

The Sabbath Recorder

INVEST

Your Religious and Material

Dividends for July

in the

Denominational Building

(A Vision in Material Form)

F. J. HUBBARD, Treasurer
PLAINFIELD, N. J.

STAND LOYALLY

Just where you are in the conflict
There is your place!
E'en though you think you are useless,
Hide not your face.
God placed you there for some purpose,
Unknown tho' it be.
Know he has chosen you for it,
Stand loyally!

Just where you are in the conflict
Stand undismayed!
Fear not the forces of evil
Howe'er strongly arrayed.
They're but wrong's puny might!
Over 'gainst infinite right!
Where'er your place may be,
Stand loyally!

Just where the Leader has placed you
Be faithful and true.
It may be the turn of the battle
Depends upon you!
Tho' just to stand and wait
May seem but a coward's fate,
If that your task may be,
Stand loyally!—Margaret B. Platt.

CONTENTS

Editorial.—A Message From the Conference President.—Some Impressions From the Year Book.—Notes of Interest From Nortonville Church Paper.—Helping by Not Hindering.—Conference Entertainment Committee's Appeal.—Shiloh Mite Society One Hundred Twelfth Session.—Building Fund Grows; Each Week Brings Good Cheer	97-101	Tract Society.—Meeting Board of Trustees; Treasurer's Report; Treasurer's Receipts	110-114
World Conference on Faith and Order Why Have and Why Attend the Conference?	103	Woman's Work.—The Missionary Enterprise in Relation to World Peace	115-117
Seventh Day Baptist Onward Movement.—Our Bulletin Board	104	Two Months in Verona	117
The Only Way to Everlasting Peace. Missions.—Humility in Reference to Peace.—The Commission on Evangelism and Life Service	105-107	Young People's Work.—Preventing Waste.—A Thought for the Quiet Hour.—The Intermediate Corner.—Junior Work.—Christian Endeavor News Notes.—Visiting the Societies	119-121
Home News	107	Children's Page.—Good Advice in Proverbs.—Thelma Saves the Trees.—A Fair Exchange.—My Grandma Used to Say	122-124
Education Society's Page.—Seventh Day Baptist Education Society	109	The President's Political Philosophy. Sabbath School.—From "Chats With Bible School Pupils."—Lesson for August 7, 1926	125
Hello! Listen! Come!	109	Marriages	126
		Deaths	126

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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 1926—Alva L. Davis, Ashaway, R. I.; James L. Skaggs, Milton, Wis.; D. Nelson Inglis, Milton, Wis.
Terms expiring in 1927—S. Orestes Bond, Salem, Va.; Gerald D. Hargis, Little Genesee, N. Y.; J. Nelson Norwood, Alfred, N. Y.
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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 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.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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Southeastern—Miss Maybelle Sutton, Salem, W. Va.
Southwestern—Miss Fucia F. Randolph, Fouke, Ark.
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CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.
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Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; Edwin S. Maxson, Syracuse, N. Y.; George W. Davis, Los Angeles, Calif.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.; James C. Bartholf, Chicago, Ill.; Gael V. Simpson, Battle Creek, Mich.; John H. Austin, Westerly, R. I.; Winfred Harris, Plainfield, N. J.

ADDRESSES OF MISSIONARIES IN CHINA
 Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, Pont. Ste. Catherine, Shanghai, China. Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuhoo, Ku, China. Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

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PLAINFIELD, N. J., JULY 26, 1926

WHOLE No. 4,247

"Almighty God, give us clearness of vision! Deliver us from those things that produce confusion in our minds as to what is good and true and perfect! May we know thee and ourselves so truly that we can guide others into safe paths!

"Our Master, teach us to see our fellows as thou dost see them! Make our religion real! May we become more like thee in all our relationships with men! Amen."

A Message From the Conference President Under the title, "A Message to Our People," Dr. George W. Post, Jr., president of the General Conference, makes the following excellent appeal for "every loyal Seventh Day Baptist" to go to Conference and help to solve some of the problems that confront us. He says:

We as Seventh Day Baptists are definitely agreed that Christianity is an individual matter and that the test of our faith is not primarily bound up in the fact that we call ourselves such, but rather upon how well each of us as humble followers of the Christ fulfill the mission which our Master lays upon our shoulders. It must then follow logically that our mission as Seventh Day Baptists must lie in the added strength which we may give to the objects for which we stand, by our close association and co-operation as a group, and the added strength which the fellowship of our Christian association gives to us as individuals.

At the coming session of the General Conference the program is being designed to stress the idea of denominational unity and to try to discover and if possible to correct some of the things which are dissipating our strength as a denomination.

Let every loyal Seventh Day Baptist take this as a call to arms; let every one plan to go to Alfred and help to work on this problem. Come prepared to take part in the program discussions and elsewhere when the topics in which you are interested are up for consideration.

The theme of the program will be Spiritual Unity.

Join us in this meeting.

President Post is planning to make "Unity" the leading theme in the coming General Conference. He should have the whole-hearted and loving co-operation of every loyal leader of our people.

On the evening of Thursday, August 26, he hopes to secure a symposium on this gen-

eral theme in which several will be requested to take some special part. He suggests a careful study of St. Paul's fourth chapter of Ephesians. Brother Post is getting the program in shape as fast as possible, and we hope to give it to our people through the SABBATH RECORDER early in August, as he says: "So those who may be unable to attend the meetings may know in as complete a way as possible just what is going on, and, in that way, be enabled to lend us their support better than they could otherwise do."

President Post's plan is most timely and excellent. The SABBATH RECORDER will gladly assist him in carrying it out, and we do trust that all our people will co-operate in whatever way they can to make this Conference one long to be remembered for its blessed unifying and uplifting influence.

Some Impressions From The Year Book

The first copy of the Year Book for 1925, reached the editor's desk on July 14; and before this writing reaches the people of our churches it will be distributed. It is a volume of 356 pages, including the index.

By a careful review of the statistical reports one can not avoid the feeling that a genuine old-time revival of religion would work wonders in some sections of the denomination. Too many churches have to report in the net loss column, and all too few show net gains.

It may be that a few warm spiritual revivals in the churches would go a long way toward settling the problems of "unity," and "efficiency," and at the same time give a more hopeful outlook for our good cause. This, too, might result in more candidates for the ministry which we so much need. I think most of our efficient ministers and lay workers were converted in revival times. Had it not been for the blessed unifying spirit of revivals in years gone by, there would now be a still greater dearth of ministers among us.

I am very sure that the two glorious revivals in the college at Alfred during the years

of our first class in the seminary there had much to do with making strong evangelistic leaders in the churches. There was, indeed, a glorious uplift in those meetings one winter, when President Allen stood night after night before a full house in the old chapel, leading the revival that started in the students' meetings in the bell room, and in which scores found a Savior, both in the town and in the school. Several ministers received a lasting impulse for soul-winning which followed them through life. Out from that center went workers to win souls in several schoolhouse meetings, from which came converts to place reports of several churches in the "net gain" column.

Oh, friends, let us do all we can to educate and train our children in religious day schools, so they will come into our churches in a natural way—there can not be too much of training up a child in the way he should go. Keep this blessed work going; but let us not forget the multitudes of grown up people who must be reached, if ever they are, by good old-fashioned pentecostal revival work, in which hard hearts are mellowed and brought to the foot of the cross.

Notes of Interest From Nortonville Church Paper The next thing coming to hand after writing "Impressions From the Year Book," was the *Quarterly Review* of the Nortonville, Kan., Church. It is full of interesting points about the year's work in that church. It has had two Sabbath Rally days, a Milton College day, a service devoted to the subject of the gospel ministry, seven communion days, a Daily Vacation Bible School; and the pastor writes of "spiritual gains" even though there were no additions to the membership.

Pastor Cottrell plans a trip to Conference with his family in their automobile.

Our readers will find the following counsel from his annual report not only interesting but quite as applicable elsewhere as in his own church:

On July 1, 1926, another church year for the Nortonville Church will have passed into history. Its record for this year with its failures and successes, its ideals and accomplishments will have all been written in. And it is a solemn fact that it is a record that must stand unchanged down through the coming years. How true it is that no church, as well as no individual, can have another chance to a better record for this year.

How careful then should every church, as well as every member in the church, be to make the best possible record as he goes along. This church has made mistakes this year, but we also trust that it has made some progress. Church members have had their spiritual lives enriched and strengthened. They have made new determinations, have realized many of their purposes, and have helped the church to stand for something noble and good. So we trust that this year will mark off progress toward God and higher things.

You will also be glad to see what Pastor Cottrell says about the good meetings held in Nortonville by Secretary Willard D. Burdick:

The church was strengthened and blessed by the series of evangelistic meetings conducted by Rev. W. D. Burdick, from April 2 to April 14. While, as you remember, these meetings came in the midst of the hardest snow storm that had visited Nortonville for several years, yet the faithful and earnest preaching of Brother Burdick gripped the hearts of the people and accomplished much good. People who came once continued to come again in spite of the bad weather and wet walks. New faces were seen that had seldom if ever been seen before at the meetings. The men who so faithfully furnished male quartet music, together with the other members of the choir who were always in their places and on time, not only received a spiritual blessing but also helped to bring joy and blessing to others. The meetings proved a blessing to the church, and we will all have a warm place in our hearts for Brother Burdick and his gospel messages.

Helping By Not Hindering A helper is one who assists in promoting an object or in the attainment of an end. A hinderer is one who obstructs or in some way retards progress in an undertaking, and so prevents the accomplishment of something others are trying to do. Thus whatever impedes or obstructs progress in any good work, either by discouraging or weakening the workers, becomes a hindrance.

Most people, I think, would rather be helpers than hinderers if they only knew how. There are but few who will actively and purposely oppose the progress of any good and desirable work, even though they may be indifferent to its accomplishment. But I fear there are too many in all kinds of activity who fail to realize what positive helps they could become by simply ceasing to obstruct or hinder. Helping by not hindering is certainly one of the ways in which we may bear one another's burdens "and so fulfill the law of Christ."

Persons who always see the dark side of things, those who chill your enthusiasm by cheerless words of misgiving; those who darken the sky of your most cherished hopes by filling it with clouds of suspicion or doubts; those whose objections make you feel too weak for your tasks; those who seem to see objections to some work for fear it may make a burden for the next generation—all these are in some sense *hinderers* rather than *helpers*.

Such hindrances, however small, become very real obstacles to the accomplishment of any good forward movement, and no one can tell just what the outcome may be when such hindrances are persistently set forth. It was when the hosts of Israel stood at the very door of Canaan that ten fearful men made giants of the difficulties before them, until the entire host lost heart, feared to go forward; and it took them forty years to get over their setback!

History has repeated itself many times since Israel's wilderness wanderings began. A few gloomy prophets can retard forward movements and hinder the prosperity of church or community or denomination, and that, too, without taking very open and active measures in opposition.

Now the full import of my words, "Helping by Not Hindering," must be apparent. Even though one can not lift a finger in active help, he may after all do something to promote a good cause if he will simply *stop hindering*. There is, indeed, such a thing as helping by not hindering; and such negative help is something for workers to be thankful for.

Again, some persons hinder a good work by the inconsistency of their own lives, by the power of wrong example. Poor Sabbath keeping among Seventh Day Baptists will become a great hindrance and make up hill work for the churches and for all true Sabbath keepers. Some by their impatience and want of charity, by selfishness and greed, by thoughtlessness and lack of heart, and by want of tact in their work, will, without really meaning to do so, hinder rather than help a good cause.

Oh! if there were only some way to eliminate the needless hindering and discouraging things, what a wonderful help just this alone would be to the world's good work!

Even if the hinderers did nothing but to stop, this of itself would help a good cause.

Then let us go one step farther and think, if you can, of what a glorious change would come and how the good work for humanity would go forward if all hinderers could become transformed into open and active helpers. The millennium would soon be here.

Conference Entertainment Committee's Appeal

Brother Waldo A. Titsworth, chairman of Conference Entertainment Committee, appeals to all our churches for prompt and careful information regarding their delegations to the General Conference who expect to be entertained by the Alfred people.

This is an important matter, affecting both those who go to Conference and those who are to provide homes and entertainment.

Every pastor is expected to receive a copy of Mr. Titsworth's letter; but lest perchance it may not reach every one, we gladly publish it here. Please read carefully and answer promptly every question he asks:

To the Pastor of the Church

DEAR BROTHER:

The time draws near for the Seventh Day Baptist General Conference which meets with the First Alfred Church, August 24-29, 1926. We are expecting a large attendance and we trust your church will send a large delegation.

For the convenience of the Entertainment Committee and of those in whose homes the delegates are to be entertained, we request the favor of the following information:

1. A complete list of those from your society expecting to be in attendance. Give full names (Mr., Mrs., Miss) and postoffice addresses.
2. The day and train on which the majority of your delegation will arrive. As a number will doubtless come by auto, kindly indicate any such on your list so that our committee may arrange for storage places for the cars.
3. If possible, please report your list of delegates by the tenth of August, and supplemental list and any changes as soon thereafter as possible.
4. If any of your delegates have any preferences as to where they wish to stay, kindly include that information also.
5. Please use the enclosed form for reporting your list of delegates.

Cordially yours,

WALDO A. TITSWORTH,

Chairman of the Entertainment Committee.

Alfred, N. Y.,
July 16, 1926.

Shiloh Mite Society One Hundred Twelfth Session While pastor in Shiloh, N. J., from 1879-1890, I learned something of the loyalty of the Female Mite Society to the interests held dear by our denomination. This society only met once a year to report and present the "mites" of the members for the Lord's work. It was organized in 1814, and the members were required to give one cent a week each year for benevolent purposes. This society started with ten members, and in 1890 it had about ninety members. I have no data as to its membership today, but it has just held its one hundred twelfth session, an account of which by Mrs. Cora Sheppard Lupton, appeared in a recent Bridgeton paper as follows:

The one hundred twelfth annual meeting of the Mite Society was held in the Shiloh church July 11, and Mrs. E. F. Loofboro was made secretary pro tem in the absence of Miss Julia M. Davis.

Miss Mary H. Davis, the president, presided and read the one hundred third Psalm. Rev. E. F. Loofboro offered prayer.

Mrs. Wilson S. Davis and Mrs. Carrie E. Davis sang a duet, and there was a reading "Hidden Treasures" by Mary Bassett Clark, by Mrs. Ida F. Davis.

The obituaries of the late Mrs. Belle Mitchell Bowen, Mrs. Maggie Swinney, and Mrs. Mattie Harris were read by Mrs. Sallie Davis and Mrs. Anna Glaspey, followed by the singing of "Sweet Bye and Bye."

There were two new members, Mrs. Inez Fogg and Miss Betty Fogg.

It was voted to send all the money from the mites to the new denominational building at Plainfield.

The following officers were elected: President, Miss Mary H. Davis; vice-president, Mrs. Eva Saunders Bonham; secretary, Miss Julia M. Davis; treasurer, Mrs. Cora S. Lupton.

In a personal note the treasurer, Mrs. Lupton, says, "Your words in the Eastern Association have taken root as you will see by the enclosed clipping; and I expect to try hard to make it the largest amount we have ever had to send away."

There is much good cheer in such responses from the rank and file of our dear old churches.

"Hello! Listen! Come!" Did you see Dean Main's call for a reunion of all persons living, who have studied theology in Alfred to come for a reunion there during Conference?

