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

Which road shall we take?
The easier, or more attractive road, or THE ROAD THAT GETS THERE?

Let's finish the Denominational Building now!
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

President—Henry R. White, N. J.

The Conference will be held with the Seventh Day Baptist Memorial Fund
President—Alphonzo P. White, N. J.

J. P. McEwen, Secretary, 203 Park Avenue, Plainfield, N. J.

SEVENTH DAY BAPTIST MEMORIAL FUND

Golf or requests for any denominational purpose are invited, and are the best interests of the benefactors in accordance
President—J. C. McEwen, N. J.

The Memorial Board act as the Financial Agent of the recordenarj—William L. Burdick, Chairman

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1912)

President—Charles B. Amos, N. J.

Secretary—William L. Burdick, Chairman

AMERICAN SABBATH TRACT SOCIETY

Board of Directors

President—Curtis F. Randolph, Maplewood, N. J.

Recording Secretary—William L. Burdick, Maplewood, N. J.

Corresponding Secretary—William L. Burdick, Maplewood, N. J.

Young People’s Educational Board

President—A. N. M. Miller, West York, Pa.

Recording Secretary—J. B. Smith, Manchester, N. H.

Secretary—J. B. Smith, Manchester, N. H.

SABBATH SCHOOL BOARD

President—H. George, Boston, Mass.

Recording Secretary—J. B. Smith, Manchester, N. H.

Secretary—J. B. Smith, Manchester, N. H.

SABBATH KEEPERS

General Secretary—Miss Annabella Albert, 15th Street, Suite 3, New York, N. Y.

The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY PUBLISHED by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 102, No. 20

Plainfield, N. J., May 16, 1927

Whole No. 4,289

To be a mother true

Is to be a mother wise.

She knows just how to be

To comfort and to bless,

I was nearly six years old when my own

dear mother died—only a little boy to be sure—but I have very vivid recollections of her, which clung to me through all the years.

I remember well the very last thing she ever did for me and my little sister; and the strange, sad days after her death can never be forgotten.

Neighbors kindly gave us a home, but they could not fill the place of mother.

Finally, after many months, an old gentleman hailed me one night saying, "Don't you know you have a new ma?" Then he explained that my father had married again, and he wanted me to go home to see my new mother.

It was a cold, snowy day in winter when a neighbor led me through the snow to her old house.

As someone opened the door to let me in, the scene that I met was one of bright, happy surroundings, in complete contrast to the cold, winter outside, from which I had just come.

It was all sunshine in that home. Father and mother were sitting together and when he said, "Why, there is Theodore!" the sunshine that lit up my new mother's face was like the sunshine of a bright new morning—a light that drove away the darkness of a sorrowful night.

The cheery smile, the glad welcome, the extended arm to embrace the surrounding boy, and the warm kiss from the lovely woman who had come to be my second mother, have been a joy to my heart through all the years, and I shall never cease to thank God for giving me my second mother.

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

My day of life is far into the evening.
time, and though the sun seems sinking toward the horizon, I still have to wander back to childhood days, live again the years of young manhood, and dwell in my memory upon the dear second mother who called me so bright, and who loved us to the end. Of her I would bear this tribute, though given in the language of another: "Your gentle touch upon my brow, Soothes my heart-ache—I feel it now: Somewhere the tears would go away When you gently laid your hand on me."

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

"Your face was filled with loving deeds And always ready hearts to ease Us until one soul was saved So God's love would be increased.

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

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

"Thank God for 'Heroes of Faith' The sun sets, and the Light of the World is no more; but the memory of the missionary point of view, as manifested by newspaper reporters, and even by some of the church members. The one who says, "They are too young to risk their lives in such a way," evidently has no idea of the real spirit of the missions. They do not understand the spirit that prompted Paul to become a "fool for Christ's sake.""

"Thank God there are still many consecrated missionaries possessing the spirit of him who said, when his friends tried to prevent him from giving himself away to Christ, "I would not be bound to live, but to die at Jerusalem for the sake of the Lord Jesus.""

"From one point of view, in this our day, it seems that history is repeating itself. After all the ways in which our fathers have been led out of heathen darkness into the gospel light, after the wonderful blessings that have come to our land by the spiritual uplift of religion in this blessed leadership of true men of God, it is all too evident that multitudes are still bowing down to the powers of darkness."

"As of old, so today, the practical doings of the multitude are saying in a language that can not be misunderstood, "These are thy godly people in whom the record of the golden calf is being retold."

"Thank God for 'History of The Jewish People' A complete new history of the Jewish people from the days of Abraham and Moses. "The publishers are wanting agents to sell it. A copy can be seen by calling at the office of THE SABBATH RECORDER."

"This book is in clear print, containing ninety-eight pages and has eight hundred twenty-three pages. There is a complete bibliography, encyclopedic index, and fourteen excellent maps of the various countries."

"It is the first single volume history of the Jewish people "from the dim beginnings to the present day." The price of the book is $4. From The Jewish Publication Society of America, Philadelphia, Pa."

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

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

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

I. What constitutes a Sabbath?

It was recognized by those present at the Conference that the spiritual significance of the Sabbath must be given in full recognition and emphasis, and that the positive aspects of the Sabbath truth must receive emphasis as against its formal, legalistic, and purely negative elements. It was agreed, however, that this legalistic and formal aspect must be given recognition insofar as this phase of the Sabbath has a part in contributing to its spiritual significance in a world which is largely under the influence of tendencies inimical to the spiritual. And while the importance of the experimental and spiritual aspects of Sabbath observance and loyalty must be emphasized, it was also felt that the significance of the Sabbath day as a distinctly sacred entity must always be recognized. It was pointed out frequently during the conference that because the conception of the Sabbath has changed historically from time to time, it remains for Seventh Day Baptists to present to the world the highest and most positive conception of the Sabbath, as revealed in the teaching and example of Jesus.

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

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

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

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

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

Those attending the conference felt that by a deepening and quickening of the spiritual lives of the people generally, by the force of personal example and high standard set by Seventh Day Baptists observing recognition and emphasis, and by an attitude of Christian consideration and helpfulness toward others which does not seek to impose one's personal practices upon his brethren, but by precept and example appeals rather to the individual conscience, the most progress can be made toward giving the Sabbath a place in the concerns of our own people as a vital, spiritual influence.

