Is It Interest You Want?

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

Denominational Building

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

F. J. Hubbard, Treasurer
Plainfield, N. J.

The Sabbath Recorder

BEFORE IT IS TOO LATE

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

If you have a tender message,
Or a loving word to say,
Don't wait until you forget it,
But whisper it today,

Who knows what bitter memories may haunt you if you wait?
So make your loved one happy before it is too late.

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

—George, Bancroft Griffith, Bulletin Roger Williams Baptist Church.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Season will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 16 to 26, 1926. 

President—Charles W. Adams, Plainfield, Ill. 
Vice-President—James P. Sutherland, New York, N. Y. 
Secretary—Rev. E. R. S. Randolph, Westerly, R. I. 
Treasurer—Mrs. Ethel Miller, Miami, Fla. 

GIFTS AND BEQUESTS FOR ANY DENOMINATIONAL PURPOSE ARE RECOGNIZED AS THE BEST INVESTMENT IN THE CHURCH. 

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

Write the Treasurer for Information as to ways in which you can help your church and pastor.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

The regular meetings of the Board of Managers are held at the home of the President, to be announced, in the year 1926. 

Change of Address

Corliss F. Randolph, Tract Board's President

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

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

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

SEVENTH DAY BAPTIST VOCATIONAL COLLEGE

During the editor's absence in attending Salem College commencement and three associations, there came to the office a program of the seventy-sixth commencement of the Hillsdale College, Michigan, and also a copy of the Jackson Citizen Patriot, in both of which appeared the name of Miss Gladis Clark, daughter of Brother C. B. Clark, as graduate with the Bachelor of Science degree, and recipient of a twenty-five dollar prize as stated in the local paper.

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

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

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

The Aim of the Recorder There is a Child To Unify and Promote Denominational Interests given, which I saw in print recently, that expresses the desire of the SABBATH RECORDER to promote the unity of a widely scattered people in the bonds of Christian fellowship and in harmonious work for the Master, which I am moved to give our readers here. It is this:

"Agreed to differ, resolved to love, united to serve."

We desire above all things to promote the faith of our fathers and reader assistance in loving efforts to exalt the precious truths which past experience has tested and proved to be helpful and strength-giving to the denomination. Whatever inspires and stimulates and tends to cement us together as one body standing for the gospel of Christ and for the restoration of God's holy day—the Sabbath of Christ—will always be welcome copy for
our pages. But after ample opportunity has been freely given for individuals to express opinions upon less important matters, upon which one as a whole have always had to differ, it has seemed wise to discontinue prolonged discussion upon such matters.

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

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

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

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

In a time when spiritual religion is menaced by sharp contentions between rationalism and materialism on one side, and the Bible, and the spirit of contention on the other, the Recorder should stand for the spirit that prompts all "agree to differ" somewhat, without controversy, and that moves men who differ on some points to love one another, and to unite in serving the Master as best they can.

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

On such points, which the Bible itself does not make entirely clear, what good has ever come from controversy? One thing is certain, young Christians facing the allurements of a world full of temptation, pitfalls, and snares are not likely to be encouraged and helped by the quarreling of older professors over human theories regarding Bible teaching. Thine are the paths of righteousness that lead to perfect peace, the spirit of unity and love, things that sting and irritate; things that hurt instead of cheer; things in which our best men are sharply accused—the Recorder pages can be filled with kind, loving, uplifting counsel, prayers for the boys and girls to stand firm and be true to Christ, the editor thinks its real mission of upbuilding the churches will be greatly helped.

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

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

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

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

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

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

The Building Fund For July 27, 1891

The longed-for one thousand dollar gifts have not yet shown up for this last week in July, but there is still occasion for such a gift before the week closes, as this is only the twenty-seventh.

We are glad, however, to report gifts since our last report, amounting to $260. This added to the amount, $22,901.13, reported in last Recorder makes the present sum of $23,161.13. We are cheered by the interest being taken in this good work, and encouraged to believe that others are getting ready to give us a good lift. Many tend to seek the comfort of church records, instead of going to church, and the interest in spiritual things is definitely on the increase.

THE CHILDLIKE HEART

SELECTIONS BY DEAN MAIN

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

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

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

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

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

PRAYER

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

CHANGE OF ADDRESS

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

Bibles in thirty-five languages must be supplied by the American Bible Society in the Hawaiian Islands to meet the Scriptural need there. In this strategic section of the Society's Pacific Agency more than these Islands where the Oriental and Occident meet.
SEVENTH DAY BAPTIST ONWARD MOVEMENT

OUR BULLETIN BOARD

This is the second month of the Conference year.

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

RICHMOND, VIRGINIA

Last April I received a letter of inquiry from Elder R. Lee Soarities, pastor of an independent church of Sabbath keepers in the city of Richmond, Va., introducing himself and the church and inviting me to visit them and tell them about Seventh Day Baptists. Since that time we have corresponded, and the people have been getting acquainted with us through our literature.

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

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

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

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

Since the last meeting, Brother Soarities has directed the work of the church, including the cleaning of the church, and has fitted his house in front of the basement of his house and is keeping home-baked goods, ice cream, and a light stock of groceries. In this way he hopes to give work to some of the women in his group of Sabbath keepers. If this proves successful, he wishes to start a laundry. The business ventures are to be on a modest scale, because he does not have much money to invest, but he plans to increase the business as fast as trade increases.

