"We reach our best by devoting ourselves to the interests of others.

We remain at our worst by devoting ourselves to self.

The spring of all our activities must be devotion to Christ."
Our Father in heaven, has hast redeemed us at such cost and revealed His love for us and that of the beloved Son, that we may continue to lead us through this world of temptation, keeping us from the evil and going on and doing. His work until our days of service are numbered.

Thank God for another springtime. Every day now brightens the outlook for nature’s revival of life and beauty, after the weary months of winter. Just a day or two ago the attractions of warmer breezes, brightening sunshine, opening buds, and coming blossoms, and the sight of thrushes, all so strong that not even the nakedness laid down this old pen, closed my desk and started out in the walk in the woods.

This is the time of year when as a young man I was often lost to the world. I was descendant of a family of New York, my days were largely spent in the old “sugar bush”; and earlier, in boyhood days, it was my joy to wander beside the forest brooks of my childhood, with rod and line for the fishes, and with open eyes for birds and squirrels. At every step in this afternoon walk my heart was stirred by the reminders of other days. What daydreams startle us to the woodlands will awaken! The years seem to roll back to the times when, with “neck yoke” and “carrying buckets,” feet wandered through the rustling dry leaves among maples and beeches, and ashes and hickories, through underbrush paths, gathering the sap for sugar making, and other duties around the “boiling place.”

Once again, on this day, my feet rustled through the dead forest leaves, my eyes feasted on the earth thickly sprinkled with “spring beauties,” “adder’s tongues,” reviving mosses, and young mandrakes, all of them doing their part in hiding the signs of death and winter’s resetting. There were the tender, opening buds on bush and tree—preludes to the cool quiet shade of summer leaves and fruits.

Oh, what a blessed this springtime walk was! How it did recall the scenes and the friends of long ago! Even the blackbirds and robins and a squirrel, and the nest, seemed to join with nature’s open charms, to fill this hour with memories of days gone by—for days which I shall thank God as long as I live.

Though there was not a fish in this brook by which I walked this day, nor any sign of living thing, still the very presence of the little stream itself brought back memory visions of swarms of darting fishes in the brooks of my childhood days.

Friends of long ago loved such scenes and enjoyed them with me, almost all of whom have passed beyond life’s winter in God’s realm of eternal spring. From my heart I thank the heavenly Father for the Spirit’s touch of assurance which came with this walk in the woods, that, not very far away, are waiting the happy reunions in a land where winters never come.

A Sure Remedy. Notwithstanding all the lamented prevalence of crime, there is still a sure remedy at hand if men will only rise up and use it as they must. There is one infallible cure for the evils of lust, lawlessness, superstition, and persecution. This may be found in the simple gospel. And the hope of the world’s growing better if this is ignored. Education alone can not save us. Schools for learning may be planted in every hamlet; literature may feed the mind with practical knowledge; but ruin is sure to come just in proportion to the neglect of the God blessed Bible. If we become destitute of the moral principles taught in that Book, ruin is sure to overtake us as a people. Yes, the means for our preservation and our salvation are within our reach. They are to be found in the simple gospel of Christ. With this let consecrated missionaries go into the highway and hedges, into the huddled foreign quarters of our cities where the unchurched masses are soured by memories of old world oppression, and demonstrate the true spirit of Christ until the hearts of the multi-
tudes are touched, and America will begin to see a happy change for the better.

If Christians could make the unchurched multitudes of humanity hold the faith revealed in their blessed Master, instead of the cold selfishness revealed in their mad scramble after riches and pleasures and political high places, we should then see a wonderful change in this our own dear country. Skepticism and worldly wisdom will never take the place of Christian teaching as a means of making this old world a better and happier place in which to live.

One thing seems evident: modernism, so-called, has not seemed to make matters better. There is nothing like the good old-fashioned spiritual pencecosts to transform men. It can make them good and true.

Ancient civilizations grew up which they lacked the preserving and uplifting power of Christianity; and nothing short of the life-giving light of Christian truth can give the magic of splendid personality far beyond which "God has come by him since the world began to conquer the world."

Politics, legislation, human theories, can do nothing to prevent the growth of the power of Christianity; and nothing short of the teaching—and let me repeat, by the matchless force of his own personality.

What makes this seem so marvelous to me is the fact that he framed no system, wrote out no treaties, but simply dropped discourses and teachings and fragmentary discussions among men, converted them to a few disciples; and yet, for two thousand years they have been winning men from the most hostile and unpromising world! And today the best scholarship of the world is calling men "Back to Christ."

Standing the test of centuries by his most hostile foes, Jesus the Nazarene is still the age-long Victor.

His victory over Saul of Tarsus

What gave Saul, who became Paul, his wonderful power over men and his commanding leadership in the religion he had hated all his life? He had held the clothes of the men who murdered Stephen, after which he went to the extreme limit as an instrument of the all-conquering spirit of Jesus that humbled this mighty enemy of Christianity and made of him a man whose influence overshadowed the power of the twelve apostles in the great work among the Gentiles.

Yet this man was handicapped by being a despised Jew, living in ignorance, without education. It was an added handicap that Paul went forth to win the world! He went to the very strongholds of Greek and Roman civilization—Antioch, Corinth, Ephesus and Rome—and there became a giant by the spirit of the crucified Christ, which had entered his soul and transformed him. It was the all-conquering power of the spirit of the Christ that made Paul a new man, mighty in good works, preaching the very gospel he had despised.

Many great men have lived and taught great principles, but no one else but Jesus has ever been able to arouse such unselfish enthusiasm for the uplift of humanity. He could move loyal men to live the self-sacrificing lives of missionaries and reformers and martyrs, but may the works of great geniuses, the shrewd designs of the politicians, not only limit as an enemy of Christianity, but blow the clothes of the men who murdered Christ; and note the results. Why So Few Ministers? In recent discussions concerning the scarcity of ministers several reasons have been offered, any one of which may be true in some cases; but I am quite sure the main reason is being overlooked almost entirely.

It may be true that the small salary question does influence some young men to choose other professions rather than the ministry. It is also true that more re-
The churches, and where high ideals of true religious man­
terests in religious and intellectual things,
tions as they were two or three genera­
future course is largely pre-determined.
entirely what home and school have made

We all know that when a boy stands at the open doors of life's work, he is almost entirely what home and school have made him. His outlook and his choice for future work have practically been settled during the years before his graduation. He is now the result of what home and school, the influences of what he has seen and felt, have made. He is partly settled in the question as to his choice of life work.

For years he has breathed the spiritual at­

The ordination of S. Duane Ogden at Waterford, Conn., brings to the editor many happy memories of terms in Salem College Duane's father and many faithful students in my classes, and many pleasant memories remain with me regard­ing these associations. It was my privi­

Then the name of my present pastor ap­

Some Matters Of Interest

The New Building

Our readers will see some­

For a few weeks the payments on pledges

We were sorry to learn that failing health had made it necessary for Miss Carpenter to give up her faithful work after so many years. And we are free to say that we had no idea where one could be found to take her place. We are glad, however, that some­

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Then the name of my present pastor appears in the ordination program, which recalls his good work as a student in my classes for many years, after which he became Duane's pastor for five or six years.

Of course the whole scene at Waterford touched a tender chord and stirred happy memories of years gone by. May the bless­ing of heaven abide with this dear boy and give him many years of faithful service for Christ and the Church.

Our readers will see that the children's department has a new editor, who begins her work in this issue of the Recorder.

We were sorry to learn that failing health had made it necessary for Miss Carpenter to give up her faithful work after so many years. And we are free to say that we had no idea where one could be found to take her place. We are glad, however, that somebody did know where to turn and we are pleased to know of their success in finding some one. The Recorder extends to Mrs. Greene a cordial welcome in behalf of the children to this good work.

The New Building

Our last report on the renovation fund for the denomina­tional building was given in the Recorder of April 18, 1927, page 485. The amount pledged then was $28,655.06. Today, May 4, we can add $228.45, making the amount to this date $28,883.51 in cash and pledges.

For a few weeks the payments on pledges made some time ago have seemed to slacken somewhat. Probably this is due to lack of knowledge as to the proper person to whom payments should be made. Our great loss in the death of Brother Hubbard has some­

The New Building

The Fund Report

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right, theologically speaking. All that concerns us now is the fact that this dispute is apparently incited by each party thereto to seem the consequence of the exclusive exercise of its attitude and manifests no disposition to depart therefrom. The consequences of this antagonism are most lamentable, especially to the minority, the adherents of the seventh day Sabbath.

