The value of the past lies in the enrichment of the future

As our part let us hand on

The Denominational Building
THE 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—Rev. George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.
Vice-President—Edgar D. Van Horn, Washington College, Chestertown, Md.
Secretary—George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts or bequests for any denominational purpose may be realized by the above officers, and by the Board of Management, named in the Constitution. The Board's action is that of the Denomination. The Treasurer has authority as to ways in which the Board's funds should be used for the benefit of the beneficiaries in accordance with the wishes of the donors.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—M. M. Manthey, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—Corliss J. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts or bequests for any denominational purpose may be realized by the above officers, and by the Board of Management, named in the Constitution. The Board's action is that of the Denomination. The Treasurer has authority as to ways in which the Board's funds should be used for the benefit of the beneficiaries in accordance with the wishes of the donors.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Incorporated 1896)
President—Corliss J. Hubbard, Plainfield, N. J.
Vice-President—Frank J. Hubbard, Plainfield, N. J.
Secretary—Elvan F. D. S. Battle, Battle Creek, Mich.
Treasurer—George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.
Advisory Committee—W. L. Burdick, Chairman, Ashway, R. L.

SAFFORD SCHOOLS BOARD
President—D. Nelson Inglis, Milton, Wis.
Recording Secretary—Dr. Alva R. J. Mills, Hammond, Mich.
Corresponding Secretary—Rev. George W. Post, Jr., Chicago, Ill.
Treasurer—Miss Anna M. West, Pontiac, Mich.
Secretary—Mrs. Walter L. Green, Andover, N. Y.

AMERICAN SABBATH TRACT SOCIETY
President—Chilton F. Randolph, Newark, N. J.
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COMMISSION OF THE GENERAL CONFERENCE

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President—Edgar D. Van Horn, Washington College, Chestertown, Md.
Recording Secretary—George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.
Corresponding Secretary—Rev. Willard D. Burdick, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE

SEVENTH DAY BAPTIST EDUCATION
President—Professor Edgar D. Van Horn, Washington College, Chestertown, Md.
Recording Secretary—Rev. B. D. Utter, Western, R. I.
Corresponding Secretary—Rev. F. J. Hubbard, Plainfield, N. J.

THE WO~AN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. Allen B. West, Milton Januctor, Wts.
Recording Secretary—Mrs. Edwin Shaw, Milton, Wts.
Corresponding Secretary—Mrs. Dora K. Degen, Alfred, N. Y.
Treasurer—Mrs. Alfred E. Hubbard, Plainfield, N. J.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
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Recording Secretary—Mrs. Edwin Shaw, Milton, Wts.
Corresponding Secretary—Mrs. James L. Stagg, Milton, Wts.
Treasurer—Mrs. Alfred E. Hubbard, Plainfield, N. J.

THE SEVENTH DAY BAPTIST VOCATIONAL CONFERENCE
President—William H. C. Bailey, Mission College, Chicago, Ill.
Recording Secretary—James C. Hubbard, Plainfield, N. J.
Corresponding Secretary—Rev. J. W. Bailey, Westerly, R. I.
Treasurer—Rev. J. W. Bailey, Westerly, R. I.

The Seventh Day Baptist Directory
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 100, No. 19
PLAINFIELD, N. J., May 10, 1926
Whole No. 4,236

"O Lord God, in thee is our strength! When thou dost place us in thy field, no lesser power can move us. Our lives are secure in thee. Give us the assurance that we are all also.

"We would learn to sympathize with those whom thou dost appoint us to serve! Teach us to understand them! Give us courage to dis.

Dr. E. Stillman Bailey a brief item in a

The Story an Old Scrap
In looking over

Dr. E. Stillman Bailey—a man whose name was familiar to our people in many sections of the denomination for many years. He was the only son of Rev. James Bailey and brother of Mary Bailey, a leader for years in our women's societies.

Something over a year ago, the Recorder received notice by his physician that Dr. Bailey had suffered a shock of apoplexy and could no longer read the paper, and a request to stop it. Since then we have been wondering what the end would be. Today a friend handed me the item which is brief and reads as follows:

"CHICAGO, APRIL 26 (AP)—Dr. E. Stillman Bailey, surgeon and former dean of Hahnemann Medical College, died today of apoplexy. He was one of the first physicians to use the microscope and clinical thermometer and a pioneer in the use of radium. Dr. Bailey was born in Little Genesee, N. Y., on September 2, 1851. He graduated from Milton (Wis.) College and in 1873 and from Hahnemann Medical College, Chicago, in 1878, and had practiced in that city ever since. He was a strong advocate of the use of radium for certain ailments.

Dr. Bailey's father was pastor of the church of my boyhood home, and his mother was a member of James F. Hubbard and Joseph A. Hubbard late of Plainfield, N. J. "Stillie" as every one called him was born when I was a little boy, and I well remember the general time of rejoicing in the church and community over his advent. During all the years since he left Genesee as a child, until he was gray headed, Stillman and I kept in touch with each other as opportunity presented, and his bright, cheerful, winning spirit always made one feel better after an interview with him. More than one personal kindness on his part leaves a bright spot in memory as I recall the years gone by.

These are the names I find on my memorandum of a Conference held fifty-three years ago:


Truly there were giants in those days. It was my privilege to enjoy personal acquaintance with every one of those men, and several of them took an active part in the following Conference at DeRuyter,
when I was examined and ordained to the
gospel ministry.

In those days there was a very wide dif-
ference in the personal beliefs of many
leaders among us. The Recorder files re-
veal the fact that quite as much time was
wasted in unprofitable discussions and argu-
ments upon theoretical and doctrinal ques-
tions, as was given to the practical matters
of Christian living. But it can be truly
said of those strong men of old, that, with
all those widely differing opinions, they
allowed liberty of personal beliefs, in the
spirit of loyalty to our general cause as a
people, and worked together for promoting
the truth in what they deemed to be a sepa-
rate people, without any split-offs or special leagues
tending toward divisions. They seemed to
understand that a small people could not
afford to promote divisions among them-
selves. Had they followed such a policy
fifty years ago, our doom as a denomina-
tion would have been sealed. Those old
fathers recognized the fact that "united we
stand; divided we fall," and so kept the
unity of the spirit in the bonds of peace.

There is nothing more touching in pure
elegance to be found in all literature than
the words of Paul to Timothy, his "own
son in the faith," regarding his mother, re-
corded in 2 Timothy 1:5:

"When I call to remembrance the unfeigned
faith that is in thee, which dwelt first in thy
great grandmother Lois, and in thy mother,
Eunice; and I am persuaded that in thee also . . . . Be not
therefore ashamed of the testimony of our
Lord."

In these words Paul recognizes the fact
that the making of a true and noble son be-
gins with his mother, and he pays tribute to
such a mother.

Mothers have had the making of noble
sons from that day to this. One command-
er said, after the World War, "The boys
could not have won had it not been for the
noble, praying mothers back of them."

President Lincoln lost his mother when
he was only ten years of age, yet she lived
long enough to inspire him with holy ideals
and noble purposes. She planted in him
the seeds of love, truth, and justice; and
years after her death this great leader of
the nation said, "All that I am, or hope to
be, I owe to my mother."

Some of Lincoln's friends said, "Ab Lincoln is more familiar with the Bible than
many preachers." One writer says:

He had been thoroughly instructed in it by his
mother. It was the one Book always found in
the pioneer's cabin; and to it she, being a woman
of deep religious feeling, turned for sympathy
and refreshment. Out of it she taught her boy
to spell and read, and told him stories and
gave him morals and principles she so familiarized him that they al-
ways influenced his subsequent life. She was fond
of books, and read all she could beg or borrow
from the pioneers far and near. Her boy early
imbibed his mother's passion for books. Here and
there could be found in the cabin Bynum's Pil-
grim's Progress, Weems' Life of Washington
and Burd's poem Young Abe read these over and
over again until he knew them as he knew the al-
phabet.

In all the world the hearts of men call
for songs about mother. The soldier boy's
heart is melted when he hears the song, "Tambourino" or "Oh! Where Is
My Wandering Boy Tonight?"

I would that every one who wears the
carnation, as a fitting emblem of a true
mother, would learn by the heart the following
stanzas regarding his relation to the mother
who bore him:

"Do you know that your soul is of my soul such
a part, That you seem to be fibre and core of my heart? None other could pain me as you, son, could do; None other could please me nor praise me as you. Remember, the world will be quick with its blame, If shadow or stain ever darken your name. Like mother, like son, is a saying so true, The world will judge largely of mother by you. So this is your task, it task it shall be, To preserve a true home and heritage to me, And then let it say when your race you have run, 'She's reared as she sowed, lo! this is her son'."

Did You Read About

In the Recorder of The New Press?

April 19, on page 496, Business Manager L. H. North gave
our readers a fine picture and good descrip-
tion of the splendid new press recently
established in the publishing house. This
wonderful machine stands outside our old
Cottrell press upon which the Recorder has
been printed for years, so now we have two
large cylinder presses, besides the four mod-
ern job presses, all of which are being kept
busy in these days.

There is also a self feeder—as are two of the small presses—and is a won-
derful piece of machinery. The quality of
work it does can not be surpassed. It seems
almost human, feeding sheets of paper into
the machinery so fast that four sheets are on
the way from one end to the other all the
time. I find that thirty-nine printed sheets
in a minute, making 2,340 per hour, and this is not its fastest
speed.

If you failed to read Mr. North's account
and examine the picture, please do so now.

The shop part of our new building is some of the most splendid and
well kept work in the world. Every Seventh
Day Baptist should rejoice to think that
after eighty-three years of existence with-
out a home of its own, the Sabbath Recor-
der now has one of the best.
ORDINATION SERVICE OF AUGUST EDGAR JOHANSEN

REV. EDWIN SHAW

August Edgar Johansen, student-pastor of the Chicago Seventh Day Baptist Church of Chicago, Ill., was ordained to the gospel ministry on Sabbath, April 24, 1926, at Walworth, Wis., during the session of the Quarterly Meeting of the Seventh Day Baptist Churches of Southern Wisconsin and of Chicago, Ill.

At the same session and by the same council two members of the Chicago Church were ordained to the deaconship, Alvin Leon French and his wife, Bessie Sinclair French.

For this purpose the Chicago Church had duly and officially selected these people and had called a council. The council, when convened, consisted of all the members of the Chicago Church who were present, and delegates from sister churches as follows: Albion, Rev. Herman D. Clarke and Louis J. Greene; Milton Junction, Deacon Allen B. West and Deacon Harold M. Burdick; Milton, Rev. James J. Skaggs and Rev. Edwin Shaw; Walworth, Rev. E. Adelbert Witter and Deacon William R. Bonham; Rev. Henry N. Jordan, of Battle Creek, Mich., and Rev. C. Burchard Loofbourrow, of New Auburn, Wis.

Deacon O. Eugene Larkin of the Chicago Church called the council to order and was made temporary chairman with Carl U. Parker of Chicago as temporary clerk. Committees on Credentials and on Program were appointed at the first session, which was held at the close of the morning session of the quarterly meeting, and adjournment was taken till two o'clock, for the afternoon session had been given over by the quarterly meeting to the Ordination Council. At two o'clock the council convened and the report of the Committee on Credentials was adopted as above. The Committee on Program made a report which was adopted as follows:

For permanent organization, moderator and director of the examinations, Rev. Edwin Shaw; clerk, Carl U. Parker; Ordination Sermon, Rev. Henry N. Jordan; Charge to the Candidates, Rev. James L. Skaggs; Charge to the Church, Rev. C. Burchard Loofbourrow; Welcome to the Ministry, Rev. Vazzini G. Stillman; Welcome to the Deaconship, Deacon O. Eugene Larkin; Prayer of Consecration, Rev. E. Adelbert Witter.

