Not forsaking the assembling of ourselves together, . . . . . and so much the more, as ye see the day approaching.—Hebrews 10: 25

A CALL TO PATRIOTS
In days long gone God spake unto our aires: "Courage! Launch out! A new world build for me!"
Then to the deep they set their ships and sailed
And came to land, and prayed that here might be
A realm from pride and despotism free,
A place of peace, the home of liberty.
Lo, in these days, to all good men and true
God speaks again: "Launch out upon the deep
And win for me a world of righteousness,
Can we, free men, at such an hour still sleep?
O God of Freedom, stir us in our night
That we set forth, for justice, truth and right!
—Thomas Curtis Clark.
**SEVENTH DAY BAPTIST DIRECTORY**

**THE SEVENTH DAY BAPTIST GENERAL CONFERENCE**

Next Session will be held at the Seventh Day Baptist Church at Westley, R. I., August 23 to 25, 1927.

First Vice-President—Edward E. Whitford, 1661 Broadway, New York, N. Y.

Second Vice-President—Edgar D. Van Horn, Alfred Station, N. Y.

Third Vice-President—Henry B. Adams, Beloit, Wis.

Recording Secretary—E. Nelson Norwood, Alfred Station, N. Y.

Secretary—Edgar D. Van Horn, Alfred Station, N. Y.

Treasurer—Herbert Burdick, Plaistow, N. H.

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Secretary—Burbank, Massachusetts.

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Secretary—Robert L. Burdick, Plaistow, N. H.

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**SEVENTH DAY BAPTIST EDUCATION SOCIETY**

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Secretary—Alice F. Randolph, Plaistow, N. H.

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**WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE**

Eastern—Mrs. William D. Burdick, Plaistow, N. H.

Western—Mrs. Alfred E. Whitefield, Milford, Mass.

Central—Mrs. Jay S. Brown, Brookfield, N. Y.

Southern—Mrs. J. E. Mills, Hampton, N. J.

**CONFERENCE AULIARY FOR LONE MISSIONARIES**

General Field Secretary—Mrs. Angeline Abbey Allen, Edinburg, N. Y.

Field Secretary—Mrs. Lola R. Pay, Princeton, N. J.

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Executive Committee—Mrs. Mary B. Smith, S. W. Kansas City, Mo.; Mrs. J. A. Fisk, N. Y.; Mrs. C. C. Mulligan, N. J.; Mrs. J. W. Bonar, N. Y.; Mrs. George Thompson, Grace Hospital, Lincolnc, Kans. 

**ADDITIONAL MISSIONARIES IN CHINA**

Miss Beatrice O. Smith, N. Y. West, P. O. Box 122, No. 1, Shanghai, China.

Miss Anna L. Mann, N. Y. West, P. O. Box 122, No. 1, Shanghai, China.

Miss Mary M. Key, N. Y. West, P. O. Box 122, No. 1, Shanghai, China.

Miss Helen M. Boston, N. Y. West, P. O. Box 122, No. 1, Shanghai, China.

**SEVENTH DAY BAPTIST THEOLOGICAL LIBRARY**

President—Walter H.tract, Westfield, N. Y.

Secretary—Mrs. J. E. Mills, Hampton, N. J.

Treasurer—Mrs. Alfred E. Whitefield, Milford, Mass.


**THE SABBATH RECORDER**

A Seventh Day Baptist Weekly Published by the American Sabbath-Trust Society, Plaistow, N. H.

Vol. 103, No. 6

PLAINFIELD, N. J., AUGUST 8, 1927

WHOLE NO. 4,301

**O Lord, our heavenly Father, when the way seems obscured and the path is dark,)**

**Wonderful Loyalty of Chinese Christians.**

One of the encouraging features regarding the future of our work in China is the loyalty of Chinese Christians, as reported by many missionaries. When we remember that those in China who have embraced Christianity are themselves subjected to bitter persecution by their fellows belonging to the Nationalist party, it is quite wonderful to see them so loyal. Some say that native Christians have suffered even more than the missionaries. They are called "unpatriotic," "dogs of the imperial government," by the Nationalist persecutors; but, in spite of all this, they do stick fast to their faith, and defend Christianity as best they can. They issue "manifestoes" to explain their hope in Christ. They even tell their own close friends, "We love our Lord, our Heavenly Father, when the way seems obscured and the path is dark, we pray thee, we pray thee, into closer communion with thee, as a loving Father doth his child, and we need thee in these trying times. Help us to guard well the door of our lips, that so nothing shall escape us which would wound the holy Spirit, bring us to darkness, or cause pain in the hearts of our fellow men. Help us to be strong in whatever work we are called upon to do, and find thee our present help in trouble, in the name of the Prince of peace. Amen."
The last point in that sermon was the blessed effect of letting Christ in to bring peace and to "tell the man what to do." But he wants a place in all the rooms of that house. You can not shut up some idol in any closet there, keeping it from the Master and for yourself. He must have full freedom to go into your work room as well as into your parlor.

The Substance of a Much-Needed Message When Gypsy Smith was invited to Boston for an evangelistic campaign, in an address to the pastors of that city, he said in substance, "I have no business here. You have sent for me to do the work you yourselves should have done. You could do it better than I can do it. What could I mean? He was expected to preach in Boston the exceeding sinfulness of sin as enthroned in human hearts, and the great need of genuine repentance and regeneration. The world is ever to be brought to Christ. He also told more than a hundred pastors before him that they could do the work better than he could.

That noted evangelist seemed to recognize the fact that the popular shepherds of the churches were failing in their ministries to preach the gospel of repentance and regeneration as the Master and his followers did.

The tendencies to preach a gospel of mere conversion for believers, to the exclusion of a gospel of repentance for sinners, seems to be growing in America in these years. Somehow, I can not avoid the feeling that there is something fiercely, especially so on the part of Christian Endeavor, which grows larger every year, can be somewhat fierce especially so on the part of Christian Endeavor of 1927, which is just as probable of all denominations as those Eastern denominations that did not take part in this great army of the Lord, which grows larger every year, can be relied upon to go forward with ever-increasing vigor and drive until this merciless foe of everything good is conquered and driven from the land.

A Bone-dry Army In the great International Christian Endeavor Convention held in Cleveland, with Dr. Daniel A. Poling as president and with a membership of some four million, most of whom in America will soon become first voters, a strong resolution, upholsthing the prohibition amendment, was unanimously passed with wonderful enthusiasm. According to the reporters, the great audience in the stands sprang to its feet and went wild with cheering as the vote was taken.

This resolution not only declares for enforcement of the Eighteenth Amendment, but also demands that men set a good example of loyalty for their children regarding its enforcement, and urges schools and colleges to discourage drinking habits among the students. The President Poling affirms that no candidate for public office can have his support without his being outspoken for prohibition. He also urges a strong educational campaign that will reach the rank and file of our American young people.