It is no pleasure to be in a position of antagonism with one's fellow citizens in a matter of such importance as the observance of the weekly day of rest, to consider a day sacred which they do not regard as such, and to regard as an ordinary secular day the one which they look upon with religious reverence. There is considerable embarrassment in being obliged to desist from all commercial and industrial activity on the day which the general usage of the community stamps as the busiest and most active of all the week, and to continue one's secular pursuits on the day which the universal practice of non-Jewish humanity sets aside for recuperation and religious devotion. It is most disagreeable and aggravating when the desire or necessity of the seventh day observer impels him to his ordinary secular affairs on the first day of the week, brings him into conflict, as it often does, with the law of the state and forces him to the halls of legislation, there humbly to supplicate, as for an extraordinary and exceptional privilege, for that which he thinks should be accorded him as a self-understood and unquestionable prerogative of citizenship, the right to attend to his work or business at such times as meet with the approval of his conscience and do not involve the taking of any unfair advantage over his fellow citizens. The sincere seventh day observer, in response to his conscience, may be forced by these difficulties as the price of his faithful adherence to the dictates of his own conscience.

It is true that some consideration is shown in the legislation of the various nations and states to the needs of conscientious seventh day observers, and the concessions granted are, as a rule, far from adequate. Thus the position of the conscientious seventh day observer in the midst of a Sunday observance is particularly deplorable and unsatisfactory. But the adherents of the Sunday Sabbath are by no means content with the conditions surrounding the observance of their day of rest. They have their own difficulties which seem almost insuperable and endless. Especially is this true of the attainment of their ideal of the universal observance of Sunday as a religious day of rest. This, with its legislative and police departments, is exerted in their behalf, but even this potent agency does not seem able to accomplish the wished for and in the face of certain very definite and widespread forms of opposition.

First, there is a very general conviction among broad circles of the citizenry, including a great proportion of its best elements, that the State, in accordance with the fundamental principles of Americanism, should not give any regard to the religious sentiment which they invite, to the spiritual exercises of the house of worship. All that can be done, if they desire to escape at least one day in the week from the irksome confinement of counting house, store, or factory and do not care to substitute for it another confinement which, while perhaps less irksome and not devoid of attractive features, yet utterly fails to gratify their devout and pious spirit for stirring activity and physical recuperation?

It is clear that the only method properly to care for both the spiritual and physical needs of men, is to grant freedom from business and labor on two days of the week, in accordance with the dictates of his own conscience and the natural law.

The idea of the Sabbath exists also among seventh day non-Jewish observers, but the concessions granted to this tendency as the price of his faithful adherence to the dictates of his own conscience as regards the observance of their day of rest. The mighty power of the State is exerted in their behalf, but even this potent agency does not give any regard to the religious sentiment which they invite, to the spiritual exercises of the house of worship. All that can be done, if they desire to escape at least one day in the week from the irksome confinement of counting house, store, or factory and do not care to substitute for it another confinement which, while perhaps less irksome and not devoid of attractive features, yet utterly fails to gratify their devout and pious spirit for stirring activity and physical recuperation?

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THE SABBATH RECORDER

INDIA
ELDER R. B. ST. CLAIR
Since last writing an article for the SABBATH RECORDER on the work in India, I have received a number of letters from that country telling of the progress and problems of the work.

The deep consecration of the workers in the face of the conditions confronting them makes a profound impression upon me. Surely some of us in America who think that we occasionally are passing through deep waters can conclude from the reports of our Indian brethren in the good Seventh Day Baptist cause that our lives are indeed filled with similar experiences.

The work of the seven Seventh Day Baptist churches in the Indian Empire appears to be “forward and upward.” I think, however, that there should be closer touch with the workers on the part of our American Seventh Day Baptists. I will be pleased to give these workers and addresses to any of our friends, especially to Christian Endeavor and Ladies’ Aid societies. Let us write them and send them literature. Practically all of these people can read English, and so far as writing is concerned, our Indian brethren write almost as much as we do. It is said of some of our American friends that they may not have a garnet, but they have a diamond from our service. HORACE GREELY."

"The dismissed employee took the note down to the coal yard and said to the clerk, "Here is an order from Horace Greeley for a ton of coal to be sent to my house." The coal was sent, and Greeley paid the bill, not because he was anxious to get coal, but because, as he said, it did not call for the anthracite.

The school at Howrah has been enlarged and is prospering. A missionary trip to Assam is contemplated by Pastor Dey of Calcutta.

The school does not see itself as responsible for education only, but also for the moral development of its students. The school has a strong emphasis on discipline and character building.

THE BROOK BY THE WAY

"He shall drink of thebrook in the way." Psalm 110:7. The grave of God is not a stagnant pool. It is not a water-hole in an oasis. It is a flowing fountain, and from it proceeds a stream. The spring itself is not portable. It has its historic and permanent relationship; but its waters flow down through the ages and nourish human history.

"But good work does not lie remote from the sources of strength. Gravity works the will of God. The very forces of nature are a help and not a hindrance. We have no need to lose our way in barren lands; the flowing stream is both guide and refreshment. He wrote with good knowledge of woodcraft and of life who said:"

"The falling waters led me; the foodful waters fed me.
"He might well have written an added line, for the waters furnish not only guidance to the habitations of men, and fish for food, but, most of all, water. The common path of human life is paralleled by the flowing stream from the fountain of God's grace.

This is a more cheerful picture than is sometimes presented to us, of a long, weary quest through a wilderness, with comfort and reward at the long, far end of the pilgrimage. There is something of that, the reward at the end of the quest, the goal at the final stages of the race, the dropping of an anchor when the voyage is over. But good work has its reward as it is in process of doing. There are daily compensations and constant inspirations and joys. There is a zest in the life of progress toward the goal. And there is refreshment as we go. We drink of the brook by the way." From THE Youth's Companion.

STATEMENT ONWARD MOVEMENT TREASURER, APRIL, 1877

Receipts

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<td>L. S. K. W. H. Tassell, M. D.</td>
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<td>Rosa W. Palmberg</td>
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Total: $2,079.78

SPECIAL

Alfreid, First: For denominational building: (From Woman's Evangelical Society) | $35.00
(From Emily Allen) | $5.00

Total: $40.00
Brookfield, First: ............................................. 50.00
For denominational building: .......................... 50.00
From Miss Eda R. Coon ...................................... 50.00
Carthage ................................................................ 10.00
For Woman's Board (From Ladies Aid society) ......... 10.00
Milton .................................................................. 10.00
For Miss Susie Burdick (From Mrs. Rose Coon) ........ 10.00
For Miss Anna West (From Mrs. Rose Coon) .......... 10.00
New York City: ....................................................... 10.00
For Missionary Society .......................................... 25.00
For Tract Society .................................................... 5.00
Verona .................................................................. 30.00
For Woman's Board (From Woman's society) ......... 30.00
Waltworth ................................................................. 20.00
For denominational building: .......................... From Rev. and Mrs. E. A. Witter. 10.00
........................................................................... 10.00
Total .................................................................. $2,274.19

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HAROLD R. CRANDALL,
Treasurer.
10 Stanley Place, Yonkers, N. Y., May 1, 1927.

WHICH ESPECIAL VOCATIONS SHOULD CONSCIOUSLY SEVENTH-DAY BAPTISTS CHOOSE?
REV. R. B. ST. CLAIR

Once every in a while, the writer notes instances of professing Seventh Day Baptists selecting vocations in which it is practically impossible to secure exemptions from Sabbath labor.
In most cases it is a fact that a city employee, a postal employee, a railroad employee, etc., etc., can not secure complete freedom from work upon God's sacred day. This is true, likewise, in certain factories where labor is carried on daily, excepting Sundays.
It is with a view to securing more definite information along these lines that this query is being sent forth.
Each and every reader of the SABBATH Recorder and of other churches' papers select their vocations, and many and many are being delivered on the same subject. This is as it should be; but occasionally writers and speakers seem to misconstrue the attitude of the United States and represent our government as antagonistic to China, some even going as far as to denominate China as a greater threat than Russia.
Whether this is intentional or otherwise, it is unfortunate because such people injure the one who gives it utterance to such sentiments, and may give an impression to those not so well informed.
Especially are the following members of the Vocational Committee invited to send in their views: Carl U. Parker, Chicago; Edwin S. Maxson, Syracuse; George W. Davis, Los Angeles; D. Nelson Inglis, Milton; Holly W. Maxson, West New York, N. J.; Gail V. Simpson, Battle Creek; John H. MacNeil, Westerly; Winsfrd Harris, Plainfield; Moses H. Van Horn, Salem; Horace L. Hulett, Bolivar, N. Y.; William Coswell, Hammond, La.; Rose W. Palmberg, Liuhou, Ku, China; H. L. Mignott, Kingston, Jamaica, B. W. I.