The service began with a season of prayer, which was led by Deacons Allen B. West, William R. Bonham, and Alfred E. Whittord. The candidate for the gospel ministry, August E. Johansen, who has been for about two years the student-pastor of the Chicago Church, on being asked about his Christian experience and his call to the ministry, read a statement which he had prepared. This statement is published in the SABBATH RECORDER in connection with this report. He had preached the sermon at the morning session. This had been prepared with special reference to expressing his views concerning some of the fundamental matters of Christian belief, such as the nature of God, of Jesus Christ, the Holy Spirit, sin, salvation, etc. This sermon is also published in the SABBATH RECORDER. In reply to a question the candidate stated that he was familiar with the "Exposé of Faith and Practice" as adopted by the Seventh Day Baptist Council in 1923, and had studied it carefully, and that he was in substantial agreement with its statements. Opportunity was given, not only to the members of the council, but also to all the visitors (and a large congregation was present), to ask all three of the candidates any questions desired.

The candidates retired, and the council unanimously adopted a resolution to the effect that the examination of these persons was satisfactory, and recommending that the council proceed with ordination services according to the program as outlined above.

Before the sermon a male quartet from Milton rendered a musical selection. The quartet consisted of J. Paul Green, George O. Sayre, Ellis C. Johansen and Professor D. Nelson Inglis. After the sermon a duet was sung by Mrs. Clyde Coon and Mrs. Martin Nelson, both of the Walworth Church.

Although the day was raw and rainy the congregation was large, many visitors being present from the sister churches. Dinner was served to all in the basement of the church. Disappointment was expressed because the general secretary, Rev. Willard D. Burdick, who was expected to be present, was unable to attend. It was a happy day for all, and in particular for the Chicago Church.

REV. AUGUST EDGAR JOHANSEN

Was born in Philadelphia, Pa., July 21, 1905, was left motherless soon after, and was reared by his grandparents, Mr. and Mrs. E. P. Dexter, at Battle Creek, Mich.

He was graduated from Battle Creek High School in June, 1922. He did college work in 1922-1923, at Olivet College, Olivet, Mich.; 1923-1924 at Western State Normal School, Kalamazoo, Mich.; the next two years in the University of Chicago, and will receive the Ph. B. degree in June, 1926.

He accepted the call to become pastor of the Chicago Seventh Day Baptist Church in October, 1924, and was ordained to the gospel ministry April 24, 1926. He is unmarried. His address is 6118 Woodlawn Avenue, Chicago, Ill.

MY CHRISTIAN EXPERIENCE

AUGUST E. JOHANSEN

The nature of my Christian experience, has been determined to a large degree by the fact that I was raised in a Christian home amid normal Christian surroundings. It has been a great good for me—and this I appreciate more as I grow older—to be raised by Christian grandparents, who form the beginning, by precept and example, encouraged me in the Christian life and interested me in things spiritual. I can not overestimate their influence upon my Christian life. It was as a result of this growing Christian experience, together with the influence of Pastor M. B. Kelly, that I came to feel, and finally express, my desire to accept Jesus Christ as my Lord and Savior, and was baptized Christmas day, 1920.

A second important period in my religious experience came during my first year at college. As a result of my contact with new ideas and modes of thought, I passed through the period of intellectual and religious perplexity which so often disturbs young people. Even during that period I was aided by the determination not to lose my grip on God, and by a new personal influence in my life which enabled me to keep my hold on things of eternal value. I realized now that my doubts and difficulties were but growing pains in my intellectual and spiritual development. I now know that my religious faith need have nothing to fear from development in the other experiences of life.

It was with the call to the pastorate of the Chicago Church that the third and present phase of my Christian experience began. As a result of my recent religious thought and meditation I have come to a fuller understanding of the meaning of Christian life, and this new understanding has given me a glimpse of the possibilities of spiritual development which lie before every Christian, and which I, for one, have scarcely begun to realize in my own life. I have come to understand that Christian faith is something quite different from intellectual or doctrinal beliefs, that it is indeed a matter of life, of inner motive and outward conduct, of personal fellowship with God and loyalty to Jesus Christ, aided and guided by the Holy Spirit and the Word of God. My new conception of the meaning of Christianity has well been expressed as "Eternal life in the midst of time, by the strength and under the eyes of God."

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, "I press toward the mark for the prize of the high calling of God in Christ Jesus."
MY CALL TO THE CHRISTIAN MINISTRY

AUGUST E. JOHANSEN

I can not state when I first felt the desire to devote my life to the Christian ministry because I have had that desire, perhaps more decidedly at some times than at others, ever since I was old enough to take an interest in religious matters.

However, my final decision regarding the ministry has been based on something more than this intuitive interest. I am aware that there are other vocations, other fields of usefulness, which have a tremendous appeal, and which afford opportunities for Christian service seems to me to lie in the Christian ministry.

The inadequacy of human strength and wisdom... The new birth, which is the awakening of their spiritual life and consciousness... These are the obligations and opportunities of the minister of Jesus Christ, to which, by the grace of God, I desire to devote myself.

(To be continued)

MICHIGAN-OHIO SEMI-ANNUAL MEETING

We are planning for a great convention in Detroit, Friday evening, May 28, until Sunday evening, May 30, both inclusive.

Dr. J. C. Branch is to preach a strong evangelical sermon on the Sabbath eve, and we have invited Dr. William L. Burdick for Sabbath morning, Dr. Fife for afternoon, and Dr. White for evening, to make the program for the night after the Sabbath.

Sunday morning, fellowship breakfast at beautiful Belle Isle, with afternoon business session, reports of churches, etc., followed by an address by Brother John Kohlvoord on the twenty-three hundred days or Sanctuary Questions. Our people are constantly running up against this question in certain localities and Brother Kohlvoord, who has made a deep study of this subject, will bring us a live and informing message on the theme. Sunday night, we expect Elder Hostetter to preach. At this latter service, as well as in the morning, the Y. P. S. C. E. Board will have a present.

Ohio visitors will likewise have a place on the program and we pray that God may richly bless the occasion.

All expenses will be borne by the Detroit Church. Either home or hotel accommodations will be provided. Those at the homes will have their breakfast served therein. Those at the hotels, at the Y. M. C. A. restaurant. The main meals for all delegates will be served in the Y. M. C. A. Likewise the convention meetings will be held in room 402 in the Y. M. C. A., Adams and Witherrill Sta., Detroit.

"On the Way" is the motto of the convention.

We will much appreciate early information from our Michigan and Ohio friends as to whom we may expect and the length of time they will be able to remain. This is quite imperative in order that we may make the proper number of reservations.

NORRIS L. MALTBY, President.

J. J. SCOTT,
First Vice-President.

ANNE ELYTRA ST. CLAIR,
Secretary-Treasurer.

4012 Field Ave.,
Detroit, Mich.
Phone: Melrose 0414.

THE SABBATH RECORDER

PREVENTATIVE PROGRAM, Central Association,
Brookfield, N. Y., June 17-20, 1926

GENERAL THEME: "FAITH AND WORKS"

THURSDAY AFTERNOON

2.00 Opening service.
2.15 Address of Welcome—Pastor Wm. M. Simpson.
Response—Rev. Wm. Clayton.
2.30 Reports of Executive Committee, treasurer, Ordination Committee, Missionary Committee, Finance Committee; appointment Standing Committees.
2.45 Reading of church letters.
3.15 Sermon by Rev. C. E. Loofbourow, delegate from Northwestern Association.

THURSDAY EVENING

7.30 Song service.
7.45 Messages from sister associations; reports of delegates to sister associations.
8.30 Annual sermon—Pastor Lester G. Osborn, Verona, N. Y.

FRIDAY MORNING

9.30 Business.
9.45 Praise service.
10.00 Education society hour—Rev. E. D. Van Horn.

FRIDAY AFTERNOON

2.00 Opening service.
2.15 Tract Society and Onward Movement—Secretary Willard D. Burdick.

FRIDAY EVENING

7.30 Prayer in song.
7.45 Sermon—Rev. A. L. Davis, delegate from Eastern Association, Convention meeting (Rev. L. F. Hurley?)

SABBATH MORNING

10.30 Worship, with sermon by Rev. Jay W. Crofoot, Shanghai, China. Offering for Missionary, Tract, and Education Societies. We hope to arrange for simultaneous service for children.

SABBATH AFTERNOON

2.00 Praise and Prayer.
2.15 Missionary Society hour—Secretary Wm. L. Burdick.
3.30 "My Most Important Message" by representatives of all the boards. We hope to arrange a simultaneous meeting for children.

SABBATH EVENING

7.00 Vesper service.
7.30 Young people's program—Moderator has an idea worth considering.
8.45 Quiet hour—Rev. L. F. Hurley.

SUNDAY MORNING

9.30 Business.
10.00 Woman's Board. (Offering for Woman's Board).
11.00 Sunday morning service of the Brookfield Baptist Church, with sermon by Editor Theodore L. Gardner.

SUNDAY AFTERNOON

2.00 Opening service.
2.15 Laymen's hour, led by Robert Wing, De Ruyter.
3.15 Sabbath School board hour—L. F. Hurley.

FAITH

"Except my fingers on the nail-prints press,
And I may thrust my hand within His side,
Still am I skeptical," doubt ing Thomas said.

So was he granted all his heart's desires,
Not any outward evidence denied,
Until he cried, "My Lord!" with humbled head.

And then the Master's mystic arrow sped;
"So thou believest what thou has described? And findst in thy fingering success?"

There are who see the dawn before the red;
Who drink from brooks that in far mountains hide;
And answer to the unborn child's caress.

—Robert Whitaker,
SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

The following churches have overpaid their quotas on the denominational budget:
Little Prairie, Ark.; Roanoke, W. Va.; New York City, N. Y.

Speaking convention of the Michigan and Ohio Seventh Day Baptist Churches in Detroit, May 28-30, 1926.
Rev. James H. Hurley begins his pastorate with the Albion Church May 15, 1926.
$21,190.59 received by the Onward Movement treasurer in the first ten months of this Conference year.
$28,809.41 should be sent in June to make up the $50,000.

The treasurer is Rev. Harold R. Crandall, 3681 Broadway, New York City.

IMPORTANT FINANCIAL SUMMARY

Elsewhere you will find the statement from Rev. H. R. Crandall of the money received by him as treasurer of the Onward Movement for the month of April.
Below I am giving the amounts he has received during the first ten months of this Conference year, including the money sent for "special objects" as well as for the denominational budget.

