"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

Next Session will be held with the Seventh Day Baptist General Conference, to be held August 24th to 29th, 1927. Presiding--Benjamin F. Johnston, Battle Creek, Mich. Vice-President--Henry M. Byrd, Plano, Ill. Secretary--William C. Hubbard, Plainfield, N. J. Treasurer--Elia Milton Slayton, St. Cloud, Minn.

American Baptist Societies, for all denominational purposes are, and will be gladly administered and safeguarded by the Baptist Societies of the respective states, where they exist. The Baptist General Board act as the Financial Agent of the Conference.

Terms expiring in 1927--O. E. Proceedings, Boston, Mass.

AMERICAN SABBATH SIRCTOE

President--Dr. A. Leavitt Bertrand, insurgent, Wis.

SABBATH SCHOOL BOARD

President--J. A. Bertrand, insurgent, Plainfield, N. J.

orWhere the household like the burden and curse of the righteous?

There is a blessing, yes, a greater blessing, everywhere.

The true Christian spirit that prompts the righteous to illustrate this point.

The Beautiful St. Christopher Legend

SEVENTH DAY BAPTIST SEPTEMBER

Steadfast and true, this is the true faith which we hold in dignity.

The SABBATH Recorder

A Blessing

What Are You Doing With Your Burdens

SEVENTH DAY BAPTIST HISTORICAL

(Concluded, p. 16)

President--Corresponding Secretary--William F. Johnston, Plainfield, N. J.

Advisory Committee--William L. Burdeck, Chairman.

Baptist Weekly Published by the American Sabbath Society, Plainfield, N. J.

The Seventh Day Baptist

There are many kinds of burdens. Everyone has his full share of troubles and sorrows which must be borne, but not everyone is able to see the blessing of his burden, or why it is best for him to bear it. Just as the perfect physical health is developed by hard work and exercise to overcome obstacles, so, under the law of spiritual growth, we are developed by resist ance, struggle, conflict, all of which are necessary for developing real strength. Spiritual life needs opposition, adversity, burdens to bear, and it flourishes best in adverse circumstances.

The very happiest, sweetest homes I have ever known are not those where sorrows were unknown, or where comforts do not come, but where they are most likely to be found where deep sorrows have overshadowed them, and where burdens have been heavy enough to brood over the household like the sweet, blessed silence which follows true prayer.

There is a blessing. God-given in every burden, and known where the comforts of Christ have been sought and accepted. Every sickness or sorrow rightly borne refreshes the heart, turns our eyes toward heaven, and makes us better.

Have you never seen homes where sickness and anxiety, in hearts of faith, have brought in a reign of love and spirit of prayer, and opened the way to deeper symp thy which draws all hearts closer together in bonds of holy sympathy? Yes, there is such a thing as the blessings of burdens. Many a strong, noble character

Owes the best things in it—the most helpful and uplifting things—to those hardships we call troubles. Pain and sorrow, endured with sweet trust and submission, have left men and women purified and enriched, with more of the Christ life. I am coming more and more to feel that God sends no burdens which do not carry blessings with them, if we will only see and accept them.

Prove These Things For Yourself

On every hand we see evidences that faith in God's help in time of need has been a veritable anchor to the soul with many of our friends. Why should it not be so to everyone who loves God? Wherever a soul is beset by disappointments and trials, there, like an angel of infinite love, stands God's promise to be a present help in trouble. Blessed is every one who really casts his burdens on the Lord.

Again, let me ask you not to wait until the case of emergency is hard upon you, and you are forced by bitter experience to look for divine assistance as a last resort. It is a helpful and wholesome thing to let your mind dwell from day to day upon the limitless power of God as a present helper. Then, after a time of need has been fulfilled, you will be the better prepared to secure the blessing when your day of trou ble comes.

Finally, it is cheerful, unfailing bearing of burdens for others, rather than for pro moting our own interests, that will always result in blessings for us. Let me now give you the beautiful old legend of St. Chris topher to illustrate this point.

The Beautiful St. Christopher Legend

Some years ago my heart was touched with the story of St. Christopher as told by one who wished to illustrate, as best he could, the true Christian spirit that prompts the righteous to illustrate this point.
he saw his master tremble with fear in the presence of his foe. So Opher joined that child, thus, the mightiest power. Thus did Opher have to change from one master to another, until he found himself in the ranks of Satan. Finally he saw the devil tremble before the cross of Christ, and then he joined himself to Jesus as the mightiest master of all.

When he asked Christ what his work should be, and how he could help to relieve suffering wherever he could. Finally he came to live in a cabin beside a turbulent stream where many travelers had to pass over, and there did what he could to help them.

One night in dark, cold, and bitter weather he heard the cry of a little child pleading for help. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." The child he carried none other than his master to another, until he found himself a chieftain, thinking him the most powerful. Suddenly, as he crossed, his burden grew lighter, the flood became calm, the wintry night, lovingly lifted the child to his shoulder."

The Value of Memorials Between the time when this Memorial Recorder leaves the press and when it reaches its readers, our Memorial Day will have come and gone. In only another month or so, that day shall have another day—the Fourth of July—which has for many generations been, practically, a memorial of the establishment of American Independence. Then on December 25 will come a world-wide memorial day in which all Christians will celebrate the birth of Christ.

Who can think of all these great days without being impressed with the value of memorials by which men and women are kept in loyal touch and sympathy with the events and things in history which they commemorate and keep alive in the hearts of men.

It is a great thing for an entire nation, or for the entire Christian world, to think together about the same thing year after year as the days for such thinking come. No one can realize as well as any one of us the main purpose was for the benefit of the Church, of our Christmas and Easter memorials, which have done much to shape thought and to establish and strengthen faith as the years have come and gone. The spirit of genuine loyalty and patriotism would have lost much in America if we had not cherished the memorial of our fathers' brave struggle for freedom.

Wherever we go in America we see monuments in honor of the great and good men who laid foundations upon which we are trying to build. It is well that it is so. When we see them our hearts are stirred, and we resolve to be true to the causes for which those men stood.

That will be a sad day for the Church when its members forget or ignore the value of its memorials. And as for the spirit of patriotism in the individual, it is to perish from the earth when the people cease to appreciate those things which the monuments tend to keep alive in the hearts of men.

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True in Denominational History As we look over the many places that show the need and beauty of memorials. From the Passover in Egypt to the days of the Son of man, memorial institutions, monuments, and buildings have served as helps to keep the people loyal to truth.

When Israel made the stone heap on the bank of Jordan, piled there by representatives of all the tribes, they understood that the main purpose was for the benefit of the children who should come after them. These stones, like Samuel's memorial at Beth-shan, were the expressions of the faith of our fathers and of the help of our God. Wherever we look upon memorials set up by those who have been stirred and we are reminded of the truths, scenes, and events which moved our fathers to action, and our own spirits are revived until we join with them in an inspiring plea to be true ourselves.

When Joshua set up his memorial at Shechem, he said, "This shall be a witness unto you, ye and your children to do all the commandments of the Lord our God, even to do them." More and more as the years go by I am coming to see in every church building an unmistakable testimony of the faith of our fathers, and it is well that we can look thoughtfully upon such speaking memorials without being moved to greater loyalty to the fathers' faith and to a more active and consistent effort to promote the cause they loved.

Very many times, as I look upon our own beautiful church in Plainfield, I am led to ask, "What mean ye by these stones?" Then I look upon the old church building nearby, now a schoolhouse, and see that it was a good building, large enough for our people, and yet the fathers sold it and put in its place the magnificent modern structure we now have, and that too at a great cost.

Why did they do this? I think they recognized God as the giver of their wealth, and their ability to build. Their faith and loyalty moved them to build this new house, and now the house itself stands as a witness to the evidence of the faith of our fathers. I do not see how this beautiful object lesson could ever be lost sight of by generations following.

There is still another constant testimonial ever present in this city, as the chimes of this temple of God and its excellent beauty combine to call attention thereto. The fathers never did build the church that went so far to convince the surrounding community of the genuineness of their faith in the holy Sabbath-day sanctuary and fashioned the sacrifices necessary to build that house. And I think before we leave this building of that church did more to give our people good standing among other churches than anything else the fathers ever did here.

