FAITH

In every seed to breathe the flower,
In every drop of dew
To reverence a cloistered star
Within the distant blue;
To wait the promise of the bow,
Despite the cloud between,
Is Faith—the fervid evidence
Of loveliness unseen.

—John B. Tabb.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session will be held with the Seventh Day Baptist Church at Salem, N. Y., where the conference will be
President—Edgar D. Van Horn, Alfred Station, N. Y.
Secretary—Rev. George F. Randolph, 240 West Front Street, Plainfield, N. J.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Mrs. Ethel E. Titsworth, Plainfield, N. J.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of General Conference—Harold R. Crandall, Buffalo, N. Y.
Secretary—Rev. Charles F. Cottrell, Winningham, R. I.; R. I.
Corresponding Secretary—Rev. H. Harriman, Plainfield, N. J.
The General Conference will be held in connection with the New England Conference.

SEVENTH DAY BAPTIST Missionary Society
President—Charles F. Randolph, Maplewood, N. J.
Recording Secretary—Rev. Charles F. Cottrell, Winningham, R. I.
Corresponding Secretary—Mrs. Ethel E. Titsworth, Plainfield, N. J.
Treasurer—Miss Ethel E. Titsworth, Plainfield, N. J.
Secretary—Rev. George F. Randolph, 240 West Front Street, Plainfield, N. J.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—William M. Stimson, Plainfield, N. J.
Secretary—Rev. George F. Randolph, 240 West Front Street, Plainfield, N. J.
Treasurer—Miss Ethel E. Titsworth, Plainfield, N. J.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
Incorporated in 1914
President—Charles F. Randolph, Maplewood, N. J.
Recording Secretary—Rev. Charles F. Cottrell, Winningham, R. I.
Corresponding Secretary—Miss Ethel E. Titsworth, Plainfield, N. J.
Treasurer—Miss Ethel E. Titsworth, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.
SABBATH SCHOOLD BOARD
President—Rev. Charles F. Cottrell, Winningham, R. I.
Secretary—Mrs. Ethel E. Titsworth, Plainfield, N. J.
Treasurer—Mrs. Russell Maxson, Janesville, Wis.

AMERICAN SABBATH TRACT SOCIETY
Board of Directors
President—Charles F. Randolph, Maplewood, N. J.
Recording Secretary—Rev. Charles F. Cottrell, Winningham, R. I.
Corresponding Secretary—Miss Ethel E. Titsworth, Plainfield, N. J.
Treasurer—Mrs. Ethel E. Titsworth, Plainfield, N. J.

SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl F. Saunders, Alfred, N. Y.
Corresponding Secretary—Mrs. E. D. Ferguson, Plainfield, N. J.
Treasurer—Mrs. Bay P. Brown, Plainfield, N. J.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Recording Secretary—Rev. Charles F. Cottrell, Winningham, R. I.
Corresponding Secretary—Mrs. Ethel E. Titsworth, Plainfield, N. J.

EXECUTIVE COMMITTEE OF LONE SABBATH SCHOOL BOARD
President—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Secretary—Rev. Charles F. Cottrell, Winningham, R. I.
Treasurer—Mrs. Ethel E. Titsworth, Plainfield, N. J.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE
Chairman—Carl V. Simpson, Battle Creek, Mich.

EDUCATIONAL SECRETARIAT
Eastern—Mrs. Lewis Elliott, East Pittsfield, Mass.; Mrs. Ethel E. Titsworth, Plainfield, N. J.
Central—Mrs. Fred C. Foster, Battle Creek, Mich.; Mrs. Mary E. W. Crandall, Battle Creek, Mich.
Western—Mrs. C. A. Crandall, Battle Creek, Mich.; Mrs. A. R. Babcock, Battle Creek, Mich.
Southwestern—Mrs. George F. Randolph, 240 West Front Street, Plainfield, N. J.

A PRAYER FOR MOTHER'S DAY
When Jesus on the cross was dying, On the pillow of suffering lying, He summoned John, beloved to him, And said: "Father, forgive them, For they know not what they do." And said: "Oh, son ... oh, son! Behold thy mother!" Then to one Closer and dearer than all other, "Behold thy son!" unto his mother. Oh, Master, let us follow thee. In life and love and uprightness, Thou mayest walk in the love divine. Shineth out in tenderness like thine. Toward his mother, near and dear. Who need our thoughtful kindness here. So let thy blessing rest, we pray. Upon us all—this Mother's day.

Sabbath Recorder, May 13, 1930

For Mother's Day

"Are all the Children in?"

Two or three times I have tried to find out for myself the meaning of the word 'number,' and it is difficult to write editorials year after year, 'upon the questions suggested by such a day without repeating some things we have written before.

Some way every time I search, this year, one little clipping I have held for years keeps turning up for me clearly it was not out of mind; and now it seems so appropriate as a Mother's day thought that I am going to give it to you. It was written by Florence Jones Hadley of Arkansas, entitled, "All the Children in?"

I think oftentimes as the night draws nigh, And the children are out on the hill, Would we hear her ask just as of her children. "Are all the children in?"

"God Pardons"

I remember reading something that I liked about a Mother. When we step out into that Other Land, Will we hear her ask just as of her children. "Are all the children in?"
her songs of faith and love. At length he falls asleep in the depths and comforts of perfect peace.

God is the mother, and the soul is the tired, worried child. He dispels its fears, gives it rest, pardons its wrong doing; and "he giveth his beloved sleep," in a "peace which passeth knowledge." Oh, how little some of us know of this peace of God!

After Sixty-five Years Deacon Abert Whitford and wife and Deacon Irving A. Cran dall and wife were present and took an active part in our prayer meeting at Plainfield, N. J., a few days ago. These four persons, together, united with the Seventh Day Baptist Church in Leonardville, N. Y., sixty-five years ago, and have been active members all these years. Their combined ages amount to three hundred twenty years.

I am not sure but that it might be well to plan for an old people's meeting at some time during the General Conference. Such a meeting with brief letters from aged members who could not attend might be made very helpful.

Real Consecration With all too many, I fear, the idea of a consecrated life has to do with the interest a person takes in prayer meeting services and devotion to the church duties in the house of worship. This is a very narrow and insufficient idea of consecration. There is something more than wrapping one's self in a holy garment of devotion in the sanctuary, and then going forth with the thought, "I am consecrated." Real consecration will send us out into the world where God calls sinners to himself, using all our powers for his glory. It takes advantage of God's blessings and opportunities as trust funds to be used in bringing others to the foot of the Cross.

Consecration is simply the dedicating of one's life, in its entire flow of influences, to the service of God in bringing men to him, and in making the world a better place in which to live.

Dr. Edwin H. Lewis Business matters regarding Lewis Institute made it necessary for Edwin H. Lewis to visit New York City, so he improved the opportunity to visit his old friends in Shiloh, "South Jersey," and in Plainfield, N. J., where his father served as pastor during the years of Edwin's boyhood and young manhood.

In both places he improved every hour, dreaming among the scenes of many years ago, and calling upon as many of his old friends as he could find.

Friday and Sabbath were spent in Plainfield, where he spoke to his old home church, both in prayer meeting and on Sabbath morning. Everybody was glad to meet Edwin again. They enjoyed his address which was full of reminiscences; and Brother Lewis seemed happy in renewing old friendships. His visit to the editor's new office will long be remembered as a bright and happy experience, in which the good things of other days were recalled. Come again, "Ed!"

CONFERENCE OF SEVENTH DAY BAPTIST COLLEGE YOUNG PEOPLE
Plainfield, N. J., April 24-26
Rev. Arva J. C. Bond

For almost a year we had been planning for a conference of college young people to be held in Plainfield. At first we had expected to bring together a group of a dozen students representing our three colleges as plans progressed, we decided to invite some, also, who are attending some of the colleges here in the East.

The total number who attended was twenty-five, and four who were included in the invitations failed to come. Two of these, Donald Lewis, Plainfield, N. J., Amherst; and Miss Iva Ellis, Bound Brook, N. J. (member of the Plainfield Church), Barnard, sent regrets. They had planned to come, but work in school just at that time made it impracticable. Frederik Bakker of Alfred, graduate student in New York University, was not able to meet with us Friday, but participated in all other sessions. We have not learned yet just what happened that Harold Babcock, Nile, N. Y., Alfred, failed to connect with the Alfred delegation which was transported to Plainfield in a car driven by Rev. Walter L. Greene.

Alfred and Salem sent their delegations without cost to the Tract Society. Of course, Milton's delegates had much farther to come, and while Milton raised more money than either of the other schools, the amount raised by the college was materially
increased by an appropriation from the Tract Board. All delegates were entertained in the homes of our Plainfield people for room and breakfast, and for Sabbath day meals.