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

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

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

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

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

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

The opinion was expressed that the attendance of Pastor Bond at the Lausanne Conference, and of others which do not seek to impose one's personal practices upon his brethren, but which by precept and example appeals rather to the individual conscience, the most progress can be made toward giving the Sabbath a place in the concerns of our own people as a vital, spiritual influence.

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

AUGUST E. JOHANSEN,
Secretary.

HOLINESS

REV. R. B. ST. CLAIR

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

Paul, in the Ephesian letter, prays that we may be filled "with all the fulness of God," and we are quite sure that when this prayer is answered in any one of our lives that the work of holiness indeed will be perfect. In writing to the Thessalonians, he prays that the very God of peace may sanctify them wholly. Again, the apostle directs that we shall follow peace with all men, and holiness, without which no man shall see the Lord. In fact, throughout the New Testament it seems to be evident that it is the purpose of God to enable us to reign in Christ which we lost in Adam. No theological differences until we attained to a state of perfect love, might not be the worse course to follow.

Words fail us when we begin to describe God's goodness to us. How could we put into words what the promises of Christ have meant to us? What a note of confidence has been in our lives ever since we were born. We have lived as serene as those should know to whom God's word has been pledged?—B. T. Badley.
SEVENTH DAY BAPTIST
ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Honor of churches that have paid their quotas:
No. 1.—New York City, and $266.66 additional.
No. 2.—Riverside, Calif.
No. 3.—Greenbrier, W. Va.
No. 4.—Wellsville, N. Y.
No. 5.—Waterford, Conn.
No. 6.—Massillon, Ohio.
Honorable mention—Edinburgh, Tex.
May 21.—Sabbath Rally day.
June 9–12.—Eastern Association, Rockville, R. I.
Mr. Frank Jeffers, of Racine, Wis., thanks all those who have sent SABBATH RECORDERS to him for distribution, and asks that no more be sent until July, as he has all he can distribute in the next month. He has received 2,892 copies.

SERVICE

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

WORSHIP AND GIVING

"Bring an offering and come into his courts." Worship is an empty thing if the hands are empty. The Hebrew was taught to bring the choicest of the flock and the finest of the wheat and oil. The Hebrew law forbade the worshiper to offer a lame or diseased animal for the temple sacrifices. It must be the best of the flock. The offering must be worthy of the Almighty who has blessed the harvest, and who in the beginning had made the world.

We of this generation who call ourselves Christian, and who worship the Lord in modern houses of religious faith, need to remember that the offering we bring should represent sacrifice, and should be in some true form a measure of the value we attach to the religious life. It is not a very creditable showing for the Protestant churches in America, that the motion-picture business last year took in at the box office more than the entire annual receipts that all the churches took for all purposes, including home and foreign missions, salaries of preachers, upkeep of buildings, and all charitable and social work. If any one in the congregation feels that his offering did not really measure the value of his religious faith and his great indebtedness to God, he can add to it as he leaves the church, or send a check to the trustees.

In any case we may all remember that true worship is always accompanied with giving. If we have no money, the offering to God is a broken and a contrite heart. That is better than all money price.—From a sermon by Charles M. Sheldon in the Christian Herald.

TWO HUNDREDTH CONSECUTIVE ATTENDANCE

ELDER R. B. ST. CLAIR

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

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

Pastor St. Clair was called on and spoke briefly on the duty and privilege of assembling our young people for religious worship, especially of the Sabbath, which is ordained as a day of holy convocation. He recalled how the Vocational Committee had made it possible for Brother Berry to come from New Brunswick, Canada, in 1923, where he publicly complimented Brother Berry for the excellent record made. Brother Berry, he pointed out, lived near Mr. Clemens, Mich., and could have made many excuses for non-attendance at church services. But, in spite of rain, snow, or hail, mud, dust, or extremely cold weather, Brother Berry was in his place.

Brother Berry was called upon by President Crouch, and responded with expressions of appreciation to the churches and the people of Detroit for the many acts of fellowship which he had been able to enjoy.

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

OPEN AIR MEETINGS

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

It is thought that the meetings will be held in the treeless spaces along the lakeshore in the next month. We hope some day to erect the church edifice of the Detroit Seventh Day Baptists.

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

During the past year the membership of the society has decreased, two of our members having moved to New Brunswick, A. H. Burdick and Miss Agnes Burdick, and they are greatly missed among us. This makes our membership thirteen.

We have transferred one of our active members, who has been in service for a number of years, to the life membership list. We have added to our treasury $400.

We have transferred one of our active members, who has been in service for a number of years, to the life membership list. We have added to our treasury $400.

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

In July a joint reception with the Christian Endeavor was held in honor of Mr. and Mrs. J. W. Crofoot, our returned missionaries from China. This was largely attended and a musical program was enjoyed by all. Ice cream and preserves followed.

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

In October we held the annual meeting of our pastor and wife, a welcome home in the form of a surprise was held on the evening after the Sabbath. After giving them a complete surprise, we all marched over to the church where refreshments were served, consisting of frankfurters, rolls, beans, and other choice articles.

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

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

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

We have purchased four new tablecloths for the dining room and a new cloth for the communion table. We have paid $63 to the Onward Movement, $7.50 to the music fund, and have pledged $100 to the organ fund—$300 has already been paid. We have papered one room in the parsonage at an expense of $13.63, and we have spent about $35.

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

MRS. H. L. DUNHAM, Secretary.
ANNUAL REPORT OF THE BIBLE SCHOOL OF THE PISCATAWAY SEVENTH DAY BAPTIST CHURCH

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

Our school is in charge of fourteen officers, who supervising an attendance of eighty-one per cent during the year. The spirit of cooperation among the officers is splendid.

We have a corps of teachers for the eleven classes who are interested in their scholars, and to their earnestness and loyalty is due a large part of the success of the school. Then by the study hour. So­

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

The collections, while not the most important thing, are, however, an indication of the interest among the officers is splendid.

The school maintains a home department, with a membership of five, some of whom were able to attend the regular sessions.

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

Business meetings have been held each quarter, thus doing away with discussions and business during the study hour. Special meetings have been held in charge of the different classes. Special music is furnished by the choir at these special occasions. The school is interested in the Women's Bible School; and, with the school of the First Baptist Church, held a three weeks' session last fall for the benefit of the community.