So for the next hundred years this pile of stones will be speaking to the world of the faith and loyalty of Seventh Day Baptists, and it will be keeping the Bible Sabbath before the people as nothing else can. I think it be hidden away as papers and tracts can; but its wide open testimony will ever be in evidence.

What I say of this house of worship is in some important sense true of every church in the world today. Thank God that both Riverside and Berea are just now setting up some such testimony of their faith. And when children of coming generations shall say, "What mean ye by these houses?" the answer may be, "Hitherto hath the Lord helped your fathers."

What About Our Memorial Building? You may have already given the right real point to which this discussion of memorials has been tending. What we have said regarding the value of institutions and churches is emphatically true of denominational Memorial Building, for our people from one end of the land to the other are consecrating their offerings.

In the first place, it is a good and helpful thing for an entire denomination to unite in thinking and planning for any worthy cause. It is especially good when that thing has to do with commemorating the best things in our history, and with expressing faith in the truths that make us a denominational People.

The piling of stones speaking by the Jordan was especially significant because representatives from all the tribes united in placing it there. And more and more as these offerings keep coming in for our building, sent by friends from "Dan to Beer-sheba," in our own Israel, do I see the blessing that is being done, and the good that is being done, for the race of the people. "Ye are the light of the world. A city set on a hill cannot be hid. It is well that it is so.

When this building, when finished, can not be hid. It is always being saying to the world and to our children's children, "Hitherto hath the Lord helped our fathers."

Again, I can not bear to think of the witness against denominationalism, if we should lie down on our well-built altar and leave this empty lot in front of the print shop to stand through the years as a witness before the world of the indifference and indifference of Seventh Day Baptists in the faith of their fathers.

This movement has for several years been carefully planned. This is the most important of the denomination, and approved by no less than three General Conferences, and I am more and more convinced that our people will not be willing to allow the thing to go by
THE SABBATH RECORDER

default now. I have confidence in the loyalty of our churches, and hope to live to see the memorial building completed, which shall be our Ebenezer to the world about us.

Matters of Interest Since our last report Brother Bond starts for Nortonville, Kan., where the young people from North Loup, Neb., are to meet with the Nortonville young people for one of those helpful Teen-Age Conferences which Pastor Bond has been holding in different sections this year. The North Loup paper tells of the proposed auto trip of several carloads of young people with pastors and teachers, for this conference.

As this Recorder is being completed Brother Bond feels that we can not do too much to help the boys and girls develop a spirit of loyalty to the faith of their fathers. It may be that, as a people, we have been too negligent in this matter in the years gone by. The allurements of the world and temptations to forsake the Sabbath are so very great that, unless the fathers. It may be that, as a people, we have been too negligent in this matter in the years gone by. The allurements of the world and temptations to forsake the Sabbath are so very great that, unless the parents and church leaders must have made some mistakes as to the matter of religious training or we should not see so many of our first-class mail forwarded to us.

A WORTHY EXAMPLE

ELDER R. B. ST. CLAIRE

A brother in the Sabbath and gospel truth who came to us through reading the Voice, and is now a nonresident member of the Detroit Seventh Day Baptist Church of Christ, resides in Harmanville, Pa. His name is George J. Vought. This brother is severely handicapped from a physical viewpoint, but yet gladly serves his Lord. He is faithful in paying his tithe. Every month he sends to the Detroit Church his tithe, based on his receipts of the previous four weeks. He files saws, etc., for a living, and, if possible, to his missionary endeavors.

In a letter dated May 15, 1927, he writes: “If the Lord is willing and my health keeps up, I intend this coming week to start out through the country with a supply of gospel literature to distribute. I have quite a good push-cart, which I will load up with my test, coat, blankets, and saw filing outfit, and travel for the summer through the rural districts. It may be that the Lord will direct my footsteps to some hungry soul that is thirsting for the glad tidings. I will drop you a line as soon as I get back.”

May I request, earnestly request, each reader of the Sabbath Recorder to do a little more toward this long-needed new building.提款 and loans are to be used toward this building.

How does our brother take to his Seventh Day Baptist environment? Well, let those who are more thorough readers of the Recorder and our publications than he is, cast the first stone. He writes thus:

“I receive the Recorder every week, and I read every number through, also take my Bible and study the daily readings of the Junior, Intermediate, and Senior Christian Endeavor topics, also I take the Harold. By so doing I receive a lot of blessed gospel news.”

How many teachers and laymen and laywomen of the States and overseas are going to write this brother a letter of greeting and encouragement? Junior and Intermediate and Senior Christian endeavorers and Sabbath school fellow students of Brother Vought’s are likewise requested to write him at Box 359, Harmanville, Pa. He will have his first-class mail forwarded to him from time to time.

PROGRAM OF THE EASTERN ASSOCIATION

The ninetieth annual session of the Eastern Seventh Day Baptist Association will be held with the church at Rockville, R. I., June 9 to 12, 1927. The officers of the association are as follows:

President—Rev. Harold R. Candall, New York City.

Vice-President, Lewis F. Randolph, Ashaway, R. I.

Recording secretary, Mrs. Annie B. Kenyon, Rockville, R. I.

Assistant recording secretary, Miss Elizabeth Kenyon, Ashaway, R. I.

Engrossing clerk, Arthur J. Spicer, Plainfield, N. J.

Treasurer, Arthur J. Spicer, Plainfield, N. J.

Corresponding secretary, Mrs. Lyra B. Irish, Rockville, R. I.

The program, subject to necessary changes, is as follows:

THURSDAY EVENING

8.00 Praise service Rev. G. C. Irish

President’s address, Rev. Harold R. Candall

Address of welcome, Rev. Paul S. Burdick

Response Rev. Theodore L. Gardiner

Report of Program Committee Rev. Mrs. Annie B. Kenyon

Music Rev. Luther A. Wing

Appointment of committees

FRIDAY MORNING

10.00 Devotions Report—

10.45 Education Society hour Rev. Edgar D. Van Horn

11.45 Quiet hour talk Rev. S. Duane Ogden

11.45th Evening

2.00 Devotions Rev. Theodore J. Van Horn

Music Rev. Mrs. Willard D. Burdick

2.45 Woman’s hour Mrs. Willard D. Burdick

3.45 Onward Movement Rev. Willard D. Burdick

SABBATH EVE

8.00 Praise and devotions Rev. William M. Simpson

Sermon and conference meeting Rev. Edward M. Holton

SABBATH MORNING

10.30 Divine worship Rev. Paul S. Burdick

Sermon Rev. Loyd F. Harley

Offering for Missionary, Tract, and Education societies

SABBATH AFTERNOON

2.30 Devotions Rev. S. Duane Ogden

School hour Addresses Rev. Paul S. Burdick

Getting the Most out of the Sabbath School Work Rev. Paul S. Burdick

Vacation Schools Rev. William M. Simpson

Week-day Religious Education Rev. S. Duane Ogden

EVENING AFTER THE SABBATH

7.30 Praise and devotions Rev. William M. Simpson

Sermon Rev. Eli F. Loofbore

8.15 Young people’s hour Mrs. Blanche Burdick

SUNDAY MORNING

9.30 Devotions Business

Reports of committees—Nominations

Petitions

Finance

Resolutions

10.30 Missionary hour Rev. William L. Burdick

11.30 Sermon Rev. Clayton A. Burdick

SUNDAY AFTERNOON

2.00 Devotions Rev. William L. Davis

Music

2.45 Tract hour Rev. Willard D. Burdick


SUNDAY EVENING

8.00 Praise and devotions Rev. William M. Simpson

Sermon Rev. Alfred A. Bond

Offering for Woman's, Sabbath School, and Young People’s boards

Delegates to sister associations

Delegates from sister associations
SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Honor Roll of churches that have paid their tithe:
No. 1.—New York City.
No. 2.—Riverside, Calif.
No. 3.—Greenhrier, W. Va.
No. 4.—Wellsville, N. Y.
No. 5.—Waterford, Conn.
No. 6.—Los Angeles, Calif.
No. 7.—Plainfield, N. J.
May 29—June 2, Salem College commencement week.
June 9-12, Eastern Association at Rockville, R. I.
June 16-19, Central Association at Adams Center, N. Y.

Strange Places of Worship

This is the title of an interesting article in the June number of the American Magazine. The article is well worth reading for the thoughts it stimulates. As you carry in your memory some of the words of Archibald Rutledge, the writer of this article.