The first session was held Thursday evening in the Seventh Day Baptists church, and was addressed by Dr. Paul E. Titsworth, of Washington College, who spoke on the subject, "Why Religion?" Doctor Titansworth spoke quite as far as the most thoughtful and intelligent college student is likely to go in his thinking on religious matters, and established grounds upon which religious faith may be built with safety and satisfaction.

On Friday, the young people met in the conference eaten bread in the afternoon sermon, and in two sessions in a free and frank discussion of religious questions, especially as they affect our own young people. The leader in Sabbath Promotion, who convened the conference, directed in the discussion. The following questions had been prepared beforehand, and each delegate was given a copy at the opening of the morning session.

FACE TO FACE

DEAR FAMILY:

I shall try to come home to you next Sabbath and see you face to face. I have wired as much to Pastor Bond, whom I have never heard preach, I'd do a good deal rather hear him preach—and I hope you believe me when I say so—than to stand up in his pulpit and have it scanned by your eyes. I'm a little afraid of my own family.

But if I get to Plainfield and am asked to speak to the young people, I shall immediately deliver the text that is First Corinthians 13:12: "Now we see through a glass darkly, but then, face to face." Now we see in a mirror, darkly, but then face to face. Now we are looking at a dim reflection in a mirror, but then we shall see face to face. That last translation is my friend Edgar Goodspeed's; and it is probably the best. But I will add one of my own: just now, a moment ago, and just now, at this very instant, we discern through a polished steel mirror, in an enigma, in a puzzle, but then face to face." Having delivered the goods, the thief stole away.

Do I speak too loudly in the house of God? Then I appeal to my own cousin, Maxson, whose face is now above me. Molly was merry in God, and when she came into the room I used to feel that the sun had risen. Molly dear, I guess you're the only one present to whom I can tell what Rhys of Oxford once told me.

He had been invited out to Northwestern University to speak in chapel, and of course he was to read the girls in chapel before. But Rhys was very much of a gentleman, and he thought those girls beautiful, and he was very, very much of a gentleman, and he thought those girls beautiful, and he scanned them, or meant to do so. He said, "My dear young women, I am not accustomed to seeing girls in chapel, and I will not deny that you lend that proud, sensitive face, the face of a man who has never been shut in a pit and be scanned by your eyes. I'm a little afraid of my own family."

Molly was always merry in God, and when she came into the room I used to feel that the sun had risen.

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mother of his, who did the work of a dozen women and lived to be a very old one.

I knew Watty Read, the one accidentally in 1888 on the Spanish Steps in Rome, and stopped to eye me. Neither of us said a word, but that evening I screwed up the courage to tell this boy that I knew, and he said, I knew you must be a cousin of mine, for I saw in your face the look of my brother, Thomas Bliss. You all look like Keats, but Keats wasn't very good-looking.

Like almost all the Stillman's, W. J. was a born inventor, and invented the pleated accordion bellows now seen on every camera. But he could not invent any way of saving the life of his little son, named for Ruskim. He told me much about his mother, who had faced both death and grief together all alone on the floor of an empty cottage in the Isle of Wight. Russie died that night, at the age of thirteen, after a long illness which his little boy, and how they faced death together.

I went to sleep without saying my prayers, God would be satisfied if I finished them. The word, I believe and can't be made to believe. I take it as a whole. It is Jesus Christ Jesus is fundamental with him, and I think it conquered the world. At all events the directory shows more names derived from John than from any other. There are a few details in that gospel that I don't believe in, and I have never tried to explain. But I don't want to make any book. It took me three years. I wish he had used the word Shiloh. I'll say he's white! He's just a white man.

I was out to tell my inquirers that that honey would be something besides the honey never came. The Turks intercepted it, and kept for their own museum the image of the original David of Babylom.

But I don't want my cousin Alva, Son of the Beloved, to think that I never tried to give the sun its proper place in the whole Bible. I did try once, as honestly as I knew how, and wrote a book. It took me three years. I finished it in a fashion in 1906 and showed it to Elder Mathias, William James, and Josiah Royce. They all liked it, or seemed to like it, or they said they liked it—for I don't wish to slander any of those men—and advised me to publish, but I did not and shall not. Blood is thicker than water, and I'm not going to have anyone in the family reading me the disloyal to the family, not if I can help it.

I regard the Fourth Gospel as the most perfect picture of religion and pure science to three men, and I think it conquered the world. At all events the directory shows more names derived from John than from any other. There are a few details in that gospel that I don't believe in, and I have never tried to explain. But I don't want to make any book. It took me three years. I wish he had used the word Shiloh. I'll say he's white! He's just a white man.

One of his descendants is Alva which means white. I'll say he's white! He's white, and scholarly. They tell me he has written some articles on fundamentalism, whatever that is. I haven't read a single one of them. Christ Jesus is fundamental with him, and I wish he were with me. I would read my cousin Alva's articles with pleasure if I weren't so afraid. He'd use the word "die" reminds me of my old chief. Wilhelmina R. Harper, who sent for me shortly before he died. But I was too late, and he merely left the word that he loved me like a brother. He left me that word, although I had told him to his face that he was a despot and a dictator, and that I'd rather deal with a despot I could see daily than with off his perch and let me show him how to play the doxology. I actually had the nerve to mention Hymn to William James—and then stopped, abashed at my own impudence. He smiled and said, "You don't have to explain. You got it right the first time. I know what you mean.

Today is the Sabbath. The word means Rest. It doesn't mean the Sun, and it doesn't mean peace, but blood, and it doesn't mean Wed, though I would like to talk all day about Wed, and it doesn't mean Thunder, which shortens to Thur, and it doesn't mean Freya, the goddess of Lust, of whom our forefathers were so afraid that they tried to terrify the young by calling her "Good Freya," whence "Good Friday," a phrase that finally got Christianized. I tried to do that on Good Friday evening, meaning nothing worse, I knew fifty professors of English. The man from Notre Dame sat beside me, and would eat only the whites of the eggs. Jesus Christos Theou Uios Soter. He tried to tell me that the word person is so called because an actor's voice once resounded through his person, his clay or bark mask. I ventured to think he is quite wrong. The Homeric word for face is prosopon, and not the Homeric word, but turned pro into per, just reversing the linguistic slip by which the Romans turned Perspephone, Queen of the Dead, into Proserpina. In Homeric Greek or Pauline Greek, the words face to become prosopon pros proson. And Paul says he wants to see the end of God, by which he means Shekinah and I mean sunshine on the face of Christ. Paul was full of Hebrew, and took "doxa," his own private word, and twisted it mean splendor. Did it ever occur to you, my fellow slaves—for family first meant the domestic slaves and villagers of commuters into Rome from outlying villas—that there isn't much splendor in the lines of a machine? That good Christian, Sir Isaac Newton, never suspected that he would scare any Christian into thinking God's organic universe a mere machine, but unconsciously he scared many. I have known a good many scared Christians. Rose Cody had her doubts. Her mother, who mothered the late Judge Elbridge Gary, had died before the war, and when Judge Elbridge Gary knew that she too must die within a few days, she too had her doubts. I dared her to a contest. I got out an envelope and began to write. She was there, gasping for breath and saying that she couldn't write a hymn, but she was ready to elucidate in a passionate letter to her sister Grace, and both of our hymns got into hymnbooks. She died like the gentleman she was, and I spoke at her funeral. But Rose Cody was an accomplished and well known writer. Not so certain

With all the Doxology, we sing our private doxa, or opinion of God. Well, my private opinion of God is that he was at first and still is not a He. I find in Middle High German the word Abgott, meaning a wooden image, and no amateur need try to tell me that a neater isn't a better word. I've always regarded it as the home of some spirit, but God has added and added to that first baby name of his—you know we sometimes call a baby "it," even when we know the sex—still the most beautiful and glorious and sunny thing on earth. It means the One Perfect Personality. Do you agree with me, Molly dear, up there? You carried the surplus of God, she told me. I didn't know what she meant, so, for me at least, did my mother. Do you mind if I praise my mother just a little bit?

First, however, let me sing my little personal tribute to Elder William Davis of Hopkinton, who had a good deal more imagination than my cousin Deacon William Stillman of Westerly, who made a good and trustworthy clock at the age of fourteen, sons can be one person, much less be three in one. Elder William Davis tried to preach the Trinity at Hopkinton, but there were some unimaginative folks in that early church and so Elder Davis left them and went to New Jersey and became the ancestor of half a dozen Davis preachers, as well as of my sweet teacher Julia, at Shiloh.