### STATEMENT ONWARD MOVEMENT TREASURER, APRIL, 1926

<table>
<thead>
<tr>
<th>Month</th>
<th>Income (Michigan Conference)</th>
<th>Income (New York Conference)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>July</td>
<td>$1,389.40</td>
<td>$982.02</td>
<td>$2,371.42</td>
</tr>
<tr>
<td>August</td>
<td>$1,489.26</td>
<td>$2,046.62</td>
<td>$3,535.88</td>
</tr>
<tr>
<td>September</td>
<td>$2,134.77</td>
<td>$2,401.66</td>
<td>$4,536.43</td>
</tr>
<tr>
<td>October</td>
<td>$1,489.26</td>
<td>$2,401.66</td>
<td>$3,890.92</td>
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<tr>
<td>November</td>
<td>$2,385.95</td>
<td>$2,401.66</td>
<td>$4,787.61</td>
</tr>
<tr>
<td>December</td>
<td>$2,372.26</td>
<td>$2,401.66</td>
<td>$4,773.92</td>
</tr>
<tr>
<td>January</td>
<td>$2,372.26</td>
<td>$2,401.66</td>
<td>$4,773.92</td>
</tr>
<tr>
<td>February</td>
<td>$2,046.62</td>
<td>$2,401.66</td>
<td>$4,448.28</td>
</tr>
<tr>
<td>March</td>
<td>$2,372.26</td>
<td>$2,401.66</td>
<td>$4,773.92</td>
</tr>
<tr>
<td>April</td>
<td>$2,046.62</td>
<td>$2,401.66</td>
<td>$4,448.28</td>
</tr>
<tr>
<td>May</td>
<td>$2,372.26</td>
<td>$2,401.66</td>
<td>$4,773.92</td>
</tr>
</tbody>
</table>

**Total:** $21,190.59

Of this amount $19,348.09 was sent in undesignated, to be divided pro rata among the different objects specified in the denominational budget, and $1,859.95 was given for special objects, over $400 of which is for objects outside of the budget.

The money for special objects was as follows:

For the—

- Missionary Society .......................... $604.75
- Tract Society ................................. 230.21
- Denominational Building ........................ 227.70
- Woman's Board .................................. 313.00
- Young Men's Board ............................. 47.00
- Sabbath School Board ......................... 65.16
- Education Society ............................. 62.75
- Church Extension .............................. 30.00
- Ministerial Relief Fund ........................ 8.44
- Miss Fucia Randolph ......................... 10.00
- General Conference .......................... 100.00

For all except Woman's Board, Young People's Board, and Sabbath School Board 386.31

Thirteen churches have sent no money to the Onward Movement treasurer. Their combined quotas on the budget amount to $1,555.

Twenty-four churches sent their funds in undesignated, which is the way preferred by the Commission, and approved by the General Conference.

Two of the churches have sent in all of their money for special objects.

Six churches have sent money nine out of the ten months; three more have sent seven times; and eight have sent six times.

During the ten months of this Conference year the treasurer has received $24,152.97.

If the $50,000 is not raised in the year our work will be crippled by debts, and at a time when many opportunities are before us for evangelistic and Sabbath Reform work.

### STATEMENT ONWARD MOVEMENT TREASURER, APRIL, 1926

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Adams Center</td>
<td>$40.00</td>
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<tr>
<td>Alfred, First</td>
<td>182.54</td>
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<tr>
<td>Alfred, Second</td>
<td>80.93</td>
</tr>
<tr>
<td>Brookfield, First</td>
<td>26.68</td>
</tr>
<tr>
<td>Carlton (Woman's society)</td>
<td>10.00</td>
</tr>
<tr>
<td>Farina</td>
<td>200.00</td>
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<tr>
<td>Hammond</td>
<td>10.00</td>
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<tr>
<td>Hopkinson, First</td>
<td>168.00</td>
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<tr>
<td>Independence</td>
<td>70.00</td>
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<tr>
<td>Marlboro</td>
<td>60.00</td>
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<tr>
<td>Milton</td>
<td>190.85</td>
</tr>
<tr>
<td>Milton Junction</td>
<td>230.00</td>
</tr>
<tr>
<td>New York City</td>
<td>32.88</td>
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<td>North Lap</td>
<td>490.00</td>
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<tr>
<td>Pawtucket</td>
<td>330.00</td>
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<tr>
<td>Richburg</td>
<td>10.00</td>
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<tr>
<td>Richburg Ladies' Aid society</td>
<td>50.00</td>
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<tr>
<td>Salem</td>
<td>42.85</td>
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<tr>
<td>Verona</td>
<td>35.00</td>
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**Total:** $2,239.97

### TREASURER'S REPORT AMERICAN SABBATH TRACT SOCIETY

For the quarter ending March 31, 1926

**SPECIAL**

- Woman's Board: Richburg Ladies' Aid society $5.00
- Education Society: Hopkinson, First (for seminary) $25
- New York City (for Salem College) $10.00
- Historical Society: $3.00
- Ministerial Relief: $25
- General Conference $10.00
- Detroit $1000
- Hopkins, First $1000
- Denominational Building $1000

**GENERAL FUND**

- To cash on hand January 1, 1926: $2,000.00
- General Fund $3,500.00
- Woman's Board $1,000.00
- Denominational Building Fund $500.00
- Absolute $2,100.00
- Maintenance Fund $100.00

**SABBATH RECORD**

- 5,850

**AMERICAN SABBATH TRACT SOCIETY**

- F. J. Hubbard, treasurer. In account with the American Baptist Tract Society Dr.

**INCOME FROM NON-TRUST FUND**

- $9,353.43

**EXPENSES**

- $134.44

**TOTAL**

- $2,445.23

**DISBURSEMENTS**

- Sabbath School Board $165.69
- Young People's Board $101.20
- Woman's Board $200.00
- Historical Society $75.00
- Education Society $25.00
- Missionary Society $125.00
- Tract Depository $3.50
- Outside Sabbath Schools $0.00
- Board's publications $18.00
- Junior Grade Commissions $44.60
- Intermediate Grade Lessons $29.40
- Seventh Day Baptist Calendars $180.80
- $2,916.32

**INTEREST ON BANK BALSANS**

- $12.32

**CONTRIBUTIONS FOR SPECIAL PURPOSES**

- Special Sabbath Reform work: $41.67
- January $41.67
- February $41.67
- March $41.67
- $125.01

**JAMAICA MISSIONS**

- $27.50
- March $27.50
- T. L. M. Spencer: $10.25
- Curtis F. T. Rubbles: $6.67
- S. H. Davis, treasurer, half-half and assessments, Minneapolis $115.49
- $620.78

**DENOMINATIONAL BUILDING FUND**

**NEW FUND**

- Contributions: $105.00
- February $105.00
- March $135.00
- $240.00

**REFUND (FOURTH) ACCOUNT COST OF INSTALLATION OF PRESS**

- $55.00

**MAINTENANCE FUND**

- Rent from publishing house $200.00

**INTEREST ON DAILY BALANCE BANKS**

- $628.14

**TOTAL**: $17,904.45
Cr.

By cash paid out as follows:

GENERAL FUND

Sabbath Reform work
G. Vethuiyen, Holland—*De Boodschapper* .................................................................................. $150.00
T. L. N. Spencer, Georgetown, British Guiana ................................................................. 25.00
Mile Yard Church, London, Eng. ....................................................................................... 25.00
A. J. C. Bond, Special Sabbath Reform worker; Salary ..................................................... 150.00
H. L. O. M. Mission, island, adjustment of printing ......................................................... 37.50

$387.50

Publishing house expenses:

Receivables .................................................. $3,021.46
Helping hand ......................................................................................... 908.85
Outside Sabbath school publications .................................................................. 4.69
Seventh Day Baptist Calendar ................................................................. 250.00
Tract Society printing: 1926-6 folders, committees .............................................. 1,115.49
Tracts and postage ......................................................................................... 10.10
Printing and binding 115 copies "The Sabbath" ......................................................... 303.84

5,407.66

Miscellaneous:

Traveling expenses, evangelistic and Sabbath Reform work—MacDonald, W. V., Herbert G. van Horn, Lost Creek, W. Va. ........................................ $24.51
Legal expenses, etc.: One-half taxes Minneapolis lot ................................................... 115.49
Balances (received to Feb., 1927, J. L. C. Kenyon) ....................................................... 4.00

199.94

Secretary: W. D. Burdick, salary .................................................................................... 150.00
Life Annuity payments ............................................................................................ 158.96

352.96

Balance account taxes, Minneapolis lot (Missionary Societies)................................. 115.49
Contributions to missions ........................................................................................ 22.59
Contributions to "De Boodschapper" ........................................................................... 10.25
Subscription to "De Boodschapper" for historical room, North Loop Church ....... 2.00

$467.43

DENOMINATIONAL BUILDING FUND

New Fund:

By expenses account canvas for funds .......................................................... $141.73
Loan to publishing house, account new printing press ............................................. 2,030.00

2,171.73

MAINTENANCE FUND

Care of furnace, etc. .............................................................................................. $92.40
Fuel ................................................................................................................... 107.65
Plumbing repairs .................................................................................................... 10.85
Loan, account printing press for publishing house .................................................. 5,000.00

5,290.90

$13,360.99

By balance on hand:

General Fund ................................................................................................. $2,426.66
Denominational Fund—new ................................................................. 487.65

2,914.31

By balance on hand:

Denominational Building Fund—new ................................................................. 1,665.24

1,665.24

By balance on hand:

Received for subscriptions .................................................................................... 5.00

$4,584.55

Less overdraft—Maintenance Fund 41.08

$4,543.47

$17,904.46

E. & O. E.

P. J. HUBBARD, Treasurer.

Philafield, N. J., April 6, 1926.

THE SABBATH RECORDER

THE SABBATH RECORDER

Cr.

By expenses account canvas for funds .......................................................... $141.73
Les amount paid, account printing press .......................................................... 2,030.00

420.91

Balance due ........................................................................................................ $6,609.09
Examined and compared with books and vouchers, and found correct. ASA F. RANDOLPH, Auditor.

April 11, 1926.

DENOMINATIONAL BUILDING FUND

March 31, 1926

Dr.

To total contributions and income to January 1, 1926, less loss in sale of Liberty Loan Fund .......................................................... $2,215.46
To contributions and income, third quarter .......................................................... 256.69
To balance due account loan from Permanent Fund ........................................ $61,492.18
By interest on loan from Permanent Fund ......................................................... 500.00

$61,992.18

By by balance on hand .......................................................... $61,992.18

By by balance on hand .......................................................... $61,992.18

CR.

By by balance on hand .......................................................... $61,992.18

By by balance on hand .......................................................... $61,992.18

DENOMINATIONAL BUILDING FUND

March 31, 1926

Dr.

To total contributions and income to January 1, 1926 .......................................................... $2,415.74
To contributions and income, third quarter .......................................................... 1,000.52

$3,416.26

By by balance on hand .......................................................... $3,416.26

By by balance on hand .......................................................... $3,416.26

Cr.

By expenses account canvas for funds .......................................................... $141.73
Les amount paid, account printing press .......................................................... 2,030.00

420.91

Balance due Account canvas for funds .......................................................... $141.73
Loan, account printing press .......................................................... 2,030.00

420.91

By balance on hand .......................................................... $1,109.09

$1,109.09

By balance on hand .......................................................... $1,109.09

By balance on hand .......................................................... $1,109.09

MAINTENANCE FUND

March 31, 1926

Dr.

To balance on hand January 1, 1926 .......................................................... $4,452.47
To rest from publishing house .......................................................... 600.00
To interest on bank balances .......................................................... 28.14

$5,180.61

By by balance on hand .......................................................... $5,180.61

By by balance on hand .......................................................... $5,180.61

Cr.