Geographically speaking, the committee about covered the field of operations of the General Conference. We need but to add England, Holland, Java, Trinidad, Costa Rica, British Guiana, Argentina, Nyassaland, Cape Colony, Ceylon, and India to make the list complete. This distribution of committee members is made in order that they may acquaint the readers in their own localities and further that the chairman may use make of these committee members in placing applicants in their districts who apply directly to him.

Let us remember that God's call comes to us most often and most continuously through the lives of those who help us to bear will prove us in partnership with him who is ever calling men to roll their burdens on him.—G. Campbell Morgan.

In an address delivered in New York City the twenty-fifth of last month, President Coolidge set forth more fully the relations of our government to China and what he hopes to accomplish by the policy he is pursuing. The address was quoted by the New York Times:

“We have many missionaries and some commercial establishments,” he said. “We have nothing in the way of territory, of civilization, of commerce, excepting any territory. Our citizens are being concentrated in certain spots in order to protect themselves and remove them. It is solely for this purpose that our warships and marines are in that territory.

“The friendship of America for China has become proverbial. We feel for her the deepest sympathy in these times of her distress. We have no disposition to do otherwise than to assist and encourage those patriotic aspirations for freedom, for unity, for the cultivation of a Chinese spirit, and the realization of a republican form of government. In the turmoil and strife of the present time we realize fully that forces may be let lose temporarily beyond their power to control, which may do injury to American nationals. It is to guard against the eventualty that our forces are in China, and to do what China itself would do if peace prevailed. We do not wish to pursue or to continue an aggression against the Chinese people.

“Let us here to prevent aggression our people by any of their disorders. Ultimately the turmoil will quiet down and some of our wrongs may have been redressed. Let us be prepared to make adequate settlement for any wrongs that may have been done. Let us maintain the dignity of our government and insist upon proper respect being extended to our authority, without, of course, losing the coolness and good will of a friend solicits for the well-being of the Chinese people.

“Approach to this subject is a question raised last winter by the missionary statesman, Dr. Robert E. Speer, who had just returned from a four months' study of conditions in China. He was speaking of the school question and he stated that it was a serious question whether we would not be doing China an injury by submitting to mob violence and injustice without protest.

“The Chinese authorities are deeply concerned about such questions. If any negotiations are entered into, it is of course the fundamental duty of the United States to protect the lives and property of its citizens.

“From this declaration we see that our government stands ready to negotiate adjustments of disputed questions and that it is interested in the progress of such negotiations. It is interested in the protection of American citizens in China to protection for life and property from any period of conflict for which they are responsible. In the event that the Chinese authorities are convinced that the United States can maintain the peace and harmony in China and can cooperate with China in the event that it is concluded, we would stand in the confidence of the Chinese authorities.

“Let us all, who are interested in the welfare of the Chinese people, consider this subject with care. There is no doubt that the future is open to us, and that the Chinese people are open to us and that the Chinese people are willing to receive us. We have many missionaries and some commercial establishments; we have nothing in the way of territory, of civilization, of commerce, excepting any territory. Our citizens are being concentrated in certain spots in order to protect ourselves and remove them. It is solely for this purpose that our warships and marines are in that territory. The friendship of America for China has become proverbial. We feel for her the deepest sympathy in these times of her distress.
MORE NOTES BY THE WAY

(Continued)

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

DEAR BROTHER BURDICK: I think it proper that I write you a few conclusions now in relation to this overland trip.

1. You knew it was a surprise to us to learn for the first time in New Jersey that passage for us could not be secured for Jamaica before February 23.

2. Meeting you and other ministers of the Eastern Association in the special ministers' meeting in Plainfield, the next day after our arrival in New Jersey, was a pleasure.

3. To be told by you that you believed we had better go by train instead of by auto, as we had planned, to Rhode Island for meeting members of the Missionary Board brought a feeling of quiet peace and rest to our hearts after our journey of more than two thousand miles.

4. Now I want to make a confession in relation to the Monessen experience. It was Friday afternoon when the police of that city in Pennsylvania hustled me into the police station. I spent four hours in that police station. It was on that holy Sabbath afternoon that Mrs. Coon and I spent about two hours in that station. It was the next forenoon, the holy Sabbath day, that we spent four more hours in that police station. It was on that holy Sabbath afternoon that Mrs. Coon and I traveled one hundred sixteen miles at the orders of the Monessen city police for ending a pleasure trip.

5. It was then a Saturday night, the Sabbath, that Mrs. Coon and I spent four more hours in that police station. It was the next night, the Sabbath, that Mrs. Coon and I traveled one hundred sixty miles to secure new parts for the car.

6. You have done every thing for the sake of keeping the Sabbath unless we are willing ourselves to do so. I am willing to do this in helping to sustain religious services. But the example of Jesus and the

THE SABBATH RECORDER

entire teachings of the Bible are altogether against our making the Sabbath a day for worldly pleasure or business. We can find no legitimate excuse for making argument or conduct that will ultimately do away with the sacredness of the Sabbath.

5. Some would say it was a fool-hardy piece of business for a missionary and his wife to deal so shamefully with their way to California. We were not held by a cruel emperor who would find his keenest delight in seeing our heads chopped off. Shame to us if we are not willing to suffer some for the sake of the Master who suffered so much for us. Seeking personal ease and comfort will never bring the millennium.

6. If anyone thinks the life and experience of a missionary are filled with dull and stupid things I wish they would follow our tracks awhile.

Sincerely yours,

D. BURDITT COON.

Dufferin, No. 2, Bon Air Road, Cross Roads P. O.,
Jamaica, B. W. I., April 14, 1902.

(To be continued)

THE UNDISTURBED HEART

Familiar is the story of the little daughter of the old sea captain who had command of a sailing vessel. A furious gale arose one night, and there was much commotion among both crew and passengers. Many of the latter arose and dressed, ready for any emergency. Some one went to the poop of the ship and surveyed the situation. He then returned to his station and informed his good captain of the apparent danger. "Is father on deck?" was his question.

"Yes, your father is on deck," was the answer he received. Assured of this, she dropped back on the pillows again; and, in spite of the howling storm, was soon fast asleep.

The undisturbed heart was hers because of the confidence which she had in her father who was in command of the ship. Even so does the Christian say, amid the confusion and bewildermess of life: "In peace will I both lay me down and sleep; For thou, Jehovah, alone makest me dwell in safety."—Psalm 4:8—Christian Bap-

ist.
WOMAN'S WORK

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

"When a bit of sunshine hits ye, the clouds are away. When a bit of laughter gits ye, the world is nothin' to be proud of. Don't forget to up and fling it. At a soul that's feelin' blue, For the mimmit that ye sling it It's a boomerang to you."

A HOUSE BY A WEST AFRICAN ROAD

The Methodist Episcopal mission at Nanah Kroo, Liberia, is,

"A house by the side of the road Without a door.

The little corrugated iron house stands on the top of a hill, with dense jungle to one side of it and the great Atlantic stretching to the east, south, and west; but just at the foot of the knoll runs the road leading from the towns far in the southeast to the many towns in the midst of which we live. It is such a narrow road, a mere footpath of hard trodden earth, running through green cassava farms, through stretches of open country where the brown grass on either side grows higher than a man's head, through swamps, through jungle, until it is lost in the sandy bed of a river; but it is the road, the only road, and over it pass men and women and children in whom the missionary and his wife are intensely interested.

Let me tell you of some who pause to sit awhile in the house by the side of the road and take counsel.

A seven men and women and one of the cuttest babies you will find anywhere in the world, come up the road, waving their hands and calling "do-wi" (good morning). Their leader, a quiet, dignified man, tells us that his name is Kabo and that these 'friends from the town of Ka, bearing a gift of seven fowls, have come to bid the white man welcome and to beg him to preach to them in their town. A native man, passing through, has been teaching them "God-palaver" but they want to know more, and they beg the missionary to visit them and to give them lessons. There is neither a man to send nor money to support one! We sing and read God's Word and pray with these brothers and sisters who are hungry and ceaseless in their efforts.