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

A GALA DAY AT GARWIN
ELLEN W. SOCWELL RAMSEY

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

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

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

After making a number of calls in town we drove out to Aldie's, where we spent the night. A severe thunder storm came up in the night—wind, rain, and lightning doing various damages. At the Henry Och's home potatoes were washed out of the ground, but in spite of all kinds of damage the people are very thankful for the rain, which had been sadly needed for a couple of months.

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

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

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

A number of the people are hindered from being present by the terrible roads caused by the rain of the night before. As I looked around this dear room, so filled with memories of other days, a lump came in my throat. It seemed that some of the past congregations were there as of yore—Aunt Amanda Davis, Deacon Granville Babcoc and wife, his father, Uncle Maxson Babcoc, and Aunt Isabel, Uncle Smith Van Horn, Deacon Davis, Jacob Furrow, Alfred Knight, and many others—all gone to their reward. And the young people too, a great throng of them, now, older grown, and some already gone on before, among them is Eliz, my dear friend and chum, now resting so quietly
up in the silent city just north of town. The seats are not now well filled as then, but they still "carry on."

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

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

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

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

We reached Boone in the middle of a downpour of rain, such as is seldom seen, but got down the hill safely, meeting a long line of Fourth of July celebrators in all stages of bedraggledness, Boone being the only place along the way that celebrated on Monday. By mid-afternoon we were safely home, in spite of my first drive through rain, mud, water, and freshly laid gravel.

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

HOMENews

Little Prairie, Ark. — We want to tell the Recorder readers how we enjoyed the visit of Rev. E. E. Searcy. His sermons were certainly very inspiring and helpful, and were listened to by large and attentive audiences.

The quarter closing June 30 was, in point of attendance, the best in the last five years. Deacon Mitchell is superintendent of a Sunday school which meets in the Menard schoolhouse, a half mile from our church.

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

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

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

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

C. C. Van Horn.

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

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

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

The same inconsistency is shown in other things. It is absurd in regard to the church and Christian missions. How often meet people who want the blessings of a church, and yet have they only unkind words for the church and criticism for those who support it. Like the liquor men they want to indulge themselves, but they want others to live lives that will make the communities decent and desirable places in which to live. People are questioning the wisdom of missions just as some are the wisdom of prohibition, but it is the influence of Christian missions through the ages that has made any part of this world a desirable or fit place in which to live. People want the whole world made Christian, yet some of them do not work to advance world-wide missions which will complete the work of making the world a fit place for the abode of man.

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

As corresponding secretary I would report that, following the last board meeting, I made a trip to Scott and other points in central New York. The object of this trip was to help arrange for regular preaching at Scott and to find additional workers for mission fields. An amount of $2,509.05 equal to the sum of $2,509.05 was spent in revising one section of the Mission Studies for the Daily Vacation Bible Schools and in preparation for a tract setting forth the relations of Seventh Day Baptists to Adventism. Three weeks in June were given to attending the Eastern, Central, and Western associations, reports of which have already appeared in the SABBATH RECORDER. Between the Eastern and Central associations I went with General Secretary Willard D. Burdick to visit a Seventh Day Baptist colored church in Washington, D. C., and between the Central and Western associations, with Mr. Ira B. Crandall of the National Society for the Advancement of Colored People's Sunday School Union, to visit a colored church in Washington, D. C.

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

- Gold Mexican
  - First, $770.70 equal to $1,440.00
  - Second, $1,059.05 equal to $2,000.00
  - Third, $2,053.52 equal to $4,000.00
  - Total, $3,523.25 equal to $6,440.00

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

One more thing we do not know how to meet is the question of the deficit in the Boys' School. You will see by the report that $500 was borrowed from the Girls' School, this before Mr. Crofoot left. There is a balance of $305.05 in the School Fund. We will use more than this during June; so if it is possible, which will be $375 for salaries and wages and some repair work, which must be done, and some advertising and some printing, must all be paid, and no funds with which to pay them. We will need $400 before September 1, when tuition begins. The boys will then begin to receive some from the Girls' School and trust that there will be an increase in the number of boys.

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

Sincerely yours,

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

RESPECTFULLY SUBMITTED,
WILLIAM L. BURDICK,
Corresponding Secretary.
Ashaway, R. I.,
July 21, 1926.

Treasurer's Monthly Statement
June 1, 1926-July 1, 1926

S. H. Davis,
In account with
The Seventh Day Baptist Missionary Society

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Cr

- Gerald Veithuyzen, May salary... $8.33
- T. L. Davis, May salary........ 25.00
- H. Louis Mignott, May salary... 30.00
- Seventh Day Baptist post office and stationery... 125.65
- William Burdick, clerk's hire... 75.00
- L. J. Branch, May salary........ 25.00
- C. C. Valetman, May salary...... 100.00
- Ellis R. Lewis, May salary...... 100.00
- H. R. Buell, May salary......... 20.00
- George W. Hills, May salary.... 50.00
- F. J. Hook, treasurer, account salarv, Dr. Crandall's salary... 35.00
- Alvina M. Crandall, May salary... 35.00
- F. D. Burdett, May salary...... 75.00
- D. Burdett Coon, traveling expenses... 15.00
- L. D. Beagier, May salary....... 10.00
- C. A. Hansen, May salary....... 33.33
- M. M. Goodwin, May salary....... 50.00
- J. W. Crofoot, salary for April and May....... 180.00
- Ellis R. Lewis, traveling expenses... 10.00
- Bank, interest on capital account... 20.00
- Dr. Crandall, salary........... 120.00
- William Davis, clerk's salary... 20.00
- Industrial Trust Company, China draft account... 50.00
- Dr. Thorngate, interest on capital account... 75.00
- and children's allowance 341.70

