

# The Sabbath Recorder

## Is It *Interest* You Want?

You can get it by watching your contribution make a large addition to the fund for the

## Denominational Building

and the dividends will far exceed those of any of your other investments.

F. J. HUBBARD, Treasurer  
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.

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# 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.  
**First Vice-President**—President Paul E. Titsworth, Washington College, Chestertown, Md.  
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**Treasurer of General Conference**—James H. Coon, Milton, Wis.  
**Treasurer of Onward Movement**—Harold R. Crandall, 3681 Broadway, New York City.  
**General Secretary of Onward Movement**—Willard D. Burdick, Plainfield, N. J.

### COMMISSION OF THE GENERAL CONFERENCE

**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, W. Va.; Gerald D. Hargis, Little Genesee, N. Y.; J. Nelson Norwood, Alfred, N. Y.  
**Terms expiring in 1928**—George W. Post, Jr., Chicago, Ill.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Rev. Willard D. Burdick, Plainfield, N. J.  
**Treasurer**—F. J. Hubbard, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Rev. Clayton A. Burdick, Westerly, R. I.  
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 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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**Corresponding Secretary**—Mrs. Dora K. Degen, Alfred, N. Y.  
 The regular meetings of the Board are held on the second Sunday of January, April, July and October.

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**President**—Mrs. Allen B. West, Milton Junction, Wis.  
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**President**—H. M. Maxson, Plainfield, N. J.  
**Vice-President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—W. C. Hubbard, Plainfield, N. J.  
**Treasurer**—Frank J. Hubbard, Plainfield, N. J.  
 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.  
**Treasurer**—Frank J. Hubbard, Plainfield, N. J.  
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**Director of Religious Education**—Rev. Erlo E. Sutton, Milton Junction, Wis.  
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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**Trustee of United Societies**—Benjamin F. Johanson, Battle Creek, Mich.  
**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, Battle Creek, Mich.  
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**Intermediate Superintendent**—Rev. Paul S. Burdick, Rockville, R. I.

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**Southeastern**—Miss Maybelle Sutton, Salem, W. Va.  
**Southwestern**—Miss Fucia F. Randolph, Fouke, Ark.  
**Pacific**—Gleason Curtis, Riverside, Cal.

## CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

**General Field Secretary**—Mrs. Angeline Abbey Allen, Fouke, Ark.  
**Assistant Field Secretary**—Miss Lois R. Fay, Princeton, Mass.

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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.

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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.

# The Sabbath Recorder

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WHOLE No. 4,248

*"Most merciful Father, we thank thee for the gift of thy Holy Spirit whereby we find joy in health and strength, in every duty we have been able to discharge, and in every benefit or comfort we have been able to confer! We thank thee for all the friendliness and kindness of others, by which the path of life has been made easier for us; for the tender love of our nearest and dearest, which makes music in our souls, even in the hours of sadness. We thank thee, Lord, that even our difficulties, trials, and failures are by thy Spirit interpreted as warnings of love needful for our soul's health. May all our thankfulness to thee lead us to strive daily to be more worthy of thy good Spirit and of thy gift Jesus Christ our Lord! Amen."*

**Change of Address**  
**Corliss F. Randolph**  
**Tract Board's President**

A letter just received from Professor Corliss F. Randolph, president of the Executive Board of the American Sabbath Tract Society, brings the information that after August first his address will be 83 Jefferson Avenue, Maplewood, N. J. See brief notice elsewhere in this RECORDER.

For more than eighteen years Brother Randolph's address has been number 76 South Tenth Street, Newark, N. J., at which place he has received all communications in regard to the work of the Tract Board and other matters, and we trust that his correspondents will carefully note the change.

Brother Randolph and wife have just returned from a very pleasant wedding trip to Bermuda, and are moving to their new home this week. The SABBATH RECORDER extends happy greetings to Mr. and Mrs. Randolph, hoping that years of blessed homelife may be given them and that the sunshine of heaven may brighten their path all the way.

**Graduation of Miss Gladis Clark Hillsdale College**

During the editor's absence in attending Salem College commencement and three associations, there came to the office a program of the seventy-sixth commencement of the Hillsdale College, Michigan, and also a copy of the *Jackson Citizen*

*Patriot*, in both of which appeared the name of Miss Gladis Clark, daughter of Brother C. B. Clark, as graduate with the Bachelor of Science degree, and recipient of a twenty-five dollar prize as stated in the local paper.

Her address as valedictorian was highly commended, both as to subject matter and delivery, and she was spoken of as "one of those people who see life steadily and see it whole."

Under the heading, "May Queen at Hillsdale," Miss Clark's picture is given in connection with an item describing the annual fete on the campus, in which she was crowned. Concerning this the *Patriot* has this to say:

The honor given Miss Clark is the highest in the gift of the student body and is based on high scholarship, popularity, and all-student activities. This young woman has just been awarded a scholarship at the University of Michigan for the coming year. During her four years in college here she has held many coveted positions, including the presidency of Epsilon Delta Alpha Honor Society and that of the Young Women's Christian Association. Miss Clark is the daughter of Professor and Mrs. C. B. Clark, of this city.

**The Aim of the Recorder To Unify and Promote Denominational Interests**

There is a Chinese Christian slogan, which I saw in print recently, that expresses the desire of the SABBATH RECORDER to promote the unity of a widely scattered people in the bonds of Christian fellowship and in harmonious work for the Master, which I am moved to give our readers here. It is this: "Agreed to differ, resolved to love, united to serve."

We desire above all things to promote the faith of our fathers and render assistance in loving efforts to exalt the precious truths which past experience has tested and proved to be helpful and strength-giving to the denomination. Whatever inspires and stimulates and tends to cement us together as one body standing for the gospel of salvation through Christ and for the restoration of God's holy day—the Sabbath of Christ—will always be welcome copy for

our pages. But after ample opportunity has been freely given for individuals to express opinions upon less important matters, upon which our people as a whole have always had to differ, it has seemed wise to discontinue prolonged discussion upon such matters.

Experience of many years and a study of old RECORDER files have shown that loss of unity and the engendering of ill-feeling have invariably resulted from such conditions, and we can not remember a single soul within our ranks who has been converted by discussions of such matters, while many have been alienated and hurt by sharp, unkind expressions; therefore the RECORDER has tried hard to keep out such disturbing things.

We have been delighted and greatly helped by the hearty co-operation of a large and growing company of young people in all the associations, and the feeling has deepened year by year that the RECORDER should do all within its power to encourage and strengthen them in their good work. If the older ones insist upon slamming one another in sharp and contentious writings, I do not see how we can promote the unity of spirit and effort so essential to hold our own to the faith of their fathers.

The SABBATH RECORDER has full confidence in the conscientious integrity and loyalty of the members of all our boards. We are well acquainted with the Christian men who compose them, and regard them as men of excellent judgment, true to the causes placed in their hands and desiring to do the best things to promote the interests we hold dear. We know that they all have the welfare of the denomination at heart and that many times their burdens are heavy, calling for self-sacrificing service and the giving of much time to their work without remuneration.

So it matters not whether it be the causes of our schools under our boards of education, the interests of missions in the hands of the Missionary Board, things belonging to the Sabbath School Board, the Woman's Board, the Young People's Board, or the Tract Board, it is the duty of the SABBATH RECORDER to give them all the encouragement and help within its power. It should stand loyally by the men and women chosen by the denomination to carry on the work.

In a time when spiritual religion is men-

aced by sharp contentions between rationalism and materialism on one side, and the narrow spirit of dogmatism and legalism on the other, the RECORDER should stand for the spirit that prompts all to "agree to differ" somewhat, without controversy, and that moves men who differ on some points to love one another, and to *unite in serving* the Master as best they can.

I never could see why men who honestly differ as, for instance, to the length of time covered by the very first sentence in the Bible, should stir up the spirit of contention until alienated as Christian workers, *so long as both place God at the head of all as Creator.*

On such points, which the Bible itself does not make entirely clear, what good has ever come from controversy? One thing is certain, young Christians facing the allurements of a world full of temptation, pitfalls, and snares are not likely to be encouraged and helped by the quarreling of older professors over human theories regarding Bible teachings. If, instead of such things—things that sting and irritate; things that hurt instead of cheer; things in which our best men are sharply accused—the RECORDER pages can be filled with kind, loving, uplifting counsels, pleading with the boys and girls to stand firm and be true to Christ, the editor thinks its real mission of up-building the churches will be greatly helped.

Oh, friends! let us all strive to promote the spirit of unity, and to inspire a united people to a larger and more sacrificial service for Christ and his Sabbath. Such a work, prompted by "malice toward none and charity for all," will tend to bind all our scattered people into one harmonious body full of good works for the kingdom of God on earth.

Only by the spirit of those whose hearts are filled with the love of God and with a longing to cheer and help those who carry the burdens can the pages of the SABBATH RECORDER become a real help to our dear young people.

I believe our denomination has prospered best when its leaders have admitted the fact, that even where the core of truth may be held with both sides, there may be a diversity of views that tend to separate if charity is not exercised.

I also believe that our cause has prospered best and the hand of God has been

most surely recognized when individuals have consented to stop stressing their differences and have tried to emphasize the evangelical side of Christian work in the spirit of unity.

True toleration exercised in the Christ spirit toward those we think to be in error will be more likely to win the erring one than will zeal in fighting him.

**The Building Fund For July 27** The longed-for one thousand dollar gifts have not yet showed up for this last week in July, but there is still a chance for such a gift before the week closes, as this is only the twenty-seventh.

We are glad, however, to report gifts since our last report, amounting to \$260. This added to the amount, \$22,901.13, reported in last RECORDER makes the present sum of \$23,161.13. We are cheered by the interest being taken in this good work, and encouraged to believe that others are getting ready to give us a good lift. Many are anxious to see our denominational headquarters rise after so many years of waiting.

### THE CHILDLIKE HEART

SELECTIONS BY DEAN MAIN

*Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.*

*Putting away therefore, all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.*

Now that the children of God may grow by the Word of God, the apostle requires these two things of them: 1. The innocency of children. 2. The appetite of children.—*Robert Leighton.*

Lord, thou wast made a child: and why should I think honor only due to hoary age?  
Give me a childlike heart, wherewith to try  
The doubts and changes of my pilgrimage.

Yet thou didst grow in stature day by day  
Unto thy perfect manhood undefiled.  
So let me profit, Lord, upon my way:  
In wisdom's growth a man, in love a child!

So, when I look for wisdom, thou art wise.  
If I would love, thy love perfection is;  
Come, weary heart, out of thy fear arise!  
Thy life, thy love, thy service, all be his.  
—*Isaac O. Rankin.*

In all the best men you meet perhaps the thing that is most peculiar about them is the child's heart they bear within the man's. . . . It is a very simple thing, so simple that worldly men are apt either not to perceive or to despise it. The only way to preserve this good thing, or have it, if lost, renewed, is to open the heart to simple, truthful communion with God and Christ and try to bring the heart ever closer and closer to him.—*J. C. Shairp.*

Is there anything that pleases you more than to be trusted—to have even a little child look up into your face and put out its hand to meet yours and come to you confidingly? By so much as God is better than you are, by so much more does he love to be trusted.—*Henry Van Dyke.*

### PRAYER

Grant us, Lord Jesus Christ, to serve thee all the days of our pilgrimage in simplicity of heart, and childlike faith. Thine is the power and majesty and dominion, yet thou wast made a child, and thou hast loved and blessed the children of the earth. We come into thy presence with all humility, seeking the childlike heart which thou wilt use and bless. Deliver us from pride and vain-glory, from ruinous ambition for the praise of man, from needless entanglement with the affairs of this world and with the company of evil-doers. Cure us of self-deception, that we may hate our sin and find our rest in thee. Make us wise concerning that which is good, simple concerning evil, pure in heart, and of a cheerful spirit. So furnish us to use and help among our fellow men. And thine shall be our service and our praise forevermore.

### CHANGE OF ADDRESS

The correspondents of Corliss F. Randolph are requested to note that his address is changed from 76 South Tenth Street, Newark, N. J., to 83 Jefferson Avenue, Maplewood, N. J.

Bibles in thirty-five languages must be supplied by the American Bible Society in the Hawaiian Islands to meet the Scriptural needs. There is no more strategic section of the Society's Pacific Agency than these Islands where the Orient and Occident meet.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

This is the second month of the Conference year.

How far up the "financial hill" did your church climb in July?

### RICHMOND, VIRGINIA

Last April I received a letter of inquiry from Elder R. Lee Soaries, pastor of an independent church of Sabbath keepers in the city of Richmond, Va., introducing himself and the church and inviting me to visit them and tell them about Seventh Day Baptists.

Since that time we have corresponded, and the people have been getting acquainted with us through our literature.

I have just returned from spending the Sabbath and Sunday with them. They have a tent that seats over four hundred people, and they have it well seated with benches and have a good platform for the speaker and choir. The tent is located in a needy part of the city, but the people gave excellent attention during the services.

On Friday night I spoke to a large and interested audience, after which Brother Soaries showed stereopticon pictures, accompanying them with appropriate remarks. He shows pictures at the close of each meeting.

On Sabbath morning the meeting was held in the hall where they hold their regular Sabbath services. The Sabbath school met first, and twenty-five or more were present, with Brother Roane as superintendent. The school is using the *Helping Hand*. The adults are in one class. The lesson for the previous Sabbath was reviewed by Mrs. Soaries, and the lesson for the day was taught by Brother Taylor. These studies were helpfully conducted, and those present entered freely into the discussion of the lessons. The children were taught in a class by themselves and gave an interesting exercise at the close of the school. The adults were familiar with the lesson texts and en-

joyed the study. I called it a good Sabbath school hour.

By request I spoke at the time of Sabbath worship on the history, beliefs, and the church government of Seventh Day Baptists. They accepted my invitation to ask questions at any time, and together we had an interesting and profitable service.