Reunion of Old Albion Students Brother H. D. Clarke of Albion, Wis., in a personal letter says:

Editor Gardner, Dear Brother: As I was away at the time of the great gathering of old Albion Alumni, I miss the details of it; but I hear it was most enthusiastic. I can not be here for the last installment from the Madison paper; but I have read it. You will see by some of the interesting features of the occasion, in case you care to mention it in the Recorder.

There is a picture of a huge rock drawn there by the committee, and a bronze tablet for the gift of the Albion ladies, on which reads:

"Founded by Seventh Day Baptists 1854."

Presented by "Kampus Chub" Prominent mention is made every year at the Norwegian gathering here of Wisconsin's greatest United States senator, Knute Nelson, who received his only education here by Seven Days Baptists. In education except when he studied law with a private law firm, he came, a boy in poverty, and worked his way through school.

I heard a person who was present speak of the remarkable men they make. Mr. M. G. Stillman of Milton, whose originality is so much spoken of wherever he is known. You will notice such Seventh Day Baptist names in the article as Rev. Thomas R. Williams, etc.

I am sorry I do not have the whole write up. Sincerely,

H. D. Clarke, July 25, 1927.

We are glad that Brother Clarke took pains to send us data regarding this interesting alumni gathering of old Albion Academy.

If we had the cut, the Recorderia would gladly give you the picture of that interesting material boulder spoken of in the letter. We believe the memorials of days of the Prophet Samuel, memorials have ever been true Ebenezers that speak to the living of the people who曈l goodness. Quite a number of prominent Seventh Day Baptists, who served the denomination well in their day, received their inspiration and their ability for good work in old Albion.

Our readers will enjoy reading two or three brief paragraphs from the Madison, Wis., Recorder, under which we quote:

"Albion Academy and Teachers Seminary, probably of all the minor institutions of higher learning west of Lake Michigan, the most historic and, in many ways, the most noteworthy, was chartered by the legislature of Wisconsin in 1853. The real founder of Albion Academy, its ground breaking and unrelenting supporter to the utmost extreme of self-sacrificing liberality, and the president of its Board of Trustees during its entire history, was the late Dr. Charles Rollin Head, physician, philanthropist, and statesman. More than to any other one person, those whose lives were regulated, strengthened, and enriched by the privileges a Bonded them by the Albion Academy, owe a debt of gratitude which can never be fully discharged."

"Albion Academy represents and typifies the desire or trend toward education which was brought into the Middle West by the early English and New England colonists. Perhaps no characteristic of those Eastern institutions is more marked than that they carried with them an enthusiasm for education which they felt to be the surest key to success in a country which they deemed vast and unexplored. This accounts for numerous other academies which did not make their claims in the Albanian name, their alumni who was vouchsafed to Albion."

The school was established within the completion of the first of its three buildings in that year. Pursuant to its charter rights, a four years' course of study, with permissible options, was provided, the completion of which led to the degree of Bachelor of Philosophy for men and of Laureate of Philosophy for women.

"The first principal, for a period of seven years, was Rev. Thomas R. Williams, a graduate of Brown University. Under his principals the school work was characterized by great energy. The school building became large, and the academy gained ideas and methods and general popularity. He was succeeded by Professor A. R. Corwall, his brother-in-law, who had
been associate principal for five years. Professor Cornwall graduated from Union College. Viewing the past from a standpoint of mature life, he can not but recognize there would be a wide spread revival of interest among young men to go forth from these academic halls to make a long distinguished list of eminent statesmen, legislators, state and national, lawyers, doctors, teachers, clergymen, and notable in every vocation.

The Congress on Faith and Order

The New York papers report that the opening of the Lausanne Conference in Switzerland, bring cheering news of the spirit of concord that marks the preliminary consultations in which some plans for the meetings were considered.

With Brother Bond here to stand for the Seventh Day Baptists, Recorder readers will watch with interest every step taken by this wonderful congress of fifteen great denominations.

We notice that an agreement has been made that no member of that body shall be allowed to discuss or criticize the beliefs of other churches or denominations. We hope that this mutual respect and kindness will continue through the entire meeting, and when the work is ended, we may say it has been held in the spirit befitting the work of building before the winter sets in.

PLEDGES MAY BE MADE TO BE PAID IN TWO YEARS OF EXISTENCE

Dear Recorder Readers:

Well this is the second time for me to write to the Recorder, and it seems as if I always get the dullest times to write up.

The weather has been a little cooler the last few days, and I think it will be a blessing to everyone who needs some relief.

There has been a great deal of criticism in the matter of seating delegates—no denominational reservations or distinctions—but every individual may sit where he pleases. One thousand hymn books in four languages are furnished for use in the meetings.

Perfect Work of Patience

Selected by Dean Arthur E. Main

Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.

I wait for the Lord, my soul doth wait, and in his word do I hope.

My soul longeth for the Lord, more than watchmen look for the morning; yea, more than watchmen for the morning.

Patient, hopeful waiting is hard work, when it is the only work to do, and seems like an emergency. But patient waiting is in its time the highest duty of a faithful soul.

Not so in haste, my heart, Have faith in God and wait. Although he tinges long, Be it patient, and sure.

He never comes too late, He knoweth what is best; days not thyself in vain, Until he cometh, rest.

The SABBATH RECORDER

1. Have we a divine revelation as to which day of the week God sanctified as the Sabbath? Genesis 2:2; 3; Exodus 20:8-11 Matthew 28:1.

2. Did God ever alter or abrogate that part of his revealed will? In other words, did he ever change the day that we should keep? Matthew 19:6.

3. When was made the change? James 1:25.

4. Ought we to obey God or man? John 14:15.

It seems to me that it would be mighty hard for a Sunday keeper to answer these questions.

We close the meetings here Sabbath night and start for Hammond, La., early Sunday morning. The old Ford is gradually wearing out and it may be a pump some of these times and fall into a heap. If we aren't lucky, that's all I can say. The people have been feeding us up on chicken and watermelon and many other things too numerous to mention, so we are all feeling full and happy.

I guess I have written about all that is interesting and Evelyn will tell about the end of the meetings here and our trip to Hammond.

Sincerely,

Maurice Sayre

Belzoni, Okla., July 29, 1927.

PRAYER

Father of all grace and patience, who hast known our hearts from the beginning, keep them to the end, that we fail not through lack of grace, in the quiet hours of life. When action ceases and we can only wait, when decision gives place to doubt, when weakness or ignorance leaves room only for submission, when we have spoken our last word, made our final effort, and in our own strength can do no more—then, for the sake of Jesus who was tempted with our temptations and香s in lingering days until his work might be accomplished, come thou to our aid! Speak the words in our perplexity, which of old upon the lips of Christ brought peace to the troubled sea. Turn even our impatience to profit in the deepening of a purpose that is not dependent upon immediate attainment, and a faith that lays hold upon eternal purposes of God. And when, by thine assistance, we have been enabled to keep the word of thy patience, suffer us not to fall away in the hour of death. Amen.