The article starts with the story of a hunting party in which the author became anxious at night in regard to the sleeping dogs. And he was praying. A strange place for worship! A singular shrine!

Yet adoration, I thought, is of the heart; and the soul's meeting with its Maker may be effected in all kinds of odd places.

The author tells the story of an experience in the mountains of eastern Pennsylvania where he was hunting for the nest of a grouse, and at the top of a high hill came upon a grizzled mountain sitter sitting on a large boulder, "hands out over the miles of beautiful wild country." Mr. Rutledge writes, "I told him the object of my quest, but he did not tell me his until I was about to leave. After having directed me to where he thought I might find the nest of a grouse, he said, with a certain manly shyness, "I reckon you wouldn't know why I come here?" I told him I did not know, and paused to hear. "I believe you'll understand," he said. "I like this place because it's here that I come on God. He waved his hand in a gesture that took in the rolling sea of hills, stretching beyond the vision, and to the heights in the far-shining valley. Down through the woods I went, 'Here I come on God' making music in my heart.

The author goes on to tell of the man worshiping in the woods, of the man keeping in God's sight, of the heart-broken woman by the river, and among other things says, "Our human joy is pain-surrounded; but beyond the pain is God, I believe. In our worst extremity, he never forsakes us. To save us he made our hearts divinely insecur of the entreaties of love, the appeals arising from beauty. He makes us feel that something in us was not born and can not die. He makes us aware of his love; and we worship him spontaneously, in many varying ways, a cause we know how merciful and wistful-tender he is toward us.

The universe is a Holy Temple, and the Psalms of the forest trees, and Isaiahs in the sea.

And he is a reader of God's Word. For understanding the wonder and loneliness of the world these verses reveal the Maker.

Whatever makes us rejoice, makes us want to worship. We want to see God all about us, just as a child will take a newavored joy in its father and mother. Sorrow, too, should make us want to worship. If we tell God, We are better for the telling. . . . . I count this thought full of joy and wonder and hope—that they who are joined by death are never parted. It is easy to discover that I believe in immortality. I do, with all my heart. No human soul—that it feels that God is love could reasonably take any other view. Indeed, it is the only view that makes and keeps life sweet and rational.

A MEMORIAL DAY MESSAGE TO ALL OF US

Hosea W. RooD

Grand Army Patriotic Instructor

I am writing this message on April 6, the sixty-first anniversary of the organization, at Decatur, Ill., of the first Post of the Grand Army of the Republic. It has come to be known as "Somber Day.

The Memorial season is close at hand—the time when in particular we are accustomed to honor the memory of our heroic dead—our comrades who died or were willing to die for the flag of our country and all it means to us. In no other way may we better stimulate a spirit of grateful patriotism in the hearts of our citizens both young and old.

This should be a time sacred to every one of us who has served under our flag anywhere from Foreign Service to Civil War.

We may well consider ourselves as comrades together in a great patriotic brotherhood, united in paying tender tributes to the memory of those who have gone on before, and pledging allegiance to them that remain.

I am sure I am justified in saying to all our younger comrades that we of the Grand Army heartily welcome you and the members of all our allied patriotic societies as associates in honor to whom honor is due. As we are one by one disappearing in the gathering twilight we bequeath to you, with all its tender memories, of our citizens who fell in service of the nation.

Our hearts are always tender and sympathetic with the families of those who have gone to rest. We have our city, our state, and our nation to consider for those who have made supreme sacrifice.

The Memorial day will be observed in the usual manner, in the same places, by the same ceremonies as in years gone by. It is indeed a time for reflection, a time for the silent recital of our patriotic war hymns, a time for a prayer for the living and the dead, and a time for a class in patriotism, in the grand old cause.

As the years go by we shall be the last survivors of that generation, and it will be our special privilege to present for the approval of our spirit children the precious floral tributes of our old and young soldiers.
a far reach over mountains and valleys with acres of banana and coconut trees. It might be interesting to list here the many kinds of fruits besides bananas and coconuts that are growing in great abundance on almost every side. But I do not know the names of half of them. Besides such a list might be boring. We stopped at a beautiful little cottage by the roadside in the very midst of the island to call on the Smellet family nobly representing Seventh Day Baptists. We were there in that section. At a place called Trinity, two miles from Port Maria, we left the main road to climb a private road one mile to the settlement of our little church on Albion Mountain. That was the hardest climb of all over a lately made dirt road. But the happiness of the people at the end of the climb because of our safe arrival among them paid us many times over for all our troubles getting there. We arrived there a little before noon. We had taken our tent and complete camping outfit. But Brother George Williams and his large family had vacated their three-room cottage for the entertainment of the three of us, while with it. It seemed to us that they surrendered all about their comfort in order to make their ride more pleasant and happy. They did everything in their power for our happiness.

Brother Williams is the elder and leader of the church. Brother Robert Wilshaw, one of the deacons of the church, had been conducting a Sunday school in a very small settlement at Quebec, five miles from his home. He invited us to go to Quebec to conduct a religious service that evening. They at Quebec did not know we were coming that evening. Brother Wilshaw and his wife walked to Quebec to let them know we would come for the service. Soon after six o’clock we were surprised to find some people had already gathered in and about the little meeting place ready for the service. Brother Mignott had never been to this place before, although when he was a Seventh Day Baptist for many years he had preached many times in Port Maria, two miles away. We had a service of song and prayer. After the service, Brother Wilshaw invited us to have tea at his home. He wanted us to go with him to a little settlement at Quebec, which he owned, and get the car in the garage when we had finished. We acceded. We had never heard of Seventh Day Baptists. But Brother Mignott found they were really Seventh Day Baptists in faith and practice. They were such without knowing the name. He helped them right then and there to organize themselves into a regular Seventh Day Baptists Church. In their earlier history they had been subjected to severe persecution because of their religious faith. They now have a Sabbath school and a Christian Endeavor society meeting every Sabbath. They have other organizations of workship each Sabbath. All of these services are regularly attended by the entire body. They are very happy in their affiliation with our people. When organized last August they had eighteen members. They have continued doing good work since then. They are not begging our people for financial help. But they are pleading with the Lord for souls. They had four, two men and two women, ready for baptism upon our arrival there. A man and a woman, converts to Christ and the Sabbath, were the work of Deacon Wilshaw in his Sunday school in Quebec. Sunday morning these two converts walked those five miles, and were on hand with many others for the five o’clock service. The Sabbath and Sunday were great days with the people. Brother Williams, Wilshaw, and Mignott had much to do with the services as well as many others who were quick to respond with fervent prayers and testimonies for requests for same. There are now thirty-one members of the church. Besides these they have twenty-five other churches in the Sabbath school. How many churches among us have made such a gain since last August?

One class of a dozen adult members who could not attend during the Sabbath school hour in February, Mrs. Coon and Mrs. Coon, my sister, and I attended. Their teacher was a young woman who can read. She read many Scripture passages. Then organized of the class repeating the Scriptures after her. This is one of the ways in which those who can not read learn Bible truths and doctrines. I wish you might try it. There are many questions that Brother Mignott put to the four candidates for baptism. Not one of them could read. He had never met them before. But their answers to these questions relating to fundamental Christian faith and belief showed clearly and conclusively that they know very much more about the Bible and real salvation than many of our college graduates know who have been members of our churches for years. These folks on Albion Mountain have had a Christian experience. And their Christian faith is fully taught and trained by those who can read. All four of the candidates for baptism and many others who can not read, offered excellent prayers at this early morning meeting before the baptismal service. In prayer and testimony and conversation, Scriptural passages and teachings are continuously brought forth. They prove that even those who can not read may have a very personal experience with God and the Bible greater than that of those who can read. They are faithful in giving this assurance.

Immediately after this early morning service we all walked a mile to the baptistery. There were between two hundred and two thousand people on the banks of these waters. Then Brother Mignott administered the sacred ordinance. That afternoon the church, the Sabbath school, and the Christian Endeavor society each took a special part in the special reception program rendered in behalf of Mrs. Coon and myself and our students. It was designed to make sure of the field. During these two days we spent with them I spoke five times.

No, the little church they dedicated last
year is not half large enough for their services. Right next to one corner of it they have a tabernacle that is larger, built of bamboo, with a thatched roof. Most of their services they hold here. One of the Sabbath school classes meets in the church building for recitations. Brother Williams owns half an acre of land where his home is. What living he gets for himself and his family he gets from this half acre. Then he gave the land out of this for the church buildings.