If you overlooked it on page 77 of last RECORDER, you will find it repeated in this one. Please do not miss it.

My! would it not be fine if all the boys could have such a meeting. How I would love to meet all the boys of my old class once more in our old recitation room of 1874. But that can never be, for all the boys are gone, and I alone am left. If the members of the various classes could realize a little earlier in life how soon their members will be gone from earth, I think more of them would improve every possible opportunity for such reunions.

I wish Dean Main might be so happy as to have every member of his classes now living to meet him at Conference time.

Since writing the above item I have found the identical program given me on my own graduation day, July 1, 1874, at the thirty-eighth anniversary of Alfred University.

There were seventeen graduates, nine of whom were "theologues," and all the nine are gone but me. The names on the program stand in this order: Uri Martin Babcock, George Jay Crandall, David Herbert Davis, Darius King Davis, Theodore Livingston Gardiner, John Livingston Huffman, Benjamin Fox Rogers, Horace Stillman, and Oliver Dyer Sherman.

The names of the other eight on that graduation program stand as follows: Alice Augusta Dunham, Wealtha Victoria Tucker, John Pratt Wager, Julia Margaret Davis, Martha Jane Davis, Alpheus Burdick Kenyon, Inez Radcliffe Maxson, and James McHale. I do not know that more than two of these are still living.

Oh! what a blessed reunion it would be if all this old class could meet again in Alfred! This can never be; but there are several later classes that can have such a meeting this year if they can see the way clear to do so. If those who can not go would write a good letter to the dean and their classmates, this would be very nice.

On that far-away graduation day in 1874, quite a suggestive parting hymn was sung in closing, written, I think, by Brother O. D. Sherman. Let me give it here:

PARTING HYMN

Schooldays are dead—a last farewell,
We meet—we part; 'tis hail—adieu!
Come bale or bliss—who can foretell?
Dim stretch life's vistas on our view.

Dear Alma Mater, may thy care
Return in blessing from above!
In grateful hearts we all will bear,
Thy gifts of wisdom and of love.

Father, to us this thought make known,
Who sow the seeds of truth for thee,
All strength we have in thee alone:
The pure in heart thy face shall see!

May we in age, or we in youth,
May we who go—we who remain,
Be bearers of the light of truth;
Thy glory be our end and aim!

Under the shadow of thy wing
Our years of pilgrimage are spent,
With trusting hearts thy praise we sing
In restful peace and sweet content.

O Lord, grant to us all thy grace
By faith, hope, love, the world to o'ercome,
Our lives in lines of light to trace
Till thou shalt bid us welcome home!

Building Fund Grows Each Week Brings Good Cheer

In our last RECORDER the New Building Fund stood at \$21,606.13. Since that issue Treasurer Hubbard has received, up to July 20, additional gifts of \$1,295, which brings good cheer to our hearts. Thus the entire amount now stands at \$22,901.13. There was another \$1,000 gift this week.

We feel sure that our people are going to see this long thought-of building carried to completion this time without any miss. Please read again the second editorial in RECORDER of July 12, on pages 65, 66.

You will also find Treasurer Hubbard's report to the Tract Society in this RECORDER full of interest on this matter.

WORLD CONFERENCE ON FAITH AND ORDER

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

In a little book called "Understanding," by Bishop Charles H. Brent, he gives an interpretation of the Universal Christian Conference on Life and Work, held in Stockholm, August 15-30, 1925. Seventh Day Baptists have read very interesting accounts of this great meeting as they have appeared in the SABBATH RECORDER from the pen of our delegate, Dean Nelson Norwood. In the introduction to this book by Bishop Brent there appears the following paragraph with reference to the proposed Conference on Faith and Order.

"The real reason for difference among the churches, as became manifest in the conference (at Stockholm) lay deep beneath the surface. Time and again we had to remind ourselves that we were not considering matters of faith and order. The hour has come when we must meet with the same honesty and good will as at Stockholm differences in the realm of theology. Controversy may have had and may have its place. Conference will always hold a superior place. It is not a question, as impatient laymen sometimes suppose, of hair-splitting differences but of the nature and being of God and of his relationship to human life. We must face problems of faith and order, of sacraments and authority. At the meeting of the Continuation Committee on Faith and Order in Stockholm on August 15, it was decided to gather for conference on these subjects in 1927, when it is hoped that we may reach an understanding.

"The main need of the Church today is the rediscovery by all the churches of the Christian God from whom alone we can learn the Christian ethic."

Bishop Brent is the chairman of the Continuation Committee.

We know no better way to bring this matter further to the attention of SABBATH RECORDER readers than by quoting at some length from pamphlet number 42 of the Faith and Order Movement issued last October:

"1. Origin of the undertaking.—Moved by the growing desire on the part of all Christian people that all our Lord's disciples may be one, that the world may believe that God has sent him, the General Convention of the American Episcopal Church in 1910 appointed a commission to bring about a conference for the consideration of questions touching Faith and Order, and to ask all Christian communions throughout the world which confess our Lord Jesus Christ as God and Savior to unite in arranging for and conducting such a conference.

"2. Basis of the movement.—The invitation to participate in the World Conference on Faith and Order is addressed to all churches which accept the fact and doctrine of the Incarnation. Participation involves no surrender or compromise of any doctrine or position held by any church.

"3. The conference method.—The disagreements between the churches are to be studied and discussed not controversially, but in an effort for mutual understanding and appreciation.

"4. Spread of the movement.—By correspondence and by deputations, the cooperation of eighty-six nation-wide communions has now been secured.

"5. The commissions.—Each participating church appoints a commission of whatever numbers and under whatever terms it may desire, to co-operate in arranging for and conducting the World Conference, and especially to further the preparations in its own communion.

"6. The Continuation Committee.—Members of the commissions, and other representatives of participating or invited churches, met August 12-20, 1920, at Geneva, Switzerland, where fundamental questions were discussed, and where a Continuation Committee was appointed, as broadly representative as possible, to carry on the preparations in conjunction with the commissions of the several churches.

"7. The Subjects Committee.—A Subjects Committee, created by the Geneva meeting, prepared and circulated five series of questions for preliminary local discussion in 1920-1925, and has been charged by the Continuation Committee to receive and consider further preliminary reports.

"8. Lausanne, 1927.—The Continuation Committee met at Stockholm, Sweden, August 15-18, 1925, and decided unanimously that the World Conference on Faith and Order, to consist of about five hundred representatives of the churches, be convened at Lausanne, Switzerland, in August, 1927, the exact date depending upon the probable duration of the conference, which ought not to extend into September.

"9. Agenda for the World Conference.—The Continuation Committee has prepared an agenda as the starting point for free discussion at the World Conference, together with special standing orders to facilitate such discussion. A pamphlet (No. 41) consisting of these documents may be had without charge from the secretariat.

"10. Propositions of the agenda.—The several subjects of the agenda are accompanied by related propositions, intended not to suggest conclusions to the conference,

but to connect its deliberations with earlier discussions on these subjects. The propositions do not represent the opinions of the Continuation Committee, which is composed of men of various communions and of different minds. The desideratum is concerted inquiry on specific points.

"11. The nature of Christian unity.—The problem of disunion requires for its effectual solution the patient effort, under God's guidance, of all the churches in conference. The promoters of the movement for a World Conference on Faith and Order most earnestly desire it to be understood that adherence to the movement does not involve the acceptance or negation of any views, by whomsoever expressed, concerning the nature of unity or the mode of its attainment. Such divergent views are subject-matter for the conference; their comparison and study are its purpose.

"12. Discussion groups. In preparation for the World Conference, the committee urges the formation of local groups, consisting of members of different churches, for the study and discussion of the subjects of the agenda. No church will be bound by the discussions or the findings either of local groups or of the World Conference itself. Reports of local conferences should be sent to the secretariat, P. O. Box 226, Boston, Mass., U. S. A., not later than August 1, 1926, to be forwarded by the secretariat to the Subjects Committee for information and action.

"13. Proposals for Christian unity.—In many countries, efforts are in progress to unite two or more churches within the same national boundaries, and on a wider scale much is being accomplished for closer unity among Christians of the same name in different countries and for the *rapprochement* of some of the larger communions with one another throughout the world. Information has been gathered for distribution concerning these local and partial movements, because of the light and encouragement which they afford to the more fundamental preparations for universal Christian reconciliation.

"14. The Roman Catholic Church and the World Conference.—While expressing cordial interest in the undertaking, as his predecessor Pope Pius X had done, Pope Benedict XV declared to the deputation

which visited Rome in 1919 that as the teaching and practice of the Roman Catholic Church with regard to the visible unity of the Church of Christ was well known to everybody, it would not be possible for the Roman Catholic Church to take part in such a conference as the one proposed.

"15. Universal participation.—The requisite mutual understanding on the part of the churches of one another's positions can be attained only as all the autonomous communions co-operate in the work of study and joint conference. It is earnestly hoped, therefore, that those churches within the scope of the invitation which have hitherto remained aloof because of misunderstandings or local conditions, may soon find it possible to appoint co-operating commissions.

"16. Prayer.—The eight days ending with Pentecost (Whitsunday) of each year have been appointed by the Continuation Committee as a special period of prayer for the guidance of the efforts toward Christian reconciliation.

"17. Finances.—Money is immediately needed for printing and postage, the promotion of local conferences, translations, office expenses, and for the world-wide conference in 1927. Small gifts are welcome, but many more small and more large gifts must be received from churches and from individuals. The American Episcopal Church made for the closing triennium an annual appropriation to enable its commission to contribute substantially to the common fund of the Continuation Committee, and to prosecute the movement vigorously in its own circles. Several other churches have taken similar action, and it is essential that the undertaking receive wider and more adequate support from the participating churches and their members.

"18. How you can help.—There is need for your prayers that God will further the effort for Christian unity and prepare our hearts and minds for reconciliation. There is need for ardent patient effort on your part to promote study and discussion, in your neighborhood, of the cardinal points on which agreement is necessary before corporate union can be attempted. There is need for your help in spreading knowledge of the movement, and particularly for the names and addresses of your friends, cler-

ical or lay, men or women, who might be interested. There is need for you to read and think and pray about the World Conference on Faith and Order until you are not content to leave the matter to a few scattered persons who can not bring so great a thing to pass unaided. It is your business, the concern of everyone who loves our Lord and the Church which is his Body, to take our divisions seriously to heart and unite in the effort to understand and overcome them."

WHY HAVE AND WHY ATTEND THE CONFERENCE?

DEAN ARTHUR E. MAIN

Human history and experience favor the principle represented by large gatherings of practically like-minded people.

Acquaintance of long standing is renewed and old friendships are strengthened.

New and pleasant acquaintances are formed and new friendships established. The late Henry Clay Trumbull said that friendship is the master passion. The object of the great World Alliance, with branches in many parts of the world, is to promote international friendship through the churches.

Among the good results of Conference, if the delegates are wise and faithful, are added information, deeper interest, and increased activity.

Existing and tried plans are likely to be improved, and new ways and means adopted.

Many delegates find great joy from fellowship in religion and worship.

There are always instructive and inspiring addresses that tend to bring about a more complete unity and greater co-operation. A supreme, if not the supreme, purpose of the Federal Council of Churches is to extend the principle and practice of co-operation between about thirty different denominations and twenty millions of communicants.

Therefore come to the General Conference at Alfred in August, 1926.

Alfred, N. Y.

The United States has four times as many automobiles as all the rest of the world together. We might adopt as our national flower the carnation.—*Arkansas Gazette.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

August 24-29—General Conference, Alfred, N. Y.

September 2-5—Southeastern Association, Middle Island Church, New Milton, W. Va.

September 9-12—Southwestern Association, Little Prairie Church, Nady, Ark.

September 16-19—Northwestern Association, Farina, Ill.

THE ONLY WAY TO LASTING PEACE

GEORGE H. GREENMAN

Jesus in his Sermon on the Mount commences by enumerating the blessings conferred upon certain characters — they that mourn, the poor in spirit, the meek, the merciful, the pure in heart, the peace-makers, they that hunger and thirst after righteousness, they that are persecuted for righteousness' sake, etc. He then goes on and specifies a number of cardinal, vital truths that constitute the basis of Christianity, namely, love to God and love to one's neighbor, not only the neighbor that loves you, but love to your enemy. If you love those only who love you what do you do more than others; do not the publicans and sinners the same; what reward have you? The so-called Christian Church has not yet caught the vision of an unselfish Christianity. Christ then compares the old-time ideas that had to do with outward observance. To kill meant more than taking human life. Anger in the heart was to be avoided, and so with other acts of outward obedience to law. They must embrace inward obedience of the heart. All religious acts should be performed not for vain show, to be seen of men. Prayer was to be in secret, not like the scribes and Pharisees, to be seen of men, with useless repetitions, that they might be heard for their much speaking. In the giving of alms let not your left hand know what your right hand doeth. It was said by them

of old time an eye for an eye and a tooth for a tooth, but I say unto you resist not evil. Do unto others as you would that they should do unto you.

Jesus' teachings were practical and hence unpopular. Yet they are the only foundation principle upon which the Christian Church can build, and be successful. A great revolution must take place before the kingdoms of the world shall become the kingdom of our Lord and Savior, Jesus Christ. Such a revolution would do away with all wars. All weapons of warfare would be consigned to the scrap heap. The rum traffic would be annihilated; the strife between capital and labor would in a large measure cease; and the terrible waste of money and material to maintain standing armies and navies would be turned into channels of industry and productiveness.

In the *Outlook* of June 16, is an article by Charles Stelzele on "Promotion and Publicity." Some of the ideas advanced are as follows: "Humanity is staggered by the possibilities of another World War. Homes in every land over which the shadow of sacrificial death still hovers, are saddened by the prospect of still further heart break and suffering. Efforts have been made to avert the disaster, which is inevitable if present tendencies continue. Every such method for adjusting these difficulties has failed. The time has come to try Christianity. It has never failed when given a fair chance. And civilization is entitled to every opportunity to free itself from its present predicament. It is because nations and rulers have held themselves above all moral law, becoming a law unto themselves as far as their civil lives are concerned, that present day world conditions have become so chaotic. We therefore, an assembly of two thousand Christian men and women, constituting the International Christian Citizenship Conference (at Winona Lake, Indiana, July, 1923) unite in asking the rulers of the United States, and of the world, to join in setting up the kingdom of God on earth, acknowledging Jesus Christ Lord of lords and King of kings, so that justice and happiness and brotherhood and peace may prevail throughout the whole earth."

"This message was adopted with enthusiasm by the entire conference and was telegraphed to every part of the United States."

Mystic, Conn.

MISSIONS

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

HUMILITY IN REFERENCE TO MISSIONS

The Christian Endeavor prayer meeting topic for Sabbath day, July 10, had reference to humility and was a helpful as well as an interesting topic. Humility is usually applied to the individual, and surely the individual ought to cultivate this grace. Selfishness dictates humility to the thoughtful person, for observation teaches one that the meek "inherit the earth," and the man who parades his pride and self-seeking makes a laughing-stock of himself. Humility is a very difficult grace to cultivate and requires vigilant effort, for the forces of evil, within and without, are constantly tempting us to violate the laws of humility. The lack of humility is quite easy to cover up, because it is an attitude of the heart, and all are not as open as the publican who went up to the temple to pray and thanked God that he was not as other men. Nevertheless its absence shows itself, though hidden beneath a cloak of hypocrisy. It is seen in our lack of penitence, our talking about ourselves, our self-seeking, and our unwillingness to make sacrifices for Christ, his Church, and our fellow men. With humility as with other Christian graces, those who talk the most loudly about it are sometimes the most deficient in this respect and most blind as to their needs.