One of his descendants is Alva which means white. I'll say he's white! He's white, and scholarly. They tell me he has written some articles on fundamentalism, whatever that is. I haven't read a single one of them. Christ Jesus is fundamental with him, and I wish he were with me. I would read my cousin Alva's articles with pleasure if I weren't so afraid. He'd use the word "die" reminds me of my old chief. Wilhelmina R. Harper, who sent for me shortly before he died. But I was too late, and he merely left the word that he loved me like a brother. He left me that word, although I had told him to his face that he was a despot and a dictator, and that I'd rather deal with a despot I could see daily than with off his perch and let me show him how to play the doxology. I actually had the nerve to mention Hymn to William James—and then stopped, abashed at my own impudence. He smiled and said, "You don't have to explain. You got it right the first time. I know what you mean.

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baby boy who died of eating some colored crayons. I had to preach his funeral sermon too, because his father regarded the universe as one vast machine, and he had caught the principle that says, "The whole cosmos is a machine." Nonsense! Machines don't make persons. People make machines.

I wish I hadn't said that. There's no sense in my saying I really meant something else at night as I used to be able to do. But I'm used up for the minute and will rest till the postman comes. He may possibly bring me a letter from Pastor Bond.

Later. He has come, with two letters from Pastor Bond and one from Pastor Skaggs, and some others. I'll open Dr. Bond's at once. Ah—he wants me to preach, bless his heart! Now some business letters. Now for that letter of Pastor Skaggs. I'm in no hurry with that, for it has a long pale yellow cover, and it doubtless contains a manuscript that I lent him. His name is Norse for Shaggy, but there was nothing shaggy about the sermon I held him back two weeks to wait for. As compared with the issue of the Fourth, it was rough enough, but it wove science and religion together as neatly and firmly as I knew how to do it. He called it "Ex-perience," and you get the idea. Some folks, hasty and half-educated, have had no real experimental experience in laboratory, or in church, or in a death chamber. They are healthy, and they rather expect to live forever on earth. They don't realize that religion and science can go hand in hand like great Christian gentlemen and great Christian gentlemens. This life is a real and bitter thing, and anybody is likely to die any minute.

And that reminds me that it's a wonder anything else has come of father's diary for February 12, 1867. I find these words: "This morning our babe was taken out of my arms and laid in a cot, near by. We shall keep awake with him tonight." They doubtless kept awake, and I dare say that's why I'm here. A babe of three months isn't really awake yet, but it has not yet learned to say "I!" He is just a little unconscious recapitulation of life. He began as a simple egg, two, three months ago, and began quite unconsciously to recapitulate. Of course he was made of stars, but he didn't know it. He just claims men of ontogeny repeating phylogeny. Before taking to the open air, I recapitulated so fast that at birth I weighed ten pounds and a half, and Oser tells me that that was too much; that I ran the risk of becoming feeble-minded.

Father's diary for December 8, 1875, has this entry: "Mary was taken worse soon after I reached home. . . It now seems that she must have been a worker of teaching all my life, and I stood me in good stead. I was attending the funeral of a former mayor of Chicago, who had died so suddenly in his office that not even the newspaper realized it. The proceeds came..."

When my King Arthur got seated at the organ, and pulled out that of his baby—"a bank on which all sorts of musical flowers grew, including wild thyme, but not wild thyme, and oxalis, and nodding violets of prayer, not ready for the Doxology. I don't mean the easy doxology, but the Gloria. It meant the personal and private opinion of Apollo, not of the Father, and to the Holy Ghost! As it was the Shekinah was there, and I somehow knew that Mary was going to pull through. She had been eating arsenic for years, but the white glow was there, the doza was there, the Shekinah was there, and I knew that Mary was going to pull through. She did pull through. At the last minute, when that baby had grown purple to her fingers, and mother saved her with a dose of arsenic!

That was long before I pumped the organ for my Sabbath school teacher. He was a very serious teacher, gravely and sweetly courteous, and scholarly, and always ready to answer my questions about the meaning of a Biblical term. The true meaning of devil was one of the first I learned from him. A devil, or diabolos, is one who chucks his own careless words across instead of the message he is supposed to deliver straight. King Arthur's Greek seemed to chime in well enough with my mother's teachings. How many, many times she said to me, her little boy, who loved a word, "Glide your words, Eddy boy, are you sure you're telling me exactly what he said, or are you improving on it in order to make a good story? You must always know the rule." Now, I must open that long yellow envelope from Pastor Skaggs, and put my manuscript away along with a lot of other back numbers, and take a nap.

I've lost my little boy. He was six months old, and he slept. His thymus gland, which in due time would naturally have disappeared, suddenly enlarged and choked him to death. Her dear little body did not grow symmetrically, quite, and the one unconsciously dangerous little part suddenly killed her whole church, the little temple of her body. I suppose that expansion must be called abnormal, and it does look as if nature were rather blind. But yesterday I heard Dr. Smith Ely Jef-fiffe, the famous psychiatrist, say, "I would no more speak of abnormal psychology than of abnormal chemistry."

Well, what can an old philologist say? The thymus gland is so called because it looks like a bunch of thyme. Its tiny little leaves, a little fragrant thyme, whence the bees gather honey in Michigan and in Babylon and on the marble hills of Hymettus the overlapping Athens. The Attic bees gathered fragrant honey, and touched the sleeping lips of baby Pluto and made him speak like a son of Apollo, the god of light and music and medicine.

The Greeks burned the tiny fragrant leaves on the altar, and presently why they named the plant thyme, which really means incense. I don't think that the Hebrews ever burned thyme. They ate it as a sauce, perhaps, though I don't feel sure. The fragrance that they burned as incense was a heavy gum, but Paul knew the word, and it could possibly bring me an increase of faith. I have to open that long envelope from Pastor Skaggs now. I must open it, and find something.
never heard Christ Jesus speak anything but the purest poetry. Do you hear me? Of course not. My Friend and former col­league, Dr. Breasted, says: 'Heaven is, in its essential nature, talking straight through my pen and fingers at this very minute, for he invented radio broadcasting and is talking to me and the multitude of others who listen to the wireless.'... God does not talk to me or sing to me when I'm trying to write. I should hate to have him come in here and turn on his radio right here in my bed-room, and say, 'Oh, do keep still while I'm writing to my honey.'

Whither away now, animula vagula blandula, my sweet little roamer? You can't roam far without meeting some of your own little fragrance of sacrifice? I went into years slipped by, and folks almost forgot..."

So good night, sweetheart.

THE SABBATH RECORDER

PLANS FOR AGGRESSIVE WORK ON THE PACIFIC COAST

No report has been in the Recorder of the work planned for the Pacific Coast. For several months there has been a desire to start aggressive evangelistic and Sabbath promotion work on the coast. California, Oregon, Washington, Idaho, Arizona, and New Mexico are all included in this field, and we now have but two churches in this vast territory.

The climax of this desire was reached one year ago, when it was voted to ask the Missionary Board to help financially in such a campaign; that we call a man to act as missionary evangelist; and that the Riverside and Los Angeles churches give six months of their time to this work. A committee was appointed by the executive committee and after much prayerful consideration decided to call Rev. L. G. Osborn, of Verona, N. Y. Mr. Osborn accepted the call with the request to be allowed to stay with the Verona Church until May 1.

Accordingly he started Sunday, April 27, to drive with his family, to his new field of work. Several stops will be made at Battle Creek, Niles, Milton, Nortonville, Denver and Boulder. At the latter place he will address the young men and women churches in a series of evangelistic meetings. These two young men were boyhood friends and it will be a great joy to them to labor together in winning souls. Mrs. Osborn and Mrs. Coon, who are sisters, have been separated for seven years, so they will have a happy reunion.

The local churches have not been idle during these months. The names of three hundred seventy adults—Seventh Day Baptists, former Seventh Day Baptists, lone Sabbath keepers, and others interested—have been obtained, catalogued, and placed on file. A series of letters has been sent out informing them of our plans, and asking for prayer and financial aid. Many of the replies to these have been and are being personally answered.

Five hundred gospels have been obtained, persons interested in prayer over, to be used in the campaign. A large number of tracts have been filed ready for use. Mrs. T. H. Coon is the tract director. Numerous committee meetings have been held to discuss plans, ways, and means. Bible classes are being held and special prayer meetings. Also, the man who can not be worked up, but prayed down.

Will not every Seventh Day Baptist pray with us? Let souls was a little helpful, many won to the Sabbath, and churches organized on the Pacific Coast.

PACIFIC COAST PRESS CORRESPONDENT.

"When the morn is bright and fair, I will seek my Father." It was the thought of Mrs. G. D. Hargis, of the Riverside Church to erect a lighted cross, and invite all those interested, to come to the church for prayer between the hours of 6:30 and 7:30 A.M. The first few minutes gave us time for meditation while the music was played by the pastor's wife. Rev. W. H. Hargis, and the pastor knelt in earnest prayer for individuals, the church, the coast campaign which we are planning, and the war, to God. If you want to get near God try the quiet of the morning hours in his house.