The Christian endeavorers of Germany have sent four missionaries to the Morlock Islanders in the South Seas, to organize and take charge of Christian Endeavor societies.

Three thousand dollars was raised by the Sonoma County, Calif., Christian Endeavor Union, to be used in building a chapel on the grounds of the county farm. Some of the boys also gave their labor during the construction of the building.
SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

STATEMENT ONWARD MOVEMENT TREASURY, JULY, 1927

Receipts
Budget

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<th>Description</th>
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<td>Berlin</td>
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<td>Carlton</td>
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<td>Friendship</td>
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Total $1,056.44

Disbursements

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<td>Missionary Society</td>
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<td>Contingent Fund</td>
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Balance August 1, 1927 $56.44

Total $1,057.19

August 1, 1927.

HAROLD R. CRANDALL,
Treasurer.

The love of Christ constraineth us.—2 Corinthians 5:14.

Is this love of Christ making you lovely? Does it sweeten your temper? Does it make you loving? It made Paul ready to be sober, or to be beside himself, that he might save men.—1 Thessalonians 2:10.
biological evolution, I began to look for both sides. I found that here, too, noted scholars rejected this radical theology, and that much could be said in defense by men whom "much learning had driven mad." Please do not think that I am casting reflections on the sincerity of these men, for I am only trying to point out that theirviews are of little sterling character that to doubt their sincerity is impossible. So I weathered another storm. I thank God that he has guided me, and that my belief in the "special delivery" is still intact. He has kept me on solid ground.

And that, briefly, is the story of my Christian experience and my call to the ministry. Many men and women have influenced me, too many for me to name here. I am grateful to them all. More and more I am becoming aware of the bigness of the task to which God has called me and of the sacredness of the trust. The ministry is truly a holy calling, and demands the best a man has to offer. The minister should give himself wholly to the work without the interference of世俗的 pursuits. It is to live "Jesus' life" as a true man, as a true Christian. I believe that there is but one living and true God. He is a spirit, eternal, infinite, unchangeable. He is all-powerful, holy, just, wise, and righteous. He is the creator and ruler of the universe. He is life, light, and love. Although he is one, there are the persons of the Father, Son, and Holy Spirit, which are the "possessions" of true God's, and are given to us in trust.

Man is the crowning work of creation, being made spiritually in the image of God—with knowledge, and holiness, and with dominion over the creatures. We can see this image in Jesus, who was "in the image of the invisible God." But man fell from this high estate. He deliberately sinned, turning aside from God's way to his own way. Thus the God-image in man was marred, the close fellowship with God was broken, and man became lost and subject to death and hell. The story of God's attempt to bring men back into fellowship, to reconcile them to himself, is the scarlet thread which runs through the whole Bible.

God's love for the world was so deep, and his plan for the redemption of lost mankind was so great, that "he sent his only begotten Son," Jesus Christ, to earth to complete the task. He understood the task as a "form of sinless flesh," was born of the Virgin Mary, and lived among men, a divine human nature in one person. I can not explain or understand the incarnation. It is one of the most astonishing things of God. But "the Word became flesh" and dwelt among us, and the answer is the one Paul gave to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved." The man who believes and turns to the Savior who died on the cross. God's grace is the hand that offers salvation. But what is man's part in salvation?

First he hears the gospel preached, or he reads it from God's Word. The Holy Spirit drives it home, convicting him of sin, of the angry wrath of God (that he needs to be saved), and the answer is the one Paul gave to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved." The man who believes and turns to the Savior who died on the cross. God's grace is the hand that offers salvation. But what is man's part in salvation?
by him as a memorial of creation and as a type of the saint's rest in heaven. I observe the Sabbath, not because I fear not to, but because I love God, and wish to show my love by obeying his will.

Our Christian beliefs, or our creed, are very important. John makes belief one of the tests of fellowship with God, along with righteousness and love. Christianity is a life, not a creed, but what men believe is a determining factor in character. Right believing is essential to right living. Lackness of creeds leads to laxness of life.

I am always open to conviction on any of my beliefs, but I must be shown to be wrong by the Word of God itself, and not by speculation of men. I pray God that I may ever be true to him and the truth to which he called me.

_Veronia, N. Y._

_July 2, 1927._

**A WORD CONCERNING ROUTES TO CONFERENCE**

_Rev. T. L. Gardiner, Editor Sabbath Recorder, Plainfield, N. J._

_Dear Sir:_

I do not know as it will be of any use for the Transportation Committee of Conference to go very much into detail when there are so many good books and road maps for the automobile.

However, for those who are coming via auto, there are several picturesque routes through New England from which to choose.

To those who are coming through Albany, New York, there are two routes, as follows:

_First route._ Route No. 5 and No. 20 to Pittsfield, Mass.; then route No. 2 to North Adams, then route No. 2 over the Mohawk Trail to Greenfield, Mass.; route No. 5 to Springfield and East Hartford; route No. 17 and No. 102 to New London and then route No. 1 to Westerly.

_Second route._ Route No. 5 and No. 20 to Pittsfield, Mass.; route No. 7 to Lenox, Mass.; then route No. 20 through the Berkshire to Springfield, Mass.; route No. 5 to East Hartford, route No. 17 and No. 102 to New London, and route No. 1 to Westerly.

To those who are planning to cross the Hudson River from Athens to Hudson: route No. 23 to Great Barrington; route No. 7 to Canaan and then route No. 17 through Winsted, Hartford, East Hartford, Colchester, Norwich to Westerly.

One of the finest routes is from Newburgh, N. Y., over the Storm King High- way and through West Point, to the Bear Mountain Bridge, to Peekskill, N. Y., via highway No. 37 and No. 119 to Danbury; route No. 5 to Stamford, N. Y., and route No. 1 from New Haven to Westerly.

Those who are coming through New York City or vicinity, of course will follow route No. 1 all the way through to Westerly.

On inquiry I find that there will be no chance for reduced rates on any of the railroads.

The following express trains leave the Grand Central Terminal via the New York, New Haven and Hartford Railroad in New York City, stopping at Westerly, R. I.:

- Eastern Standard Time
  - Leave New York
  - Arrive in Westerly
  - 7:25 a.m.
  - 11:00 a.m.
  - 12:05 p.m.
  - 3:25 p.m.
  - 7:54 p.m.
  - 11:55 p.m.

Those wishing to come to Westerly from New York by boat may take the New London Line, Pier 40, North River (West Houston Street), at 7:15 p.m. on Sundays only for New London via the New London Line.

Will be glad to answer any questions about transportation to Westerly if those desiring further information will communicate with me.

_Yours truly,_

Alwen C. Whitford,
Transportation Committee.