TREASURER'S TREASURY
Hand balance on hand, June 1, 1926... $27,120.65

THE SABBATH RECORDER

THE LATMAIN'S INTEREST IN THE DENOMINATIONAL PROGRAM

E. S. MAXSON, M. D.

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

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

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

Some of the open doors have been entered and have become part of the denominational program. The work in Georgetown and Jamaica is especially interesting. They are more accessible to us than Africa, and in this way may appeal to some. But the needs of Africa are very great, and the honest efforts of our people in the past to try to do something to improve conditions in that continent are worthy of praise. Some of you may have seen the June number of the National Geographic Magazine. Since looking at some of the pictures in that number I have felt like congratulating the African person I have met on being an African instead of an African. It almost seems as though the devil starts some things while the Lord
finishes them. The bringing of those slaves over from Africa to this country was a terrible thing; but at last Abraham Lincoln and the armies of the North made a change.

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

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

I think our people in general like the denominational calendar. Last year I gave a copy of our calendar to the religious editor of the Post-Standard, one of our leading Syracuse papers. He afterward told me that he had read the calendar through. This year I gave him one of the new calendars. Later he called my attention to it. He had placed it on the wall by his desk. I think it would be hard to find a people more interested in this sort of work than our people are to the Sabbath Recorder. I hope that the time will come before long when the publication of the Sabbath Visitor will be resumed. There may be some difference of opinion, but I believe the children like to have a paper all their own.

I have watched the changing program of the denomination more or less closely for forty or fifty years. Of course, there is and always has been throughout our history such need of a denominational weekly paper as our people are to the Sabbath Recorder. I hope that the time will come before long when the publication of the Sabbath Visitor will be resumed. There may be some difference of opinion, but I believe the children like to have a paper all their own.

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I have watched the changing program of the denomination more or less closely for forty or fifty years. Of course, there is and always has been throughout our history such need of a denominacio
the place of hate, sympathy of understand-
ing, and peace of war. We have preached a religion of spiritual salvation for thousands of years and neglected a religion of moral salvation, with all the too obvious results.

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

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

It is not to be doubted that the advancements along all lines of human endeavor during the past quarter of a century, have increased in their acceleration until it would seem that nothing can stop the ever increasing rate at which we rush through our allotted span of life. But there are few who can list all of the changes that will occur, and even college graduates know little but the physical sciences. He was quite content with mastering the arts, which was quite sufficient for that time. With the tense mental, physical, and emotional strain of the present, there is little wonder that so few attain correct values, a sound workable philosophy, and a worth while purpose. The wonder is that the number who do acquire them is as large as it is.

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

Faith alone might be sufficient to drive us on to the quiet waters of a river's source, did we not know too well the fate of others. Science can provide us with the means to avoid wreckage and driftwood, and reason, with faith as its colleague, can show us what it's all about. What are needed are leaders sufficiently broadminded to use these two things, science and faith, in helping young and old to realize that they are willing to concede to the three demands of the teaching profession, namely, be patient, be thorough, and be never self-satisfied; leaders in whom the younger generation can place confidence to guide us under all circumstances. It says, "Do not deride us, but show us the way out of our frivolous quandaries. Help us to know ourselves and the real purpose of life!"

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

In the words of Carlyle, "The saddest thing in the world is that a man shall be born into the world, shall live in the world, and shall die out of the world without enough education to know and appreciate the world."—The Southwestern Magazine.

FREEDOM THROUGH OBEDIENCE

REV. AHVA J. C. BOND

(Sermon preached to the boys and girls, Plainfield, N.J., July 3, 1889)

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

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

The rules of the park for this summer are that no one shall go swimming in the pond. Science can offer us the rule, but the girl knew the rule, but she slipped around and went in when no one was looking. Wasn't that too bad? Now the mother is left to sorrow for her little girl who was drowned in the little lake. That is just one reason why there is no park, for there are people who would destroy its beauty. For those who realize this and want to obey the rules, there is perfect freedom in the use and enjoyment of the park.

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

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

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

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

THE WIND BLOWING INTO A JUG

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

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

The young people of the day are a bad lot; they Charleston and dance the night long"—as if anyone could do such a thing! "They are a bunch of lizards and flappers idling away their time!"—this in spite of the fact that far more of them are going to college than ever before, and working their way! "The boys are a bunch of cake eaters these days"—even if they do set new athletic records in every sport almost yearly! "The girls are luxury-loving and worthless"—although more girls than ever before are holding a job and paying their way! Bunk, pure unadulterated bunk, a foot thick and a yard wide! Wind blowing into an empty jug—or more accurately, the wind blowing out of a jug—an empty jug.