Humility has a wider application than to the individual. It applies to organizations — churches, denominations, and boards. The usefulness and efficiency of churches and denominations are as dependent upon humility as are individual Christians. God plainly tells us that he can not and will not use those who are not humble before him and men. "By humility, and the fear of the Lord, are riches, honor and life."—Proverbs 22:4. "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—Matthew 23:12. "God resisteth the proud, but giveth grace unto the humble. . . . Humble yourselves in the sight of the Lord and he shall lift

you up."—James 4:6, 10. God can not use churches and denominations in the world's great missionary tasks unless they humble themselves before him, any more than he can individuals. It is entirely possible that pride is standing in the way of the success of many churches and denominations. The Master sometimes brings individuals very low in order that he may use them, this being necessary by their pride; and the same process is used in his dealings with churches and denominations. To the church of the Laodiceans Christ sent this message, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." The mistake of the Laodicean Church has been repeated from that time to this. Lack of humility on the part of a church not only prevents its being used by Christ in the evangelization of the world, but it also leads to its extinction, unless it repent. The Church, the bride of Christ, must be humble if it is of service or long maintains an existence.

Churches are as humble as their members, and they are as proud as their members. After all, we come back to the individual Christian. Let us humble ourselves before God that he may use us, our churches, and our denomination in carrying out Christ's great commission, "Go make disciples of all the nations."

THE COMMISSION ON EVANGELISM AND LIFE SERVICE

In the Missions' Department last week appeared an account of the meeting of the Commission on Evangelism, but nothing was said about the "findings" or the actions taken. Below will be found the principal items in the report of the Findings Committee. This report is given here principally for the sake of calling attention to an item or two.

Under item five several different plans of evangelism are mentioned and commended.

These are: Evangelistic Convention, Week End, Home Visitation, Group Meetings, and Mass Evangelism, or the Old-fashioned Revival Meeting. Regarding each of these plans literature can be secured by writing Rev. Charles L. Goodell, 105 Madison Avenue, New York City. The work of evangelism is being pushed with great vigor in nearly all the leading denominations, and they are working out various plans. All our ministers will do well to get the literature describing these plans and familiarize themselves with the methods by which others are bringing things to pass for the kingdom of God.

REPORT OF FINDINGS COMMITTEE

2. That this same Committee of Three, appointed to carry out the above motion, cooperate wherever necessary or feasible with the denominations that are affiliated with the Federal Council in order to make effective section one of the program entitled "A General Denominational Plan."

3. During the past year, Dr. Goodell and members of the commission have visited a number of cities, speaking to the ministers and the churches on evangelism. This service is increasing in favor and the blessings of God are upon it. We recommend the continuance of this splendid work of city visitation and suggest that all the invitations possible be accepted during this coming year; further, that in these meetings the co-operative program be stressed.

4. Since the various denominations in the commission produce literature setting forth their evangelistic plans and programs, we suggest that as early this autumn as possible there be an exchange of literature through the office of the commission;

That during the Lenten period this next year there be a wide use of the Fellowship of Prayer on the part of the denominations represented in the commission;

That all our churches read simultaneously the Gospel of Luke next January and the Book of Acts during February. Penny copies of each book can be had from the American Bible Society, New York City;

That the Lenten sermons be prepared and sent to the press of the country for next year. That Dr. George C. Pidgeon, of Toronto, Canada, be asked to prepare these six sermons for next year.

5. We rejoice in the success of the Presbyterian Assembly plan of evangelism through their evangelistic conventions as brought before us by Dr. Klaer. We commend the plan wherever it can be adapted and adopted by any of the other denominations. We suggest literature on the plan be sent out.

The "Week End" plan of evangelism as explained so splendidly by Dr. Stilwell deserves careful consideration. There is great evangelistic value in the plan and it is heartily commended. We suggest that literature explaining the plan be sent out. The "Home Visitation Evangelism" plan as explained and promoted by Dr. Kernham is one of the best and most effective methods of evangelism. The plan is heartily recommended and it is hoped that this year great numbers of pastors and churches will be persuaded to adopt and use the plan.

We recognize the value of group meetings for evangelistic results as explained by Dr. Irving. It is a most effective method of reaching men and women and young people in groups such as fraternities, Bible classes, Young Men's Christian Associations, Young Women's Christian Associations, etc.

The day of the revival is not over. There is a place for mass evangelism. It is urged that wherever union or single church revival meetings are held, there be the best possible preparation made for the work before the meetings begin. Further, we urge that early in the preparation there be plans made for a careful conservation of the results.

6. We request the Literature Committee to provide literature for the use of the denominations with or without amendment, in transmitting "The Co-operative Program of Evangelism" to their churches.

7. We recommend that a committee of two be appointed to survey and study the seminaries and Bible training institutions of our denominations to ascertain the amount of training and emphasis given to evangelism in their work; that this committee report on their survey at the March meeting of the commission. (Committee appointed—Stilwell and Irving.)

8. That a committee be appointed to study the possibilities and opportunities for

evangelistic work among the unfortunate classes of America. The term "unfortunate classes" referring to prisoners, immigrants, thieves, etc. This committee to report at the time of the next retreat.

HOME NEWS

NORTH LOUP, NEB.—The morning service, July 3, was used by the Vacation Bible School to give a demonstration of their work. The teachers have been painstaking and thorough, and the program was excellent, showing plainly that the training that the children are receiving is extremely worth while. Each class gave one number on the program, even the very little ones, and all did well. The note books also deserve honorable mention. At Sabbath school it was election of officers and the following were the results: L. O. Green, superintendent; A. D. Moulton, assistant superintendent; Leo Green, secretary; Ruth Lane, assistant secretary; Aubrey Davis, treasurer; Louise Hutchins, chorister; Gertrude Hemphill, pianist; Mrs. Hannah Watts, superintendent of the graded work; Mrs. Louisa Barber, superintendent of the home department; Mrs. Nina Lewis, superintendent of the cradle roll.

The annual church meeting was held in the evening. The reports of the officers and the auxiliary societies were read. A good deal of business was transacted. The church voted to pay our pastor's expenses to Conference. The following officers were elected for the ensuing year: moderator, D. A. Davis; clerk, W. T. Hutchins; treasurer, C. W. Barber; trustee, H. H. Thorngate; chorister, Louise Hutchins; pianist, Mrs. Georgia Green. Pastor Polan gave a talk about the Boy Scouts and asked if the church would like to stand behind such an organization, for it was necessary that some organized body should pledge themselves to do so before a Boy Scout organization could be perfected. It was voted that the moderator should appoint a Troop Committee with the understanding that the Boy Scout organization should be undenominational, so it would be open to any boy who cared to join.

The annual Sabbath school picnic was held at Deacon Rolla Babcock's on July 4. The usual good time was enjoyed. The "girls" played ball and the young men thought they

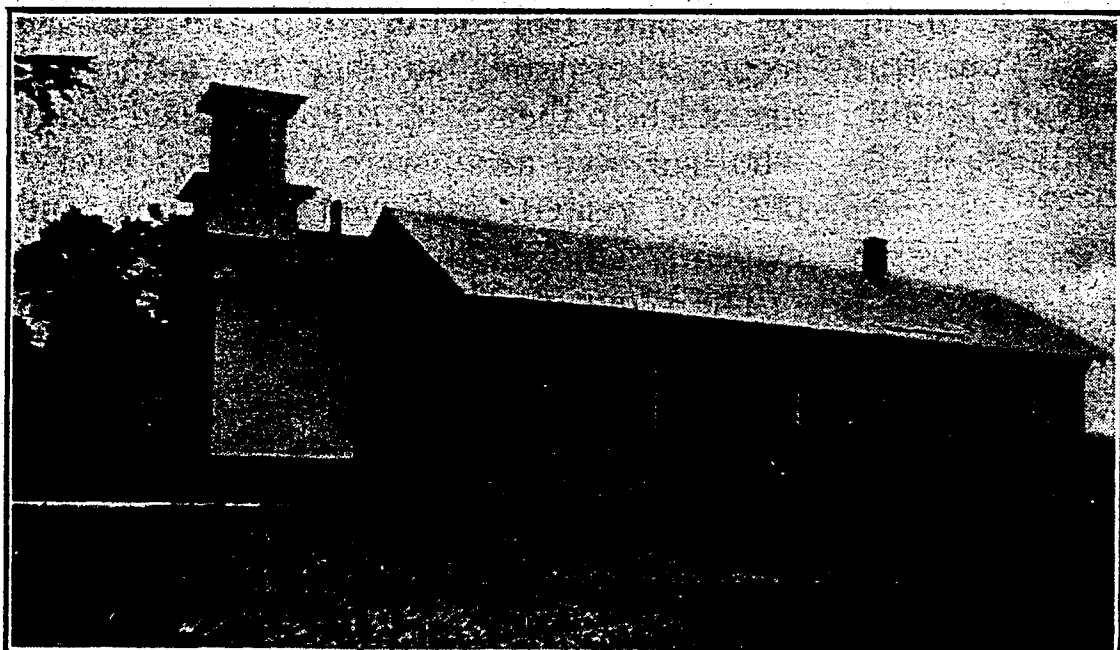
could play ball better than the married men. They won, but they had a married man to help them out. Quite a good many who had been away were with us. Everyone ate, visited, and went swimming, and evidently enjoyed the day.

The Woman's Missionary society met with Mrs. Grace Hutchins on June 29, and elected officers for the coming year. The reports showed quite a good deal had been accomplished during the past year.

The Intermediate C. E. society voted ten dollars to the denominational budget at their last meeting.—*The Loyalist*.

FARINA, ILL.—A recent rain which brought relief from drouth and hot weather has put new hope into us here at Farina, and perhaps it is a good time to make our contribution to the Home News' Department of the RECORDER. Crop conditions are only fair. Pastures, hay, and oats have suffered severely from the dry weather, but corn promises to be a good crop if chinch bug conditions can be controlled. Strawberry season was also shortened by the dry hot weather, and prices were not the best. However, the church came to the end of its financial year with the budget fully met and a substantial balance in all funds. Our canvass for the present year was very successful and will probably be fully subscribed. These with the good interest manifested in church and prayer meeting attendance are some of the things that rejoice the heart of a pastor and speak well for the membership.

We have recently enjoyed the following special prayer meetings: SABBATH RECORDER night; Good News night; Milton College night, led by Miss Zea Zinn; Christian Endeavor night, led by Miss Olive Furrow. Next Friday night the service will be in charge of the Baraca class, with Norman Clarke leader. The Milton College meeting had to do with the effect of college life upon our religious belief; the testimony of the students was that their beliefs were strengthened rather than weakened. In the SABBATH RECORDER meeting many good things were said of the editor and the paper. The Good News meeting helped us to see that the gospel of Christ is as active today as when the Savior walked and talked by the Sea of Galilee. I



Farina Parish House, Church and Parsonage

suggest that our pastors try a Good News meeting.

In June our C. E. society entertained the District C. E. convention. It was right in strawberry time, but our people opened their homes to the delegates and attended the sessions. We enjoyed having these young people with us, and the inspiration that always comes from such association. So far as the writer was able to observe, not one was a smoker or a rowdy; and at the social hour they appeared to be a group of genuine ladies and gentlemen. Give us more such gatherings in this age when it is charged that youth is clamoring for freedom from all restraint.

At our church meeting in January we voted to build a parish house. The work of the Ladies' Aid, the social demands of the church, the need of the primary department, and the coming of the Northwestern Association to Farina this fall seemed to make the building necessary. Work was begun early in the year, and only a few days ago it was completed by the hanging of the screens.

The following is the report read by Mrs. J. H. Irish at the dedication service:

When we began talking about building the parish house, the inquiry was, "How much money have you?" The Ladies' Aid "Mile of Pennies Fund" revealed a little over \$900, but we thought we could increase it to \$1,000 by the time the building was finished. For the men said that if the ladies would raise \$1,000, they would do the rest. We agreed, and work began Thursday, February 18. Every day that it didn't rain or snow or blow too hard, there were from four to thirteen men working until April 6, when the interior was finished. Ninety days of work were

donated by the men of our church and four and one-half days by others, which work was valued at \$270. Reductions on building materials and unsolicited contributions from outsiders amounted to \$150.61. The cost of the building, including donated labor, is \$1,607.07.

The ladies are very grateful and pleased with the way the men turned out and helped with money and work, making it possible for us to have a new dining room and kitchen. Credit and appreciation should be given Pastor Hill, as he began the first day and worked

until the building was finished. He said he began at the foundation and worked to the roof; and expected to work his way to the table.

In behalf of the Ladies' Aid we wish to thank all those who have assisted so willingly in making the building possible.

The building was formally set apart to the work of the kingdom the last of April, and was opened to the public July 14, when the committee arranged to serve ice cream and cake. A musical program was also given at this time. We enjoy the prayer meetings held in the parish house and will find it very useful in our Vacation Bible School work that is to begin Monday, July 17, with Mr. Carroll Hill as supervisor.

We have been made glad recently by the return to Farina of Mrs. Adell Howard, who has again taken up her residence after some years of absence. This in a measure helps to fill the place of the three faithful workers we have lost this year. The deaths of Grandma Childs, Mrs. Zinn, and Brother Harry Irish, were severe blows to our church; and while we can not fully understand all of God's providences, we bow and say "Thy will be done."

The Northwestern Association meets with the Farina Church September 16-19, and we are expecting that along with many other friends, secretaries, delegates, and relatives, we will have the pleasure of the presence of the editor of the RECORDER.

May the Lord bless all our interests is our prayer.

PASTOR C. L. HILL.

"A man's character is like a fence—it can not be strengthened by whitewash."

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

SEVENTH DAY BAPTIST EDUCATION SOCIETY

EXECUTIVE BOARD MEETING, ALFRED, N. Y.,
JULY 11, 1926

Members present: E. D. Van Horn, A. E. Main, A. B. Kenyon, F. L. Greene, J. N. Norwood, W. A. Titsworth, E. P. Saunders. Prayer was offered by J. N. Norwood.

The treasurer presented his reports for the past quarter and for the past Conference year. These reports were adopted and the annual report was, by vote, made a part of the society's report to Conference.

An abstract of the quarterly report follows. The annual report will be published with the Conference minutes.

REPORT FOR FOURTH QUARTER, SEVENTY-FIRST YEAR
APRIL 1, TO JUNE 30, 1926

I. REVENUE

Receipts

Balance April 1	\$ 485.75
Interest:	
Bonds	\$651.36
Mortgages	386.25
E. L. Babcock Bequest	52.84
	<u>1,090.45</u>
Rent	100.40
Contributions	66.12
Onward Movement	436.77
	<u>\$ 2,179.49</u>

Disbursements

Contribution to Church Boards of	
Education	\$ 25.00
"Christian Education," 15 copies	11.25
Interest accrued on bonds bought	20.65
Record book	9.23
Expense on Jessie B. Whitford property	27.25
Repairs on Burdick farm buildings	157.40
Treasurer's salary	25.00
Alfred University	542.37
Theological seminary	982.18
Milton College	5.63
Salem College	19.72
Transferred to principal	11.08
Balance on hand June 30	342.73
	<u>\$ 2,179.49</u>

II. PRINCIPAL

Receipts

Profit on exchange of bonds	\$ 283.45
Real estate contract	81.00
Bond and mortgage	100.00
Transferred from revenue	11.08
	<u>\$ 475.53</u>

Disbursements

Overdraft last quarter	\$ 29.69
Loss on exchange of bonds	20.00
Balance June 30	425.84
	<u>\$ 475.53</u>

The amount of endowment, now \$51,469.96, is somewhat less than the amount shown in former reports, owing to losses on farm mortgages and the charging off of Theological-Endowment notes considered worthless.