Sunday night we had a heavy rain. The newly made road down the mountain side to the new road was a muddy mess. But this road, like nearly all roads in this country, has a bank on either side so that there is no danger of the car running into the ditch or tipping over. But it looked like a hard job to get down in the morning just the same. A good company of young people insisted on helping us to the hard road. A young woman was supposed to carry on her head our heaviest suitcase, much larger and heavier than an ordinary suitcase. A young man carried another heavy load. I didn’t have to do this to save having such a heavy load in the car. Other young people trudged along by either side of the car to help keep it where it belonged. They were a loyal and happy lot. It was indeed a great pleasure to meet a people in such a long road with the principles of our faith. And they have a way of making our people less than a year. Coming fresh from the States to them we need no interpreter to make our message plain to them. Praise the good Lord for raising up such a people. This letter is already too long.

Sincerely yours,
D. Burdett Coon.

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"The Church was to receive power from above in the upper chamber, and not from below in Cæsar’s chamber."

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MY CHRISTIAN EXPERIENCE

S. DUAIGE OGDEN

(Thin and the following article are parts of the ordination services in Recorder of May 16, on page 61.)

My religious experience has been largely into the ditch or tipping over. But it looked either side of the car to help keep it where it belonged. They were a loyal and happy people in the Watersford and Post Roads buildings.

The good Lord for raising up such a people. And they have known our religion for recitations. Brother Williams came a member. From very early in my life I was thus taught both at home and in church to know and reverence God and to love and obey Jesus. I not only gained familiarity with the Bible through the Sabbath school and Junior Endeavor, but was early taught to read from the Book daily and to engage in prayer. While yet a junior I had read the Bible through at least once. To some it may seem that I was precious in my religious development, for I was baptized and joined the church in Salem, W. Va., in which I had grown up, at the age of ten years, more than two months before my eleventh birthday. Yet, as I look at it now after fifteen years, I feel that my experience was genuine and that my receiving of this rite, and my unifying with the church was no mistake. My pastor at that time, Rev. George W. Hills, felt, as did my mother, that I was ready to take the step, and I believe they were right.

It is impossible to trace in much detail my development from this time under the influence of the church, Sabbath school, and Junior, and later, the Intermediate Christian Endeavor, in grammar school, academy, and also in my home. Neither is it possible to cover the long list of persons, all the people and events which influenced and helped to shape my life. I was fortunate in the teachers I had, both in school and Sabbath school. For the most part they influenced me very profoundly and well. Doubtless the chief of these influences next to my mother, my early youth was my first hero, Mr. O. C. Stutler, the earnest and devoted teacher of my Sabbath school class in my early teens. Then a little later, upon joining the Boy Scout troop in the church I came under the influence of another of my heroes, the scoutmaster, Mr. O. C. Stutler, whose splendid Christian character and remarkable influence profoundly influenced me for good. I cannot imagine more fortunate influences in the most formative period of my life than these two excellent men to whom I am very greatly indebted.

All through my youth, as in my childhood, I was regular and active in church, Sabbath school, Christian Endeavor, and other Christian work. Through the Intermediate Christian Endeavor, of which my own mother and the junior active in church and other Christian work (since the superintendent, I received invaluable training and was developed in expression of the Christian life. The regular ministrations and the wise guidance of my pastor, Rev. Alva J. C. Bond, with his regular and constructive preaching, under which I always sat, a large part of the time, and these efforts of his I am coming more and more to realize, strongly molded my life in ways manifestly and imperceptibly to me, and perhaps others, too.

As I grew older, I was more and more interested and active in religious affairs. I took leadership in the Christian Association work in academy, college, and in the Sabbath school and Christian Endeavor, and during all this time my Christian experience was gradually deepening and growing.

I experienced the usual period of doubt and perplexity, so common to youth (particularly those in college), which lasted several years. But largely as the result of wise teaching in my childhood and unusually sound guidance and direction in youth in matters of religion, I was able not only to weather this time, but to grow out of it, to master or over-scorning growing pains, but I came out much stronger for it. I experienced no such difficulty as the sudden loss of faith in the Bible or the question of God’s existence at this time, because I had not been made to conceive of the Scriptures in any artificial and doctrinaire way as a marvelous, verbally inspired, oral traditions. I had been made to know God as he is, the God and Father of our Lord Jesus Christ. So the inevitable period of doubt in my life was saved from being one of chaos, as it often is in the experience of the young student religiously inclined.

The chief peremptory experience in my life which was in the nature of a great catalytic conversion or turning around from sin to righteousness, although my baptism was at genuine giving of myself to Christ, I believe. But there have been numerous turning points and crises in my religious life. My Christian experience has on the whole been one of slow, normal development.

I have now come to a strong and growing assurance of the truth and full assurance of God. I have come under the strengthening of the meaning of the Christian faith and way of life. This faith is no mere belief in doctrine and creeds—no mere intellectual assent—but a personal trust in the possibility of unending attainment in the Christian life. As my experience of God grows and my acquaintance with Jesus deepens, I find my heart more and more firmly clinging to the living Christ.

"Brethren, I count not myself to have apprehended: but this one thing I do, for—"
getting those things, which are beyond, and reaching forth unto things, which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

MY CALL TO THE CHRISTIAN MINISTRY

S. DUANE ODGEN

The account of my call and entrance into the ministry is a story of long resistance to the urging of the Holy Spirit, a reluctant yielding, and finally the surrender of myself to do the bidding of God. Unlike many ministers, as a boy I had not the slightest thought or intention of entering the sacred calling, and I thought of entering almost every other occupation but that. In fact I could not bear the thought of taking up anything connected with the ministry. One of the surest ways of insinuating myself into those days was to suggest that I should some day become a preacher.

When, however, I came to my last ten years and began to think seriously as to what I should do with my life, I found that I could not, for the life of me, decide on any profession. All the avenues of behavior appeared to me strongly, but none seemed definitely to invite me above all the rest. I carefully considered all of them—except the ministry. I was compelled to postulate the ministry, and I could not be sure, for I had about equal aptitude in the several directions attempted. But not one of them seemed to be an unmistakably my calling. I did want to choose rightly and I was puzzled. It did not seem to me that I was cut out for the ministry, which kept preoccupying me, spoke to me at different times of their feeling that I ought seriously to consider the ministry. Not long after this I heard Pastor Bond's impassioned series of addresses on the Challenge of the Ministry. This did much to clarify my thought as to the nature of a call, and held up the profession in its strongest appeal. Then I began to suspect I was called. But I could not be sure, for I had such persistent and strong misgivings as to my own fitness, and fears of a misfit in the ministry. Of all tragic misjudgments, I felt that to be the most tragic, as it doubtless did not make my difficulty any easier. But I could not bring myself to decide definitely, so I delayed decision, which it seems to me now was wise. But the call persisted. It seemed that God would not let me forget it. Almost it haunted me, but I somehow could not settle the matter.

The word about this time (1920) that the church voted, in a meeting from which I was absent, to license me, along with Mr. Hurley Warren, to preach. I do not suppose anyone in that meeting had the least idea that it meant much. One can imagine my surprise at this action of the church. Nevertheless that expression of the church's confidence in me had a profound influence upon my life, and I was made better for it. This call from the church to preach seemed to indicate more than ever that I was really being called to this ministry. But even yet I seemed unable to bring myself to a definite stand. I did nothing whatever, at the time, about the license to preach, and it was more than three years later that I was first asked to preach a sermon. But all the while I was active in the church and other religious work. Again I did not realize it as such, but the ministry was definitely one of the many things which very gradually and unexplainably brought me, at last, to decide for the high calling. The Holy Spirit works in wonderful and unexpected ways to accomplish his purposes and impress his will upon men.

It had just, before being graduated from college, I definitely responded to the call which had never ceased to present itself to me. Meanwhile, another pastor succeeded Mr. Bond, Rev. George B. Shaw, who also exerted an irresistible influence upon my life, and helped to incline me toward the ministry. Gradually and inimitably he began to express the idea of a call one by one, and my feeling of aversion for the sacred calling dwindled and died. So, after all the long reluctance and earnest hesitancy to answer this call, I decided to accept the individual service of my Lord, because I found it impossible to do otherwise. Like the great apostle, I now felt that "woe is me if I preach not the gospel." It was under the unrelenting compulsion of the Holy Spirit that I entered the ministry. Once I had given up all aspirations for a career of some other sort and definitely determined to devote my life to the service of God, I experienced a genuine peace and contentment, and the thought that I could not fear back more and more lost their appeal. Now my one purpose is to serve my King, and the true joy of life is to minister in his name.

