

The Sabbath Recorder

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in leisure hours, it is the peculiar triumph of this Book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish at the touch of its holy inspiration.

—Robert Hall.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 29, 1926.

President—Dr. George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.

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Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Little Genesee, N. Y.; J. Nelson Norwood, Alfred, N. Y.

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The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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The Sabbath Recorder

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WHOLE No. 4,244

*Lord, keep us steadfast in thy Word,
Curb those who fain by craft or sword
Would wrest the kingdom from thy Son,
And set at naught all he hath done.*

*Lord Jesus Christ, thy power make known,
For thou art Lord of lords alone;
Defend thy Christendom, that we
May evermore sing praise to thee.*

*O Comforter, of priceless worth,
Send peace and unity on earth;
Support us in our final strife,
And lead us out of death to life.*

—Martin Luther.

But here I am at Alfred Station with the association people—real living, wide awake friends ready for the Lord's work; and all dreaming must be put away.

Professor Oscar M. Burdick is president of the association. A good company is ready for the song service led by Walter Greene and for the opening address by President Burdick. This and the sermon by Hurley Warren will be found elsewhere in the RECORDER.

The characteristic cold weather of the past few days still prevails here, so that a fire in the morning really seems good, even though the first of July is right at hand, and the longest summer day occurred while we were in Brookfield.

Friday at Alfred Station Full of Good Things This was a bright and beautiful morning. The crisp mountain air and sunshine made it seem good to be alive, and the pleasant greetings of gathering friends added the genial warmth of friendship to the glow of a perfect day.

At ten o'clock the president and secretary were in place and Walter Greene took charge of the opening praise service.

In harmony with the two preceding associations the theme of this one was that of Denominational Unity. Jesus the Unifier was the keynote sounded last evening, and the spirit of unity is in evidence on every hand.

The audience was small, but the addresses were large in the Sabbath school hour, Friday morning. Brethren Greene and Simpson were the speakers.

The usual reports of delegates were out of the way in time for these fine addresses.

Brother Greene said a righteous citizen is always an asset for a country, but an unrighteous one is a liability. Everything in this matter of good citizenship depends on character, and it is the business of religious education to make character.

This nation has a tremendous price to pay for crime as the result of the unrighteous men it raises. This is a great loss,

Western Association After three days of dreaming around my old childhood haunts of Little Genesee and Dodge's Creek, and after a visit to the old home, now occupied by strangers, near Nile, calling upon the few friends left to know me, and after a visit to Mount Hope in Friendship, where I found many monuments of the friends and loved ones who have passed on during the years, I found myself once more back in the real world at Alfred Station and ready for the Western Association.

I suppose many of my readers know something of the meaning attached to the expressions "dreamland" and "real world" as used above. Indeed I know some of them who would like to use "three days off" in some such way. If one really improves his opportunity for "dreaming around," in a town where he attended school with a host of young people sixty-two years ago, he will find himself living over again the days of old, trying to locate old places that have long been filled with strange buildings; and if he is not careful, he will catch himself calling over the very names of the boys and girls who have gone the way of all the earth many years ago. Complete is the surprise, if by accident he finds here and there one, gray headed and bowed down with age, who tries to make you see in him some well known boyhood friend with whom you had passed many happy hours in life's spring-time days.

while all that brings righteousness of character is a gain. The vital question is: does the object sought by the public education meet the need of our country? Does the common education result in good citizenship where the religious instruction is all left out?

Education should mean something more than morality or mere efficiency. It should promote belief in a personal God and Father to whom we are all responsible.

In view of the tendency toward crime in these fast, worldly days, is the ordinary religious education sufficient—the education received in ordinary Sabbath schools? Nay, the peculiar temptations of these times make more effort for religious education absolutely necessary.

MR. SIMPSON'S ADDRESS

Rev. William Simpson's first question was, "How promote the ideal religious education in our churches?" He began by reading Edgar A. Guest's little poem from *The Man to Be*:

Some day the world will need a man!
I stand beside his cot at night
And wonder if I'm teaching him, as
Best I can to know the right.
I am the father of a boy—his life
Is mine to make or mar—
And he no better can become than what
My daily teachings are;
There will be need for someone great—
I dare not falter from the line—
The man that is to serve the world
May be that little boy of mine.

Perhaps your boy and mine may not ascend
The lofty heights of fame;
The orders for their births are hid.
We know not why to earth they came.
Yet in some little bed tonight
The great man of tomorrow sleeps
And only he who sent him here, the secret
Of his purpose keeps.
As fathers then our care is this—
To keep in mind the Great Design.
The man the world shall need some day
May be your little boy or mine.

You can not educate children into the kingdom; they must be born of the Spirit. But at the very time Jesus was saying, "Ye must be born of the spirit," he was educating Nicodemus into the kingdom. Jesus was many times called "Teacher." "He opened his mouth and taught them."

He spoke of a mother who told her little boy to show the minister how he could say his prayer, but the little fellow was shy and

did not say it when told to do so. Whereupon his mother stamped her foot and scolded until the pastor felt sorry for the boy. Evidently that mother had a wrong idea of religious education. It means more than learning things to repeat. It is right to teach the child to pray. Prayer is an essential part of religious education. It is good to bring the child face to face with a personal God; but Christ's, "when ye pray say"—meant much more than to memorize words. It is not enough to tell the facts in the Bible, nor to know its history, if we fail to impart the spiritual life and principle. It is not enough to command children to do certain things or not to do other things. We should so train them that they will love to do right from their own free will. We must not simply take their bodies, their heads and hands to church, we must take their hearts too.

The aim of the church in education should be higher than that of the public schools. The very best and most spiritual teachers should be secured for the little ones. A teacher should have a real religious experience of her own and a real love for souls in order to teach spiritual things. Horatius Bonar says:

Thou must be true thyself,
If thou the true wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
The overflow of heart it needs
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

Education Rev. Edgar D. Van Horn, president of the Education Society, conducted another excellent service on educational matter, which was highly appreciated. His high ideals regarding spiritual matters in education must meet the approval of our people. Mrs. Degen's address on religious education was good. We wish she would prepare the substance of it for the RECORDER.

Sabbath eve found a good audience to hear Brother Babcock, delegate from the Southeastern Association. After a good sermon on the need of prayer and the mean-

ing of the words "Our Father" in the prayer. Jesus taught his disciples, he led the conference meeting in which twenty-eight persons bore testimony.

Mr. Revere Saunders and Miss Frances Witter sang a beautiful duet during the service, and the meeting was regarded as one of the best.

A thunder storm at noon made the afternoon attendance somewhat smaller, but the rain was needed and the farmers were glad to see it.

SABBATH MORNING

After a rainy night the morning was one of the brightest, and the purified air made one glad to be alive. By ten o'clock the people began to gather, and by ten-thirty the house was full.

The theme of Rev. Willard D. Burdick's sermon was "Unity and Denominational Growth." The subject of unity was made prominent in the association, and the word in some form appeared no less than nine times in the program.

A large choir filled the platform and added much to the interest in the services. Brother Burdick's subject was in harmony with the general theme of the association, the need of unity in order to grow. After referring to our early history and the struggles of the pioneers in the Sabbath cause, and under the law of freedom in belief, and after mentioning the problems confronting us in these times, he made a strong plea for unity in spirit if we are to grow. We have been marvelously preserved, and God has an important work for us—a great mission in the world to promote pure Christianity.

Seventh Day Baptists have too much to be thankful for, too rich an inheritance, for them to become indifferent to their important mission in these passing years.

We should guard against everything that tends to alienate or make divisions, and unite heart and hand in the things that build us up and strengthen our faith.

Friction is bound to weaken us. Other denominations are having trouble from want of unity. We are too small a people to allow divisions on account of different personal ideas about methods that tend to make breaks.

If all knew the problems that confront our boards, there would be more patience and greater sympathy with them in their

efforts to do the work committed to them. Lack of unity does hinder our growth. It has a bad effect on our young people and tends to keep some from entering the ministry. It takes heart and courage out of the leaders and makes their burdens heavy. It tends to keep others from joining us. Indeed, lack of the spirit of unity leads to spiritual death.

On the other hand, the true co-operative spirit of love and charity will strengthen our hands, encourage our hearts, save our children, and insure a healthy growth. In all our churches we need the spirit of Christian love and brotherhood, and this is the only spirit that can bring prosperity to the denomination.

Such blessed meetings as we are having in these associations tend to unity. It is good to be here.

If we could only meet in true fellowship and in the spirit of genuine love study together our various problems until we understand one another, most of our differences would disappear. A divided church is helpless in the struggle between sin and righteousness.

We as a people greatly need another Pentecost. Let us work for it. Pentecost came when they were all together in one place, of one accord. Then the Spirit came and great numbers were won to Christ.

Oh, friends, let us magnify the things in which we are agreed, and not the things upon which we differ. Let us get together and in true mission work for the kingdom of heaven on earth. We need a passion for saving the lost. Do you not long for the unity that will minister to the growth of our denomination?

The Missionary and Tract Societies at Alfred Station Sabbath afternoon, beginning at two o'clock, was given to the work of the Missionary Board with services led by Secretary W. L. Burdick. He spoke of the sympathy aroused at sight of a pig with a broken back at the state farm that morning, and wondered that there were no more pity shown for the millions in sin, who are much worse off than the pig with a broken back.

He referred to the problems of the board, and to the fact that the slowness of the people is likely to result in a debt for the Missionary Board.

Missionary Crofoot gave an interesting talk about the workers in China and the various interests there. The large audience gave him close attention, showing something of the interest the people have in our mission in Shanghai and Liuho. It was an interesting story of the work there for several years.

TRACT SOCIETY'S HOUR

The Tract Board and its work were represented by Secretary W. D. Burdick and the editor of the SABBATH RECORDER.

Brother Burdick presented the interests of the societies as represented by the board, the efforts of the board to solve the problems that arise, and of the efforts to meet them in the wisest way.

The subject of completing the denominational building was given to the editor, and he reviewed the entire history of the movement, spoke of the work in the ten years since 1916, and restated the present plan for raising the needed funds to complete the well begun work.

It is our hope that responses to the call for pledges by notes to be paid in five semi-annual payments might be promptly made before the next Conference, so that by that time the way might seem clear for an early completion of the building.

Attention was called to the movement in 1853 by the fathers, and extracts were read from writings of Rev. Thomas B. Brown, seventy-three years ago, pleading for a denominational building. In view of the fact that Brother Brown had been a beloved pastor in the Western Association for thirty years—one whom everybody loved—the audience of today seemed quite interested in the matter.

Before the day closed some pledges were received for the building fund, and I shall be surprised if we do not receive many more gifts from this association.

Young People's Work The young people had the entire evening after the Sabbath, and gave us an excellent session of good things. The devotional services were conducted by members of the Little Genesee society. Leland Burdick, Mark Sanford, and Paul Burdick had parts in this portion of the service.

The theme was Unity and its Results, presented in four addresses on Christian

Endeavor as a promoter of unity in (1) the church, (2) the denomination, (3) between denominations, and (4) as a help to unite the world. These papers and addresses will appear in the Young People's Page in due time.

There was a violin solo by Milton Burdick and a song by Kathryn Carrier, both of which were much enjoyed. The Palmer-Langworthy quartet sang beautifully the following song:

My heart once floated away from the shore,
And I was adrift on life's raging sea;
But now in the lifeboat I'm safe evermore,
And oh, 'tis a great change for me!

My life was once darkened, and fettered by
sin,
But now hallelujah! by grace I am free!
For all has been changed since God's light hath
shone in,
And oh, 'tis a great change for me!

No more is my spirit conformed to this world,
But now higher joys every moment I see!
For I have been changed and transformed by
his power,
And oh, 'tis a great change for me!

When I have reached heaven, that home of
the soul,
Blest haven, that lies over time's rolling sea,
I know I will shout when its joys I behold
And oh, 'tis a great change for me!

Chorus

Oh, now I am happy! from sin I've been set
free!
From out of the darkness I've stepped into
light.
And oh, 'tis a great change for me.

The young people's banquet just before the evening session was a real inspiration. Some fifty of them had tables together at supper time. For some reason they seemed determined to count in the editor and the pastors of the two Alfred churches among the young people. We all enjoyed being there. Rev. William Simpson was toastmaster, and representatives from the different societies were called upon to speak. Mrs. Frances Babcock, secretary of the Young People's Board, reported the plans being perfected for the General Conference, and all were urged to attend.

This is the third splendid rally of young people in the three associations, at which the exercises were closed by the Elizabeth Fisher Davis Sabbath Rally Song. No one can witness such scenes without being filled with hope for our future as a people.

Sunday Morning At Alfred Station The business meeting for the association began at nine o'clock when the committees reported and all matters of business were attended to. The one thing in which most interest was taken and which was pretty thoroughly discussed was a resolution to make Rev. W. L. Greene and Rev. Edgar D. Van Horn a committee to plead with the young people to be loyal to the Sabbath and true to conscience; also to appeal to the colleges and various societies to guard the convictions of our young people by arranging for games and various meetings at times when they would not have to attend on Sabbath or remain away. The belief was expressed that sufficient care had not been taken to show respect for the consciences of Sabbath keepers, when dates were made for games and banquets on the Sabbath. It was good to see the interest taken in this important matter and the excellent spirit in which the subject was discussed.

AN OPEN FORUM

An interesting feature of this day's work was an open forum on denominational work led by the two secretaries, W. L. and W. D. Burdick. The hearty co-operation between them as representing the two boards was good to see. The missionary secretary again laid his burden on the hearts of the people here, as he did in Shiloh and in Brookfield, speaking of the many open doors and the appeals from many fields. He said it is harder to get men than money and pleaded for more laborers for the harvest.