Kabo confesses that he has three women and adds that he is willing to give up two of them, really, if one be "cutest" baby, if we will advise him the best way to go about it. We counsel him to tell his women frankly that he is going to follow God and can have only one wife, which will be the woman who has borne him a child; but that they can stay in the houses he has built for them and look around until they see a man they would care to have for a husband; and if the liking is mutual, he will let them go. Two weeks later we learn from another traveler on the road that one of Kabo's women has taken another husband and left, and that the second woman is expected to do the same shortly. Kabo has given his whole heart to God; and when this woman-palaver is settled there will be a great day in the church, the missionary won his point, and they are baptized and received as probationers.

On Christmas day he plans to give a "big chop" to the king and pray to God to help him in his own efforts. He has determined to set up his own footpath of hard trodden earth, running through green cassava farms, through stretches of open country where the brown grass on either side grows higher than a man's head, through swamps, through jungle, until it is lost in the sandy bed of a river; but it is the road, the only road, and over it pass men and women and children in whom the missionary and his wife are intensely interested.

Very early in the morning a party of quite another caliber passes along the road, and the missionary hails them with sadness at his heart. An old, old man, treasurer in our native Wissipo Church, accompanied by his aged wife, two daughters, and other relatives, is passing into exile. A quiet, inoffensive old man, forced to begin life all over again with nothing on which to begin, no house to cover his head, and no second shirt to his back. The reason? In his town a man has lain ill many weeks, and the devil doctor has declared that if he is to live he must have "wishing "hand" learning. He and two of our church girls have been accused of witchcraft and condemned to die, and the heathen town people, the missionary had crossed the river the day before to reason with the people and plead with them.

Drinking sasswood is the test all over Africa to discover witchcraft and thievery. If the victim vomits after drinking the poison, he is declared innocent, but if the poison passes from his body any other way he is judged to be guilty, and if he does not die is driven away into an exile of seven to twelve years. There is much trickery employed in administering sasswood, and if a death is desired the victim always dies. In the present case the old man's death had been positively determined upon by the town people.

On the ground of their connection with the church, the missionary won his point and spent the thankfullest Thanksgiving day in his experience, rejoicing over the averted murder, and saying "God is good."

Later the same night the frantic barking of the watchdog brings "mammy" to the door to see three strangers standing in the threshold. They have come after the boys who, it develops, have run away. Their heathen neighbors need them to carry water and help fish. That boys should have an education is foolishness to them. That boys have a soul and a life to save does not enter into the question at all. The brightest boy of the two is, moreover, a slave, purchased in Monrovia. Domestic slavery is no uncommon thing in the tribes and is against the law. The missionary pleads hard for the lads, but without avail. The men seize the boys and begin to beat them, when the missionary interferes and for the white man to come in and civilize them and if a death is desired the victim always dies. In the present case the old man's death had been positively determined upon by the town people.

One of the boys, quick to take in the situation, jumps into the bushes and gets away. The other party finally retrace their steps along the road, the other boy hanging back with all his might from his angry mother's determined hand. But it is probably only a question of time before we shall have him again. Hunger for book learning is not easily satisfied. In a few weeks he will appear at the mission and is still with us.

A man from Kinicadi, far down the coast, comes next. Three years ago, when the missionary first went into his town to preach, the big men beat the war drum; and three times the white man was besought by the elders to leave. Last fall he should come to him from the aroused people. "No," said the missionary, "I have come to preach, and I am going to preach." So the seed was planted. Three months later the missionary..."
came again. He noticed the women were wearing a little more cloth to cover their bodies, and that they carried small boxes to sit on during the service instead of sitting on the dirty ground. Another three months, and according to the oldest historians, Arkansas is more nearly submerged at this time than it has been since the flood. This report may be doubted by some, but according to the missionaries the water and land are so changed that it will be impossible for weeks, possibly months; and for this reason we have not been able to get to church for the last two Sabbaths.

One of our families has been driven from home by back rafter. It will be many days before the water will recede so that farming and travel will return to normal. The town of Kronyer, our post office, is now furnishing homes for two hundred fifty flood refugees, and more are being brought in.

The appointments of the church have been greatly interrupted by rain and bad roads. There has also been a great deal of sickness among our members during the winter and early spring. The interest, however, has never waned. Three of the older juniors have expressed a desire to publicly put on Christ in baptism and church membership. Two of our valued members, Nathan Monroe and wife, have gone to Fouke and have placed their membership with the church at that place. We miss them. Our problems are many. We need your earnest prayers. C. C. Van Horn.

THE VOICE IN THE HOME

What a fine thing it would be if children could have the benefit of hearing their parents speak at all times in gentle tones, for it is the best example of refinement that has most to do with the right and wrong use of the voice. If children always heard in nearly all the gentle tones, a marked improvement would speedily come in the American voice which has a tendency to crudeness, shrillness and an overly high pitch. While it may not be able to give their children examples of fine voices or a perfect use of them, all can at least exclude from the home the irritating, shrill and harshness which so often influence the young people sadly in a similar direction.

—Wisconsin Agriculturist.

YOUNG PEOPLE’S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 146, Battle Creek, Mich. Contributing Editor

HOW MISSIONS HELP CHINA
Christian Endeavor Topic for Sabbath Day, May 8, 1927

DAILY READINGS
Sunday—Old conditions (Isa. 59: 1-8)
Monday—Education, missions (Prov. 1: 1-9)
Tuesday—Health (John 9: 1-12)
Wednesday—Superstition overcome (Acts 19: 13-20)
Thursday—Helping home life (Tit. 2: 1-15)
Friday—Christ as a teacher of DeWitt (1 Tim. 1: 12-17)

SABBATHDAY—Topic: "How have missions helped China?" (Luke 4: 16-31)

THOUGHTS FOR DISCUSSION
How have missions helped China?
How are missions helping China now?
How can Christians in America help China now?

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

Medical missions have been a great blessing to China, for through them hospitals and sanitariums have been established where the sick ones are cared for and also receive religious instruction. Medical missionaries are following the example of the Master who healed and taught the people. They believe that if the body is healed first, it is easy to heal the soul. So the medical missionary is rendering a great service to China.

The work of educational missions is also very important. It was my privilege, some time ago, to hear Rev. Lowery Davis, a missionary from Kashing, China, speak. He is a friend of our Eugene Davis, tell of his work among the boys in his high school. He has spent many years in this work and it was interesting to hear him tell what education has done for his boys. Hundreds of young men have graduated from his school, and now hold prominent positions, both political and social. They are a blessing to China.

This is only one example of the work which educational missions are doing, showing how they are helping China.

THE INTERMEDIATE CORNER
REV. P. S. BURDICK
Intermediate Christian Endeavor Superintendent
Sabbath Day, May 8, 1927

SABBATH DAY

Sunday—A friendly church (Acts 2: 44-47)
Monday—A generous church (Acts 4: 33-37)
Tuesday—A witness church (1 Thess. 1: 10)
Wednesday—A serving church (Rom. 12: 1-8)
Thursday—A united church (1 Cor. 12: 14)
Friday—A missionary church (Acts 13: 1-3)
SABBATH DAY—Topic: "What kind of church do young people want?" (1 Thess. 5: 12-22)

How does your church minister to young people?

Suggest ways in which the church could more nearly fill the needs of young people.

Think of ways in which the young people could help to make the church a 'young people's church.'
NEWS FROM THE ALFRED INTERMEDIATE SOCIETY

The Intermediate Christian Endeavor has held regular sessions throughout the year with the cooperation of a few Sabbath Leaders when most of the members were away on a vacation. There are fifteen members who attend with great regularity and who lead the meeting when called upon, and in various ways get training for religious work and helpfulness. Several socials have been held. At these the members themselves plan for the games and all activities that make the good time a success.—Annual Bulletin.

JUNIOR WORK

ELIZABETH KENVON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, MAY 28, 1928

LEORA GRAY
A MISSIONARY SLEIGH RIDE IN ALASKA.
ISAIAH 42: 5-10

Let us try to imagine we are to have a sleigh ride in Alaska when we have a missionary. Would it be like the sleigh rides we have in our country? How would it be different? Perhaps we can get some pictures from geography books, giving them an idea what kind of country Alaska is. The missionaries must have faith in God to go into a cold country and have Alaska, which seems so far away from civilization.