As I give myself to the work of the Christian ministry, I am steadily more deeply impressed with the high honor to be privileged thus to serve. No work is so important as that which the minister of Christ is commissioned to perform. No task so much needed and none so much worth accomplishing as his. To be a witness for Christ; to bring men to know our God revealed in Jesus, and to bring to the highest of callings. It is the minister's task and privilege to receive and deliver the Word of the Spirit of God; to proclaim Christ crucified, the incarnation of the saving God; to awaken the spiritual consciousness within men; to bring men face to face with the life of Christ to turn from sin and follow him, to win them to a saving, regenerating faith in God through Jesus, and to a personal devotion to Christ as Lord and Saviour. This preacher's privilege so to interpret the Bible as to show it to be a source of spiritual guidance, upbuilding, and inspiration, and to reveal its abiding truths to be applicable to the problems of men and women and of society today. It is, moreover, the opportunity of the preacher to inspire people to glorify God to lead them in worshiping him, to interpret the aspirations, hopes, and longings of men; to bring comfort and healing to broken hearts; to set free those who are enslaved by sin and self; to love, labor, and sacrifice for others.

The high calling that once seemed so uncertain, I have kept the only one in which I can be content. I can now set down and forever aban- don my profession and ministry and I am held by it an inner, spiritual compulsion which I am unable to resist. I am burdened for the lost and have a passion to deliver to men the glad, good news of the gospel. I rest not, for the trumpet sounds daily in my ear and echoes in my heart.

"The absence of the golden rule in the life of the big bully, the tyrant, the persecutor, and the slave master."
although the equipment still leaves much to be desired. At the head as chancellor is Dr. Thomas E. Benner. He was graduated with the University of Porto Rico in 1924—New York Times.

In its sixteenth annual survey of the country's colleges and universities, the Boston Transcript today estimated the number of young men now attending college in the United States at approximately 750,000. Commenting on the increased enrollment, the Transcript said: "This basis of comparison, however, is not the formula which leads Europe to its present amazement at American collegiate enrollments. It is a fact that, whereas only thirteen persons in one hundred of the population of France and only fifteen in every 10,000 of the population of the British Isles are found attending the universities there, the latest (1923-24) figures compiled by the United States commissioner of education show about sixty college students for every 1000 of America's population.

"And still no reason can be adduced for the view that American collegiate enrollments have as yet reached their possible maximum, or anything like it. Fairly accurate computations show that the nation today has some 6,000,000 young men and women between the ages of eighteen and twenty-one. Of these, it is estimated, about 1,500,000 take tests, at least twenty per cent have the mental equipment which would enable them to enter college if their economic equipment permitted. "Today only twelve and one half per cent of the 6,000,000 voters are in college; still remaining, therefore, as eligible candidates for college is at least another seven and one half per cent of the 6,000,000 or 450,000 more American boys and girls likely to be enrolled in our colleges as soon as the advancing economic opportunities of the country so extend as to include their families in their group, immensely larger than in any other country of the world, financially able to attend.

"Everything that exists, every mechanism, every star in the heavens, every thought created is but the materialization of one of these unmeasurable thoughts or invisible ideas. Yet no surgeon has ever been able to dissect one, perform upon it, or remove one from the human brain.

"No scientist ever saw a thought, felt a thought, heard a thought, until it manifested itself in words or objects, in action. We all know that these all exist, every mechanism, every thought that exists, every mechanism, every thought, every atom, every star, every universe; the problem is to determine what makes them exist.

"What we cruelly call 'spirit' of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, and the face of the earth, gives life to new forms—a creative spirit which reasonably can not cease to be. "The soul of man? Did anyone ever discover poetry, or music, or art, or science in the anatomy of man? Can anyone find in Dr. Mayo himself the organ that makes him a great surgeon?"

"Now we have the real question—and not Dr. Mayo, great scientist that he is, nor any scientist that ever lived, can or ever will find the seat of this motivation in the human anatomy."

The Transcript referred to the "mammoth, immutable laws which keep the planets on their courses and the operative power behind all existence."

"Call it anything you want to, God or soul—any name you can continue to meet your fancy—the fact remains: it exists."
MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met with Mrs. G. E. Crosley on Friday, May 6, 1927.

Members present: Mrs. A. B. West, Mrs. L. M. Babcock, Mrs. G. E. Crosley, Mrs. Edwin Shaw, Mrs. M. G. Stillman, Mrs. W. C. Daland, Mrs. A. E. Whitford, Mrs. E. E. Sutton, Mrs. Nettie West, Mrs. J. L. Skaggs.

Visitors were: Rev. W. L. Burdick, Rev. W. D. Burdick, Rev. J. L. Skaggs.

The meeting was called to order by the president, who read a part of the eighth chapter of Luke. Prayer was offered by Rev. J. L. Skaggs.

Minutes of the previous meeting were read and approved.

The report of the treasurer was read and adopted. Receipts were $302. Disbursements, $325. Balance on hand, $482.25.

The corresponding secretary read a letter from Mrs. Mildred Jeffrey of Denver, Colo. Mrs. West reported a letter received allotting to the Woman's Board a definite time for its part of the program of the General Conference.

After some discussion of items of interest for the work of the board, the time was given to Rev. W. D. Burdick, general secretary of the Commission, and Rev. W. L. Burdick, secretary of the Missionary Society.

Secretary W. D. Burdick set forth the working of the Onward Movement budget plan and urged the advisability of sending all money through the Onward Movement treasury to be pro-rated to the several organizations of the General Conference.

Secretary W. L. Burdick gave items of interest concerning the work carried on by the denomination and answered many questions in regard to both home and foreign missionary efforts.

It was voted to instruct the treasurer to turn over the money received for a type writer for Missionary D. B. Coon to Secretary W. D. Burdick as soon as it seems advisable.

It was decided to continue the study of the southwestern missionary field at the next meeting of the board and to ask Rev. E. E. Sutton, who has lately visited the Southwest.

NOTES ON ISAIAH

No. II

MARY E. POST

Isaiah 10:1 pronounces a woe upon those who issue unrighteous decrees to "turn aside the needy from justice. . . . . . to rob the poor of their right." There is a limit to God's forbearance. When nations pervert justice by unrighteous decrees then their sins are ripe and God calls in the Assyrian (vv. 5).

It was so during the time of the captivity and it will be so during the day of the Lord. "He is to take the spoil, and to take the prey, and to trample them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so . . . . . for he hath said, by the strength of my hand I have done it, and by my wisdom: for I have understanding. I have removed the bounds of the people, and my hand hath found as a nest the riches of the people: as the gathereth eggs that are forsaken, I have gathered all the earth." Thus, as the rule of the Israelite over the Gentile has been for ages, so at last he will be allowed free reign like the kings of Assyria, Babylon, and he will gain control over that land. We know now that the cause of the World War was the desire of certain nations to gain Turkey, for with that they will gain the center of the transportation of the earth.

A glance at a map will show that Babylon is situated at the point where the Baghdad railway, when finished, to the Persian Gulf and the railways going east and west from northern Africa to India will meet. Then look at the transportation by water—from the Gulf to Africa, or through the Suez Canal around to the British Isles or America east to India. China, Japan, Pacific Islands, and when connected with the railroads east and west, north and south, at Babylon what a wonderful business center it will be.

There is a world business city that has appeared in the papers several times by Hans Christian Anderson of Rome. Italy. Mr. Anderson did not mention Babylon, but he thought it should be a tropical country somewhere on the Mediterranean Sea.

The barrier of Babylon, 13, gives us the idea of the chickens coming home to roost in that the big business of the world returns to the place of its birth for its punishment.

The tower of Babel was the beginning of organized effort against God by building a memorial to their own greatness.