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

C. E. RYNO
Secretary.

April 3, 1927.

ORDINATION SERVICE AT WATERFORD

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

10.00 A. M.

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

Rev. E. F. Hoofbro was elected moderator.

Rev. Paul S. Burdick was elected secretary.

Statement by the candidate:

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

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

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

Hymn: "The Church's one foundation".


2.00 P.M.

Hymn: "Vouchsafe, 0 God, thy Presence now".


Hymn: "God of the Prophets, Bless the Proph­

ets' sons."

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

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

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


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

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

Benediction: Rev. Clayton A. Burdick.

The following delegates, as well as a large number of visitors, were present: Westerly-Rev. Clayton A. Burdick, Deacon Ira B. Crandall, John Austin. Ashaway-Rev. William M. Simpson, L. Gertrude Stillman, Frank Hall.

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

New York City-Rev. Harold R. Cran­

dall.

New Market-Rev. Theodore J. Van Horn.

Plainfield-Rev. Alva J. C. Bond, Mrs.

A. J. C. Bond.

Shiloh-Rev. E. F. Hoofbro.

Waterford-Deacon Isaac A. Gardiner, Deacon Albert H. Brooks.

 SECRETARY.

LETTER FROM DR. CRANDALL

(Provost Department of Connecticut Agricultural College.)

DEAR HOME FOLKS,

I think I shall write you a joint letter so that you may all know that I am still in the land of the living, in spite of all the wild rumors and rather scary happenings. We have had a rather exciting time since Sun­

day, the twentieth. Dr. George went into Shanghai that afternoon and it was lucky that he did, else he probably would not have got there for things were beginning to hap­

pen that very afternoon. There had been shooting all the along the route of the Shanghai-Nanking railway for some time, but the tide had seemed to turn toward Nanking and it had been quiet around Shanghai for some time. In fact, the paper said that morning that Chang had driven the South­

erners back some distance the day before. After Dr. George had gone we heard that a large body of troops was on their way out our Breitbart and Da-dzang. We wondered whether Dr. George met them and had any trouble. They arrived here on Sunday and the people hurried around to feed them and help them get boats to trans­

port them across the Yangstze. They were very quiet and orderly. A number came to be treated in the dispensary, and their happenings were rather scarey. They were very restless and rather scarey.

After Dr. George had gone we heard that a large body of troops was on their way out our Breitbart and Da-dzang. We wondered whether Dr. George met them and had any trouble. They arrived here on Sunday and the people hurried around to feed them and help them get boats to trans­

port them across the Yangstze. They were very quiet and orderly. A number came to be treated in the dispensary, and their happenings were rather scarey. They were very restless and rather scarey.

We heard all sorts of rumors on Tuesday. There had been fighting in Shanghai and a great fire burned among the northern part of the city where we have to pass through to get to the settlements. It was all too true. But we did not know that most of the fighting was with the civilian Kuomintang, and that in many cases foreigners had been fired upon and a few killed. Ignorance is bliss and we did not worry. We also heard that the South­

erners were in some of the near-by towns, but we breathed freely and said, "Now it is over for us." But by night we felt differently, for there came in word that there had been looting by stray soldiers all about us and that some of them was headed for Lihou. We were locked and wired all our gates so as to make them more secure than usual and our cook, Mr. Dazou, went to bed, and I hid a lot of rice about in un­

heard-of places. We did not know what to do, so we went to bed, but Mr. Dazou, Kyung-daung and I stayed down in the yard to be there in case any should come to us for protection. Lanterns began to come down the auto road and some said that the soldiers were coming. We were sure that the soldiers were coming. We saw many lanterns about the auto sta­

tion and we thought the men were doing something as they went. We saw autos rushing away and an appearance of much activity. We thought they might be sending our men to be soldiers, and we knew that would be a help. I think the soldiers began to quiet down a bit and we went to bed and slept well all night.

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

felt sure that they were fearing pursuit and so we knew that the Southerners must be near Shanghai. There was no mail and no papers at all from Shanghai were cut. Many of the soldiers were in boats on the river, but most of them crossed the canal and marched to the Yangstze on the north side of it. By the next morning they were all gone from here.
A. helped me some. I was glad to be here to give them what relief we heard the battle keep up until dark, and no any danger of any. We had some difficulties to face in that some of the first army of the Southern soldiers came and demanded to be quartered in our buildings here. I think the fact that I was a woman, and not another little girl, was doing the work of treating the sick and wounded, saved us from any ill-treatment. The shots soon came to the Foreign Office in Shanghai, and she answered. Now the foreign office in the Nanking affair. That was due to an answer. She wrote to Peking to try to make us give up, and do not accept anything from Peking, so that when there were so many soldiers for her is very much afraid of soldiers. I have not seen her since I took her into school. Dr. went into Shanghai the day after the soldiers tried to camp here, and had no trouble, although things were boiling over here. The shots were farther away, but the battle kept up until dark, and some of the next day, for there were boats full of soldiers in the Yangtze which had not yet set sail and they went for them, too.

The wounded began to come in in the afternoon. They only brought the serious wounded here, and I had quite a number by night, and more the next day. They were of both camps and some citizens. Dr. Palmborg came toward night, and he said,  and is Southen and they probably would not accept anything from Peking, so one does not know whom to ask about anything of an official nature. I guess I shall have Mr. Dauz's write to the Foreign Office at Shanghai.

If I go on a Japanese boat I shall have to have a passport, and I have had no chance to get it, so I do not know anything about when I can get off. I have reservations on two boats for next month but I don't accept anything out of either of them. When you get word from me in America you may know that I have arrived. I must not look for me too much. I expect I shall arrive late this summer. But it looks as though my plans might come in, and I feel that I am needed here. That is why I am staying. There are other Americans who are doing work in other places, even more dangerous than here.

Dr. Palmborg, Mexico City Missionary Society
Dr. Van Horn, March salary
Dr. Burdett Croft, March salary and travelling expenses
Dr. Palmer, March salary

Treasury of the Sabbath Recorder

S. H. Davis, in account with The First National Bank, Baptist Missionary Society
Dr. Palmborg, Mexico City Missionary Society
Dr. Palmer, March salary

Balance on hand April 30, 1927.