On Sunday night the tent was well filled to hear the evangelist speak on the announced subject, "The Christian Sabbath, Which Day, Friday, Saturday, or Sunday?" For two hours Brother Soaries built up his sermon, clinching point after point with the Scripture and carrying his audience with him. It was a sermon that I wish every Seventh Day Baptist might have heard.

The evangelist is to speak on different phases of the Sabbath question during the week, and on Sabbath morning they are to meet in the tent, and all those interested in the Sabbath are invited to meet with them.

Elder and Mrs. Soaries have two children, a small boy and a baby girl. Mrs. Soaries presides at the piano with ease and skill and is assisted at the tent by a good choir of the people of the church. The church has a company of good workers, both men and women.

When returning home I stopped in Washington between trains and called on Elder Sheafe. He was at a funeral when I reached his home, but returned in time for us to have a good visit. He has many funerals outside his church.

Elder Sheafe reports several additions to the church since Secretary William L. Burdick and I visited him in June. He is holding four evening meetings a week in the tabernacle on their church grounds, the meeting on Monday nights being devoted to health talks.

He is to have the assistance of a lady evangelist and her daughter for two weeks, beginning the last of this week. This is something new in his summer meetings, and he hopes that it will prove helpful in building up the work.

I was interested in the industrial work that he is beginning, in order to help Sabbath keeping members of his church. He has fitted up the front of the basement of his house and is keeping home-baked goods, ice cream, and a light stock of groceries. In this way he hopes to give work to some

of the women in his group of Sabbath keepers. If this proves successful, he wishes to start a laundry. The business ventures are to be on a modest scale, because he does not have much money to invest, but he plans to increase the business as fast as trade increases.

These visits in Richmond and Washington did me good. I trust that others were encouraged in their Christian living and service.

### A GALA DAY AT GARWIN

ELLEN W. SOCWELL RAMSEY

Did you ever receive an invitation to go one hundred sixty miles to a picnic? Well, we did. Did we go? Yes, we did, on two days' notice. Where? To Garwin, one of the most sociable communities of which I know. The occasion was "our Seventh Day Baptist Church Fourth of July picnic," as stated by Mrs. Aldie Van Horn in her kind invitation. This was Wednesday morning. On Friday morning at four thirty-five we were on our way, hoping that I, as yet a green driver, would not do anything peculiar.

Mile after mile was passed over, and Glidden, better than thirty miles away was passed before we met a car. The dreaded traveling men who are always rushing about, seemed to be late risers that morning. As we neared Grand Junction our thoughts and conversation turned to the church which formerly existed here, so many years under the direction of my brother, Rev. E. H. Socwell. Our people are all gone from here now. Names of first day people, upon their mail boxes along the Lincoln highway, were often familiar through having heard of them through my brother. A feeling of sadness came over us, that no Seventh Day Baptist names were among them.

But on we went, and presently climbed from the Des Moines River level, up, and up, and up again, the long, steep, crooked Boone hill, dreaded by autoists going either up or down. But our climb was safely made, and we reached State Center for dinner. Again we traveled, and reached Garwin at two o'clock.

After making a number of calls in town we drove out to Aldie's, where we spent the night. A severe thunder storm came

up in the night—wind, rain, and lightning doing various damages. At the Henry Och's home potatoes were washed out of the ground, but in spite of all kinds of damage the people are very thankful for the rain, which had been sadly needed for a couple of months.

On Sabbath morning I managed the mud very well, and we arrived at the church, thankfully. Having no pastor except at intervals is a severe handicap to the church; but they are faithfully sticking to their post and hoping for better days. Theodore S. Hurley had charge of the sermon part of the services, which consisted of music, prayers, and Scripture reading, followed by an article bearing upon the Sabbath school lesson, read by Mrs. Eva Hurley.

Sabbath school was directed by Superintendent Bennie Freet. Mrs. Nettie Van Horn and Miss Lydia Knight taught the younger classes while Theodore Hurley took charge of the Bible class. The Sabbath school has a roll call of over forty members, and the wall board report shows that the members are very attentive to the interests of the school. Mrs. Eva Hurley is the secretary and Mrs. Lottie Babcock the chorister.

It is not difficult to find a pianist as a number of the young women here are fine ones. Upon this day Mrs. Leola Van Horn and Miss Audree Babcock each played for the services. Mrs. Nettie Van Horn and daughters Ava and Echo care for the church, ring the bell, and render various other services. With its members helping on every hand, is it any wonder that the Garwin church is still doing good work?

A number of the people were hindered from being present by the terrible roads caused by the rain of the night before. As I looked around this dear room, so filled with memories of other days, a lump came in my throat. It seemed that invisible forms of the past congregations were there as of yore—Aunt Amanda Davis, Deacon Granville Babcock and wife, his father, Uncle Maxson Babcock, and Aunt Isabel, Uncle Smith Van Horn, Deacon Dennis Davis, Jacob Furrow, Alfred Knight, and many others—all gone to their reward. And the young people too, a great throng of them, now older grown, and some already gone on before, among whom is Elsie, my dear friend and chum, now resting so quietly

up in the silent city just north of town. The seats are not now so well filled as then, but they still "carry on."

It was the original plan to hold the church picnic at the Frank Hurley home, some four or five miles southwest of Garwin, where the grove had been prepared for it. But the rain hindered this and it was decided Sunday morning to drive six miles north to a beautiful grove of natural timber on the old Joshua Hull farm. He was a devout Seventh Day Baptist; but as is so often the case, his descendants are not, as far as I ascertained. Long tables were placed together, and here sat the Garwin people, over thirty of them at the first table. Every variety of eatables that was ever thought of for a picnic dinner was there, including ice cream, ten gallons of it. The tables groaned before dinner, and the people groaned after it was over. The attraction at our end of the table was a kettle of beef noodles, piping hot, made by "Aunt Cal" Knight, eighty years old. She was there in person, spry and looking twenty years younger. Aunt Jane Davis, eighty-five years old, was also there, a reminder of the length of days' promise to those who serve God.

In the evening the people gathered at the Frank Van Horn home in the village, to finish the ice cream carried over from the afternoon. When they separated, it was with the feeling that the day had been indeed well spent.

Miss Ava Van Horn will teach in central Illinois near Bloomington, the coming year, having the position of instructor of Latin and history. Thus our Seventh Day young people go forth among the communities at large, and may the seed they sow be good seed and fall on fertile soil. For the summer she is to be one of the teachers in the Garwin vocational classes.

On Monday morning early, we started on our return trip, knowing that we were taking with us many blessings received from the Garwin people, and wondering what we had taken to them. For you know when you go somewhere you always take with you, as well as bring home with you. May what we gave equal what we received.

We reached Boone in the midst of a downpour of rain, such as is seldom seen, but got down the hill safely, meeting a long line of Fourth of July celebrators in

all stages of bedraggledness, Boone being the only place along the way that celebrated on Monday. By mid-afternoon we were safely at home, in spite of my first drive through rain, mud, water, and freshly laid gravel.

It was good to again meet the people of God in the mountain of his holiness. And we feel more than grateful to all for our royal entertainment.

### HOME NEWS

LITTLE PRAIRIE, ARK.—We want to tell the RECORDER readers how we enjoyed the visit of Rev. E. E. Sutton last spring. His sermons were certainly very inspiring and helpful, and were listened to by large and attentive audiences.

The quarter closing June 30 was, in point of attendance, the best in the last five years.

Deacon Mitchell is superintendent of a Sunday school which meets in the Menard schoolhouse, a half mile from our church.

Our church building has received one coat of paint outside, and there is enough material on hand to finish it both inside and out. Thanks to kind and interested friends outside of our association.

In the death of Brother Searcy the church has lost a noble standard bearer. He was loved and honored by all who knew him. As a Seventh Day Baptist he was brave, staunch and consistent. Like Zaccheus of old, he tithed even to the last penny of his earnings. He and Sister Searcy were never more happy than when they were able to give to the Lord's work.

Only eight weeks more will pass before the Southwestern Association. Let this be our slogan, Gaining and Holding for Jesus. This was suggested by the questions asked by so many—why do our young people leave the Sabbath? The thought, however, may apply in other ways, for instance, farms, money, property, etc.

We are hoping to have a good association and if we all work for it and pray for it, we will.

C. C. VAN HORN.

Make use of time if thou valuest eternity. Yesterday can not be recalled; tomorrow can not be assured; today only is thine, which if thou procrastinatest, thou lovest, which loss is lost forever.—*Jeremy Taylor.*

## MISSIONS

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

### LET US BE CONSISTENT

The country was stirred at the time of the meeting of the Presbyterian General Assembly, in Baltimore, by an address by Senator Borah on the prohibition question. He showed his hearers that the question is more than one of temperance and the prohibition of the liquor traffic, and that it has reached the point where it is a question of constitutional government. Those who are defying the liquor laws are breaking down the rule of the majority and constitutional government. To quote the words of Senator Borah:

"The man in the automobile may be opposed to the Eighteenth Amendment, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to the anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. The industrial magnate may talk critically of sumptuary laws, but he will apply them like a despot to the man who watches over the drinking power of his vast establishment. When safety is involved, we are all drys. Where the exigency of modern life demands a clear brain and instant decision in order to save thousands of lives and millions of property, we are all dry. But even a greater question than the liquor question is the capacity of the American people for constitutional government. There is the provision of our Constitution ratified by every state of the Union save two, plain and unmistakable. The question of the hour is: Shall we live up to and enforce that provision of the Constitution until in the orderly method pointed out by the Constitution we see fit to change it? Can we enforce the law which we have deliberately made? It is perhaps as definite and specific a challenge of our love for the Constitution, our capacity for self-government, as could be presented to our people. I am infinitely more concerned about the willingness and ability of our people to meet that test than I am about the liquor

traffic, brutal and ruthless as I know it to be."

These words are most timely and convincing. How inconsistent it is for men to work for a condition where they can get alcoholic beverages freely and yet at the same time demand that those who drive their automobiles or guide their trains or direct their business affairs be absolutely temperate.

The same inconsistency is shown in other things; it is shown in regard to the church and Christian missions. We often meet people who want the blessings of a church, and yet they have only unkind words for the church and criticism for those who support it. Like the liquor men they want to indulge themselves, but they want others to live lives that will make the communities decent and desirable places in which to live.

People are questioning the wisdom of missions just as some are the wisdom of prohibition, but it is the influence of Christian missions through the ages that has made any part of this world a desirable or fit place in which to live. People want the whole world made Christian, yet some of them do not wish to advance world-wide missions which will complete the work of making the world a fit place for the abode of man.

This is not a consistent position. In the light of what Christian missions have wrought, the only consistent attitude for those who want a better world is to get back of God's way of making a better world, namely, to bend their energies in bringing all the world to Christ and his way of living.

### AN ENCOURAGING LETTER FROM CHINA

DEAR SECRETARY BURDICK:

It is just at the close of the Sabbath; and while we are a bit weary, we must post the reports to you on the fast mail leaving tomorrow. It has been a very happy Sabbath, sixteen of the girls having signed their names as probationers today, and two of the boys from the Boys' School. One boy was baptized and six girls, one being our own Carol—this coming after communion at Liuho last Sabbath, when one new probationer signed her name and eight were received into the church by baptism. Best of all, next week there will be a large group received into the church here in Shanghai,

perhaps more than ten. Several have not quite made up their minds. It will add to our members, but it will do more than that, for to have young people decide for Christ and his Church at a time like the one we are passing through in China will nerve the church for greater efforts, and we shall expect even greater increases in the months ahead.

Just a word about the financial reports for which I am responsible. I did not realize that a yearly report was desired until I had them made out. I suggest that you let Mr. Crofoot put the two reports together. I have made no report of building funds on hand, for they are the same as Mr. Crofoot reported in the first half of the year.

The Dazang land deal that was started the day before Mr. Crofoot sailed has been completed by the following payments:

	Gold	Mexican
First,	\$ 770.70 equal to	\$1,440.00
Second,	1,059.05 equal to	2,000.00
Third,	520.53 equal to	1,000.00
	<u>\$2,350.28</u>	<u>\$4,440.00</u>

There is another ten mow of land for sale, and we are agreed that we need more land, and that if possible twenty mow more should be purchased. We are sure that land values will increase at Dazang as they have in the past, so when opportunity offers we feel it is important to get the land. I trust upon receipt of this letter you will let the mission at Shanghai know the mind of the board on this matter, for we desire to follow your instruction.

One more thing we do not know how to meet is the question of the deficit in the Boys' School. You will see by the report that \$500 was borrowed from the Girls' School, this before Mr. Crofoot left. There is a balance of \$303.03 in the School Fund. We will use more than this during June; so July and August bills, which will be \$376 for salaries and wages and some repair work, which must be done, and some advertising and some printing, must all be paid, and no funds with which to pay them. We will need \$400 before September 1, when tuitions again come in. We will again receive some from the Girls' School and trust that there will be an increase in the number of boys.

Your recent letter received, and as always we were glad to hear from you.

Sincerely,  
H. EUGENE DAVIS.

3A Route de Zikawei,  
Shanghai, China,  
June 12, 1926.

**CORRESPONDING SECRETARY'S REPORT**

As corresponding secretary I would report that, following the last board meeting, I made a trip to Scott and other points in central New York. The object of this trip was to help arrange for regular preaching at Scott and to find additional workers for mission fields. Much time in May was spent in revising one section of the Mission Studies for the Daily Vacation Bible Schools and in preparation for a tract setting forth the relations of Seventh Day Baptists to Adventists. Three weeks in June were given to attending the Eastern, Central, and Western associations, reports of which have already appeared in the SABBATH RECORDER. Between the Eastern and Central associations I went with General Secretary Willard D. Burdick to visit a Seventh Day Baptist colored church in Washington, D. C.; and between the Central and Western associations, with Mr. Ira B. Crandall of this board, I attended a conference on evangelism at Northfield, Mass. Since the associations I have prepared the annual report of the Board of Managers. These duties, together with the SABBATH RECORDER work, the carrying on of the correspondence with the many mission fields, and the delivery of the address on Memorial Day at Ashaway, have made a quarter full of work and problems.