CORRESPONDENT.

A little girl staunchly declared one day, apropos of the subject of her history lesson, that Jesus was "just as great and good a man as George Washington, but he's not so well known, and so he is not so popular."—Little Folks.

New Boarder: "When I left my last boarding place the landlady wept." Landlady: "Well, I won't. I always collect in advance."—Selected.
A PARTNERSHIP BETWEEN THE SENDING AND THE RECEIVING CHURCHES

Partnership is possible only at a somewhat advanced stage of mission work. Historically, a missionary undertaking normally has successive stages of development that move without sharp distinction from small beginnings toward maturity. First the foreign element is dominant; then the nationals come into a gradually increasing cooperation, moving thereafter into a progressive ascendency and control. In recent years a rising spirit of nationalism has accelerated these sequences.

On a wide scale there is now existent a true partnership which enables the sending churches in the sending countries in an ever-increasing degree to work with, and through, the receiving degree to work with, and through, the organization increasingly becomes the center from which the whole missionary enterprise of the area is directed. In some fields the mission work and its missionaries are already incorporated in the church and need no longer be seen as the missionaries. The feeling for us on Sabbath morning of the twentieth of April, was the theme, and it was a blessed meeting. Renewed interest, stronger faith, deepened consecration, recognition of the power of Christ, and the mysterious ways in which God works, these were the ideas expressed. Winning folks for God is the greatest business in the world.

Faithfully yours,

LOYAL F. HURLBY

Adams Center, N.Y.
April 23, 1930.

VISITATION EVANGELISM IN WASHINGTON

During the last three or four years much has been said and written regarding visita
tion evangelism, which is an evangelistic campaign within a church or a group of churches without any special public meetings. The object in the community is to get the names of all the unchurched, and then these are divided among lay-workers, led by the pastor or an evangelist, or by both. The lay-workers are prepared by special instruction and prayer, and every one not already a professed Christian is visited and invited to become a Christian.

This is not a new method of evangelism. About the only thing new about it is the system with which it is carried out. Neither is this the only effective evangelistic campaign, as will be seen from the fine letter from Adams Center, published this week.

In the Watchman Examiner for April 24 appeared an account of a recent visitation campaign in Washington, D.C. Thinking that this article from the Watchman Examiner might be a help as well as an encouragement to pastors and churches contemplating putting on a visitation campaign, it is given below:

WASHINGTON CAMPAIGN OF VISITATION EVANGELISM

During the week, April 6-11, one hundred nine churches in the national capital united in a campaign of visitation evangelism, under the leadership of Dr. A. Earl Kenna
den, without doubt the outstanding leader in this form of evangelism in America. The newspapers of Washington said that it was the most significant religious movement that had occurred in Washington in many years.

A survey had been made, and it was dis
covered that there were more than 60,000 families in the city who had never been churched. These were divided among the churches of the city, and during the week of the campaign approximately 4,000 workers from the one hundred nine churches co-operating called on possibly one-third of these 60,000. On the closing night at the great thanksgiving meeting in the Church of the Ave
nual, it was reported that 5,366 had actually signed decision cards, professing Christ as their Savior or Lord.

What are the prospects of such work? What is the future of this kind of evangelism? Immediately the skeptic says, "They will not last all night." Of course, not! No one expects them all to become active in the church. The object is to prepare people for the work of the church and that the seed often falls on shallow ground and ground choked by weeds. No evangelist ever expects 100 per
pastor, was general chairman of the campaign. On his motion it was voted on the afternoon of the closing night of the campaign to give a testimonial dinner to Doctor Kernahan, to which many of the leading men of Washington were invited. Plans were also announced at this closing meeting for another similar campaign in Washington next year. - Charles P. Banning in "Watchman Examiner."

MONTHLY STATEMENT
April 1, 1930—May 1, 1930
S. H. Davis
in account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
Dr.
Balance on hand April 1, 1930 $ 6,437.82
Mrs. M. M. Lampson, Missionary Society $ 1,000.00
Mrs. G. E. Richardson, Treasurer $ 312.60
Memorial Board, D. C. Burdick Bequest 30.93
D. C. Burdick farm 26.14
K. and F. Burdick 12.50
Missionary Society 2.42
S. A. Potter, Missionary Society 31.82
S. H. Davis 20.00
Anne L. Waite, Iowa Missionary Society 26.25
Outward Missionary Treasurer, Missionary Society 1,414.19
White Cloud Church, foreign missions 15.00
Second Saturday, October 1, D. T. Burdick, Third Missionary Society 15.00
Second Saturday, September 1, Presbyterian Church, account salary 10.00
New York City Church, debt fund 40.00
D. E. Livermore 60.00
Western Association Missionary Society 14.72
Pavemlents, Seventh-day Baptist Church, Missionary Society 5.00
Total $10,942.18

Cr.
Royal R. Thurstone, April salary, child's allowance and expenses $ 491.66
Wm. A. Berry's salary 20.00
Other native workmen 20.00
Cherry Creek Society 25.00
B. R. Thurstone 25.00
Edith M. Burdick, account traveling expenses 75.00
Dorothy L. Burdick, March salary and traveling expenses 161.32
D. Burdick, March salary and traveling expenses 161.32
Wm. B. R. Burdick, March salary and traveling expenses 50.00
Wm. B. R. Burdick, March salary and traveling expenses 20.00
Penny's office supplies 70.70
E. T. Davis, March salary and traveling expenses 33.34
L. D. Seaver, March salary and traveling expenses 136.69
I. D. Seaver, March salary and traveling expenses 66.64
Clifford A. Beebe, March salary 25.00
W. E. Searles, March salary 25.00
John T. Babcock, March salary 25.00
He Boltmire, March salary 25.00
Chan. W. Thurstone, March salary 50.00
Verner A. Wilson, March salary 25.00
James H. Hurley, March salary 25.00
Frank A. and E. T. Davis, March salary 25.00
Clifford A. Beebe, March salary 25.00
Willard E. Searles, March salary 25.00
Clifford A. Beebe, March salary 25.00
Washington Trust Company, 3 months' interest on $2,000 loan 22.50
Paul S. Burdick, March salary 25.00
Ashaway National Bank, 6 months' interest on $2,000 loan 30.00
Washington Trust Company, 3 months' interest on $2,000 loan 30.00
The Prudential Insurance Company of America, account salary H. E. Davis 17.65
The Greatness of Jesus, the Christ (communion).
The Fatherhood of God.
The Terrible Reality of Sin.
Righteousness

THE SABBATH RECORDER

Treasurer's expenses $39.24
Total expenditure for month $2,418.07
Closing night of the campaign to give a testimonial dinner to Doctor Kernahan, to which many of the leading men of Washington will be invited. Plans were also announced at this closing meeting for another similar campaign in Washington next year. - Charles P. Banning in "Watchman Examiner."

CALENDAR OF SERMON TOPICS

[The following is a list of sermon topics for one year, prepared by Brother Harris, a theological student, as his idea of a completed gospel. It was handed to Rev. Edige D. Van Horn, his teacher in theology, and we think it well worth a place in the Recorder.—T. L. G.]

JANUARY
FIRST WEEK
The Fatherhood of God.
SECOND WEEK
Inescapable God—"Whether shall I go?"
THIRD WEEK
The Greatness of Man—"What is that man?"
FOURTH WEEK
The Marred Image (sin).

FEBRUARY
FIRST WEEK
Salvation Through Christ.
SECOND WEEK
Character Building (Lincoln's Birthday).
THIRD WEEK
Jesus, the Man.
FOURTH WEEK
Jesus, the Christ (communion).

MARCH
FIRST WEEK
Vicarious Suffering of Jesus.
SECOND WEEK
The Old Rugged Cross.
THIRD WEEK
Crucifixion.
FOURTH WEEK
Resurrection (Easter resurrection day).

APRIL
FIRST WEEK
Joys of Christian Living.
SECOND WEEK
The Triumphs of Faith.

THE WORRY OF PRAYER

The Power of Prayer.

MAY
FIRST WEEK
Challenge to the Christian Church.
SECOND WEEK
Mother's Day Sermon.
THIRD WEEK
The Spirit of Mission.
FOURTH WEEK
Does the World Need a Seventh Day Sabbath?
JUNE
FIRST WEEK
The Grace of Giving (2 Cor. 8, 9).
SECOND WEEK
Old Christian Qualities Made New.
THIRD WEEK
Value of the Human Soul.
FOURTH WEEK
Crossroads in Life (Decision day).
JULY
FIRST WEEK
Righteousness Exalted a Nation.
SECOND WEEK
God of Our Fathers.
THIRD WEEK
A Universal Brotherhood.
FOURTH WEEK
Man's Place in the Universe.

