afraid that what thou sayest is true. Tell me wherein my fault it is, and I told him the best I could. And he said, I only say thou art right. I will amend my ways.

Then we talked of other things, and he spoke as one who was free from care. And when he left me, he seemed happy. And I got to thinking it over, and I said, I did not rub it in enough. I should have been more severe.

And I said, Verily, it was of the Lord and not of mine own wisdom that this letter had not gone out in the mail. And I said, Let me look again at that letter.

And when I read it over, I said, How will Tom take it, if he readeth it, and peradventure handeth it across the table to his wife?

And I said, Verily, it was of the Lord and not of mine own wisdom that this letter had not gone out in the mail. And I said, Let me look again at that letter.

And when I read it over, I said, How will Tom take it, if he readeth it, and peradventure handeth it across the table to his wife?

And I said, I have rarely repented of a harsh word that I left unspoken or a harsh letter that I did not mail.

And when I next met that man, he said unto me, I thank thee for what thou didst say, and I thank thee yet more for what mightest have said that would have been true, but which in the mood to resist. And because thou wast so kind to me, and hurt me no more than was necessary, behold I have resolved to be a better man.

And I went unto my home, and I said, O my God, I have much to thank thee for, for thou hast given me a good number one for mine own self. For surely it is no credit to me that having done that man a good turn I did not ruin it all by overdoing it.—The Christian Century.
you about when my telephone rang, and then what is going on in the theaters, and the city hall fire. Sometimes it was the news from the air. There was kerosene all around inside. That's the way they do things here; it was a new building, and it wasn't all paid for, either. I forgot to ask our names. Mine is Dillingham, Mary Dillingham."

"Mr. and Mrs. H. B. Streeter, we are, and our children now. We have decided to move away at once."

"I was glad to have you here, for I don't have much call for my rooms, and I need the income. I used to let the rooms, and I need the income. I used to let the rooms before the building was closed."

"Oh, how far are they from Hopkinton. How far are they from where you used to live?"

"I was over there, but I hear people speak about getting to Westerly by ferry. I'm glad to have the ferry running."

"Yes, my they've taken the towels and sheets right off the beds. Most of them rooms down at the restaurant, and I need the income."

"Now we have moving pictures that talk. We wish we had patrons of moving pictures who didn't.—American Lumberman."

A BIBLE PUZZLE

H. V. G.

If you can write down the names of the persons who said the following, the first one written in order will spell one of Jesus' disciples.

"Speak; for thy servant heareth."

Answer to Last Week's Puzzle—James 1: 17

THE SABBATH RECODER

SABBATH SCHOOL

HORNA. W. HOOD, MILTON, WIS.
Contributing Editor

SOME LITTLE STORIES FROM REAL LIFE

I am thinking now of the quiet blessed, enduring influence for good coming from some little act of kindness or an encouraging word just when it is truly needed. I have two or three cases in mind that I must tell about.

I remember hearing my father, when I was a small boy, telling one of our neighbors about an incident in his young boyhood. It was a simple story that found an abiding place in my memory—something like this:

"In my childhood in northern Vermont, we had a large family and were poor folks. Though we had enough to eat we knew nothing about nice clothes to wear. In summer we had to go barefooted. My folks were not much in the habit of going to meeting. I wanted to go, yet was so poorly dressed that I felt timid about going where people wore more better clothes than I could have. One day I went to the schoolhouse where meetings were held and shed up near the door; I thought I would go to the meeting."

"Woe to them that are at ease in Zion, and trust in the mountains of Samaria, which are named chief of the nations, to whom the house of Israel came!""

"Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

"If I have found favor in the sight of the king, and if please the king to grant my petition, and to perform my request, let the king and Haran come to the banquet that I shall prepare for them.""

"Now we have moving pictures that talk. We wish we had patrons of moving pictures who didn't.—American Lumberman."
womanhood. But we must so live that those in our classes may have full faith and confidence in us.

LESSON V.—APRIL 30, 1927
Golden Text.—“Let him that thinketh he standeth, take heed lest he fall.” 1 Corinthians 10 : 12.

DAILY READINGS
April 24—Peter Following Aflar Off. Mark 14: 53-62.
April 26—Peter’s Denial and Repenance. Mark 14: 63-72.
April 27—Deceived and Rejected. Isa. 53: 1-12.
April 28—Avoiding Temptation. Isaiah 58: 1-10.
April 29—Avoiding Temptation. Prov. 4: 10-19.