Grace L. Croft, March salary
Dr. Van Horn, March salary
Dr. Palmer, March salary

Grace L. Croft, March salary

Balance on hand May 1, 1927.
THE SABBATH RECORDER

620

THE SABBATH RECORDER

621

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITTSWORTH

CONTRIBUTING EDITOR

MILTON MATTERS

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

RELIGIOUS EDUCATION PROFESSOR DOWN EAST

Tuesday morning, Dr. Edwin Shaw left his villa at Storrs, Koshkonong, and Indian Ford, and some musings upon evenings in the reception room or nights of unclouded skies. All the collegiate past returns, and through the noble orches of a Milton song and oft, perhaps, it is the soft notes of "It is the college that I call my own." present buildings and the library, which it is hoped will be secured by means of the campaign. There will be a map of the campus showing both the present and prospective development of the college. President A. E. Whifford and Vice-President C. D. Royse are responsible for the compilation of this new pamphlet. The front of the same will be sent to every name on the mailing list, which contains something over three thousand names.

Plans for the big parade to take place on Monday, May 9, are being amplified and multiplied. The call for cars and recruits is as loud as it ever was. It is hoped that not only will every student of the college who can do so offer his car for use, but also that many people of the town will enter whole heartedly into the movement.

MILTON FOREVER

Some five hundred students in all walks of life boast of Milton College as their alma mater, and at a mention of her name, their minds dreamily glide back to the happy days spent in their youth upon her campus. There are higher human desires and aspirations than those intimately concerned with Milton and Milton Junction. Men have lofty aspirations as seekers for truth and knowledge. The possibilities of human development and achievements are many and great. It can not be that a being with such aspirations and possibilities can have been created only for the brief span of a mortal life. It can not be that the creation of the universe and the evolution of a world of men and things have been just for this.

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

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

Man likes to hear and see and touch and smell and taste and know; and there are corresponding realities to satisfy these desires. But there are higher human desires and lofty aspirations in the realm of spiritual things that fit the soul for eternity. There
must be corresponding realities, or the moral order is deceiving.

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

The idea of living one year or even eighty years suggests one evaluation of human existence. But what added dignity is given to the life of blessedness.

This belief has been found in China, in Egypt, among the Indians, in Greece, and in other lands. Socrates said to his enemies, "You can kill my body, but you can not kill me."

As the years come and go, I have an increasing confidence in the judgment of Jesus of Nazareth. He believed in his Father's house of many mansions and promised to come and receive his disciples into the eternal life. Whatever may be the exact meaning of the words of our Lord to the multitudes, this hope he could exclaim, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Paul, the profound reasoner, the great theologian, and the self-sacrificing missionary, said for others lives on after his death. —Roosevelt.
Among them is the man in the city streets who collects the garbage from the ash cans and takes pains not to let old papers and debris litter the streets, nor to let the ashes fly in the face of passers-by. He deserves a high place on the roll of honor.

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

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

So does the bank clerk who adds correctly and neatly, because he does not keep them well stoked, I suppose. And yet he said it with a smile, showing his appreciation for ever complaining of my easier lot. I like to nominate for the same rank belong many others of obscure character who deserve a certificate of craftsmanship!

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

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

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

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

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

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

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

"I put in words at the end of our prayers. They are as just as appropriate at the end of any routine, humble task.

When emptying every ash can these unspoken words may well be in the heart of the Christian garbage man; when making any sale, when typewriting any letter, the others may say to themselves, "For Jesus's sake said you.""

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

Try it, my friends, try it.

"And so make life, death, and the vast forever one grand, sweet song."—Rev. Herbert Clarke, D. D., LL. D., in the Christian Herald.

THE PROHIBITION WARFARE

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

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

Dr. Frank Crane, campaigning in the northeast, has been stricken with enthusiasm; and even the rank reformers brought about national prohibition, declares that the "guilty" parties are "(1) the scientists, who dug up the nasty facts in the case; (2) the life insurance companies; (3) the men of business; and (4) the war."

Before the advent of national prohibition there were no labor banks in the United States; now there are thirty-four such banks, with deposits of one million dollars and resources of twenty-two million dollars. Organized labor is making an enormous must to the forces of prohibition in their efforts for the return of the saloon.

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

Eight years before prohibition the United States commissioner of internal revenue reported that illicit distilling and bootlegging was worth about a billion dollars a year.

The report that the Christian salesman may say to himself.

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

"I put in words at the end of our prayers. They are as just as appropriate at the end of any routine, humble task.

When emptying every ash can these unspoken words may well be in the heart of the Christian garbage man; when making any sale, when typewriting any letter, the others may say to themselves, "For Jesus's sake said you.""

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

Try it, my friends, try it.

"And so make life, death, and the vast forever one grand, sweet song."—Rev. Herbert Clarke, D. D., LL. D., in the Christian Herald.

THE SABBATH RECORD

624 THE SABBATH RECORD

625
THE SABBATH RECORDER

MR. RUBY COON BARBOCK
R. F. D. 6, Box 165, Battle Creek, Mich. Contributing Editor

OUR DUTY TO BE HEALTHY

Christian Endeavor Topic for Sabbath Day, June 6, 1927

DAILY READINGS

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

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

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

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

We can also have health through happiness. We know that there is a very intimate relation between the mind and the body, for the mind controls the body. Psychology teaches us this fact. So, it happens that when we think gloomy, unhappy thoughts, our bodies become affected by such a mental condition. One of the worst mental conditions is worry, and worry affects the organs of the body, causing them to get out of order. We see many patients at the sanitarium here, who are sick through worry. Such people should be placed in pleasant environments, where they will forget their troubles and be happy. It is true that health is gained through happiness.

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

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent

Sabbath Day, June 6, 1927

DAILY READINGS

Sunday—A healthy childhood (Luke 2: 52)
Monday—A sound mind in a sound body (2 Tim. 1: 7)
Tuesday—The body sacred (1 Thess. 5: 23)
Wednesday—Religion and health (Prov. 4: 20-27)
Thursday—Good humor and health (1 Cor. 15: 58)
Sabbath Day—Topic: A Christian's responsibility for having a strong, healthy body (1 Cor. 15: 50, 58; 2 Cor. 5: 14)

To be a Christian does not call for a weak mind or a dyspeptic body, as some would like to have us think. Rather it calls for the most vigorous powers of a normal mind and body. Anything which we can do to improve our bodily strength and moral health will make us much better servant of our Lord Jesus Christ.