AUGUST
FIRST WEEK
The Terrible Reality of Sin.
SECOND WEEK
Why Jesus Christ (Salvation). 
THIRD WEEK
The Humanity of Jesus.
FOURTH WEEK
Christianity and Modern Business.

SEPTEMBER
FIRST WEEK
Why the Christiankehden den the Order.
SECOND WEEK
Are We Living by the Footnotes? (concerning the Bible).
THIRD WEEK
What Christ's Victory Means to Us.
FOURTH WEEK
"What Think Ye of Christ?" (Decision day).
OCTOBER
FIRST WEEK
Cost of not being a Christian.


THE SABBATH RECORDER

SECOND WEEK

The Wages of Sin Is Death.

"I am the Way, the Truth, and the Life."

THIRD WEEK

"Choose Ye, This Day." (As an Evangelistic series)

FOURTH WEEK

"What Will Thou Have Me Do?"

SECOND WEEK

"Neither Shall They Learn War Any More."

HOME NEWS

HAMMOND, LA.—The Hammond Seventh Day Baptist Church has completed repairs on its property—re-roofing and finishing exterior in stucco.

The expense has been $1,300. The members have contributed with money in cash and labor. Citizens and friends manifested their good will in substantial gifts. This lone church of Louisiana proves itself worthy of prosperity, by its devotion and loyalty. The labor. Citizens and friends manifested their good will in substantial gifts. This alone church of Louisiana proves itself worthy of prosperity, by its devotion and loyalty. The house voices the desire and purpose to carry on in the good work of the Kingdom.

L. D. SEAGER.

QUARTERLY MEETING, MILTON JUNCTION

The quarterly meeting of the Milton, Milton Junction, Albion and Walworth churches convened last Friday night and Sabbath day at the Milton Junction Seventh Day Baptist church. The fine weather and Easter holidays brought a large delegation to all sessions of the meeting.

The Friday night program was made up entirely of music, appropriate to Easter. There were selections by an orchestra and the choir, besides instrumental solos, vocal solos, quartets and duets. A men's chorus was also a feature. The music was arranged for by Mrs. Edna Shelton of Milton Junction.

The church was filled almost to its limit by the choir and a mixed quartet.

The young people's meeting, in charge of Evelyn Skaggs, came at two o'clock, following a bounteous dinner served in the basement. Dorothy Babcock played a prelude on the piano, followed by devotions and then a talk on Christian Endeavor work in Wisconsin by Miss Charlotte Babcock. A male quartet also rendered a number.

Immediately following the young people's hour, a discussion of their new calendar was conducted by Rev. E. A. Witter of Walworth. The evening service, which closed a very worth while conference, was under the direction of the missionary committee.

The business meeting preceded the missionary program.—Milton College Review.

Hammond Seventh Day Baptist Church and Paramour

WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

THE SEVEN CARDINAL OBJECTIVES OF EDUCATION

EVEilYDAY RESOLUTIONS FOR ALL

Health and Safety.—Set your health standards high and improve your habits daily. Modern life demands reliable strength and energy—a sound mind in a sound body.

Worthy Home Membership.—Magnify your home as a center of a life that is happy, useful, and unselfish. Home is the soil in which the spirit grows. Give your best.

Mastery of the Tools, Technics, and Spirit of Learning.—Know how to observe, to study, to think, to plan, to judge, and to act. The world is run by thinkers and doers.

Vocational and Economic Effectiveness.—Find your talents and train them. Spend wisely less than you earn.

Faithful Citizenship.—Do something daily to make your school, your community, your state, your country, and your world happier, cleaner, quieter, more beautiful, better governed. Each for all and all for each.

Wise Use of Leisure.—Let your daily play be a source of joy and strength, a balance wheel for your labor, a cement for uniting things, fresh air, sunshine, and simplicity.

Ethical Character.—Search for the highest values and build your life according to the best patterns. Read often the lives of great men and women. Character is king—N. E. A. Journal.

A SPLendid REPORT FROM BATTLE CREEK

Editor Woman's Page, The Sabbath Recorder.

DEAR MISS DAVIS:

It has been some time since the Battle Creek Ladies Aid reported to this page, but you must not think the society dead or asleep. Instead it was never more alive and active.

Our fine new church home has become an accomplished fact and our joy in its possession and use only increases as time goes on. The raising of funds to help in the erection and equipping of the building has been our main interest for some time. The sum of two thousand dollars, which had been accumulating since we first planned to build, was turned into the general fund before the dedication, and an additional thousand was pledged. On this pledge five hundred has now been paid.

Suppers, rummage and paper sales, bazaars and concerts, in addition to dues and gifts, have been the means used for raising money.

The attendance at our meetings has been up to the fair average and the interest grows. Our program committee has for the past few months presented a study of our China Mission. This has been given in the form of papers written by members of the society, being biographical sketches of the workers on that field from the days of the Carten­pers and Wardners to the present time. These papers are to be collected in book form and placed in the church library. On the evening of April 5, a public program was given in the social rooms of the church and was well received by the small audience present.

We have two representatives in the Charitable Union, and do some work for that organization and for the needs of individuals.

We are also represented in the Y. W. C. A.

Ours is one of the twelve societies which form the local Council of Federated Church Women, and we took part with them in the services of the World Day of Prayer. This was observed on Thursday and the prayer service at four o'clock was earnest and impressive. This was followed by a social hour, a cooperative supper, and a beautiful pageant presented by several girls from the Y. W. C. A.

Our Ladies' Day had charge of the arrangements for the annual church dinner, which was given in the social rooms and followed by the quarterly business meeting of the church. This was also in the nature of a celebration of the twenty-fifth anniversary of the organization of the church. It was an occasion of real joy to the large number present.

We are looking forward to a visit and concert by the Girls’ Gle Club of Salem.
ANNUAL MEETING PAWCATUCK CHURCH

Rev. Clayton A. Burdick, D. D., for the past twenty-seven years pastor of the Pawcatuck Seventh Day Baptist Church, re-signed as pastor at the annual meeting held in the vestry of the church on Main Street last evening. The resignation will become effective June 1. He was, by the unanimous vote made pastor-emeritus, and will continue to make his home in Westerly.

Doctor Burdick has been forty-seven years in the ministry, having come to the Westerly Church in 1893 from Ashaway, where he served for four years as pastor of the First Hopkinton Seventh Day Baptist Church. Previous to that he was for eleven years pastor at the Brookfield Church, and previous to that at the West Edmeston Church, N. Y., for four years.

He was born in Utica, Wis., and after his home church as a lay preacher was ordained to the ministry by that church. His first pastorate was at West Edmeston, and from there he moved five miles away to Brookfield.

given Honorary Degree

Mr. Burdick was given the honorary degree of D. D., for the past twenty-seven years pastor of the Pawcatuck Seventh Day Baptist Church. His first official sermon was made May 8, 1893. The selection of his successor will be left in the hands of a committee to be appointed by the president of the church.

At the business session following the annual church supper, the following church officers were elected: George B. Utter, president; E. Howard Clark, treasurer; Laverne D. Langworthy, clerk; George B. Utter, Charles P. Cottrell, Howard M. Barber, and John H. Utter, trustees; Mrs. John H. Austin, assistant collector; Mrs. John H. Austin, assistant collector; Karl G. Stillman, auditor.

The following were elected ushers: William Healey, Charles Barker, Hiram Barker, Wilfred B. Utter, Karl G. Stillman, Alexander Austin, Cyril Kenyon, Carroll Hoxie. The following committee was elected to have charge of the church music: Dr. J. A. Crandall, Mrs. Walter G. Grendols, Karl G. Stillman.

The nominating committee consisted of Samuel H. Davis, Dr. Edwin Whitford, and Karl G. Stillman.

$12,205 IN FUND

The report of the permanent funds of the church showed a total of $12,205.50. Three hundred and forty-two receipts were reported by the church since the last annual meeting, which included $881 and $1,250 respectively from the church in Mystic and Harlan P. Hakes, and $2,000 from Mrs. A. H. Langworthy.

During the twenty-seven years which ended February 1, of Doctor Burdick's pastorate at the church in Westerly, he has officiated at more than 950 funerals, performed 635 marriages and has preached more than 4,150 sermons. Practically three-quarters of the present membership of the church have been received into the church during Doctor Burdick's pastorate.

In addition to serving as pastor of the Westerly Church, Doctor Burdick has served for the past fifteen years as supply pastor at the Third Baptist Church in North Stonington, and has preached in the church in Westerly on each Sunday. He will continue his relationship with the North Stonington Church for the present.

FAMILY OF MINISTERS

Doctor Burdick comes from a family of ministers. His father, Rev. Russell Green Burdick, was a missionary in Berlin, Wis., before assuming pastorate at Utica, Wis., in 1860. While his son, John H. Utter, his brother was Rev. George Burdick, whose death occurred in Milton, Wis., eight years ago.