President Alfred E. Whitford, of Milton College, was asked to represent the society at the Northwestern Association, next September, and he was requested to provide the program of the society at that meeting.

President E. D. Van Horn and Dean A. E. Main were made the committee to prepare the program for the society's hour at the coming General Conference.

It was voted to ask that \$1,000 be put in the Onward Movement budget for the theological seminary for the next Conference year.

E. P. SAUNDERS,
Recording Secretary.

HELLO! LISTEN! COME!

It is proposed to have a reunion of all persons now living who have studied theology at Alfred. The invitation to this reunion includes both husbands and wives.

Time: August 24, 1926, between the afternoon and evening sessions of Conference.

Place: The parish house of the First Seventh Day Baptist Church of Alfred.

The Ladies' Aid society will provide a supper for the moderate price of fifty cents a plate. It is important that the ladies know, very soon, how many plates, approximately, should be reserved. All, therefore, who expect to come, are urged to write to the undersigned, and tell how many plates will be wanted. It is hoped that there will be a large attendance, and a good time is confidently expected.

ARTHUR E. MAIN.

Alfred, N. Y.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 11, 1926, at 2 o'clock p. m., Vice-President William C. Hubbard in the chair.

Members present: William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Frank A. Langworthy, Laverne C. Bassett, 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. Mary Palmiter Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

REPORT OF THE CORRESPONDING SECRETARY

The interests of the Tract Society were presented at each of the three associations that were held in June, Dr. Gardiner speaking about the SABBATH RECORDER and the denominational building, and the corresponding secretary speaking of other interests. At the Eastern, Rev. A. J. C. Bond spoke of Sabbath Promotion work.

One hundred twenty-five denominational calendars were given away at these meetings.

The Tract Board should decide today whether or not a calendar is to be printed for next year, and if so, a committee ought to be appointed to have charge of the preparation of it.

A letter from L. E. Babcock, of the Young People's Board, asks if we will give a special price on the book, *Country Life Leadership*, if the book is featured by the board in the Home Mission Study reading course for next year, on *The Church and Rural Life*.

The Waterford, Conn., Church, sends through its clerk a vote of confidence in the American Sabbath Tract Society.

Rev. Edwin Shaw, secretary of the General Conference Commission, requests a copy of the Annual Statement of the American Sabbath Tract Society for the use of the Commission, and any message or suggestion or request or constructive criticism which the Tract Society desires to have brought to the attention of the Commission.

I have the annual report of the corresponding secretary, except concluding remarks, which I am ready to read at the proper time.

WILLARD D. BURDICK,
Corresponding Secretary.

Report received.

Secretary Burdick also reported that owing to the pressure of denominational work he was unable to attend the "World

Conference on Narcotic Education" held in Philadelphia last week.

Voted that we publish a calendar for the year 1927 and that Willard D. Burdick, Ahva J. C. Bond, and L. Harrison North be a committee on same.

Voted that we acknowledge the receipt of correspondence from the secretary of the Commission. Three requests therein will be answered today by reports, and the fourth request relating to suggestions to the Commission. was referred to Secretary Burdick.

Voted that we supply our young people with copies of *Country Life Leadership*, by Boothe Colwell Davis, for use in their study course, at seventy-five cents per copy.

Sabbath Promoter Ahva J. C. Bond outlined in general his views and desires concerning Sabbath Promotion, which met the hearty approval of the board. He also commended the work at the Seventh Day Baptist girls' summer camp, now in session in Connecticut.

Voted that we refer the settlement on the sale of the Cimiano property in Westerly, R. I., to Treasurer Hubbard with power.

The treasurer presented his report for the fourth quarter and his report for the year ending June 30, 1926, both of which were adopted when properly audited.

By a rising vote the board expressed their appreciation of the large amount of gratuitous work done by Treasurer Frank J. Hubbard, in caring for the funds of the society.

The Advisory Committee presented the following recommendations:

Concerning the matter of publishing tracts in the Chinese language which was referred to our committee at the last meeting of the board, we recommend that

The corresponding secretary of the Tract Board confer with the corresponding secretary of the Missionary Board regarding the matter and report at a subsequent meeting.

We recommend the reference of the manuscript by Rev. W. M. Simpson, "Church Membership for Juniors," to Rev. W. D. Burdick and Rev. A. J. C. Bond with power for publication by the board in an edition of one thousand at a cost not to exceed \$250, the cost to be met by the board.

Recommendations adopted.

The annual report of the Supervisory Committee was presented in outline and approved.

The following report was received.

PROPOSED BUDGET OF THE AMERICAN SABBATH TRACT SOCIETY, JULY 1, 1926, TO JUNE 30, 1927

Sabbath Reform Work:	
Holland, "De Boodschapper"	\$ 600.00
Mill Yard Church, London, Eng., "The Sabbath Observer"	100.00
British Guiana, "The Gospel Herald"	100.00
Jamaica, "Seventh Day Baptist Reformer"	100.00
Pacific Coast Association	75.00
Committee on Revision of Literature	300.00
Special Sabbath Promotion work—	
Rev. A. J. C. Bond:	
Salary	\$600.00
Expenses	400.00
Teen-age Conferences	600.00
Conference on Enlistment for Sabbath Promotion	400.00
	2,000.00
	\$ 3,275.00
Appropriations for Publications (in excess of income):	
The "Sabbath Recorder"	\$ 7,000.00
The "Helping Hand"	275.00
	7,275.00
Books, Tracts and General Printing, including: "Letters to the Smiths"; "Bible Studies on the Sabbath Question," third edition; "Church Membership for Juniors"; "Sabbath History I," second edition; "Three Conference Addresses"; "Seventh Day Baptist Hymns and Songs," new edition; "Seventh Day Baptists as Distinguished from Other Denominations"; revised editions of tracts	
	\$ 2,500.00
Distribution of literature	350.00
	2,850.00
Revised edition of "Seventh Day Baptist Manual"	
	400.00
Interest on equipment notes	
	690.00
Principal account equipment notes	
	2,000.00
Miscellaneous:	
Traveling expenses	\$ 400.00
President's expenses	200.00
Legal expenses, treasurer, etc.	200.00
Secretary:	
Salary	\$600.00
Expenses	300.00
	900.00
Denominational Files Committee	150.00
Life Annuity	1,300.00
Incidental items	400.00
	3,550.00
Total	\$20,040.00
Sources of Income	
From Permanent Funds, Memorial Board	\$ 4,400.00
From Permanent Funds, treasurer	4,200.00
Collections at Conference, etc.	150.00
Woman's Board	900.00
Interest on equipment notes	690.00
Special for Sabbath Promotion	500.00
Sales of books, tracts, etc.	350.00
From the Onward Movement Budget Fund	8,850.00
Total	\$20,040.00

The report was adopted by items and then as a whole.

The Committee on Distribution of Literature reported five hundred sixty-five tracts sent out in June.

The board having noticed that the last edition of the *Helping Hand* over ran the sixty-four page limit, it was voted to limit the size to sixty-four pages.

Voted that through the recording secre-

tary the board extend to President Corliss Fitz Randolph their hearty congratulations on his recent marriage, and their best wishes for the future happiness of himself and Mrs. Randolph.

Secretary Burdick presented in outline the annual statement of the board to the General Conference, prepared by him.

The report was by vote approved, and the secretary allowed to complete the report. Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

TRACT SOCIETY TREASURER'S REPORT FOR THE QUARTER ENDING JUNE 30, 1926

F. J. HUBBARD, *Treasurer,*
In account with the
AMERICAN SABBATH TRACT SOCIETY

To cash on hand April 1, 1926:	
General Fund	\$2,426 66
Denominational Building Fund, old	487 65
Denominational Building Fund, new	1,665 24
Reserved for Java missions	5 00
	\$4,584 55
Less overdraft, Maintenance Fund	41 08
	\$4,543 47

To cash received since as follows:
GENERAL FUND

Contributions:	
April	\$ 336 70
May	363 20
June	2,514 13
	\$3,214 03

Collections:

June	36 10
Income from Invested Funds:	
April	\$1,403 07
May	915 63
June	2,318 70

Publishing House Receipts:	
SABBATH RECORDER	\$ 531 71
Helping Hand	303 75
Tract Depository	12 20
Outside Sabbath School Board's publications	10 05
Junior Graded Lessons	30 45
Intermediate Graded Lessons	10 05
Calendars	45 61
	943 82

Interest on equipment notes	345 00
Interest on daily bank balances	18 47
Contributions to Special Sabbath Reform Work:	
April	\$ 41 67
May	41 67
June	41 67
	125 01
	7,001 13

DENOMINATIONAL BUILDING FUND

Old Fund:

Contributions:	
April	27 35
New Fund:	
Contributions:	
April	\$1,818 93
May	2,921 00
June	1,174 60
	\$5,914 53

Income:

Interest on daily bank balances	\$18 47
Interest on loan to publishing house for new press	20 11
	38 58

Repayment account loan to publishing house, toward new press	330 45
	6,283 56

MAINTENANCE FUND	
Rent from publishing house.....	\$ 600 00
Interest on daily bank balances.....	20 00
Income from Denominational Building	
Endowment.....	1 36
Interest on loan to publishing house	
(new press).....	62 50
	<u>683 86</u>
	<u>\$18,539 37</u>

By cash paid out as follows:	
GENERAL FUND	
Sabbath Reform Work:	
G. Velthuisen, Holland, <i>De Boos-</i>	
<i>chapper</i>	\$ 150 00
T. L. M. Spencer, Georgetown,	
British Guiana, <i>Gospel Herald</i>	25 00
Mill Yard Church, London, Eng....	25 00
A. J. C. Bond, Special Sabbath	
Reform Worker:	
Salary.....	\$150 00
Traveling expenses.....	8 04
Stenographer.....	20 91
	<u>178 95</u>
George W. Hills, Pacific Coast Asso-	
ciation, traveling expenses.....	50 00
	<u>\$ 428 95</u>

Publishing House Expenses:	
RECORDER.....	\$2,479 00
<i>Helping Hand</i>	475 00
Outside Sabbath School Board's pub-	
lications.....	21 98
<i>Junior Graded Lessons</i> (postage)...	13 58
<i>Intermediate Graded Lessons</i> (postage)	6 55
Tract Depository.....	178 54
Tract Society printing: (on account)	
<i>Year Book</i>	\$100 00
<i>"Letters to the Smiths"</i>	100 00
<i>Manual</i>	300 00
	<u>500 00</u>

Interest on equipment notes.....	3,674 65
Miscellaneous:	345 00
Traveling expenses to associations,	
etc., Dr. T. L. Gardiner.....	\$ 26 00
President's expenses:	
Traveling.....	\$ 5 97
Stenographer.....	19 90
	<u>25 87</u>
Legal fee.....	1 50
Treasurer's expenses:	
Treasurer's book.....	55 30
Secretary:	
Salary (including balance	
first quarter).....	\$175 00
Expenses:	
Stenographer.....	\$25 00
Traveling.....	19 42
Postage, stationery,	
etc.....	17 46
	<u>61 88</u>
	<u>236 88</u>

Denominational Files Committee:	
Sorting literature.....	118 48
Interest on indebtedness (notes, Gen-	
eral Fund).....	36 00
Income, Annuity Gifts.....	40 00
	<u>540 03</u>
Transferred to savings account of	
amount provided for in budget to	
apply account indebtedness	
(equipment notes).....	1,000 00
Contributions to Java.....	5 00
	<u>\$5,993 63</u>

DENOMINATIONAL BUILDING FUND	
Old Fund:	
Repayment of balance of loan from	
Permanent Fund.....	\$ 500 00
Interest on same.....	15 00
	<u>515 00</u>
MAINTENANCE FUND	
Care of furnace, etc.....	\$ 67 10
Trimming shrubbery, etc.....	40 00
Coal.....	37 50
	<u>144 60</u>
	<u>\$6,653 23</u>

By balance on hand:	
General Fund.....	\$3,439 16
Denominational Building Fund (new).....	7,948 80
Maintenance Fund.....	498 18
	<u>11,886 14</u>
	<u>\$18,539 37</u>

E. and O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J., July 7, 1926.
Total indebtedness (loans) General Fund \$1,200 00
Cost of new Miehle press..... 7,030 00
Less amount repaid by publishing house on
 account..... 751 36
Balance due..... \$6,278 64
Examined and compared with books and vouchers,
and found correct.
ASA F. RANDOLPH,
Auditor.
July, 1926.

DENOMINATIONAL BUILDING FUND	
Old	
June 30, 1926	
Dr.	
To total contributions and income to April	
1, 1926, less loss in sale of Liberty	
Loan Bonds.....	\$61,492 38
To contributions, fourth quarter.....	27 35
	<u>\$61,519 73</u>

By cost of site, and of building, as per last	
annual report.....	\$61,529 73
By interest on loan from Permanent Fund...	45 00
	<u>\$61,574 73</u>
Less refund (fourth installment) account cost	
of installation of power.....	55 00
	<u>\$61,519 73</u>

DENOMINATIONAL BUILDING FUND	
New	
June 30, 1926	
Dr.	
To total contributions and income to April 1,	
1926.....	\$3,416 06
To contributions and income, fourth quarter...	5,953 11
	<u>\$9,369 17</u>

By expenses account canvass	
for funds.....	\$ 141 73
By loan, account printing	
press.....	\$2,030 00
Less amount repaid by pub-	
lishing house.....	751 36
	<u>1,278 64</u>
	<u>\$1,420 37</u>
By cash on hand.....	7,948 80
	<u>\$9,369 17</u>

MAINTENANCE FUND—DENOMINATIONAL BUILDING	
June 30, 1926	
Dr.	
To rent from publishing house.....	\$ 600 00
To interest on daily bank balances.....	20 00
To income from Denominational Building En-	
dowment.....	1 36
To interest on loan to publishing house account	
new press.....	62 50
	<u>\$ 683 86</u>

By overdraft, preceding quarter.....	
By care of furnace, etc.....	\$ 41 08
By trimming shrubbery, etc.....	67 10
By coal.....	40 00
	<u>37 50</u>
	<u>\$ 185 68</u>
By balance on hand, June 30, 1926.....	498 18
	<u>\$ 683 86</u>