Milton, Wis.

"Blessed is he that understands the poor!" We can learn to understand the poor really by an intellectual study. No man understands hunger who has not been hungry. There are dictionary interpretations of words which help us but a short way towards their true comprehension. Think of turning to the dictionary to find the meaning of poverty, hunger, sorrow, death! All the words may be nearly and clearly defined in terms, but to understand any one of them we must pass through the experience which it indicates.—Joseph Parker.

THE SABBATH RECORDER

The next few years are to show decisively that the hundred years of missionary labor in China have not been wasted.

FED BY THE BIRDS

REV. AHVA J. C. BOND
(Hermon to the boys and girls, Plainfield, N. J., April 30, 1928)

Text: I have fed them that travailed in the wilderness, 1 Kings 17:6.

All my Plainfield boys and girls know something about Elijah. In the Bible are some beautiful stories about this wonderful prophet of God who lived a long, long time ago.

One time in the land where he lived there was no rain or dew for months and months, and everything became very dry and all the growing crops burned up, for in that hilly country they had to have rains very often to make things grow. Elijah had to go right down the road to find a brook where there would be enough water so that he could have water to drink, and he told him also that the ravens would bring him food. So Elijah went as God told him to do, and there he found water to drink, and the ravens brought him bread and meat two times a day—in the morning and in the evening.

Do you boys and girls know what made me think of this story of Elijah and the ravens this week? Well, I don't exactly call them birds either. You see them fly. You can see them come right down and alight. Yes, of course I mean the airplane. Only I really don't think of them as birds. You see them fly with their wings tucked in. Someone was wise enough to make it so that they do not exactly call them birds. You see them fly over Plainfield sometimes. And I presume you have been down to Hady Field, and have seen them start from there, and many seen them come down. Yes, of course I mean the airplane.

In some of our American states right now there are miles and miles of country covered with muddy water. People have left their homes because the water is clear up over their houses. They have had to flee to higher ground. There they are safe on dry land, but with water all around them, so that they can not get food. It has been very cold, and many of them do not have warm clothing. Among them are little children and babies. But men in airplanes fly out over the deep, muddy waters and find where there are homes. Then they send boats to get them, or to carry to them tents and food and clothing. But some-

times boats can not get to these people. Then airplanes fly over and drop down to them warm clothes and things to eat. There is no place for these airplanes to light, so the men have to sail around over-head and drop the things down where the people can get them.

I have been wondering how the people are keeping along whom I know, and who live between the Great Lakes, the White river, and very near the Mississippi. I have been wondering, too, about a little boy who lived right on top of the levee near Rosedale, about fifteen years ago. I do not know his name, but I saw him there one time. I was at Nady, Ark., and I wanted to go to Hammondsport, N. Y., and there is a place right down the White River to the Mississippi River, and down it to Rosedale, Miss., and then by train to Hammond. So a man took me down the river in a boat to Rosedale. Well, he didn't take me quite to Rosedale, but he took me as far as he could take me in the boat. Then I started to walk up over the levee to Rosedale.

There was a little house up on top of the levee, and a little boy who lived in the house saw the man and the riverboat coming and got a little boy's wave on the boat. He went along the river. He had no idea of the floods or the ravens. He took his little boy's wave on the boat. He got no idea of the floods or the ravens. He took his little boy's wave on the boat. I decided to do something for these airplanes.

I have been thinking that it would be very practical that the members of the A.C.E. should put the money together and buy some a one-o'clock train, but because of a lame engine and a leaky tank, I made it just in time for the six-o'clock. I think I was glad to be on my way, and the happy, helpful spirit of the boy made up for some of the disappointing experiences of the day.

That boy, if he is alive, is a man grown now. I wonder if he is in the flood. If he is, and the boats bring him food and I wonder if he gets his share. I don't think Elijah did. God still helps those in need. He doesn't use the ravens. There wouldn't be birds enough to feed all who are hungry. He doesn't have to send the birds because he has good children everywhere who are anxious to help.

Do you want to help? I am sure if you want to bring some money this afternoon to your Christian Endeavor meeting it will be sent right straight down to these airplanes. The folks are who need bread and clothes and medicine and care.

MINISTERS' SABBATH ENLISTMENT CONFERENCE, ALFRED, N. Y.

The fourth Ministers' Sabbath Enlistment Conference met at the Gothic at Alfred, N. Y., April 5 and 6, 1928.

The meeting was opened to order at one-thirty by Rev. A. C. J. Bond, director of Sabbath Promotion. Pastor Hurley S. Warren was elected chairman and Carroll L. Caudill, the secretary. A brief outline of the purpose of the meeting was given by Direc-

tor Bond, and each member present was given a list of questions prepared to direct the discussion. The first meeting was given over entirely to a discussion of our needs in regard to the Sabbath.

The second meeting was held at seventy three at the home of Dean A. E. Main. At this meeting Director Bond presented the facts of the day to the Board in regard to Sabbath Promotion. This was taken up under four heads:

1. Sunday legislation.
2. Sabbath promotion among non-Sabbath keepers.
3. What we can do to cooperate with other Sabbath keepers.
4. What the Tract Board is doing and what we can do to promote better Sabbath keeping among our own people. This meeting ended at two with an informal discussion.

The third session of the conference was
opened at ten-thirty Wednesday morning at the Gothic. Discussion of points brought up at the meetings, and of problems growing out of these, took up the time until twelve-twenty, when the group adjourned to the fellowship luncheon.

Since it was felt that more time might be spent profitably in conference, a fourth session was held, lasting from one-fifty-five until three o'clock. At that time the conference was adjourned.

All those in attendance felt that it had been time well spent, and that we as Sabbath keepers have a very hopeful future.

During the course of the meetings the conference voted:

1. To commend the work of the Tract Board in sponsoring the 'Teen-Age Conferences';
2. To express hearty approval of the "Lewis Summer Camp" project;
3. To endorse the plan of the Sabbath School Board to publish two textbooks regarding denominational history and denominational missions, respectively, and to urge the beginning of the publication of a third—Bible doctrine of the Sabbath for children of the junior age;
4. To express our thanks to the Tract Board for sending Director Bond to us for this conference.

Those present at one meeting at least (including the fellowship luncheons) are as follows: Directors A. J. C. Bond, Dean A. E. Main, Rev. A. Clyde Ehret, Rev. Walter L. Green, Rev. Erle E. Sutton, Dean J. Nelson Norwood, Pastor Hurley S. Warren, Mrs. William Butler, Drs. Ahlstrom, Mrs. A. E. Main, Mrs. Carroll L. Hill, Mark Sanford, Leonard Hunting, and Carroll L. Hill.

REPORT OF THE FINDINGS COMMITTEE

The Sabbath is pre-eminently a religious rest day, a day of fellowship which should turn our minds and hearts to God.

It was felt that the Christian Church could not in full measure maintain its spiritual life and render a vital ministry to the world without a Sabbath.

There was a fellower among the members of the conference that our Sabbath conscience ought to be strengthened, and that our young people should be better informed in regard to the highest motive of Sabbath keeping. We need to build up an intelligent Sabbath conscience; we need to prove to our young people that Sunday is not a Sabbath, and Sunday is not the Sabbath; we need more Sabbath instruction from the pulpit and in the Sabbath school; and we need better examples of true Sabbath keeping.

We have the example and teachings of Jesus, backed by the religious history of the Old Testament, in support of the seventh day Sabbath. Whatever the sanctions of the seventh day are, they are just that much more than are possessed by any other day. It is, therefore, no longer a question of which day of the week is better than all others; it is a question of accepting the Sabbath principle, which in practice means the observance of the seventh day. We can, and must, hold to the Sabbath, live it, and preach it, until the world feels the need of it.

It is suggested that a family program for Sabbath observance would be an important part of the work of the Sabbath. The present day conditions are having their effect on the Sabbath conscience. The development of such a conscience must begin at home. One mother and father need to keep the Sabbath and to teach the children to keep the Sabbath without deep religious conviction in regard to it on his part. It is God's day in a particular way. However this conscience is developed, the Sabbath is a vital thing. Family life is the working basis, or unit, in establishing a Sabbath conscience, and it is supplemented by our church and Sabbath school.

The Sabbath keeps us "toned up" in our religious life. The idea of making our religion a thing of glory and beauty must maintain its Sno. We must uphold the spiritual significance of the Sabbath, communion, and baptism.