By care of furnace, etc. .......................................................... $92.40
By fuel .......................................................... $107.65
By insurance .......................................................... $18.89
By loan, account printing press, publishing house ........................................ $5,000.00

$5,000.00

Less overdraft—Maintenance Fund 41.08

$4,958.92

THE SABBATH RECORDER

MISSIONS

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

MISSIONS AND PROPERTY

Though there are items that tower above the money question in connection with church and missionary work, it is very vital that Christ should have three parables on slightly different phases of this subject and often referred to it. If he, who spoke as never man spake and who saw to the bottom of all things, thought the property question sufficiently vital to utter three of his most marked parables regarding it and to discourse upon it on numerous other occasions, we may safely conclude that it is a matter of vast consequence.

IT ENTERS INTO EVERYTHING

Let the individual and the Church turn whichever way they may and the money question confronts them. It has to do with every movement, religious or secular, and every movement must have money. It is in much a matter of concern with the peasant as with the millionnaire. The want of money or its equivalent is one of the most powerful incentives to progress, and in the pursuit of it many of the starving qualities and characteristics of men are developed. Thrift, frugality, economy, punctuality, and some other worthy qualities are largely the result of the property-getting propensity. Our material wants being more urgent and more constantly before us impel us on where otherwise slothfulness would blight every prospect. Money is the equivalent of all that we eat and wear; it provides the houses which shelter us, the heat which warms us, the comforts which surround us, and the luxuries in which we indulge; it takes us to hear the sweet singer and to listen to the modern Demosthenes; by it books are put out, libraries established, the poor and hungry fed, and the sick and unfortunate cared for; through it schools, colleges, and universities are founded and maintained. Without it the Church could not subsist and the extension of Christ’s kingdom to lands where he is unknown could not be; yes, more than this, without it Christianity itself would become extinct on the earth, for it is property that dots the land with churches, supports them, and makes possible the preaching of the Word of truth. How many Bibles would there be in existence without it? You and I would never have seen one in all probability; but money has made it possible to literally seed both land and sea with the Book of books. Christianity has always depended on property. Paul did not make his great missionary journeys without its aid.

CHRISTIANITY HAS PRODUCED THE WORLD’S WEALTH

Christianity has been the most important factor in leading men to the production of wealth. Not that all the production of wealth has been incited by Christian motives; far from it; but one effect invariably produced on a people by the introduction of Christianity among them is the increase of the wealth of the people. The savage turns to the missionary naked and indolent. The miner, the trader, the missionary endows and immediate he wants clothes; soon he wants a house and furniture. He goes to work, raises crops, mints the wealth locked up in the earth, establishes manufactories, and carries on commerce—prompted to all this by the forces Christianity has set loose in his life. Look at the Waioians and the Zulus. Before Christianity was introduced among them, they had no houses and but little clothing, few fields and those rudely tilled, and no stores of food to keep them in the time of famine. Today they are clad in the garments of civilization, live in tiled houses, have the fertile fields cultivated with skill and success, possess granaries and the tools of modern husbandry, and produce all they needed with a surplus for less fruitful seasons. Christianity and missions are not hostile to property. They are and always have been its patrons. They would not have needed property, but they are the fundamental factors in leading the peoples of the world to its production and increase.

THE MOTIVE IN SECURING PROPERTY

It is right, it is noble, that men strive to produce wealth, provided the motive is high and holy and the means used are right. Souls, men, should be the end in the struggle to produce wealth. To make wealth
alone the end in the effort for material things is idolatry; to make the lifting of men the end is Christly. The children of Israel were not the only ones who have worshipped the golden calf. It does not matter whether man accumulates a fortune or not; if he struggles to get property for property's sake it ruins him. Property does not make men happy, nor its lack unhappy. Happiness is deeper than that. Man is happy when his soul is fed and when he is striving to help his fellow men. Men should endeavor to produce wealth, but the uppermost desire in it, as in all work, should be to extend the Redeemer's kingdom. This brings us to another point.

THE USE OF PROPERTY

There are two ideas regarding the use of what we possess. One is the ownership claim, and the other is the stewardship idea by which we are Christ's stewards in all things.

According to the ownership idea, when one gets property, be it little or much, one owns it and the Almighty himself is counted out. Following the ownership principle man has liberty to use all he can acquire as he pleases, so long as he does nothing immoral with it. It may be well to help benevolent works, but there is no need of doing so; he can do as he pleases. He can lavish it upon himself or hoard it about him knee deep without incurring the divine disfavor. This is the policy of the world.

According to the stewardship idea the wealth of the world is entrusted to men to be used for Christ and his cause. It holds that whatever amount is entrusted to one, a portion is to be used for suffering and sinning humanity for whom Christ died, and that all that remains after one's reasonable wants are supplied and the reasonable needs of those dependent upon one is to be used for the King of Glory.

The trouble with the rich man in the parable of the Rich Fool (Luke 12: 16-21) was that he had not followed the stewardship idea. Did the good. Father lay his Son, beloved and precious, on the altar, and then place this wealth in our hands to lavish on ourselves while those for whom Christ died live and die in misery and shame because they lack that which our property might carry them? No! All this wealth has been made to come forth at this time and given to Christians as Christ's stewards that the whole world might be evangelized in our day.

MISSIONARY BOARD—QUARTERLY MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, April 21, 1926.

The members present were: President Clayton A. Burdick, Corresponding Secretary William L. Burdick, Frank Hill, Albert S. Babcock, Rev. A. L. Davis, Walter D. Kenyon, Rev. Paul S. Burdick, Dr. Anne L. Waite, Mrs. Clayton A. Burdick, Corliss Fitzgerald Randolph, Robert L. Coon, James A. Saunders, Treasurer Samuel H. Davis, John H. Austin, Allan C. Whitford, and Miss Amelia Potter.

The guests present were: Dean J. Nelson Norwood of Alfred, N. Y.; Mrs. A. L. Davis, Mrs. Ruth R. Nash, Mrs. Dell Burdick, Mrs. John H. Austin, Mrs. L. K. Burdick, Mrs. Walter D. Kenyon, Mrs. Wilcox, and Mrs. Allan C. Whitford.

The meeting was called to order at 9:40 a.m. by President Clayton A. Burdick, and prayer was offered by Mr. Frank Hill.

Corresponding Secretary Burdick read his quarterly report which was voted approved and ordered recorded. The report follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that in addition to the work connected with the Missions Department of the Sabbath Recorder and the usual correspondence which have been more uniform than usual. The trips during the quarter have been made primarily in the interest of our work in the American Tropics, and more especially in the interest of a house of worship for our people in Kingston, Jamaica. At the last meeting you voted to permit me to secure funds for a church building at Kingston, Jamaica, provided such effort did not interfere with the regular contributions to denominational interests. I am gratified to be able to report that I have met with good success in this matter. The people in Jamaica, through Elder Mignott, have encouraged us that they would like to help if they had the means. In addition to this I have received a small sum for the same purpose and have pledges from two other sources amounting to nearly enough to purchase a lot and erect a church, and the balance is in sight. I have been working on the proposition of securing for the board the right to hold property in the colony of Jamaica, and think this will not be a difficult proposition. Other things looking toward the advancement of the work in Jamaica are under consideration, but I need not dwell on these in this report.

Much time has been spent during the quarter in the preparation of a tract which the Tract Society asked me to prepare to that end a year ago. I have also spent considerable time, at the request of the Sabbath School Board, in revising a portion of the mission studies for the Daily Vacation Bible Schools.

I spent one Sabbath with our church in New York, attended one of the regular meetings of the Tract Society, visited Berlin, N. Y., in the interest of the work in the American Tropics, and preached six times to help out pastors in this vocation to fill their appointments on account of sickness.

Respectfully submitted,

William L. Burdick.

Ashaway, R. I.,
April 21, 1926.

Rev. A. L. Davis, chairman of the Missionary-Evangelistic Committee, read his report, and the board voted to accept it and adopt its recommendations. The report follows:

To the Board of Managers,
Seventh Day Baptist Missionary Society:
Your Missionary-Evangelistic Committee has held two meetings during the quarter at the home of the chairman—one on April 14, at which all the members but one were present; the other on April 20, with three members present.

The committee brings for your consideration the following recommendations:
1. We recommend that $150 be allowed Rev. Ellis R. Lewis for moving expenses from Stonefort, Ill., to Gentry, Ark.
2. We recommend that the moving expenses of Rev. L. D. Seager, such as he may have in the field, including work at Garvin and Marion, be paid by the board, and that the matter be left in the hands of the corresponding secretary for adjustment.
3. In answer to a communication from the Welton church, at Welton, Iowa, we recommend that the church be informed that the appropriation of $400 was made with the understanding that it is for the Iowa field, including work at Garvin and Marion, if the same can be arranged.
4. Whereas, the General Conference has authorized a subsidy to be made of Seventh Day Baptist needs and prospects in Australia and of our Chine mission, on account of which further consideration of plans for work in Australia and India has been delayed.

Therefore, it is the opinion of the Missionary-Evangelistic Committee that, due to a lack of funds and the unsettled condition in some of these countries, the proposed survey should not at this time be undertaken.

Respectfully submitted,
In behalf of the committee,

A. L. Davis, Chairman.

Treasurer Samuel H. Davis read his quarterly report which was accepted and ordered recorded. The report follows:

QUARTERLY REPORT
January 1, 1926-April 1, 1926

S. H. Davis

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
Cash Received

On hand January 1, 1926 ........................................ $17,534.60

For—
General Fund .................................................. 2,661.05
Home field ...................................................... 350.00
China field ...................................................... 1,010.26
Boys' School .................................................... 1,977.50
Girls' School .................................................... 1,977.50
Georgetown mission ............................................ 7.50
Jamaica .......................................................... 23.50
Java .............................................................. 6.50
Life Membership ............................................... 25.00
Spree ............................................................. 22.00
From Memorial Board ......................................... 643.47
From Interest .................................................. 12.11

$25,830.08

Disbursements

To—
Corresponding secretary and general missionaries ........................................ $ 1,169.99
Church and pastors ........................................... 1,149.98
China field ...................................................... 3,119.12
Boys' School .................................................... 914.88
Girls' School .................................................... 914.87
South American field ........................................... 351.73
Jamaica .......................................................... 130.50
Java .............................................................. 53.00
Holland ............................................................ 341.66
Treasurer's expenses ........................................... 84.00

Total disbursements ........................................... $22,828.73
Balance on hand April 1, 1926 ............................... 17,601.35

$25,830.08

SPECIAL FUNDS

1. Boys' School Fund

Amount on hand January 1, 1926 ................................ $ 8,983.12

Received during the quarter .................................. 1,977.50

Total ............................................................. $10,960.62

Paid, purchase of land at Da-zung ........................ 914.87

Balance ......................................................... $ 9,945.75
Resolved, That Rev. Alva L. Davis having been called to pastoral service distant from the meeting place of this board, we wish to record our sincerest appreciation of his earnest, faithful services and co-operation for the years he has been with us. Our hearty interest shall be with him; our prayers shall be for abundant success in the important work that for a time called him from us.

Adjournment for the noon recess was made at 12:15, and prayer was offered by Rev. Clayton A. Burdick.

The afternoon session was called to order at one o’clock and prayer was offered by Rev. Paul S. Burdick.