Doctor Burdick also had three uncles engaged in the ministry: Mr. Abraham and John H. Austin, who was the first pastor of the Pawcatuck Seventh Day Baptist Church in Westerly, which was organized in 1840; Rev. Zuriel Campbell, and Rev. Austin Campbell, all of whom were natives of New York State.

EIGHTY SERMONS IN YEAR

During the past year Doctor Burdick has preached eighty sermons at the Westerly and North Stonington churches. He has preached more than twenty-three weddings, the most in any one year during his pastorate here, and officiated at fifty-nine funerals.

In 1919, during the epidemic of influenza, Doctor Burdick officiated at sixty-four funerals, a large percentage of which were young and a great many of them were doctors.

During his pastorate of nearly half a century he has six times entertained the General Conference of the Seventh Day Baptist denomination.—Westerly Sun.

REIGNATION OF REV. CLAYTON A. BURDICK

APRIL 3, 1930

Your pastor would respectfully submit to you his twenty-sixth annual report.

In bringing to you my annual report, at the closing of this, the twenty-sixth year of our occupancy of this place of worship, first of all, to express our thanks to God we love, for his unceasing care by which we have been kept and sustained through the losses we have met with.

The comfort we have received, in such an unusual year, has been great indeed. Full well we know that it is not because of merit on our part, but love on his, that has brought his mercy and kindness to us.

Your own care of us, and our generous vacation had much to do with our coming back to you, and the receiving you with vigor and hope. We wish to thank you again for it.

The year has been much as other years. The usual complaint of sickness in our family has been sustained without omission. During our absence, the church used supplies, and two or three of our own have visited us. The Eastern Association was entertained here, and other events, as Christian Endeavor week and the like, were entered into.

We regret, because of sickness in our own family, the privilege of visitation has had to be curtailed. I want to thank the people for their support in sustaining one of the most important services of the church, that of the Sabbath evening prayer meeting. These meetings have been of great spiritual value.

The Sabbath school is being put forth increased effort, and is gaining in members.

The women's societies have been successful in their support of the church, as you have already heard by their reports.

Both of the Christian Endeavor societies are in good condition, and although small, we are thankful for their excellent spirit.

The death of our chorister, Mr. Tanner, who faithfully served us for so many years, cast a shadow over the whole church especially the choir. It is gratifying that the choir members have not failed us in this emergency.

Your pastor has engaged in the following activities through the year: Calls, about two hundred; sermons and addresses, over eighty; twenty-three marriages, and fifty-nine funerals.

What I have to say now is, in a way, one of the hardest things that has ever fallen to my lot, and Mrs. Burdick agrees with me in all that is to follow.

I was forty-five years of age when I came to Westerly in February of 1903; so most of the very best part of my life has been spent among you. It is true that the happiest part of my life has been here. I have several years past lived in the dear old parsonage than in any other home since I was born. You can imagine how dear it has become.

During these years I have watched some of you from infancy to young manhood and some others from middle life to older years. Many of you have led into the waters of baptism. We have passed through the fires of conflict, and loved ones I have helped to lay away in their last resting place.

Your kindness of us during all the days is more appreciated than words can express, and the Christian fellowship will always be dear to us. Our regret is that we have not done more for you.

We can not deny that age is coming on, and the responsibility of a church like this, is heavier as the years go by. Mrs. Burdick and I have gladly shared in the privilege of our duties, but after prayerful consideration, we want to state that it is best for the church, and best for...
ourselves if we offer tonight our resignation, to take effect the first of the coming June.
For the spiritual growth of the church, we long, and for our own peace and harmony among its members. God grant that we may all grow in grace and the further knowledge of the truth.

Respectfully presented,
Clayton A. Burdick.

AMERICAN SABBATH 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 Building, Plainfield, N. J., on Sunday, April 13, 1930, at 2 o'clock, p. m., President Ran­
d, in the chair.

tant Corresponding Secretary Bernice A. Brewer.

Visitor present, Miss Dorothy Hubbard. Prayer was offered by Rev. Theodore J. Van Horn.

The assistant corresponding secretary, Bernice A. Brewer, presented letters re­ceived from W. P. Jones, moderator of the Central Church in New York City, Emma Jeffrey, corresponding secretary of the Northwestern Association; and Rev. Edgar D. Van Horn, president of the General Conference.

The leader in the10th Week in Promotional, Rev. Ahva J. C. Bond, reported informally re­garding the conference of college young people. The meeting was held at New York City April 24-26, and, further, that arrangements for the en­tertainment of the young people by the Seventh Day Baptist College will have been completed.

Treasurer Ethel L. Titsworth presented the regular audited report for the quarter ending March 31, 1930.

The vote to accept was reported.

The Committee on Distribution of Litera­ture, reported with recommendation as follows:

Your Committee on the Distribution of Litera­ture would respectfully report as follows:

1. It is recommended that an edition of 5,000 copies of Songs of the Sab­

bath and Baptized be printed. By Corliss F. Randolph be printed at this time for use in special distribution in connection with the con­mittee’s campaign through the churches, this printing to cost approximately $250.

2. The committee would again report progress in the campaign through the churches. Appended hereto is a list of fifty-five of the largest Baptist churches actively co-operating with the committee in distributing this literature. The total of more than fifteen thousand tracts has been sent out to, and largely distributed by, these churches since the inception of this campaign. In many instances additional supplies of tracts have been requested. The interest and call of so many people in all parts of the denomination have not been as such to the value of the work which it has undertaken.

3. The feature of the campaign has been the attempt to interest not only the officers in the campaign, but the churches themselves to do God’s appointed task, wherever and whatever that task might be.

4. The committee wishes to call your attention to the fact that the entire clerical work of the home office in this campaign has been carried by the assistant corresponding secretary.

5. For the purpose of calling a periodic and summary report of the distribution of the literature, published tracts and literature other than the regular Tract Board literature, a committee of the home office has been appointed.

6. Literature distributed since last report:

In campaign through the churches. 10,300
On order, tracts ........................ 1,550
Sample copies of Record: .................. 1,550

Grand total ................................ 21,350

Respectfully submitted,
Jesse G. Burdick,
Chairman.
April 9, 1930.

Report with recommendation approved.

The chairman of the Supervisory Com­mittee reported that business in the publish­ing house has been satisfactory during the past few months. He also commented in­formationally on current policies of the Sab­

bath Recorder.

The Teen-Age Committee reported a meeting in March and that plans are under way for the Lewis Summer Camp.

The report of the special committee appointed to consider selection and employ­ment of the home office secretary was read from the table, pursuant to action of the board at the last meeting.

Voted to accept report of special commit­tee.

Voted that the secretary voice the love and appreciation of the board to one of our members, Ora S. Rogers, now in the Poly­clinic Hospital, New York City.

Voted that the president of the board ap­point a committee to prepare the program for the General Conference, and also ap­point delegates to the associations to repre­sent the Tract Board.

The personnel of the Committee on Pro­gram of the Tract Society for the General Conference, as appointed by the president, is as follows:

Rev. Ahva J. C. Bond, chairman; Miss Ethel L. Titsworth; Rev. Harold R. Cran­ dall.

Minutes read and approved.

Board adjourned.

Winfred R. Harris,
Recording Secretary.

THE MINISTRY OF MOTHERHOOD

"You should never have been married, you must get rid of the feeling that you are a woman, and you are a mother, and you are a minister," spoke a woman, herself a mother, to one who had just closed an appeal to a large group of women that they recommit themselves to do God’s appointed task, wherever and whatever that task might be. "But I am a minister," was the reply, "called and ordained of God, to minister first to those in my home circle and then as I have those opportunities, to extend my influence to those outside the home whom I may be privileged to serve in his name."

Theodore Cuyler has said: "God made mothers before he made ministers; the progress of Christ’s kingdom depends more upon the influence of faithful, wise, and pious mothers than upon any other human agency."

To be a mother is a partnership with God, and the ministry of motherhood is the most complete of all ministries. To be a "faithful, wise, and pious mother" requires the deepest consecration and the noblest liv­ing of which any woman is capable. To mothers God has entrusted the greatest and yet the noblest work. That all mothers do not recognize the sac­red nobility of their task, does not reflect upon motherhood, but upon the individual mother. And even the most careless mother when awakened to the greatness of her op­portunity shows her kinship to the noblest mothers.

To many women having no children of their own, God has entrusted his ministry of motherhood, and we support such women wher­ever the need of the child or the church is great.

(Continued on page 599)
THOUGHTS FOR THE QUIET HOUR
LYLE CRANDALL
The daily readings for this week suggest some thoughts for our meditation. Missionaries advance world peace by preaching God's Fatherhood. He is no respecter of persons. He loves all of us, regardless of our race or nationality. He is our Father, and we are his children. This fact helps to make us peaceful in our nature, and helps to advance world peace.