_July 27, 1927._
Immediately following the last meeting of this board, and in connection with Rev. Willard D. Burdick, general secretary of the General Conference, a visit to the churches at Alfred and Alfred Station, N. Y.; Chicago, Ill.; Walworth, Milton, Milton Junction, Albion, and New Auburn, Wis.; Deluxe Center, Milton, Wisconsin Center, Ohio; and Battle Creek, Mich., spending about one month and traveling about four thousand miles, at an expense of $135. At other times during the month I have assisted in Enlistment Conferences at Ashaway and Rockville, R. I., and Waterford, Conn., within a radius of the Alfred and Alfred Station churches I participated in a four days' session of the Committee on the Revision of Literature of the American Tract Society. On June 14 and 15 I attended a conference of missionary secretaries and missionaries from China in N. Y. City. I represented this board at the Eastern, Central, and Western associations and at the same time served as the representative of the Southeastern and Southwestern departments.

Since returning from the associations on July 5 my time has been occupied in catching up with the correspondence, serving on committees, and preparing the annual report.

Respectfully submitted,

William L. Burdick, Corresponding Secretary.

Westerly, R. I.,
July 20, 1927.

LETTER FROM JAMAICA

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

Dear Brother Burdick:

Yes, Reginald Ross and Miss Evelyn Gordon were married in our church at Bath on the afternoon of June 22, as I wrote you in a previous letter that was their plan. They are both converts to the Sabbath, and both expect to be baptized in the near future and to unite with our church there.

On Friday, June 24, we went from Bath to Font Hill, twenty-three miles by the road we traveled. For a long time our people at Font Hill had been planning for our coming. We did not find as good camping privileges there as we had found in other places as there seemed to be no good place for our tent. We got our car into an open garage, and found just room enough beside the car for cooking and eating our meals. We slept in the car, close to the bank of the little Font Hill River. That is a very hilly section of the island. Most of our people live up among the big hills where no automobile can go. We found an abundance of mangoes growing there. We feasted on them while there, and have been fasting on others since we came home, that they gave us while there.

On Sabbath morning Missionary Pastor Mignott reviewed the Sabbath school lessons of the quarter at the Sabbath school, and Sister Ina Richards of Kingsport gave a good address on the subject of "The Need of Cooperation in Christian Service." Following this I preached the morning sermon. In the afternoon Sister Eileen B. Small of Kingston gave a good address on the subject of "Tithing." Brother Mignott conducted the vesper service at the close of the Sabbath.

The Font Hill Church has a good lot next to the river for a good building. On this they have put up a good-sized temporary structure, where they hold their church services. Sunday morning they decorated this building with tropical flowers and foliage, preparatory for the welcoming service for Mrs. Coon and me to be held in the afternoon.

It had been arranged that our Kingston people should give their musical and literary program there at three o'clock that afternoon preceding the welcoming service. The Kingston people were on hand at the appointed hour, but next to nobody else came then. It was learned that other programs were on at several neighbor churches a few miles away. But even our own Font Hill people were not there at the appointed hour. Brother Mignott who had the matter in charge patiently, only declaring that the people would finally come for the entertainment. But, after waiting nearly an hour without an audience, he decided to have the welcoming service before they should render the other program. It seemed a shame that the Font Hill people had been so long preparing for this event and had driven nearly fifty miles in order to give that people an excellent program. should have nothing but an emphatic "Yes!" from their midst. Brother Mignott kept saying, "The people will be here yet." Soon after he announced that we would have the welcoming service, the people began to come in. A hundred people were soon there. The Font Hill Church is the fifth church that has given the island to give this kind of a service. They gave evidence of their joy at our presence among them and of their earnest hope that we would feel "at home" with them and that our stay here may mean much for the advancement of the cause of God on the island.

Immediately after this the musical and literary program was rendered to a good-sized audience. The prophecy of Brother Mignott was fulfilled.

Font Hill, like so many of our churches in the States, needs a real revival of genuine religion. The Lord is calling loudly for a great work in Jamaica. The field is promising. Pray for us.

Sincerely yours,

D. Burdett Coon.

Dufferin
No. 2, Bon Air Road,
Cross Roads P. O.,
Jamaica, R. W. I.,
July 5, 1927.

MONTHLY STATEMENT

June 1, 1927—July 1, 1927

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

<table>
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Treasurers' expenses

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A CORRECTION

In Mrs. Ramsey's article on page 123 of Recorder for July 25, in the third line from the bottom of the paragraph, please read "speak" instead of "slop." The copy says: "A slip, a splash, a scream." — T. L. G.

Governor Richardson's enforcement of Sunday blue laws against South Carolina, well-known as the state of missing links—Tambra Temple.
THE ROAD TO LAUGHTER

"This is the road to laughter—
Hands clean from the grim of shame.
No sin that may follow after,
No smudge on an honored name.

"And better the failures burning
With never a wrong behind you.
In days when the laughter's pealing
Hands clean from the grim of shame.

"Better the hurts which bruise,
And though you may weep awhile,
No sin that may follow after,
No smudge on an honored name.

I think, oftentimes, I can see
The tears of the gallant, high,
Just as soon as I pass by
The old stump which, long ago,

"But better the failures burning
With never a wrong behind you.
In days when the laughter's pealing
Hands clean from the grim of shame.

"We found Richmond a city of many
Charms, where we should have been glad to
Have spent much more time than the
Parts of two days at our disposal.
Some other time we want to go back and finish our sight-
seeing, then we shall most surely take some of the
Motor sightseeing tours that we had not time for in this short visit.
Our hotel stands just around the corner from the capital
to building, and after breakfast and a little rest in our room, we started out on a little
walk that proved to be long in time if not in extent.

The design of the capitol is Grecian and
is said to have been selected by Thomas
Jefferson. The building was started in 1785 and completed in 1792. It was here
that the congress of the Confederate states met from 1861 to 1865. Wings were added
to the main building in 1902. It stands on a little hill in "Capitol Square," a twelve
acre tract in the center of the city. This
square must have seemed ample in the early
days, but now it seems small and inade-
quate, but probably one reason is that the
grounds apparently are occupied by several
other buildings. The governor's residence
is also in the square, as is a part of the
date office building. Thomas Jefferson seemed
even to have had a hand in the building of the
first government mansion, because it was
built in 1799, while he was governor. The
present building was erected in 1811, but
additions have been made since that time.

On the grounds of Capitol Square we saw
many statues of men famous in the early
history of our country and here, too, as at
Kingsport, we saw monuments erected to the
memory of leaders of the Confederate armies.
But one thing we noticed and com-
mented upon; in the capitol buildings at
Kingsport and at Richmond we saw no tablet
nor statue to mark the place where any Confed-
erate soldier or leader. There was no sugges-
tion, so far as we could see, that at any
time there had floated from these buildings any
memorial to our beloved stars and
stripes. There were tablets commemorating
heroes of the Revolutionary War, as also there
were others to the same heroes. In the
rotunda of the capitol at Richmond, there
is the famous Houdon statue of Washington;
this statue was made during Washington's
life and was seen and approved by him.
Virginia had many men famous in these
early days, and patriotic pride seems to have
forced an outlet in having these figures re-
cast in enduring stone.