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

LETTER FROM NORTH LOUP

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

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

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

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

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

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

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

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

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

GERTRUDE HEMPHILL,
Corresponding Secretary.

JUNIOR WORK

ELIZABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, JUNE 6, 1927

ADELINE S. POLAN


Have four groups of two children each one child with Bible text, or better, use more groups and have each group take the second the object in hand for object lesson.

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

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

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

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

FAIR PLAY FOR THE FARMER

Whatever anyone thinks about the wisdom, the justice, or the practical efficacy of particular measures that have been or are to be proposed for the improvement of the economic conditions of the farmers who are engaged in producing wheat, corn and cotton in quantity, it is impossible not to sympathize with the motives behind these measures, for if prosperity is always important; in the long run it is absolutely essential to the stability and the proper balance of a nation's affairs. That the Western and Southern farmers have as a body been getting less than their fair share of the general prosperity of the United States is clear enough. The causes of this situation are also obvious. They are the overvaluation of farm land that followed the agricultural boom of the war years, the inadequacy or unemployment of the post-war Europe to take the amount of food supplies from us that our farms are capable of raising, the singular effect of women's fashions in dress, which have seriously diminished the demand for cotton goods. Economic conditions, all of them, which it seems certain that time will correct; but meanwhile there is nothing to do but to try to cooperate in the production of food and fiber to meet the demand of our population. The danger is that there will be no real in the long run for the producers of farm goods, and that the result will be a lowering of the standard of living for the mass of the people.

We confess we do not know what answer to make; but we are sure that the nation will blunder if it does not in the end follow a policy that will encourage agriculture to the same extent that it encourages mechanical industry. The tendency of modern civilization has long been to sacrifice farming to the needs of other industries, taking away the possibilities of wealth and military power that a rapid development of industry holds out. Even in Russia the government is preaching the necessity of "industrializing" the nation, though it is in constant protest against the inevitable consequences of that process as seen in other countries. Great Britain is not a farming nation and is agriculturally farther than any other nation. It has gained wealth thereby, but it faces today the perils of overpopulation, of dependence.
for its daily bread on other lands, and of a
collapse of the world markets on which all
its prosperity was founded. We are a long
way from that situation, but we are
moving toward it. A little less eagerness
for rapid industrial expansion and a
little more consideration for a declining
agricultural population, and we might
emerge from chaos, he added, "Thou shalt
enlighten and wash the world." When
he gave life to the lark he told it to soar
and sing in the air. Finally he created man
told him to love. And seeing the sunshine,
the rose scattering, he heard the lark
warble in the air, how can man
help loving?

Milton, Ws.

CHILDREN'S PAGE

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

NATURE REVEALS GOD

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
January 14th, 1928

DAILY READINGS

Sunday—God's greatness (Job 41:27-34)
Monday—God's wisdom (Eccl. 11:33-36)
Tuesday—God's providence (Isa. 46:9-13)
Wednesday—God's power (Gen. 1:1-5)
Thursday—God's righteousness (Rom. 1:18-20)
Friday—God's loving care (Matt. 6:25-33)

SABBATH DAY—What does nature teach us
about God? (Ps. 19:1-6; Consecration meet-
ing)

RUTH Z. STRINGER

WHY WE NEED A NEW LIFE

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

How can we obtain the new life in Jesus
Christ which he offers us? Simply by
taking him at his word and submitting to his
commands. When be commanded
us that there is a

E. L. ISABETH KENYON
Contributing Editor

GOD'S GREATNESS

When the strong exploit the weak, and use
them as tools, they abuse the tools.
When the rich exploit the poor, and use
them as instruments, they break the
instruments.

What construction
were put upon Chris-
tianity in order that
it might be able to

hurt, it, we are guilty of far worse folly
when we do not take Christ at his word,
but put him down. No man could do
that. No man can put life in
the little seed from which all living things
grow. That source of life we call God.

Children, as you see the world of nature
all about you, are sure that there is
one who planned and cared for it all. No
man could do that. That star can't be
put in the air, how can man

alone, for right now you may read:

THE LITTLE FAIRY

PAULINE FRANCES OVERFIELD
(Age eleven years)

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

One of the others laughed at him he
laughed, too, a little bit of a whistle. He
was so fat he could not dance with the rest, but
just sat on the moss and bounced up and
down because he was so glad they were hav-
ing fun.

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

After awhile he got a little lonesome. The
other fairies were always flying and
dancing, and since he could not do either, he
said the fairies. "Then you can see every one of us."

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

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

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

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

Salem, W. Va.

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

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

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

"You are all pretty," said the lady, hesitating. "It is hard to choose, you fly around so." "We will dance around in a circle," was his answer. The others laughed and laughed. "You'd dance just like an apple," they said.

"No, I would not," said the lady. "I am about the same shape as an apple, and I've got red cheeks like one"; but he sighed and said to himself, "I wish they did not always laugh at me. I wish they liked me."

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

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

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

"You are all pretty," said the lady, hesitating. "It is hard to choose, you fly around so." "We will dance around in a circle,"
havior, no better means could have been found to stimulate curiosity and interest in the generous and good book, so far as we know, has ever sold at any such price on its original appearance as is placed on the copies of "The Seven Pillars of Wisdom" in the "un-crowned King of Arabia," humbly tinker- ing with refractory tanks in some hill station in India, is paradoxically his own best press-agent on a mission which, from all we know of him, he would abhor.—Youth's Companion.

There are untold numbers of girls the world over who can not follow in their mothers' footsteps, for the reason that such a trail would lead into the past. For instance, if a Filipino girl did as her mother did, she might not go to school, or might be contented with only the rudiments of an education. If one of our own Indian girls followed in her mother's footsteps, she would be content with the hogan in the tepee, or the wickiup as a home. Her grandmother still puts bits of red cloth on the bushes to the rough places. This need is being met by the establishment of a government school. She has had a taste of life under modern conditions. She goes to school in any neighborhood. The majority on reservations, the Indian department of the United States the Young Women's Christian Association serves in a similar manner on reservations, the wickiup as a home. Her grandmother did, she might not go to school, or might follow in her mother's footsteps, she went to school in any neighborhood. The majority on reservations, the Young Women's Christian Association serves in a similar manner.