Our young people are confronted with difficult problems in the light of prevalent instruction in the Bible and study in science. Our task is one of showing that it is not a choice between the Bible and science, but rather a matter of co-ordination between them.

In the light of the fact that a strong program of home mission work has always resulted in an increased number of Sabbath School pupils, the conference was of the opinion that one of the best means of spreading the Sabbath truth is by home mission work.

CARROLL L. HILL, Secretary.
THE SABBATH RECORDER

had forgotten he was always with her, "God will take care of you," said, proudly. "He will tell the dogs the way."

In her heart she asked God to tell the dogs the way. By this time the drivers could not direct the dogs, for they could see nothing through the blinding storm. The dogs never hesitated but kept right on going. Often the drivers thought they were wrong, but did not dare to change course. At last the driver said, "Well, little girl, I guess you were right about God, for we are nearly home."

Before Iris and Ira went to sleep on their new beds of ice, in their new ice house, called an igloo, they knelt down and thanked God for their safe ride through the snow-storm.

Alfred Station, N. Y.

THE NEW CHILDREN'S EDITOR'S FIRST MESSAGE

DEAR BOYS AND GIRLS OF THE RECORDER FAMILY:

Some days ago you read on this page a letter from Rev. Erlo E. Sutton, telling you that he had looked for a new editor for you, in the person of Mrs. Walter L. Greene, she being "yours truly." He has tried to show you that this is your very own page and has urged you to help fill it your­selves. I wish to add my request to his and to say, "Please, please, please!"

Perhaps you have some cunning pets that you can write about or some funny joke or poem of your own composition. Maybe you would like to write a letter to me or to the other children. You may have some extra funny jokes and want to give us a chance to have a good laugh with you, or you may know some interesting incident you can share with us. Talk with your parents about it and then let us hear from you. Come on, boys and girls! Who is going to be the first?

Who are you? Where do you live? What do you look like?" you ask. Well, I am the wife of Pastor Walter L. Greene, of the Independence and Andover churches, and I live in a pretty, little, new parsonage, next door to the Andover Seventh Day Baptist church. As to how I look, oh, dear me! I don't believe I can tell you. See if you can guess. One of my own dear boys said to me one day, when he had been in mischief, "Don't look so, mamma!" "How do I look?" I asked. He answered, "I can't tell how you look, but I know how you smile and I don't like to see you un­happy."

What do you look like? Perhaps you have some funny joke or poem of your own composition. Maybe you would like to write a letter to me or to the other children. You may have some extra funny jokes and want to give us a chance to have a good laugh with you, or you may know some interesting incident you can share with us. Talk with your parents about it and then let us hear from you. Come on, boys and girls! Who is going to be the first?

One day as he sat grumbling by himself, while his brothers and sisters played happily together, a big curious frog, Pop-eyes by name, came hopping along.

"Ho! ho!" said he, "don't you want to go traveling with me, mouse boy?"

Winky, indeed, was born with a delighted squeak, and although poppy and mommy had told him never to go out of the field, he slipped quietly away with Pop-eyes, and they hurried out of the field along the dusty road. Winky did not find it very much fun after all. The sun was hot, the dust tickled his little nose, and they were in fear of their lives from larger animals. By the time they reached the bank of a nearby stream, Winky was a very frightened little mouse, and oh, so cross and unhappy. He cried, "Oh, dear! oh, dear! I want to go home."

Let us get into the water, where it is cool and safe," said Pop-eyes.

"No, no!" said the poor, naughty little mouse. "I'm afraid to."

"Oh, you silly! there's nothing to be afraid of," laughed the frog. "Let's go across to the other side."

"I can't," sobbed Winky. "I have never been in the water in my whole life."

"Then, that's a biggy mouse you are," chuckled the frog. "I'll tell you what we can do. I'll tie your right front foot to my right front foot, and take you across in a jiffy."

So he tied Winky to him with some strong grasses, and in a twinkling, ker-plop! they went into the stream. My! my! but Winky was frightened. He bumped his head on the stones, the water got into his eyes, nose, and mouth, and he could hardly breathe. He could not even cry out and ask for help. His eyes were nearly shut. Indeed he was nearly dead when Pop-eyes pulled him up on the other side of the stream. Then, worst of all, as he was gasping for breath, a huge hawk swooped down and, grabbing the frog into his strong claws, flew swiftly away. Of course, Winky was trim along too.

"If I had only stayed at home in my nice field," moaned Winky. "How foolish I was to let the frog tie me to him. Oh, dear! oh, dear! Better to have been drowned than to be eaten up."

Just then the wisp of a grass broke and down dropped Winky to the ground, squeaking as hard as ever he could, for he was sure this was the end of him. But where did you think he landed? Right in his own field and in the very midst of his own family. Of course he was lame and sick, but very happy to be at home once more. And he was petted and coddled to his heart's content. He promised that never again would he be so naughty and disobedient. Let us hope he kept his promise.

JUDY STORIES

H. T. C.

THE UNSEEN FAIRY AND THE CHOCOLATE CAKES

The strangest thing had happened, and Judy and Betty could hardly wait until Mary should come home so they could tell her. For, when they had come to Mary's that afternoon after school to straighten up their house—for now the little house seemed to belong to all of them—they found that someone had been there, done the dishes and all the dusting, and had left no sign to tell who it had been.

"Who could it be?" they wondered. "And who could get in the house without a key?"

They then went all over the house, in every room, and in every corner. Not even in the closets would they find any explanation of who had been there. Judy and Betty were both talking at the same time.

"Who was it you think it was your mother," Mary suggested to Judy. "Did you ask her?"

Judy ran home, but she soon returned all out of breath from running.

"She isn't home," she announced before Betty and Mary had time to ask. "So I don't believe she is the one.

The house was the same as before the accident. In the kitchen Mary noticed the dishpan turned over on the table.

"We don't keep the dishpan there," She
went over to put it in its right place, and then all three cried out when the dishpan was lifted from the cupboard. There, hidden under it, was a plate of little brownie cakes all chocolate with nuts. On the bottom of the plate was a little note written with green ink. Judy opened it while Mary read over her shoulder:

*Be kind in every way, some good deed every day; then I hope you will have a happy day. Your fairy I'll remain.*

But every night you must put here
A note of some good deed of cheer
Then I shall know some good you've done
To prove your visit you have won.

For you see, my dear,
I'm from the land of the sun;
So then have no fears.
Because my love you have won.

="This is just like a fairy story," Betty exclaimed.
"'Course, I don't believe in fairies," Judy began doubtfully.
"But it would be fun to pretend in one," Mary suggested, and Judy's hand slowly drew back. The idea was not pleasing to Judy because she happened to be very hungry.

"Oh, no, Mary. I think you should have the cakes," she said, thinking to herself that then it would be all right for all three to enjoy at least a few of the cakes. But Betty spoke first.

"I think we could do with the suggestion.
"We can put half away for you and your mother, Mary, and then the other half to someone. For I think some of the cakes were meant for your supper. Then our Betty divided the cakes.

To someone. For I think some of the cakes were gone, Mrs. Henderson would have no gift, and worst of all Betty and Mary would never understand how she could let such good cakes fall out of the bag.

"I won't tell Betty and Mary," Judy decided, "but I'll have to tell mother, get up some more out of my bank, and buy some more cakes."

Now this was really a brave resolve, for the money in the little bank was carefully saved for a pair of roller skates. Judy was also too likely to be impulsive, but when Judy was down deep was the little voice of the good fairy which Judy knew was right when she stopped to think about it. So she jumped up and quickly ran for home. It was getting late so she would have to hurry. Mother had just come in when Judy arrived, and Judy told her all her story even to how she had almost taken one of the cakes.

"Maybe I wouldn't have taken it," Judy admitted, 
"Yes, it was wrong," agreed mother,
"...you should have thought how pleased Mrs. Henderson would have been and not of how hungry you were. Here is twenty-five cents from your bank. If you hurry, you can buy the cookies, take them to Mrs. Henderson, and she will have time for supper.

Before going Judy had little more to say to her mother about the mysterious fairy in Mary's house, and then she began to wonder if their newfound fairy would consider that she had done a good deed after all.

"Anyways," she mused to herself, "I don't think I will have to say anything about it to Betty and Mary. It is not the fault I lost the cakes. I'll just write my note and leave it at Mary's on my way. I can save half of the cakes for Mary's mother.