Respectfully submitted,  
WILLIAM L. BURDICK,  
Corresponding Secretary.

Ashaway, R. I.,  
July 21, 1926.

**TREASURER'S MONTHLY STATEMENT**  
June 1, 1926-July 1, 1926

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand, June 1, 1926.....	\$18,149 55
Dr. Palmborg, Missionary Society ...	7 00
A friend, China mission .....	5 00
Reynold Marr, missions .....	5 00
Income Permanent Funds, General	
Fund .....	1,000 00
Mark Sanford, treasurer, General Fund	20 46
Young People's Board, Dr. Thorngate's salary .....	100 00

Woman's Board:	
Miss Burdick's salary .....	207 50
Miss West's salary .....	207 50
Georgetown chapel .....	200 00
E. A. Felton, treasurer, one-third collection Central Association, Missionary Society .....	20 51
Morton Swinnay, Missionary Society..	15 00
Mrs. Talva Wulf, treasurer, interest on Deacon J. O. Babcock's Bequest .....	6 67
George P. Kenyon, Missionary Society	14 00
Washington Trust Company, interest credit .....	1 86
Collection Semi-annual Meeting, Northern Wisconsin and Minnesota Churches, Missionary Society...	12 76
S. D. B.'s of Denver, Missionary Society .....	15 00
Woman's Board:	
Boys' School .....	100 00
Girls' School .....	100 00
Adams Center Church:	
Jamaica .....	50 00
Trinidad .....	2 00
Detroit Church:	
Calcutta Church, India .....	2 00
Missionary Society .....	100 00
Gentry Church, Missionary Society...	5 00
New York City Church, Missionary Society .....	10 00
Second Alfred Church, foreign missions Dodge Center Sabbath school, Missionary Society .....	20 00
Fouke Junior C. E., Java.....	5 55
Rockville Sabbath School, Missionary Society .....	5 00
Shiloh Church, Missionary Society...	10 00
Chicago Church, Java .....	113 57
One-third collection association at Shiloh, Missionary Society.....	3 00
J. H. Coon, Missionary Society.....	15 65
First Hopkinton Woman's society, Missionary Society .....	20 00
Salem Junior C. E.:	
Boys' School .....	43 00
Girls' School .....	2 50
Onward Movement treasurer, Missionary Society .....	2 50
Income Permanent Funds, General Fund .....	3,498 27
Accumulated interest, Missionary Society .....	3,500 00
	525 00
	<u>\$27,120 85</u>

Cr.	
Gerald Velthuysen, May salary .....	\$ 83 33
T. L. M. Spencer, May salary .....	83 33
H. Louie Mignott, May salary account	10 00
William L. Burdick, May salary, postage and stationery .....	152 62
William L. Burdick, clerk hire.....	33 33
L. J. Branch, May salary.....	25 00
C. C. Van Horn, May salary.....	41 67
Ellis R. Lewis, May salary.....	100 00
R. B. St. Clair, May salary.....	125 00
George W. Hills, May salary.....	50 00
F. J. Hubbard, treasurer, account salary H. L. Mignott .....	25 00
Angeline P. Allen, May salary.....	25 00
D. Burdett Coon, traveling expenses.	18 09
L. D. Seager, May salary .....	66 66
C. A. Hansen, May salary.....	33 33
Mabel L. West, May salary .....	41 67
J. W. Crofoot, salary for April and May .....	266 66
Ellis R. Lewis, traveling expenses....	14 97
Harold R. Crandall, treasurer, account Dr. Crandall's salary .....	80 00
William L. Burdick, traveling expenses Industrial Trust Company, China draft as follows:	75 00
Susie M. Burdick, account salary .....	\$180 00
Dr. Palmborg, account salary .....	200 00
Dr. Crandall, account salary.....	120 00
Anna M. West, salary.....	200 00
Dr. Thorngate, account salary .....	320 00
H. E. Davis, account salary and children's allowance	341 70

Girls' School account.....	37 50
Evangelistic and incidental..	225 00
G. M. Ellis, account salary, H. E. Davis	1,624 20
Alfred Loan Association, account salary H. E. Davis .....	25 00
Treasurer's expenses .....	12 00
	28 00
Balance on hand .....	\$ 3,039 86
	<u>24,080 99</u>
	<u>\$27,120 85</u>
Bills payable in July, about .....	\$1,500 00
Special funds referred to in last month's report now amount to \$21,184.47, balance on hand \$24,080.99, net balance \$2,896.52.	
	S. H. Davis,
	Treasurer.
	E. & O. E.

**THE LAYMAN'S INTEREST IN THE DENOMINATIONAL PROGRAM**

E. S. MAXSON, M. D.  
(In Layman's Hour, Central Association)

The denominational program, as it seems to me, is outlined in the denominational budget. I do not wish to take up all the items on the budget, but to touch on a few of those that especially appeal to me.

Some have thought that such a small denomination as the Seventh Day Baptists ought not to have undertaken missionary work in China. However, people outside of our numbers have commended the efforts of Seventh Day Baptists in that land. Our people were the eleventh Protestant denomination to begin missionary work in China. If I mistake not, the largest church of our sect outside the United States is the church at Shanghai.

Seventh Day Baptists have not been deaf to the command, "Go ye into all the world and preach the gospel to every creature."

Some of the open doors have been entered and have become a part of the denominational program. The work in Georgetown and Jamaica is especially interesting. They are more accessible to us than Africa, and in this way may appeal to some. But the needs of Africa are very great, and the honest efforts of our people in the past to try to do something to improve conditions in the Dark Continent are worthy of praise. Some of you may have seen the June number of the *National Geographic Magazine*. Since looking at some of the pictures in that number I have felt like congratulating every African person I have met on being in America instead of in Africa. It almost seems as though the devil starts some things while the Lord

finishes them. The bringing of those slaves over from Africa to this country was a terrible thing; but at last Abraham Lincoln and the armies of the North made a change.

Our laymen should be interested in the work of the Tract Society. I am glad that this society is publishing gospel tracts as well as Sabbath tracts.

Up at Syracuse we have our services in the Y. M. C. A. building. We have a trunk in which we keep a large Bible as well as other books and articles. We had a lock on the trunk. But the Y. M. C. A. building is open to all sorts and conditions of men. Some one broke the lock, hoping, I suppose, that he would find something that he might pawn. Of course I could put another lock on the trunk. But the chances were that some one would break that lock in like manner. Finally, I took some of our gospel tracts and scattered them about on the top of the articles in the trunk; so that now when any one opens the trunk, his eyes are likely to fall on a tract concerning "Repentance," "God's Love," or "The Birth from Above." This appears to have had a good effect.

I think our people in general like the denominational calendar. Last year I gave a copy of our calendar to the religious editor of the *Post-Standard*, one of our leading Syracuse papers. He afterward told me that he had read the calendar through. This year I gave him one of the new calendars. Later he called my attention to it. He had placed it on the wall by his desk.

I think it would be hard to find a people more attached to their church paper than our people are to the SABBATH RECORDER. I hope that the time will come before long when the publication of the *Sabbath Visitor* will be resumed. There may be some difference of opinion, but I believe the children like to have a paper all their own.

I have watched the changing program of the denomination more or less closely for forty or fifty years. Of course, there is and always has been throughout our history, much needful home missionary work.

Those that know me best know that for years I have been especially interested in work among the Jews, and I am very grateful to the Tract Society and also to personal friends who have furnished me with money with which to buy Hebrew, Yiddish, and English Testaments and tracts for the Jews.

You all know that in Bible times people were directed by dreams. I believe that sometimes people are still so guided. My sister died in 1917. She had been interested in the work that I was trying to do for the Jews. One night after her death I dreamed that she said to me, "The Jews need the New Testament in Hebrew and in Yiddish." In saying this she spelled out the words Hebrew and Yiddish, thus making them more emphatic. This dream confirmed me in a belief that I had already held. The Jews need the New Testament in Hebrew and Yiddish, and some of them need it in English.

By far the greater part of the Christian world does not understand the peculiar difficulties standing in the way of the acceptance of Christianity on the part of the Jews. The average Jew does not wish to leave the synagogue; he does not wish to lose the Hebrew language for himself and for his children; he does not wish to dissolve his blood in the Gentile world. Knowing these things, I prepared a paper in favor of introducing the New Testament and a pure form of Christianity into the synagogue. It has been my great privilege to read this paper to a considerable number of prominent Jews in Syracuse, not a few of whom commended the paper.

Rev. Mark John Levy, a well-known Hebrew Christian, in one of his addresses in Syracuse said, "You must be patient with the Jews, for there are thousands of them in the synagogues that are secret believers in Jesus."

I could relate many interesting incidents in work among the Jews, but I remember that other laymen are on this program.

#### REV. GEORGE E. FIFIELD DIES

Word was received by the SABBATH RECORDER Friday noon, as this issue was going to press, that Rev. George E. Fifield, pastor of the Seventh Day Baptist Church at Battle Creek, Mich., died at 6.20 o'clock Friday morning, July 30, 1926, after an illness of only a few days. Further particulars will be given as soon as obtainable.

If Christ is the wisdom of God and the power of God in the experience of those who trust and love him, there need be no further argument of his divinity.—*H. W. Beecher.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### WHAT'S IT ALL ABOUT?

DONALD L. BURDICK  
Professor Biology, Alfred University

Thales, the first philosopher, sitting upon his favorite rock, seeking inspiration from a flaming sunset as it cast its hues over the surface of the waves, was troubled. He had reasoned out to his satisfaction that the earth floated upon the ocean, much as a chip of wood floats upon a tub of water; that the water in turn was supported by thin air; that animals, including man, had evolved from the lower forms of marine life. Yet he was not at ease. Granted that such things were true, just what was the purpose of this apparent plan? Why should man exist to "abide his destined hour and then pass away"? Why could not life be all happiness blessed with love and friendship—why must there be ever present unpleasantries, disharmonies and strife?

How delightful would it be had Thales been able to solve the perplexing problem for all time. How wonderful had the early philosophers, with their reasoning and metaphysics, been able to instill a lasting panacea into the minds of human beings that would have warranted the happiness of mankind for all subsequent generations. But the universal paradox that "nothing is constant but changing time" has made absolute truth an ever present impossibility.

Since the dim distant dawn of human reasoning man has continued to struggle against the swift current of the river of Time. Slowly and with exhausting labors he has piloted his bark upstream, and is still moving with its prow cutting the very center of the rushing water. Whether he shall ever glimpse the calm shallow waters of the river's source is questionable. Why not give orders to drop the oars and permit the current to carry him where it will? If the peaceful quiet of a lagoon does await him, is not the energy utilized in struggling against the rapids far too costly? He has no scientific proof to assure him that ultimate perfection will be attained. On the

contrary, scientific facts would seem to indicate that his ship eventually will be wrecked upon the rocks, and all brought about by the tragic mutiny of its own oarsmen. The channel is uncharted, the river has never been navigated beyond the point where the good ship *Civilization* is now struggling in the current, and its banks are strewn with the wreckage of the palatial ships of older and as elaborate civilizations whose timbers could not resist the never ceasing surge of the waters.

Such considerations are quite sufficient to strike fear into the hearts of the thinking men and women of the present college campus and to justify the interrogation, "What's it all about anyway?" It is indeed lamentable that our system of education does so little to help us solve the problem. The main cause of this failure is probably due to the fact that the emphasis is being placed upon the not necessarily wrong, but the less vital elements. What is needed is an equal emphasis upon all phases of college life and a realization of the interdependence of these phases.

There are two sides to every human problem: the spiritual and the material. The spiritual has been continuously emphasized until it has been accepted as of primary importance. Granting it to be vital and necessary, it is, however, dependent upon the material for its existence. Without the housing body, the individual mind, by means of which we construct our spiritualistic beliefs, could not be. This is not saying that mind and soul can not exist without a body, it is saying that human existence of the mind or soul is impossible without the material investments. In attempting the solution of any human problem a knowledge of the material side of man's nature is as important as a knowledge of his spiritual side. Here is where the application of emphasis has been unbalanced. Only when man is willing to accept the fact that knowledge of the physical is fundamental can he rise to the highest attainable levels of the spiritual, which point to the ultimate perfection of the human race.

The world is sick of too much preaching which says *don't*, and then fails to give any real reasons. Its salvation lies in a preaching which says *do*, supported by sound, scientific understanding. Only when reason and faith become linked can mankind advance as one whole; only then will love take

the place of hate, sympathy of understanding, and peace of war. We have preached a religion of spiritual salvation for thousands of years and neglected a religion of material salvation, with the all too obvious results.

The present college generation is the recipient of an endless storm of criticism from the older generation. That there is ground for criticism is not to be doubted, but the fault too often lies with the accusers, not the accused. The present revolt of the younger generation is a revolt against repression without reason, against don't instead of do. The right to think independently belongs to every human, but to arrive at the right conclusions necessitates an open-minded, tolerant, and truly Christian leadership on the part of those who guide and govern. The younger generation is not plunging madly to destruction of its own accord, as some would have us believe. What it is doing is milling about in a never ceasing circle of uncertainty and doubt, looking for some one who can aid it in making proper and wise decisions. The ability to choose wisely is possible only when a man or woman possesses a correct set of values towards all phases of human conduct.

The greater knowledge one has of all phases of human conduct, the more possible is the establishing of correct valuations. A historical appreciation of the human race since man first came into being, an appreciation of the great literatures of the world, an appreciation of art, all add much to clarify and beautify man's thoughts. But these are not enough, for without a scientific understanding of his existence one's valuations are quite apt to be unbalanced, for here as nowhere else are we brought into most intimate contact with the universal plan. And herein lies the answer.

It is not to be doubted that the advancements along all lines of human endeavor, during the past quarter of a century, have increased in their acceleration until it would seem that nothing can stop the ever increasing rate at which we rush through our allotted time. Twenty-five years ago the average college graduate knew but little of the physical sciences. He was quite content with mastering the arts, which was quite sufficient for that time. With the tense mental, physical, and moral strain of the present there is little wonder that so few attain correct values, a sound workable philosophy,

and a worth while purpose. The wonder is that the number who do acquire them is as large as it is.