Our walk that morning took us past the
public market, where all kinds of garden
produce were temptingly displayed for sale.
We walked for almost a block between rows
of most gorgeous flowers with both
white and colored, calling our attention to
their wares with a "please, sir," or a "thank
you, lady." Many of the flowers were
remarkably fresh as if all the
morning services and some dealers were just un-
packing their wares. The flowers were as
fresh as when they left the gardens and
made a bright spot of color and fragrance.
We wondered if for it would have seemed a pity
to have any of that loneliness wasted. We
had heard that Richmond is a city of
churches, and we heard that there were
churches enough for anyone to go to church
if they wished, and we hope they wish. Some
of these churches are open to visitors all the
time and some are closed for a
part of the day. We found an old Baptist church
where the janitor was washing the steps—
an endless job it seemed, the steps were
so many and so broad—and we asked him
if he might enter; he opened the door for
us and showed us the doors leading from the
vestibule and went back to his work.
It was a quaint old building, and long be-
fore we thought he had spent all the time
he needed on the steps, he was back waiting courteously for us to leave so he could lock
up.

From the church we went up the street a short distance and came upon a
sign pointing the way to the White House of the Confederacy. We knew
about it, we wanted to see it, and you may
be sure we turned our footsteps in that
direction, but we must leave the telling of it
for another time.
fields were not planted at all and others so very late, and some farmers could not plant any corn. And yet there is plenty of good grain, and some are harvesting. So perhaps all will be fed. We always have so much to be thankful for; we would ever praise him if we could, and do so all we can. We are having some very warm weather now, so the corn is growing fast and the hay is being cut.

This is the Sabbath, and two weeks ago today it was a beautiful day in more than one way. First it was Children's day with us; and they did so well in the nice program they rendered; and then as after children's hour we immediately repaired to the river, where our pastor, Rev. E. M. Holston, led twelve young people into the baptismal waters. It was a beautiful scene, especially for me, as three of them were my grandchildren. One was my oldest grandson, who lives in St. Paul; Miss Shirley Young, also a nonresident, lives in Freeborn County. The rest live here. The next Sabbath they all but two were received into the church by the right hand of fellowship. The two nonresidents received it at the water's edge, as they were going home before another Sabbath. Our little church here is working well, and we love it, and I hope we all love each other.

I think no one has said anything about our dear old ex-pastor, Rev. S. R. Wheeler, who recently passed away. I know there are some of us here who will never forget him. We will always love him only with love. He surely was a whole-hearted, true-hearted, good and faithful pastor. He has passed on to his reward, yet he speaketh.

Our former pastor, Rev. Clyde Ehret of Alfred and Otts Swiger of Salem, W. Va., were in town for a few days. Mr. Swiger was here in the interests of Salem College. Incidentally, Mr. Ehret spent one day at the lake fishing, while Mr. Swiger and the writer spent the same time on the St. Lawrence River among the Thousand Islands.

At a recent convention of the Jefferson County Council of Religious Education held in Watertown, a pageant, "The Challenge of the Cross," was put on by our young people. It was one of the best things on the program and received much favorable comment throughout the county.

But what we would write about more especially at this time is the loss which came recently to the pastor and family and the readiness with which the people responded to the need. Some time ago the people of the church and community gave them a new Ford car. After doing service for a little over a year, it was recently traded in toward a new Chevrolet coach. This was on a Tuesday and the following Thursday night the new car was stolen from the pastor's garage! The car was two weeks ago and although the authorities have been looking for it, no trace of it has been found up to the present time.

Quite a number of people expressed themselves as being willing to contribute toward another car, so one week ago Thursday money began coming in for that purpose. The work was done lest it should come to the pastor's notice. The following was one of the many contributions:

ELLEN CORSICH
Correspondent.

July 30, 1927.

ADAMS CENTER, N. Y.—It has been some time since any news items have appeared from Adams Center, but we wish to say to the readers of THE SABBATH RECORDER that we are still on the map and striving to "to carry on" as best we can. Our work is being carried on along the usual lines with a good degree of interest.

The association which met with us in June was well attended and most interesting. We trust that the inspiration and helpfulness which came from such meetings will continue with us.

The question that is being asked more often than any other is: Are you going to Conference? Some are planning to go. Just how many will attend we are unable to state at this time.

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Correspondent.

July 30, 1927.
the Chinese from binding the feet of little girls, when the cigarette habit is undermining the health of young men, yes, and women, too. We think it is terrible the way the savages of Africa fight, and want to send missionaries to try to stop it, but they might be shocked to know of the Lynchings and murders which take place here.

If we just tried to convert people in foreign countries to Christianity, it would be much harder, as Jesus points out, like a man trying to pluck out the mote in his brother's eye, when a beam was in his own eye.

Missionary work at home includes work for the foreigner who has come to these shores. It includes effort to reach the unsaved in every part of our land, and even the holding of those Christians who might be tempted to fall away from Christ and his gospel. We think it is terrible the way girls, when the cigarette habit is undermining the health of our young men, yes, and women, too. We think it is terrible the way the savages of Africa fight, and want to send missionaries to try to stop it, but they might be shocked to know of the Lynchings and murders which take place here.

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CLEVELAND ECHOES AT BATTLE CREEK

On Sabbath morning, July 16, Pastor Crofoot gave over the morning church service for reports from the International Christian Endeavor Convention held in Cleveland, July 11-17.

Battle Creek had five representatives at the convention: Mrs. Frances F. Babcock, Mrs. Myrtle W. Maxson, Miss Mae Mudge, John Hoekstra, and L. E. Babcock. Elston Loofboro, although a delegate from the Milton society, generously helped in giving the reports here. They were led in singing songs which were popular at the convention—"Wonderful Words of Life," "Blest Be the Tie," and as an anthem, "Rainbow Greeting." Miss Mudge told of the reception of the delegates, seventeen thousand of whom were registered; of the Convention Trumpeters, three young men from New York City, who assisted with the music and greeted the speakers and others whom they wished to honor; and of the Convention Band, especially popular for the convention.

The convention choir, of one thousand voices was led by George Elston Loofboro, although a delegate from Michigan, Kansas, Utah, and California. The winners were, first, Blossom Demieville of Kansas; second,deal, held Cleo White of Oklahoma and Thomas of Kentucky. The subjects of the winning addresses were, "The Spiritual Side of Christian Endeavor," "Christian Endeavor as a Training School," "Why Christian Endeavor Has Lived." Mrs. Maxson also told of the denominational rally, the address by Rev. W. C. Poole on "Mr. President of the World Sunday School Association, and something of Dr. Poling's closing address in which he summed up the great points of the convention and challenged the young people to crusade for Christ, to make Jesus king in the earth. He closed his address with a call to accept Christ as Savior, and from all over the hall people responded and were asked later to come to the front. Then he called for those who wished to give their lives for full time Christian service, and again a large number responded.