AMERICAN SABBATH TRACT SOCIETY
Treasurer's Receipts for April, 1926

GENERAL FUND	
Contributions to General Fund:	
Onward Movement contributions.....	\$ 336 70
Income from Invested Funds:	
Annuity Gifts.....	\$ 264 75
Henrietta V. P. Babcock Bequest.....	42
Mary Rogers Berry Bequest.....	15 00
Harriet A. Burdick Bequest.....	6 00
Mary A. Burdick Bequest.....	1 80
Sarah C. L. Burdick Bequest.....	3 00
Hannah Cimlano Bequest.....	66 58
Amy K. Crandall Gift.....	3 00
Eliza M. Crandall Bequest.....	30 00
Elizabeth B. Davis Bequest.....	6 74
Nancy M. Frank Bequest.....	12 12
Amanda B. Greene Bequest.....	29 87
George Greenman Bequest.....	18 00
Ellen L. Greenman Bequest.....	6 00
George S. Greenman Bequest.....	197 25
Greenmanville, Conn., Church Fund.....	4 50
Celia Hiscox Bequest.....	17 07
Angenette Kellogg Bequest.....	4 33
Adelia G. Kenyon Bequest.....	63 06
Clark F. Langworthy Bequest.....	2 00
Susan Loofboro Gift.....	12 00
North Branch, Neb., Church Fund.....	75
Marilla B. Phillips Bequest.....	28 50
Electra A. Potter Bequest.....	46 31
Maria L. Potter Bequest.....	15 00
Deborah S. Randall Bequest.....	48 18
Arletta G. Rogers Bequest.....	3 00
Charles Saunders Bequest.....	1 50
E. Sophia Saunders Bequest.....	3 00
Mary Saunders Bequest.....	60
Sarah A. Saunders Bequest.....	60
Sarah E. Saunders.....	3 00
Second Westerly Church Fund.....	9 68
Alzina C. Shaw Bequest.....	75
Fannie R. Shaw Bequest.....	30 45
John G. Spicer Gift.....	12 00
M. Julia Stillman Bequest.....	24 05
Martha G. Stillman Bequest.....	3 00
Mary S. Stillman Bequest.....	7 50
Mary K. B. Sunderland Bequest.....	3 00
Thomas Francis Trenor Bequest.....	22 56
A. Judson Wells Bequest.....	1 50
Mary J. Willard Bequest.....	7 50
Philomela T. Woodward Gift.....	3 00
I. H. York Bequest.....	3 00
Mary B. York Bequest.....	1 58
Seventh Day Baptist Memorial Fund:	
American Sabbath Tract	
Society Fund.....	\$ 36
Eugenia L. Babcock Be-	
quest.....	105 66
George H. Babcock Bequest.....	217 88
Delos C. Burdick Bequest.....	34 60
Delos C. Burdick farm.....	1 07
	<u>359 57</u>
	<u>1,403 07</u>

Publishing House Receipts:	
SABBATH RECORDER.....	\$ 243 26
<i>Helping Hand</i>	96 44
Tract Depository.....	6 00
Outside Sabbath School Board's pub-	
lications.....	1 75
<i>Junior Graded Lessons</i>	14 40
<i>Intermediate Graded Lessons</i>	2 25
Calendars.....	20 10
	<u>384 20</u>
Interest on equipment notes.....	345 00
Contributions to Special Sabbath Reform	
Work:	
William M. Stillman, Plainfield, N. J.....	41 67
	<u>\$2,510 64</u>

DENOMINATIONAL BUILDING FUND	
Old Fund:	
Onward Movement contributions.....	27 35
New Fund:	
Mrs. R. E. Loofboro, New Auburn,	
Wis.....	\$ 5 00
Esther Loofboro, New Auburn, Wis..	15 00
Mrs. Etta S. North, New Auburn,	
Wis.....	5 00
Mrs. Mary C. White, Sioux City, Ia.	6 00
Marcus I. Burdick, East Orange,	
N. J.....	30 00
Plainfield, N. J., Seventh Day Bap-	
tist Sabbath school.....	50 00
Mrs. J. E. Kimball, Evanston, Ill.	10 00

Mrs. Julia M. B. Ambler, Wood-	
haven, N. Y.....	100 00
L. R. Polan, Salem, W. Va.....	10 00
Mrs. T. W. Caperton, Oakland, Fla.	25 00
Mrs. Addie S. Billins, Wisconsin	
Rapid, Wis., in memory of her	
father and mother, Josiah and	
Calista Langworthy Witter.....	50 00
Eva L. Frair, Binghamton, N. Y....	5 00
Charles H. Coon, Battle Creek, Mich.	20 00
Mrs. Anna Bee, Parkersburg, W. Va.	1 00
Lucius Sanborn, Goodrich, Mich....	30 00
Mrs. Mary M. McBurney, Jackson	
Center, O.....	5 00
Mrs. Hannah Ayers, Westerly, R. I.	5 00
H. Louise Ayers, Westerly, R. I....	5 00
A. S. Babcock, Rockville, R. I....	25 00
Mrs. Lizzie Coon, Farina, Ill.....	15 00
Mrs. Alice C. Gill, Los Angeles,	
Calif.....	100 00
Mill Yard Church, London, Eng....	48 30
B. R. and Matilda F. Crandall, San	
Luis Obispo, Calif.....	10 00
William P. Langworthy, Westerly,	
R. I.....	800 00
Mrs. Emma S. Pullan, Riverside,	
Calif.....	5 00
The "Pearl Seekers," Verona, N. Y.,	
Sabbath school class.....	12 00
Mrs. Nettie M. West, and Anna and	
Mabel West, Milton Junction,	
Wis.....	101 75
Rev. Mr. George W. Hills, Los An-	
geles, Calif.....	5 00
H. N. Wheeler, Washington, D. C.	10 00
Mrs. H. E. Witter, Alfred, N. Y....	5 00
Mrs. Julia F. Main, Orleans, Neb.	10 00
Margaret S. Eggers, Biloxi, Miss...	5 00
Orville D. Green, Syracuse, N. Y....	100 00
Julia Ormsby, Alfred, N. Y.....	25 00
Helen A. Titsworth, Alfred, N. Y.	10 00
Harriet Stillman, Brookfield, N. Y.	10 00
Eliza Stillman, Brookfield, N. Y.	5 00
Charles Stillman, Brookfield, N. Y.	10 00
Lewis R. Burdick, Moore, Pa.....	5 00
Janette L. Crandall, Leavenworth,	
Kan.....	10 00
Harriet G. Stillman, Mystic, Conn.	25 00
Mrs. C. H. Threlkeld and family,	
Memphis, Tenn.....	32 88
Onward Movement contributions...	57 00
	<u>1,818 93</u>

MAINTENANCE FUND	
Rent, from publishing house.....	200 00
Total.....	<u>\$4,556 92</u>

Treasurer's Receipts for May, 1926

GENERAL FUND	
Contributions:	
Onward Movement.....	\$ 363 20
Income from Invested Funds:	
Annuity Gifts.....	\$ 161 51
Reuben D. Ayers Bequest.....	7 50
Henrietta V. P. Babcock Bequest...	21 20
Lois Babcock Bequest.....	2 44
Mary P. Bentley Bequest.....	4 50
Berlin, Wis., Parsonage Fund.....	6 75
Richard C. Bond Bequest.....	2 50
George Bonham Bequest.....	3 00
Sarah Elizabeth Brand Bequest....	1 42
Harriet A. Burdick Gift.....	3 00
Susan E. Burdick Bequest.....	18 47
Joshua Clark Bequest.....	9 00
Relief A. Clark Bequest.....	24 00
Joshua M. Clarke Bequest.....	4 50
Alfred Collins Bequest.....	6 36
Nettie J. Coon Bequest.....	1 50
Eliza M. Crandall Bequest.....	3 76
B. R. Crandall Gift.....	1 07
S. Adeline Crumb Fund.....	28 72
Oliver Davis Bequest.....	149 69
Rosannah Green Bequest.....	75
Amanda B. Greene Bequest.....	2 66
Olive A. Greene Bequest.....	26 36
Rhoda T. Greene Bequest.....	36 00
Russell W. Greene Bequest.....	4 50
George Greenman Bequest.....	64 25
Orlando Holcomb Bequest.....	30 00
Eliza James Bequest.....	8 10
Lucy M. Knapp Bequest.....	6 00
Benjamin P. Langworthy, Second, Be-	
quest.....	1 50

Life Memberships	16 09
Eliza L. Maxson Bequest	1 50
Elizabeth U. Maxson Bequest	1 50
North Branch, Neb., Church Fund	2 13
Elizabeth L. North Bequest	2 50
Paul Palmiter Gift	6 00
Olive Hall Pierce Bequest	5 25
Electra A. Potter Bequest	108 45
Arletta G. Rogers Bequest	66 00
George H. Rogers Bequest	30 00
Miss S. E. Saunders	4 50
John G. Spicer Gift	2 13
Sarah E. V. Stillman Bequest	12 50
I. D. Titsworth Bequest	12 50
Villa Ridge, Ill., Church Fund	3 57
Publishing House Receipts:	
SABBATH RECORDER	\$ 151 20
Helping Hand	108 61
Tract Depository	6 20
Junior Graded Lessons	1 65
Calendars	9 70
Interest on daily bank balances.....	18 47
Contributions to Special Sabbath Reform Work:	
William M. Stillman, Plainfield, N. J.	41 67
	277 36
	\$1,616 33
DENOMINATIONAL BUILDING FUND	
New Fund	
Contributions:	
Theodore L. Gardiner, Plainfield, N. J.	\$ 200 00
Mr. and Mrs. C. E. Crandall, Milton, Wis.	5 00
J. H. Biggs, St. Petersburg, Fla.	25 00
A. B. Kenyon, Alfred, N. Y.	20 00
Mrs. Sarah L. Gardiner, Portville, N. Y.	5 00
Mrs. H. Vine Clarke, Milton, Wis.	5 00
G. M. Cottrell, Topeka, Kan.	100 00
J. A. Davidson, Kindersley, Saskatchewan	10 00
Mary L. Stillman, Beacon, N. Y.	10 00
M. Louisa Davis, Jackson Center, O.	10 00
W. M. Davis, Chicago, Ill.	100 00
Mrs. Addie L. Green, Madrid, N. Y.	10 00
Paul S. Burdick, Rockville, R. I.	4 00
Mr. and Mrs. L. A. Hurley, DeWitt, Ia.	100 00
Mrs. Myrtle Mitchell, Nady, Ark.	5 00
Bertha W. Williams, New York, N. Y.	25 00
Mrs. Susie M. Sherman, Wellsville, N. Y.	20 00
Mrs. E. P. Saunders, Alfred, N. Y.	25 00
Hurley S. Warren, Alfred, N. Y.	5 00
Mrs. Mary D. Tomlinson, Dunellen, N. J.	5 00
Mrs. Laura A. Fraser, Bridgeton, N. J.	5 00
M. G. Stillman, Milton, Wis.	5 00
Henry M. Maxson, Plainfield, N. J.	100 00
M. Josie Rogers, Daytona Beach, Fla.	15 00
J. A. Saunders, Westerly, R. I.	20 00
Mrs. Etoline B. White, Liverpool, N. Y.	5 00
Mrs. Emogene T. Lewis, Ashaway, R. I.	100 00
Mrs. E. Vars and Jesse Vars, Berlin, N. Y.	40 00
Mrs. Mary Lampher, Berlin, N. Y.	5 00
Mrs. J. B. Babcock, Humboldt, Neb.	10 00
I. A. Hunting, Plainfield, N. J.	20 00
Mrs. Tsu, Liuho, Ku, China	1 00
Rosa W. Palmborg, Liuho, Ku, China	7 00
Elton B. Small, New Town, Jamaica Calif.	1 50
Mrs. A. A. Almy, Los Angeles, Calif.	10 00
Susie B. Stark, Verona, N. Y.	25 00
Albert H. Brooks, Waterford, Conn.	10 00
Mrs. H. M. Swintney, Niantic, Conn.	1,000 00
J. Etta Witter, Manor, Calif.	10 00
I. B. Crandall, Westerly, R. I.	60 00
Boothe C. Davis, Alfred, N. Y.	10 00
L. F. Hurley, Adams Center, N. Y.	10 00
Charles P. Cottrell, Westerly, R. I.	200 00
Mrs. C. E. Persels, Farina, Ill.	5 00
John Fitz Randolph, DeRuyter, N. Y.	25 00
E. J. Davis, Salem, W. Va.	25 00

Mrs. M. M. Lanphear, Proberta, Calif.	5 00
Onward Movement	2 50
General Conference, special contribution from surplus for 1924-25 ..	500 00
	\$2,921 00
Income:	
Interest on daily bank balances	18 47
	2,939 47
MAINTENANCE FUND	
Rent, publishing house	\$ 200 00
Interest on daily bank balances	20 00
Income from denominational building endowment	1 36
	221 36
Total	\$4,777 16

Treasurer's Receipts for June, 1926	
GENERAL FUND	
Contributions:	
Mrs. Mary McBurney, Jackson Center, O.	\$ 5 00
Mrs. A. S. Thayer, Elkhart, Kan.	5 00
Onward Movement	1,604 13
Woman's Executive Board	900 00
	\$2,514 13
Collections:	
One-third collection, Western Association	\$ 20 45
One-third collection, Eastern Association	15 65
	36 10
Publishing House Receipts:	
SABBATH RECORDER	\$ 137 25
Junior Graded Lessons	14 40
Helping Hand	98 70
Intermediate Graded Lessons	7 80
Outside Sabbath School Board's publications	8 30
Calendars	15 81
	282 26
Contributions to Special Sabbath Reform Work:	
William M. Stillman, Plainfield, N. J.	41 67
	\$2,874 16

DENOMINATIONAL BUILDING FUND	
Contributions:	
Samuel Mowatt, Jamaica, B. W. I.	\$ 25 00
Mrs. A. D. Payne, Hitchcock, S. D.	5 00
Darwin M. Davis, Clarksburg, W. Va.	50 00
Mrs. N. Mortimer Lanphear, Alfred Station, N. Y., in memory of her mother, Lois Maxson Langworthy ..	100 00
A. J. C. Bond and family	10 00
Edwin E. Crandall, Westerly, R. I.	10 00
Mrs. P. B. Crandall, Beloit, Wis.	25 00
P. B. Hurley, Riverside, Calif.	100 00
W. W. Sheppard, Bridgeton, N. J.	25 00
Mrs. Jennie A. Rood, Milton, Wis., account George and Matilda Thorngate Memorial	5 00
Mr. and Mrs. Harlan P. Hakes, Westerly, R. I.	500 00
Mr. and Mrs. H. D. Witter, Gentry, Ark.	5 10
Lottie Baldwin, Milton, Wis.	10 00
Fucia Fitz Randolph, Fouke, Ark.	10 00
Mrs. J. G. Spicer, Plainfield, N. J.	25 00
Mrs. Julia A. Ormsby, Alfred, N. Y.	10 00
Mrs. S. T. Burdick, Nile, N. Y.	100 00
Mrs. Mary A. Greene, Andover, N. Y.	20 00
Onward Movement	139 50
	\$1,174 60
Repayment account loan to publishing house account new printing press	\$330 45
Interest on loan	20 11
	350 56
	1,525 16
MAINTENANCE FUND	
Rent, publishing house	\$ 200 00
Interest, on loan to publishing house account new printing press	62 50
	262 50
Total	\$4,661 82

WOMAN'S WORK

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

"Pray for my soul. . .
For what are men better than sheep or goats,
That nourish a blind life within the bram
If knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

THE MISSIONARY ENTERPRISE IN RELATION TO WORLD PEACE

(Excerpts from an address by Katharine Scherer Cronk, of Philadelphia, delivered at the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America, in Atlantic City, January, 1926.)

The beginning of the missionary enterprise was the coming of Christ to earth. Of such importance is the relation of the missionary enterprise to world peace that of the fourteen words recorded in the message of the angels heralding the coming of the first missionary, eight are devoted to world peace. Next to "Glory to God in the highest," stand "peace on earth, good will toward men."