Life has become more complex. The living of it is a serious matter, and because of the increased complexity a greater and ever growing appreciation is essential if it is to be lived to its fullest measure. There is nothing more vital in its importance than life itself, yet how large is the number of college people who have a definite true conception of those laws of nature that govern life? It is appallingly small. The physical sciences—to which may be added psychology when it rids itself of its pied garments of pseudo-science—furnish a most thorough knowledge of nature's workings and of the Creator's universal plan. The religion of science is a religion of cosmic harmony, a religion that gives true reasons for the demands it makes, thus strengthening one's faith in the Infinite's plan. It gives an upward look, if we but heed it, and this is what is needed. Thus can our minds become calm, due to a sense of universal harmony.

Faith alone might be sufficient to drive us on to the quiet waters of the river's source, did we not know too well the fate of others. Science can offer us the reason for the wreckage and driftwood, and reason, with faith as its colleague, can show us "what it's all about." What is needed are leaders sufficiently broadminded to use these two potent factors as they should be used; who are willing to concede to the three demands of the teaching profession, namely, *be patient, be thorough, and be never self-satisfied*; leaders in whom the younger generation can place their faith at all times and under all circumstances. It says, "Do not deride us, but show us the way out of our frivolous quandaries. Help us to know ourselves and the real purpose of life!"

This challenge is directed to the present day teacher, high school as well as college, more than to any other class of leaders. Can we accept the challenge in its full meaning? Can we be thorough, patient, never self-satisfied? Above all, can we be true to ourselves? Only thus can we help towards a lasting development of the human personalities entrusted to us, doing our part in developing them to their highest efficiency, which is education itself.

In the words of Carlyle, "The saddest thing in the world is that a man shall be

born into the world, shall live in the world, and shall die out of the world without enough education to know and appreciate the world."—*The Southwestern Magazine*.

### FREEDOM THROUGH OBEDIENCE

REV. AHVA J. C. BOND

(Sermon preached to the boys and girls, Plainfield, N. J., July 3, 1926)

Text: *Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*—1 Samuel 15:22.

The other evening, last Monday evening it was, I went out for a stroll with the family in Cedarbrook Park. We walked clear across the park from north to south, and did not stop until we reached the pond where the ducks and swans are. On the banks of the pond we saw a park policeman walking along with a slender club in his hand. As we came up to the policeman we asked him something about the park rules. We found him very friendly, but he looked rather sad, and soon he began telling us how a little girl was drowned there just a little while before we arrived.

The rules of the park for this summer are that no one shall go swimming in the pond. It seems this little girl knew the rule, but she slipped around and went in when no one was looking. Wasn't that too bad? Now the mother is left to sorrow for her little girl who was drowned in the little lake in Cedarbrook Park.

The park policeman told us also that sometimes the boys want to walk around the edge of the pond on the big, round boulders which form the border. He is afraid one of the stones may roll off into the water and take a boy in with it. So for their own good he asks them to keep off, and when he does warn them they don't like it and say mean things to him.

Now we were not afraid of this policeman at all. In fact we rather liked him. We enjoyed the park too, and the pond. Besides the ducks and the swans, we saw in the water the reflection of the trees and the clouds and the glowing sunset. Just to look upon the water itself, with the woods on one side and the stone steps on the other and the grassy slopes all around, was a delight. The rules were made for the good of the park, which of course means that they were made for the pleasure of all the people. We were perfectly free to en-

joy all its pleasures, and did not want to break any of the rules. Without rules there would soon be no park, for there are people who would destroy its beauty. For those who realize this and want to obey the rules, there is perfect freedom in the use and enjoyment of the park.

Two boys who lived in my early school readers were very real to me. One was Peter Hurdle, and the other was Ralph Wick. One time Ralph Wick's aunt had two beautiful roses in her hands, and Ralph wanted one. His aunt gave him one of the roses, but Ralph thought the other one was prettier, therefore he asked for it. His aunt explained that she did not give him that rose because it had sharp thorns on the stem that would prick his hands. But he began to cry and threw away his own rose and snatched the other one from his aunt's hand. Soon he was very sorry he did so however, for the thorns hurt his hand and made it bleed. Ralph might have admired the beautiful rose in his aunt's hand while enjoying also the one all his own; but because he insisted in having his own way he was obliged to carry a sore hand about with him for several days.

Peter Hurdle was not in the same reader with Ralph Wick, but I call them to mind in this connection when we are talking about freedom. Peter Hurdle had not even heard of playthings, such as tops and marbles and wooden horses. He did have a jackknife which his brother Tom had given him. He had to work all day and sometimes got very hungry before supper time. If he was working in the turnip patch he could eat a raw turnip. But when there was nothing of that kind to eat he just worked right on and forgot his hunger. Peter was quite a boy, don't you think?

Well, whether there was ever such a boy as Peter Hurdle or not, this boy in the reader was a good boy to read about, and to think about, and to try to imitate. And I think these story book boys help us to understand that freedom is not just having our own way. Sometimes that is the surest way to get into trouble. True freedom comes not through trying all the time to get what we do not have. Freedom comes as we are content with what we have and seek to give pleasure to others. No one is ever so happy in what he has as he is in what he gives up for the sake of another.

## WOMAN'S WORK

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

The following prayer is being offered each week in the Madras Union Christian College, India, showing that the influence of this effort is being watched eagerly and anxiously by our Christians in the Far East as well as in Latin America.

### PRAYER FOR THE U. S. A.

"We beseech thee to grant thy strength to this nation in its conflict with the evils of strong drink, that the resolve which has been nobly made may be nobly kept."

### THE WIND BLOWING INTO A JUG

A friend of mine has told me that one of the biggest thrills of his young life was afforded by a weird, unearthly sound which was heard on certain occasions. It was a hollow, mysterious moan which came and went, now loud, now low, a resonant wail tuned to make the prickles chase themselves up and down the spine of the young boy when he went to the smokehouse, where only the sound was heard. Many were the hurried retreats from the dark interior when the medley of whines and moans tuned in; countless the wide-eyed dashes into the safe retreats of the kitchen; and many the amazing reasons offered when mother asked why the rush. After much fuss and furor it was at last determined that it was only the wind blowing into an empty jug—the idle wind blowing into an empty "no-count" jug.

"The world is rapidly going to the dogs; we are on the verge of another war; the government can never redeem its Liberty bonds; our air craft consists of a dozen or so antiquated planes; our navy is made of pasteboard; indeed the old grey mare ain't what she used to be." So at least we are told. But listen, my children. That sound that you heard may be only the idle wind blowing into a jug—an empty jug.

"The young people of the day are a bad lot; they Charleston and dance the night long"—as if anyone could do such a thing! "They are a bunch of lounge lizards and flappers idling away their time"—this in spite of the fact that far more of them

are going to college than ever before, and working their way! "The boys are a bunch of cake eaters these days"—even if they do set new athletic records in every sport almost yearly! "The girls are luxury-loving and worthless"—though more girls than ever before are holding a job and paying their way! Bunk, pure unadulterated bunk, a foot thick and a yard wide! Wind blowing into an empty jug—or more accurately, the wind blowing out of a jug—an empty jug!

"Apples don't taste as sweet as they used to"—though great improvement has been made the horticulturists tell us. "You can't get a good suit of clothes like they used to make"—though wool still comes from sheep—as a matter-of-fact the suit I have on this moment is the sturdiest piece of cloth I have ever seen. "A fellow don't have a chance like he used to, what with the keen competition"—but just two days ago a nineteen-year-old girl from Kansas City set musical New York on its ear! "The schools don't amount to anything any more"—and yet how much more the children know now a-days than they used to, and how the parents would complain if their children had to go to the little red schoolhouse, drink from an open pail with a common tin cup, etc. "Children didn't have bad tonsils and adenoids and bad teeth as they do now"—just look at an old school picture and see if half the mouths weren't hanging open, and try to remember when young folks used to have a mouth full of bad teeth at thirty-five. "Young folks don't have a good time like we used to"—as if young folks do not always have a good time. They have their "petting parties" just as their parents had the "kissing games," and it is hard to tell which is worse. "The days of real sport are gone forever." Jeremiah arises and weeps. Cicero wails, "O times, O customs!" More jug music!

Now a jug is a vessel with a gaping mouth and a fixed and limited capacity. Do you know him? When the wind blows from a certain direction he sets up a wailing, monotonous tone, and the less there is in him the more noise he makes. One jug whines in the key of "C," another in "F"—it depends upon the size of the jug and the width of the mouth—but I am assured by musicians that the result is always a minor theme. Some wail on the subject of taxes,

others on the tendencies of the times, the horrors of vivi-section, or what not. It really matters not, however—only small boys are frightened by the idle wind blowing into a "no-count" jug.

It is true enough that not everything is as it should be in the wide old world. Though not all people are going to perdition, some of them most certainly are doing so, as indeed they have always done, and a real effort should be made to save them. The highly idealistic government for and by the people is still under trial and is very far from being perfect. Society is greatly in need of readjustment and all sorts of intricate problems beset us, but let's be an organ pipe and get into the ensemble, rather than an empty jug doing a solo.

"The stage is degenerate! literature commercialized! music debased to jazz! We are more concerned in making soap ad displays for pay than in painting saints for posterity! Religion is perfunctory and sterile! Patriotism is a lost sentiment." At least so his Jugship says. As a matter-of-fact, we still have to expurge Shakespeare before we can put him on our modern stage! Never was there so much good music heard, what with the omnipresent phonograph, radios, packed concert halls, and courses in musical appreciation in the schools! No modern author has more assiduously sought wealth by writing countless books than did Sir Walter Scott! The pictures and decorations adorning our beautiful homes are far more artistic than the horrors and what-nots "decorating" the mid-Victorian home; and some of the old masters couldn't come up to the standards set by Proctor and Gamble advertisements! Never were so many Christian and philanthropic enterprises supported by church people! And the youth of days of the Great War were just as ready to tread the paths of glory as they were in days of yore!

The young people of by-gone days were not above a prank now and then if one may believe the stories told at old settlers' day; and just between us, I think some of it was pretty rough—crude, unmannerly, and vulgar.

But you can't change a jug. His resonator is of definite size and that settles it. Poor, little, rock-ribbed jug, sitting out beside the smokehouse in the wind! Poor

little boy who was worried and frightened by its empty wail!—*Thurman B. Rice, M. D., in "Indiana Health Bulletin."*

### TREASURER'S REPORT

For the Quarter Ending June 30, 1926

Mrs. A. E. Whitford,		
In account with the		Woman's Board
Receipts		
To cash on hand, March 31, 1926.....	\$	51 99
H. R. Crandall, Treasurer,		
Onward Movement .....	1,423	30
Berlin Ladies' Aid .....	50	00
Hartsville .....	20	00
Richburg .....	5	00
Shiloh Woman's society .....	117	79
Fouke Woman's society .....	15	00
Marlboro Woman's society .....	25	00
Little Prairie .....	5	00
Detroit .....	10	00
Walworth Helping Hand .....	12	00
First Hopkinton:		
Tract Society .....	\$25	00
Missionary Society .....	25	00
Miss Burdick's salary .....	25	00
Board expeses .....	10	00
		85 00
Riverside, Calif.; Dorcas society.....		25 00
Milton, Wis., Woman's Benevolent so-		
cety .....		3 00
		<u>\$1,848 08</u>

### Disbursements

H. R. Crandall, treasurer Onward Move-		
ment .....	\$	20 00
Flowers, J. H., Babcock's funeral.....		3 00
S. H. Davis, treasurer Missionary So-		
cety:		
Miss Burdick's salary .....	\$215	00
Miss West's salary .....	200	00
Georgetown chapel .....	200	00
Boys' and Girls' schools, China .....		815 00
F. J. Hubbard, treasurer Tract Society		900 00
		<u>\$1,738 00</u>
Cash on hand June 30, 1926.....		110 08
		<u>\$1,848 08</u>

### QUARTERLY MEETING OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The regular quarterly meeting of the trustees of the Seventh Day Baptist Memorial Fund was held at the publishing house July 11, 1926, at 10 a. m. There were six members present: William M. Stillman, Frank J. Hubbard, Orra S. Rogers, Clarence W. Spicer, Asa F. Randolph, and William C. Hubbard.

Minutes of the April meeting were read.

The treasurer reported regarding the students that the board has been aiding in their preparation for the ministry, and the board subsequently voted to continue the assistance as heretofore from the fund for that purpose.

The treasurer also reported that the trans-

fer of the Lincoln lots owned by Mrs. Lester C. Randolph has been completed and the board now has title to the property.

The sale of the Riverside Church property has, we believe, been satisfactorily concluded, the Memorial Board having given a deed for the property to the purchasers.

Further items in the treasurer's report stated that with the death of T. A. Saunders, of Milton, Wis., his interest in the Julia Saunders Bequest to the Memorial Board terminated, and the board is now receiving the income from this bequest, consisting of five shares of stock in the Burdick Cabinet Company of Milton, Wis.; also that there has been considerable correspondence in regard to the settlement of the Nathan Wardner estate, and advices of the appointment of Allen B. West, of Milton, Wis., as administrator, promise early settlement.

The Finance Committee's quarterly report, showing changes in securities, was read and, having been signed, was approved and ordered filed.

The treasurer read his quarterly and annual reports, signed by the treasurer and accountant, which were discussed by the board and, upon motion, were approved after the same had been duly audited.

The treasurer was authorized to distribute at once the amounts from income due the beneficiaries, and the Discretionary Funds were by vote distributed as follows:

Henry W. Stillman Fund, \$712.40, to Milton College.

George H. Babcock Fund, \$720.63, to Salem College. This leaves \$300 balance in this fund available for the care of the Babcock plot, in Riverbend Cemetery, Westerly, R. I.