On the following Friday evening the entire addresses of Mr. J. C. Penny, and Dr. Ira Landrith, of the winning addresses were given over to reports. In the main, these reports were enlargements on points which, for lack of time, could only be touched upon in the Sabbath morning service, though a number of additional points were brought out, such as a report of some of the special Quiet Time, could of time, could not, of the hold he has upon the community. W. P. J.

Our strength is measured by our plastic power. From the same materials one man builds palaces, another hovels; one warehouse, another villas; one brick and mortar the architect makes something else. Thus is it that in the same family, in the same circumstances, one man rears a stately edifice while his brother, unskilled and incompetent, lives forever amid ruins; the block of granite which was an obstacle in the pathway of the one became stepping-stone in the pathway of the resistless. True to success in church or in business lies not in the gaining of authority, but in the use of authority as leaders possessed the oversight in the concern of those who looked to you for guidance. Pastor's Assistant.

Dr. Alexander Campbell, the founder of the Disciple Church, says that it is not in accordance with Christian ethics to attempt to compel the observance of any Christian ordinance, such as Sunday. He says that the forcing under civil penalties of religious observances upon people who have no faith in God or the gospel, is entirely foreign to the gospel plan. Liberty.
THE SABBATH RECORDER

CHILDREN'S PAGE

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

THE ANIMALS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, August 30, 1927

TUESDAY—God provides food (Matt. 6: 26)
Wednesday—God cares for animals (Matt. 6: 26)
Thursday—Our God juniors can love (John 3: 16)
Friday—Jesus accepts all races (Gal. 3: 28)
Saturday—A desire to travel (Rom. 1: 10, 11)
Sunday—A desire to travel (Rom. 1: 10, 11)

THE JUNIORS

Sunday—Our message to Japan (Rev. 22: 17)

JAPAN

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, August 30, 1927

TUESDAY—Our God juniors can love (John 3: 16)

SABBATH DAY


Japan. There are two principal religions in Japan. Shintoism and Buddhism: there are also many superstitions. Shintoism is based on worship of ancestors and is a series of ceremonies expressing reverence and loyalty to the family and to the nation as recognized by the Shinto, the Emperor. The Shinto temples are very simple with little in them except a large mirror; Shinto shrines are erected in people's homes and feed people.

Buddhism teaches that people are born into this world many times—first as human beings, then as birds or animals—and that at last life will go out into nothingness. There is some person found in the soul of a person passes after death into some kind of animal, depending upon the good things the person did during his life. There are many Buddhist temples, which are more elaborate than the Shinto temples and are filled with idols. The majority of the children and people worship Buddha.

The temples and grounds around them are made very fascinating, so that people will want to go to them. The children may feed the deer and small pigeons with peas and beans and rice which have been blessed by the priests. In the temples there are great bells which are rung in that order. When the ship begins at three o'clock in the morning and lasts until midnight every day, and there is some person found worshiping practically every hour in the day. When the people pray to these gods they write their prayers on a slip of paper, chew it into a ball, and throw it at the idol; if the paper prayer is not answered, then their prayer will not be answered. In almost every temple there is a god shelf on which are idols of Buddha to which offerings are made every day.

Missionaries are slowly but surely changing the minds of the people by introducing the Christian religion. Schools, churches, and hospitals have been built and great work is being done in them. It is estimated that now there is a smallest attempt to bring Christianity to every five hundred of the population.

DEAR SEVENTH DAY BAPTIST CHILDREN: You know I told you last week that I was not discouraged because I was not told to cry, it was hard to keep back the tears when she saw the big spots on her doll's dress. "I shall never love Tari again," she said. "She is unkind and mean."

After supper, which they called "eating rice," they had eaten, Gunga sat down with her mother's back toward her mother while her father read out of God's book. "Forgive your enemies; do good to them that hate you."

After that her father prayed. "Sabbath!"

[That is a fine story, Pauline dear, but you didn't quite finish it. Do you know? I am rather glad you didn't, for that will give some of the other children a chance to guess just how they think it ought to end.]

FROM PAULINE OVERFIELD

Twenty pretty dolly's went in a big box, all the way from America to India. When they reached there, the missionary teacher carried them to school and placed them upon a table. Long ago she had promised that each little girl who came to school every day, obeyed the rules, and learned her lessons she could have a doll from America. Tara wanted the one with the pink dress, for she thought it the sweetest of all the dolls. How disappointed she was when Miss Sarah gave her! She rounced and pouted and would scarcely look at her own doll, though it was quite as pretty as Gunga's.

When school was over and Gunga hurried home along the dusty road, all at once a handfull of dust fell over her beautiful doll. "You shall never have that Gunga again," she said.

"Gunga ran home as fast as she could, and though she had been taught not to cry, it was hard to keep back the tears when she saw the big spots on her dolly's dress. "I shall never love Tari again," she said. "She is unkind and mean."

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THE SABBATH RECORDER
I think it is great fun to guess at the ending of a story, don't you, children? How many will guess the right ending for Pauline's story and send it in their next letter to the Sabbath Recorder?—m. g.

**BIRD LESSONS**

MARY A. STILLMAN

The title, "Bird Lessons," does not mean lessons which the birds must learn, but rather those which they may teach us if we are observant. First let us consider obedience, a virtue in anyone, but especially commendable in children. Never have I seen any human being obey so unhesitatingly as bird babies do.

One day when I was bathing in Sebago Lake a family of little sandpipers came running along the shore. I stood still and admired the fluffy little balls. To their untrained eyes I appeared no different from a post or a stump. Just then mamma sandpiper appeared and uttered one word, "Freeze," in bird language. Instantly all the little sandpipers sat down and did not move a muscle. To my surprise they completely disappeared, right—their protective coloring taking care of that. By looking very carefully where I knew a bird had been, I was able to discover a pair of black, heady eyes. The babies still did not know that I belonged to the dangerous race of human beings; but without knowing why, they did as their mother told them.

Then there were the little phoebe birds in our shed. One afternoon I discovered four of them sitting on the edge of the nest. Hoping to get a snap-shot, I ran to the house for a camera and a step ladder; but just as I was mounting, Mrs. Phoebe darted in and said, "No, no." Not one baby said, "I can't," or "I don't know how," but like a unit they launched into the air, across the lawn fully thirty feet to the shelter of a lilac bush. A tiny Maryland yellow-throat which my sister was trying to sketch obeyed his father unhesitatingly. I wish I knew any children who obeyed their teachers or parents as well as the birds do theirs.

*Willowcroft, Tamworth, N. H.*

**THE LETTER FROM VERONA**

**My dear Mrs. Greene:**

I am six years old and I live in the Verona parsonage. I have a little brother named Kent.

We have a dog named Betty Franitic. I call her Franitic because she acts so frantic with joy when I come home. Sometimes when she tries to catch a bird she jumps clear off her back legs. One day she saw a toad and she Jumped around so funny it made us all laugh.

I have a cat that has four little kittens. She keeps hiding them so I can't find them. They just have their eyes open.

I have been to Vacation Bible School four summers, and never missed a day till this week.