In Zecharia 5 we have a picture of commerce and its return to the place of its birth. The prophet sees first an ephah, which is a common bushel measure, and then a woman in the ephah. He is told that her name is Wickedness. Next he sees a talent of lead, which is a heavy, round weight used in estimating tonnage in shipping, and the talent of gold is on the mouth of the ephah. Then he sees two women, one on each side of the ephah and they lift it up. These women have wings and he is told that the wind is in their wings. This indicates swift transportation. He asks the angel what they are going to do with the ephah, and the answer is, "To build her an house in the land of Shinar." Shinar is Babylon. This is a picture of commerce.

Our picture of commerce is two women with wings that stand with the instruments of navigation at her feet, while she looks over the sea. The other has the instruments of agriculture and a railroad train at her feet, while she looks over large fields of grain. These pictures are almost identical.

Babylon has also a spurious religion connected with her commerce. It was said of Nimrod, the founder of Babylon, that he was a mighty hunter before Jehovah (Genesis 10). Some translations make it rebel, and there is a tradition that he took the image of his...
wife with a dove on her head as a goddess, Semiramis. Anyhow the character of Babylon as given in Revelation 17:6 is that she was drunken with the blood of the saints, and martyrs of Jesus.

Babylon is an inland seaport, on the Euphrates River, which is navigable twelve hundred miles. It is fifteen feet deep and two hundred feet wide. There is material on the ground now with which to build up a city thrown up by archaeological excavators who have been working in that land, and the sultan will not allow this material to be taken away.

In Mr. Anderson’s plan there is to be an immense wireless tower and its upper floor is to be used to locate all the ships of the world, and right below that floor would be the railroad offices. It shows how close we are to those requirements.

Isaiah 14:4 takes up the proverb against the king of Babylon, who is Satan; but we are to remember that Satan rules through human agencies in much the same way that Christ will rule through the saints. So this passage refers to the beast as well as to Satan.

"Jehovah hath broken the staff of the wicked," refers to the history of Prussia. Here, and the staff is the instrument that he uses—"The scepter of the king of Babylon, whom I have set in the midst of the earth, and he maketh his princes to inherit shame." Isaiah 14:4 takes it to the uttermost parts of the pit; for thinking that this refers to the process of building. They have more force than the great pyramid.

Daniel 11:37, 38: "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor, and prepare his heart, and say, I will rise up against the god of forces.

The passage refers to the beast as well as to Christ. Satan is to be used to locate all the ships of the world, and from the line of David, born in Bethlehem—signs that could not be duplicated. And these characteristics which I have given concerning the beast are the marks by which we are to recognize him. Of course I do not know that the kaiser is the beast, but they seem wonderfully alike Jehovah. And

Isaiah 18:7: "In that time shall a present brought unto Jehovah of hosts from a people tall and smooth, even from a people far off." No mention is made of Egypt, and to according to the theory of evolution, the first one should be a very crude affair. That the other thirty-five were copied from the original shows the fact that it is not an Egyptian pyramid, but the great pyramid. And for this reason, the height is 481 feet. Hence, the height of the pyramid in inches—an inch for every ten feet multiplied by ten to the ninth power gives the height of the pyramid to the sun—91,840,000 miles.

It locates the four points of the compass. Many of the great churches and cathedrals have attempted to place their buildings so they would stand exactly east and west. It is a difficult thing to do, but the great pyramid is said to stand true according to scientific authorities. And there are other scientific features about this pyramid which I shall not attempt to give. I will say, however, that this oldest pyramid is the most perfect one. There are thirty-six pyramids in Egypt, and according to the theory of the process of building, they were never designed and never to be used by man. But I want you to write about the interior plan of this building.

Taking the inch as the unit for a year, the base will be 1,542 inches. We reach the process of building, they were never designed and never to be used by man. But I want you to write about the interior plan of this building.

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A CHRISTIAN SABBATH

Christian Endeavor Topic for Sabbath Day,

DAILY READINGS

Sunday—Our need for rest (Exod. 20: 9-11)
Monday—For meditation (Rev. 1: 9-11)
Tuesday—For home life (Luke 10: 38-42)
Wednesday—For kingly service (John 12: 1-8)
Thursday—For worship (Luke 4: 14-22)
Friday—For keeping down materialism (Neh. 13: 16)

Sabbath Day—Topic: Our need for a Christian Sabbath (Mark 2: 27, 28; 3: 1-5)

AUGUST E. JOHANSEN

The wording of our topic indicates a significant trend of thought regarding the Sabbath. People have not always emphasized the “need” of the Christian Sabbath. They have talked far more about the “duty” of the Christian Sabbath, and the implication has been that man’s duty with respect to the Sabbath exists quite independently of, or at least quite transcends, any consideration of his need for the Sabbath. In other words, man’s duty was recognized as primary and unquestionable, while his need was a secondary and incidental consideration.

Is not this emphasis upon man’s need for the Sabbath rather than upon man’s duty with regard to the Sabbath, quite in accord with the principle expressed in Jesus’ words in the passage which has been appropriately selected for the Scripture lesson?

For after all, Jesus did far more than subordinate the Sabbath to a particular human need. He went even further than declaring that it is lawful to do good on the Sabbath. He commanded, love the service principle that “the Sabbath was made for man and not man for the Sabbath.” It seems to me that this very principle involves a transfer of man’s duty to man’s need. Christ seems to make the final test of the Sabbath, not how man relates himself to the creation, but how it is related to man, and to his needs.

In other words, Jesus declared that the institution must serve man rather than man serve the institution. Does this principle need to be restricted to the Sabbath, or to religious institutions exclusively? Does it not have a signification also to the other realms of life? For example, do men exist simply to serve some great industrial or economic end—should those institutions exist to serve men? Should the Institution ever be called upon to serve the State, or is the State called into being to serve the citizens which compose it? Such questions are suggested by the principle to which Jesus gave expression.

But there is always something especially daring in the attempt to measure religious institutions by this standard, for religious institutions have a habit of claiming exempti-

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The original subject for our meditation this week is, “Our need for a Christian Sabbath.” It is very difficult to find in the subject in that form, so I wish to substitute the word “Sabbath” for “Sunday.” The world does not need a Christian Sabbath, but a Christian Sabbath, and it needs it badly. Or, let me state my thought in another way. The world needs to return to the Christian Sabbath which God gave at the creation, the day on which He rested from His labor, and the day He blessed and sanctified.

It should be practical and ask ourselves, “Why do we as Seventh Day Baptists need the Sabbath?” In the first place we need it for physical rest. No man or woman should work every day, for the body can not stand the strain. We need one day for rest.

When we also need the Sabbath for meditation. It is true, that as comrades of the Quiet Hour, we should spend a certain part of each day in prayer and meditation. But it is also true that on the Sabbath we have the opportunity to spend more time to spend in this way. Prayer and meditation should draw us closer to God.

We need the Sabbath for worship. I feel we very often get into our churches and see so many vacant seats, and Christian seniors wondering, “Are these seats empty? Is it true that we are so busy with the cares of the week that we are too preoccupied to attend church service? Are we coming to think that we do not need the blessing to be gained from the church service or the prayer meeting? Do we want so much that we let our pastor to see us in our places on Sabbath morning?” I was much pleased to hear Brothar St. Clair say, in one of our recent prayer meetings, that an elderly man who is...
A Day of Service to Others

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Would Any Day of the Week Do as Well as Another?"

To be sure, if it were faithfully kept, any day in the week might bring some or all of the benefits mentioned above. But to leave it to each man's choice, what day he was to use, would soon result in confusion and neglect. So God in his wisdom has given us a day. We call it rightly the Sabbath day, and no other day has a right to be so called but the seventh day of the week. God's Word this defines it, both at the time of creation and at the giving of the law.

Jesus' special influence and example were used to make it a day loved of men and of value in their spiritual development."

An Explanation

Dear Dr. Gardner:

My conscience (of which there is still a remnant) will not permit me to "sail under false colors." The poem sent you some weeks ago, "The God of the Unafraid," was copied from a clipping which has been in my possession many years, which seemed to me exceptionally fine, and I am glad to see it given space in the dear old Recorder, and feel assured that it will find response in the hearts of all who are "fearing and finding and praying the God of the Unafraid."

It was unaccredited to the author, not even signed "Anonymous," which I should have done.

Agnes B. Langworthy.

[We gladly give Mrs. Langworthy's explanation a place here. The mistake was partly mine, for I added her name as the author, thinking that when she sent it she forgot to sign it.—T. L. G.]