Missionaries teach the idea of man's brotherhood. All of us are brothers, and should love each other. There should be no room for hatred in our hearts, but love should reign there. If we have love for each other we shall be peaceful among ourselves, and this will advance world peace.

Missionaries urge the practice of the Golden Rule. The practice of it helps one to love his neighbor and not hate him. If every person can get this spirit into his life this world will be a much better place to live in.

Jesus came to bring peace on earth, and he taught us to be peaceable. Let us try to follow his teaching in our daily lives.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."

INTERMEDIATE CORNER
REV. JOHN FITZ RANDOLPH
Intermediate Superintendent, Milton Junction, Wis.

DAILY READINGS
Sunday—Seek peace (Rom. 12: 21).
Monday—Seek good will (Matt. 5: 43-48).
Tuesday—Seek justice (Isa. 2: 1-4).
Wednesday—Trust in the Lord (Ps. 1: 1).
Thursday—Practice the Golden Rule (Matt. 7: 12).
Friday—Do good and do not seek revenge (Rom. 12: 17-21).

Topic for Sabbath Day, May 26, 1930
WHAT CAN INTERMEDIATES DO TO HELP ABOLISH WAR?
LURA MAE FITZ RANDOLPH
Since the World War, people everywhere have recognized the importance of abolishing war. All nations are so closely connected by recent inventions that it has become practically impossible for only two nations to fight. From now on, all wars will be world wars, in all probability, and we are called upon to do our part.

War should be abolished. Everyone realizes it. But what can we as mere intermediates do to help abolish war? We may study national questions, so that we will know the problems and how to meet them. We may study other peoples and their customs and ways. It is usually the people we know the best that we have the least trouble with. We may cultivate a friendly disposition and be friendly to everyone, so that this whole way, make the world a more peaceful place in which to live.

{

THE MINISTRY OF MOTHERHOOD
(Continued from page 597)
est, giving joyfully of their lives in ministry.
In her book The Unfolding Life (which every mother should own), Mrs. Antoinette Lamoreaux says: "It is said that there are three types of women. The most numerous are the natural mothers, whose instincts are overwhelmingly maternal; the next are the women who are mothers in heart; and the last are the rare women equally fitted in either capacity."
One of the miracles of today is the way in which God can carelessly, fun-loving, thoughtless or even selfish girl into a radiant and consecrated mother. God is constantly making our lives through his call to the ministry of motherhood.

MOTHERS HELP US TO UNDERSTAND GOD
God's inexhaustible patience has always been the wonder of all human kind, and when we try to understand it we look at the patience of a mother, and in some measure realize what we cannot understand. God begins his great work of development even before the little life takes form, and where human patience would fail he gives from the heart and the heart of the eternal God beat in tune. Adequate patience for all of life's problems is one of God's richest gifts to all whom he calls to the ministry of motherhood.

The love of God for the world and the love of a mother for her child are among the greatest themes which have employed..."
CRUSADERS WITH CHRIST IN AFRICA
ACTS 8: 26, 39
Junior Christian Endeavor Topic for Sabbath Day, May 24, 1930
MRS. HERBERT L. POLAN

Use pictures of knights, also scenes of African life, Egypt, camels, desert, elephants, Arabs, Moors, on your poster.
Assign some boy The Story of Livingstone; another, The Story of Stanley; and another, The Story of Moffat.

Have a boy make out a set of questions to be answered by pointing to the map.
Sing—"From Greenland's Icy Mountains."
"Jesus Shall Reign."
"Jesus Saves."
"Rescue the Perishing."

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have been to Fokien. There is a bridge called "The Bridge of Ten Thousand Ages." It is very beautiful and so are the Foochow pole junks that come out to trade. I have been to Fokien.

I have written to both him and our, the Methodist minister's dog got after him and answered by pointing to the first one. Both of them are very interesting and I'm sure all the children will enjoy them as much as I have. Do write often, Brier dear. Do you know, I like that name even better than I do George, and George is one of my favorite names at that. It's queer I did not receive your first letter the first time, for we often received letters directed to Independence when we were living there, and Mr. Greene is still pastor of that church as well as at Andover, although we have been living in Andover for over five years. There is no postoffice in Independence named Greene, most people think that the devils have to go straight, and so fall into the water. It seemed as though many Foochow pole junks came out to trade.

I went to Ingtaï and the water was too deep. We had to walk eighteen miles.

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I went to Ingtaï and the water was too deep. We had to walk eighteen miles.

I have eight years old and I am in the third grade. I have to study all the morning.

Your friend,

George Thorngate (Junior).

Liuho, Ku, China,
December 16, 1929.

Dear Mrs. Greene:

We had to have a well to run our water system, and then we had to have a pump to pump the water up. And then we had to have a man to pump. It was so tiring for the man that we got a windmill to pump the water when it was light and then we finished in March.

The new building for the hospital is finished now, but no one can walk on the floor. Can you guess why? Yes, you guessed it—the paint is not dry.

Your friend,

George Thorngate (Junior).

Liuho, Ku, China,
April 7, 1930.

Dear George:

I am sorry it has taken so long to get your fine letters in the Rebecca. Everyone, especially the first one. Both of them are very interesting and I'm sure all the children will enjoy them as much as I have. Do write often, Brier dear. Do you know, I like that name even better than I do George, and George is one of my favorite names at that. It's queer I did not receive your first letter the first time, for we often received letters directed to Independence when we were living there, and Mr. Greene is still pastor of that church as well as at Andover, although we have been living in Andover for over five years. There is no postoffice in Independence named Greene, most people think that the devils have to go straight, and so fall into the water. It seemed as though many Foochow pole junks came out to trade.

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Liuho, Ku, China,
December 16, 1929.

DEAR MRS. GREENE: love can not do; and through understanding and sympathy, instruction, and discipline assume their proper places.

Benjamin West's tribute to his mother: "A kiss from my mother made me an artist." She was in what understanding and sympathy may accomplish where criticism would utterly fail in helpfulness. Because of the special compensation for the ministry of motherhood comes through suffering and pain, God gives to mothers not only the adornments of virtue but much added compensation as "good measure, shaken together, pressed down and running over."

He makes true motherhood a matter of choice. A mother's life is the ministry of motherhood rather than some other ministry, as a matter of choice on her part.

God is in his heart, all's right with the world; It's the folk in it that keep things in a whirl.

Let's, like the autumn, and flowers, be contented with the sunshine, also the showers. Let's stick up for freedom, and not get too brown.

Trust God at all times, and our blessings pass our expectation. So let's smile, smile, the whole day through. And God, those around us, and to ourselves be kind and true.

MRS. JESSE BURDICK.

RICHBURG, N. Y.

THE MINISTRY OF MOTHERHOOD

(Continued from page 599)

A LESSON FROM NATURE

Boys and girls, come out to play. The grass is green, now let's be gay.

The yellow daffodils are lifting their heads
Soon the bees and butterflies will be flitting along. The sun moves a long way from the ground.

Then the clouds appear and the rain holds sway. But whether sunshine or rain we around us shall.

The birds, flowers and bees all as happy as happy can be.

Now boys and girls, can we not we a lesson from Nature learn.

To always try and smile which ever way things turn.

God's in his heart, all's right with the world; It's the folk in it that keep things in a whirl. Let's, like the autumn, and flowers, be contented with the sunshine, also the showers. Let's stick up for freedom, and not get too brown.

Trust God at all times, and our blessings pass our expectation. So let's smile, smile, the whole day through. And God, those around us, and to ourselves be kind and true.

MRS. JESSE BURDICK.

RICHBURG, N. Y.

THE SABBATH RECORDER
Turn to the Bible, we find the prophets dwelling at great length upon the awful and dire consequences of Israel's sins. Even Hosea, who of all the prophets most emphasizes the love and forgiveness of God, describes in no uncertain terms the agony and despair that shall soon befall Israel as a result of her neglect of Jehovah. For example read the tenth chapter of Hosea.

Why all this condemnation of Israel? The answer is in the thirteenth verse. They had been "plowing evil" and "sowing lies,"

and they must reap the inevitable harvest of disaster. They were resorting to political scheming, evil plotting, assassination, cheating in business, and worshiping idols. They trusted in armies and chariots of war, in the power of their king, and in their wealth. As a result, they suffered punishment, and they had to reap the inevitable harvest of disaster. They were left with nothing but despair and hopelessness.

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Eagerly she thrust her cross into Jesus' hand, and raised it high and small and light; but it was heavy as lead. "Why is it so small and yet so heavy?" she asked. "That is the cross of one whose husband is a wicked man, and she bears her cross hidden, though it burns hourly into her flesh. But through it all she is brave and kind."