Further balances in the Discretionary Fund were divided equally between the American Sabbath Tract and the Seventh Day Baptist Missionary societies, as were the Charity L. Burdick Fund, \$17.26; the Penelope R. Harbert Fund, \$57.02; and the Hornell Church Fund, \$96.44.

The secretary presented his annual report to Conference from the board, which was accepted by it and ordered sent.

FIFTY-FOURTH ANNUAL REPORT OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

To the Seventh Day Baptist General Conference, assembled at Alfred, N. Y.

GREETING:

The first concern of your trustees is the safety

of the corpus or principal of the fund entrusted to their care.

This requires constant attention and involves the location and valuation of the improved property upon which they make loans on first bond and mortgage; the regular inspection of property on which loans are made to see that it is kept in good repair and in good physical condition; and if not, to see that repairs are made or the mortgage paid off.

The bond and mortgage indentures are selected which are legal for savings banks in New Jersey, New York, and certain other states, and as good an interest rate secured as is consistent with safety and marketability.

The fund is invested and accounted for in sixty separate accounts, as listed in the treasurer's report submitted and audited.

The board solicits no monies or bequests, but will be glad to see the fund grow to much larger proportions, and to correspond with anyone regarding gifts, annuities, and details of division of income from funds to be left in the board's care at some future date.

The total endowment now amounts to \$597,808.81, and the income for the year to \$37,224.54.

The personnel of the trustees has not changed during the year. The terms of William C. Hubbard, Clarence W. Spicer and Frank J. Hubbard, all of Plainfield, N. J., expire this year.

The other members of the board are Henry M. Maxson, president; William M. Stillman, vice-president; Orra S. Rogers, Edward E. Whitford, Holly W. Maxson, and Asa F. Randolph.

For your convenience, the Articles of Incorporation, the By-laws, and a suggested form of bequest follow the treasurer's annual report.

Respectfully submitted on behalf of the trustees and approved by them at Plainfield, N. J., July 11, 1926.

WILLIAM C. HUBBARD,  
Secretary.

Minutes read and approved.  
Meeting adjourned.

WILLIAM C. HUBBARD,  
Secretary.

DISBURSEMENTS

Alfred University .....	\$4,443.35
Salem College .....	883.16
Milton College .....	3,607.18
American Sabbath Tract Society .....	1,649.06
Seventh Day Baptist Missionary Society .....	572.95
Seventh Day Baptist Education Society .....	66.60

YEARLY MEETING

The yearly meeting of the Garwin and Welton Churches will be held September third, fourth, and fifth, with the Church of God at Marion, Iowa. A cordial invitation is extended to all.

MRS. MYRTLE FORD,  
Secretary.

Marion, Iowa,  
July 24, 1926.

YOUNG PEOPLE'S WORK

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

PRAYER

Christian Endeavor Topic for Sabbath Day,  
August 21, 1926

DAILY READINGS

Sunday—Faith needed (Mark 11: 20-24)  
Monday—Sincerity needed (Matt. 6: 5-8)  
Tuesday—Persistence needed (Luke 11: 1-13)  
Wednesday—Forgiving spirit needed (Mark 11: 25, 26)  
Thursday—Humility needed (Luke 18: 9-14)  
Friday—Unity in prayer (Matt. 18: 19, 20)  
Sabbath Day—Topic: Bible teachings about prayer (Phil. 4: 6, 7; Heb. 4: 14-16)

"Unless when we offer prayer we are ready to do God's will, whatever this may be, the prayer is of little value. Do we ask for greater knowledge of God? Then are we ready to spend the hours necessary in earnest Bible study? We plead for the conversion of a friend. Are we ready to go to that friend and invite him to become a Christian? We pray, 'Thy kingdom come.' Do we realize what is involved in this prayer? The Christian who makes this prayer in the spirit desired by him who taught it is thereby consecrating to God's service his whole life, to be used as God sees fit in the spread of that kingdom; and the follower of Jesus who from the heart asks that laborers be sent forth to gather the harvest of souls must be willing to be himself thrust out, if God wants him.

"All real prayer costs. The Master's prayers cost him strong crying and tears and great drops of blood. They led him to Calvary and the tomb. Where do our prayers lead us?"—John T. Faris.

TO THINK ABOUT

The following questions are taken from the chapter "Things to Pray For," in the book *The Christian According to Paul*, by John T. Faris.

"What is to be thought of the Christian who is content to plan for stated seasons of prayer, while between times he never thinks of prayer?"

"How often do we pray for other people? Why is it far easier to devote most

petitions to ourselves and our fancied needs, while we speak of the needs of others in a few words . . . ?

"What proportion of Christ's prayers were for himself?"

"What would it mean to you in an hour of severe temptation to know that some friend was asking God to help you?"

"What do you do when a friend asks you to pray for him? You promise, but how long do you remember the promise?"

"How is a man's character revealed by his prayers?"

"What is the cost of true prayer?"

INTERMEDIATE CORNER

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, August 21, 1926

BIBLE TEACHINGS ABOUT PRAYER (PHIL. 4: 6, 7; HEB. 4: 14-16)

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session at eight o'clock.

The president called the meeting to order. Lyle Crandall offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, I. O. Tappan, Mrs. Ruby Babcock, Russell Maxson, Lyle Crandall, L. E. Babcock, Marjorie Willis.

The corresponding secretary presented a monthly report, which was received and ordered placed on file. It is as follows:

REPORT OF CORRESPONDING SECRETARY FOR JUNE, 1926

Number of letters written, 30.  
Report blanks sent out, 38.  
Yearly report blanks have been received from Lost Creek and Riverside. Waterford has recently reorganized.

Since last board meeting the corresponding secretary has attended the Eastern, Central, and Western Associations and has visited the following societies: Plainfield, New Market, Verona, DeRuyter, and Adams Center. Reports of same have appeared on the Young People's Page of the RECORDER.

Yearly reports have been received from the following: Royal Crouch, Mrs. Blanche Burdick, Miss Elisabeth Kenyon, Miss Fucia F. Randolph. Mimeographing and correspondence have been attended to. FRANCES FERRILL BABCOCK.

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Christian Endeavor Topic for Sabbath Day, August 21, 1926

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REV. PAUL S. BURDICK, Intermediate Christian Endeavor Superintendent, Topic for Sabbath Day, August 21, 1926

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Royal Crouch, Mrs. M. I. Stout, Rev. W. D. Burdick.

The Nominating Committee gave a tentative report of progress.

The corresponding secretary gave a detailed report of her trip to the three associations and her visits to a number of churches and C. E. societies. She had the pleasure of meeting several groups of live young people, a number of whom are planning to attend Conference and take part in the oratorical contest at the Young People's pre-Conference meeting.

An extended discussion followed this report in regard to various activities of young people and of this board.

The minutes were read and approved.

Respectfully submitted,

MARJORIE WILLIS,  
Recording Secretary.

Battle Creek, Mich.,  
July 1, 1926.

### YOUNG PEOPLE'S ACTIVITIES AT WESTERN ASSOCIATION AT ALFRED STATION, N. Y.

FRANCES FERRILL BABCOCK

Just a few more than fifty young people partook of the fellowship luncheon on the evening following the Sabbath in the dining room of the church. Rev. William M. Simpson of Brookfield was toastmaster. He led us in singing "In my heart, in my heart, I want to be like Jesus, in my heart."

Reports from the following societies were given: Alfred; Alfred Station Intermediate C. E.; Alfred Station Senior; Independence; Petrolia; Little Genesee Intermediate C. E. Rev. Paul S. Burdick, Intermediate superintendent of the Young People's Board, spoke about Intermediate work. Mrs. Frances Ferrill Babcock told of the plans of the young people at Conference, especially the oratorical contest of the pre-Conference meeting. Good interest has been taken in this contest with several contestants entering from each of the associations just held. The luncheon closed with the "Young People's Rally Song" and prayer.

The young people's hour of the association was on the night following the Sabbath. Miss Ruth Randolph of Alfred led the congregation in singing "Blessed Assurance," "Brightest and Best," and "Jesus

Calls Us." Leland Burdick of Little Genesee read Romans 12 from Moffat's translation, and Mark Sanford and Rev. Paul S. Burdick led in prayer. Milton Burdick of Alfred played a violin solo.

The following talks were given and will appear in this report: "Christian Endeavor Makes for Unity in the Church," Miss Irena Woodworth, Alfred Station; "Christian Endeavor as a Unifier in the Denomination," Mrs. Clara L. Beebe, Woodhull, N. Y.; "How Christian Endeavor Makes for Unity between Denominations," Miss Jessamine Button, Nile, N. Y.; "How Christian Endeavor Can Help Unite the World," Ralph Brooks, Alfred, N. Y.

The Palmer-Langworthy Quartet sang, "Tis a Great Change."

Miss Kathryn Carrier of Richburg sang "My Task."

The meeting was closed with the Mizpah benediction.

### CHRISTIAN ENDEAVOR MAKES FOR UNITY IN THE CHURCH

IRENA WOODWORTH

Christian Endeavor is a movement for the purpose of training and developing young people for service for Christ and the Church. The young people are trained for service. It is the responsibility of the church people to see that they are given a chance to work. Right on this phase of the problem, very often, is where we find our older people lacking. They fail to realize their duty to their young people. Too often instead of letting the young people have an active part in some kind of church work, they keep their respective positions because they lack confidence in the young people's ability to carry responsibility. The reasons why the majority of the older people lack confidence are because they are ignorant of the young people's training, and they do not know the young people at their serious times. Often the young people get undue criticism from those who seem to have forgotten that they were ever young and foolish. In most instances a bit of encouragement and careful teaching work better. Young people in their teens are extremely sensitive. When too much criticism is given them directly or, even worse, over the heads of others, they feel that they are inefficient and are ready to quit. On the other hand, they are just as ready to work if they are

guided by a tactful leader who understands and loves them.

The church of tomorrow is to consist of the young people of today. Christian Endeavor is training them. However, the older people must realize their responsibility as leaders of their young people. They must give them work to do. They must substitute encouragement and tactful leadership for criticism. Also they should feel it their duty to visit the Christian Endeavor meetings and to know the young people both at their work and at their play.

Christian Endeavor will make for unity in the church if there is co-operation between young people and older people, and if the older people act as leaders. Let us work for this unity and know the joy that is expressed in the first verse of Psalm 133, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Alfred Station, N. Y.

### CHRISTIAN ENDEAVOR AS A UNIFIER IN THE DENOMINATION

CLARA L. BEEBE

Christian Endeavor as a unifier in the denomination, or, as I prefer to word it, Christian Endeavor as a factor in promoting denominational unity.

Let us first consider the problem from the angle of harmony. In music we can not have harmony unless all the voices be united in singing the same tune. Each voice—soprano, alto, tenor, and bass—has a different part, but these parts all go to make up a synchronized whole. We might compare the different societies of Christian Endeavor to the different voices; and the denominational organization which binds them together, to the tune in which the different voices unite.

We might look at it from another angle. Suppose we have a pile of limbs, all living and green, but no trunk to support them. Each Christian Endeavor society is a branch; and the denominational organization, the Young People's Board, is the binding and supporting trunk. Yes, without a trunk rooted firmly in the ground, even green limbs soon wither and die. So with our separate Christian Endeavor societies. "In union there is strength."

Come with me back to Salem Conference and picture to yourself, if you can, the scene at the gymnasium on Friday morning,

when we young people stood shoulder to shoulder, hand in hand, a living chain, while we poured out our hearts in singing "Blest Be the Tie that Binds." Christian Endeavor is one of the links which bind Seventh Day Baptist young people together. Do you think that we who stood there in the early morning can so far forget the spiritual meaning of it all as to go out to ridicule each other in wicked intolerance? Alas, perhaps some can, but they have lost "the Gleam."

Doesn't it touch your heart when you think that endeavorers in Jamaica and Georgetown and Shanghai, yes, in Ashaway and Alfred are using the same topics, studying the same lessons, even, perhaps, thinking the same thoughts? Shouldn't that be a binding tie between young people? The results of earnest, whole hearted Christian Endeavor are fellowship, friendship, tolerance, unselfish service, consecration, unity of interest.

The other evening you listened to a sermon called "Christ, the Great Unifier." Indeed, he is the great Unifier, and we who strive in his name to be Christian—Christian endeavorers—should be united under his leadership, to do his work, in his spirit.

Woodhull, N. Y.

### HOW CHRISTIAN ENDEAVOR MAKES FOR UNITY BETWEEN DENOMINATIONS

JESSAMINE BUTTON

Some may ask, "Is it necessary for our young people to have a separate society when they attend church with their parents?" We, who know, will surely reply that our younger class enjoys associating with people of their own age.

There is strength in numbers, and we know that the "clan spirit" tends to make unity and advancement. Every church has its own way of bringing these young people together to study the Bible and do some form of Christian work. There are the Christian Endeavor societies, the Epworth leagues, and the Young People's Union. These all are for the same purpose of interesting the younger generation. Another Christian association which needs mentioning is the "High Y," which brings the high school young people into fellowship just as the Y. M. C. A. and Y. W. C. A. do the older groups in colleges and towns. It

seems as though, from this group of organizations, each young person could select one to attend which would benefit him in some way.

After a society has been organized and meetings are started, next will come the rallies, which will add a great deal of interest for the society. Every one desires to make new acquaintances and renew old ones. This kind of meeting brings the young people together in a good, clean, social way; and because of their working in the "one great cause for Christ," they will indeed forget their denomination, and all enjoy the rallies.

Conventions bring us the thought of not only our young people of our own church but those from a number of other churches, gathered together to do in a larger scale what the rally did for the individual group. We will obtain, from the different speakers, new thoughts and ideas, which will, perhaps, help to make our future meetings more interesting. One of the biggest factors in these conventions is that new friendships are made. It is here that one is sure to find some of the best and lasting friendships. These are the sort of friendships that one should desire most.

Associations can be made just as beneficial as the others. At these meetings a certain hour is given over to the Christian Endeavor in which the young people may share in the work. We all know that if the younger generations are to be held in our churches there must be some form of Christian work to do which will interest and keep them.