The discussion of Dean Norwood’s report on Seventh Day Baptists in England and Holland was again brought up. President Burdick appointed a committee at the vote of the board to further consider the problems of these two places. The committee is as follows: Samuel H. Davis, chairman; Rev. William L. Burdick, and Dr. Anne L. Waite.

At this time Albert S. Babcock took the chair, as President Burdick was called from the meeting.

Robert L. Coon, chairman of the Work in China Committee, gave a verbal report. A letter was read by Secretary Burdick from Rev. H. Eugene Davis regarding Daily Vacation Bible School work in China. The board voted to defer the matter until the committee might have an opportunity to confer with Rev. Jay W. Crofoot.

Secretary Burdick gave a verbal report for the Ministerial Education Fund Committee, and it was voted to give the same allowance to Lester G. Osborn as in the past.

A long list of correspondence was read by the corresponding secretary, but no action was taken regarding them. At this point President Burdick again took the chair.

The resignation of Rev. A. L. Davis as chairman of the Missionary-Evangelistic Committee was accepted, and John H. Austin was appointed in his place. The resignation of Robert L. Coon as chairman of the Work in China Committee was accepted, and Dr. Anne L. Waite was appointed to fill the place.

President Burdick gave a verbal report for the Alice Fisher Fund Committee, and the board voted that the committee appropriate $100 for the remainder of the Conference year to Rev. George P. Kenyon, retired minister of Shingle House, Pa., and $10 a month for the remainder of the year, if available, to Mrs. Andrew Potter of Noank.

It was voted that the president appoint a committee to prepare a program for the Missionary Society to be given at General Conference. The committee is named as follows: Frank H. Herrmann; Rev. Paul S. Burdick, and Mrs. Clayton A. Burdick.

President Burdick appointed Treasurer Samuel H. Davis, chairman; Allan C. Whiteford; Recording Secretary George B. Utter; and Corresponding Secretary William L. Burdick as a committee to prepare a tentative budget for 1927.

A rising vote of thanks was given Dean J. Nelson Norwood for attending the meeting and giving the board so much desired information.

Mr. Corliss Fitz Randolph made brief remarks and expressed his appreciation to the board for the privilege of attending the meeting and the pleasure always given him by same.

Prayer was offered by Albert S. Babcock and the meeting adjourned at four o’clock.

Respectfully submitted,

GEORGE B. UTTER,
Recording Secretary.
THE NEW SCHOOL IN AN OLD TEMPLE

MISISONARY EDUCATION IN CHINA BREAKS THE BONDS OF CUSTOM AND SHOWS THE FARMERS HOW TO GET BETTER CROPS

"Ai-yah! Ai-yah!" The cry of distress interrupted my instructions to the student starting the second plow. "I looked quickly to the other end of the field. The first outfit had vanished completely. Glancing hastily about, I saw over beyond some grave mounds the good-natured but knowing old buffalo heading for a pond, dragging behind him the plow and the frantic student. Running to assist, I arrived just in time to hear a satisfied whoosh as the animal together with ropes, yoke, and implement subsided among the lotus leaves, while the student driver shouted and gesticulated from the bank.

I had been conducting the first plowing lesson of the year. Plowing in China is not difficult, for the water buffalo is one of the most domestic animals in the world. But the student's conduct was unprosaic. All of them claimed to be "raised on the farm," had been deprived, because they were students, of all opportunity to take part in farm activities, and were as helpless as old women in handling the animals and implements. The buffalo could scarce be blamed then for taking advantage of the change in drivers, and, instead of turning heedfully at the end of the row, making a bee-line for his morning bath.

This plowing lesson suggests the outstanding educational problem in China, and gives a hint of its solution. Three other illustrations will serve to make the problem clear.

During a certain wheat harvest in North China, I once paused wonderingly in the compound of a mission school for boys, and watched their carefree play.

"Why," I asked the principal, "are not these boys at home helping their parents till the harvest rush is over?"

The principal smiled. "Their fathers don't want their student sons around in the way while they are so busy," he explained.

Then as I passed through the village in the company of the Chinese pastor, he introduced me to the various worthies that we met.

Suddenly the pastor's face beamed with pride. "Here," he announced, "is one of our Christians."

I was presented to a sweet-faced, sick-gowned young man, and as I grasped his slender fingers learned that he was not only a member of the church but a graduate of the mission school. In the exchange of formalities, I inquired into the young man's honorable occupation. To my dismay he had none. He represented that large and rapidly increasing group which have their only counterpart among those alumnae of some ladies' finishing schools, which neither teach nor marry, and are catalogued "at home."

Next I turn to the survey of Chinese rural life made by Professor J. L. Buck of the University of Nanking. Out of many studies that he made on the Chinese, as he was able to take the inspiration of farmers with some education and those with none. According to his investigations of a typical group, forty-six per cent had received some little schooling, averaging four and a half years each. The remaining fifty-four per cent had had absolutely none. Education of the sort they had received, was an actual handicap in the struggle for existence.

These illustrations touch the secret of China's backwardness. An ironclad custom sets the scholar apart from all things practical and from staining his hands with physical toil. The school is a sort of ladder by which the favored child climbs out of a purgatory of drudgery into a paradise of leisure. Even the humblest classes a whole clan will pool to send one of their number to a group by ascending into the caste of literate aristocracy. Such a child of fortune is relieved of the responsibilities of life from the time he dons the gown and enters the school.

The American boy gets half his education outside of the schoolroom. In the country his numberless chores with garden, calves, pigs, and chickens, and his playtime in the woods, help to train the young for a life of industry and trapping. And training, and trapping, and training, give him an endless variety of experiences. His city cousin, on the other hand, desert a wornout automobile one day and builds a radio set the next. Through such experiences, educators tell us, come those elements of character such as initiative, resourcefulness, and responsibility, that contribute more to efficient citizenship than does the devoured of the contents of books.

Half the misunderstandings in China between the Chinese and the Westerners are rooted in this difference in education. Chinese youths fresh from the academic middle school or college are even more at sea when plunged into life's problems than are American young men. The business element which measures men bluntly by their efficiency in getting results, tends to overlook the latent abilities of the Chinese and brand them as inferior to the white race. Each race in its own way is laboring patiently under such a delusion, while many of the Chinese themselves accept as inevitable their inability to cope with the foreigner.

Here then, we have in a nutshell the cause of many of the jealousies, the anti-foreign movements, and even the anti-Christian sentiment that seeks to block the progress of the kingdom in China.

The inherited stuff in the Chinese is just as good, man for man, as it is in America or Europe is demonstrated in part by their academic achievements in our best colleges; in part by the marvelous skill of their well-trained but illiterate artisans; and completely by the fact that a Chinese reared in a foreign country, possesses all the alertness in practical affairs that the race is commonly thought to lack.

It was with appreciation of this fact that the department of rural education of the University of Nanking organized a radical departure of training schools for country teachers. The idea was to break the bonds of custom, and supply in as great a measure as possible the much-needed practical activities that would liberate the undeveloped capacities of young men in the same way that freedom of action has been given to young women by the unbinding of the feet.

A normal school was built in the midst of a typical farming community. Actual work in gardens, nurseries, fields, and with silkworms was made the most important part of the training. The teachers-to-be were taught that more important than the memorization of characters is the implanting of a right attitude in boys and girls toward the dignity of labor and problems of life. Furthermore, the responsibility of a teacher as a community leader was emphasized. To this end training was given in methods of survey, extension, and in directing popular educational movements.

The success of this new method in education, together with its vindication of the inherent ability of the Chinese to get results when the fetters of custom are removed, may be suggested by the story of one of the products of this school.

Li Chi-Chai, a son of a farmer somewhat less overwhelmed with poverty than the average, and so enabled to snatch a total of nine years of study with old-fashioned teachers, came to our school at the age of twenty-five. There, with the aid of a small loan, he was able to take the intensive one-year course. Like many of the others he caught a vision not only of the need for the learning-by-doing method in China, but also of the unexplored possibilities of a country community as a field of service.

Upon completing his term he was sent to a typical inland station by the department of rural education to discover what might be accomplished through the new approach.

It would be hard to imagine a more difficult task than that which faced this recruit at the outset.

Transient extension agents from the College of Agriculture of the University of Nanking had tried for two years to introduce improved crops there and had failed to leave a single impression. Outsiders were looked upon with a suspicious fear by the farmers. The missionary had never dealt with any one seeking their welfare.

Li's first move in the new field was to rent an old ancestral temple on the main country road, outside of the town. He drove out the beggars that were camping there, put in a few windows where needed, and then gave the building a coat of white-
wash inside and out. He also obtained four acres of land for gardens and demonstration crops. When all was ready, he opened a school. This school he ran only during forenoons in order that he might spend a portion of the day in making acquaintance with the villagers and their problems. In these visits he invited the farmers to a night school and quietly displayed specimens of improved cotton and wheat, of which he hoped to introduce the seed.

Suddenly the farmers heard that their sons were being required by the teacher to dig in the ground, to actually make gardens. This was an unheard-of thing! And to go only a half a day—why, the old teacher always kept them until dark! Half the pupils were withdrawn. But Li continued patiently in his work, persuading a farmer here and another there to accept his improved seed, and cultivating with great care his demonstration plot by the roadside. His spring term finished with only eight pupils and a dozen more in the night school.

During the summer, farmers passing on the way to market, stopped to marvel at the wonderful new cotton in the school plot. Those who had warily accepted the new seed, fearing some tax or other exploitation would follow the generosity, were often kept until dark! Half the pupils always kept them until dark! Half the pupils and a dozen more in the night school.

School opened in the fall with twenty-two pupils. Farmers were beginning to be pleased with a teacher who sent their sons home to help their parents in the afternoon. The night school filled the building to capacity with young farmers, artisans, apprentices, and openers, who welcomed this first opportunity to learn to read.

When the harvest was gathered the school was the scene of a country fair. The improved cotton grown by the farmers was exhibited. In a back room the teacher operated a modern hand cotton-gin, obtaining superior lint, and reserving the surplus of seed for a wider distribution. The news spread that a better yield and a better price had been obtained.

The Chinese New Year came with its vacation. Then the school opened again—its first anniversary. Farmers flocked to the door.

“Have you room for my son also?” they would ask. “We want our boys to study where they can learn about good crops and do not forget how to plant and harvest.”

“The spiritual needs of the pupils, too, were not neglected. Each morning began with a Bible lesson, a prayer, a hymn, and then a report from each pupil of one good thing he had done the day before to help some one else. Seven days in the week the teacher accompanied the pupils for singing, Bible lessons, and preaching.

Then an epidemic of smallpox broke out in the near-by village.

The teacher sent an S. O. S. call to the University of Nanking hospital for vaccine. Then after vaccinating all his pupils, he carried the campaign to the community and gave vaccination demonstrations in an open-air theater.

With the approach of spring came the festival of the local idol, which was carried out of its temple and through the countryside with a grand procession. Farmers came from the four winds by the tenth thousand. Bunched on the fields was a long-winding serpent of travelers. At the school the passes-by halted. A wonderful exhibit of better crops, charts showing better methods, and a demonstration of vaccination, held their attention. A little farther along an assistant with a buffalo war demonstrated on the school farm an American plow. The idol could wait. Here was a chance to see and actually try an American plow.