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

Now a jug is a vessel with a gaping mouth and a fixed and limited capacity. Do you know him? When the wind blows from a certain direction he sets up a wailing, monotonous tone, and the less there is in him the more noise he makes. One set of whines in the key of "C" another in "F"—it depends upon the size of the jug and the width of the mouth—but I am assured by musicians that the result is always a minor theme. Some wall on the subject of taxes, others on the tendencies of the times; the horrors of vivisection, or what not. It really matters not; however—only small boys are frightened by the idle wind blowing into a "no-count" jug.

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

"The stage is degenerate! Literature commercialized! Music debased to jazz! We are more concerned in making soap ad displays for pay than in painting saints for posterity! Religion is a fun and sterile! Patriotism is a lost sentiment!"

At least so his Jugshup says. As a matter-of-fact, we still have to expurgate Shakespeare before we can put him on our modern stage. There was there so much good music heard, with the omnipresent phonograph, radios, packed concert halls, and courses in musical appreciation in the schools! No modern author has more assiduously sought wealth by writing countless books than did Sir Walter Scott! The pictures and decorations adorning our beautiful homes are far more artistic than the horrors and what-nots "decorating" the mid-Victorian home; and some of the old master paintings have always had a good place in the schools. The standards set by Proctor and Gamble advertisements! Never so many Christian and philanthropic enterprises supported by church people! And the youth of the days of the Great War were just as ready to tread the paths of glory as they were the days of yore!

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

But you can't change a jug. His resonator is of definite size and that settles it. Poor, little, rock-ridden jug, sitting out beside the smokehouse in the wind! Poor little boy who was worried and frightened by its empty wall!—Thurman B. Rice, M. D., in "Indiana Health Bulletin."

TREASURER'S REPORT

For the Quarter Ending June 30, 1926

Mrs. A. E. Whitford.
In account with the Woman's Board

Receipts

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
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<tbody>
<tr>
<td>Onward Movement</td>
<td>$1,425.30</td>
</tr>
<tr>
<td>Berlin Ladies Aid</td>
<td>$50.00</td>
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<tr>
<td>Hartville</td>
<td>$25.00</td>
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<tr>
<td>Newburgh</td>
<td>$175.00</td>
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<tr>
<td>Shiloh Woman's Society</td>
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<tr>
<td>Pouke Woman's Society</td>
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<td>Mariboro Woman's Society</td>
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<tr>
<td>Little Hebron</td>
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<tr>
<td>Detroit</td>
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<tr>
<td>Walworth Helping Hand</td>
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<tr>
<td>First Hopkinton</td>
<td>$15.00</td>
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<tr>
<td>Tract Society</td>
<td>$35.00</td>
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<tr>
<td>Missionary Society</td>
<td>$50.00</td>
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<tr>
<td>Miss Burdick's salary</td>
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<tr>
<td>Board expenses</td>
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<tr>
<td>Woman's Health Fund</td>
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<tr>
<td>Riverside, Calif. Dorcas society</td>
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<tr>
<td>Milton, New. Woman's Benevolent society</td>
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Total Receipts: $1,848.00

Disbursements

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>H. R. Crandall, treasurer, Onward Movement</td>
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<tr>
<td>Flower, J. H., Babcock's funeral</td>
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<tr>
<td>E. H. Dameron, Missionary Society</td>
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<tr>
<td>Miss S. Dyer's salary</td>
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</tr>
<tr>
<td>Miss W. S. salary</td>
<td>$200.00</td>
</tr>
<tr>
<td>Greenlaw church</td>
<td>$100.00</td>
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<tr>
<td>Boys and Girls schools, China</td>
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<tr>
<td>P. J. Hubbard, treasurer, Tract Society</td>
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</tbody>
</table>

Total Disbursements: $405.00

Cash on hand June 30, 1926: $1,743.00

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
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<tbody>
<tr>
<td>Woman's Board</td>
<td>$1,848.00</td>
</tr>
</tbody>
</table>

QUARTERLY MEETING OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST SEVERANCE FUND

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

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

The treasurer also reported that the trans-
THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. P. D. 8, Box 73, Battle Creek, Mich.
Contributing Editor

PRAYER
Christian Endeavor Topic for Sabbath Day,
August 21, 1926

DAILY READINGS
Sunday—Faith needed (Mark 11: 20-24)
Monday—Singleness needed (Matt. 6: 5-8)
Tuesday—Perseverance needed (Luke 11: 1-13)
Wednesday—Forgiving spirit needed (Mark 11: 25, 26)
Thursday—Humility needed (Luke 18: 9-14)
Friday—Unity in prayer (Matt. 18: 19, 20)

Sabbath Day—Topic: Bible teachings about prayer
(Phil. 4: 4, 6; Heb. 4: 14-16)

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

"Do all prayer costs. The Master's prayers cost him suffering crying and tears; and gashes of blood. They led him to Calvary and the tomb. Where do our prayers lead us?"—John T. Faris.

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

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

"How often do we pray for other people? Why is it far easier to devote most petitions to ourselves and our fancied needs, while we speak of the needs of others in a few words . . . ?

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

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

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

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

WHAT do YOU pray FOR? This month the.corresponding secretary is privileged to bring before you, for your consideration, a few of the most prominent questions which the Master asked and prayed with respect to our Lord's teachings about prayer.

INTERMEDIATE CORNER

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

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

MEETING OF THE YOUNG PEOPLE'S BOARD

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

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

Minutes of the last meeting were read; the attendance being: Misses Gladys B. Johnson, Mrs. Frances F. Babcock, I. O. Tappan, Mrs. Ruby Babcock, Russell Maxson, Lyle Leland, C. E. Babcock, Marjorie Willis.