NOTICE TO DELEGATES

The Central Association will be held at the Adams Center Church, June 15 to 19. A cordial invitation is extended to all delegates from churches of this association and from the sister associations to be with us. The Entertainment Committee would respectfully request that all delegates and visitors who plan to attend report to this committee at an early date, so that proper arrangements may be made for your comfort.

Francis L. Greene, Frank S. Jones, Bertha W. Oatman, Entertainment Committee.

A woman at a luncheon party said to a famous sculptor, "I always think sculpture must be very difficult. Isn't it?" To which the sculptor modestly replied, "Oh, no. All you have to do is to get a block of marble and a chisel and knock off all the marble you don't want."—The Argonaut.
Behind, or the mother who was weeping because her daughter with little baby was leaving for another port.

They, the one who had someone to cry over, of course! She had her daughter to laugh with, and nurse, and cuddle, and would still have them to love. And how much it must have meant to the younger woman to have a mother to love her. She could still love her mother, and could write her cheery letters.

We ought to do all we can to make our mothers happy, to see them with our hands. Then although our mothers may weep when we go away from home by and by, their tears will not be tears of bitterness. They will be happy if we are good and happy.

But I was going to tell you about another mother whom I saw in another part of Canada. Just the other day I was passing through Canada from Buffalo to Detroit. I never passed through that way before in daylight. But the train told me that it was a very pleasant journey, with nothing to see. But I found lots to see, and I enjoyed it. I saw farmers plowing, and women washing, and cows grazing, and chickens scratching in the straw about the barns. I wanted to get out and go to hunting hens' nests.

In one field I saw a woman standing at work, and a woman standing by them with her arms folded. They were working, and she was encouraging them, that's the way she was helping. I wondered if the father was dead, if he had been sick a long time, or whether he had been killed in the cruel war. But the boys had their mother, and she was standing out there in the field with her arms folded—helping them. She had told them that all the other farmers were doing their plowing now, and it was time for them to do theirs. Spring crops must be planted soon. So she encouraged them to do their job. I suppose she was helping to make farmers of her boys. But there was one other thing that I feel sure she was doing; she was making men of them.

We know that God is better and wiser than we, and that she would do anything in the world to help you to be better and happier, and if you make a mistake she will always forgive you and encourage you to try again. Another fellow's mother would do just as good, but you do not know her so well. You know your own mother and you know that you want to do what is right for her sake. That is reverence.

We know that God is better and wiser and stronger than mother or father. We need to know him better, and then we will come to love him and want to do right because he wants us to. Boys and girls sometimes say, "I have something more interesting to do than go to church." The sad thing about it is that the time will come when they need forgiveness and courage and strength, and they will not know to whom to go for it. Let us every day think of Jesus, read about him, pray to him, and come to know and love him. Surely that is what reverence means.

Milton, W.'s.

DEAR GIRLS AND BOYS:

This week we not only have another story from Pauline Overfield of Salem but also help Mothers' Day program given by the juniors of the North Loup, Nebraska, church, sent by Virginia Moulton, one of their number. This may seem a little late for Mother's day, but I think the very least in the year might be thought of as Mother's day by those who really love and appreciate mother. Virginia, dear, we are so glad to hear from you. Come again.

Of course we are glad to hear from West Virginia and Nebraska, but come on, girls! We want to hear from others, north, south, east, and west. We, all of us, and all the way between. But what is the matter, boys? Do not let the girls do it all? Who will be the first boy to help fill these pages?

MOTHER'S DAY BY NORTH LOUP JUNIORS

Dear Seventh Day Baptist Juniors:

It was a very unsettled day when our juniors went at three o'clock to the church with their mothers. The juniors were giving a Mother's day program in honor of their mothers.

The children and visitors met on the platform of the church. There were fourteen visitors on the program.

Each of the juniors wore a flower in honor of "mothers.

Our pianist Miss Dorothy Goodrich, accompanied some of the children on the piano.

The program was as follows:

Dorothy Goodrich sang "The Very Thought of Thee," and "When There's Love at Home."

Miss Beth Barber read 1 Corinthians 13: 4-7.

Two questions—"What Would Make Your Mother Glad?—Adia Stillman" and "How Can We Help Mother at Home?—Louise Hamer"

Songs—"Why We Love Mother"—Katherine and Harold Greene, accompanied by their mother on the piano.

Richard Babcock spoke a poem in honor of his mother, entitled—Mother is Never Too Weary.
Song—God Bless Our Mother's Day—By Maxine Johnson and Doris Sayer, accompanied by Miss Dorothy Goodrich on the piano.

"Two, a group of persons writes the answer, the one who sees it and calls out before he has thought. He had an 11, and it took him only a second to say: ""Bennie did not have a 9, he passes and Roger is next.""

Bennie did not have a 9, and neither did Roger; but Bessie did and she drew the numbers in proudly.

"I don't think of that at all," said Ruth. "I'm not thinking of it at all."

"Ruth picked up a handful and looked at them curiously. "Is it a game?" she asked.

Bennie made the problem, "10 — 2." and Roger said 8, right out loud before he thought. He had an 8, too, and with the little pile of numbers before him he began to think it wasn't such a slow game after all. He put down "6 + 2," and Bennie had a 3. The game was progressing wonderfully. Sometimes the winners forgot to draw and Clara had to remind them. It was not long, till they were playing smoothly. Roger seemed to be getting more than anybody. He threw some eyes shots. He got so excited that he stood right up to play. The very last problem was his and anyone could see at a glance that he had won the game.

"Why, Roger," said Ruth. "I thought you were dull at numbers. I'm surprised."

"Well, I am surprised myself," Roger said guiltily. "I wasn't going to like it at all, but I do. It's the nicest game I ever played."

NOW YOU ASK ONE

H. V. G.

Here is a game that can be played on Sabbath day. You probably have heard of the Ask Me Another game. Another games—questions which can be asked and your answers rated according to the credits given each answer. In this series based on the Bible there will be one hundred eighty questions divided into eighteen games of ten questions, each question counting ten. One game will appear at a time with the answers in the next issue of the Recorder.

There are different ways the game can be played. You can save all the questions until you have the whole series, or you can answer each game of ten questions as they appear. Following are suggestions for games:

1. A reader may answer the questions by himself, making out his own rating.
2. A group of persons writes the answers, comparing when all have finished and giving themselves their rating.
3. A group may divide into teams, the individuals of each team helping his own team to answer the questions. Then a leader from each team is appointed to announce the answers of his team.
4. A group of persons can be lined up as in a spelling bee and spelled down.
5. Tests can be given later of questions formerly asked to see how many answers are remembered correctly.
6. Remembering the questions and ask any- one just for fun. See if your victim can beat you with a question.
7. A time limit may be given if desired.

Also a different rating may be given to questions. Ten is taken only as an arbitrary number. Here are the first ten. Answers will be in next week's Recorder.

GAME 1

1. Who was the called the great lawyer?
2. Who interpreted the handwriting on the wall at Belshazzar's feast?
3. Who said, "Lord, thou knowest all things; thou knowest that I love thee"?
4. Who said, "Am I my brother's keeper"?
5. What was the occupation of Luke?
6. From what Book of the Bible does this come, "And God said, Let there be light: and there was light"?
7. Finish the follow quotation, "Judge not, that [four words]
8. How many years did the Children of Israel wander in the wilderness of the wilderness?
9. Give the first verse in the Bible.

ANSWER TO LAST WEEK'S PUZZLE

H. V. G.

Two Canadian Mothers

(Continued from page 696)

her arms folded, helping them; and it made them feel like men. They were working to keep the home, and that is a man's job. They did not ask questions of their mother. I feel sure; and it made her glad, and made her heart rejoice.

No labor can take the place of prayer. No learning can take the place of prayer. We are the followers of One who prayed and praying won his triumph. In living in daily faith and love of God in the law of their mother, I feel sure; and it made her glad, and made her heart rejoice.

TWO CANADIAN MOTHERS

(Continued from page 696)
Possibilities

As the years go by and I see what some of the young people I knew years ago are coming to, I find myself more and more inclined to think about the possibilities in the boys and girls of these days.

When I see a bright boy looking with big-eyed wonder upon what he is discovering in this world to which he can never long ago, I begin to wonder about the possibilities of both soul and body hidden away in the little girl or boy. I sometimes ask a fond young mother if she ever thinks of the common answer is, "Indeed."