So this is the note, sealed in an envelope, which she left at Mary's house to be put on the door for the fairy's visit the next day:

Dear Fairy: As you advised us to do a good deed so you would come again, we saved half of the chocolate cakes for Mary's mother.

Then while, during all this time, Betty and Mary were wandering around the house wondering what had become of Judy; and, as often happens when there are sweet, tempting cakes around, both suddenly realized they were very hungry.

"We might each have taken one cake, I suppose," Betty spoke first.

"And I am getting so hungry, too," Mary agreed. "I think it will be all right if we just take one.

As she spoke, she got the cakes from the cupboard and each had eaten one, leaving four cakes still on the plate. Soon in some unexplainable manner there were only two left, and then not any at all!

"I guess mother won't care that we ate them," Mary said slowly, "but I wish I hadn't eaten them just the same."

So Betty consoled, "They were really for roller skates anyway."

Then she added, "We had better write that note of some good deed we have done. We still can say we gave half of the cakes to Mrs. Henderson."

So that evening when Judy left her note to be placed on the table, this is the one that rested beside it from Betty and Mary:

*Dear Fairy: We hope you will come again because we like to have you come and we gave half of the cakes to Mrs. Henderson because she is so kind as to let us have a good deed for you when you come tomorrow—Betty and Mary.*

The next day there were three little girls very much puzzled because no good fairy had come to do the housework, and only the dishpan were—you could never guess—just twelve dried-up, dead leaves.

So they, too, told each other their stories, each telling what she had done. Also a real good deed for that new day was planned so that the next day the fairy came again, and you may be sure the three little girls were very careful after that to have a really good deed to report.

A BIBLE PUZZLE

H. V. C.

In the following sketch are hidden seven books of the New Testament.

A little boy went to a store for some borax. On the way home he fell down, dropping the package, and bruised his knee. A judicial panted out old man gave him a jocul.

So with a lukewarm smile the little boy rose, picked up his package, and went on...
home, thinking he had had a remarkable experience.

ANSWER TO LAST WEEK’S PUZZLE. —

The eight hidden books of the Old Testament were:
1. Amos — A mosquito
2. Ruth — Ruthless
3. Samuel — Sam, you’ll
4. Job — Job
5. Joel — Joel
6. Obadiah — O, bad Yah
7. Esther — last her
8. Ezekiel — easy kill

WHAT IS YOUR LIFE? A COMPILATION

MRS. L. A. WING

“He who would build a life so that character will be ever at command must choose his material well.

“There may be other sources of material, but none so tried and sure as religion. Whoever relies upon this source, has this testimony and guaranty found in the Thirty-seventh Psalm, ‘The law of his God is in his heart; not alone what one is outwardly.

“Religious ceremony without a life of obedience and sincerity, does not count with him.

“One reason religion seems so limp in times of stress is that it has become identified in so many minds with what goes on within the four walls of an edifice dedicated to religious worship rather than service... . And yet there is a great opportunities in times of strain for the abiding and eternal to shine forth, eclipsing all that is incidentally.

“Religion is life inspired by heavenly love; and life is something fresh and cheerful and vigorous.

“To forget self, to keep the heart busy— and with the thought of God, and to pour forth this continual influx of spiritual health heavenward in praise, and earthward in streams of blessedness, is the only true function of human, saintly, and angelic joy, the genuine Christ-life, the one life of the saved, on earth or in heaven.”

“Christianity is a life rather than an occasional radiance of spirit. Only when it is generally adopted as such, will there come a fulfillment of its promise. Then the immortal spirit of one happy day” of which the poet sang, will no longer be so rare as now.

“The great message of Christianity is not to say that men ought to be good. Men have always known that. Above all else Christianity is the offer of life.

“Our growth is not measured so much by the increments of character with which we take such pains, and of which we are so proud, but in our finding that we think more nobly of Christ. No man can think better of him without becoming a better man.”

“From the vine we look for grapes, and from the Christian we look for Christianity. Christian temper, and disposition; a Christian life and conversation; Christian devotion and designs.”

“Christian service is a grand cathedral, with divinely pictures windows; standing without you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor.

“A child of God should be a visible beauty of joy and happiness, and a living loveliness for gratitude and adoration.”

“Every Christian is to be pilot-boat. He is to cruise about hard by the harbor of salvation, watching for the tempest tossed soul, if perchance he may guide that soul into the harbor of life.”

“Each Christian life is meant to be a propaganda which should slowly commend itself to others.

“Get the glow and the radiance from such nearness to the throne as God permits to his own. Bring from a living communion a face luminous with light, and let it glow and shine.”

“Berlin, N. Y.

“We have the same Father and the same Holy Ghost as Paul had. Our capacities differ, but our resources are equal. We need not quarrel over that all that is best for God. Blessed be God, we may have it, for the love of God is shed abroad in our hearts by the Holy Ghost!”

J. Stuart Holden.

NAZARETH AS IT IS TODAY

We are much interested, at home, in a little book written by James T. Nichols, a world traveler, in which he tells about a recent visit to Nazareth. The title of the book is “Bible Lands as They Are Today.” I will tell you some things he wrote about Nazareth, the home of Jesus, about whom we study so much.

Before reaching Nazareth I got out of the motor car and walked to the top of the mountain just north of the city from which one has perhaps the finest view in Palestine. No other spot on earth presents such a view. Every foot of mountain, plain, and valley is historic.

Off at the north, there is all and more than can be seen from the mountain top near Tiberias, mentioned in the last chapter. At the west, something like twenty miles, is the Mediterranean Sea. To the south lies the plain of Esdraelon, which for centuries has been called the world’s greatest battlefield. It is said that more battles have been fought there that decided the destiny of nations than on any other spot in the world.

Beyond this plain are the mountains of Samaria, and only sixty miles is the city of Nazareth, the home of Jesus. At the southeast is the plain of Jezreel, the mountains of Gilboa, Little Hermon, and Mount Tabor. Beyond these are the great Jordan valley. Still farther south and east are the mountains of Moab, with Mount Nebo.

In the mountain it was a great sight to look down upon the home of the carpenter as it lies nestled on the mountain side and among the hills below. On the way down into the city is located a great Roman Catholic monastery, the buildings of which are almost new and cost many thousands of dollars. Where the people get so much money is a mystery, but they do it all the same. Some twelve thousand people today call Nazareth home. Many changes have taken place since my visit there twenty years ago. The streets are, however, the same narrow lanes—about as dirty as ever.

INDUSTRIOUS PEOPLE

But the people of Nazareth seem quite industrious, many of them at work daily. There seemed to be many children and young people, the most of them very persistent in their efforts to earn a living. I am sure that they are not the least worthless souvenirs. Many of the women of Nazareth are skilled in making lace and embroidery, and they throng the hotel doors when tourists arrive, trying to sell their wares. Nazareth is a hallowed city. To visit it thrills the heart of a Christian. For thirty years Jesus called it home, for here he lived from his babyhood until his ministry was well begun. No doubt he played with the boys as the children play today, for these Nazareth boys and girls seem to be a happy, jolly company.

NAZARETH NEVER DESTROYED

Nearly all the cities of two thousand years standing have vanished, even as the hills of Galilee are now in ruins, but Nazareth is the same peaceful country town as in the days when Jesus was there. It is the one city in Palestine that has lived the last two thousand years without ever having been destroyed. On this account it is quite possible that some of the so-called sacred places there are authentic. Perhaps the old wall shown is really that of the synagogue where Jesus attended the Jewish service regularly every Sabbath day. At any rate, it undoubtedly had now and then some part in the synagogue service.

JOSEPH’S WORKSHOP

Now that Nazareth owns the church, under which is a grotto pointed out as Joseph’s carpenter shop. Various other sects have built up all sorts of claims and show so many sacred relics that one passes away in sadness from all of them. In another part of the city, however, there is a great spring of fresh water, called the very fountain from which Mary carried water for house use when Jesus was a little boy. This is said to be the only watering place that Nazareth has ever had. Of course, the water has been piped some distance where it is handy to get at. Yet it all comes from the spring.

The various sects of so-called Christians are also divided over the location of the precipice where they brought Jesus to throw
GREAT WORK OF THE NEAR EAST RELIEF

In the edge of the city the Near East Relief people have an orphanage for boys that is a most creditable institution. I spent a very delightful evening at an entertainment there, and must say that the boys in this orphanage are Mohammedans. For two hours they entertained a small audience in a way that, to say the least, was marvelous. There were several hundred boys in this orphanage, and every one had a history that was thrilling. Often it was a story of untold suffering and hardship. Surely the Near East Relief has done some of the most heroic work in trying to save the lives of children that has ever been done by any organization; and the people who have contributed toward this work have given better than they ever dreamed.