Planting time came again. The stocks of seed on hand were not enough. Two junk set sail from the university farm laden with seed of improved cotton for the teacher. Where before it had been difficult to thrust samples on the farmers as a free gift, now he was able to sell the seed and make the work pay its way. The demand exceeded the supply, and the sales had to stop when he had disposed of ten tons.

The latest expansion in his program has been the taking of a wife, and radicating departure again, one of his own choosing, a graduate of a Christian girls’ school. Mrs. Li now teaches the smallest children and is extending the scope of the community service through a woman’s club.

Today there is not a farmer for miles around the little market town whose face does not light up with a smile when asked if he knows the teacher, Li Chi-chai.

So while the shrewdest statesmen of the great powers are conferring and tearing their hair in search of a panacea for China’s ills, Li is laboring quietly to remove their cause. China’s own leaders are searching continually, but sometimes blindly, for the shortest cut from chaos to democracy; but Li is already well on the road and is contributing the spiritual, intellectual, and material elements that are essential for a self-governing State.

“Yes, his is the school in the temple by the side of the road. He teaches men, and he brought good cotton to the country.”

—Christian Herald.

DR. AMOS R. WELLS' INTERESTING COMMENTS ON CHRISTIAN ENDEAVOR TOPIC

“How do People Either Build or Undermine the Sabbath?”—A REVIEW

PASTOR R. R. ST. CLAIR

“You are under arrest!” exclaimed a city policeman to a grocerman one second day (Monday) morning.

“What for?” inquired the bewildered grocer who was doing no person any harm and was merely carrying on the business incidental to his occupation.

“No argument from you, put on your hat and coat, and come with me quietly to the police station, or I will have to call the patrol wagon and give you a free ride. The judge will show you in a way in which you will not soon forget that you cannot keep your store open for business on the second day of the week upon our state law distinctly directs that it shall be closed all of the first day.”

Thus indeed would the police officer argue if he possessed a mind similar to those of some of the theologians who endeavor to enforce first day sacredness by a command for the day of the week when our state law distinctly directs that it shall be closed all of the first day.

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The reader will note that all of these texts are seventh day texts, containing no trace of first day sacredness whatsoever.

The good doctor and the city policeman are apparently, so far as their ordinances are concerned, in the very same boat.

“Someone else, we expected a clearer vision on this subject to obtain in the case of Dr. Wells. He comes from good Sabbatarian stock. His grandfather, also Amos R. Wells, by name, went upon long horseback journeys through the wilds of the early American settlements over a century ago. Their American forefathers were indefatigable Seventh Day Baptist preachers, and one is almost tempted to think that the splendid array of seventh day texts presented in the Christian Endeavor World of April 1, came as legacy from the sturdy old pioneer.”

Some of the churches which he helped to organize was that of Verona, N. Y. Some
few years later Mrs. Rachel Preston, converted to the Sabbath from the Methodist Episcopal denomination, united with the Verona Church. Early in 1844, she made a trip to Washington, N. H., to visit her daughter, a school teacher. While there, Mrs. Preston came in contact with the Adventists, who at that time were all observers of Sunday. To quote from Spalding's Pioneer Stories of the Second Advent Message, (published by the Seventh Day Adventist Southern Publishing Association, Nashville, Tenn.) page 230, the truth of the Sabbath was brought to the Adventists in the following manner:

"Why," answered William Farnsworth, "isn't it (Sunday) the Sabbath?"

"No, indeed," said Rachel Preston; and then she took her Bible, as they had taken theirs to teach her the message of Jesus' coming and taught them the truth of the Sabbath. For Rachel Preston was a Seventh Day Baptist, and the Seventh Day Baptists had kept the Sabbath for hundreds of years.

After hearing what Rachel Preston told, the Adventists were much concerned about their duty in regard to the Sabbath. They kept the next Sabbath, Frederick Wheeler and others soon followed, and so began the first Sabbath keeping among the Adventists.

Then came the great disappointment on the twenty-second day, October (1844). Still some in the little company continued to keep the Sabbath.

Thus it appears that the Amos R. Wells of the story, who had a part in the organization of a church which in time, through one of its members, would be the means of bringing the Sabbath truth to a religious body destined to so energetically present the Sabbath message that hundreds of thousands all over the earth would forsake the Sabbath day of desolation.

Certain commentaries on Sabbath texts by the present Amos R. Wells are particularly good. The reader will observe that all pertain to the Sabbath of Eden and of Christ and not to the first day of apostacy.

Mark 2: 23. The Sabbath is a day for refreshment, for the obtaining of food and the strength the food gives. That is what we say when we say the Sabbath is a day of rest.

Mark 2: 27. The Sabbath was made for man, but the Sabbath was made. Christ did not level the Sabbath with the other days of the week, but exalted it and set it apart from the other days. By this saying Christ did not pull down the Sabbath but handed it to men as a special gift for man's use.

("Well said, be it by either Amos R. Wells. Professed Christians today do level the seventh day, the Sabbath, to the level of secular days and fail to exalt it and set it apart.

Mark 2: 28. Whenever we are doubtful how to use the Sabbath, let us ask ourselves how Christ would use it. He is Lord of it, not we.

Mark 3: 1. The Sabbath to Jesus was a churchgoing day. It was his custom to attend divine worship regularly and joyfully. He was an outdoor man, but "the woods were God's first temples" was no saying for him.

Mark 3: 2. The spirit of hatred and suspicion is the opposite of the Sabbath spirit. We can not keep the Sabbath as it should be kept unless our hearts are full of love.

Mark 3: 3. The Sabbath is the day of life. Its purpose is to restore everything that is withered—the dry leaves, dried-up experiences, petrified powers. God's day is the day of spring, the reviving day.

Mark 3: 4. The Pharisees by their lives answered Jesus, "The Sabbath is not a day for doing good or doing harm, but for leaving alone. Christ would have answered, "Leaving alone amounts to doing harm. My day is not a passive day, but a day for the active doing of good."

To these comments, one and all, we can write a hearty "Amen." Examine the verses and it will be observed that one and all speak of the seventh day of the week (from Friday sunset until Sunday sunset), the first day (from Saturday sunset until Sunday sunset) never being under consideration. Christ never blessed it, sanctified it, hallowed it, or pronounced it the Sabbath; and men of the ability of Dr. Wells should hesitate in attempting to impose upon a Christian public a day never mentioned in the dictionary, is striving to manifest the spirit of Christ or of his teachings. Christ never having taught the sanctity of the first day, but his regular observance of the seventh day to "attend divine service regularly and joyfully" (Dr. Wells) is an incentive to all loyal Biblical Christian endeavorers to follow in his footsteps.

We trust that the day will soon come when loose thinking along this line will be a thing of the past and all professed followers of Jesus, the Lord of the Sabbath, will cheerfully observe the God-appointed day instead of a man-made Sabbath which neither God nor his Son have ever owned as a day of sacred rest.

DEATH OF DEACON BABCOCK, NORTH LOUP'S SENIOR DEACON

Nicander Wilson Babcock, son of John and Elizabeth Babcock, was born near Jackson Center, Ohio, July 20, 1844, and died at his old home southeast of North Loup, April 22, 1926. Peter, an older brother, died in Andersonville prison while serving in the Union army; James O. of Welton, Iowa, passed on about three years ago; and L. H. of Gentry, Ark., about ten years ago. His sisters, Mrs. Margaret Sayre, Mrs. Sara Hurley, and Mrs. Martha Van Horn, all three of Welton, Iowa, died years ago. His half brother, Thomas Babcock, father of the present disci­

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THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOOK
R. F. D, 4, Battle Creek, Mich.
Contributing Editor

HOW TO USE THE BIBLE

Christian Endeavor Topic for Sabbath Day, May 29, 1926

DAILY READINGS

Sunday—The Bible in worship (Ps. 119: 97-104)
Monday—For food (1 Pet. 2: 1-8)
Tuesday—For light (2 Pet. 1: 16-21)
Wednesday—Memorize the Bible (Col. 3: 16, 17)
Thursday—Bible-study (1 Cor. 10: 1-11)
Friday—Teach the Bible (Acts 20: 23-32)
Sabbath Day—Topic: How to use the Bible (Acts 8: 26-35; Ps. 1: 1-6)

THE NORTH LOUP CHRISTIAN ENDEAVOR SOCIETY

MEMORIZE IT

There are many ways to use the Bible, but one that especially appeals to me is to memorize it. The Bible is full of beautiful passages, and of such variety that some of its verses are appropriate to every age, every mood, every occasion.

A person who has stored his mind with God's Word in youth became blind in old age. What a comfort it was to him to recall those passages when he could no longer read them! A child out for a frolic with the family came upon a pond. Standing, gazing into the water, he was heard to repeat, "He leadeth me beside the still waters." A group of children were discussing whether or not to do a deed when one of the group quietly remarked, "Avoid the very appearance of evil," and the discussion ended.

Many, many other examples could be cited where the Bible words have been a help in time of need because they were stored in the mind.

We can never measure the value of the Bible verses learned in the Sabbath school and Junior, in the home, or elsewhere. Let us encourage our boys and girls in this, and work who are older, try to do so as well. They will thank you for it.

MARCIA ROOD

STUDY IT

If one is earnestly seeking after truth and will go to the Bible with an unbiased mind, a very good method of Bible study obtains in the topical method. There are many doctrinal subjects upon which the ordinary student is ignorant, and a few commonly read passages, and he is easily led to formulate his beliefs upon the few and be contented with his finding when only a half truth is known. A good topical index and the Bible are the only tools needed with which to build a structure that will stand the test of any storm of heretical teaching or doubtful questions that may come upon one in an unguarded moment. These days demand a good super-structure. The fundamental doctrines should be mastered.

The reading of a chapter through may be good for devotions, but foundations should be laid that will require much searching for new cover to cover are basic stones that must be put into the walls. Spend a week or month in a half-hour-a-day study on some one doctrine as "love" or "faith" and test for yourself the dynamic force such a study will produce. Such a workman "needeth not to be ashamed."

L. O. GREENE

MEDITATE ON IT

In order to get the most benefit from the Bible, make it a companion of your life. A small Bible one may carry in the pocket or hand bag is a great help. Then when one has a few minutes of leisure, it may be taken out and read. In the early hours of the morning before the cares of the day have begun, let God talk to you, and a great blessing and a source of strength will be found for the cares of the world, for the "Bible is a refuge, a shield and a power unto salvation."

Read the Bible, not as a duty but as a joy and with a desire to learn of God's will for us. Read slowly, meditate and search for the treasures which it holds for us, and surely we shall find what God has in store for us.

MAUD SAMPLE

MARK IT

My Bible is a large sized one, has thumb index, maps, and concordance. It was given to me by my first school pupils, twenty years ago. Their names are written on the fly leaf. Some are dead. Some have moved away; nearly all are married.

My Bible is not so fresh and pretty as it was twenty years ago. I have used it many times and carried it with me into several states. It is worn and torn, and the margins have finger prints and pencil marks. It lies on the table before me as I write. Turning at random:

Ezra 6:30, "Let the house be built." etc. (Additional references Joshua 4:6; Isaiah 64:11; Haggai 2:7-9.) The margin bears the name of Dr. Gardner, date June 5, 1915, and I am reminded of the dedication of our new church.

Matthew 20:27, 28, " . . . chief among you shall be your servant." 

Monday, July 18, '25.