In the face of this announcement made by the angels of heaven, dare we claim today that war and peace are matters for the consideration of other organizations and conventions but not for the Church and her missionary councils?

After thousands of years of war, hatred, and bloodshed throughout Old Testament days came the angels' song of peace, love, and disarmament. The Lord Christ sent out his disciples not only to a nation-wide but to a world-wide bloodless conquest.

Scoffers today, as in the past, charge that "The Church is impotent. What has the Church done?"

"Eyes have they but they see not." Darwin also scoffed in his day until he saw what the Church was accomplishing through missions. Then he testified, "The lesson of the missionary is the magician's wand," and accepted with appreciation an invitation to honorary membership in the South American Missionary Society.

Among the many accomplishments of the missionary enterprise for world peace let us consider six.

1. It has helped to make the world a neighborhood. It's an old story for speakers nowadays to draw from their pockets a daily paper published in some Oriental city and show us the football score of American colleges, the latest market quotations from New York, and even "Jiggs and Maggie." Who pioneered the way for world neighborliness? Some time ago the London *Times* conceded, "We owe it to the missionaries that the whole region of South Africa has been opened up."

Similar statements have been made regarding other countries by voices as far from domination by a board of missionary direction as is the *Times*.

2. The missionary enterprise has played an important part in establishing the schools and making the textbooks of the world. Domingo Sacramento, elected president of the Republic of Argentina while he was representing his country at Washington, went back with the slogan:

"THE MORE SCHOOLS THE FEWER REVOLUTIONS"

And straightway appointed a missionary as his minister of education.

Ziegenbalg, Schwartz, and Carey in India; Moffat and Livingstone in Africa; Gale in Korea; and Hepburn in Japan helped to reduce to writing the languages of nations and together with their pupils helped to make the textbooks of the world.

3. The missionary enterprise has helped to establish the world's business relationships. Sir W. Mackworth Young, returning to Great Britain after his lieutenant governorship of the Punjab testified: "As a business man, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British government in India since its commencement.

4. The missionary enterprise has helped to establish diplomatic relations and to make peace programs. In more than one country missionaries have been in the receiving line when the first officially appointed government representatives arrived.

The testimony of three prominent diplo-

mats is to the point. Maitland, when governor of Cape Colony, said:

"I have always relied more upon the labors of missionaries for the peaceful government of the natives than upon the presence of British troops."

General Crowder: "Missionaries can do more than diplomats or business men to maintain international peace and promote harmonious relationships between the United States and the Far East."

General Charles Warren, when governor of Natal: "For the preservation of peace between colonists and natives one missionary is worth a battalion of soldiers."

America's first treaty with China was negotiated in 1844 by Hon. Caleb Cushing and Dr. Peter Parker, pioneer medical missionary.

Missionaries have been the victims rather than the cause of uprisings due to the unwarranted aggression of the countries they represented.

John W. Barrett, former United States minister to Siam, declared that, during his five years of service, one hundred fifteen missionaries gave him less trouble than fifteen business men.

5. The missionary enterprise has established friendships not only among nations but also among individuals. Here lies one of the most active and effective means of world peace. Those first friendships between nationals of different countries were brought about in almost every instance by missionaries.

6. The missionary enterprise has made known throughout the world Jesus Christ, the only hope for a world of peace and good will.

Thus viewing the relationship of the missionary enterprise to world peace through the perspective of history we recognize its value. With "hats off to the past" there comes a call for "coats off to the future."

Five suggestions for ways of working are offered:

1. First of all *we must know*. Even before we can pray intelligently we must know. "Knowledge is power."

A brilliant young student said recently: "The trouble with the missionary women is that most of them read nothing, know nothing, and talk nothing except their own specific work."

Now I am persuaded that among magazines there is none of greater value than the *Missionary Review of the World*, but it is not the only magazine for the enlightenment of women who want to be world citizens.

All over our land there should be study classes and discussion groups using such books as "On Earth Peace."*

2. *We should pray*. "More things are wrought by prayer than this world dreams of." Prayer for world peace should be made in every missionary group and by every missionary worker. At this time of crisis boards issuing prayer calendars might well sound the call for daily prayer for peace.

3. *We should vote*. The old slogan "Vote as you pray," which originally carried only masculine implication, suggests also feminine responsibility in our day. Many of us women have a feeling of modest virtue if we shrink from the polls. The indifferent good citizen is a menace. We can not be honest and fair with ourselves and with the world if we sit in comfortable and sheltered rocking chairs while agencies of evil are electing to responsible office men and women who will make and further policies of unrighteousness and injustice which will lead to hatred and bloodshed. We have no right to glory in the missionary achievements of the past, in a present which tolerates unrighteous aggression and forces on another nation harmful narcotics, unless we are doing everything in our power to right the wrongs.

4. *We should practice friendship*. No binding friendship of legislation can be passed by congresses and parliaments, but even as collectively we meet the international opportunity in our cosmopolitan cities through international houses, so individually there must be established an international house in our hearts. "Thou shalt make unto thee friends of other nations and be to them a friend" is an unwritten code of a warless world.

Notwithstanding all the really good literature published by our missionary agencies, there is enough of misinterpretation and

*"On Earth Peace" is one result of the Conference on the Cause and Cure of War, held in Washington, D. C., in January, 1925. Price 30 cents. Order from Miss May H. Leavis, P. O. Box 4, North Cambridge, Mass.

TWO MONTHS IN VERONA

PASTOR LESTER G. OSBORN

Verona has been silent in these pages for some time, but that is no sign that the church is dead. In fact it is very much alive. Two months ago we arrived here after a beautiful trip from Princeton, over the "Storm King Highway" along the Hudson to Albany, from there along the Mohawk to Utica, and from there to Oneida, Verona, and Churchville. The name "Verona Church" is a misnomer, for lo and behold, the church is about five miles from Verona village, out in the open country. But we found the church and parsonage and immediately took possession. We found the parsonage comfortably furnished, and we had our supply of groceries in the Ford, so we were "at home" before very long.

The third night we were here we were lured away by a supper invitation, and then were called back after supper by a "fake" phone call. When we drove up we found the house lighted and the yard looking like a second-hand Ford sale. Some thirty or forty of the church members had come to welcome us with a "pounding."

Sabbath morning we received another surprise, for instead of the fifty or sixty that we had expected, there were eighty-five at church. We were impressed by the large percentage of young people and children. Surely, a church with so many young people has a great future ahead of it.

The next night was the official reception for the new pastor and his family. A fine entertainment was given and a bountiful supper served. The hearty hand-shakes and cheery words left no doubt of the sincerity of the welcome.

That is just the beginning of the social activities during these two months. A week later came an entertainment and supper by the Ladies' society. And the week following, the monthly social of the Young People's Social Club was held. The Pearl Seekers class of the Sabbath school had their monthly business and social meeting at the parsonage the same week. On another night the young people met for a social time, and under the direction of Mrs. Frances F. Babcock reorganized the Christian Endeavor society. The Young People's Social Club met last Sabbath night for their monthly meeting, which was a reception in

misrepresentation and "superiority complex" on our shelves to incite a world war.

No publications should be countenanced which are not fair and friendly. An unvarying requirement in missionary literature should be careful criticism before publication by missionaries and nationals of the countries dealt with.

5. We should train our boys and girls in ways of world friendship and world peace. True internationalism does not spring full clothed from a resolution adopted in convention of federation meetings. There was a generation between the first Female Mite society and the Student Volunteer Movement. Even though mothers no longer rock the condemned and unsanitary cradles, mother hands still rule the world. There was a generation between the first appearance of tiny bows of white ribbon pinned to mothers' dresses before strong young voters passed the Eighteenth Amendment.

There is a sort of hopelessness about changing the attitudes of age. Youth is the only hope of human agency for a warless world.

Why are we so laggard in teaching principles and practices of world friendship to our boys and girls? Why do we satiate their omnivorous hunger for reading with questionable books and periodicals while our one magazine for world friendship and world peace is at hand? Would that we could place *Everyland* in the hands of every junior and intermediate boy and girl in the world.

Would that we could properly estimate the strategic value of boys and girls in making and maintaining peace in the earth.—*The Missionary Review of the World*.

Social organization seldom keeps pace with human activity in science, industry and commerce. The very complexity of modern governmental problems is appalling to those who share the responsibility. In the face of these increasing problems of international intercourse, co-operation of the peoples of the world must rest on a broad and fundamental basis. Mutual understanding, sympathy and tolerance must grow up among the peoples themselves and can not be imposed upon them.—*President Coolidge*.

honor of Rev. Alva L. Davis, who organized the club in 1909 when he was pastor here. Brother Davis and family spent a few days here enroute to Little Genesee.

But we have other interests besides the social events. The Sabbath school, under the able supervision of T. Stuart Smith, is well organized under the graded plan, with a corps of efficient officers and teachers, who meet monthly in a Sabbath school workers' conference. Two of these meetings have been held, with live discussions for future work. Our superintendent is also president of the Township District Association.

Thirty-four of the members of the Sabbath school attended the town convention at Durhamville the last day of June. We lost the attendance banner by one, the Lutheran Church — our nearest neighbors — having thirty-five. Out of the one hundred twenty-two registered at the convention, sixty-nine were from Churchville. We also sent a delegation of over sixty to the meeting of the Central Association at Brookfield, dismissing church that day.

The Ladies' society has been active, holding two business and work meetings, at which dinner was served, and holding a sale of baked goods and children's rompers and dresses, at which over \$30 was cleared.

The Young People's Social Club has given a play, "Billy's Aunt Jane," twice, once in the basement of the church and once at State Bridge, clearing \$40. They have two more dates for presenting the play, one at Durhamville and one at McConnellsville.

On June 12 Children's day was observed. A short program was followed by a pageant which touched all with its message. The pageant portrayed Youth seeking for a queen to crown in her heart. Self and Service presented themselves and Service was chosen. Then the thoughts, words, deeds, and talents were consecrated to the queen, and the cross of Christ was set up as the guiding principle in the heart. Over a hundred gathered to enjoy this service.

July 3 was the quarterly covenant and communion service, and a blessed service it was with fifty-nine of the seventy-five present, testifying to the love and goodness of the Lord.

July 10, Rev. Alva L. Davis, a former pastor, preached a splendid sermon on "Building for Christ." Over a hundred

gathered at the church in spite of a bad storm.

Christian Endeavor is a live subject, too. The young people have reorganized their society and are holding weekly meetings on Friday nights. Some twenty young people come from the country around, at least half of them making a round trip of twenty miles to attend. The boys and girls have organized a Junior society which meets on every other Sabbath afternoon.

At present the community Daily Vacation Bible School is occupying our attention. The supervisor and all the teachers are Seventh Day Baptists. The enrollment at the close of the first week is seventy-two. These boys and girls, some of whom never attended Bible school at all, come from as high as ten miles to school, ours being the only one in the township. They are all from the country, Verona village not sending any pupils. The pastor of the Lutheran Church is transportation manager and is responsible in large measure for the large enrollment and attendance.

No, Verona Church is not dead, but very much alive. In fact, there is more activity here than we have seen for many a day. With its splendid membership, many being young people; with its vision of work and service; with its interest and "do-something" spirit; with the interest of the members centering in the church, there is certainly a hopeful prospect for the future.

This is quite lengthy, but it just illustrates the sort of church we found here. We are suggesting as an appropriate name, "The Working Church," and as a slogan, "Every Member a Worker."

Verona, N. Y.,
July 11, 1926.

Then Jesus spoke: "Bring here thy burden,
And find in me a full release;
Bring all thy sorrows, all thy longings,
And take instead my perfect peace.
Trying to bear thy cross alone!—
Child, the mistake is all thine own."
—Anna Warner.

If good people would only make their goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause!—*Archbishop Usher.*

YOUNG PEOPLE'S WORK

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

PREVENTING WASTE

Christian Endeavor Topic for Sabbath Day,
August 14, 1926

DAILY READINGS

Sunday—Use time aright (Eph. 5: 15-21)
Monday—Use judgment (Matt. 7: 6)
Tuesday—Right use of money (Luke 12: 15-21)
Wednesday—By foresight (Prov. 6: 6-11)
Thursday—By using what we have (Matt. 25: 24-30)
Friday—By frugality (1 Kings 17: 1-16)
Sabbath Day—Topic: How can we prevent waste? (Luke 15: 11-32; John 6: 1-13)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What waste may be prevented in our lives? The daily readings suggest two answers to this question. Waste may be prevented by the right use of money. In the story of the prodigal son we are told that he took his share of his father's property, went into a far country, "and there wasted his substance with riotous living." I do not think he was a bad boy, by any means; but, like many boys of today, he was full of life and wished to see something of the world. He was probably tired of his routine life at home and wanted a change. After leaving his father's home and getting out into the world alone, he yielded to temptation and spent all his money in having a good time. As a result he suffered extreme poverty.

Many people today are "wasting their substance with riotous living." Their chief aim is to have a good time, and they bend all their energies in that direction. Sometimes they come to themselves when it is too late. They need to learn how to use money in the right way, so it will not be wasted.

Another waste which may be prevented in our lives is that of time. We spend too much of our time in useless ways which do us no good. We need to consecrate it, as well as our service, to the Lord; and if we use it in service for him, it will not be wasted.

"Out of the fragments of our lives God can build better things than we can imagine. Out of fragments of *time* he can bless hearts and homes."

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, August 14, 1926

DAILY READINGS

Sunday—Wasted lives (Matt. 25: 41-46)
Monday—Wasted days (Prov. 18: 9)
Tuesday—Wasted effort (Isa. 55: 1-3)
Wednesday—When waste is not waste (John 12: 1-8)
Thursday—Prevention by diligence (2 Pet. 1: 1-9)
Friday—Prevention by thrift (Prov. 13: 10-31)
Sabbath Day—Topic: How can we prevent waste? (Luke 15: 11-32; John 6: 1-13)

The other day there came to a public meeting an old lady, her daughter, and granddaughter. They came in a very fine new car; the two younger members of the party were dressed in pretty and expensive clothing, while the old woman wore clothes that bore evidence of having been patched and darned. Yet we knew that she had supplied the money for the car, and possibly for the expensive clothes which the younger people were wearing. Now they are spending the money which she, by frugality in her younger days, has saved.

Is it not true that a great many young people today need to learn the lesson of thrift? Some will never learn it. We do not appreciate what the older generation has done for us. We do not appreciate the "boundless profusion" of God's gifts to us. So we are apt to waste, like the prodigal son, the riches of health, of time, and of life itself, until we wake up some day, as did he, and find ourselves impoverished.

How may we learn to be saving of money? Of time?

How did Jesus teach his disciples, through example, the virtue of saving?

Was the precious ointment wasted or saved? Explain how? (John 12: 1-8.)

A letter from North Loup recently says: "We now have twenty-eight on the roll with an attendance of about twenty-two regularly. They lead their own meetings and are doing splendid work in all lines of Intermediate work."

Good work, North Loup!

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR AUGUST 14

Ask the juniors to bring their Bibles today. Then have them read quietly to themselves the third chapter of Proverbs. As soon as one finds some good advice let him quietly raise his hand. As each junior gives the advice which he finds, the superintendent may write it on the board, and at the end give a short summary of the teachings in this chapter.

They will work out something like this: Be kind and truthful; acknowledge God in everything; depart from evil; honor God with our money and everything we have; seek wisdom and understanding (ask one junior to read Proverbs 9:10 in connection with this); love our neighbors, etc.