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

REPORT OF CORRESPONDING SECRETARY FOR JUNE, 1926

Number of letters written, 30.

Report blanks sent out, 38.

Yearly report blanks have been received from Lost Creek and Riverside. Waterford has recently reorganized.

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

Yearly reports have been received from the following: Royalton, Mrs. Blanche Burdick, Miss Carlotta Kuykendall, Mr. and Mrs. F. Randolph. Mimeographing and correspondence have been attended to by Frances Ferrill Babcock.

Correspondence and reports were given from the following: Mrs. Blanche Burdick, Elisabeth Kenyon, Fucia F. Randolph,
YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK

T. C. D. Box 18, Battle Creek, Mich.

Contributing Editor

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Christian Endeavor Topic for Sabbath Day, August 21, 1926

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Wednesday—Forgiving spirit needed (Mark 11: 25, 26)
Thursday—Humbled need (Luke 18: 9-14)
Friday—Unity in prayer (Matt. 18: 19, 20)

Sabbath Day—Topic: Bible teachings about prayer
(Phil. 4: 6, 7; Heb. 4: 14-16)

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

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

TO THINK ABOUT
The following questions are taken from the chapter, "Things to Pray For," in the book The Christian According to Paul, by John T. Farris.

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

"How often do we pray for other people? Why is it far easier to devote most petitions to ourselves and our fancied needs, while we speak of the needs of others in a few words?"

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

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

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

"What is the cost of true prayer?"

INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, August 21, 1926

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

MEETING OF THE YOUNG PEOPLE'S BOARD

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

The president called the meeting to order.

Lyle Crandall offered prayer.


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

REPORT OF CORRESPONDING SECRETARY FOR JUNE

Number of letters written, 30.

Report blanks sent out, 38.

Yearly report blanks received from Lyle Crandall, Waterford, has recently reorganized.

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

Yearly reports have been received from Lyle Crandall, Mrs. Blanche Burdick, Miss Elizabeth Kenyon, Miss Fucia F. Randolph.

Mimeographing and correspondence have been attended to.

Correspondence and reports were given from the following: Mrs. Blanche Burdick, Elizabeth Kenyon, Fucia F. Randolph.
Young active people were given the opportunity to meet and discuss activities of the church at the pre-Conference meeting. An extended discussion followed this report in regard to various activities of young people and of this board. The minutes were read and approved.

Respectfully submitted,

MARK W. WILLIS, Recording Secretary.

Battle Creek, Mich.,
July 1, 1926.

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

FRANCES FERRILL BABCOCK

Just a few more than fifty young people partook of the fellowship luncheon on the evening following the Sabbath in the dining room of the church. Rev. William M. Simpson of Brookville was the toastmaster. He led us in singing "In my heart, in my heart, I want to be like Jesus, in my heart." Reports from the following societies were given: Alfred; Alfred Station Intermediate C. E.; Alfred Station Senior; Independence, Petrolia; Little Genesee Intermediate C. E., Rev. Paul S. Burdick; Intermediate superintendent of the Young People's Board; spoke about Intermediate work. Mrs. Frances Ferrill Babcock told of the plans of the young people at Conference, especially the oratorical contest of the pre-Conference meeting. Good interest has been taken in this contest with several contestants entering from each of the associations just held. The luncheon closed with the "Young People's Rally Song" and prayer.

The young people's hour of the association was on the night following the Sabbath. Miss Ruth Randolph of Alfred led the congregation in singing "Blessed Assurance," "Brightest and Best," and "Jesus Calls Us." Leland Burdick of Little Genesee read Romans 12 from Moffat's translation, and Mark Sanford and Rev. Paul S. Burdick led in prayer. Milton Burdick of Alfred played a violin solo.


The Palmer-Langworthy Quartet sang, "Tis a Great Change." Miss Kathryn Carrier of Richburg sang "My Task." The meeting was closed with the Mizpah benediction.

CHRISTIAN ENDEAVOR MAKES FOR UNITY IN THE CHURCH

IRENA WOODWORTH

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

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

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

CHRISTIAN ENDEAVOR AS A UNIFIER IN THE DENOMINATION

CLARA L. BEEBE

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

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

We might look at it from another angle. Suppose we have a pile of limbs, all living and green, but no trunk to support them. Each Christian Endeavor society is a branch; and the denominational organization, the Y. M. C. A. Board, is the trunk, a root trunk, of the denominational body, so that the societies are united in spirit and in thought. Without the trunk—rooted firmly in the ground, even green limbs soon wither and die. So with our separate Christian Endeavor societies. "In union there is strength."

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

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

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

Woodhull, N. Y.

HOW CHRISTIAN ENDEAVOR MAKES FOR UNITY BETWEEN DENOMINATIONS

JESSAMINE BUTTON

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

There is strength in numbers, and we know that the "clan spirit" tends to make unity and advancement. Every church has its own way of bringing these young people together to study the Bible and do some form of Christian work. There are the Separate Society, the Young People's Union, and we, the Young People's Board, and the Young People's Union. These all are for the same purpose of interesting the younger generation. Another Christian association which needs mentioning is the "High Y," which brings the high school young people into fellowship just as the Y. M. C. A. and Y. W. C. A. do the older groups in colleges and towns. It
seems as though, from this group of organizations, each young person could select one to attend which would benefit him in some way.