In conclusion, in order to bring our young people together in meetings, rallies, conventions, and associations, we must make these meetings more interesting and lively. Give them a chance to share in the responsibilities as well as the pleasures of the meetings. Only through effort can one achieve success, and only by experience through young people's societies can these young people fill their place in the future life of the church.

*Friendship, N. Y.*

#### HOW CHRISTIAN ENDEAVOR CAN HELP UNITE THE WORLD

RALPH BROOKS

We have heard how Christian Endeavor makes for unity in church and denomination and also that it is aiding in bringing denom-

inations together, and I would like to show you how Christian Endeavor is aiding in uniting the whole world.

In such a large task, where can we find a better method than that of teaching our young people the lesson for world wide unity? That is what Christian Endeavor is attempting to do in the topics which are given to us from time to time on world friendship and our relations to those who have come to America from other countries. The *Christian Endeavor World* brings us messages from other lands that are different from those of the newspaper and shows us that these other nations are not waiting for a chance to send their armies against us.

Christian Endeavor early realized that to unite the nations of the world it must bring them together with a common interest, and in its very name it found that common interest among Christian young people of all lands. So, for the purpose of discussing how best to accomplish this aim of endeavoring to live a Christian life, it has assembled together young people from all nations in great world conventions.

It was one of these conventions which gave to Christian Endeavor the honor of holding the first international convention in Germany. And next month (July) from the sixteenth to the twenty-first, young people will again assemble in London for another world wide Christian Endeavor convention.

What is the significance of such a meeting and why is it aiding more to bring the nations permanently together than the League of Nations, the World Court, or various world wide religious assemblies that have met in the past and are planned for the future?

To me it seems to be this, that it is dealing with young folks and thus its influence will last longer. It brings together those who are just entering upon their life work, giving them a larger outlook.

At these conventions Germans, French, English, Chinese, Japanese, Americans, etc., through the roll call of nationalities, will be assembled. They will listen to the same speakers, they will be on committees together and will mingle as brothers of a world wide organization. And together they will send up their prayers to one God, the Father of all.

Will this be forgotten soon? Could you forget such a trip, or even the reports you will receive from those who attend? Remember that the things which take place in this convention will be flashed around the world so that its good is not just to those who attend, but its influence will be felt everywhere.

From this convention and from others that have gone before and that will follow, will come our future world leaders; and can they forget that once they met as friends when again they assemble in the meetings of the League of Nations or the World Court? Will it not have some influence over them at these other meetings?

For these reasons I believe in Christian Endeavor not only as a unifier of our church, our denomination, and of all denominations, but as the greatest of all unifiers in the world, and as such it is worthy of the support of each and every one.

*Alfred, N. Y.*

#### A NATIONAL AND CHRISTIAN MENACE

ELDER R. B. ST. CLAIR

"And have no fellowship with the unfruitful works of darkness, but rather reprove them."—Ephesians 5:11.

At this time I wish to speak to you upon the necessity of safe-guarding our Christian religion and of protecting our American national life.

I regret to say that many evil forces threaten to drag our nation down to the very dust and prevent the perpetuation in our national life of the noble ideals of the Pilgrim Fathers, "a State without a king; a Church without a pope."

Sad to say, the most sinister of all these evil forces appears to be that of an international religious corporation, a corporation by the way, which, in colonial days, was granted shelter and toleration upon our favored shores. This toleration has, we believe, been sadly abused and misused.

America, possibly wisely, does not attempt to interfere with the free exercise of any person's religion, no matter how strange that religion may be. The Chinaman can burn incense in the joss house of his pagan god; the Roman Catholic can transform himself into a human Burroughs' adding machine in the enumeration of the beads of the so-called rosary; the religious enthusiast

can stand in a corner and shout his hosannas until his breath fails him—and each and all will be unmolested so far as our government is concerned, and, further than that, will in fact, be protected in the exercise of their constitutional rights, if it takes the life-blood of America's last soldier.

Although such religious liberty and protection is almost unparalleled in this world's history, the religious corporation in question chafes under its liberal provisions.

This, we are led to believe, is because of a radical difference in the web and woof of this religious corporation. It is constitutionally different from the ordinary religious society of the Christian faith operating in America. Inherently, it is against religious liberty or even toleration when it is itself in the saddle (and I shall produce ample authoritative evidence from the corporation's own literature to substantiate my statement)—it is because of this peculiar constitution, I repeat, that a really intelligent and obedient Roman Catholic residing in the United States can not, if he insists upon being a *good* Catholic, be a *good* American. Neither can he look with favor, or even tolerance, upon other professing Christian religions.

In order to demonstrate the truthfulness of the statements I have already made in your hearing, and in order to more effectually reprove the unfruitful works of darkness, let us consider from reliable Catholic authorities, the fundamental differences existing between our American program of the entire separation of Church and State and the Catholic dogma of Church supremacy and State subserviency.

In December, 1864, his "holiness," Pope Pius IX, issued a series of papal denunciations, under the caption of a "Syllabus of Errors," in which he said that it was *an error to hold* that "the Church ought to be separated from the State and the State from the Church." In sharp contrast to this, a few years later, the valiant American soldier and President, U. S. Grant, enunciated with unmistakable clearness the real American principle in his now historic words, "Keep the Church and State forever separate." It is to be hoped that the "Old Man of the Vatican" heard in his self-imposed prison the noble words of this representative American.

Speaking of Pope Pius IX's Syllabus, the

*American Catholic Quarterly Review*, October, 1901, states that this papal "Syllabus, if not formally, is at any rate practically infallible." It further states that "the Roman pontiff has temporal power, supreme but indirect not over the whole world, but over all Christendom. . . . It follows, then, that within certain due and well-defined limits the civil is subordinate to the spiritual power."

It follows, therefore, that by this "practically infallible" utterance of Pope Pius IX, the American idea of the total separation of Church and State is condemned, and the toleration of other modes of worship, aside from the Roman Catholic, is not permitted. As an American citizen, therefore, I would have to repudiate the American principles of separation of Church and State as unsound and fallacious, in order to become an orthodox Roman Catholic.

This authoritative teaching of the Roman pontiffs has never been repudiated, and yet it is utterly incompatible with the American idea of political freedom and religious liberty. Believing that the American principles of civil government are genuinely sound and that they have contributed to the greatness and glory of the American Republic, as well as to the peace and prosperity of Christendom, I, therefore, as a loyal American citizen, and as a faithful Christian, can not accept this un-American and antichristian doctrine of a union of Church and State with the Catholic Church or with any other church as in supreme command or otherwise.

From the Roman Catholic Church's own statements, it is self-evident that a thorough-going Catholic can not be a thorough-going American. A tolerant Latin Catholic is an anomaly. He is a hybrid, holding partly Catholic, partly Protestant principles.

Catholic pontiffs further testify to the supremacy of the pope over all other rulers, as we shall presently see.

In order that we may pursue the same fair course towards the Catholic Church, we shall quote an extract from the *Bull Unam Sanctam* issued by Pope Boniface VIII, in 1302, in which he clearly sets forth the Roman pope's claim to absolute supremacy both in the spiritual and civil realms, as follows:

That there is one Holy Catholic and Apostolic Church we are impelled by our faith to believe

and hold,—this we do firmly believe and openly confess,—and outside of this there is neither salvation nor remission of sins. . . . Therefore, in this one and only church there is one body and one head,—not two heads as if it were a monster,—namely Christ and Christ's vicar, Peter and Peter's successor.

In this church and in its power are two swords, to wit, a spiritual and a temporal, and this we are taught by the words of the gospel; for when the apostles said, "Behold, here are two swords" (in the church, namely, since the apostles were speaking), the Lord did not reply that it was too many, but enough. And surely he who claims that the temporal sword is not in the power of Peter has but ill understood the word of our Lord when he said, "Put up again thy sword into his place." Both the material and the spiritual swords, therefore, are in the power of the church; the latter indeed to be used for the church, the former by the church; the one by the priest, the other by the hand of kings and soldiers, but by the will and sufferance of the priest.

It is fitting, moreover, that one sword should be under the other, and the temporal power subject to the spiritual power. For when the apostle said, "There is no power but of God: the powers that be are ordained of God," they would not be ordained unless one sword were under the other, and one, as inferior, was brought back by the other to the highest place. . . .

We, moreover, proclaim, declare, define, and pronounce that it is altogether necessary to salvation for every human being to be subject to the Roman pontiff.

Given at the Lateran, the twelfth day before the calends of December, in our eighth year, as a perpetual memorial of this matter.—*Corpus Juris Canonici* ("The Book of the Canon Law") *Extravagantes Communes*, book 1, title 8, chapter 1.

#### SAME DOCTRINE ADVOCATED TODAY

This doctrine of the temporal supremacy of the pope is still strongly advocated by the ultramontane school of Romanism, and is openly preached and taught by the most illustrious bishops of the church and orthodox editors of the Catholic press. In a sermon preached by Cardinal Manning in the pro-cathedral, at Kensington, Eng., October 9, 1864, speaking for the pope, he put the following words into his mouth:

I acknowledge no civil power; I am the subject of no prince; and I claim more than this: I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the field and of the prince that sits on the throne; of the householder that lives in the shadow of privacy and the legislator that makes laws for kingdoms. I am the sole, last supreme judge of what is right and wrong.

Still more recently, Father Phelan, the editor of the *Western Watchman*, preached

a sermon, and then printed extracts therefrom in the *Watchman* of June 27, 1912, as follows:

Why is it that the pope has such tremendous power? Why the pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world are as these altar boys of mine. The pope is the ruler of the world.

It is interesting to note the indications in the public press of the desire of Mussolini, Italian premier, to again create a papal State, thus reviving the temporal power of the Italian pope. The plan seems to be to partition off a section of United Italy as the State of the Church, extending same from the present vatican grounds to the Mediterranean Sea, at a port of which his holiness could embark on a ship flying the papal flag, and, on papal property, sail to whatever land he chose. The pope, as a temporal ruler, would be entitled to a seat in the League of Nations and to representation upon the World Court bench. He could send and receive ambassadors from foreign nations, including our own United States. Mussolini announces his desire to restore the glories of ancient Rome in addition to setting up the pope as a temporal sovereign. He can do all this but he comes hat in hand like an Italian organ grinder to our government to secure the remission of a large slice of the debt Italy owes us. This simply means that our own working people will have to pay the bill which by some is said to amount to two billions of dollars, a mere two thousand million in cold cash. Our congressmen and our secretary of the treasury are in favor of giving this to Mussolini. But a reckoning day is coming. A country which can pay its king \$3,000,000 per year, as against our \$100,000 for the United States President can afford to pay the debt rather than to allow American workmen to do so.

There is no attempted evasion of this temporal sovereignty doctrine on the part of even the most orthodox Catholic press. I will now quote from the *Catholic World* of April, 1870, page 8, as follows:

It is true that the spiritual is the superior and the law of the temporal. The supremacy belongs in all things of right to God, represented on earth by the church or spiritual order. The temporal has no rights, no legitimacy save as subordinated to the spiritual. This (spiritual) law all men and nations, kings and peoples, sovereigns and subjects,

are alike bound to obey; it is for all men, for states and empires, no less than for individuals. the supreme law, the law and the only law that binds the conscience.

Now religion is this law. . . . The church, as all Catholics hold, is the embodiment of this law, and is therefore in her very nature and constitution theological. She speaks always and everywhere with the authority of God, as the final cause of creation, and therefore her words are law, her commands are the commands of God.

The Roman Catholic hierarchy claims that to the Roman pontiff has been delegated the right and power to depose apostate princes and rulers of civil government. I shall quote from the "Dictates of Hildebrand," who occupied the papal chair under the name of Gregory VII, 1073-87. In these "Dictates" certain propositions were advanced by the pope relative to his superior power and authority over princes and emperors. As translated into English, the propositions dealing with this question read as follows:

2. That the Roman pontiff alone is justly styled universal.

8. That he alone can use the imperial insignia.

9. That all princes should kiss his feet only.

12. That it is lawful for him to depose emperors.

—*Annals of Baronius*, 1076, vol. XI, col. 506.

These propositions were accepted and carried into effect during the pontificates of Innocent III and Boniface VIII.

#### UNION OF CHURCH AND STATE ENCOURAGED

This doctrine that the Roman Church and the Roman pontiff are supreme in all things both spiritual and temporal, and that the commands of church and of the pontiff are the commands of God and are binding on the consciences of all men under the penalties of the church's excommunicating curses and the pains of hell fire, is the one doctrine above all others which led to the union of the Roman Catholic Church with the Roman Empire and the establishment of papal supremacy over earthly monarchs. It was the one doctrine which led the Roman Catholic Church to justify her persecutions of dissenters and nonconformists in the days of her supremacy over the State. The history of the Dark Ages was the ultimate outworking of this Church-and-State theory, with the Church holding absolute dominion in temporal affairs. They did it all in the name of Christ, possibly think-

ing they were doing God service when they put "heretics" to death by the millions.

No wonder good General U. S. Grant, in contemplating the history of Latin Catholicism, thundered out: "*Keep the Church and State forever separate!*"

This is good American, excellent Protestant doctrine indeed.

The Catholic position constitutes most dangerous doctrine. Whenever a church or an individual conceives the idea that he is to represent God and act for God in all things spiritual and temporal, he dethrones God and assumes his divine prerogatives. To think and to judge and act for God requires omniscience, and this is what the pope claims to possess.

When the pope is crowned with the triple crown, he is supposed to receive this special endowment of absolute wisdom and power. I quote from the *Catholic Dictionary* this interesting paragraph:

The tiara is placed on the pope's head at his coronation, by the second cardinal deacon in the loggia of St. Peter's, with the words, "Receive the tiara adorned with three crowns, and know that thou art father of princes and kings, ruler of the world, and vicar of our Savior Jesus Christ."