LESSON VIII—MAY 21, 1927
PETER HEALS THE LAME MAN.
Acts 3:1-10; 4:8-10.

Golden Text—"In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12.

QUARTERLY MEETING AT WALWORTH, WIS.

The Quarterly Meeting of the Wisconsin and Chicago Conferences was held at Walworth, the evening of April 22, 1927. A short praise service was led by Rev. E. A. Witter and was followed by a sermon by Pastor John R. Foreman of Elyxland, Wisconsin. Rev. J. F. Randolph of Milton Junction preached the Sabbath morning service, many being from Milton, Milton Junction, and Albinon. Among those present were the officers of the church. The service included an anthem by the choir of the Walworth Church and an offering of $22.34 for the quarterly meeting fund.

The afternoon meeting opened with a call to prayer by Dr. Milton. This was followed by the young people's meeting, led by Harold Baker of Milton Junction, and also by Dorothy Burdock. There were also two songs by a quartet composed of Ellis Johnson, Maurice Sayre, and Lloyd Todd. For two hours they entertained a small audience in a way that, to say the least, was marvelous. There were several hundred boys in this orphanage, and every one had a history that was thrilling. Often it was a story of untold suffering and hardship. Surely the Near East Relief has done some of the most heroic work in trying to save the lives of children that has ever been done by any organization; and the people who have contributed toward this work have given better than they ever dreamed.

The ACID TEST

"The Acid Test" is the title of a little book which was published a few years ago during the Inter-Church World Movement. The author was thinking with the thought of a "Man and His Money," and he contended that men that find their supreme tests in the way they acquire and use money. I have chosen to use the title of that little book as a subject today. I shall use the gospel of Matthew, and show you some of the material that is given among men, whereIn we have an orphanage for boys that is a most creditable institution. I spent a very delightful evening at an entertainment there, and must say that the boys in this orphanage are Mohammedans. For two hours they entertained a small audience in a way that, to say the least, was marvelous. There were several hundred boys in this orphanage, and every one had a history that was thrilling. Often it was a story of untold suffering and hardship. Surely the Near East Relief has done some of the most heroic work in trying to save the lives of children that has ever been done by any organization; and the people who have contributed toward this work have given better than they ever dreamed.

FOLLOWING THE BUSINESS MEETING REV. J. L. SKAGGS OF MILTON LED IN A DENOMINATIONAL ROUNDTABLE, WHEN THESE QUESTIONS WERE PRE­SENTED AND DISCUSSED:

1. In view of the financial situation, in respect to our denominational budget, what ought our boards to do in planning their work and budget?

2. When they cut down their plans and budgets to correspond with what they reasonably expect to get? Is there a moral question involved in both, or could a conscientiously building up their plans and budgets for work which they have no reasonable expectation of being able to do—perhaps with the thought that they must do so in order to get a high enough percentage of the money actually paid in so as to carry on a certain minimum of work?

2. What should be the future of our work in China in view of the situation over there? Should we maintain schools and place all legal aspects of lives in the hands of a board of Chinese directors as demanded by the Chinese government? Or should some of our work be devoted to the churches and even youth?

MRS. C. M. SHELDON, Secretary.

THE SABBATH RECORDER

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THE SABBATH RECORDER
nate: accounting makes him accurate; influencing others makes him useful.

Now I would make certain observations on the acquiring of money, the spending of money, the saving of money, and the giving of money.

Christians ought to be energetic in their efforts to acquire money and property. The good which a man renders and with the money which may come to him is inestimable. It were and unchristian ways of acquiring it.

The trouble with much of business today is that it is primarily on a profit basis in—

Let no man think he can make gain dishonestly and atone for his wickedness by

Perhaps a man should use it—or use the coined part of

Ve have all known of instances where men spend large

There is much wasteful spending. Doubt-

Some of us doubtless give

I ought to say, like Mark Twain,

If a man will start out in life definitely

There are many examples where men have tried to be perfectly fair and honest and have made great success. They have found that laboring men will respond to a spirit of fairness on the part of employers. One of the outstanding examples is that of the Nash Company of Cincinnati. I do not believe the material values of this world should be abandoned to the hands of men of greed and of unchristian principles. But the Christian needs to watch himself lest

One

Every member ought to give for the church or be helped by the church. The thing that is intolerable is a neutrality which gets neither the individual nor the church anywhere.

We know pretty well what our local bud-

For nearly eight years we have had our denominational budget to which we are supposed to give our money.

Then the Onward Movement treasurer divides the money on a predetermined percentage basis and it is sent to the various boards and interests included in the denominational budget. Each church is apportioned a certain amount which the Commission believes it ought to be able to pay. By this budget method all the interests are cared for in the same proportion. Some people want to give to a special interest, and when they do they spoil the proportion. That is, if someone particularly interested in the Sabbath School Board should give and designate a thousand dollars for that board, it would get its proportion of the budgeted money and also the thousand dollars and would be so much better cared for than the other boards. So strong emphasis is made in the budget that in no case should one board receive more than the other boards.

The amount of money that people ought
to spend upon themselves must always be a question of consideration. This was brought home to us very forcibly last fall in the drama "Two Dollars for Missions." Not all money should be spent. Some of it should be saved, some should be given. How much a man spends on himself and his family will depend on several considerations. It must depend on his income, the circumstances under which he lives, the size of his family, the amount he determines to save, the amount he gives for religion and benevo-

Savings and benevolence should be given consideration before a man deter-

There is much wasteful spending. Doubt-

Some of us doubtless give as much through some other channels as through the church and denominational budget. I do not know of any rule that we may lay down. The greatest assurance of wisdom is a spirit of consecration on the part of the giver. He must study the needs and then make distribution of his gifts as he believes is just and right and well-done to God.

Some find the setting aside of a tenth a convenient and satisfactory method of determining the amount one should give. Others say a month is a good starting place, but not the place to stop. A man who has a good income and not a large family to care for must give a half of his income with less sacrifice on his part than another would have to make to give a tenth. I do not know of any mathematical formula by which we can arrive at a conclusion that would justly apply to all. Again, we must fall back on the spirit of the giver. But how does a Christian spend his money? A man who is a Christian, a disciple and co-worker with Jesus, while he

case of illness, misfortune, and that they may be able to give for the work of the church.

A successful business man said to me a few years ago that a man who wants to save property who does not make the matter of saving a definite matter in the handling of his business, chances are he will soon be

Man has a great responsibility in spend-

Church people ought to save that they

Some such are people who have no depen-

I have no
doubt some of them will give a hundred dollars be content to put
THE YELLOW PENCIL WITH THE RED BAND

Mikado

Eagle Pencil Co.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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DEATHS

GILES—Elise A. Chesebro was born June 6, 1876, in South Brookfield, N. Y., and died April 5, 1927, at her home in Kingston, N. Y.

She was married October 1, 1895, to Leon M. Giles, who, with a brother, Claude Chesebro of South Brookfield, survives. She was a woman of estimable character.

Funeral services were conducted in Leonardsville, April 9, by Rev. F. E. Peterson, and burial made in the local cemetery.

WILLIAMS—At the home of his parents, C. E. and Susie Bond Williams, at Clarkboro, Va., April 20, 1927, Roxy Dane Williams, aged 14 months and 26 days.

The funeral was held at the home, and was conducted by George B. Shaw, pastor of the Salem Seventh Day Baptist Church. The burial was at Salem. The sorrowing parents have the sympathy of an unusually large circle of relatives and friends.

"Of such is the kingdom of heaven." "I shall go to him, but he shall not return to me."" -G. B. S.

The SCHOOL OF MUSIC

The School of Music has courses in all lines of music studies. A large symphony orchestra is a part of its musical activities. In addition to its musical programs, the department offers programs of physical education and intercollegiate athletics under the direction of a capable director.

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Wearing a collar too large for him becaus"e he could not find one small enough, ten-year-old Henry Steen applied for the position of page in the Texas legislature.

"You are too small, your legs are not long enough," said a member of the examining House Committee. "Gentlemen," replied the lad, "what this legislature needs is brains, not legs."—Pathfinder.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, which appear in this column at a word per first insertion and one half cent per word for each additional insertion, must accompany each advertisement.

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