The Filipino girl had a taste of something foreign news bureaus handle anything connected with the wet and dry subject, has been the half-news from Norway. Last October the Norwegian parliament has just taken. Norway has discarded prohibition. It's just as cheap and easy to rejoin. When God sorts out the sand and sends rain—Why, rain's my choice.—James Whitcomb Riley.

The TRUTH ABOUT NORWAY

Typical of the manner in which the many foreign news bureaus handle anything connected with the wet and dry subject, has been the half-news from Norway. Last October the Norwegian parliament has just taken. Norway has discarded prohibition. It's just as cheap and easy to rejoin. When God sorts out the sand and sends rain—Why, rain's my choice.—James Whitcomb Riley.

BITTS OF GOOD CHEER

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

JUST BEING HAPPY

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

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

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

SABBATH SCHOOL

HOBRA W. ROOD, MILTON, WIS. Contributing Editor

DO NOT WORRY

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

Don't give sorry for yourself.

Just don't you go and git sorry for yourself. That's one thing that you can't stand in body. There's always lots of other folks you kin be sorry for 'stede of yourself. Ain't you proud you ain't got a harelip? Why, that one thought is enough to keep me from ever gittin' sorry for myself.—Mrs. Wiggs.

OUT IN THE FIELDS WITH GOD

The little cares that fretted me, I lost them yesterday. Among the fields, above the sea, Among the glowing of the herds. Among the joyous songs of birds, Among the wonderful of the bee. My fears of what might come to pass, I cast them all away. Among the clover-scented grass, Among the new-mown hay. Among the laurel-crowned horn Where drowsy poppies nod. Where all thoughts die and the good are born Out in the fields with God.—E. B. Browning.

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

Jess go long
Jess go 'long when you're in good-natured, Dats de safo's way; Sense go on a 'sho't, An' smilin' all de day. Keeps de crops a-growin'. A' de blossoms and de fruits, Until de storm come 'round and try To git'em by de roots.

Sun goes on a-shinin' Up above de cloud; Wind, it keep blowin'; De thunder rumbles loud; Sky gets blue an' peaceful. No lemon's, no dice, no pin; Sun, he stays good-natured—He's all loose to win.

THE TRUTH ABOUT NORWAY

Typical of the manner in which the many foreign news bureaus handle anything connected with the wet and dry subject, has been the half-news from Norway. Last October the Norwegian parliament has just taken. Norway has discarded prohibition. It's just as cheap and easy to rejoin. When God sorts out the sand and sends rain—Why, rain's my choice.—James Whitcomb Riley.

BITTS OF GOOD CHEER

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

JUST BEING HAPPY

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

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

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

SABBATH SCHOOL

HOBRA W. ROOD, MILTON, WIS. Contributing Editor

DO NOT WORRY

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

Don't give sorry for yourself.

Just don't you go and git sorry for yourself. That's one thing that you can't stand in body. There's always lots of other folks you kin be sorry for 'stede of yourself. Ain't you proud you ain't got a harelip? Why, that one thought is enough to keep me from ever gittin' sorry for myself.—Mrs. Wiggs.

OUT IN THE FIELDS WITH GOD

The little cares that fretted me, I lost them yesterday. Among the fields, above the sea, Among the glowing of the herds. Among the joyous songs of birds, Among the wonderful of the bee. My fears of what might come to pass, I cast them all away. Among the clover-scented grass, Among the new-mown hay. Among the laurel-crowned horn Where drowsy poppies nod. Where all thoughts die and the good are born Out in the fields with God.—E. B. Browning.

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

Jess go long
Jess go 'long when you're in good-natured, Dats de safo's way; Sense go on a 'sho't, An' smilin' all de day. Keeps de crops a-growin'. A' de blossoms and de fruits, Until de storm come 'round and try To git'em by de roots.

Sun goes on a-shinin' Up above de cloud; Wind, it keep blowin'; De thunder rumbles loud; Sky gets blue an' peaceful. No lemon's, no dice, no pin; Sun, he stays good-natured—He's all loose to win.
GOOD ADVICE ON AMUSEMENTS

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

All Christian people should make this question one of careful and discriminating thought, cultivating a pure conscience, ready at all times to practice self-denial rather than set a misleading example on practices the nature of which may be questionable. Always willing with the apostle to avoid things that are not lawful for all, we are always expedient, and to follow the general rule of our church in this respect which urges all evangelicals to avoid such diversions as can be practiced in a way that is not a snare to others; and we are always ready to ask that your conscience may be the guide of your life.

It is the eloquence of Superstitions rather than his words that we think the most of. It is what Joseph did rather than what he said that attracts our attention. A man's conduct under the stress of a great crisis is popularly regarded as a sure sign of his grade of character. That is not to say that we shall not find out how he will live, but to an extent that is a great deal of information. The old proverb is that the pen is mightier than the sword. And that's just the way it is. Consider the effect that is produced by the words of an insincere man; the effect is to make a dead acceptance of all he says.

It is at this point that our young people need warning and intelligent guidance. To indiscriminately denounce recreation of all kinds as being contrary to the Christian conscience is a procedure so unwise as to bring into disesteem the common sense of those who engage in it. It is absolutely necessary that a warning voice be lifted in the home and in the church against pernicious forms of amusement and their degrading association.

All Christian people should make this question one of careful and discriminating thought, cultivating a pure conscience, ready at all times to practice self-denial rather than set a misleading example on practices the nature of which may be questionable. Always willing with the apostle to avoid things that are not lawful for all, we are always expedient, and to follow the general rule of our church in this respect which urges all evangelicals to avoid such diversions as can be practiced in a way that is not a snare to others; and we are always ready to ask that your conscience may be the guide of your life.

It is the eloquence of Superstitions rather than his words that we think the most of. It is what Joseph did rather than what he said that attracts our attention. A man's conduct under the stress of a great crisis is popularly regarded as a sure sign of his grade of character. That is not to say that we shall not find out how he will live, but to an extent that is a great deal of information. The old proverb is that the pen is mightier than the sword. And that's just the way it is. Consider the effect that is produced by the words of an insincere man; the effect is to make a dead acceptance of all he says.