The Tract Board secretary also spoke of the problems which the Tract Board had to meet and to settle. He felt that proper information is needed to help some matters. If people understood the case better, some mistakes might be avoided and friction prevented.

The time was up and the people had not been able to enter into the forum work, and so a call was extended for all to meet at one o'clock to ask questions on any matter pertaining to the work and to the fields. This proved to be quite an interesting part of the meeting. Several questions were asked and the two secretaries answered them as best they could.

MR. LOOFBOURROW'S SERMON

His subject was, "The Kingdom and its Citizens." He said the Sabbath and the

home were the first two institutions God made for man, and upon these two depends our civilization. Through long years of discipline Jehovah raised up good men for his coming kingdom. People had wrong ideas of that kingdom. John the Baptist said, "Repent for the kingdom is at hand."

Too many have wrong ideas of the requirements for citizenship in this kingdom. A true citizen will never cry down the constitution of his country. A man who does that can not be a good citizen. So a man who cries down the law of God can not be a good citizen of the kingdom of heaven.

Too many have very low ideals of the things that belong to loyal citizens of this kingdom. There must be an awakening to the conditions surrounding us if our own country is to make progress in true manhood and womanhood. If really awake, people would not have to be urged to support the work of God.

The home and proper love of the Sabbath have much to do with making loyal citizens of the kingdom, and we need to remember that loss of Sabbath *conscience* means death to the church. Having a name on the church roll is not enough. If you are indifferent to the work, death will follow. Some of our dying small churches are the result of failure in the spirit of loyalty. Hundreds are drifting away for worldly business. I have noticed that such persons, as a rule, succeed no better than do those who keep the Sabbath.

It is not true that our young people *have* to leave the Sabbath in order to do well. Too many parents condone the drifting away from the Sabbath, making excuses for those who do so, and all such teaching means loss to our cause. The young people of today are as good as ever they were if you permit them to be so. Fathers and mothers who complain that Sabbath keepers have no chance are more to blame for our loss than their young people are.

The tendency is all too strong toward poor Sabbath keeping. Only loyalty to God's law can bring true peace. Obedience is essential to growth in the denomination.

MR. AND MRS. CROFOOT AT ALFRED

These two missionaries just home from China are gladly welcomed in all the associations, and they both gave very interesting talks. One thing is certain, they are kept

busy and must begin to feel the need of rest.

In the afternoon of Sunday at Alfred Brother Crofoot gave again the substance of his good message concerning conditions in China and the needs of our mission there, again asking at various points in his description that significant and searching question which he asked first at Shiloh and then again at Brookfield, "Is it nothing to you, all ye that pass by?"

It would be well if this question could be pressed home to the heart of every Christian until he could see himself in the light of the priest and the Levite who passed by on the other side, when the man had fallen among robbers and needed a good Samaritan.

Mrs. Crofoot's description of several Chinese families that had been blessed by our mission was much enjoyed, and she will prepare it for the SABBATH RECORDER in due time. She spoke in the good session of the woman's hour in this association.

The woman's hour was in charge of Mrs. Walter L. Greene, who read a story of her own writing. This, too, will be given our readers soon. It is entitled "Successful Lives" and makes a good point in regard to Sabbath keeping.

The Closing Service As the meeting opened for the last session of the Western Association, proper recognition of the generous hospitality of the people in the Second Alfred Church was expressed in a resolution which passed by a rising vote of the delegates and visitors present. Really, the friends deserve great credit for the prompt dispatch with which they fed the multitude on the cafeteria plan. A tent just outside the back door served as a kitchen for work, and every nook and corner of the basement rooms was utilized for entertainment of their guests.

As the evening shadows gathered and the lights in the church began to glow, the voice of praise was heard in the words, "Abide with me, fast falls the evening tide," after which Walter Greene stated that the song he was about to announce had been called the most popular song in America, with the young people, and he called for "Faith of Our Fathers," which was sung with enthusiasm.

Then Christ's prayer that his disciples may be one, was read and prayer offered

by Pastor Ehret of the First Alfred Church. This was followed by the song, "Come all ye faithful," and we were ready for the closing message.

This was brought by Rev. Paul Burdick, delegate from the Eastern Association. Christ's Prayer for Unity Among His Disciples was the theme. Christ prayed for the oneness of his followers, in order that the world may believe on him.

The keynote of these meetings has been unity. Without this the work can not be done. It means more than unity of machinery or of words. It must be unity in spirit rather than unity of mere form. It means more than simply agreeing to work together. There must be a free, loving spirit—one accord. This is the spirit for which Christ prayed. One in Christ if we are to convince the world, is the Master's own way.

Friends, do we not need such unity? Do we now have it? Have we the courage to stand for Christ true to principle and to our fellow men?

How do we feel toward those who oppose us? Can we measure ourselves by Christ's rule? If we feel that we are lacking, may we have the moral courage to live the loving, forgiving spirit, and to pray for grace to overcome the spirit of intolerance? It is wrong for families or communities or churches to be split by controversy. Unity in Christ is our only hope, and the hope of the world.

A conference meeting was to follow, but at this point in the sermon, with only ten minutes before my train for New York was due, I had to withdraw from this blessed meeting and hasten to the station.

The three associations have strengthened the hopes of many for our future as a people. In every one, the large groups of loyal, enthusiastic young people were inspiring indeed. When I was young no such scenes were ever known in our annual gatherings. If any one thinks there are no hopeful signs for us as a people, let him attend three such associations, and he will be cured of doubts.

Building Fund Report This is report number 15. In the last RECORDER we reported cash and pledges amounting to \$20,828.63. During the last

week we have received only \$140 from four subscribers. This makes our present sum total \$20,968.63 on June 30.

Please re-read "Do It Now" on outside of front cover, RECORDER, June 21.

WORLD CONFERENCE ON FAITH AND ORDER

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

Perhaps it is time something appeared in the SABBATH RECORDER with reference to the proposed World Conference on Faith and Order to be held in Lausanne, Switzerland, July 31 to August 21, 1927. Possibly my first word in this connection should be written with the view of explaining just why I presume to speak in these columns on this subject.

RECORDER readers are more or less familiar with the "Faith and Order Movement" which has been given some consideration by our people for a number of years. For some years the General Conference has had a standing committee on this matter, and in that way it has been kept before the denomination. I have never been a member of that committee, but have been interested in the movement, and have often made reference to it as a possible opportunity for Seventh Day Baptists to bring the question of the Sabbath before other denominations. For I have always taken seriously the idea, as often expressed by its sponsors, that the purpose of the conference to be held is to study the beliefs of all Christians who are represented in the conference.

As long ago as last December Dr. A. E. Main wrote me a letter in which he said that he had informed the secretariat of the Faith and Order Movement that henceforth I would act as correspondent for Seventh Day Baptists, especially in the matter of preparing for the meeting at Lausanne.

Under date of December 23, 1925, I received the following letter from the secretary:

Rev. A. J. C. Bond, D. D.,
Plainfield, N. J.

DEAR DR. BOND:

Rev. Arthur E. Main, D. D., informs me that he has placed in your hands a letter with accompanying documents which we sent to him December 17, with regard to the appointment of a representative by the Seventh Day Baptist General

Conference to attend the World Conference on Faith and Order at Lausanne, Switzerland, in 1927. Despite his long and efficient interest in the preparations, Dr. Main explains that in his opinion some younger man should be their representative, and that perhaps the best time to bring the matter before your people in a formal way will be at the next General Conference in August, 1926.

Meanwhile, with your permission, we shall send to you from time to time notices and data prepared for the appointed representatives. If you have any criticisms of the preparations and particularly of the draft agenda, please do not fail to favor us with an outspoken expression. The draft agenda will be revised next summer with that sort of help.

With greetings of the season,

Very sincerely yours,

RALPH W. BROWN,

Corresponding Secretary.

My reply to Mr. Brown follows:

Mr. Ralph W. Brown,
Corresponding Secretary,
P. O. Box 226,
Boston, Mass.

MY DEAR MR. BROWN:

Some days ago I received from Dr. A. E. Main a letter and documents which had been sent him from your office, and am in receipt of your letter of the twenty-third instant with reference to the same.

I am sorry that Dr. Main feels that he must sever his relationship to the Faith and Order Movement with which he has been connected so long.

I shall be glad to render whatever service I can until the Seventh Day Baptist General Conference meets in August, at which time doubtless a representative will be appointed to attend the Lausanne Conference. Any materials sent me will be given careful consideration, and whatever suggestions you have to give as to my duties and responsibilities will be gladly received. If suggestions occur to me I shall feel free to present them in harmony with your kind invitation.

Sincerely yours,

A. J. C. BOND.

Correspondence in my hands reveals the fact among other things that representatives have been apportioned among the denominations. The list sent to representatives of all participating communions begins as follows:

Protestant Episcopal Church 7, Northern Baptist Convention 5, Seventh Day Baptist General Conference 1, etc.

These denominations head the list for "North and South America,"—a list containing twenty-three denominations. Great Britain and Ireland follow with seventeen denominations; Europe and the Near East with twenty-five; India, China, and Japan

(Continued on page 10)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

June 30—One book has closed, the book of your gifts for the year 1925-1926.

July 1—Another book opens. What will be the record on its fifty-two white pages? Will there be a regular entry on every page of gifts for the work, or will there be many blank pages with here and there an entry showing attempts to make up for lost time?

Let us remember that in this "book of weeks," blank pages, with no gifts recorded, mean that somewhere some work has been hindered, or postponed, or given up because of needed funds. Shall we not give regularly that each page may bear its record of our part faithfully done?

THE FORWARD LOOK

It was good to have the last three weeks of the Conference year that has just closed, filled with the rich programs and the helpful experiences of the associational meetings that have been held at Shiloh, Brookfield, and Alfred Station.

We needed the spiritual refreshings, the stirring sermons and addresses, the visions of the calls from far and near to "Come over and help us." These combined to cause us to feel more intensely that we must have more consecrated, efficient, and dependable workers, and that we must have sufficient money to push the work at home and abroad. People did not seem to take kindly to the thought of retrenchment in our work.

Repeated expressions were heard at the associations that our religious education program be so co-ordinated and strengthened as to adequately meet our needs in training workers, promoting the spiritual life and efficiency of all our people, and such as will prove most helpful in holding our people true to God.

It is a splendid thing to close the Conference year on such a high tide of spirituality and interest.

As we enter into the new year let us pray and work as never before to build up every church in spirituality, efficiency, and numbers.

As aids in realizing these objects we have our Sabbath schools, Christian Endeavor societies, and our Vacation Religious Day schools. Their greatest possible efficiency depends largely on the faithfulness of those in the churches who are chosen to supervise these interests, but much also depends on the interest and faithfulness of those who attend as scholars. Here, as elsewhere in religious work, we need good followers as well as good leaders.

The greatly desired progress of our work in church and denomination depends in no small degree on the spiritual life and exemplary character, and the zeal of our preachers and church and denominational leaders. We believe in these men and women, and look forward to most earnest service on their part this coming year in leading the young and old to accept the Lord Jesus Christ as Savior, to call on people everywhere to live holier lives, and to intensify in others the zeal for missionary and Sabbath reform work.

REUNION AT SHILOH

The Shiloh school reunion will be held at Shiloh on July 14, 1926. An invitation is especially extended to all teachers who have taught and to all pupils who have attended school at Shiloh. Those attending this reunion, which begins at eleven o'clock standard time, are requested to bring a picnic lunch. An interesting program will be given in the afternoon.

The Reception Committee will be headed by Miss Mary H. Davis and Miss Julia M. Davis. Miss Mary taught a total of thirty-five years, twenty-five at Shiloh. She has a list of eight hundred of her pupils. She has very many pleasant recollections of her experience in the schools.

Miss Julia taught twenty-three years in Fairton, Lower Hopewell, Shiloh, and in the states of New York and Rhode Island.

W. W. SHEPPARD.

PRESIDENT OSCAR M. BURDICK'S ADDRESS, WESTERN ASSOCIATION

Brethren and sisters, we have come together on this occasion, I trust, for the sole purpose of furthering the kingdom of God. If in this gathering there is a oneness of spirit with no discord to mar its harmony, we may feel assured that God's work in this association will be properly cared for.

The slogan of this association is Unity, and I have been thinking of late a good deal about what this little word means and what the lack of it has meant in the history of the world.

Sometimes occasions arise that place emphasis on certain things and lead one to give more thought along the lines of some particular subject. Last winter I was visiting a history class in one of my schools. The subject of the lesson was "The Second War with Great Britain." The teacher asked the cause of this war and the answer came back, "Lack of national unity on the part of the United States." I began to review the past and soon realized that in the material world all difficulties are caused by the lack of unity. This can be applied in the family, with neighbors, in the community, and in the world at large. Dissensions will not arise where unity prevails. We might call attention to many instances showing the truth of this but it does not seem necessary. If, however, unity is needed for the material things, how much more it is needed for the spiritual things. Christ's Church is built on this principle. On the day of Pentecost the Holy Spirit would not have descended upon the people had not the apostles been in one accord praying and waiting for such a demonstration. If unity prevailed in the Christian world today as it did in the early Christian Church, the cause of Christ would not suffer as it does for followers. Oneness as taught by Christ prevailed throughout the entire history of the early Church until "the papal system" at Rome came into vogue. This system, it has been said, "Tried to set up a theocracy above the kingdoms of this world, and to absorb the world and the State into the Church, and in so doing it was forced to use worldly weapons and immoral means." It was claimed that this Roman system would secure centralized unity, but instead it resulted in discord and disunion from which Christianity still suffers. Worldliness, like the static condition

of the atmosphere in the radio, breaks the connection between the Church and God. Religion with sin does not mix, and a worldly church can not expect Pentecostal seasons. Who ever heard of any demonstration of the Holy Spirit in the Roman Catholic Church? It is said, that "Through the dark ages, to the time of the Reformation, which robbed the pope of half his spiritual dominion in western Christendom," "no lesson is more impressively written upon the face of history than that of the inability of the unity of the Church to be expressed in creed or particular doctrine.