For Lesson Notes, see Helpng Hand.

IN THE PHYSICIAN’S PLACE

The room was deathly still. In the intense silence nothing could be heard except the hurried ticking of the little brass clock upon the mantel and the labored breathing of the patient, as he lay on the bed beside with his watch in his hand and the fingers of the other lightly pressing the bed and saying, “Lean upon me, and I will see my patient’s eyes with a smile and go to sleep while a trusting child on its mother’s breast—well, it’s pretty hard to convince me there’s nothing in religion. I know there is.”—Youth’s Companion.

TO BE REGRETTED

The growing use of cigarettes among women and girls is a discouraging development of recent years. There have always been a few women, generally elderly persons, who occasionally used a pipe, and sometimes snuff, but for the most part it was practiced in private, and more or less with a sense of shame. As a very large number of the students in our prominent colleges for women have set aside rooms for the accommodation of women smokers and withdrawing all rules prohibiting smoking by students. In the larger centers of population one may see women smoking apparently without shame in hotels, restaurants, and other public places.

It may be said that it is morally no worse for a woman or a girl to smoke than for a man or a boy. Logically, and perhaps ethically, that is true, but the stubborn fact remains that on account of her more developed sense of smell and her sacred function of potential motherhood, and according to the ideals of our time and country regarding women, it is to say the least, highly discouraging. Many should seek to place themselves on an equality with men by the lower rather than the higher things of life.

—Dr. Charles Stanton.
Whose mellow incense fed the breeze
To serve a thousand ministries;
What once was dead, gave life to throns;
What once was dumb, burst forth in songs!

O blushed, broken, bleeding heart,
Behold in this thy counterpart.
The furrows grief doth plow, the pain
Has become a reality, fool-proof and perennial.
Better far to judge and fight
Than to acquiesce, to be neutral candidate
Nor neutral in the councils of men.

What once was dumb, burst forth in song!
What once was dead, gave life to civilisation.

The furrows grief doth plow, the pain
Has become a reality, fool-proof and perennial.
Better far to judge and fight
Than to acquiesce, to be neutral candidate
Nor neutral in the councils of men.

What once was dumb, burst forth in song!
What once was dead, gave life to civilisation.
DEATHS

WHITFORD,—Deacon Nathan S. Whitford, son of Silas and Mary Burch Whitford, was born at Five Corners, town of Brookfield, N. Y., August 4, 1834, and died in the village of Brookfield, March 27, 1927, aged 72 years, 7 months, and 27 days.

In 1856, on Thanksgiving day, he was married to Miss Angeline Zweig, and they had two sons, Arthur, principal of the Leonardville High School, and Edwin, who lives on the old homestead at Five Corners.

Early in life he became a member of the Brookfield Seventh Day Baptist Church, and was made a deacon of the same, at the time of the association held there, in 1871. Deacon Whitford was one of the pillars in the church, an upright man who was respected by all throughout the community where he had resided for an entire life. He will be greatly missed in the church and by a large circle of old neighbors and friends.

Funeral services were conducted by Pastor F. E. Peterson, assisted by Rev. A. A. Sturgeon of the Methodist Church, and Rev. T. L. Cookin of the Baptist Church, and the Seventh Day Baptist male quartet; and interment was made in the local cemetery.

I have fought a good fight, I have finished my course, I have kept the faith.

F. E. P.

DAVIS.—Kate A., daughter of John C. and Sarah Schenck, was born in Stoe Creek township, near Marboro, January 11, 1878, and was united in marriage to Lavero Davis. To this union were born Sarah, Hannah, Mary, Mabel, Catherine, and Ida. Sarah, Hannah, and Mary preceded her in death. Kate Davis, a deacon of the same, at the time of the association held there, June 19, 1921. Deacon Davis was one of the sympathists of many friends. -Interment was in the Shiloh Cemetery. 

The family will miss a helpful, kind, and uncomplaining wife and mother.

Mabel, Catherine, and Mary preceded her in death.

Kate Davis, of a like nature, will be run to the grave in the Shiloh Cemetery.

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SAMUEL W. WHIT福德.

FOUKE S. D. B. SCHOOL

Miss Flora E. Warren, Principal and Teacher, Fouke, Ark.

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FOUKE S. D. B. SCHOOL

MILTON COLLEGE

The College is open to students of the seventh day Baptist denomination, and of like persuasion. The object is to fit the student for the home, church and society.

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THE SABBATH RECORDER

If there is any way, dear Lord, In view. Write...