In making quotations from authentic Catholic sources and from recognized papal decrees, it must be remembered that Rome has yet to repudiate the first of these and that the followers of the Latin pope of Rome proudly proclaim, "Rome never changes!"

Rome claims supremacy over all nations including our own dear America.

That the Roman pontiff has set his authority in temporal affairs far above that of earthly rulers in matters of State is still further evident from the published "*Decretals of Pope Gregory IX.*"

We declare that you are not bound by your oath of allegiance to your prince; that you may resist freely even your prince himself, in defense of the rights and honors of the church, and even your own private advantage.—*Decretals of Gregory IX.* lib. ii. tit. XXIV. cap. 31, p. 360.

The kingly power is subject to the pontifical, and bound to obey it.—*Id.* lib. i. tit. XXXIII., cap. 6 (Vol. II., p. 190).

We can read this without violence to the real meaning: "*The President of the United States is subject to the pontiff, and bound to obey him.*"

In the sixteenth canon of the third council of the Lateran, it is affirmed that oaths

of allegiance to civil rulers are not to be called "oaths, but perjuries, rather, which are contrary to the advantage of the church." Bishop Doyle says that "the Third Lateran Council is one of the general councils of the Roman Catholic Church."—*Appendix to the Irish Education Report*, page 794.

May 30, 1626, Pope Urban VIII published his Bull declaring the oath of allegiance proposed by King James I of England to be unlawful, "as tending to wrest the scepter of the Universal Church from the hands of Almighty God."

The pope of Rome took upon himself the authority of annulling the English Magna Charta. Pope Leo XIII, in an *ex cathedra* utterance made mention of "that fatal principle of separation of Church and State."

In the "*Annals of Baronius*" where twenty-seven "dictates of Hildebrand" are printed the twenty-seventh decrees: "That he (the pope) can absolve subjects from their allegiance to unrighteous rulers."

In other words, reference is had to those who are "in right" with his holiness, and this includes all who are truly Protestant.

The tiara placed upon the pope at his coronation indicates, according to one Catholic authority, that he is crowned "king of heaven, earth and hell." By this ridiculous pretension, all Protestants are claimed as being under his power and subjects of his domain.

#### ARROGANT AND IMPIOUS CLAIMS

The claims of the papacy are both arrogant and impious. We shall, as in previous instances, establish this by their own authorities.

The following extracts are taken from Ferrais' *Ecclesiastical Dictionary*, article on the pope:

The pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom.

The pope is of so great authority and power that he can modify, explain, or interpret even divine laws.

The pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep.

This *Catholic Dictionary* was first published in 1746 and the latest one was issued

from Rome in 1899, by the press of the propaganda, clearly showing that it was done with the approval of the Roman Catholic hierarchy; and the *Catholic Encyclopedia* (vol. VI., p. 48) speaks of it as a "veritable encyclopedia of religious knowledge" and "a precious mine of information." We must therefore conclude that the statements set forth in this book are the genuine Roman Catholic view concerning the power and authority of the pope.

#### AN UNDOUBTED AUTHORITY

Pope Leo XIII, in an encyclical letter dated June 20, 1894, in referring to his own authority on earth, said: "*We hold upon this earth the place of God Almighty.*"—"*The Great Encyclical Letters of Leo XIII.*" page 304.

Pope Gregory made the following pronouncement concerning the limitless power and authority of the pope:

Hence he (the pope) is said to have a heavenly power, and hence changes even the nature of things, applying the substantial of one thing to another—can make something out of nothing—a judgment which is null and void, he makes to be real, since in the things which he wills, his will is taken for a reason. Nor is there any one to say to him, Why dost thou do this? For he can dispense with the law, he can turn injustice into justice, by correcting and changing the law, and he has the fullness of power.—*Decretals of Gregory*, book 1, title 7, chapter 3. Gloss. on the Transfer of Bishops.

#### DIVINE TITLES APPROPRIATED

Let us look at a few other of the pope's self-accepted titles: "vicegerent of the Son of God," "Our Lord God, the pope," "another God upon earth," "king of kings and lord of lords." Pope Nicholas said to the Emperor Michael, "The pope who is called God by Constantine, can never be bound or released by man, for God can not be judged by man." These popes have assumed infallibility, which belongs only to God. They profess to open and shut heaven. They profess to be higher than all the kings of the earth. This, too, belongs to God. And they go beyond this, in professing to loose whole nations from their oaths of allegiance to civil authorities, when such authorities are not acceptable to the papacy. (cf. Smith's *Daniel and Revelation*.) While it is true that we are not opposed to individual Catholics in the attendance of their purely ecclesiastical duties, deluded though they

may be, it is nevertheless our bounden duty as Christians to oppose with might and main the antichristian, un-American political system in which these people are enmeshed. To do less than to oppose this ungodly religio-political corporation would do credit to neither our hearts nor our heads. As Christians, we are commanded to resist evil, and, as Americans, it is our duty to see that none but true Americans are put on guard.

Such a recital of arrogance as this to which we have but recently listened moves us to echo the words of the Apostle in Acts 13: 10:

O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

In our opinion, this attempting to change the very words of God Almighty furnishes strong indications of the Satanic nature of the power making the attempt.

#### ANTICHRIST DEFINED

The Bible and history both furnish us with data as to who was to think he had the power to change the divine law, and this Roman Catholic power, either correctly or incorrectly, claims credit for an attempt to alter the Sabbath commandment. The Douay (Roman Catholic) Bible, in referring to Antichrist, says:

And he shall speak words against the High One, and shall crush the saints of the Most High: and he shall think himself able to change times and laws.—Daniel 7: 25.

The Catholic Bible, in a footnote at the bottom of the page, applies the "he" in this verse to "Antichrist."

Let us then endeavor to identify this "Antichrist," and when we do, we will find the individual or system claiming the necessary authority to set aside even divine law, substituting same with others of its own making. It is not necessary to establish that the statements of this power are accurate. Its claims to change divine law may be false. It is sufficient, however, to know that it makes such a claim. It is evident to all that no earthly power can abrogate the law of God. Antiochus Epiphanes tried to do this in 168 B. C., by polluting the altars of Judaism, by prohibiting the observance of the Sabbath under a penalty of death; but the law of the Sabbath still remained in

force in heaven; and Antiochus being destroyed, it again came into its rightful place on earth. He had only thought to change or abolish the Sabbath law of Eden.

However, Catholicism makes great claims in respect to its power to change the Sabbath, as the following questions and answers from authorized books of that corporation will make manifest:

Ques.—Which is the Sabbath day?

Ans.—Saturday is the Sabbath day.

Ques.—Why do we observe Sunday instead of Saturday?

Ans.—We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (A. D. 336) transferred the solemnity from Saturday to Sunday.—*The Convert's Catechism of Catholic Doctrine* (Apostolically Blessed) by Pope Pius X., January 25, 1910.

We find the same teaching in another papally blessed catechism, as follows:

Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no Scriptural authority.—*Keenan's Doctrinal Catechism*, p. 174.

The third and last quotation we shall introduce to establish the arrogance and impiety of the Latin Catholic Church's position on this point is from "*An Abridgment of Christian Doctrine*," "approved, 1833":

Ques.—How prove you that the church hath power to command feasts and holy days?

Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Ques.—How prove you that?

Ans.—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest (of the feasts) by her commanded, they again deny, in fact, the same power.

It will be seen from certain of the foregoing statements that a strict Roman Catholic is entirely unfitted to acknowledge the American principles of religious toleration and liberty or to believe that there is any other church through which salvation may come other than his own. He must also think that the pope as "another God upon earth" is the ruler and overlord of all earthly states and potentates. Believing this, it is

incumbent upon him as a genuine Romanist to put forth every effort to make America Catholic, not alone for the supposed spiritual results which will come to our citizens, but to effect something with which as citizens we are immensely concerned and that thing is nothing less than to reduce our proud republic to the level of an intolerant, ignorant, and cruel papal province, with our President holding the same comparative rank to the pope which an altar boy does to one of these apostate Latin priests.

We can not permit this fair country to be thus degraded, for it is quite evident that if the papacy fully controlled here, the United States of America would be another Mexico, another South America. The Catholic Church has never made a United States of America. Its best work is to be found in a Spain, a Mexico, an Ecuador, an Ireland. Travelers returning from the Latin-American countries tell us that the Catholic Church, untrammelled by the enlightening influence, presides over nations degraded by vice, ignorance, hypocrisy, and superstition.

If we stand idly by and allow this Catholic conquest of America to proceed (and be not deceived, my friends, it is proceeding and that at an alarming rate)—if we permit liberty to be suppressed so that man may no longer worship God under his own vine and fig tree, with none to molest him or make him afraid, then we are more guilty than the fanatical Romanist who blindly follows the orders of the pope.

#### UNDER A HEAVY HANDICAP

The accepted standards of the papacy have indeed placed the Catholic Church in the United States of America under a very heavy handicap, and prominent Catholics residing in this country have felt the necessity of developing a one hundred per cent American standard of citizenship in their rank and file. Certain leading ecclesiastics, among whom Archbishop Ireland, Bishop Spalding and Keane were outstanding figures, took a pronounced stand in favor of an undiluted, unhyphenated Americanism. This American movement within the ranks of the Catholic Church attracted widespread attention. In the secular and religious press as well as in the pulpits of various denominations, the movement was fully discussed. Those who had said that Roman Catholics could not be good Americans and at the

same time good Catholics were taunted by many who judged by appearances and not by the established and unalterable dogmas of the ancient Church of Rome. The "American Catholic Movement" was considered by many a sufficient refutation to the claims of the A. P. A., an organization which at that time was making a magnificent campaign against the inroads of Romanism. The A. P. A. lecturers pointed out that the Latin system was undemocratic, alien, and un-American. (And this, too, was before the regal pomp and glory of the recent Eucharistic Congress at Chicago.) The A. P. A. taught that the center of authority of the Roman Catholic Church was located outside of the United States of America. Likewise that it was esteemed as superior to the American society in which both Catholic and Protestant lived. It further asserted that for one very large group, namely, the Catholic, the enlightened moral and religious sensibilities of the American people can not speak the last word, that last word being spoken by the infallible head of a vast theocratic autocracy, namely, the Latin pope of Rome. The A. P. A. saw in each Catholic an actual or at least a potential traitor to pure Americanism.

#### ORIGIN OF "THE AMERICAN MOVEMENT"

This American, this pro-American sentiment to be found in the Roman Catholic Church some years ago originated, said Archbishop Ireland, with Isaac Hecker, the founder of the Paulist order (the American papal "shock troops"). The chief object of his order was the commendation of the Catholic faith to the non-Catholic world. He sought to bring the Catholic faith into thorough harmony with American life. Being brought up by a Methodist mother, he realized the deep need of changing the general viewpoint the average American held in relation to the Catholic Church, its policies, and activities. The fundamental notes of his message were therefore social and democratic. The Paulists never emphasize the decretals and dogmas brought out in this present address. Either directly connected with the movement set going by Hecker, or sympathetic with it, were the most distinguished prelates of American Catholicism. Cardinal Gibbons, the greatest of American born Catholics, paid him high tribute. Archbishop Ireland, perhaps the most intensely American member of this group,

acknowledged the inspiration he gained from "Father" Hecker. Bishop Keane, the first head of the Catholic University at Washington, was a novice of the Paulists. The able Bishop of Peoria, John Lancaster Spalding, was an intimate friend of the order.

#### IN FAVOR OF PUBLIC SCHOOLS

Bishop Spalding came out in favor of public schools; Archbishop Ireland delivered an impassioned pro-American address; others of the movement contributed their bit. Under this liberal leadership, Catholicism began to win the respect and confidence of many intelligent Americans. The campaign inaugurated by the Paulists, those expert workers in the crusade to make America Catholic, was beginning to bear fruit. Paulists, who in their contact with Protestant Americans, had learned that the alien methods and reputation of the papacy were great obstacles, appeared about to realize the answer to their prayers.

#### TOTTERING TO ITS FALL

But just when liberal Catholicism seemed to have won for itself a clear field in this country, it was tottering to its fall. The liberal element had considered itself fortunate in that it arose under the rule of the cultured and tactful Pope Leo XIII, whom American Catholics praised as the pope designed by Providence to reconcile the world to Catholicism. It appears, however, that even Pope Leo XIII in time began to fear and distrust Americanism. It is most interesting to note that his official historian wrote, as follows, in 1894:

It can not be denied that great dangers menace the church in the United States because of the spirit of independence innate in the soul of every American.

Thank God that the pope knows of this spirit of independence and as time goes by may he know more and more of it—it is our national safeguard.

During these years there had been many quarrels between the reactionary Catholics who wished to be good Catholics and the liberal Catholics who wished to be good Americans, and at length this line of cleavage appeared in the Catholic University of Washington, of which, as we have noted, Bishop Keane was the rector. The liberals were led by the bishop, the reactionaries by two German professors. Finally, in Sep-

tember, 1896, like a bolt out of the blue, Leo XIII notified Rector Keane that he was deposed. This exhibition of autocratic control over the life and thoughts of American citizens by a *foreigner* created a profound stir in the intellectual life, not only of the Catholic Church, but of the nation at large. A monster protest meeting was held, but to no avail.

#### LIBERAL CATHOLICS QUAIL BEFORE THE POPE

Liberal Catholics showed of what mettle they were made by instantly quailing before their master, the Italian pope of Rome, and Bishop Keane, in reading publicly the pontifical letter, and his reply thereto, added these words:

I do not ask reasons. I beg you my friends, and you, students, to do as I have done. Do not ask *why* the holy father has done this. It is sufficient that he *has* done it, for it has been done wisely and well.

A year later, the subdued Archbishop Ireland journeyed to the national capital, and in a sermon made use of this language:

Those who are stubborn and rebellious against Leo XIII are to be found outside of France. They are to be found where they are least expected—in America. There should be but one tendency, one movement, one method of adjustment, those indicated by Leo. Separation from Leo, opposition to his directions, is nothing else than rebellion. Those who resist in America the direction indicated by Leo are rebels, though they claim to be the only true and loyal Catholics. The loyal Catholics have but one name—Catholics. They have but one rule of action, *the will and example of Leo*. When French and German Catholics are with the pope, I am with them; when they are against the pope, I am against them.