Ecclesiastes 3:11, "He hath made everything beautiful in his time." G. B. Shaw, July 17, '09.


Other margins have the names of A. H. Lewis, L. C. Randolph, Dr. Daland, and others.

I have been criticised for marking my Bible, but it means lots to me and it means nothing to others. Some have moved away; nearly all are married.

I had a young lady who was seeking to learn of God's will for her. She was getting ready to make a decision about the future, and her mind was confused. I asked her if she would like to meet strangers, but old friends? She would like to meet strangers, and would have liked to meet strangers, but old friends.

I believe I'll get you a good Bible, one that will last a life time and then use it.

FERN BARBER MAXSON

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The best way to use the Bible is to read it. I find that I get better results if I read it by subjects, than if I read a chapter here and there. In this way I get a connected story and not disconnected facts, and thus the reading is more interesting. One should not only read the Bible but study it as well. You can not appreciate what you read unless you understand it. So try to understand the Scripture you read.

I am glad to know that in our Junior societies children are urged to memorize Bible verses, for those verses are a help to them after they become older. I often think of the verses I learned in the Junior society, and they always bring me comfort and joy. This is another way of using the Bible.

We can use the Bible in winning others to Christ. We can not win them with arguments, but we must be able to present the simple Scripture to them. And, in order to do this we must absorb it.

The story is told that a visitor to Africa once remarked to a native, "The Bible is out of date in my country." "Well," said the African, "if it were out of date here, you would have been eaten long ago." The Bible transforms lives. Will it transform your life?

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICE
Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, May 29, 1926

OUR DEBT TO THE PAST: OUR DUTY TO THE FUTURE (Ps. 118: 1-9, 16, 17)

PAST AND FUTURE

"I don't like history; just a lot of dates and names to learn," a schoolboy was heard to remark. Yet, if he had known it, the news of yesterday's baseball game, that he reads so eagerly, is history; and history is full of events just as interesting and a thousand times more important than the ball game.

Or a bright young lady remarks, "Why worry about the future? It will be time enough for that when it comes." And that is good advice if meant in the sense of the Master's words, of taking no "anxious thought about the morrow." But if she means never to plan wisely for the future, she is making a mistake. The Master of us all did more of this sort of careful and wise planning for the future than any other human being ever did.

I think this young lady means all right, for she really is planning for the future. She already has a "hope chest" started, and what is that but looking ahead? Or our young people who "hate history"; is his dislike aimed at the past itself, or only at a certain method of teaching about it?

We find him poring over a book of stories having to do with Captain Kidd and his men; with King Arthur; with Robin Hood,
JUNIOR WORK

ELISABETH KENYON  
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR MAY 22

The subject of this month's lesson study is "Friendly Neighbors and Peace." In order to finish the book before our new fall work begins it will be necessary this month and next month to take two chapters for the same lesson.

Aim: To show the need of neighborly friendship in our American life, and to lead the juniors to show themselves neighborly in every way; also to teach them that peace is Christ-like and war is not, with the supreme aim of enlisting them in the enterprise of promoting friendship and good will among all people.

Devotionals: Song; prayer by superintendent or assistant; Scripture, Matthew 25:31-40 and Luke 2:13, 14; Matthew 5:9; song, "America the Beautiful."

We will take up the two subjects separately using the talk and story for the "Friendly Neighbors" first and the ones for "Peace" last.

Approach to the lesson: Let the juniors who have come prepared, tell how our neighbors help us. Do you know of any people who are lonely and who have not many good friends and neighbors? Discuss the Scripture lesson of the Good Samaritan just enough to bring out the fact that Jesus evidently thought that being a good neighbor was one way of showing one's love to God.

For the lesson story have one of the Girl Scouts (a junior or an outsider) tell a story that will illustrate the scout law that a Girl Scout is a friend to all and a sister to every other Girl Scout.

Lesson discussion: Is it only the people of other races and nationalities that are in need of neighbors? What can we do to show ourselves neighborly? What are churches and missions doing?

Notebooks: "What Juniors Can Do to Promote Friendly Neighborhood." This may include sending flowers or messages to sick people, inviting lonely children to a social, etc.

Posters: "Results of Friendly Neighborhood." One half of the poster might show pictures illustrating the need of neighborliness (two boys fighting); and the other half just the opposite (two boys helping each other).

Approach to the second lesson: Have the juniors tell things which cause quarrels between girls and boys. Would fights ever take place if both sides were determined to show the spirit of friendliness? What about the causes of war? Cut a piece of string one ninety-eight inches long and let the poster give the facts, and for the expenditure of our own government. For meeting the cost of past wars, one twenty-six inches; preparation for possible future wars, fifty-eight inches; agriculture, forestry, Congress, etc., nine inches; making harbors safe, reclaiming wasted land, and public benefits, three inches; educating children, preventing disease, general improvement, two inches. Show the juniors how much better off our government would be if there were no such thing as war.

Lesson story found on the Children's Page next week.

Discussion of story: Which character in this story do you like best? Why? What things took place that helped to bring the two gangs together in a friendly way? Do you think the same spirit would prevent wars between nations? Every bit of missionary work at home and abroad is helping to make peace and good will.

Notebooks: On one page "The Honor Roll of War" (captains, generals, lieutenants, majors, marals, guards, soldiers, sailors, aviators, etc.), and on the other page "The Honor Roll of Peace" (ministers, teachers, carpenters, farmers, electricians, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, 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missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missionaries, missions stations, homes to illustrate the first and those of battleships, cannon, firearms, forts, trenches, etc., for the second.

Future assignment: Come prepared to tell of any case of injustice which you know of and the results that came from it, also looking up some verse in the Bible that brings out the lesson of justice and fair play.

R. F. D. No. 1, Western. R. I.
Prove all things; hold fast that which is good. 1 Thessalonians 5: 19.
Quench not the spirit. 1 Thessalonians 5: 21.

FRANK'S PIGEONS

Frank lives in a big city on a street all built up with houses. Like other little boys, he loves animals, and often wished for a pet of some kind. But where he lives there is no room for any pets.

One morning after breakfast Frank was looking out of a window. All of a sudden there was a cloud of flying wings flying past, and then Frank saw a dozen pigeons alighting in the back yard.

"Mother," he called excitedly, "see all these pigeons! Whose are they?" Mother came to the window.

"Oh, these pigeons do not belong to anybody, they fly all around this part of town," she explained.

"I wish they'd stay here," said Frank longingly. His mother shook her head.

"They won't stay here, because this isn't their home." Then she turned to Frank with a smile. "But I know you can have them call here every morning."

"Oh, mother, how?" asked Frank eagerly.

"By feeding them," she replied. Frank jumped up. Then his face fell. "But we haven't any bird-seed."

His mother laughed and went into the pantry. She came out with a can, and as she took the cover off, Frank peeked in. "Why, these are split peas! Will they eat those?" wonderingly.

"Just try them and see," nodded his mother. "First whistle to them, and then throw out some of the peas." So Frank whistled to them, and then tossed out a big handful of the food. There was no grass in the bare little back yard, so the tiny yellow pieces lay in plain sight on the ground. As he threw out the food, there was a great flutter of wings as the frightened birds rose in the air, but their sharp little eyes saw that what lay on the ground was something good to eat. So, one after the other, they flew down again.

The next morning, to Frank's great delight, there were the pigeons.

Frank loved to watch them, and in a little while he had a name for every one of them. Soon the pigeons became so tame that they would pick up the food right out of Frank's hand.

So instead of not having any pets at all, Frank had a dozen of them.-Our Little Ones.

HOW CLOTHES GROW

Aunt Edna was telling her niece and nephew about her trip South. "Maybe I saw May's dress or Donald's suit growing," she said with a smile.

Then she showed them a kodak picture of people picking cotton, and then a branch of a real cotton plant with some cotton bolls fluffing out of their dark cases.

"They look a good deal like a little chestnut bur stuffed with cotton batting!" laughed Donald.

He and May looked at the pictures of a cotton factory, where the fluffy cotton is spun into thread to be woven into cloth.

"Did you see any more of our clothes growing down there?" asked May.

"I do not think so. In the mountains we rode past a field of flax that will give linen for coarse brown towels. That flax is a cousin to the little plants from which we got the linen for Donald's best white suit and for your handkerchiefs. The little flax plants grow close together like wheat, and they have very pretty bright blue flowers. Out at Uncle Edwin's farm you both have seen another kind of cloth growing."

They thought and thought, but not one could guess, until their aunt said this cloth grew on animals they liked to play with.

"Oh, oh, you mean the sheep's wool!" shouted Donald. "My coat is made of wool."

"Cows gave the leather for our shoes," went on May. "My pink silk was once the dresses of ever and ever so many silk worms."

Her brother thought a little. "I have something else to wear that grew. My rubber boots came from the rubber tree. I got them on the Christmas tree; so they are the gift of two trees!"-Mary S. Stover.

Four-year-old Barbara Jane was moving with her family from one house to another not far distant. The first night when mother put her to bed amid the awful confusion in the new home, Barbara Jane cried from pure homesickness. Mother tried to comfort her, and Barbara Jane said, "Why, mother, don't you know I just have to cry!"

MY GRANDMA USED TO SAY

"The burnt child dreads the fire."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

POOR SUBSTITUTE

A gentleman who was once stopped by an old man begging, replied, "Don't you know, my man, that fortune knocks once at every man's door?"

"Yes," said the old man, "he knocked at my door once, and I was out, and ever since then he has sent his daughter."

"His daughter?" replied the gentleman.

"What do you mean?"

"Why, Miss Fortune."

ABOUT THE SMALLEST BIBLE

The smallest Bible ever published was three and three quarters of an inch long, two and one half inches high and seven eighths of an inch thick.

It was issued by the Oxford University Press, England.

My son, keep thy father's commandment, and forsake not the law of thy mother. Proverbs 6: 20.

Now therefore harken unto me, O ye children; for blessed are they that keep my ways. Proverbs 8: 32.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.-Psalm 107: 8.

SOME ANTS I HAVE MET

(Continued from page 601)

piling up, not unaware or careless of the future.

A thousand years before Horace wrote the above, Solomon had observed the ant. He speaks of it twice in his Proverbs.

Go to the ant thou sluggard; Consider her ways, and be wise: Which having no chief, Overseer, or ruler, Provideth her bread in the summer, And gathereth her food in the harvest. Proverbs 6: 6, 7.

And again in the language of our text,

The ants are a people not strong, Yet they provide their food in the summer.

The old fable has it that when the frosts of autumn had come the grasshopper asked the ant if he would not share his store of food with him. The ant said to the grasshopper, "What did you do all summer?" The grasshopper replied, "I sang." "Well," replied the ant, "Now you may dance."

I think you have the point of the sermon already. I shall close with these lines which I learned when a boy, and which will serve to fix the lesson. Here the bee is associated with the ant in the right way, and the "early bird" is included too.

"The lark is up to meet the sun, The bee is on the wing, The ant his labor has begun, The woods with music ring."

"Shall birds and bees and ants be wise, While I my moments waste? Oh, let me with the morning rise, And to my duty haste."

The ants are a people not strong, Yet they provide their food in the summer.

A well-known Negro minstrel was being examined as a witness by opposing counsel.

"You are in the minstrel business?" inquired the lawyer.

"Yes, sir," was the reply.

"Is not that rather a shady calling?"