"With all the good that came through Luther's Reformation it was also attended with its objections. The nationalizing of the Church with the ruler of every great country, the acknowledged head, robbed it of its power to become an adequate expression of the passion and purpose of Christ for the unity of his true Church.

"The civil authority exercised over the Church after the Reformation led to a divided Church, because of the rise of a Puritan spirit of independence. This divided Church of Europe sent to America from different countries, the pilgrim, the Quaker, the Dutch and the Huguenot, the German and the Scandinavian; this has resulted in developing in our country one hundred sixty different types of faith, with the process of division still going on."

As much as we may love our own denomination, if we have not the tolerant spirit toward those of other faith and practice, we fall far short of coming into the full fruition of God's love and guidance. This lack of tolerance for those of other faiths has been one of the greatest obstacles to the healthy growth of the Christian Church. What is needed is co-operative, unselfish work, in Christian activities in the home land and abroad.

In the fields of the home land we find there are opportunities in most communities for uniting forces and doing more valiantly for the Master. Sectional differences should be overcome by Christian love and unity of spirit. We should not be so wedded to creed that we forget the words of Christ used in his high-priestly prayer: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. Neither pray I for these alone, but for them also which shall believe

on me through their word; that they may all be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me."

This prayer was made on the night of his betrayal, and while we can not see in the divided state of Christendom the ideal of unity for which it was offered, we can get encouraging glimpses of its benediction upon the Church. Some one has said, "If there is a charity which is as catholic as the world, as universal as man, which recognizes the claim of man as man—independent of race, creed, or nationality—to sympathy and help in times of need, this again is a gleam of that oneness of the Church for which Christ prayed." "If there is a spirit of Christian love which overleaps all bounds of sect and ecclesiastical organization, and which joyfully recognizes the imprint of Christ on the brow of a brother man, here again is something the world had never known until the Nazarene lived, suffered, and died—something which has in it the promise and potency of that unity for which he prayed."

In the mission fields of foreign lands denominationalism has often acted as a barrier in bringing into the light of the gospel of Christ those who had always lived in the darkness of paganism.

In 1872, the different denominations of this country sent out missionaries to Japan. These missionaries began their work by trying to indoctrinate into their particular creed those darkened souls, but for the first year there was nothing but discouraging results. Finally, almost in despair, these missionaries of different persuasions called a union meeting. In this meeting it was shown that these people could not understand how all these missionaries were preaching one Christ and him crucified for the world, yet each trying to preach a different doctrine. After prayerful consideration it was decided to drop doctrine and preach only Christ as the one way of escape from sin. The result was phenomenal. They came flocking by the thousands to the new faith that was found alone in the Master of Galilee, and the establishment of different creeds in that country since that time has been extremely slow.

What we as a denomination need is the spirit of forgiving love. If there is a little

tincture of modernism and a good dose of fundamentalism among us, let us remember that there is a happy medium, a common ground, where oneness of spirit overcomes all difficulties and leaves us in a state of loving tolerance toward each other.

Christ and the Father one; may we also be one
In following of our Master, God's own beloved son.

May we always try in faith and love to do our every part
With courage render service, true service from the heart.

WORLD CONFERENCE ON FAITH AND ORDER

(Continued from page 7)

with five; South Africa with five; and Australasia with eight. It will be readily seen that practically all Christian bodies of the world are included except the Roman Catholic Church. This means that all these denominations have accepted invitations to send delegates to this great conference, or at least are willing to co-operate in the preparations. The Roman Church refused to join the movement. No denomination has more than ten representatives, and the total number of delegates that may be appointed is five hundred.

It is quite likely that the denominations are listed in the order of their acceptance of the invitation to participate in the movement, which was launched by the Episcopalian Church in 1910. In my last letter from Secretary Brown, dated June 11, he says: "The constant interest and support of the Seventh Day Baptist Churches are a deep encouragement to us all."

Perhaps this is sufficient to introduce the subject to SABBATH RECORDER readers. We shall try in a future issue to bring further information to our readers on this subject. Meanwhile we shall be glad to receive suggestions or to have you ask questions. Some of us believe this to be a very important movement.

The man who denies that one can be both scientific and religious, is in danger of being neither.—*Cadman.*

Sweetness of spirit and sunshine is sure to drive away fears and difficulties; patience is a mighty help to the burden-bearer.—*James Hamilton.*

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

GOD'S CHOICE OF WORKERS

There is a great dearth of Christian ministers and missionaries for certain fields. Our boards and churches could use twelve or fifteen more than are now available. Beyond a doubt many whom God is calling are refusing, and we know that some who are offering themselves are being turned down by the people. Under these circumstances one is led to wonder if many are not mistaking the kind of people God chooses to be the leaders in his Church and kingdom. It is possible that churches, as well as prospective candidates for the ministry, have set up a standard of their own as to whom God chooses.

A very cursory study of the Bible and Church history shows that the Master chooses a great variety of workers, both as to natural and acquired attainments. The good God does not see as man sees; he looks on the heart and man looks on the outward appearances. He chooses those whom he knows can accomplish things for his Church on earth; men choose according to their pride, perverted tastes, and prejudice.

It would be folly for any man to attempt to state on what principles God chooses, for his choices are hid in his inscrutable wisdom, and often are great surprises. There are those who seem to think that only the learned are called, but the large majority of Christ's ministers in every generation have been unlettered; some think he chooses only the eloquent, but the most of his workers have not been gifted as speakers and many have been men with stammering tongues; some suppose God can use as his special workers only those who have a prepossessing personality, but some of the most efficient workers have been those of whom it could be said, "But his bodily presence is weak, and his speech is contemptible." Still others think God can not use those who have made any serious mistakes in past life, but if the Master based his choices on this principle, all men would be excluded, for "all we like

sheep have gone astray," and "all our righteousnesses are as filthy rags." Those who would exclude others because of past mistakes brand themselves as rank Pharisees.

These considerations regarding God's choice of workers should lead to two things: 1. They should prompt men and women, especially young men and women, who, in the past, have turned down the call of God because they felt themselves unfitted for his work, to open the question again to see if they have not made a mistake. We must have more workers, and it is inconceivable that God does not call a sufficient number to meet the demands. 2. These considerations should lead churches to ask themselves if they have not been too critical, both in the treatment of those who have served them and in their judgment of prospective candidates. Some of the best workers never received a word of encouragement from the churches in which they grew up regarding the Christian ministry as a life work.

If a church has young people who are inclined to the ministry, they should be given a chance to try themselves. They do not need to be made full fledged ministers at the start, but they should be encouraged to "improve their gifts" till they have proved themselves. There is time enough to turn them down after they have demonstrated that they can not produce results in the ministry. The result, not promotion, is the acid test.

The church should do more than tolerate and encourage those who are looking toward the ministry as life's work. It should on bended knee seek to find such, call them out, and help them decide whether God has chosen them for this high and holy calling. Many churches are making no effort toward providing a ministry for the church, though this is an important part of its work. This must be changed. Many more workers must be had for the "fields white already to harvest."

SPECIAL MEETINGS IN BOULDER

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

DEAR BROTHER BURDICK:

We folks at Boulder are very thankful to our heavenly Father and to the Riverside, Calif., Church and to the Missionary

Society for the evangelistic meetings we have enjoyed under the leadership of Brother Hargis. Six people have united with our church since he came among us, one of them by verbal statement and five by baptism. One of the latter is a convert to the Sabbath. It is true that some of these were ready for membership with us before the special meetings began. But the special effort did much for strengthening their faith and the encouragement of the membership of the church in larger and better spiritual life.

We feel sure that it was a good plan to have Brother Hargis stop here for this work when on his way to assume the pastorate of the Riverside Church. We are grateful to the Riverside Church for giving him time for this work among us. Especially thankful are we to the Missionary Society for financial assistance that made the working out of the plan possible. The Lord was with us in it all.

It was first expected by us that the meetings would begin the first day of May. But Brother Hargis and family, coming by auto from Little Genesee, N. Y., did not reach here in time to begin work until May 9. We had first planned, too, that we might have meetings here for half a month and then half a month in Denver. But after the work here had continued for two weeks, it seemed best to continue the meetings another week. Then, if plans of Brother Hargis for reaching Riverside were carried out, there was no time left for him to work in Denver. During the work here he preached one Sabbath afternoon to nearly forty people in Denver. We sincerely regretted that we could not have an evangelistic campaign there under his leadership.

The two daily papers of Boulder gladly and freely furnished some space in their columns each day for mention of the progress and conduct of the meetings. The membership of the Boulder Church stood loyally by this special work from first to last. In attendance, prayer, testimony, and song they were active and earnest. You will seldom find a church, large or small, giving better spiritual help in a special evangelistic effort than this church gave to this work. From our own numbers music nicely adapted to work of this kind was furnished by the choir, by soloists, by duets,

by quartets, and a double quartet. With Miss Saunders at the piano and Mrs. Hargis with her violin there could be no dragging or dullness of congregational music. Besides all this, we very frequently had special music furnished by different people outside ourselves, representing some of the best musical talent of the city. It was very gratifying to find so many so ready and willing to offer so freely their services in this way. The music was inspiring and helpful.

In spite of much stormy weather during the first week, attendance and interest increased. People soon discovered that Evangelist Hargis had something to say that was worth hearing. After having duly advertised for several nights that he would speak on the Sabbath question the evening of May 18, and giving notice that all who did not wish to hear him discuss that question could remain home, he had the largest attendance that night he had had up to that time. Later he had still larger audiences. This quite contradicts the theory that we must not preach our distinctive doctrines before the masses lest we drive people from us. But it is well to bear in mind that before the discussion of this question Brother Hargis had gained the hearty interest and sympathy not only of our own people but of many outside ourselves. He treated the Sabbath question in such a kindly way that it seemed no one could be offended. No, we do not know that any one was converted to the Sabbath by the discussion of the matter that night. But it did us all good, and did not interfere with attendance and continued interest on the part of the first day people. They came in goodly numbers to the very last.

After the well attended and spiritual closing service the evening of May 30, the people went in large numbers to the home of the pastor of the church for a farewell social time with Brother Hargis and family. They remained till a late hour enjoying the occasion to the full. As an expression of their appreciation they presented him with a little more than twenty-five dollars. The Hargis family started on the final lap of their long journey to the great West the next afternoon. The baptism of the candidates took place on the following Friday evening.

Brother Hargis treated live gospel themes

in a very interesting, practical way. He is a strong, vigorous speaker, commanding attention and interest of all who hear him. We rejoice in his ability dedicated to the work of our Lord and Savior. He should be encouraged to keep everything upon the altar of that service. We are glad that he is to continue pastoral labors. Experiences thus gained will be a valuable background for larger service that he should render in the evangelistic field later on. Eventually all of our boards and all of our churches should give him most hearty and enthusiastic support as he enters the big and needy field of evangelism. He should be sent for an evangelistic campaign to every church in the denomination. Then he should start and make the rounds again. This work has more denominational building in it than any other enterprise we can undertake.

D. BURDETT COON.

Boulder, Colo.,
June 14, 1926.

NEW MEMBERS NATIONAL W. C. T. U. ANSWER TO WETS

When the National Woman's Christian Temperance Union holds its fifty-second convention in Los Angeles, Calif., September 26-October 2, a challenging feature of the program will be the presentation of reports from every state in the United States, giving the membership gains during the past six months.

A forecast of the actual gain, based on present reports, indicates that the total gain in new women joining the W. C. T. U. ranks, will be more than twice that of last year, when forty-one thousand women affiliated themselves with the white ribbons.

Mrs. Frances P. Parks, corresponding secretary of the National W. C. T. U., announced today that a great membership demonstration will be given in color, in which representatives from every state organization will take part.

"Best Things of the Year," is the title of a program which will be given every morning during the convention sessions. Presidents of all state organizations will take part in this symposium, and each will give the outstanding things her state W. C. T. U. has contributed to advance human welfare. Some W. C. T. U. organizations

have been particularly active in Americanization work; others in child welfare; many have sponsored temperance education; all have been engaged in at least some of the work of the twenty-five departments in the National W. C. T. U. program.

Mrs. Ella A. Boole, of Brooklyn, N. Y., National W. C. T. U. president, will deliver her convention address Sunday morning, September 26, in the first M. E. church, Fifth and Hope Streets. Recommendations as to the 1927 program of activities will be given the following morning.

A big children's rally will be a featured event of Sunday afternoon, September 26, when a large group of children will take part in a special demonstration in Philharmonic Hall. These children will represent the one million new members who have joined the Loyal Temperance Legion of the W. C. T. U. during the past year.

Miss Anna A. Gordon, president of the World's W. C. T. U., will preside when the National W. C. T. U. celebrates world night, September 30. Miss Gordon, who is also honorary president of the national organization, will preside over the Frances E. Willard birthday celebration, Tuesday afternoon, September 28.