Sometimes daddy and mother play a Bible game with me, which we call,"I'm Thinking." One of us thinks of a Bible character and then says, "I'm thinking of a man who was put in a lion's den," (or some other Bible event) and the others guess who he is. The one who guesses right then says, "I'm thinking, etc."

My Grandma Muncy and five of my uncles and I went on an auto trip last summer from California in an auto to visit us this summer.

My Grandpa and Grandma Osborn are here now and my grandma reads the letters on the Children's Page to me, so she is writing this letter for me.

Loren Glen Osborn.

**Verona, N. Y., July 28, 1927.**

[Dear little Loren, I was so glad to get your letter, and think it is one of the best ever. I should like to see your Betty Franitic. She must be very cute and funny. I was pleased, too, to hear from your dear Grandma. I think of her often and consider her one of my very good friends, although it has been a long time since I have seen her.—m. g.]

**NOW YOU ASK ONE**

**H. V. G.

GAME 11**

1. Who was the father of Proverbs? 2. Who were Jacob's two wives? 3. Who was it said, "And now abideth faith, hope, and love, but the greatest of these is love?"

**THE LETTER FROM VERONA**

**My dear Mrs. Greene:**

I am six years old and I live in the Verona parsonage. I have a little brother named Kent.

We have a dog named Betty Franitic. I call her Franitic because she acts so frantic with joy when I come home. Sometimes when she tries to catch a bird she jumps clear off her back legs. One day she saw a toad and she jumped around so funny it made us all laugh.

I have a cat that has four little kittens. She keeps hiding them so I can't find them. They just have their eyes open.

I have been to Vacation Bible School four summers, and never missed a day till this week.

Sometimes daddy and mother play a Bible game with me, which we call, "I'm Thinking." One of us thinks of a Bible character and then says, "I'm thinking of a man who was put in a lion's den," (or some other Bible event) and the others guess who he is. The one who guesses right then says, "I'm thinking, etc."

My Grandma Muncy and five of my uncles and I went on an auto trip last summer from California in an auto to visit us this summer.

My Grandpa and Grandma Osborn are here now and my grandma reads the letters on the Children's Page to me, so she is writing this letter for me.

Loren Glen Osborn.

**Verona, N. Y., July 28, 1927.**

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**NOW YOU ASK ONE**

**H. V. G.

GAME 11**

1. Who was the father of Proverbs? 2. Who were Jacob's two wives? 3. Who was it said, "And now abideth faith, hope, and love, but the greatest of these is love?"

4. What was the name of the man who saw but never set foot on the Promised Land? 5. From what book of the Bible is this: "Then said the king unto her, What wilt thou... and what is thy request? it shall be even given thee to the half of the kingdom?" 6. Name three places Paul visited. 7. Finish this quotation, "Surely goodness and mercy... 8. In what sermon is the Lord's Prayer? 9. How do you spell the book of the Bible for which Ecc. is the abbreviation? 10. Name three kings of the Bible.

**ANSWERS TO GAME 10**

1. Jacob and Esau. 2. God in the burning bush. 3. Paul. 4. "Remember the sabbath day, to keep it holy." 5. A book. 6. First John. 7. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." 8. Rome. 9. Matthew (chapter 5). 10. In the account of David's killing the giant. "And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead." Samuel 17: 49.

As thy servant was busy here and there he was gone.—1 Kings 20: 40.

There is something frivolous about the confession. He evidently felt that he had been trifling with his trust. He had become preoccupied with a thousand things and had forgotten the one thing that was expected of him. How directly this strikes at the root of our neglected trusts and responsibilities!—A. B. Simpson.

I never won anything without hard labor and the exercise of my best judgment and care. When I was young it was a very pleasant way of making money. I had to train myself painfully and laboriously, not merely as regards my body, but as regards my soul and spirit.—Theodore Roosevelt.

**SERMON FOR THE ORDINATION OF LESTER G. OSBORN**

**Verona, N. Y., July 2, 1867**

Rev. Theodore J. Van Horn

And ye are witnesses of these things. Luke 24: 48.

Make full proof of thy ministry. 2 Timothy 4: 2.
self and ask what are the proofs by which a minister of the gospel is to convince those looking on that he has a right to a place in that high vocation; what sort of men must we be who are called to be "witnesses of these things"?

When Jesus said to those few men, "And ye are witnesses of these things," he meant that they should testify to an unbelieving world the truth and power of at least three unique facts regarding the coming of the Christ to the world. These facts were to be preached to them, thus it is written that the Christ should suffer, and rise again from the dead the third day, and that repentance and remission of sins should be preached in his name. Now here are these three facts that were to be proclaimed: (1) the sufferings and death of the Christ; (2) his resurrection from the dead; and (3) repentance and remission of sins.

How could such unfamiliar and unbelievable facts as these be told so as to gain the sympathetic attention of people in a pagan and heartless age? How could the idea that anyone could live a life of poverty, endure all sorts of privation and suffering, and make any appeal to those living a life of luxury and comfort be impressed on the minds of those to whom he came was passing. It was because he was so sensitive to the weaknesses, the blindness to the grander views of life that man showed, that he suffered anguish of soul. With what poignant grief he saw that young man with superlative qualities turn away from him because he could not shake off the grip of his material possessions. If the very conception of the flood of grief that caused Peter to tear the curlings from his head as he stretched out beseeching hands over his beloved Jerusalem, on account of its moral, social, and religious degradation. How far we miss the conception of the sacrifice that Jesus made if we limit that sacrifice to the physical or the proof of our ministry. "I bear publicly the marks of the Lord Jesus." These men, then, suffering witnesses; they were living witnesses; they were forgiven and sanctified witnesses. And one of the most persuasive of these men who gave his testimony to that day boldly challenged his adversaries—"I bear branded in my body the marks, of the Lord Jesus." It was the duty of Peter. And the other apostles. The same qualities which are above. The very conception of the sacrifice that Jesus made if we limit that sacrifice to physical or the lack of material comforts. And he wearied those to whom he canle came out. He had mixed his own blood to supply the lack. At length he mixed his own blood with his paint. It will take that grade of sacrificial spirit to paint a masterpiece. The lack of un­derstanding of our quest for the resurrection of Jesus is marked with the blood of truth's witnesses. Jesus had to suffer because he was a completely developed man. His correspondence with human life was perfect. He had more nerve area exposed to the rasping and discordant sights and sounds of a world unregenerated. And the more the aliveness we are, the more we must suffer for the same reason that Jesus suffered. And that suggests the second test or proof of our ministry. If we are to be corresponding witnesses of the resurrection of Jesus Christ, we must be living witnesses. We can have no force in testifying to the reality of a resurrection unless we are alive.

A dead man can tell us nothing about life. "If ye be risen with Christ, seek those things which are above." The direction of this quest will tell loudly enough whether or not we have the aliveness. The resurrection of Jesus from the dead is an
and great master to catch his look of approval.