"I don't know but what it is, sir," replied the witness, "but it is so much better than my father's and I am ashamed of it."

"What was your father's calling?" he was asked.

"He was an attorney, sir!"-Our Dumb Animals.
A GOOD LETTER FROM NEW JERSEY

I have been greatly pleased today in receiving a good letter from Bernice E. Rogers, secretary of the Sabbath school at New Market. The name of the New Jersey community has for a long time been quite familiar to me, yet I have not known just where it is in that state, or much about the school and church there. This letter sent me to the map, and now I can see just where the place is from Plainfield and Dunellen, and another town near there called New York, about which I can have heard. I feel a little as if I had been on a short visit in that neighborhood, and am newly interested in the lively Sabbath school.

Now I will let Bernice Rogers tell about her Sabbath school, for it will interest others as well as myself. This is a free translation: In what I tell you of the activities of our Sabbath school during the past year you may not find anything particularly new, yet this bit of historical record will give you a brief survey of our work. In spite of considerable sickness in our congregation—the school has been eight, while the cradle roll has been greatly pleased today in receiving a report of its operations for the coming summer. Though a difficult undertaking, it is a much needed one; and in view of the fact that the seventh Sabbath in the month is set apart as a symbol and reminder of great and eternal religious truths. It is this symbolism of the day that makes it consecrated. Therefore, to say that it must be kept as a religious day, we mean that it cannot be observed in seven, or that it can make no difference whether we regard Saturday, or some other day, is contradiction in the terms.

The writer’s conviction has long been that the seventh day was chosen by God to work our salvation, and has been kept as a day of rest for us by the law of Moses. It is not to be observed as a religious day, but it is a day of rest, and should be observed as such.

New Market, N. J.

May 15, 1926, will be no better day, as a period of time, than the fifteenth of December. But Williamsburg, Va., is to celebrate, on that day, the one hundred and fiftieth anniversary of the adoption by the Virginia Convention of a resolution, calling on the Continental Congress to declare the American Colonies independent.

As a portion of time, July Fourth is no better time than any other day, but it has special interest and value because we call it Independence Day.

There are many kinds of cloth as great value as those of which the stars and stripes are made; but we reverence the flag because it is a symbol of the land we love.

There is no more holiness in the seventh day or last day of the week, as a division of time, than in other days. But in the Bible, and history, and sacred sentiment the day has been set apart as a symbol and reminder of great and eternal religious truths.

This is a cheerful, hopeful Sabbath school story—one I am glad to have. It gives me a glimpse of the New Market people and their good spirit; and I thank Miss Rogers for it. Eighty-four years! Dependable people they must be. May the God they worship bless them.

Sabbath School. Lesson VIII.—May 22, 1926

ISAAC AND HIS WELLS. Genesis 26:12-25

Golden Text.—"A soft answer turneth away wrath, but a grievous word stirreth up anger." Proverbs 15:1.

DAILY READINGS

May 16—Isaac and his Wells. Gen. 26:12-25

May 17—Peace with Enemies. Prov. 16:1-8


May 20—Peace with All Men. Rom. 12:9-21

May 21—The Secret of Peace. Phil. 4:1-19

May 22—The Beatitudes. Matt. 5:1-12

How can we, how dare we, sing, "Fly abroad, thou mighty gospel," knowing perfectly well, if we choose to think, that the gospel message has to be carried, and carried by us?—Arthur T. Upsor.
DEATHS

KNIGHT.—At the home of his daughter, Mrs. Wm. Gallagher, in Toledo, Iowa, on April 13, 1926, Jacob Knight, aged 86 years, 11 months, 3 days. The deceased was the son of John W. and Mattie Knight, and was born at Jackson Center, Ohio.

In October, 1858, he arrived in Tama County, Iowa, and thereon made the journey with horses and wagon, in company with a number of friends, all of whom settled in Carlton township, near where the town of Garwin now stands. Here the remainder of his life was spent.

On December 31, 1862, he was united in marriage with Miss Nancy Keeton, who died December 27, 1904. To this union five children were born, of whom Cora died at the age of six years, and Elise, October 14, 1924. Those still living are Nelson P. of Toledo, Iowa; Mrs. Alda Van Horn of Garwin; and Mrs. Alice Gallagher of Toledo.

When the Carlton Seventh Day Baptist Church was organized, 1862, the deceased became a constituent member, and, so far as is known, he was the last surviving member of that body.

He thoroughly enjoyed pioneer life and was identified with the development of Tama County from its crude state up to its present flourishing condition.

September 24, 1922, he sustained a paralytic stroke, by which he was rendered invalid during the remainder of his life. He was married a member of a family of six sons and two daughters, of which number James M. Knight of Genoa City, Wis., aged 81 years, 5 months, 3 days, is the only one now living. He leaves one daughter, Ada Van Horn of Garwin; and Mrs. Alice Gallagher of Toledo.

Tama County, Iowa; Mrs. Mary Crandall of Rockville, Ohio; the eight children named above; twenty-four grandchildren; and twelve great grandchildren. His youngest child is now thirty-nine years of age. In these almost sixty years of the married life of Brother and Sister Morrison, and in the raising of this large family it is quite remarkable that this is the first death in the immediate family.

Six of her children were present at her funeral service. This service, which was largely attended by a wide circle of relatives and friends, was conducted by her in death.

Sister Morrison was a member, and now teacher, of the Friendly class which Sister Almy taught. Interment was made in the Loveland cemetery.

Barrock.—Deacon N. Wilson Barrock died at the age of 63 years, 6 months and 27 days, April 22, 1926, in the eighty-second year of his age. Separate obituary elsewhere in this paper.

KILDOW.—Ruth Conley was born in Harrison county, W. Va., January 12, 1843, and died at the age of 83 years, 2 months and 27 days, September 14, 1926, at Joseph C. Kildow, North Lap, April 9, 1926, at the age of 83 years, 2 months and 27 days. She was a member of the Seventh Day Baptist Church at Lost Creek, W. Va., and after coming to this place affiliated with the church the following:

She was baptized by Rev. L. A. Rogers, May 26, 1888, and became a member of the Friends Seventh Day Baptist Church at Nile, N. Y. Sister Almy was united by letter with the Richburg Seventh Day Baptist Church, April 24, 1920.

Mrs. Almy is survived by her son, Joseph, two sons, and one grandson; also by her father, mother, two sisters, other relatives and many friends.

Funeral services were conducted from the home of the Nile Church. Words of appreciation were given by Brother Carver, who is a member, and now teacher, of the Friendly class which Sister Almy taught. Interment was made in the Richburg cemetery.

The following poem was read as a part of the service in carrying out the wishes of our deceased sister:

SLEEP

"So he giveth his beloved sleep."

He sees when their footsteps falter,
When their hearts grow weak and faint;
He marketh their strength is failing,
And listens to their complaint;
He bids them rest for a season,
For the pathway has grown too steep;
And folded there with his smile,
He giveth his loved one sleep.

Like weary and worn-out children
That sigh for the daylight's close;
He knows their toil and their trials,
And silently watching o'er them
He giveth his loved ones sleep.

He giveth it, oh, so gently!
As the mother will hush to rest the babe that she softly pillows
So tenderly on her breast.
Forgiving, thus to nurse them;
And sorrows that made them weep,
For with a soothing promise
He giveth his beloved one sleep.

He giveth it. Friends the dearest
This boon can never bestow;
But he touched the drooping eyelids
And placed the features grow.
Their fair land, their home, their room,
And storms may around them sweep;
But, guarding them safe from danger,
He giveth his loved ones sleep.

All dread of the distant future,
All fears that oppress today,
Like mists that clear in the sunlight
So, softly, softly, rest they.
Nor calls, nor clammers can rouse them
From their slumbers so calm and deep.
Only his smile will comfort them,
Who giveth his loved ones sleep.

Weep not that their toils are over,
Weep not that their race is run.
God grant we may rest as calmly
When our work like theirs is done.
Till then we would yield with gladness
Our treasures to him to keep,
And faithfully returning,
He giveth his loved ones sleep.

—Pammy, Wamego, Kansas.

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God grant we may rest as calmly
When our work like theirs is done.
Till then we would yield with gladness
Our treasures to him to keep,
And faithfully returning,
He giveth his loved ones sleep.

—Pammy, Wamego, Kansas.
intervention was made in the Hillside Cemetery. The pallbearers were: Rube Ikehay, O. R. Hill, A. T. Jones, Jake Barber, Geo. Mayo, and Will Wetzel. Mrs. S. L. Dunham, Mrs. Nell Helbig, and Mrs. Harold Hoepner furnished beautiful music.

Those from out of town attending the funeral of Mrs. Ruth Kildow were: Mrs. Will Vaughn of Omaha, Mr. and Mrs. W. W. Nelson of Grand Island, and their daughter, Mrs. Al Knopp, Mr. and Mrs. Walter Preston of Morrill, Mrs. Rose Angle of Cheyenne, Wyo.—North Lyon Loyalist.

Rose.—Jenette Irene Rose, infant daughter of Marion A. and Addie Laurence Rose, was born January 21, 1926, and died April 29, 1926, at the home of the parents in Edgerton, Wis.

Kenneth, Ruth and Lauren are older children of the family. Whooping cough with bronchial pneumonia were more than the little life could resist, although she was a normal child and was just beginning to walk. Funeral services conducted by Rev. Edwin Shaw were held on Sabbath, May 1, 1926, and the burial was made in the cemetery of the Rock River Church.

PASBY.—William Pasby was born in Crompton, R. I., July 21, 1858, and died at his home in Ashaway, R. I., April 3, 1926, after an illness of several months.

On October 24, 1889, he was united in marriage to Harriet Wells Crandall, the ceremony being performed by Rev. Lewis F. Randolph. To this union two daughters were born: A. Lucile of Harrington, R. I., and Mrs. Harold Hoeppner furnished beautiful flowers for the ceremonies.

Mr. Pasby was a man of retiring nature, but had a large circle of friends who mourn his going. The greater part of his life was spent in Ashaway or the near-by village of Potter Hill. For thirty-five years he had been an employee of the Ashaway Woolen Company, rendering faithful service until forced to retire several months ago on account of failing health. During his long illness he had been cared for by his loving hands, which passed away peacefully early Sabbath morning April 3.

He is survived by his wife, his two daughters, by a sister Mrs. William Hull of Ashaway, and a large circle of friends.

The funeral was held from his late home in Ashaway, April 6, conducted by Pastor A. L. Davis, and the body was laid to rest in Oak Grove Cemetery.

I would you could get rid of the notion of saying, "Thy will be done," with a glibness, as though it was necessarily a hard thing God asks of us. God's will is in the sunshine as well as in the shadow. God's will is in the laughter, and the joyousness, and the gladnessomeness of life as much as in the sorrow and the afflictions of life.—Wills R. Hotchkiss.
The value of the past lies in the enrichment of the future

As our part let us hand on
The Denominational Building

My Savior, mid life's varying scene
Be thou my stay;
Guide me, through each perplexing path,
To perfect day.

In weakness and in sin I stand;
Still faith can clasp thy mighty hand,
And follow at thy dear command:

My Savior, I have naught to bring
Worthy of thee;
A broken heart thou wilt not spurn;
Accept of me.

I need thy righteousness divine,
I plead thy promises as mine,
I perish if I am not thine.

—Elizabeth A. E. Goodwin.