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

CHRISTIAN ENDEAVOR NEWS NOTES

ALFRED, N. Y.—On June 4, the Executive Committee of the Alfred C. E. society met to nominate the officers for the coming year. These nominations were presented before the weekly C. E. meeting on Friday evening, June 11. The following officers and committees were elected:

President, Betty Whitford; vice-president, Raymond Witter; recording secretary, Tecla Grossman; corresponding secretary, Beatrice Skaggs; treasurer, Mary Rogers; Missionary Committee, Raymond Witter; Prayer Meeting Committee, Leonard Hunting; Music Committee, Eleanor Prentice; Social Committee, Ruth Randolph; Lookout Committee, Margaret Livermore. M. L.

VISITING THE SOCIETIES

FRANCES FERRILL BABCOCK

It was a great pleasure to meet so many of our young people at the Eastern, Central, and Western associations and to visit several of the societies too. After having seen the Shiloh and Marlboro young people, I went to Plainfield and met the endeavorers on Monday night. There were about a dozen present and we had an informal discussion about C. E. work. Conference plans were presented and the young people were quite enthusiastic about the oratorical

contest at the pre-Conference meeting, and we hope to have at least three contestants from their society. Several of the girls are planning to camp at Camp Bethel in Connecticut with Miss Marjorie Burdick as director and Pastor and Mrs. Bond as chaperones. These girls are selling chocolate bars to help defray the expenses. We helped them a little by having chocolate bars for refreshments. On Tuesday evening about thirty of the New Market endeavorers met at the church, and we had a pleasant visit and then discussed Christian Endeavor plans. At the close, cookies and punch were served. The society at Plainfield is a small but active society, with most of its members of the older intermediate age, while the one at New Market is larger but the members are older. They hold their meetings on Sabbath afternoon at five o'clock, with an attendance from nine to fifteen. They have socials and business meetings once a month with written reports at the latter.

The Central Association was held at Brookfield, and a report of the young people's activities there has been given, so we will go on to the meeting at Verona Monday, June 21. Pastor Lester Osborn and wife are spending the summer months with this church, and they have a fine young people's crowd, which I met at the parsonage. This was a "School Social," as we were all enrolled in the kindergarten as we entered and were gradually promoted to grammar school, high school, and college. After we had published a "College Paper" we were called to lunch. The table was decorated with the C. E. colors, red and white. At each place was a very unique place card and menu. The menu was: "Primer Beverage (milk), Nature Study Tidbits (animal crackers), Confusion (salad), Attendance Records (rolls), Roots and Radicals (radishes and onions), Lunch Box Specialties (sandwiches), A Ten-o'clock Scholar (dill pickle), and After Dinner Specials (cake and cocoa)." After we were through eating we discussed Christian Endeavor. They had not been having meetings since last fall, and it was voted to hold weekly meetings and to have them on Friday evening. It surely was a pleasure to see the enthusiasm which was shown at this time. There were over thirty present. Several from this society are planning to enter

the oratorical contest. I went home with Misses Ruby Davis and Sylvia Babcock, who live in Oneida, so as to be able to get to DeRuyter for Tuesday night.

On Tuesday evening about fifteen of the DeRuyter young people met at the parsonage to talk over Conference and C. E. plans. They hold their meetings Sabbath afternoon. Most of their members are older intermediate age. Some of their young people are to furnish special music at Conference. Ice cream sandwiches were served at the close of the meeting.

Early the next morning I started for Adams Center. I was met at the station by Pastor Hurley and taken to their home, where I pleasantly and profitably spent the day. In the evening there were about fifty assembled at the church, where C. E. plans and work were discussed. In closing, salad, jello, sandwiches, and cakes were served.

The next morning I left for Alfred Station where the Western Association was held. The report of the young people's meetings there will be published in this department of the SABBATH RECORDER.

Battle Creek, Mich.

A MEMORIAL

In the passing of Alberne H. Burdick, the Piscataway Church has sustained a loss that will be long and keenly felt. We wish to record in the annals of our society our deep appreciation of this stainless life. During his earlier years he was the efficient leader of the church choir. As a teacher in the Sabbath school he has left an indelible impress for good on the lives of those he taught. Not the least in value as we attempt to estimate the worth of his life is the influence he exerted upon the community at large. Scrupulously honest in his dealings in his business career, conscientiously efficient in his work as developer, contractor, and builder, he made a reputation that will be gratefully recognized in the building enterprises of his home town.

He was agreeable and kindly in his social relations. In his religious experience he seemed to be moved more by a sense of privilege than by a feeling of obligation. And so his work in the church was done as a work of love for his Master. When possible he was always found at his post

as a loyal servant of the King. In his own home he was a tender and affectionate husband and father, and his children "rise up to call him blessed."

Signed by the Committee:

T. J. VAN HORN,
DR. L. C. BASSETT,
F. R. KELLOGG.

A THOUGHT

A very old man was polishing a brass plate set beside the doorway of a savings bank on which the lettering read: "Save Your Money."

A well-dressed young fellow, passing by, stopped and observed the incongruity of this shabby, under-paid old workman polishing a legend the significance of which had obviously never penetrated his consciousness.

"How long have you been polishing that sign?" he asked jauntily.

"Fifteen years," the old man answered.

The young fellow laughed.

"It doesn't seem to have had any effect on you, pop," he said. "Have you got a thousand dollars in the bank?"

"Have you?" the old man inquired.

"No-o-o," the other admitted.

"Well, I have," the old man turned back to his job and kept right on polishing.—*Church Paper.*

From the talk indulged in here in the Senate, it would be believed that there was no poverty, crime or unrest in the world until the people got to be sober; that immediately they became sober they became criminal; that they deserted their wives and children and let them go ragged to beg on the streets; that industrial systems turned them out of their places because they insisted upon being sober. It is the common custom here to denounce everybody in this country who contends that sobriety is to be desired. What is being done here is an effort to propagandize the country. The Senate Committee hearings had that object and nothing else. No one honestly believing in law enforcement wants a referendum. A constitutional amendment may be submitted in the manner designated by the Constitution. It may be ratified or rejected, but there is no provision for a popular referendum.—*Senator Caraway of Arkansas.*

CHILDREN'S PAGE

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

GOOD ADVICE IN PROVERBS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
August 14, 1926

DAILY READINGS

Sunday—Be a good neighbor (Prov. 3: 29)

Monday—Learn all you can (Prov. 4: 13)

Tuesday—Learn to keep still (Prov. 11: 13)

Wednesday—Learn to speak softly (Prov. 15: 1)

Thursday—Learn to be humble (Prov. 16: 18, 19)

Friday—Learn to make friends (Prov. 18: 24)

Sabbath Day—Topic: Good advice in the Book of Proverbs (Prov. 1: 7-9)

IRENA WOODWORTH

A Friend of the Juniors

Did you juniors ever stop to think that there are poor homes which are really very rich?

Suppose we all close our eyes and imagine a very poor home. I see a small, low, wood house which has never been painted. It is a one-story, one-room house except for a small room way up under the roof. There is no beautiful porch on the front of this house, only one large stone for a doorstep.

The inside is very poorly furnished. All the money that isn't needed for necessary food and clothing is used to send Dick, June, and Carolyn to school. The father and mother in this family have to work very hard because they didn't have a chance to even finish the sixth grade in school.

Now we have learned how this is a poor home, let us see if we can find out how it is rich, also. Happiness is the first gem of richness that we find in this home. Everyone in the family goes about his or her work with a song and smile. They realize that there are many fine things which they might have. However, they do not complain; instead they are very happy, just as they are.

Along with happiness is another rich gem which is love. The members of this family love not only each other but their neighbors and friends. I know there is love, because instead of speaking angry words when they

are tired they speak softly and tenderly to each other.

Another gem of richness is seeking education. The father and mother realize that they should have gone to school longer. So they are trying to give their children all the education that they can. They teach them all they can at home of the Bible and the other wonderful gems of richness that we have already read about.

Therefore, the largest gem of richness is the Bible. In it are found directions for us to follow. They tell us how to live better and happier. In the Book of Proverbs we are told about all these riches and how to get them.

Juniors, let me whisper something in your ears, Proverbs is one of my favorite books in the Bible. Try to make it one of your favorites.

Alfred Station, N. Y.

THELMA SAVES THE TREES

Dan wondered what the stranger wanted with his father. When the man and his father returned from the pasture he overheard enough to make him think.

"Study it over, Mr. Brown," remarked the stranger, "walnut trees bring a good price and the farmers at the present time can use a little extra money."

"Father," exclaimed Dan, the moment the man had driven away in his car, "he doesn't want to cut our walnuts, does he?"

Mr. Brown noted the pained look in the boy's face but he answered bravely: "Well, son, there never has been a time in my life when I needed money as I do now."

"But," protested Dan in a shocked voice, "we wouldn't want to give up the walnuts. Why our farm is called 'Walnut Hill Farm' after those very trees."

"We have always gathered nuts and have had plenty to spare every year," lamented Robert, who could not imagine a lack of walnuts for winter.

Finally Thelma, Dan's sister, found a way to save the trees. Her Bible school class was to have a candy sale in connection with the annual bazaar and supper. Many people from town came out to this affair each year because they wished to promote community spirit between the townspeople and the country folks.

"Let me make some maple walnut fudge,"

asked Thelma, who knew how quickly people would buy the dainty.

The night of the bazaar Thelma had charge of the candy booth.

"What kinds of candies have you?" asked a woman, who stopped at the booth.

Thelma named the different ones, but displayed the black-walnut maple fudge last of all.

"Black-walnut fudge, did you say?" asked the lady.

"Yes," answered Thelma, giving the lady a sample of the candy.

"I will buy the entire tray of the fudge," announced the woman.

Thelma gasped. Her hands fairly shook, as she weighed and put the candy into sacks. While she was doing this, the lady called to a man who came over to the booth. "Taste this."

He ate the candy, then smiled broadly.

"Fine, who made that?"

"I did," answered Thelma proudly. "Made it from our own maple sugar and our black walnuts."

"Could you make fifty pounds of the candy a week for sale in my store?" asked the man. "I'll pay you sixty cents a pound," he added.

"I can make it as long as our supply of maple sugar and walnuts lasts," answered the girl.

As he and the lady moved away, Thelma left her station in charge of a helper and hurried to her family who were visiting with some neighbors.

When she had told them of her contract, her father smiled. "You are more successful than your father. I would have sold the trees for a small amount of money and here you make them bring in a good yearly income."—*Selected.*

A FAIR EXCHANGE

Milton Withrow stood sulkily in the kitchen door for a few minutes; he turned to his sister. She was rolling out cookies.

"You've certainly got an easy job," he growled. "I wish I could putter around the kitchen instead of piling up wood."

"I wish," she scolded, "that I could be outdoors in the fresh air. Why it's just fun, piling wood. I'm tired of staying inside doing house work."

Mrs. Withrow, who overheard the brother

and sister, smiled cheerfully as she came into the kitchen.

"If you'd like," she remarked quietly, "I haven't any objections to your changing jobs."

Before either of the children could argue, Mrs. Withrow had hustled them into the costumes for which they had expressed a preference. Milton tried to grin, as he glanced down at the checkered gingham apron, and Ellen wore a fixed smile as she drew on her gloves.

Milton stood uncertainly at the bread board, surveying the dough and the evenly rounded cookies that Ellen had already cut.

"I'm afraid I'm not going to be much help, mother," he confessed ruefully.

"Oh, yes you are," she replied, "and the best of it is, you'll be happy."

Milton looked up at his mother quickly, but she looked very serious.

The boy smiled and started to roll out the cookies, but the dough stuck to the rolling pin; then to the board.

Finally Mrs. Withrow decided she would finish the cookie job.

"You may set the table," his mother informed him. "No, don't carry so many dishes at once."

Even as she spoke, two cups clattered to the floor and broke to pieces.

"I'm so sorry, mother," he cried. "Guess I'm better at handling wood."

"But if you're happy," remarked his mother.

Milton stopped her.

"Mother," he pleaded, "I like my own work best."

"I wonder why Ellen doesn't come in," suddenly said Mrs. Withrow.

"I'll go down and see," offered Milton.

Milton hurried down the path to the woodpile, and his mother followed him. They found Ellen sitting on a log.

"How's the wood-piling job?" asked Milton.

"What's the matter, dear?" smiled Mrs. Withrow.

Ellen burst into tears.

"The wood was so heavy; then I could not reach up so high."

"I'm saying right here that yours is a regular job," laughed Milton.

"Well, I didn't get much of your work done," stated Ellen.

"You watch me," cried Milton with enthusiasm.

"I'll be glad to get back to my work," admitted Ellen. "I kept wondering what was happening to my cookie dough."

"Oh, if you only knew!" laughed her brother. "It stuck like glue to everything."

As they came into the kitchen, their father asked, "What's up?"

"The children have just been enjoying a little change," answered their mother hastily. "Come to dinner!"—*Mildred Houghton Comfort.*

MY GRANDMA USED TO SAY

"Easy come, easy go."

Ask your grandma what she thinks my grandma meant.

HEARD HENS GIGGLE

Irma liked to be out among the chickens, and every time the hens cackled she thought it was a signal for her to get her little basket and gather the eggs.

One day she jumped down from her chair at the dinner table and picking up her basket started out toward the chicken house.

"I don't think there are any eggs now, Irma," smiled her mother.

"Oh, yes, mother," answered Irma, "I know there are, because I heard the hens giggle!"—*C. C. Anderson.*

THE PRESIDENT'S POLITICAL PHILOSOPHY

In his address at Williamsburg, Va., on May 15, the President recurred to a theme which he has now repeatedly dealt with in public address—the relation of federal to state government. This address elaborates significant statements contained in his message to Congress at the opening of the present session, and in his Memorial Day speech of a year ago.

Mr. Coolidge reiterates his opposition to centralization of authority. "If the federal government should go out of existence," he says, "the common run of people would not detect the difference in the affairs of their daily life for a considerable length of time. But if the authority of the states were struck down, disorder approaching chaos would be upon us within twenty-four hours.

"No method of procedure has ever been

devised by which liberty could be divorced from local self-government. No plan of centralization has ever been adopted which did not result in bureaucracy, tyranny, inflexibility, reaction, and decline. Of all forms of government those administered by bureaus are about the least satisfactory to an enlightened and progressive people. Being irresponsible they become autocratic, and being autocratic they resist all development. Unless bureaucracy is constantly resisted it breaks down representative government and overwhelms democracy. It is the one element in our institutions that sets up the pretense of having authority over everybody and being responsible to nobody.

"While we ought to glory in the union and remember that it is the source from which the states derive their chief title to fame, we must also recognize that the national administration is not and can not be adjusted to the needs of local government. It is too far away to be informed of local needs, too inaccessible to be responsive to local conditions. The states should not be induced by coercion or by favor to surrender the management of their own affairs. The federal government ought to resist the tendency to be loaded up with duties which the states should perform. It does not follow that because something ought to be done the national government ought to do it."

Having said this, however, he hastens to make it plain that the essential unsoundness as he conceives it, of continued extension of federal power is no ground for assurance that it can be avoided: "But, on the other hand, when the great body of public opinion of the nation requires action the states ought to understand that, unless they are responsive to such sentiment, the national authority will be compelled to intervene.