The "White Ribbon Special" train which leaves Chicago September 20, will carry delegates to the convention city, where they will make their headquarters at New Rosslyn Hotel. Official board and executive meetings will be held at New Rosslyn Hotel, also the opening banquet on Saturday night, September 25, when city and state officials and leaders of other organizations will officially welcome convention delegates. Regular convention sessions will be held in the First M. E. church, Fifth and Hope Streets. —Mrs. B. Scott Dunkin.

"The very worst calamity, I should say, which could befall any human being would be this—to have his own way from his cradle to his grave; to have everything he liked for the asking, or even for the buying; never forced to say: 'I should like that, but I can't afford it; I should like this, but I must not do it.' Never to deny himself never to exert himself, never to work, and never to want. That man's soul would be in as great danger as if he were committing great crimes."

WOMAN'S WORK

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

GOD IS MOVING ON

His march is swift, and our time is short.
No such age has ever before shone on this planet.
No such doors ever before opened to his Church.
Who will fall into line with God,
Join in his majestic march,
And in the advance of his plan
Reach the golden fruition of the ages?

—Arthur T. Pearson.

INTERCESSORY MISSIONARIES

(A Project for Adult Mission Study. This project is based on "Prayer and Missions," by Helen Barrett Montgomery, and the stories and quotations are taken from this book, published by the Central Committee for the United Study of Foreign Missions.)

Purpose—To recruit members of the home church as intercessory foreign missionaries.

"An intercessory foreign missionary is a laborer who can not go in person to the foreign field, but who has set himself apart to pray for definite details of the foreign missionary work."—*Rev. Alfred E. Street, Hainan, South China.*

Method—Explain to the study class the purpose and plans for enlisting members of the home church as intercessory foreign missionaries. Let the class decide to what group or groups the appeal for intercessory missionaries shall be made—missionary society, prayer meeting group, adult classes in church school, home department, etc. Plan a special program which will present the need and opportunity for missionary intercessors.

Precede the program with two or three weeks of personal work. Divide the members of your mission study class so that they may work together by twos and assign them their quota of individuals of the group for whom the special program is to be prepared. They should interest those constituting their quota in the proposed program and in the possibility of becoming intercessory missionaries.

Each of the teams of two should pray together daily, and once a week all the workers should meet for prayer together

during the two or three weeks of preparation for the special program.

PROGRAM FOR A MEETING TO ENLIST INTERCESSORY MISSIONARIES

Hymn—"Prayer is the Soul's Sincere Desire."

Responsive Reading—Scripture verses on prayer.

The verses may be selected by the leader and typewritten, or mimeographed copies distributed. The leaflet, "God's Answers to Our Questions on Prayer," (Literature Headquarters, 723 Muhlenberg Building, Philadelphia. Price 1c, 5c a dozen. Another leaflet which furnishes verses for a responsive reading and also blanks for special objects for intercession is "What God Has Said About Prayer." Price 2c, 15c dozen) may be distributed and used as a responsive reading.

Prayer—Thanksgiving and praise should form the major part of the prayer. Pray also that some of those present may pledge themselves to become intercessory foreign missionaries.

Leader—Prayer is a force as real as electricity. The practice of prayer is the outstanding challenge to the Christian Church. Dr. J. Campbell White says, "Prayer is the first and chief method of solving the missionary problem. Among all the methods that have been devised, none is more practical, more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone the efficiency of the present missionary force could probably be doubled, without adding a single new missionary to the force."

Story Illustration (All story illustrations are to be given by someone other than the leader.) Miss Phoebe Emery, an evangelistic missionary in Moradabad, India, writes:

"We had had a day of remarkable success in the village work. Everywhere we went doors flew open and people were touched by the message. Several times I said to the native preacher and to the Bible reader, 'Someone is praying for us today!' They, too, agreed that such remarkable spiritual manifestations could be accounted for in no other way.

"Out of this thought came a poem which

I scribbled down as we jogged along in the ox cart. Weeks later I had a letter from a lady in America whom I had never seen, saying, 'God has led me to select your name for special prayer, and today my five-hour prayer period was given to you.' The date, allowing for difference in time, exactly coincided with the one on which I wrote the poem. I sent her a copy and she has been my staunch prayer comrade ever since."

Hymn—" 'Tis Prayer Supports the Soul That's Weak."

Story Illustration—After one of the world trips made to study the different mission fields and their needs, some one asked Dr. John R. Mott, "What is the greatest need of our missions today?"

He replied: "The greatest need is not more men, not more money. It is more prayer."

This need is illustrated by the experience of a missionary in South Africa. The cast-off wife of a cruel chief came to the compound pleading to be taken in. There was no money to feed even one more mouth. The missionary and his wife prayed and rose from their knees in peace and full assurance that the needed funds would be supplied. That very night at evening prayers a Christian man in Syracuse, N. Y., was asking God to direct him in the spending of thirty dollars that had unexpectedly come into his hands. Instantly there came into his heart the conviction that he ought to send it to this missionary in South Africa, who months before had been a guest in his house. At the very hour they were praying in Africa, the answer was preparing in America.

Leader—"And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear."

Story Illustration—A Scotch missionary tells of meeting a young girl in a train as she was returning from a Keswick Conference. She learned that the girl had been reading about the conference and longed to become a missionary intercessor and it was agreed that she should take this missionary as her prayer partner. "In ten minutes we had to part," she writes, "but I went back to India feeling that I had a missionary colleague here at home. That was six years ago, and I have never seen that girl since. But we have been in close touch by letter

all the time. To be my effectual intercessor, she has read and studied and asked questions till she knows and understands, to an almost incredible extent, about my work and surroundings, my helpers, and the people I am working among. And I can not tell you what unspeakable help her prayers have brought me hundreds of times, how real a fellow-worker I have felt her to be all along. I should never think now of counting up our staff in that district without counting her as one. Only last week I had a letter from her, in which she tells me how her life has been quite changed by this missionary service. Her lonely, quiet village life has been filled and made rich and large by the spiritual partnership which is as real to her as it is to me. And she tells me, too, that, through becoming missionary intercessor for me, the missionary cause everywhere has become real and dear to her as it never was before."

Hymn—"Blest Be the Tie That Binds," the first three stanzas.

Presentation of the Prayer Project—The leader must put time and prayer upon the preparation of this part of the service. Study thoroughly Chapter VI in "Prayer and Missions," by Helen Barrett Montgomery. Emphasize especially the cultivation of the prayer life (pages 188-195), and definiteness in prayer (the first paragraph of page 199), and from the last paragraph on page 203 through the first one third of page 207.

Have simple purpose cards prepared. While soft music is played pass these cards with pencils to every one, urging all to sign who will.

Closing Prayer Service—Announce a period of directed silent prayer, followed by all singing softly as a prayer a suitable hymn. Have all locate the hymn before the prayer so there may be no confusion at the end. Handel's Largo, or other quiet music may be played very softly during the prayer period. Ask your audience to bow their heads in silent communion with God. A minute later suggest a prayer of thanksgiving. Don't hurry. Take time to offer an earnest, sincere prayer yourself, then you can be certain you are not hurrying your audience. A minute later ask for prayers of consecration to the work of intercessory foreign missionaries.

Then have some one at your signal sing as a solo:

"We love thy name; we heed thy rod;
Thy Word our law, O gracious God!
We wait thy will; on thee we call:
Our light, our life, our love, our all."

Hymn—"Spirit of God! Descend Upon My Heart."

Leader—Dismiss the meeting with the earnest words: "The harvest indeed is plentiful, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—*Reported by Nellie Earles Quimby, in Missionary Review of the World.*

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in special session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 6, 1926, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

The meeting was held one week earlier than the regular meeting, pursuant to the call of President Randolph, on account of the meeting of the Eastern Association, which convenes next week at the time of our regular meeting.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, William M. Stillman, Orra S. Rogers, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Frank A. Langworthy, Ahva J. C. Bond, George R. Crandall, Theodore J. Van Horn, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Rev. J. W. Crofoot, Mrs. Theodore J. Van Horn, Mrs. David E. Titsworth.

Prayer was offered by Rev. Ahva J. C. Bond, D. D.

Minutes of last meeting were read.

Report of Corresponding Secretary Willard D. Burdick, D. D.:

At the request of the president of the Tract Board I sent notices of this special meeting to all of the members of the board.

As directed by the Tract Board at its last meeting, I sent the statement that was approved and adopted, relating to the "Sabbath Promotion League," to pastors and many church workers.

Numerous responses to this letter have been received.

A letter has been received from Richmond P. Hobson asking that we send a representative to the World Conference on Narcotic Education to be held in Philadelphia, July 5 to 10.

Rev. C. S. Longacre, secretary of the Religious Liberty Association of the Seventh Day Adventists, acknowledges the receipt of the tracts sent him, "Origin of Sunday as a Christian (?) Festival," and writes concerning the five Sunday bills now pending before the United States Congress.

Another letter has been received from G. B. St. John, representative of the Sesquicentennial Exhibition Association, relative to our furnishing data about our denominational work.

I attended the Semi-annual Convention of the Michigan and Ohio Churches at Detroit, May 27-30, speaking twice, and having the privilege of talking with members from the different churches about denominational interests.

Voted, that the corresponding secretary be given authority to attend the meeting of the "World Conference On Narcotic Education," at Philadelphia, in July next, if he find it convenient to do so.

Sabbath Promoter Ahva J. C. Bond reported on his attendance at a meeting of "The Jewish Council for a Five Day Working Week," which he felt was worth attending, and might be of advantage at some time to our cause.

Report of Advisory Committee:

The Advisory Committee would recommend that a new edition of one thousand *Seventh Day Baptist Hymns* be issued, and that A. J. C. Bond and W. D. Burdick have charge of this matter, and that the cost shall be approximately \$60.

It was also recommended that other hymns be added other than those included in the old edition if in the opinion of Mr. Bond it shall be thought advisable and practicable.

Recommendations adopted.

The Committee on Distribution of Literature reported the distribution of 3,404 tracts since February last.

Secretary Burdick reported progress for the Committee on Publishing Tracts in the Spanish Language.

The Committee on Denominational Files reported progress, especially in the filing and classifying issues of the SABBATH RECORDER.

The Supervisory Committee recommended that if the appeal is not granted, remitting the tax levied on the publishing house real estate, the tax shall be paid by the Tract Society and the present rental continued.

The following resolution was adopted:

Resolved, That we urge our pastors and other church workers to renew their efforts to advertise in this last month of the Conference year the needs of all the elements of the Onward Movement.

Rev. J. W. Crofoot presented the question of the society making an appropriation by which publications may be issued in the Chinese language.

By vote, the matter was referred to the Advisory Committee and the Budget Committee for report at the July meeting of the board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

FOX FUR FARMING

Some interesting facts relative to this rapidly growing industry are furnished us in an article in the *Boston Evening Transcript* of February 6. It all started some thirty years ago when Charles Dalton (later Sir Charles), a farmer of Prince Edward Island, succeeded in raising a litter of silver foxes from parents captured in the wild. By 1924, eight thousand silver foxes were registered in Canada, ten times as many as in 1921. Then in 1925 the number jumped to forty-four thousand. The writer, Mr. John R. Bone, states that this business has now so grown that it is the chief source of wealth in the Island where it started. With a population of only eighty thousand there are now there four hundred fox ranches, all together eight hundred seventy-five farms that are registered as fox farms, and in addition nearly every farmer on the island has a fox run as a "matter of course just as other farmers have chicken runs or cow stables."

New Brunswick has three hundred registered fox farms, Ontario two hundred, Nova Scotia one hundred fifty. The other provinces are also rapidly taking up the work and many farms have already been established in the United States. From the island breeding pairs of foxes are being shipped not only into the north of Scotland but even to France and Germany. The record for 1924 shows that no less than seven thousand live foxes were sent into various parts of the world for breeding purposes. As much as \$31,000 has been paid for a sire or a dam. One authority says that one

company with a stock of twenty pairs capitalized itself at \$600,000, paid forty per cent dividends the first year, and all the promoters grew rich with the enterprise. Pelts of the silver fox, we are told, have been selling from \$300 to \$1,000 apiece. The demand vastly exceeds the supply. Fur farming now has extended to breeding, under semi-natural conditions, muskrats, raccoons, coyotes, chinchillas, rabbits, beavers, karakul sheep, Siberian hares, skunks, minks, fishers, lynxes, martens, and even otters.

So far as commercial interests compel the humane treatment of these fur-bearing creatures, and they are at last put to death without suffering, we must rejoice at the inroads the industry will make upon the business of the trapper whose steel traps are instruments of torture, often a torture endured for days. As yet, however, the trapper has little to fear from this form of competition.—*Our Dumb Animals.*

FIRING THE MINISTER

An experienced minister was once asked, "What would you do if you were just a lay member of the church?"

He thought for a moment, and replied, "I believe if I were a lay member of the church, the first thing I would do would be to fire the minister." "You mean that you would get a new minister." "Oh, no, not at all; I would not fire him out; I would fire him up!" He would put some new warmth into his heart.

Ministers are more fired by their people than most people ever imagine. A minister comes to a meeting chilled in heart over some discouragement and finds a warm-hearted group waiting and eager to have the meeting go well, and he soon is fired up. A minister comes to Sabbath morning, after a crowded week, half suspecting that his message is not worth delivering; but as he looks out on the congregation, he catches fire, and the message goes off like a great gun. People sometimes wonder that the minister did so much more effective work this morning than usual, not knowing that he received his fire from a little group in the congregation.—*Nortonville, Kan., Quarterly Review.*

"The hand that lifts up always belongs to the one who looks up."