I sometimes ask a world of faith and patience must be exercised sometimes more than I possessed.

It is likely that the livelier he is the greater possibilities in the careless appearing boy of a few years ago, that I did not then suspect. When he receives his Ph. D. he will be the second boy in that class thus to be honored.

Others also have surprised me in their maturing manhood. Teachers, let us, so far as we are able, discover and stimulate possibilities It is well worth while to do so.

Lesson XI—June 11, 1927

Peter Delivered from Prison. Acts 12: 5-17

Golden Text—"Many are the afflictions of the righteous, but Jehovah delivereth him out of them all."

Daily Readings

June 5—Peter Delivered from Prison. Acts 12: 5-17


June 7—God Delivers His Own. Psalm 97.

June 8—Divine Care. 1 Kings 17: 1-9.

June 9—Elisha Delivered. 2 Kings 5: 8-19.

June 10—The1 day of the Lord. 1 Samuel 6: 14-23.


(For Lesson Notes, see Helping Hand)

Tract Society—Meeting Board of Trustees

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 30, 1927.

Members present: Corliss F. Randolph, in the chair.

Visitors: Mrs. W. V. Baptoon, Robert T. Root, J. C. Bond, Mrs. F. Randolph, Mrs. F. J. B. Root, Mrs. R. T. Root.

Minutes of last meeting were read.

Report of the Corresponding Secretary for May 8, 1927

The corresponding secretary would report as follows:

He has spoken at Ashway, Alfred Station, Alfred, Chicago, Walworth, Milton Junction, and Providence, and expects to spend the rest of the month of May in visiting churches of the Northwestern Association.

He has attended a meeting of the Committee on Revision of Literature held at Alfred, N. Y., April 28, and May 1.

He has arranged for the Tract Society programs for the Eastern and Central Associations, securing speakers for the following meetings. During the month some correspondence has been received requesting literature: one letter from a man of seventy of Wavello, New York, requesting letters from Jamaica expressing gratitude for the mission to the Indians. He is able to send them reciprocal correspondence. Sabbath Recorder, and a letter from India expressing gratitude for the Sabbath Recorder and speaking of their needs in these words, "There are five millions of Christians all over in India. Many are Saudis. They are those who believe in true Christianity. They are striving to live up to the standards of our Master. They are seeking to give God a human image. But they are not trained according to the Christian standard. The Christian character is not honorable in India, as Christians differ from Christ's teachings. We hope our faithful Seventh Day Baptist brethren and sisters of America and England will come forward in the footsteps of Jesus and dedicate their lives in order to show among the Indians the edified Christian life. Those servants of Christ and deeds of Jesus can completely do away with man-made distinctions, and traditional caste distinctions. They endeavor to establish Christ in a country which has suffered, and is still suffering, from racial, religious, and caste discriminations. They endeavor to send Christ as the Great Reconciler of different nations, races, castes, creeds, and colors. This letter closes with a request for prayer that they may be able to "attest their faith before the Seventh Day Baptist church at the end." Respectfully submitted.

At the close of the meeting, the following were elected to the Board of Trustees:

Mrs. W. V. Baptoon, Mrs. F. Randolph, Mrs. F. J. B. Root, Mrs. R. T. Root.

The payment on the equipment notes—$11,500—have been made in full, the notes having been returned from the holders within the month, duly endorsed.

Of the nineteen Tract Society mortgages, only two items of interest remain unpaid.

E. TRUEWORTH.

At the close of the meeting, the following were elected to the Board of Trustees:

Mrs. W. V. Baptoon, Mrs. F. Randolph, Mrs. F. J. B. Root, Mrs. R. T. Root.

The Supervisory Committee reported business good at the publishing house. After explanations by the committee it was recommended to make the rental of the pub-

Sabbath Recorder, and a letter from India expressing gratitude for the Sabbath Recorder and speaking of their needs in these words, "There are five millions of Christians all over in India. Many are Saudis. They are those who believe in true Christianity. They are striving to give God a human image. But they are not trained according to the Christian standard. The Christian character is not honorable in India, as Christians differ from Christ's teachings. We hope our faithful Seventh Day Baptist brethren and sisters of America and England will come forward in the footsteps of Jesus and dedicate their lives in order to show among the Indians the edified Christian life. Those servants of Christ and deeds of Jesus can completely do away with man-made distinctions, and traditional caste distinctions. They endeavor to establish Christ in a country which has suffered, and is still suffering, from racial, religious, and caste discriminations. They endeavor to send Christ as the Great Reconciler of different nations, races, castes, creeds, and colors. This letter closes with a request for prayer that they may be able to "attest their faith before the Seventh Day Baptist church at the end." Respectfully submitted.

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E. TRUEWORTH.
DEATHS

GREEN.—Mrs. Eliza Greenman Green, daughter of Colonel Schuyler and Phoebe Whitford Green, was born in Berlin, N. Y., May 22, 1833, and died in her home, April 29, 1927, lacking less than four weeks of reaching her ninety-fourth birthday.

Mrs. Green has stood as one of the specially strong religious characters of the community by virtue of lifelong adherence to that which she believed to be right as to gospel requirements, and the adopted activities of her church.

Truly it is that such a life "being dead yet speaketh." In this our sister’s relatives and friends are favored with a special blessing that can not be lightly regarded without resultant loss that will unfortunately lack sympathy and influence of their lives for like.

Mrs. Green’s husband died some years ago, but there are four children who survive her: Mrs. Harvey S. Denison of Riverside, Calif.; Mrs. W. P. Langworth of Dayton Beach, Fla.; Mrs. Arthur Cowee and Arthur E. Green of Berlin.

We of the old Berlin Church, of which she was a member for so many years, can but feel that while the temporal tie is severed, that of the eternal is made much stronger, hence an admonition more earnestly and with clearer vision to "Seek first the kingdom of God and his righteousness in our family thoughts and work."

A short address was given at the home by her pastor, after which she was laid to rest in the Seventh Day Baptist cemetery of Berlin.

COOK.—Ida M. Greenman was born in May 1857. She died of peritonitis, May 19, 1927.

She accepted by faith Jesus Christ as her Savior in childhood and has followed him to the end. At the time of her marriage to De Witt B. Cook on January 8, 1880, she came into the Sabbath faith. Of her children only one survives her, Lyman, a deacon in her church home. Since her marriage she has lived in or near DeRuyter, acquiring a large number of good friends.

She leaves to await the great heavenly reunion, her sister, the aged mother, her companion, and son Lyman and family.

The farewell services were conducted at the batting church and the body was laid in the beautiful buruing ground nearby.

ZINK.—At the home of her parents in Salem, W. Va., May 14, 1927, Gladys Irene Zink, aged nineteen years.

Gladys was born at Berea, W. Va., May 18, 1908. She was the daughter of Mrs. R. D. Burdick of Lincklaen; two children, already named; seven grandchildren: two great-grandchildren.

Funeral services were held at the Seventh Day Baptist church of DeRuyter, and the body was taken to Lincklaen Center for burial.
than the entrance tube. Let this represent the church age. This passage is 1,882 inches or years, and it ends abruptly with a low passage over which a stone door hangs, and just beyond this door there is a drop of three feet into the king's chamber. There is a passage under the grand gallery leading into the queen's chamber. This level passage is thought to represent the Jewish nation, and for a long time was very foul, close smelling; but after the ventilating tubes were discovered and opened, giving a good circulation of air, it is all right. This shows a remarkable order and activities of this nation. To say the least this building is a witness to the intelligence of its builders and it occupies the correct location for this prophecy.

Isaiah 24:1: "Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. This agrees with chapter 14, 2 Peter 3:1; Jude 4. update.

Isaiah 24:6: tell us of a few of the things. It is the marriage supper of the Lamb, 7: "He will destroy in this mountain the host of high ones on high, and the kings of the earth. They shall be gathered together as prisoners are gathered in the pit and be shut in the prison." This agrees with chapter 14, 2 Peter 3:1; Jude 4.

Isaiah 25:8: He hath swallowed up death forever." It is the resurrection. Isaiah 26:9, 10: "When thou judgest are in the earth, the inhabitants of the world learn righteousness, Let favor be shown to the wicked yet will they not learn righteousness." This will be during the millennium. (To be concluded)