"The doctrine of state rights is not a privilege to continue in wrongdoing, but a privilege to be free from interference in well-doing. This nation is bent on progress. It has determined on the policy of meting out justice between man and man. It has decided to extend the blessings of an enlightened humanity. Unless the states meet these requirements, the national government reluctantly will be crowded into the position of enlarging its own authority at their expense. I want to see the policy

(Continued on page 127)

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

FROM "CHATS WITH BIBLE SCHOOL PUPILS"

DR. ALVIN E. BELL

[I am copying this timely "Chat" for this page in the RECORDER.—H. W. R.]

Exactly one hundred fifty years ago the American Declaration of Independence gave to the world these immortal words:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

This was a doctrine of which no ancient monarch dreamed. It was particularly foreign to the thought of the pharaohs in the days when they needed great hordes of slaves for the building of pyramids and other great public projects that still survive in the land of the Nile. The Book of Exodus, which we are studying this quarter, is the record of the enslavement and the emancipation of Jacob's descendants in the land of the pharaohs.

During the four centuries following Joseph's day they had increased from a few more than seventy souls to upward of a million, so that the Egyptians looked upon them as a national menace and sought to check their growth by cruel oppression and murderous persecution. If we inquire into God's purpose in planning the stay of Israel in Egypt, at least three outstanding reasons become apparent:

1. Egypt was not a "melting pot" for alien nations. Its racial exclusiveness therefore made it the ideal place for God to preserve the racial purity of the seed of Abraham until they could multiply to the point where they would be strong enough to colonize the land of Canaan.

2. Egypt's civilization was of the highest in all the world during those years of Israel's bondage there. No nation was her superior in the development of the arts and sciences of that early day. In this respect no nation was better qualified to be the tutor of the Hebrew nation during the four

centuries God had them in school in Egypt.

3. The Egyptian slavery was itself the fiery furnace by which the iron of Israel's blood was to be steeled, her national spirit developed, her faith in the love and providence and purpose of God intensified, and the people's hopes as a nation unified.

Certainly these three purposes of God were accomplished through Israel's period of bondage in Egypt, and must be had in mind as we read in this lesson: "The Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service wherein they made them serve with rigor."

This rigor served the same purpose in molding the character of the Hebrew nation as was served by the rigors endured by the early American colonists, or by Washington and his men in the winter at Valley Forge, and by the entire people of the colonies in those Revolutionary days which gave this nation to the world one hundred fifty years ago this glorious Fourth of July.

"Prosperity is a great teacher—adversity a greater." To this greater teacher Israel went to school in Egypt from Joseph to Moses, and out of this strange school of God's choosing came a great nation.

Let America not forget how much she owes to the same unlovely teacher who has given us not only our corporate greatness as a nation, but the larger number of our greatest statesmen from Franklin to Lincoln and on to Roosevelt. America's greatest peril just now lies in her unparalleled prosperity; for Xenophon's words are as true of nations as of men, that "it seems to be more difficult to find one unspoiled by prosperity than one unspoiled by adversity."

LESSON FOR AUGUST 7

THE GIVING OF THE MANNA. Exodus 16:
11-18, 35

Golden Text.—"Jesus said unto them, I am the bread of life." John 6: 35.

DAILY READINGS

- Aug. 1—Israel Murmuring. Exodus 16: 1-3.
- Aug. 2—The Giving of the Manna. Exodus 16: 11-18.
- Aug. 3—The Manna and the Sabbath. Exodus 16: 21-30.
- Aug. 4—The Manna a Memorial. Ex. 16: 31-36.
- Aug. 5—Bread for All. John 6: 5-14.
- Aug. 6—The Living Bread. John 6: 48-59.
- Aug. 7—The Bread of Life. John 6: 33-40.

MARRIAGES

GLAWE-HANSON.—On June 26, 1926, at the Seventh Day Baptist parsonage in Dodge Center, Mr. Oscar W. Hanson and Miss Winnie Mae Glawe were united in marriage by Rev. Edward M. Holston.

DAVIS-STREETER.—At the Methodist Episcopal church, Bolivar, N. Y., on June 24, 1926, Mr. Boothe Colwell Davis, Jr., of Alfred, N. Y., and Miss Beatrice Streeter of Bolivar, N. Y. President Boothe C. Davis, assisted by Rev. Mr. Baker, pastor of the church, performed the ceremony.

KING-LANPHEARE.—At the Little Genesee Seventh Day Baptist church, June 30, 1926, Mr. Mark King of New Rochelle, N. Y., and Miss Iola Lanpheare of Little Genesee, N. Y. President Boothe C. Davis performed the ceremony.

STARKEY-TODD.—At the home of the bride's parents, Mr. and Mrs. H. E. Todd, Milton, Wis., June 17, 1926, Mr. Kenneth W. Starkey, and Miss Vera A. Todd, Pastor James L. Skaggs officiating.

SUTTON-BENNETT.—At the home of the bride's parents, Mr. and Mrs. James B. Bennett, Milton, Wis., June 22, 1926, Mr. Charles F. Sutton, Battle Creek, Mich., and Miss Constance Aileen Bennett, Pastor James L. Skaggs officiating.

LARKIN-EWING.—At the Harvard Congregational church, Oak Park, Ill., on June 10, 1926, Dorothy E. Larkin and Paul L. Ewing were united in marriage by Rev. A. E. Johansen, pastor of the Chicago Seventh Day Baptist Church.

The bride is the daughter of Deacon and Mrs. O. E. Larkin of Oak Park. The groom, whose parents, Mr. and Mrs. H. H. Ewing, live in Shiloh, N. J., was a member of this year's graduating class of Milton College.

DEATHS

RUPPENKAMP.—In St. Thomas Hospital in Marshalltown, Iowa, July 11, 1926, Jennie Grace Ruppenkamp, aged 50 years, 3 months, 9 days.

The deceased was born in Cedar Rapids, Iowa, and had spent nearly all her life in and around Garwin, Iowa, where she was well known and had many warm friends.

Her funeral was held from the United Brethren church in Garwin, of which church she was a member, on July 13, and was attended by a very large concourse of people. It was said to have been the largest funeral held in Garwin in many years.

Carrying out the request made by the deceased many weeks ago, Rev. E. H. Socwell, of Dodge Center, Minn., was called and conducted the funeral, he having conducted her father's funeral a few years ago and having been an old family friend for many years.

E. H. S.

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SWINNEY.—Mrs. Margaret Swinney, daughter of Mr. and Mrs. John McCracken, was born May 14, 1854, in Smyrna, Del., and died in Shiloh, N. J., March 10, 1926.

She grew to womanhood in Smyrna. April 20, 1875, she was united in marriage to Dr. John G. Swinney, who then was a practicing physician in Smyrna. Into this home came three boys, Ethan Curtis, deceased, John Gillett, and Chester Reese. In 1883 the family moved to Shiloh, where Mrs. Swinney has since made her home. By the death of Dr. Swinney, in 1894, Mrs. Swinney was left with the care of the family of boys.

In early life she united with the Presbyterian Church of Smyrna. After moving to Shiloh she was baptized and united with the Seventh Day Baptist Church. She continued a faithful member.

Mrs. Swinney was a lover of music. She gave to others and enjoyed herself the benefit of her training. She was the organist in Smyrna and sang in the Shiloh choir when family duties permitted.

She suffered much in recent years, but her good cheer was a blessing to herself and others. Farewell services were held in the home. The body was laid to rest in the Shiloh cemetery.

E. F. L.

DAVIS.—Frank H. Davis, Jr., son of Frank H. and Fannie Flitcraft Davis, was born in Woodstown, N. J., April 15, 1896, and died in Shiloh, June 27, 1926.

December 21, 1924, he was united in marriage to Josephine Hoffman. They were just comfortably settled in their new home when he was called to his eternal reward. He had been usually well and happy up to the moment he passed away. We pray God's blessing upon the grief stricken family. Frank made many friends during the year and a half he made his home in Shiloh. Farewell services were held in the home and the body was laid to rest in the Shiloh cemetery.

E. F. L.

MUNDY.—Miss Amelia Mundy was born in Plainfield, N. J., November 17, 1842, and died at the Home Memorial Hospital, New London, Conn., June 25, 1926, in the eighty-fourth year of her age.

For many years she was a resident of Waterford, Conn., and was a member of the Seventh Day Baptist Church there. She lived during her girlhood at the home of Mrs. David P. Rogers, and later made her home with Mrs. Rogers' daughter, Mrs. George H. Powers, of New London, Conn., in whose family she was a faithful and trusted employee until the infirmity of age necessitated her retirement from active work. She has since made her home with her niece, Mrs. William Curtiss.

Her final illness of several months, following a stroke of paralysis, was borne with the same Christian patience and fortitude that characterized her whole life. She is survived by a sister, Miss Sarah Mundy, and two nieces, Mrs. E. V. Gardner, and Mrs. William H. Curtiss, with whom she made her home during the latter part of her life.

Miss Mundy was a staunch Christian, a model both in faith and faithfulness, and was greatly esteemed by all who knew her.

Funeral services were held from 48 Shapley Street, New London, Conn., June 28, 1926, conducted by her pastor. The body was laid to rest in Cedar Grove Cemetery.

S. D. O.

THE PRESIDENT'S POLITICAL PHILOSOPHY

(Continued from page 124)

adopted by the states of discharging their public functions so faithfully that, instead of an extension on the part of the federal government, there can be a contraction."

The President voices his fear of government by pressure groups, sectional blocs and the like in these words: "The general acceptance of our institutions proceeds on the theory that they have been adopted by the action of a majority. It is obvious that if those who hold to the same ideals of government fail to agree, the chances very strongly favor rule by a minority.

"But there is another element of recent development. Direct primaries and direct elections bring to bear upon the political fortunes of public officials the greatly disproportionate influence of organized minorities. Artificial propaganda, paid agitators, selfish interests, all impinge upon members of legislative bodies to force them to represent special elements rather than the great body of their constituency. When they are successful, minority rule is established, and the result is an extravagance on the part of the government which is ruinous to the people and a multiplicity of regulations and restrictions for the conduct of all kinds of necessary business, which become little less than oppressive."—*Federal Council Information Service.*

Only he who moves the tides can pour into the heart of man that flood of spiritual energy that lifts the soul stranded in shoals and quicksands to new levels of assurance and power. Spiritual power comes out of the soul's deep fellowships: from great books, from great faiths, from great hopes, and, above all, from direct communion with the living God. These are the days of spiritual opportunity. Take advantage of the tide. "Wait on the Lord, be of good courage, and he shall strengthen thine heart."—*Edward M. Noyes.*

SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601 Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer.

Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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Large picture charts showing the Ten Commandments were recently placed in eighty-one rooms of the Cincinnati public schools by the Young Men's Bible society, local auxiliary of the American Bible Society. The charts are made of muslin and printed in colors with letters large enough to be seen all over a large school room.

In one suburban high school less than 400 of the 1,985 pupils enrolled had had any previous knowledge of the Commandments. Letters from members of the boards expressing appreciation of the gift and asking for more charts testify to the beneficial influence exerted by this exhibition.—*American Bible Society.*

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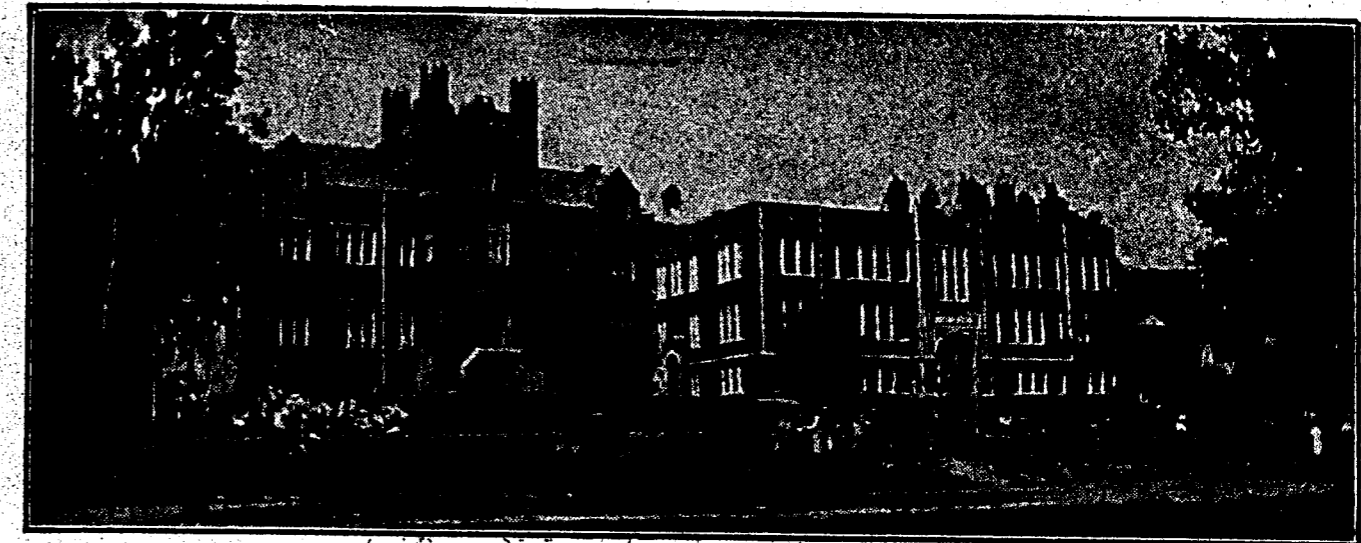
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PLAINFIELD, N. J.

BEFORE IT IS TOO LATE

If you have a grey-haired mother
In the old home far away,
Sit down and write the letter
You put off from day to day.
Don't wait until her weary steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you have a tender message,
Or a loving word to say,
Don't wait until you forget it,
But whisper it today.
Who knows what bitter memories
May haunt you if you wait?
So make your loved one happy
Before it is too late.

The tender word unspoken,
The letters never sent,
The long forgotten messages,
The wealth of love unspent;
For these some hearts are breaking
For these some loved ones wait;
Show them that you care for them
Before it is too late.

—George Bancroft Griffith, Bulletin
Roger Williams Baptist Church.

CONTENTS

Editorial —Change of Address, Cor- liss F. Randolph, Tract Board's President. — Graduation of Miss Gladis Clark, Hillsdale College.— The Aim of the Recorder to Unify and Promote Denominational In- terests.—The Building Fund for July 27129-131	Education Society's Page —What's It All About?139-141
The Childlike Heart 131	Freedom Through Obedience..... 141
Change of Address..... 131	Woman's Work —The Wind Blowing Into a Jug.—Treasurer's Report... 142
Seventh Day Baptist Onward Move- ment —Our Bulletin Board.—Rich- mond, Virginia 132	Quarterly Meeting of the Trustees of the Seventh Day Baptist Memorial Fund 143
A Gala Day at Garwin..... 133	Yearly Meeting 144
Home News 134	Young People's Work —Prayer.—In- termediate Corner.—Meeting of the Young People's Board.—Young Peo- ple's Activities at Western Asso- ciation at Alfred Station, N. Y..145-149
Missions —Let Us Be Consistent.—An Encouraging Letter From China.— Corresponding Secretary's Report. —Treasurer's Monthly Statement.135-137	A National and Christian Menace... 149
The Layman's Interest in the Denom- inational Program 137	Children's Page —The 'Fraidy Cat.— Five Rays of the Sun.—My Grand- ma Used to Say 157
	Deaths 159
	Sabbath School Lesson for August 14, 1926 160