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D 5, Box 73, Battle Creek, Mich.
Contributing Editor

AFRICA'S NEED FOR CHRIST

Christian Endeavor Topic for Sabbath Day,
July 24, 1926

DAILY READINGS

Sunday—Supplying missionaries (John 4: 35-38)
Monday—Supplying teachers (1 Thess. 2: 1-12)
Tuesday—Supplying schools (Ps. 78: 1-8)
Wednesday—Supplying industry (Prov. 12: 11, 24-28)
Thursday—Supplying ideals (Phil. 1: 11, 21)
Friday—Supplying example (Matt. 5: 13-16)
Sabbath Day—Topic: How are we supplying Africa's need for Christ? (Acts 8: 26-40. Missionary meeting)

SOME BIBLE HINTS

"The work which, like Philip's, is directed by the Spirit, can not fail."

"When headsman, or those in authority, are reached and converted, the rest is easy, for people follow leaders."

"The big thing that the Church has to offer Africa is not industry or civilization, but Jesus. We must preach Jesus."

"Africa needs something better than she has got. She needs Christ. And Africa is ready to accept him if we give her the chance."—*Endeavorer's Daily Companion.*

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, July 24, 1926

HOW ARE WE SUPPLYING AFRICA'S NEED FOR CHRIST? (ACTS 8: 26-40. MISSIONARY MEETING)

CHRIST'S MIDDLEMEN

There has come to me recently the opportunity to attend some of the associations, and as I have gone about among the churches, I have taken especial pains to notice what the young people of intermediate age are doing. The name "intermediate" means "in the middle," and while it was first used with reference to young people of a certain age, I think it is true in other respects as well that this class of young people is "in the middle,"

Because they love action, they are in the center of things. Is there need for someone to meet the train and pilot a delegate to the home where he is to stay? "Let the intermediates do it." Is there need for some special music at a meeting? The intermediates are ready with a chorus, or a smaller number of voices, to supply the need.

So we see that these young people are "in the middle" in another sense. An intermediary is a person who stands between two other people in the relation of a helper to one or both. So an intermediate is a helper. He is ready to run errands. If there is need for someone to look after a baby while its mother is attending a meeting, the intermediate girls are willing to do it. We have had occasion to notice this, as we took our children with us.

Thus we have been pleased to note the energy and consecration displayed by those whom we hope to be able continually to call "Christ's middlemen."

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JULY 17

After the outdoors meeting last week the juniors will be more than anxious to hold another outside. Let this meeting be held in a different place. The superintendent might take the juniors on a short walk through the woods or out into the country, and after finding a cool shady place to hold the meeting, have the juniors sit down in a semi-circle with the leader at the front. Let all songs be sung from memory, for of course all the song books were left in the church. The leader might take her Bible, but that is all. Let the testimonies be given in an informal way; let them feel as though they were just "talking over" the topic as a big family.

The superintendent instead of giving a talk during the Junior meeting might call attention to the things of nature on the walk, drawing out lessons for the juniors to learn from the birds, animals, flowers, trees, streams, rocks, plants, etc., which they see. On the way back let the juniors tell the same lessons which the superintendent called their attention to on the way out. This will help to fix the lessons on their minds.

SUGGESTIONS FOR JULY 24

Our final lesson on our home mission book, *Better Americans, Number Three*, is entitled "The Church." This is a big subject and a very important one in view of the lessons we have been studying, for the Church has done more than anything else to make America what she is today, and it will be the Church carrying out Christ's teachings that will save America in the future. For this reason we will omit practically all songs today so that all the time can be spent on the topic. "America" may be sung as an opening song. Aim: To help the juniors appreciate the value of the Church and the service which it renders in helping to make a better America, and to enlist them in its service with the purpose of becoming loyal and useful members.

Discussion: Have the assignment for today talked over and let each junior read the list of things which the Church does to help make better communities and a better America. Emphasize the things that their own church does to make the town in which they live better. Then talk about the work that all of our churches together help to carry out on our home mission fields. Get the juniors to speak freely on this next question so that both sides may be brought out. Would you like to live in a town where there is no church or Sabbath school?

Have the story on the Children's Page told here. Tell the juniors that such conditions actually exist in various parts of our country, in the thinly settled districts of the West, in New Mexico, among the mountaineers of the South, etc. Stories of missionary work in these places might be told by the superintendent.

Note book and poster work: Use the two topics for the last two pages of the note books—"What Churches Do For America" and "Why I Would Not Live in a Community Without a Church." The posters may contain pictures to illustrate the first subject for the note books.

Have the chairman of the Missionary Committee read Matthew 5: 13-16, telling the juniors that salt is used to preserve food as well as to season it. If the salt is bad the food will be spoiled. The superintendent should close the lesson by explaining that the "work of the Church in helping

to make a better America depends upon the real character of the boys and girls and the men and women in it. We shall never convince America and the world that kindness and justice and brotherhood are as valuable as we say they are, unless we ourselves show these qualities in our lives and prove their worth."

Close the meeting with a season of prayer asking God to help each junior to live as a Christian boy or girl and to help build a Christian America.

R. F. D. No. 1, Westerly, R. I.

YOUNG PEOPLE'S MEETING AT CENTRAL ASSOCIATION, BROOKFIELD, N. Y.

MRS. FRANCES FERRILL BABCOCK

About seventy young people enjoyed the fellowship supper at the dining hall Sabbath evening. Rev. William M. Simpson was toastmaster. A report was given from each society as follows: Brookfield, Miss Dorothy Worden; DeRuyter, Miss Carolyn F. Randolph; Verona, Miss Iris Sholtz; Adams Center, Lawrence Maltby.

Mr. Simpson spoke about the Life Work Recruit Movement, and Mrs. Frances F. Babcock told of the work of the Young People's Board and urged the young people to attend Conference. The Brookfield Boys' Quartet favored us with "Have Thine Own Way." Prayer was offered by Rev. L. F. Hurley and the meeting was closed by singing the "Young People's Rally Song."

The young people's program for Sabbath night was prepared by Miss Hazel Langworthy, the associational secretary. At the close of the vesper service the program was presented as follows: Miss Rubie A. Clarke of Leonardsville read the Scripture lesson on "Faith," Hebrews 11: 1-3, 6; Hebrews 3: 19; John 3: 26; 1 John 3: 23; Romans 10: 17; Romans 5: 1. She defined faith and gave illustrations of things we have faith in, in our daily lives, and of the influence of faith with works. Christian faith and work go hand in hand, as faith gives the vision and work the realization.

A period of silent prayer was led by Pastor Lestor G. Osborn.

"Challenges of the Young People's Board to the C. E. Societies" was given by Mrs. Frances Ferrill Babcock.

During the collection for the Young People's Board and Sabbath School Board, Miss Carolyn F. Randolph of DeRuyter sang "O Jesus, Thou Art Standing."

Rev. L. F. Hurley of Adams Center gave an illustrated story, "Christ and the Rich Young Man," at the close of which the Brookfield Boys' Quartet sang "All I Have I Gave to Jesus."

The "Young People's Rally Song" was sung by the young people.

The pageant, "The Challenge of the Cross," was very impressively given by the Adams Center young people. "Evangel," Mrs. Delberta Witter Greene, gave an invitation to all to come and bear a cross. The male quartet—Rev. E. D. Van Horn, Rev. L. F. Hurley, Rev. William Simpson, Rev. John F. Randolph—sang "Come Unto Me." The call was answered by the first disciple, Miss Hazel Langworthy, but when offered a cross, she refused it, as it was too much of a burden and she was looking for one which would give ease and comfort. The quartet sang "Must Jesus Bear the Cross Alone." The second disciple, Miss Edith Saunders, answered Evangel's call, but wanted to select her own cross, refusing the one offered to her as it was too heavy. The quartet sang "My Jesus As Thou Wilt." The third disciple, Miss Gladys Greene, worshiped the cross given her and so was refused it. The fourth disciple, Miss Anna Scriven, was ashamed of her cross and so was denied it. "Jesus, Ashamed of Thee" was sung by the quartet. The fifth disciple, Mrs. Margaret Stoodley, was boastful about the cross she would bear, but because of her conceit was not allowed to take one. "When I Survey the Wondrous Cross" was sung by the quartet. Evangel called again for cross bearers, and the quartet sang "I Am Coming to the Cross." The sixth disciple, Mrs. Jennie Cagwin, offered herself very humbly and took the cross given her but wearied with it. She was encouraged and urged on by Evangel as the time is short, so at last she went on with it. As she knelt by the cross the quartet sang "Jesus Lover of My Soul." All the disciples returned and accepted the crosses that Evangel had offered them. The closing of the pageant was the singing of "Jesus I My Cross Have Taken" by the disciples and Evangel.

The meeting was closed with prayer.

MRS. CINDERELLA BATES

Mrs. Cinderella Bates, for over eighty years a member of the Seventh Day Baptist Church of Adams Center, N. Y., died at the home of her son, Sheldon S. Bates, of Syracuse, June 1, 1926, a fortnight before her ninety-third birthday. She had been on a visit there since May 23. Although remarkably strong and vigorous all her life she became more feeble after her trip to Syracuse, and her condition grew weaker until her death.

On Sabbath day, May 15, she attended the regular services of her "old home church," one of the last acts of devotion of the many in her devoutly religious life.

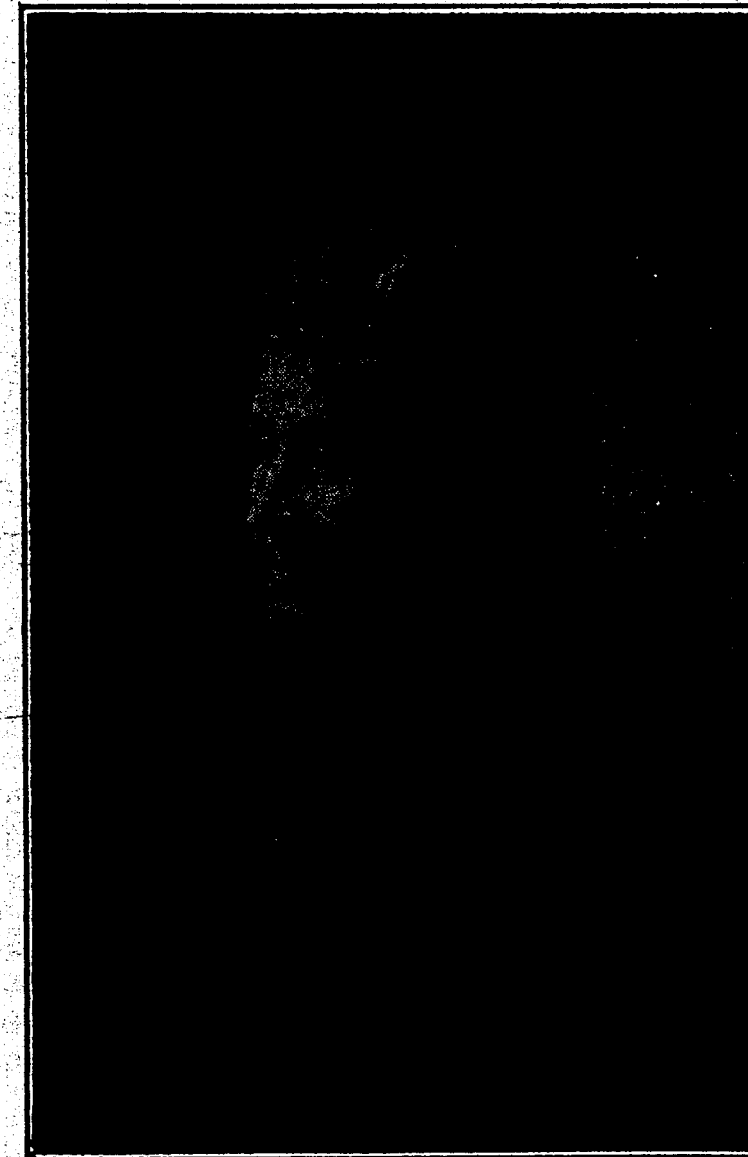
She was born in Greene's Settlement, June 14, 1833, daughter of the late Charles and Amy Sheldon Greene, who were among the first settlers in that locality which took its name from them. The father was born in East Greenwich, L. I., in 1778, and, perhaps moved by a spirit of adventure, went north into Rensselaer County which was then a comparatively unsettled country.

It was doubtless this same pioneer spirit which in 1805 led him to push westward through the Mohawk Valley and over miles of trail with his young wife, Amy Sheldon, a Rensselaer County native, and little Anne, then their only child. A legendary family tale, doubtless true, has it that he cleared a small portion of the present site of Utica in the region of Stanwick's hall and the Union railroad station. He was offered an additional five acres for clearing one five-acre plot, but refused on the ground that he did not believe the land worth it.

Onward through the Ellisburg territory they pushed and finally settled in Pickney, Lewis County. There their first children were reared. Afterward they moved to Greene's Settlement, where several other members of the family came later and where the foundations of the little colony were laid. In 1822 the Adams Center Seventh Day Baptist society was organized, and Charles and Amy Greene were among the first charter members. Charles Greene at the time of his death in 1878, at the advanced age of ninety-nine years and seven months, was the last of the constituent members.

Eleven years after the founding of the society, Cinderella Bates was born. When

but little more than twelve years of age she became a member of the church. The record shows that she joined the church on October 18, 1845, with seventeen others, during the pastorate of Rev. Giles M. Langworthy. Elder Langworthy was the first "full" pastor of the church as he devoted all of his time to his duties as a clergyman,—previous pastors had not received a salary but did other work to make a living.