It is at this point that our young people need warning and intelligent guidance. To indiscriminately denounce recreation of all kinds as being contrary to the Christian conscience is a procedure so unwise as to bring into disesteem the common sense of those who engage in it. It is absolutely necessary that a warning voice be lifted in the home and in the church against pernicious forms of amusement and their degrading association.

All Christian people should make this question one of careful and discriminating thought, cultivating a pure conscience, ready at all times to practice self-denial rather than set a misleading example on practices the nature of which may be questionable. Always willing with the apostle to avoid things that are not lawful for all, we are always expedient, and to follow the general rule of our church in this respect which urges all evangelicals to avoid such diversions as can be practiced in a way that is not a snare to others; and we are always ready to ask that your conscience may be the guide of your life.

It is the eloquence of Superstitions rather than his words that we think the most of. It is what Joseph did rather than what he said that attracts our attention. A man's conduct under the stress of a great crisis is popularly regarded as a sure sign of his grade of character. That is not to say that we shall not find out how he will live, but to an extent that is a great deal of information. The old proverb is that the pen is mightier than the sword. And that's just the way it is. Consider the effect that is produced by the words of an insincere man; the effect is to make a dead acceptance of all he says.

It is at this point that our young people need warning and intelligent guidance. To indiscriminately denounce recreation of all kinds as being contrary to the Christian conscience is a procedure so unwise as to bring into disesteem the common sense of those who engage in it. It is absolutely necessary that a warning voice be lifted in the home and in the church against pernicious forms of amusement and their degrading association.

All Christian people should make this question one of careful and discriminating thought, cultivating a pure conscience, ready at all times to practice self-denial rather than set a misleading example on practices the nature of which may be questionable. Always willing with the apostle to avoid things that are not lawful for all, we are always expedient, and to follow the general rule of our church in this respect which urges all evangelicals to avoid such diversions as can be practiced in a way that is not a snare to others; and we are always ready to ask that your conscience may be the guide of your life.

It is the eloquence of Superstitions rather than his words that we think the most of. It is what Joseph did rather than what he said that attracts our attention. A man's conduct under the stress of a great crisis is popularly regarded as a sure sign of his grade of character. That is not to say that we shall not find out how he will live, but to an extent that is a great deal of information. The old proverb is that the pen is mightier than the sword. And that's just the way it is. Consider the effect that is produced by the words of an insincere man; the effect is to make a dead acceptance of all he says.

It is at this point that our young people need warning and intelligent guidance. To indiscriminately denounce recreation of all kinds as being contrary to the Christian conscience is a procedure so unwise as to bring into disesteem the common sense of those who engage in it. It is absolutely necessary that a warning voice be lifted in the home and in the church against pernicious forms of amusement and their degrading association.

All Christian people should make this question one of careful and discriminating thought, cultivating a pure conscience, ready at all times to practice self-denial rather than set a misleading example on practices the nature of which may be questionable. Always willing with the apostle to avoid things that are not lawful for all, we are always expedient, and to follow the general rule of our church in this respect which urges all evangelicals to avoid such diversions as can be practiced in a way that is not a snare to others; and we are always ready to ask that your conscience may be the guide of your life.
attitude towards sin was a strong revulsion. There was no room or time or disposition to parley or arbitrate. You and I believe in arbitration in these days of misunderstandings and hostilities between the nations of the world. But there can be no arbitration or compromise between the children of light and the children of darkness. There is but one safe attitude toward Joseph—uncompromising hostility. The advice of Paul in our text suggests the attitude to maintain—"Reckon yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord."

We can see the importance of these fundamental attitudes. When sin knocks at your door, you make no mistake in slamming the door in his face. Consider yourself dead—unresponsive. I once called at a home and there was no response to my knock. I learned afterwards that the lady of the house was at home. She did not wish to see me and so made no recognition of my presence. To me she was not at home. How much heart ache would have been avoided if all would take that attitude toward sin. You will remember that sin once came to Joseph and knocked loudly for admittance. "How can I sin and do this great wickedness in the sight of God?"

His vision of God was to make him strong and his attachments to purity and loyalty so close that it seemed to him an impossible thing to violate these relationships. I want you to get this—that when you have once declared your unwavering attitude of loyalty to truth and God, when once this supreme loyalty is established, the lesser loyalties and virtues will appear and develop in the life as naturally as the bloom unfolds on the fruit tree at your door.

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

Then the coming of the uncomromising test of Joseph's character. How do you suppose it seemed to him that after his absolute loyalty to God and his Egyptian master he was vilely slandered by his master's wife and accused of the very crime he had absolutely refused to commit? Would it not have been easy for Joseph, when he was unjustly thrown into prison on account of this false accusation, to have fallen into a deep spell of despair? Could he not easily have lost his faith in God's loving care and have felt that it was pretty poor compensation for his loyalty to be thus left in the hands of wicked men? It seems to me that in scarcely any other character in sacred or profane history there is one who shines out in such splendor as this man Joseph at this time of crisis in his life.

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

Joseph's presence there was like a bright gleam of sunshine to the darkened spirits of those men. And in trying to cheer up those fellow prisoners, he helped himself more than he helped them. His attitude of cheerfulness toward his own deep misfortunes was the first seed sown into the altitude of light and power to which we know he came. Is not this one of the most valuable lessons for all of us? We can not escape the periods of depression that are the common lot of mankind.

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

So much depends upon your attitude toward misfortune.

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

MARRIAGES

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

DEATHS

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

Rev. J. J. Scott, of Detroit Seventh Day Baptist Church of Christ, paid many visits to the aged lady, instructing her in the gospel according to John of Detroit; Caroline of the Republic,

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

He was the oldest of eight brothers and sisters and the last to pass to the life beyond, his nearest relative living, Miss Marian Davis. June 10, 1859, he was married to Susan Isabel Burdick, a sister of Rev. Stephen Burdick, who preceded him in death in December, 1926, after sixty-seven years of happy married life. They had no children.