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

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

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

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

Friendship, N.Y.

HOW CHRISTIAN ENDENVER CAN HELP UNITE THE WORLD

RALPH BROOKS

We have heard how Christian Endeavor makes for unity in church and denomination and also that it is aiding in bringing denominations together, and I would like to show you how Christian Endeavor is aiding in uniting the whole world.

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

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

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

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

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

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

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

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

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

Alfred, N.Y.

A NATIONAL AND CHRISTIAN MENACE

ELDER R. B. ST. CLAIR

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

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

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

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

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

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

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

This authoritative teaching of the Roman pontiffs has never been repudiated, and yet it is utterly incompatible with the American idea of political freedom and religious liberty. Believing that the American principle of civil and church communion is genuinely sound and that they have contributed to the greatness and glory of the American Republic, as well as to the peace and prosperity of Christendom, 1, therefore, as a loyal American citizen, and as a faithful Christian, cannot accept this un-American and antichristian doctrine of a union of Church and State with the Catholic Church or with any other church as in supreme command or otherwise.

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

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

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

That there is one Holy Catholic and Apostolic Church we are impelled by our faith to believe and hold,—this we do firmly believe and openly confess,—and outside of this there is neither salvation nor remission of sins. . . . Therefore, in this one and the same church there is one body and one head,—not two bodies as if there were a monster,—namely Christ and Christ’s vicar, Peter and Peter’s successors.

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

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

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

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

SAME DOCTRINE ADVOCATED TODAY

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

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

Still more recently, Father Phelan, the editor of the Western Watchman, preached a sermon, and then printed extracts therefrom in the Watchman of June 27, 1912, as follows:

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

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

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

It is true that the spiritual is the superior and the law of the temporal. The supremacy belongs in all things of right to God, represented on earth by the church or spiritual order. The temporal has no rights, no legitimacy save as subordinated to the spiritual. This (spiritual) law all men and nations, kings and peoples, sovereigns and subjects, are alike bound to obey; it is for all men, for states and empires, no less than for individuals. The supreme law, the law and the only law that binds the conscientious.

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

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

2. That the Roman pontiff alone is justly styled universal.
8. That he alone can use the imperial insignia.
9. That all princes should kiss his feet only.
12. That it is lawful for him to depose emperors.


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

UNION OF CHURCH AND STATE ENCOURAGED

This doctrine that the Roman Church and the Roman pontiff are supreme in all things both spiritual and temporal, and that the commands of church and of the pontiff are the commands of God and are binding on the consciences of all men under the penalties of the church’s excommunicating curses and the pains of hell fire, is the one doctrine above all others which led to the union of the Roman Catholic Church with the Roman Empire and the establishment of papal supremacy. It was the one doctrine which led the Roman Catholic Church to justify her persecutions of dissidents and nonconformists in the days of her supremacy over the State. The history of the Dark Ages was the ultimate of this Church and-State theory, with the Church holding absolute dominion in temporal affairs. They did it all in the name of Christ, possibly think-
ing they were doing God service when they put “heretics” to death by the millstone.

No wonder good General U. S. Grant, in contemplating the history of Latin Catholicism, thundered out: “Keep the Church and State forever separate.” This is good American, excellent Protestant doctrine indeed.

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

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

“The tiara is placed on the pope’s head at his coronation, and the tiara is also in the hands of the pope, in the loggia of St. Peter’s, with the words, “Receive the keys of the kingdom of heaven.” In other words, reference is had to those who are “in right” with his holiness, and this includes all who are truly Protestant.”

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

Rome claims supremacy over all nations including our own dear America. That position has set his authority in temporal affairs far above that of earthly rulers in matters of State is still further evident from the published “Decretals of Pope Gregory IX.”

We declare that you are not bound by your oath of allegiance to your prince; that you may resign freely even your prince himself, in defense of the rights and honors of the church, and even your own interests and advantage.—Decretals of Gregory IX, lib. ii. tit. 30, c. 12, n. 500.

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

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

In the sixteenth canon of the third council of the Lateran, it is affirmed that oaths of allegiance to civil rulers are not to be called “oaths, but perjuries, rather, which are contrary to the advantage of the church.” Bishop Doyle says that “the Third Lateran Council is one of the general councils of the Roman Catholic Church.”—Appendix to the Irish Ecclesiastical Record, page 794.

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

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

In the “Annals of Baronius” where twenty-seven “dictates of Hildebrand” are printed the twenty-seventh decrees: “That the pope can absolve subjects from their allegiance to unrighteous princes and kings, ruler of the world, and vicar of our Savior Jesus Christ.”

The pope placed upon the pope at his coronation the name of “Peter’s,” with the words, “Receive the keys of the kingdom of heaven.” In other words, reference is had to those who are “in right” with his holiness, and this includes all who are truly Protestant.

The tiara placed upon the pope at his coronation in the loggia of St. Peter’s, with the words, “Receive the keys of the kingdom of heaven.” In other words, reference is had to those who are “in right” with his holiness, and this includes all who are truly Protestant.

Hence he (the pope) can absolve subjects of their allegiance to unrighteous princes and kings, ruler of the world, and vicar of our Savior Jesus Christ.”