#### THE ONLY ENDING POSSIBLE

Thus was the issue joined between the pope and liberal American Catholicism, with the only result possible, a complete victory for Rome. The archbishop had swallowed hook, line, and sinker. Thus does and will liberal American Catholicism ever end—by either actually or symbolically kissing the Italian pope's big toe. How true, then, is the statement advanced in the first part of this address: A *good* Catholic can not be a *good* American; nor, of course, can a *good* American be a *good* Catholic. Long ago on the hillsides of Judea, the Son of man enunciated this principle: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other; ye

can not serve God and mammon." Verily this is just as true today as then. Ye can not serve God and the pope; ye can not serve pope and America; you will love the one and hate the other surely enough. Their strikingly contradictory principles can never be reconciled, therefore in the words of Elijah, I exhort you, "Choose ye this day whom ye will serve." "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

#### BUTLER VERSUS BEATTIE

According to the *New York Times*, Dr. Nicholas Murray Butler, president of Columbia University, continues to declare against all dry laws and to affirm that they have wrought more harm than good. Over against such statements, the *New York World* publishes part of an address by Dr. Lee W. Beattie, who told his hearers what has happened in his parish under prohibition. Dr. Beattie is one of our ministers, in charge of the Madison Square church house at Third Avenue and Thirtieth Street, maintained by the First Church, New York. He has been there twenty-three years, and surely he ought to know. He reports that in pre-prohibition days he used to spend from \$75 to \$300 a month to supply food for the hungry and keep families from being dispossessed because of drinking husbands and fathers; now the need does not exceed \$15 a month. Then the members of his staff were constantly reporting "drunken homes." Now such a home is rarely found. Then there was great demand for the service of the "fresh air farm" conducted by the church. Now the need is much less because many families are able to take their children to the country in the summer at their own expense, and on the savings from what used to go into the saloon-keeper's till. On this particular subject it is probable that Dr. Beattie knows a great deal more than does Dr. Butler. Indeed, it looks like a case of theory versus knowledge.—*The Presbyterian Advance*.

In proportion as individuals, communities, peoples, embody truth, become enlightened, follow the lead of law in glad obedience, will they become strong and great in their work, get influence, power, leadership.—*President J. Allen*.

## CHILDREN'S PAGE

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

### THE 'FRAIDY-CAT

A wonderful and terrible thing was happening! It was John and Jane who called it wonderful, but it was Betty who called it terrible. It was their first night in their summer camp in the woods.

"Betty's a 'fraidy-cat!" teased John and Jane, and Baby Lynn echoed the cry.

Curled up on the front seat of the car, Betty watched the darkness drop about her. Oh, how she dreaded bedtime!

When at last she was tucked up on her cot, Betty found it even worse. The moonlight through the leaves made such queer shadows on the tent, while down in the marsh the frogs would groan and croak.

A few minutes later she was so surprised to find herself dropping off to sleep that she sat up with a jerk. She caught John and Jane whispering and laughing together.

Betty knew that they were planning some joke on her. She was so frightened she thought that she could not wait until morning, either. But the very next thing she knew it was day, and somebody was calling her.

Betty sprang up. It was Baby Lynn's voice, coming from the woods. Forgetting her fears, Betty dressed and ran toward the sound. In a dark little glen she found Lynn alone and ready to cry.

Betty snuggled him into her arms, when suddenly an awful, shivery sound came from the tree above them.

"I'm afraid!" wailed the baby.

Betty grew very pale. She must run! She snatched up the baby and tried to hurry to the tent.

"Tu-whit, tu-whooooo!" came from overhead.

"Tu-whit, tu-who!" came from behind one tree, and "Tu-whit, tu-who!" from behind another, as Jane and John tumbled out.

"'Fraidy-cat, afraid of an owl! Look here!" they cried.

Betty looked up. There sat a tiny ball of gray feathers with big, glassy eyes, like

yellow marbles. Then she hung her head. What a coward she was! Next time she would not run.

Just then her "next time" came. There was a crunching in the bushes. John and Jane stopped laughing and took to their heels, screaming.

"It's a bear! Run, run!"

Betty turned around. A big, black shaggy creature was coming toward her. Its tongue was out, and it looked very savage. Betty wanted to run, but she remembered her resolve. She would wait one minute.

In that minute she saw something that made her laugh. She held out her hand, and the bear trotted up. Then the three, Betty, Baby Lynn, and the funny bear, started for camp.

When John and Jane saw them coming, they scrambled into the car and drew their feet up under them.

Betty wanted to call out, "'Fraidy-cat, 'fraidy-cat!" Instead, she parted the bear's fur to show a collar and tag about its neck.

"It's just a dear, old fuzzy dog!" she giggled. "I waited to see. I'm never going to run away from anything again."

"Wheuuuuu!" whistled the gray owl overhead.

And what do you think? Betty did not even jump.—*Selected*.

### FIVE RAYS OF THE BIG SUN

MRS. RENA HURD INGHAM

Little Mary Ray had never attended kindergarten and, although seven years old, she had never been to school. There were more children than clothes in the Ray family and, often, if Mary's jacket was presentable, her shoes and frock might be far from good.

Then, too, she was needed at home to care for the younger ones. Her father was not a large wage-earner and the mother spent many a day away from home scrubbing or washing. Mary's care of the children was as faithful as it was gladsome. If the bread would not cut into as many pieces as there were children, Mary was too busy attending to the wants of the others to have it noticed that she had none.

Five year old John might often prove rough and ready in his play, but a loving hug and a quiet word from Mary would subdue and soften. Chubby Ellen was four,

blue-eyed and blithesome, one of those rays of sunshine which now and then stray to this earth. Next came Terrence, tempestuous and ardent; Harry, the baby, round and rosy, crept his way into every heart.

It was a happy day for Mary when, tending her brood in the yard, Miss Ramsey, the kindergarten teacher passed. A few eager questions, a few shy replies, and thus was begun the happiness which was to last for many months. Before the week ended, Mary was in possession of some discarded kindergarten material, discarded by some, no doubt, but oh, how dear to the little Rays!

At the end of another week, Mary had established an amateur kindergarten, teeming with unlimited possibilities and filled with unbounded delight. What mattered it now if father and mother were both away and the town two miles distant? Or if the rain beat fast on the little dull window-pane and the sun hid his head? Could they not sing the song of the rain over and over again?

Wise Miss Ramsey paid weekly visits to her small assistant and watched the flowers unfold with growing interest and delight.

You will wonder what Baby Harry could do with his round bare legs and twinkling eyes. He could not count in words, bless you, no, but his fat fists could come down with surprising regularity on Mary's unresisting head as the children counted their beads or their crackers in stentorian tones. Then should a piece of bright paper be accidentally dropped as the children wove, no one could spy it so quickly as Harry, surely no one could so quickly tear it.

Such wonderful doings could not long be hidden, and old Mrs. Jerome begged that lame Jimmy, her little grandson, might step in to watch the children work and play. Jimmy's interest was too genuine to be quiet and he was soon an active member. His crutches hindered him from flying, to be sure, but he made an excellent father bird, and when it came to toads, Jimmy's jumping won him great distinction, even if his crutches did fly rapidly about and threaten to destroy the baby.

That was a summer never to be forgotten. You must not imagine that this kindergarten took a vacation. No, indeed, the kindergarten itself was their vacation—the green grass was their carpet; real flying birds their melodious pattern; and growing buds and flow-

ers, their increasing wonder and delight. Mother Nature seemed anxious to reveal her children to these honest students, ignorant and tiny though they were; and if you should look in Miss Ramsey's journal to-day, you would find recorded there many a discovery made by these little seekers after truth.

Autumn brought changes as the seasons often do. The Ray family moved into town. Mary entered the public school, and the little Rays, baby excepted, became devoted pupils of Miss Ramsey; but never can those happy days be forgotten or their influence ever be told.

#### MY GRANDMA USED TO SAY

"Make haste slowly."

Ask your grandma what she thinks my grandma meant.

#### STEADY HABITS

"We had a fine sunrise this morning," said one New Yorker to another. "Did you see it?"

"Sunrise?" said the second man. "Why, I'm always in bed before sunrise."—*New York Ledger.*

#### QUESTIONABLE REWARD

Mother—"The teacher complains you have not had a correct lesson for a month; why is it?"

Son—"She always kisses me when I get them right."—*Selected.*

#### LAST RESOURCE

A little fellow of seven was losing his baby teeth when one day in despair he came to his mother and said, "Mother, if my teeth don't quit coming out, I'll have to get some of these you just slide in."—*Selected.*

Now, Winnie had an apple,  
All shining, round, and red.  
Wee Henry hadn't any.  
And this is what she said:

"Now, Henry, take a good bite,  
And I will eat the rest.  
Now, hold your mouth wide open,  
And do your very best."

Now, Henry boy was hungry;  
She held the apple tight.  
Wee Henry got the apple,  
And Winnie got the bite.

## DEATHS

SEARCY.—Harvey P. Searcy was born December 4, 1856, in Gilmore County, Ga., and died at Nady, Ark., July 1, 1926.

His parents were Elbert and Caroline Searcy. They came to Arkansas when Harvey was fifteen years old, and he spent the remainder of his life in and near Nady.

He was married to Addie House, and six children were born to this union. The three oldest died in infancy. The fourth, a son James, died in the spring of 1922. The two youngest children, Willie and George, live at Nady. He leaves to mourn his going, his aged companion, two sons, and other relatives.

Brother Searcy was converted to Christ and the Sabbath under the labors of Rev. S. J. Lee, of sacred memory.

He was a faithful member of the Little Prairie Church, loved and respected by all who knew him.

C. C. V. H.

ROGERS.—Bernice Ellen Rogers, younger daughter of Charles E. and Alice Satterlee Rogers, was born at New Market, N. J., Feb. 22, 1896.

She grew happily in the quiet village of her birth, and at an early age was baptized by Pastor Henry Jordan, and on April 18, 1908, was welcomed into the membership of the Piscataway Seventh Day Baptist Church. She loved the service of her Master in the various appointments of his church, and was singularly conscientious and efficient in the tasks which came to her hand. With the same devotion and accuracy

she has, for several years, magnified the office of secretary of the Bible school, and her facile pen has been a ready servant in other phases of the work.

An earnest and faithful student, she was graduated from the public school, the Plainfield High School, and the New Jersey State Normal School. She proved an excellent teacher in the various places where she was employed and was greatly beloved by her pupils—as one young lad said of her, "She was a good friend of mine."

This friendliness extended not merely to the young pupils in her charge but to every one with whom she came in contact. She was especially thoughtful of elderly people and those who are shut in, carrying to them, often, the sweet sunshine of her own spirit.

Her love for flowers met a response from all growing things, for they prospered at her touch. For years it was one of the quiet pleasures of her life to adorn the church she loved with beautiful blossoms, exhibiting rare taste in their arrangement. Many a sick room has been brightened by this beautiful ministry.

Herself a frail flower, the great Gardener has transplanted her, with exquisite care and tenderness, to the gardens of the blest, to bloom with unfading loveliness in the paradise above.

The fragrance of her modest, unassuming life of gentle deeds and pure, unselfish thoughts will remain in our memories like the perfume of the roses which she tended and loved.

This beautiful life went out from us on Sunday night, July 18, 1926. Farewell services were held from the home on Thursday afternoon, the twenty-second, conducted by Pastor Van Horn, assisted by Rev. W. D. Burdick, her former pastor. The profusion of costly flowers indicated the high place she held in the affection of her friends.

T. J. V. H.

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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.

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Theodore L. Gardiner, D. D., Editor  
L. H. North, Business Manager

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## Sabbath School. Lesson VII.—August 14, 1926

JETHRO'S WISE COUNSEL. Exodus 18: 13-24

Golden Text.—"To each one his work." Mark 13: 34.

## DAILY READINGS

Aug. 8—Jethro Visits Moses. Exodus 18: 1-12.

Aug. 9—Jethro's Wise Counsel. Ex. 18: 13-24.

Aug. 10—Diversities of Gifts. 1 Cor. 12: 1-11.

Aug. 11—Working Together. 1 Cor. 12: 12-31.

Aug. 12—The Parable of the Talents. Matt. 25: 14-29.

Aug. 13—Wise Master Builders. 1 Cor. 3: 10-15.

Aug. 14—Jehovah Our Counselor. Ps. 106: 1-5.

(For Lesson Notes, see *Helping Hand*)

"In trying to make others happy we are lifted above ourselves."

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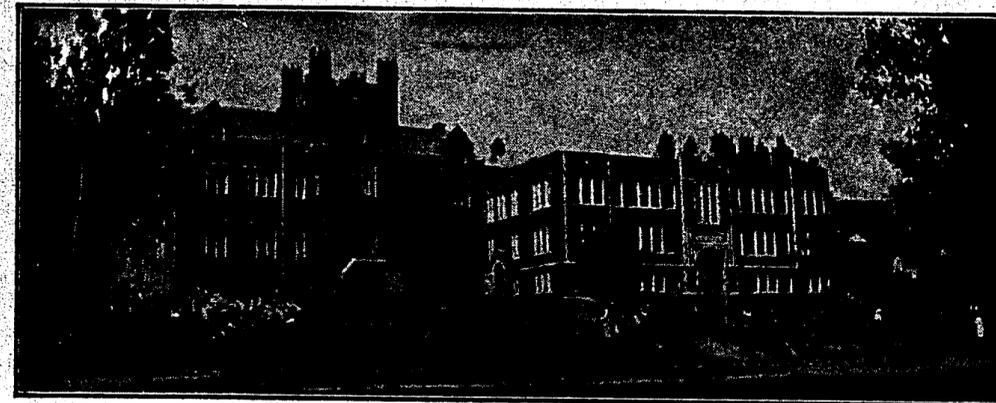
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