Mr. Davis was a soldier of the Civil War, having enlisted from Allegany County, N. Y., August 12, 1862, in the One Hundred Thirtieth Regiment, New York Volunteer Infantry, and served about two years in the field. The regiment was changed to the First New York Dragoons, with which he returned to the First Division Cavalry Corp, Army of the Potomac and the Shenandoah, under General Merritt. Col. Burdick Davis was in the engagements at the Wilderness, Todd’s Tavern, Sheridan’s Raid to the James River, and a number of other places. He was appointed orderly at headquarters, May 23, 1865; and on August 12, 1865, and took part in the Grand Review in Washington, May 23, 1865; and an account of the close of the war received an honorable discharge at Clouds Mills, June 30, 1865.

He was one of the two surviving veterans of the Civil War in the town of Alfred.

The most of his life has been spent in Alfred. Mr. Davis has been highly respected as a citizen and neighbor and friend. He served for twelve years as regent of the town, and for many years was a member of the cornet band, and bore a high reputation for honesty and religious organizations. When a young man, while in Pennsylvania, he was baptized following special meetings conducted by Rev. Mill Baptists, though he never united with any church. The closing years of his life were spent in the services of the Fullness of Our Youth, where he united with the Seventh Day Baptist Church of Alfred, and served as the pastor of the same for several years.

The interment was at the rural cemetery.

H. M. Davis.

Alfred, N. Y.

October 27, 1926.

Farewell services were conducted at his late home in Alfred by Rev. W. L. Greene, assisted by Rev. Wayne Chapman.

Mr. Davis had received military honors by the American Legion in Alfred Rural Cemetery.

MARE—Mrs. Martha A. Main, daughter of John and Lydia Austin Hogue, was born in Brookfield, N. Y., June 11, 1850, and died in Leominster, Mass., August 17, 1927, aged 76 years, 10 months, and 6 days.

In 1872 she was married to Zadock Main, who died some thirty-five years ago. July 27, 1876, she united with the Seventh Day Baptist Church of Leominster, of which she has since remained a faithful member. During the past ten years, she has been almost entirely helpless from chronic rheumatism, but her faith has remained steadfast through all her sufferings.

She was left two daughters to mourn her loss—Mrs. Martha L. Main, and Mrs. Florah A. Chase, wife of Wayne Chase of this village.

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

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

THE SABBATH RECORDER

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of spreading the truth. Contributions are to be made payable to the treasurer, S. D. Davis, Westervelt, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., has moved into 243 W. Genesee St., between L. A. Building, 334 Montgomery St. Bible study is held at 9:30 a.m., followed by preaching service. The pastor is Rev. Frank C. phonograph prayer meeting is held in various homes, church at 10:45 a.m. in the church. On Friday evenings, the church clerk is Mrs. Ethel Cross, 240 Nottingham Road. Phone 1006. Everybody welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors. Rev. Harold age prayer meeting is held in various homes, church at 10:45 a.m. on Friday evenings.

Visitors are welcome.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its building, located on the corner of a block east of South Broadway (previously Monica Avenue) and Park Street. Sabbath school at 10 a.m., preaching at 11 a.m., Bible study at 1:30 p.m. Everybody welcome. Rev. G. W. Hills, Pastor, 509 West Forty-second Street.

The Seventh Day Baptist Church of Baltimore, Md., holds regular preaching services each Sabbath, located at 3101 Park Avenue, opposite Sanitarium, 1014 10th Street, Phone 1850. Everybody welcome. Visiting brethren are cordially invited to attend these services.

The Mill Yard Seventh Day Baptist Church of Lon- don, holds a regular Sabbath service at 3 p.m., at Angel Hall, 125 New Inn, Southwark, London. Sabbath services and visiting brethren are cordially invited to attend these services.

SALEM COLLEGE

THE SABBATH RECORDER

The SABBATH RECORDER

A. M. Broadwater, Editor and Business Manager

Entered as second-class matter at Plainfield, N. J.

Special Notices

SPECIAL NOTICES

The doors of God's Household are ever open. Regular Sabbath services held at 11 a.m. and 1:30 p.m. at 402 West Second Street. Visitors cordially invited.

Superintendent of the Church School, each Sunday, at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor. 1:30 p.m. Church service. 6:30 p.m. Concert. Telephone Pasadena 3167. Everybody welcome.

The Seventh Day Baptist Church of Dayton, Ohio, holds regular Sabbath services in its building, located at 1216 W. Third Street. Sabbath school at 10 a.m., preaching at 11 a.m., Bible study at 1:30 p.m. Everybody welcome. Rev. James A. Morgan, Pastor, 264 E. M. A. Building, Fourth Floor (elevator).

THE SABBATH RECORDER

A cordial welcome to all.

The First Seventh Day Baptist Church of Chicago, Illinois, holds regular preaching services each Sabbath, located at 264 W. Capitol Building, Fourth Floor (elevator), 1101 S. LaSalle Street, Phone Warren 3340. Everybody welcome.

Visiting brethren are cordially invited.

The Seventh Day Baptist Church of Springfield, Ill., holds regular preachings services each Sabbath, located at 100 S. Capitol Avenue, Phone Springfield 2004. Everybody welcome.

Visiting brethren are cordially invited.

The Seventh Day Baptist Church of Holland, Michigan holds regular Sabbath services in its building, located at 1216 W. Third Street. Sabbath school at 10 a.m., preaching at 11 a.m., Bible study at 1:30 p.m. Everybody welcome. Rev. Clark R. Crandall, Pastor, 240 W. Third Street.

Visiting brethren are cordially invited.

The Mill Yard Seventh Day Baptist Church of Lon- don, holds a regular Sabbath service at 3 p.m., at Angel Hall, 125 New Inn, Southwark, London. Sabbath services and visiting brethren are cordially invited to attend these services.

NEW TESTAMENT AND PSALMS—Printed exclusively in large clear type and beautifully bound in cloth, $1 postpaid. Sabbath Recorder, Plainfield, N. J.

THE SABBATH RECORDER

A formal, well-equipped, Class A, standard college with technical schools.

库里尔 offered conspicuous medical, Pre-Dental and Pre-Law courses.

Fellowship, only, all for thee.

At thy feet its treasure store,

Fellowship, only, all for thee.

TAKEN.

Every month, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.

Fellowship, only, all for thee.