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

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In the sixteenth canon of the third council of the Lateran, it is affirmed that oaths
force in heaven; and Antiochus being destroyed, it again came into its rightful place on earth. He had only thought to change or abolish the Sabbath law of Eden.

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

Ques.—Which is the Sabbath day? Ans.—Saturday is the Sabbath day.

Ques.—Why do we observe Sunday instead of Saturday? Ans.—We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea, A.D. 367, transferred the observance of Sunday, the first day of the week, to Saturday, the seventh day, as the Sabbath day. The Catholic Church has never made a United States of America. Its best work is to be found in a Spain, a Mexico, an Ecuador, an Ireland. Travelers returning from the Latin-American countries tell us that the Catholic Church, untrammeled by the enlightening influence, produces over nations degraded by vice, ignorance, hypocrisy, and superstition.

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

UNDER A HEAVY HANDICAP

The accepted standards of the papacy have indeed placed the Catholic Church in the United States of America under a very heavy handicap, and prominent Catholics residing in this country have felt the necessity of developing a one hundred per cent American standard of citizenship in their rank and file. Certain leading ecclesiastics, among whom Archbishop Ireland, Bishops Spalding and Keane, and Spalding and Keane, took a pronounced stand in favor of an undiluted, unhypenethed Americanism.

This American movement within the ranks of the Catholic Church attracted widespread attention. In the pulpit, as well as in the pulpit of various denominations, the movement was fully discussed. Those who had said that Roman Catholics could not be good Americans and at the same time good Catholics were haunted by many who judged by appearances and not by the established and unalterable dogmas of the ancient Church of Rome. The "American Catholic Movement" was considered by many significant refutation to the claims of the A. P. A., an organization which at that time was making a magnificent campaign against the inroads of Romanism. The A. P. A. lecturers pointed out that the Latin Protestant was more democratic, alien, and un-American. (And this, too, was before the regal pomp and glory of the recent Eucharistic Congress at Chicago.) The A. P. A. taught that the center of authority of the Roman Church was located outside of the United States of America. Likewise that it was esteemed as superior to the American society in which both Catholic and Protestant lived. It further asserted that for one very large group, namely, the Catholic, the enlightened moral and religious sensibilities of the American people can speak the last word, that last word being spoken by the infallible head of a vast theocratic autocracy, namely, the Latin Pope, while the A. P. A. saw in each Catholic an actual or at least a potential traitor to pure Americanism.

ORIGIN OF "THE AMERICAN MOVEMENT"

This American, this pro-American sentiment to be found in the Roman Catholic Church some years ago originated, said Archbishop Ireland, with Isaac Hecker, the founder of the Paulist order (the American papal "shock troops"). The chief object of his order was the commendation of the Catholic faith to the non-Catholic world. He believed that the Catholic faith could be brought to life and fostered by the American people to live in harmony with American life. Being brought up by a Methodist mother, he realized the deep need of changing the general viewpoint the average American held in relation to the Catholic Church, its policies, and its teachings. The fundamental notes of his message were therefore social and democratic. The Paulists never emphasize the decreets and dogmas brought out in this present address. Either directly connected with the going by Hecker, or sympathetic with it, were the most distinguishable prelates of American Catholicism. Cardinal Gibbons, the greatest of American born Catholics, paid him high tribute. Archbishop Ireland, perhaps the most intensely American member of this group, acknowledged the inspiration he gained from "Father" Hecker. Bishop Keane, the first head of the Catholic University at Washington, was a novice of the Paulists. The Rev. Bishop of Oregia, John Lancaster Spalding, was an intimate friend of the order.

IN FAVOR OF PUBLIC SCHOOLS

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

TOTTERING TO ITS FALL

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

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

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

During these years there had been many quarrels between the reactionary Catholics who wished to "Americanize" the Catholic Church and the liberal Catholics who wished to be good Americans, and at length this line of cleavage appeared in the Catholic University of Washington, of which, as we have noted, Bishop Keane was the rector. The liberals led the bishops, the reactionaries by two German professors. Finally, in Sep-
tember, 1896, like a bolt out of the blue, Leo XIII notified Rector Keane that he was deposed. This exhibition of autocratic control over the life and thoughts of American citizens by a foreigner created a profound stir in the intellectual life, not only of the Catholic Church, but of the nation at large. A monster protest meeting was held, but to no avail.

LIBERAL CATHOLICS QUAIL BEFORE THE POPE

Liberal Catholics showed of what mettle they were made by instantly qualifying before the Pope: "expect in the pope, not of the Catholic Church, but of the nation at large. A monster protest meeting was held, but to no avail.

THE ONLY ENDING POSSIBLE

Thus was the issue joined between the pope and liberal American Catholicism, with the only result possible, a complete victory for Rome. The archbishop had swallowed hook, line, and sinker. Thus does and will liberal American Catholicism meet its end—by either actually or symbolically kissing the Italian pope's big toe. How true, then, is the statement advanced in the first part of this address: A good Catholic can not be a good American; nor, of course, a good American can be a Catholic. Long ago on the hillsides of Judea, the Son of man enunciated this principle: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other; yet can not serve God and mammon." Verily this is just as true today as then. Ye can not serve God and the pope; ye can not serve pope and America; you will love the one and hate the other surely enough. Their strikingly contradictory principles can never be reconciled, the words of Elijah, I exhort you, "Choose ye this day whom ye will serve." "And have no fellowship with the unfruitful works of darkness, but rather reprove them.