Mrs. Bates was one of a family of thirteen, all of whom became members of the church. Her uncle, William Greene, was its first minister.

In 1865 she became the bride of Samuel A. Bates, who had taken an active part in the Civil War and who had reached the North disguised in a Confederate uniform after having spent the greater part of the war in New Orleans mending gunboats used by the Confederacy. Three sons were born to the family: Samuel F., Sheldon S., and George Bates. Mr. Bates lived but eleven years after the marriage; the hardships endured during the war being contributory to his death it was believed. He died in 1876, about two years before his

father-in-law's death. One son, George, lived but eight years.

Following the death of her husband, Mrs. Bates kept the family together until the sons grew up. In 1895 she and Samuel Bates went to California, where they lived with a sister of Mrs. Bates in Los Angeles. They spent a little over three years there, returning in 1899 to New York City, where Mrs. Bates lived with her son until 1913, when Mr. and Mrs. Samuel Bates and the mother moved to Watertown, N. Y. Since that time Mrs. Bates had spent all her time with them, except for occasional visits to her other son in Syracuse. Her summers were spent at Thousand Island Park.

Four years ago at the centennial observance of the organization of the church society at Adams Center, Mrs. Bates, then eighty-nine years of age, read a paper dealing with the history of the church society and its members. Last October the church honored her by celebrating the completion of her eighty years of membership in the body. Rev. A. Clyde Ehret, a former pastor of the church, delivered the address of the day. At its conclusion the present pastor spoke briefly of the history of the church as Mrs. Bates had been related to it and, in behalf of the church, presented her with a bouquet of roses as symbolic of the love and esteem in which she was held. While visibly affected by the demonstration, Mrs. Bates nevertheless responded with an excellent address of gratitude and appreciation.

During her membership Mrs. Bates had seen eleven pastors in the church. They were Giles M. Langworthy, Joel Greene, Alexander Campbell, James Summerbell, George E. Tomlinson, A. B. Prentice, S. S. Powell, E. H. Socwell, E. A. Witter, A. C. Ehret, and L. F. Hurley. Rev. A. B. Prentice served for over one third of a century.

Mrs. Bates is survived by two sons, Sheldon S. Bates of Syracuse and Samuel F. Bates of Watertown; one grandson, Carl Bates of Syracuse; two great-grandchildren, Carl Pettit and Anne Carlton Bates; and a large number of nieces and nephews, among whom are Mrs. Elon R. Brown and Melville Dewey.

On Thursday morning, June 3, a prayer service was conducted by Rev. William M.

(Continued on page 25)

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.
Contributing Editor

THE CHURCH

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
July 24, 1926

TOPIC: THE CHURCH (BETTER AMERICANS)

SCRIPTURE LESSON: MATT. 5:13-16

[Note: The following is an extract from the story given in *Better Americans, Number Three*.—E. K.]

NO CHURCH IN TOWN

Ralph was quite delighted when the news came home that his father, who was a mining engineer, would have to go to Wyoming for a long time and take his family with him.

Mother was not quite as enthusiastic about it as was Ralph, because she knew it meant hardships in many ways for them all. The worst of it all, too, was the fact that there was no church in that village.

"Oh, well—" began Ralph, and then stopped. He was going to say that it might be rather jolly not to have to go to church or Bible school. He told the other boys about it, and they rather envied him the freedom he was to have.

The houses in the new town were more like shacks than homes; the streets were dusty, when they were not muddy. They had reached the town by driving twenty miles from the nearest railroad station.

"I'm afraid you will begin to wish I had left you and the children at home," said Mr. Bates to his wife as they entered the little cottage where they were to live.

"Not much," said his wife bravely. "Do you think I want to give you up for two years? We'll get along all right."

As Ralph stepped out of the door to explore, he saw mountains looming up before him and a cry of "Hello, tenderfoot! Where'd you come from?" This from three boys larger than himself and not very pleasant looking, either. As he turned to go back into the house he heard one of them say, "We'll have some fun with that guy."

Ralph was a genuine boy, full of fun and

a good sport. He had been used to making friends and expected to do it here. As the days passed though he couldn't find a boy that he really liked. Practically all of them swore as naturally as they breathed. Most of them smoked cigarettes and chewed tobacco, and "shooting" craps was a common amusement. Ralph didn't fit in and didn't want to fit into this kind of a program.

About a week after their arrival he came into the house to find Annette, his little sister, crying in her mother's arms. "What's the matter?" asked Ralph.

"One of those boys put a beetle down my back—pulled my hair—and—and it hurt," sobbed Annette.

"The coward!!" exclaimed Ralph. "The great big coward! To pick on a little girl. I'll—" He stopped again. Ralph was no coward, but he was no fool either, and he knew that he could do nothing against that crowd. So he ended with, "I'll get father to fix that crowd."

Father was quite as angry as Ralph, but said, "We'll have to do something, but I'll take a little time to think it over. Those boys would be all right if there were some decent influence in town, and something better for them to do than loafing and gambling."

A few nights after that the whole family was awakened by shouts and yells outside. The next morning they learned that two men had got into a drunken quarrel which had ended in the murder of one of them. Mrs. Bates went over to see if she could help the widow. She found the woman moaning with her three little children standing beside her.

"Oh, I wish we had never come here!" said the poor woman. "When we lived in Kansas, things were decent. There was a church there, and the children could go to Bible school, and Tom used to go to church sometimes. He never drank like that before he came here. But there isn't any church here, and nothing to do that's decent."

Ralph heard his mother telling his father about it that evening. The next morning Ralph said to his mother, "I guess the idea of living in a town where there isn't any church or Bible school isn't so much after all. I kind-a thought it would be fun, but I don't like it."

"No, Ralph, neither do your father and I. We talked it over last night. Your father is going to write to the Home Missionary Society today, to see if they can't send someone to start a Bible school here, and perhaps after a while they will have a real church."

"That's great!" said Ralph again. "I hope they will."

R. F. D. No. 1, Westerly, R. I.

IN THE POSY BAG

"A-nutting we will go!

A-nutting we will go!"

sang big sister Ruth, running down stairs in her outing clothes.

"Guess we'll bring back this old gunny sack chockful of nuts," said brother Ted as he raced up from the cellar and bounded outside whistling. A jolly load of young people had driven up in a truck.

"I wish I was big and could go on picnics," sighed little Betty Lee, watching the merry crowd out of sight. "Do I have to wait about 'leven-teen years, mother?"

—Mother caught Betty Lee's little hands and went skipping about to the tune of "I've come to see Miss Jennie Jones." She stopped to get her breath and fix a hair-pin and told solemn Betty Lee, "You aren't quite high enough to pick nuts off the trees, dear, but little girls have other nice things to do. There's our pleasant new neighbor at The Maples, and her truly name is Miss Jennie Jones! I promised to lend her a pattern, and I want her to have a glass of grape jelly. Would you like to be my messenger?"

"Dress up? Play I'm Mrs. Prunella Purdy calling?" asked Betty Lee with shining eyes.

Mother nodded. "Only no long dress tail this time. You haven't enough hands to carry everything. You may stay and visit awhile with Miss Jennie. She is shut in so much she'll love having a lady caller, I know."

After Betty Lee had a little soap and water picnic, and was all spick and span in a fresh, starched gingham, she put on the little cap that had a secret gift of magic. The minute she popped it on her bobbed head she was no longer little Betty Lee, but presto! she was tall, dignified Mrs. Prunella

Purdy with a large family to worry over and knit for.

"Oh, mother, please let me carry things in the pretty posy bag!" pleaded Betty Lee, hopping from one foot to the other. "Your lady callers bring their work sometimes, and I can take the buggy robe I'm knitting for my dolls. Miss Jennie is nearly always knitting and she'll help me if I drop some stitches."

To herself Betty Lee added as she marched down the street with as grown-up an air as if she had white gloves and a card, "It would be almost a party if she had cocoa and frosted cakes as she did the last time. I guess it isn't un-polite to hope, anyway. Of course, I wouldn't mention it." As she tripped up the gravel walk where maples leaned across to exchange secrets, Betty Lee hummed, "I've come to see Miss Jennie Jones, and how is she today?"

Miss Jennie was pretty well and so glad to see Mrs. Prunella Purdy. "Oh, you brought your knitting!" she smiled from her big chair. "I'm so anxious to finish this blue sweater for niece Helen's birthday. She is just as big as you. Would you mind trying it on so I can see how it fits, Bet—Mrs. Purdy?"

Mrs. Prunella Purdy didn't mind, and the sweater fitted beautifully.

"Now we've worked long enough, and have earned a tea party," said delightful Miss Jennie after hearing all about the nutting party, and the doll family's health. Mrs. Prunella accepted with dignity, but she smiled all over when the maid brought in cocoa and little frosted cakes.

"I think this is prob'ly nicer than a nutting party," declared the caller when there was no room for another swallow, and she thought she had better be going. The posy bag had disappeared for a few minutes, but the maid found it and Betty Lee hung it on her arm. "It feels as heavy as when I came," she thought as she went hoppity-skippity home.

"Mabel's here to play with you," mother greeted Betty Lee.

"Oh, howdy-do Mrs. Gibby-gabby!" Mrs. Prunella called to her visitor. Then the little friends had a lovely time dressing up and playing dolls till supper time. Just as Mabel had to go, here came the nutting party, tired and rather cross.

"Not a nut did we get!" cried Ruth in disgust.

Ted shook a very limp gunny sack, explaining, "Had a break-down and never got near the woods. The only nuts we saw were your doughnuts, mother!"

"Well," announced Betty Lee, almost ready to crow, "I went calling and there was a tea party."

"Ouch!" Ruth had plumped down in the willow rocker where the posy knitting bag was lying. "What's in here? Rocks?" She reached in curiously and drew out a handful of shagbark hickory nuts. "Why, where did these come from? There's a lot of them."

Betty Lee was the most astonished of all. But she did not give it away. In the tone of Mrs. Prunella Purdy she replied calmly, "Oh, I s'pose it's just a little present Miss Jennie slipped in to surprise me by!"

Ruth and Ted laughed, and mother said the joke was on them, for they had gone nutting and came home with none.—*Story-land*.

MY GRANDMA USED TO SAY

"What is everybody's business is nobody's business."

Ask your grandma what she thinks my grandma meant.

I know two things that have a tongue,
Yet neither one can talk.
One has a body but no legs,
The other helps us walk.
(A wagon and a shoe.)

ONLY ONE THING HE DIDN'T UNDERSTAND

A well-known instructor was explaining the principle of the automobile to an Indian. The Indian was intelligent and the explanation was a model of directness and clearness.

"Well," said the teacher at the end, "do you understand the automobile now?"

The Indian, who had listened intently, replied, "Yes, I understand all but one thing."

"And what is that?" asked his instructor, thinking to clear up some little point.

"I do not understand," said the Indian, "what makes the automobile go without horses."

GOD'S GOOD CARE FOR THOSE WHO LOVE AND OBEY HIM

REV. AHVA J. C. BOND

(Sermon to the boys and girls at the joint communion service of the Plainfield and Piscataway Churches, New Market, N. J., June 19, 1926.)

Text: *Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.*—Exodus 12: 23.

Once upon a time, a long, long time ago, in a land far away from here, there lived a wicked king. This king and his people made slaves of the people who worshiped the true God, and whom God had chosen to be a great nation and to be a blessing to all the world. The name of this king was Pharaoh, and he ruled in the land of Egypt and made the children of Israel his slaves.

Finally God raised up a leader to lead his people from the land of bondage to the promised land. That leader was Moses. But Pharaoh was stubborn and refused to let the children of Israel go, even when Moses told him that God had sent him to lead his people out of Egypt to the land of Canaan. So Pharaoh brought great suffering upon himself and upon all his people because he was hard-hearted and stubborn and would not obey God to let the children of Israel go. He wanted them to stay in Egypt and do all the hardest work.

By and by a great calamity befell all Egypt. Death visited every home, and the first-born child in every family died. They were told what would happen if they did not listen to Moses, the servant of God. But they would not listen.

Now, of course, there were many houses in Egypt in which the children of Israel lived. And these people were told to stay in their houses all night, and not to go out anywhere. And before they put the children to bed—for the older people did not go to bed that night—they were to sprinkle both sides of the door with the blood of the lamb which they had killed for supper. Then God would pass over that door, and all who were within would be safe. Word went out to all the children of Israel telling them just what they should do and just how they should do it. Everything was explained so that all would understand. Each family was to eat supper at home, and no one was

to go out anywhere, except that if the family was small, too small to eat one whole lamb for supper, then two families or more were to join together in one house, and all were to remain there until morning. And nothing was to be kept over. When all had eaten, then everything that was left over was to be destroyed, for early in the morning they were to start for the promised land. They were not to take anything with them to eat, because they had to hurry and could not bother with heavy loads. God would take care of them.

The next morning bright and early the children of Israel started on their long journey. At last they were to be free and live in the land which God had given their father Abraham. Men and women and boys and girls, all set out together driving before them their flocks and herds. When Pharaoh found out that they were really gone he started after them, but they soon escaped beyond the sea and were safe.

After that they had many hardships; but God sent them bread from heaven to eat and quails for meat, and supplied them with water, until they came at last to their own country.

Now the children of Israel never forgot the way God helped them to get away from Egypt and its wicked king, so every year they held a feast to commemorate the time when God kept death away from their homes and brought them safely out of Egypt.