But instead, he silenced the chorus and walked up to the singer with sorrowful eyes. "I know the joy of telling with any effect the story of the Messiah. The soloist’s range of my powers to effect such an arrest was the acknowledged dominating feature of his art. The orchestra played song after song to a world reeking with the filth of gross immorality and the sordid stories of a sinner of a holy God. But Christ lives. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth. The working of miracles upon the physical bodies of men was a mere incidental part of the work. To work in his ineffable career, that the Son of man hath power on earth to forgive sins," he said to the malevolent Pharisees who were bitterly opposing his work. "And to the others, ‘Go and tell men, the Son of man doeth clean away the filth of sin. Ye are witnesses of these things’.

Youth and old age were brought together. There have been many wonderful events since your childhood. Your look of interest, a half dreamy existence in which you are living, is a kind of visionary life you are living, a life distinct, a startling fact—the resurrection of Jesus. The time and the presence but by the absence of those qualities upon which the testimony of those early disciples were imprinted, not by the presence but by the absence of their qualities, led them to the fact. Those who heard and were moved by the story of Reichel, who was conducting the musical and literary center for the production of the Messiah. The chorus had sung through to the point where the soprano takes up the refrain, "I know that my Redeemer liveth." The soloist’s technique was beyond criticism; the abdominal muscles were perfect in their movements; there was an accurate placing of the tones, and flawless enunciation. And after the final note all eyes were turned to the great master to catch his look of approval.

But instead, he silenced the chorus and walked up to the singer with sorrowful eyes and said, "My daughter, you do not know, you do not know that your Redeemer liveth, do you?"

"You are a boy my father, not a man," said Reichel. "Tell it to me so that I will know and all who hear you will know that you know the joy of it."

First, the witnesses themselves must be forgiven and cleansed from sin. This (Continued on page 190)
scientific age is coming into an appreciation, as it is discovering the practical value of purity. What was the character of that man who worked miracles in the realm of plant life, making astounding transformations from ugly repulsiveness to beauty and utility? Whatever may be your reaction to that question, Luther Burbank had such a scepter of thy kingdom.

Young people, attend Conference this year if you can. The president of the Young People's Board is president of the Conference. The young people are taking a more prominent part in our Conference each year. —Pastor's Assistant, Milton Junction.

Palminter—Orville James Palminter, youngest son of Paul and Sarah Benjamin Palminter, was born at Albion, Wis, October 12, 1862; and while on a camping trip to the north part of California, he was stricken with paralysis and died at Colusa, Calif., July 15, 1927. Albion was his home all his life, until in the fall of 1924 he came to Riverside. His education was obtained at the Albion Academy. On December 13, 1884, he was united in marriage to Lettie Belle Bickle. To them were born two daughters—Marie, who died at the age of eleven years; and Bernice Palminter Kelly, who died at the age of twenty-three years, leaving an infant son six days old. This little one was tenderly cared for by his grandparents for five and one half years, bringing sunshine to their grief-stricken lives. Then the Lord saw fit to call him home too, and another sorrow was theirs to bear. Mr. Palminter was baptized by Rev. E. A. Witter and joined the Albion Seventh Day Baptist Church, of which he was a faithful member for over thirty years. He served on the Board of Trustees for several years. After moving to California he and his wife transferred their membership to the Riverside Church. Since coming here, he has been faithful in attending and supporting the church and has been invaluable in assisting in our new church program. The entire church lost a devoted brother, and his place can not be filled. He was a member of the Modern Woodmen of America, and would be served as a valuable counsel for seventeen years. He was a kind and loving husband and father in his home, and ever ready to help others in the communities where he lived, whenever opportunity offered. He is survived by his wife and one brother, Elverton Palminter, of Riverside.

Farewell services were held in Riverside, Calif., on July 19, 1927, in charge of Rev. Mr. Ballenger and Pastor G. D. Hargis, following which he was tenderly laid to rest in the Evergreen Cemetery.

Alban—Sarah Mattie Tucker was born in Charlestown, R. 1., May 22, 1860, and died in Canonchet, town of Hopkinton, R. 1., July 4, 1927. She was the daughter of John and Sarah (Browning) Tucker. On December 10, 1883, she was married to Lajayetta Edwards of Canonchet, who survives her. There also remain at Canonchet her children—Emory Lajayetta Edwards, and Monna Corene Palmer (Mrs. Walter Palmer)—seven grand-children, and one brother—John C. Tucker of Woonsocket, R. 1.

She was baptized by Rev. William Cross and united with the Rockville Seventh Day Baptist Church, October 23, 1886, remaining a devoted member till her death. She gave generously of her time and money for the good of church and community, and although not one to let the hand go, what the right hand doeth and so many who have cause to know of her sympathetic kindness.

(Continued on page 192)
The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Church, Washington Square, South. The Sabbath school meets at 10 a.m., Bible study at 4 p.m., and evening meeting at 7.30. Everybody welcome. August Johnson, Pastor; 6118 Woodlawn Avenue.

The Seventh Baptist Church of Chicago holds regular Sabbath services in various locations, including the First Baptist Church of Chicago and the Riverside Baptist Church of Chicago. For information, contact Rev. Geo. W. Huls, 1427 W. Colvin Street. Sabbath school at 10 a.m., evening meeting at 7.30. Everybody welcome. August Johnson, Pastor; 6118 Woodlawn Avenue.

The Seventh Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in the house of worship, located on a block of West Broadway (formerly Moneta Avenue), on Forty-second Street. Sabbath school at 10 a.m., Bible study at 1:30 p.m. Everybody welcome. August Johnson, Pastor; 6118 Woodlawn Avenue.

The Seventh Baptist Church of Minneapolis holds regular Sabbath services in various locations, including the Capitol Building and the Seventh Day Baptist Church of Minneapolis. For information, contact Rev. Earl W. Wing, 8th Street. Sabbath school at 10 a.m., evening meeting at 7.30. Everybody welcome. August Johnson, Pastor; 6118 Woodlawn Avenue.

The Detroit Seventh Baptist Church of Ohio holds regular Sabbath services in various locations, including the Ashaway Baptist Church and the Fourth Baptist Church. For information, contact Rev. Earl W. Wing, 8th Street. Sabbath school at 10 a.m., evening meeting at 7.30. Everybody welcome. August Johnson, Pastor; 6118 Woodlawn Avenue.

The Seventh Baptist Church of Battle Creek, Mich., holds regular Sabbath services, including the Fourth Baptist Church. For information, contact Rev. Earl W. Wing, 8th Street. Sabbath school at 10 a.m., evening meeting at 7.30. Everybody welcome. August Johnson, Pastor; 6118 Woodlawn Avenue.

The Seventh Baptist Church of White Cloud, Mich., holds regular Sabbath services, including the First Baptist Church. For information, contact Rev. Earl W. Wing, 8th Street. Sabbath school at 10 a.m., evening meeting at 7.30. Everybody welcome. August Johnson, Pastor; 6118 Woodlawn Avenue.

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