BUTLER VERSUS BEATTIE

According to the New York Times, Dr. Nicholas Murray Butler, president of Columbia University, continues to declare against all dry laws and to affirm that they have wrought more harm than good. Over against such statements, the New York World publishes part of an address by Dr. Lee W. Beattie, who told his listeners what has happened in his parish under prohibition. Dr. Beattie is one of our ministers, in charge of the Madison Square church house at Third Avenue and Thirtieth Street, maintained by the First Church, New York. He has been there twenty-three years, and surely he ought to know. He reports that in pre-prohibition days he used to spend from $25 to $30 a month to supply food for the hungry and keep families from being dispossessed, because of drinking husbands and fathers; now the need does not exceed $15 a month. Then the members of his staff were constantly reporting "drunken homes." Now such a home is rarely found. Then there was great demand for the service of the "fresh air farm" conducted by the church. Now the need is much less because many families are able to take their children to the country in the summer at their own expense, and on the savings from what was used to go into the saloon-keeper's till. On this particular subject it is probable that Dr. Beattie knows a great deal more than does Dr. Butler. Indeed, it looks like a case of theory versus knowledge. —The Presbyterian Advance.

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

CHILDREN'S PAGE

THE FRAUDY-CAT

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

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

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

When at last she was tucked up on her cot, Betty found it even worse. The moonlight through the leaves made such queer shadows on the tent, while down in the marsh the frogs groaned and croaked. A few minutes later she was so surprised to find herself dropping off to sleep that she sat up with a jerk. She caught John and Jane whispering and laughing together.

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

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

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

"I'm afraid!" wailed the baby.

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

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

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

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

Betty looked up. There sat a tiny ball of gray feathers with big, glassy eyes, like yellow marbles. Then she hung her head. What a coward she was! Next time she would not run.

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

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

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

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

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

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

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

"Whewummarr!" whistled the gray owl overhead.

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

FIVE RAYS OF THE BIG SUN

MRS. RENA HURD INGHAM

Little Mary Ray had never attended kindergarden and, although seven years old, she had never been to school. There were more children than clothes in the Ray family and, often, if Mary's jacket was presentable, her shoes and frock might be far from good. Then, too, she was needed at home to care for the younger ones. Her father was not a large wage-earner and the mother spent most of a day away from home scrubbing or washing. Mary's care of the children was as faithful as it was gladsome. If the bread would not cut into as many pieces as there were children, Mary was too busy attending to the wants of the others to notice that she had none.

Five year old John might often prove rough and ready in his play, but a loving hug and a quiet word from Mary would subdue and soften. Chubby Ellen was four,
You threaten to destroy the birds or their nests.

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

**MY GRANDMA USED TO SAY**

"Make haste slowly."

Ask your grandma what she thinks your grandma meant.

**STEADY HABITS**

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

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

**QUESTIONABLE REWARD**

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

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

**LAST RESOURCE**

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

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

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

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

**DEATHS**

**Searcy.—**Harvey P. Searcy was born December 4, 1856, in Gilmont County, Ga., and died at Nady, Ark., July 1, 1926. His parents were Elbert and Caroline Searcy. They came to Arkansas when Harvey was fifteen years old, and he spent the remainder of his life in and near Nady.

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

Brother Searcy was converted to Christ and the Sabbath under the labors of Rev. S. J. Lee, of sacred memory. He was a faithful member of the Little Prairie Church, loved and respected by all who knew him.

C. V. H.

**Rogers.—**Bernice Elin Rogers, younger daughter of Charles E. and Alice Satterlee Rogers, was born at New Market, N. J., Feb. 22, 1896. She grew happily in the quiet village of her birth, and at an early age was baptized by Pastor Henry Jordan, and on April 18, 1908, was welcomed into the membership of the Piscataway Seventh Day Baptist Church. She loved the service of her Master in the various appointments of his church, and was singularly conscientious and efficient in the tasks which came to her hand. With the same devotion and accuracy she has, for several years, magnified the office of secretary of the Bible school, and her facile pen has been a ready servant in other phases of the work.

An earnest and faithful student, she was graduated from the public school, the Plainfield High School, and the New Jersey State Normal School. She proved an excellent teacher in the various places where she was employed and was greatly beloved by her pupils—as one young lad said of her, "She was a good friend of mine." This friendliness extended not merely to the young people in her charge but to every one with whom she came in contact. She was especially thoughtful of elderly people and those who are shut in, caring for them, often, the sweet sunshine of her own spirit.

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

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

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

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

T. J. V. H.
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Sabbath School Lesson VII—August 14, 1926

JETHRO'S WISE COUNSEL: Exodus 13: 1-24

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

DAILY READINGS

Aug. 10—Diversity of Gifts, 1 Cor. 12: 1-11.
Aug. 13—Wisest Masters, 1 Cor. 10: 3-15.

(For Lesson Notes, see Helpful Hand)

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

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our shade; his smile is in the morning’s dawn and in the evening’s glow. He leads the way wherever we roam by land or sea. . . . Such assurance lifts from
the region of spiritual night, with its clouds and shadows of doubt, from the gray dawn of philosophic
truth; to the noontide splendors of living faith. . . .

All progress, all Christian civilization, draws its life from this divine fountain.—President J. Allen.