For hundreds of years the children of Israel kept this feast every year. When Jesus was a little boy he used to go up to Jerusalem with his parents to this feast, and when he was a man he and his disciples observed it together.

Then there came that last time, in that upper room, just before the Roman soldiers took Jesus away to kill him. We call that the Last Supper, for it was the last time Jesus ate the Passover—for that was the name of the feast—with his disciples. We now call it the Lord's Supper, for when we observe it today we think of Jesus and how much he loved us, and how much he still loves us.

The Lord's Supper then, or the communion service as we often call it, had its beginning a long, long time ago in a far away land. But it helps us today to remem-

ber Jesus who is very near to protect and keep us and to bless our homes.

Jehovah will pass over the door and will not suffer the destroyer to come in unto your houses to smite you.

MRS. CINDERELLA BATES

(Continued from page 21)

Clayton at the home of her son in Syracuse, after which the body was removed to Adams Center for the funeral service in the Seventh Day Baptist church at two-thirty. A mixed quartet from Watertown sang three old hymns during the service, and Pastor L. F. Hurley was assisted in the service by Rev. Guy L. Brown, D. D., pastor of the Baptist Church in Watertown, who paid a beautiful tribute to the life of Mrs. Bates. The pastor spoke of her triumphant life, using as a text, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Her beloved physical presence is gone and her body laid to rest, but her spiritual power and light and life are with us still. We can be sure that all heaven rejoices at her presence, even as her joy is full in the welcome plaudit, "Well done." And we shall never forget her prayer for an unbroken family in heaven.

L. F. H.

"Oh, yes, my folks are all religious—all the family away back," said a young man in one of the hospital wards. "I don't take much stock in that sort of thing myself," he added carelessly. "You have inherited stock in it, and very valuable stock," gravely answered the surgeon attending him. "Do you know why you are recovering so rapidly from your accident,—why the bones knit and the wounds heal so rapidly? It is because those ancestors of yours have bequeathed to you good, clean blood and a sound constitution—the physical make-up of those who have kept God's laws. The heritage of those that fear his name is a precious one in many ways. I wouldn't speak lightly of such a birthright."—*Selected*.

No revolution that has ever taken place in society can be compared with that which has been produced by the teachings of Jesus.—*Mark Hopkins*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

SOME OF THE EARLY JOURNEYS OF JESUS

When the Roman decree was broadcast that all the world should be taxed, Joseph, with Mary his young wife, went from their home in Nazareth of Galilee to Bethlehem, city of David, there to be taxed, as it was the custom then that every one should on such an occasion report for taxation at his tribal home; and Joseph belonged to the house and lineage of David. From Nazareth to Bethlehem it was seventy miles south. We do not know for certain how they made the journey. The pictures we see of them on the road represent Joseph as being on foot and leading the animal which Mary rides. I wish we could know something of their talk by the way.

On their arrival at Bethlehem all the available room at the inn was occupied, and they were obliged to find a place where the cattle were kept, and there the baby boy Jesus was born, his first bed being made in a manger. It was there where the wise men from the east found him and worshiped him. When he was six weeks old Joseph and Mary took him six miles north to the temple at Jerusalem there to present him to the Lord. It was there where Simeon and the aged Anna found them and blessed them, prophesying great things for their baby boy. After this they returned to Bethlehem. It was the first journey of him who was to become the Savior of the world.

When Joseph and Mary were about to return to Nazareth, they heard that Herod was jealous of the child of whom the wise men had spoken as the King of the Jews. An angel appeared unto Joseph and told him that Herod would undertake to put the little boy to death, and he bade Joseph to take him and his mother and flee into Egypt, there to stay until it was safe for them to return.

This was a long journey for them. From Bethlehem to Rameses in Egypt, whence the Israelites had started upon their escape from bondage, it was two hundred twenty-five

miles in a straight line, the most of the way through desert wilderness. They could not, of course, have made their way in anywhere near a straight line. It must have been for them fully three hundred miles. It is not easy for us to understand how they found food by the way. There was no manna for them.

When Herod was dead, the angel came again in a dream to bid Joseph take the mother and child back into Israel. On the way they heard that Archelaus, Herod's son, was reigning in his place and God warned them in a dream not to go near where he was, so they turned north and traveled along the level near the Mediterranean as far as Caesarea, then turned toward the east, and so reached their home in Nazareth. Their journey back from Egypt up to Nazareth must have been three hundred fifty miles, making in all, since leaving Bethlehem, six hundred fifty miles. They must have been glad indeed to be at home at last.

We hear nothing more about this family until Jesus was twelve years old and he went with Mary and Joseph on their annual journey to Jerusalem to attend the Passover feast. Their way thither was from Nazareth east to the valley of the Jordan, then down the river as far as Jericho, where they turned to the right and went up the Jericho road to Jerusalem.

Having attended the feast they, with others from Galilee, then started on their return, and at night went into camp; but there they missed their boy. They had supposed he came along with a crowd of other boys, so did not pay much attention to him. But when at night they could not find him, they were indeed distressed. There was nothing for them to do but start back in the morning to look for him; this they did. Mothers of a lively twelve-year-old boy today can deeply sympathize with Joseph and Mary as they went sorrowing up the bandit-infested Jericho road to Jerusalem. They naturally went to the temple at once, and there found him sitting at ease among the doctors of the law, listening to them and asking them questions. He was learning all he could, and astonished them with his understanding and his answers. Joseph and Mary were amazed at finding him where he was. His mother's rebuke, as we read it,

(Continued on page 32)

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

I know you will be wondering on account of my long silence. I was sick several weeks, not in bed any one whole day, but so weak it was hard to walk many steps without getting so giddy things would look queer, and I would have to lean upon something to keep from falling. I fell three times in one day, and one of the falls was from the top step to the ground. Those falls did not help my head any. I think a deep-seated cold had me in its grip. I had very little pain, only weakness to contend with. A near neighbor was kept in bed about two weeks, and they had the doctor to see her twice or more. He said it was a new form of the "flu," different from any that had been through here in a long time, because it affected the stomach. Loss of appetite and consequent weakness seemed to be the main symptoms.

Ever since about the middle of January until lately I have had to live mainly on some kind of bread with a little butter and cold water, except at breakfast when I drank one or two cups of hot water flavored with coffee. Sometimes we had a quart of milk to divide among the five of us, so each one's share was quite small; but I seldom drank all of mine, for I never was much of a milk drinker. A half a glass makes me quite a plenty, if it is sweet milk, though when I am well and working I can drink two glasses of buttermilk with my dinner.

Before the stock law came there were large droves of cattle roaming through the woods, and those families who cared for milk generally had plenty. But now one cow to a family is more than this neighborhood thinks it can afford. Only four families within a mile of here keep a cow apiece, and the milk doesn't go around.

Concerning the clipping you sent about the bonds issued by the South to England during the Civil War, there is very little I can say about them, but I understand at the time that they were sold to the English conditionally. That is, if the South won the

victory, the bonds would be redeemed. But if the South failed, the bonds could not be redeemed and the Englishmen took the chance, believing the South would win.

I feel it was wrong for the South ever to ask for money to carry on the war. If the victory had been the right thing for us, the Lord had plenty of money in his treasury for our use; but as it was, billions of money could not have saved us from being subjugated. But with our ideals continually held before the eyes of our children, we shall yet win a victory which will come, "not by might, nor by power, but by my Spirit, saith the Lord." The Missionary Baptists of this state have built a large hospital, in which the patients are to be given such religious teaching as they are able to hear. The nurses are to be selected from among girls well known for their Christian conduct, in their own homes and churches. No one frequenting a dance hall—which is supposed to shelter a multitude of sins—will be employed.

Now that I can write again I hope to do better with my correspondence. A few days ago I had eight unanswered letters. Write again soon to

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

DEAR FRIEND:

At last we are having real spring weather. This is a charming day, doors and windows open, nature expanding hues as varied as those of autumn.

I am glad you are on your feet again after your attack of the "flu." Your delayed letter had caused me to wonder if you were well as usual. Judging from your description your illness seems to be similar to what has prevailed here in the North the past spring. Our unusually late cold spring, with piercing northerly winds, may have caused the colds to take this new form.

I wonder what the stock law is, which you mention; if it is like the law which has long prevailed here in the North, where everyone's cattle must be fenced or tied on his own property. Cows' milk is being much advertised for food in this part of the country; but even so farmers are failing financially, chiefly because middlemen extort excess profits, becoming rich while farmers grow poorer.

Since my letter in which I mentioned Luther Burbank, he has died and his death was not surprising, for his secretary wrote to a relative here in the East that, after his declaration of his views concerning life after death, his mail assumed enormous proportions. The secular press said he died "as one of the plants he nurtured might have died had it been subjected too harshly to the elements." I wonder if the record of his death were given in Bible language it would not be something like this:

"And in his latter days his heart was lifted up and he gave not God the glory, so that God smote him and he died without hope in his death."

Just the human eye alone, which Luther Burbank depended on for the work which made him famous, was a gift of God of sufficient value for the recipient to give praise to him eternally. There are so many other provisions due to the good hand of God, that it is strange observant minds do not recognize the Creator and his plans.

I still hold the press guilty, for its attributes more good to what it called the "Wizard of Horticulture" than to the Creator himself. It does not seem right to call a man a creator because he does what Burbank and other famous men are doing at the present time, for they are not creators, in the true sense of the word. They are only stewards of power beyond their own, and their success depends upon laws and elements divinely endowed.

My letter must not be too long, but I want to tell you how pleased we are to have customers come back this spring, with whom we were strict last year regarding the Sabbath. About a year ago a man drove out from the city, a distance of sixteen miles, on the Sabbath, and wanted to buy a bushel of russet apples, about which he had heard from a fellow shop worker, who had purchased some. It chanced that I answered his knock at our door, and as usual told him it was our rule not to sell on the Sabbath. He was a Frenchman and thought it strange that when a person had an article for sale she would hold it for the reason I gave, and he tried to coax. I found he drove somewhere nearly every Sunday and could come again just as well; if he couldn't, I knew it was best not to break our rule, so I remained firm.

Two weeks later he came on a Sunday and took what apples we had left. Last fall he came and bought his winter's supply and brought two other customers also; and this spring he would have taken more russets if we had them.

This week two of our largest milk customers of last year came to make season's arrangements, so as to call for their milk when they go for their mail. Of course they go for their mail on Saturday, and last year we had to be very firm with them and insist that they take milk enough Friday to last them till Saturday night or Sunday morning. They soon learned to remember and respect our wishes. To help emphasize our principles we always take our business sign in on the Sabbath. Now that these two customers have applied again this year, we feel sure it pays to be frank and firm at the beginning, and in all our ways acknowledge God, for he will direct our paths. Of course clean quality and honest measure are necessary accompaniments of loyalty to the Sabbath.

I must close now, hoping by this time you are fully recovered and strong as ever.

YOUR FRIEND IN THE NORTH.

FELLOWSHIP WITH CHRIST

Our word "fellowship" indicates mutual understanding and happy relation. The word is defined as "A body of persons associated because of a community of taste, views, interests." Christian people speak of being in fellowship with Christ, and the meaning ought to be clear that they mean by that expression that their tastes, views, interests, efforts, spirits, coincide with his.

It is not uncommon to see groups of people set over against each other because of some difference which exists. Each group is a unit bound together by a fellowship of interest.

If we claim fellowship with Jesus, it ought to be because we understand his attitude and spirit, and then find ourselves in agreement with him. Even a superficial examination of the spirit and attitude of Jesus is enough to make people think seriously who would claim fellowship with him.

Jesus saw spiritual realities towering above all material things. He could see through and beyond the falsity and tyranny of his time. He could see himself in an im-

portant relationship to permanent values. His love for God and man was sufficient to claim his first and full devotion. He could put personal and material things entirely aside. Before him was a great objective—the destruction of sin and evil and the enthronement of all that is good. It was for this that he gave himself in the fullest sense of the word.

How are men to form a fellowship with a man like that? "How can two walk together except they agree?"

We must readily see that fellowship depends entirely on kindred spirits and interests. You have some neighbors and friends to whom you go sometimes and open up your hearts, whom you invite to share your special joys, and to whom you look for counsel and comfort in time of disappointment and sorrow. There are other people living near you who may be on terms friendly enough, but to whom you would not think of opening your heart. Why the difference? Simple enough: some are friends who understand, who have common interests with you; others may be friendly enough, but they have different interests and attitudes and real fellowship is impossible.

So it is in our relationship with Jesus: there is no basis of fellowship unless we have become able to understand him, unless we have come to have common interests with him, unless we are willing to accept his standards, make his purposes our own.

Truly one may know about Jesus, may greatly admire him for his piety, his courage, his faith, his love, his service, his spirit of sacrifice for others! Truly these qualities are wonderful and command the great admiration of those who are able to see them. But one may see all these things and set Jesus on high as the super-man, and proclaim him as indeed the divine Son of God, and yet have no fellowship with him. Some may be astonished to hear me say that; but I believe it is altogether true.

I wonder sometimes if that is not one of the great troubles with Christianity and the Church—that we are inclined to set Jesus on high and proclaim him as good and true and holy, and feel that somehow by so doing we become his disciples. We pay homage to him as a great King and proclaim the wonders of his love and power, while

we ourselves remain cold, indifferent, worldly. And then we are reminded of his saying: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

The apostle John could say: Our fellowship is with the Father and with his son, Jesus Christ. So ought every Christian to be able to say.

I want to call attention to a few of the central experiences of Jesus in which it would seem that the Christian ought to have fellowship.