Then the woman raised another cross, but this one was cold as ice. "That is the cross of a mother whose six children are all dead," said Mrs. Rood, "and her tears is in six mounds of green." Slowly the woman picked up her own cross and said, "I will bear it for the sake of the whole world." 

In the morning she rose seeking to be a gentle to her children and submissive to Christ. As days went by her children turned her love and her neighbors helped her more. Brightness came back into life because she carried her cross for him. In the community you can find a task great enough to challenge your highest efforts, a cause into which you can throw your whole heart. How many people there are for whom life is drab, because they have no great goal toward which to work—no great cause she carried her cross for him. Mrs. Rood sang "I Surrender All." (Continued on page 606)
Let Seventh Day Baptists, every lover of the Bible Sabbath, honestly face the tragic consequences of modernism. Dr. Charles F. Potter, a few years ago, was the pastor of a large Baptist Church, which was in the grip of modernism. He left the Baptists and united with the Unitarians. Now the Unitarians unite with him. He has founded a religion of his own—the religion of humanism. He defines humanism as a "faddism," a "belief in the self-sufficiency and self-perfectibility of human personality." This has led Doctor Fosdick to declare that humanism is a "Religion without God," and that in reality any point of the Bible Sabbath, honestly face the tragic consequences of modernism. He calls this the "sourcage of Christendom."

But why this modernistic appeal? Is it not Doctor Potter's position the logical end of modernism? Certainly modernism rejects an authoritative Bible; it makes the subjective disposition of man the criterion as to what to believe and what to live for. To transfer the basis of authority from the Book to personal experience is to leave the world open to error at any point. The seat of authority left to the human heart, or human opinion, is a failure. Modernists freely declare that the Bible must be interpreted in the light of modern thought, and that in reality "each man must write his own Bible." Doctor Potter's new religion answers its own story. Just why he needed to abandon Unitarianism to preach humanism is not clear, for certainly one can be a Unitarian and believe anything, or nothing.

CHRISTIANS OF CONSERVATIVE FAITH

Let us now turn to Christians of conservative faith—who those who claim to accept the Bible as the inspired Word of God—and yet keep the Sabbath of the Bible. These I shall discuss under three heads: (1) those who admit the claims of the Sabbath, and yet refuse to keep it. I confess I have less patience with this group than with the other two—or even the modernists. To them I say: You believe in the Bible wholly, and yet refuse to obey it. They are preaching in pulpit. You ask them why they don't keep the Sabbath, and they will frankly admit that we Sabbath keepers are right; but they just can't keep it. If they were in a Sabbath-keeping community they would gladly keep to Jesus Christ. When this type of folks, you have met them. They admit they ought to keep the Sabbath, yet lack the courage to acknowledge God's claims in willing obedience. This whole group, of course, is better than "sacrifice," they will yield to the claims of the Sabbath.

(To be continued)

PACIFIC COAST ASSOCIATION

(Continued from page 604)

Preceding the communion service, Mrs. Francis Hurlley sang a Doxology of the Sabbath. The Christian endeavorers brought several presentations to answer the question, "Why do you keep the Sabbath?" This will be reported in the Young People's Page.

The evening after the Sabbath, Pastor Hargis brought the message from the words, "Behold the Man," following which, pictures of the Passion Play were thrown on the screen.

An interesting business meeting was held Sunday morning, followed by a discussion of the new calendar, led by J. W. Jeffrey of Los Angeles. At noon, dinner was served in the hotel dining room. Some time was spent raising money and taking pledges for the evangelistic campaign about to be launched on the coast.

A climax service, led by Rev. Mr. Bal­langer, closed the association, which was uplifting and inspiring to all who attended.

DEATHS

Clarke.—Emily Frances, wife of the late B. Franklin Clarke, died in Westerly, R. I., May 29, 1930, on the Shore Road, aged ninety-three years.

She was the daughter of Stephen S. and Eliza Burdick Kenyon and was born May 23, 1837, at Rockville, R. I., of the oldest families in the state. She was one of the oldest residents of Washington County, R.

On December 15, 1857, she married B. Franklin Clarke, who died April 8, 1920. To them were born three children, one of whom is living today: Albert E. J. Perry, John W. A., and Eliza R. He was a man of truth in the church and clime of Hiscox. Three brothers remain in nearby homes: William, Alfred, and Albert.

When her husband and two sons were baptized, May 25, 1889, she joined by testimony with others of the family to the Seventh Day Baptist Church of Westerly, in which her interest was kept up until the death of her seventh twenty-six year. It was followed almost entirely her to her home. April 27, 1930, after some years of ill health, she passed to the Church Triumphant.

Mrs. Clarke was remarkable in many ways. She was characterized by a high degree of modesty, a sense of God's will, and a sense of clear understanding. She never was a woman of beautiful appearance, but she was known for her kind and gentle nature. She was interested in the younger ones and her ready wit made her a pleasant companion.

The funeral service was conducted by the old home in sight of the sea and was attended by many friends and loved ones, who felt deep love for her passing on. The services were conducted by her pastor, Clayton A. Burdick.

Lanphear.—Esther Langworthy Lanphear, daughter of Russell C. Langworthy and Lois M. Lacon, was born in Wellsville, N. Y., December 8, 1847, and died at her late home in the town of Alfred, N. Y., April 27, 1930, after some years of all the effects of a fall in her home some weeks ago.

Mrs. Lanphear's mother was a sister of the late Dr. E. R. Maxson, at one time a prominent physician in Syracuse, and an older sister of her mother was the wife of Elisha Potter, well known in the earlier history of Alfred. Dr. E. R. Maxson was a graduate of Adams Center, N. Y., and Alfred University. When twenty-four he married Lyman K. Lanphear, who died two years later. After the death of Maxson she taught school near his home in Jefferson County until her marriage to the late Mr. Lanphear, June 27, 1878. For more than fifty years she lived in the Lanphear homestead on the Andover-Alfred road, rearing a family of six children.

When fifteen years of age she was received into the Amity Seventh Day Baptist Church by Rev. James Summerbell. After her marriage to Mr. Lanphear, she united with the Andover Church, where she retained her membership until called to the Church Triumphant. A kind and faithful friend.

Funeral services were held from her late home under the direction of Rev. Mr. Lanphear, conducted by Rev. Mr. Lanphear, W. L. Green. Interment in Alfred Rural Cemetery.

Randolph.—Mary Yale Randolph was born October 10, 1866, and died January 25, 1930. She was the daughter of O. L. and Jenny Lyman Yale, and was born in the Town of Willing, near Wellsville, N. Y.

Her education was in Alfred University and the Chautauqua Home study course. On February 28, 1894, she was married to Virgil Fitz Edgerton, who was one son, Winston Yale. With the exception of the early years they have spent raising money and taking pledges for one year. She married on the Pacific Coast. Mr. Maxson she taught school near her home in March 21, 1930, at her home on the farm where she was born.

At the age of thirteen she united with the Methodist Church, and later with the Baptist Church. In 1920 she became a Baptist keeper and remained loyal to this faith until her death. During sixteen years she has been an invalid, and during this time she was confined almost entirely her to her home. All who knew her will remember the kind and motherly care she received at the hands of others. She was a loving and willing relationship what she had with them. A tender and loving spirit, she her to a bouquet of flowers and a neighbor came in, the neighbor took a seat, she became a half, then after another neig­bor came she would get half of what was left, and so on as long as she lived. This was said to show her generous spirit, not only with others in all lines.

She is survived by her husband, her son, and grandchildren, all of whom are Mrs. Mr. and Mrs. Wells, Wellsville, N. Y., and some nieces.

Funeral services were conducted by A. Clyde Edgerton. Interment was in the family cemetery on the farm where she spent most all her life.

A. C. E.
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SABBATH School Lesson VIII.—May 24, 1920.

Jesus Describes the Future of the Kingdom.


Golden Text: “Take ye heed, watch and pray: for ye know not when the time is.” Mark 13: 33

DAILY READINGS


May 24—Seeking the Lost. Isaiah 55: 1-8. (For Lesson Notes, see Helping Hand)

Mr. Peters: “At last we’re out of debt.”

Mrs. Peters: “Oh, goody! Now I can get credit again.”—Pearson’s.

Motorist: “What is the speed law here, please?”

Villager: “Got none. You fellers can’t get through here any too fast for us.”—Christian Science Monitor.

JERUSALEM—A Pagoda of Stones

By Rev. Arthur F. Alden, D. D.


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Plainfield, New Jersey

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For further information, see ALFRED EDWARD WHITFORD

President

Milton, Wisconsin

DEPARTMENT of Theology and Religious Education, Alfred University. Catalog and further information sent upon request.

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President

Milton, Wisconsin

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