I. We ought to have fellowship with him in faith.

But what is faith? How are we to define it? Certainly not as "believing something which our better intelligence tells us is not true." An effort of that kind can bring nothing but disappointment and weakness. With Jesus faith seems to have been the acceptance of certain great spiritual concepts as true, such as the reality of God, the spiritual nature and value of man, the power of love, the necessity for sacrifice and suffering. He did not try to prove abstractly the truth of any proposition. But he laid hold upon these great concepts of the soul and they became the commanding influences in his life and the energizing power of his soul.

The whole life of Jesus was a great adventure in faith. And how can any man be in fellowship with him who is unable to share his faith? More things have been wrought by faith than this world dreams of. Faith such as that of Jesus is not the sign of a weakling, but it is the sign of a man of great courage.

Now I recognize the fact that the faith of Jesus gave him assurance of some things that other men, many men, are unable to grasp. But what would be the effect of men generally acting on their degree of faith, even though it be small, in the same whole-hearted, courageous way that Jesus did? I have no hesitancy in saying that such a course would surely result in larger vision, greater faith, and increasing fellowship with Christ.

Do we believe in Jesus? Do we believe in God? Do we believe in the kind of life that Jesus lived? Then let us live up to that conviction. It will give us a real beginning for fellowship with Christ.

II. We ought to have fellowship with him in love.

The most holy and sanctifying thing in the world is love. What greater joy can come to one than the experience of a genuine, pure and beautiful love? How wonderful is real love in a home—it just makes a little heaven on earth. How wonderful is the love of friend for friend! Hearts are knit together. Interests are consolidated. Faults are minimized and forgotten. Virtues are magnified. What a wonderful thing love is!

When we are in fellowship with Jesus we are in fellowship with love at its best. "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." This is Paul's characterization of love. Has he overstated it? Did it have such meaning in the life of Jesus? Do we know what it is to have fellowship with one who loves like that? Indeed we are not likely to reach the height of the love of Jesus, but can we be in fellowship with him without participating with him in truly loving God and loving men?

Love is destined to be the conquering power of the world. If we are in fellowship with Jesus, we must share his love.

III. We ought to have the fellowship with him in suffering.

Jesus, whose life was full of love, full of joy, was at the same time the chief burden bearer of the world. Duty led him into the path of self-denial and suffering. That suffering was due to evil forces resisting a good life. A good life, a life aggressively good, is sure to be called upon for sacrifice and suffering in an evil world. This must be so as long as the forces of evil are strong. The man who avoids sacrifice and suffering must be a man who avoids duty.

Can we be in fellowship with Jesus and not be borne down by the sin and evil which is grinding mankind into the dust? The loving father and mother suffer when they find sin destroying their child. If they can they gladly take a share of the burden which the sin has brought. They do this because they love him. Well, when our love be-

comes like that of Jesus we will have some of that feeling of concern when we see any one being destroyed by evil. We can not rest and live to ourselves alone while our fellowmen are destroyed.

We are accustomed to think of Jesus suffering with and for the sinner. In fellowship with him we will gladly share the burden. We think of Paul as the great Christian hero, and Paul says he had suffered the loss of all things and counts them but refuse that he may have, among other things, the fellowship of his sufferings.

But someone will ask, how are we to suffer? Friend, it may be simply in an anxious heart that is watching for any opportunity to help a man in need; it may be that it is your duty to work and earn and give money that others may bear the Christian message; it may be that you ought to do without some luxury that is very dear to your heart that you may give the more to the Master's cause; it may be there is some evil habit or tendency in your life that you must get rid of at any cost. It means that in the spirit of righteousness we all set ourselves for the things of God and men.

Friends, I would not present this message of fellowship with Jesus as a heavy and disagreeable burden to be borne, but rather as the greatest privilege that we may have. No other relationship can possibly be so full of joy and satisfaction. Hardship in doing right with him is better than luxury in a negative or evil life.

Fellowship with Christ in faith, love, sacrifice! This brief discussion can only suggest the broad field of experience and usefulness which lies before the Christian. Fellowship with Christ will give an ever enlarging realization of what God wants us to be and do.—*Milton Church Paper, Pastor James L. Skaggs.*

What have you done with your cares? Some people murmur against God in consequence of their cares, others faint under them, other people carry them. What God tells us to do is to cast all our care upon him.—*Evan H. Hopkins.*

"Even today it is true that the man with an axe to grind usually selects his own grindstone, though getting somebody else to turn it for him."

MARRIAGES

ATCHERSON-EMERSON.—At the home of the bride's parents, Mr. and Mrs. DeForest Emerson, Albion, Wis., June 23, 1926, Pastor J. H. Hurley officiating, Mr. Glenn Atcherson and Miss Edna Emerson, both of Albion.

GUYRE-MAXSON.—In First Reformed church, Union City, N. J., June 22, 1926, Mr. Henry Randolph Guyre of Union City, and Miss Doris Rosalind Maxson of West New York. Rev. Harold R. Crandall was assisted in the ceremony by Rev. J. C. Caton.

DEATHS

HAYES.—Wilmer F. Hayes was born in Palmyra, Wis., January 27, 1858, and passed from this life in Milwaukee, Wis., on June 13, 1926.

When Wilmer was a small child the family came to Albion, where he lived until he was married to Miss Louise Flint on October 23, 1879.

For years he was associated with the Webb C. Ball, Time Service, at Chicago, Ill. At the time of his death he was general supervisor of the time service of the Union Pacific system, with headquarters at Omaha, Neb. He was also president of the Milwaukee Optical Company, and

when taken ill was attending a meeting of this firm.

Besides the wife he leaves a daughter, Mrs. James King; and two granddaughters, Luella and Ruth, all of Hollywood, Calif. He also leaves a sister, Mrs. A. Babcock, and a brother, M. F. Hayes, both of Albion.

In early life he professed faith in Christ as his Savior and joined the Albion Church. He has always maintained his faith in Christ and was loved and respected by all who knew him.

Farewell services were conducted by Pastor J. H. Hurley in Edgerton, Wis., on Thursday afternoon, June 17, and the body laid to rest in the Edgerton cemetery. J. H. H.

TROWBRIDGE.—Mary Ellen Denny Trowbridge, wife of Dr. Wesley W. Trowbridge, died at her home near Adams Center, N. Y., May 30, 1926, at the age of twenty-nine years. She had been ill ten days with a complication of diseases, followed by pneumonia. Mrs. Trowbridge was the daughter of John W. and Lottie Wise Denny, and was born in Lorraine, November 11, 1896.

When she was a child her parents purchased a farm near Adams Center and came here to live. She was married to Dr. Wesley W. Trowbridge, a veterinary surgeon of Adams Center, on June 28, 1917, and they have resided on their farm near the village ever since.

She was a member of Adams Center Grange, of the Eastern Star chapter of Adams, of the Ladies' Aid Society and the Young Women's Bible class of the Seventh Day Baptist Church. Before the birth of her last baby, two months ago, she had surrendered her life to the Savior and had planned to join the church as soon as circumstances would permit. During her last illness

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F. J. HUBBARD, Treasurer, Plainfield, N. J.

she thought much of the Lord and the church and we are sure she was fully ready to meet her Maker.

Surviving are her husband; three sons—John Sherman Trowbridge, eight years; William Wesley Trowbridge, four years; and Robert Trowbridge, two months; her parents, Mr. and Mrs. John W. Denny, all of Adams Center; and a brother, Gordon Denny, of Watertown.

Funeral services were conducted from the home June 1, by Rev. L. F. Hurley. In spite of a terrible storm the house could not hold all the sorrowing friends who met to pay tribute to her memory. And the very many floral offerings bore mute testimony to the esteem in which she was held. Her untimely death leaves the whole community the poorer.

L. F. H.

BATES.—Cinderella (Greene) Bates died at the home of her son, Sheldon S. Bates, of Syracuse, N. Y., June 1, 1926.

(A more extended notice will be found in this RECORDER.)

COLLINS.—Myra Potter was born August 29, 1834, at Hartsville, N. Y., and was the ninth child of a family of four sons and six daughters born to Perry and Sarah Palmiter Potter.

She was educated at Alfred Academy and later became a teacher. At the age of twenty-two she was united in marriage to James D. Coon of Brookfield, N. Y. One child was born of this union, Florence M. Coon.

While Florence was only a small infant her father, because of the great need of more soldiers, enlisted in the Civil War and was in Sherman's march to the sea. During this march he dropped dead on the field and the wife spent months in dreadful suspense, as she received no word as to what had befallen him. Finally a letter came telling her of his death. When Florence was about ten years old they came West and joined Myra's sister Eliza, who had married Rev. Thomas Babcock of Albion.

She was married to Thomas B. Collins, December 4, 1880. He preceded her in death on September 26, 1911.

Perhaps the greatest sorrow of her life was the loss of her beautiful daughter, who departed this life during her twenty-first year.

Mrs. Collins was very much attached to her home and spent her summers there. Because of failing health she spent the last few years of her life with her niece, Mrs. James Noble, of Albion.

In early life she gave her heart to Christ her Savior, and found great joy in Christian service. Her joyous, hopeful testimonies in the prayer meetings were an inspiration to all who heard her.

Farewell services were held in the Albion church on Thursday afternoon, June 24, conducted by Pastor J. H. Hurley, and the body was placed in the Albion cemetery.

J. H. H.

He that o'ercometh hath power in the nations,
Stronger than steel is the sword of the Spirit;
Swifter than arrows, the light of the truth;
Greater than anger is love that subdueth.

—Longfellow.

THE SABBATH RECORDER

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SOME OF THE EARLY JOURNEYS OF JESUS

(Continued from page 26)

was very mild. She may have said more—possibly scolded a little,—yet I suspect that she began to feel somewhat in awe of such a son. Yet he went home with them and worked with Joseph in his shop.

Though nothing is told us in the Bible about the next eighteen years of his life, Jesus went, no doubt, every year to the Passover feast at Jerusalem. The story of these years is left to our imagination—intelligent imagination.

Lesson III.—July 17, 1926

THE CALL OF MOSES. Exodus 3: 10-15; 4: 10-12

Golden Text.—“Certainly I will be with thee.” Exodus 3: 12.

DAILY READINGS

July 11—The Call of Moses. Exodus 3: 10-15.
July 12—Aaron Helping Moses. Exodus 4: 10-17.
July 13—Moses Returns to Egypt. Ex. 4: 18-23.
July 14—Aaron Meets Moses. Exodus 4: 27-31.
July 15—Moses Before Pharaoh. Exodus 5: 1-9.
July 16—Israel's Burden Increased. Ex. 5: 10-19.
July 17—Wisdom Through Affliction. Psalm 90: 12-17.

(For Lesson Notes, see *Helping Hand*)

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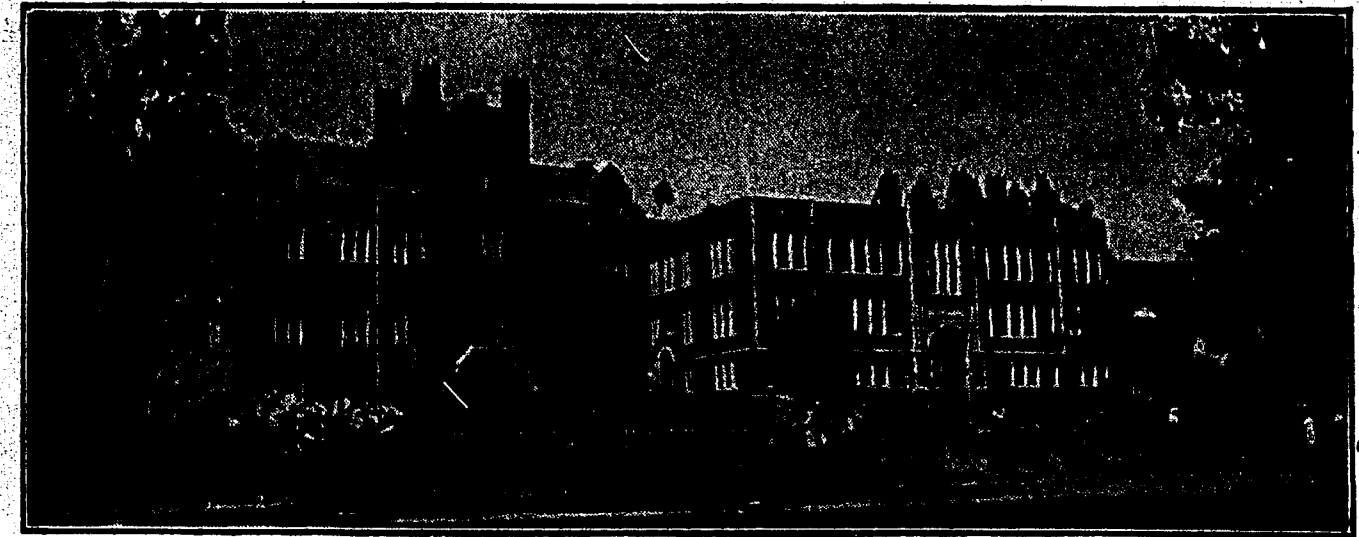
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BUT ONCE!

We go this way but once, O heart of mine,
So why not make the journey well worth while,
Giving to those who travel on with us
A helping hand, a word of cheer, a smile?

We go this way but once. Ah, never more
Can we go back along the selfsame way,
To get more out of life, undo the wrongs,
Or speak love's words we knew but did not say.

We go this way but once. Then let us make
The road we travel blossomy and sweet
With helpful, kindly deeds and tender words,
Smoothing the path of bruised and stumbling feet.
—British Weekly.

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