

The Sabbath Recorder

1491 B. C. A Denominational Building

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle." Exodus 35: 21 a.

"So the people were restrained from bringing.

"For the stuff they had was sufficient for all the work to make it, AND TOO MUCH." Exodus 36, 6b, 7.

A. D. 1926
Our Denominational Building
*Shall history repeat itself or shall we
be outdone by a people that lived
in the days of King Tut?*

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

THE need of our country is not to lift marble to the fortieth story of some new office building, but to lift the level of character; not to whiten the seas with the sails of our commerce, but to develop those simple fidelities and homely virtues which are the chief defense of nations. When Tennyson wrote "The Crossing of the Bar," he did more for civilization than if he had built an ocean-liner or man-of-war. Robert Stevenson did much for England when he built the lighthouses which send their radiance each night over the tossing waters of the channel. But we owe far more to his grandson, Robert Louis Stevenson, because he taught us how to kindle a light within, how to keep the soul serene and steadfast in the face of pain and death. The men who deepen the quality of our living are the real benefactors and educators of the world.—W. H. P. Faunce.

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The Sabbath Recorder

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"O God our Father, we look to thee in the midst of our distresses! Give us refreshment, we beseech thee! We need to rest in thy shadow, to be refreshed by the water of life: help us, we beseech thee!"
"We bring our sorrows to thee, and rejoice that thou art willing to hear us in our distress and to deliver us! Teach us to share thy spirit and to show compassion to those who are sorrowing and without any to help them! Amen."

An Ideal Way to Defend Our Precious Bible

We all love the dear old Bible. Its great truths are always precious, because they glow with the light and love of Christ and because he revealed more perfectly the Fatherhood of the great God of whom the prophet spoke. We love the Book of books because it inspires us to live the higher life by faith, is a solace in time of trouble, and reveals the love of God which passeth knowledge. It warns us of the dangers of sin and exalts the blessedness of holy living.

Its truths have been like an anchor to the soul for our fathers and mothers, and through the study of its pages and the appropriation of its teachings our own lives have been uplifted and our feet have learned to walk in the heavenly way. Nobody has ever lost out in following its precepts, but millions have failed and gone down to hopeless graves by neglecting to make the Bible the guide of their lives.

But I commenced to tell what seems to me to be the ideal way of promoting the truths of God as found in the holy Book and the most effective way of defending it from the attacks of its foes. Let me tell you by way of an illustration.

Three years ago when the conflict was raging in several denominations, some of which were in danger of being rent asunder as their factions hurled epithets and bitter innuendoes at each other by constant use of two words which I requested writers not to use in the RECORDER, hoping thus to avert such a calamity in our small denomination as that which threatened ruin to other peoples, I purposely published in a series of articles beginning August 6, 1923, all of

Robert E. Speer's splendid little book entitled "The Deity of Christ."

This I did for two good reasons: First I wanted to show my own attitude as editor, toward this fundamental Bible truth—a truth that has always been cherished by me in my ministry and which has been the means of bringing many souls to the Savior. Indeed one of my first texts in every one of my pastorates has been, "For I determined not to know anything among you, save Jesus Christ and him crucified." In every one of the ten or twelve revivals in which I have done the preaching I have exalted the divine Christ as the only Savior from sin.

Second, I published Speer's "Deity of Christ" because it seems to show the ideal way of establishing and defending fundamental truths of the Bible. Friends, don't you see why his way is ideal? In a straightforward and simple way he told why he believed in the Deity of Christ. He made his case very clear and strong by simply telling what Christ meant to him. He used no strong epithets, no bitter denunciations, no sweeping condemnations of any man or class of men. He did not assume the attitude of a fighter. He did not deal in sarcastic slams at those who might differ with him. He did exalt the simple Bible truth with kind and winning words that could offend nobody.

Such sweet-spirited articles, free from personal thrusts, it seems to me, will do more to attract and hold our young people than any amount of contention in the form of sharp arguments.

The "Unspeakable Gift" When Jesus gave up his life on the cross, there were many questions as to his claims concerning himself, but when all was over the centurion and soldiers said, "Truly this was the Son of God." I suppose that Paul, when he thanked God for his unspeakable gift, had reached the point, by a wonderful experience, where he had no misgivings as to the character and power of the Christ who had saved him and transformed his life.

There is nothing like a practical experience of Christ's power to save that can reveal him to men. No words can fully describe him. Language is inadequate to give a satisfactory description of the Christ. Poets and artists have attempted to portray him, but they all have failed to produce a Christ that satisfies human longings. Pictures and poetry and the choicest words in prose have come short. There is nothing but a spiritual experience that can satisfy. All the world falls in love with the spiritual character of Jesus. When he really touches the heart there comes a peace that passeth knowledge, something beyond the power of tongue to describe. So Christ always remains unspeakable. He can not be fully understood nor expressed in language.

If we compare Christ with the founders of other religions we must admit that in personal character, in his system of religion, in his standard of living, he not only exceeds them all, but that he must be more than a man. It does not lie within the power of men or angels to tell all there is in the Christ. The gift of God remains, "unspeakable."

"I Am With You Always" I love to think of Christ not as one who lived on earth many generations ago, but as one who still lives as a helper and power for good among men. Too many, I fear, simply read the touching story of Jesus the Christ just as they would the story of any good man, feeling that it is indeed a most affecting history, but who seem to take it for granted that the cross was the end of a wonderful life and the record left is only a tale of the past.

I suppose one might visit the land in which the Savior lived and there think of him only as having lived in Nazareth or as having taught by the lake shore or as having prayed in the garden and as having died on that little hill; in all of which places the observer might be affected over the scenes that once witnessed the most wonderful life the world ever knew—and yet a life that went out nineteen centuries ago.

To such a one Christ is dead, not living; and so it is no wonder they do not love him. Love is an affection that belongs to the living; and one loves the Lord Jesus Christ only when he believes in him as a living Savior still, who keeps his own wonderful

promise, "Lo, I am with you always even unto the end of the world."

His words, "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also," must have had a new meaning to Paul when the voice of that ever present one called him at the gates of Damascus.

No wonder that the great apostle to the Gentiles seemed to be walking with the ever living Christ during all his missionary life. No wonder he had the assurance that the Lord was with him even unto the end. The secret of his power must have been his sincere belief in the very last promise given by the ascending Lord: teach—preach—"and, lo, I am with you always, even unto the end of the world."

The end of the world has not yet come, and the power of the minister of this gospel to reach and save the lost still depends upon how firmly he believes in and realizes the ever present Christ as the power from on high, without whom he can do nothing. Our help must ever be found in him who is alive forevermore.

Not a Question of "Can't Do," But One Of "Willing to Do" There were some protests before the Commission regarding our ability to meet the requirements suggested in the Onward Movement budget. Some churches claimed that they could not meet their share of the financial burden.

It is quite likely that circumstances do make it difficult for some churches to raise the money assigned to them as their share. But while this may be true, it is evident that some other churches are able to do more than they are asked to do.

It is, after all, a question as to what we are really *willing* to do rather than one of ability. If our people really love the Master's work, if they are truly interested in missions, in Sabbath reform, in the work of religious education, in seeking to save the lost, there can be no doubt about our ability to raise the \$50,000 called for by the Commission's budget. We certainly *can* if we *will*. What we really do give measures our love for the cause of Christ.

Friends in all the dear churches, let us look at this matter together and see how it seems after a little study.

We are supposed to have eight thousand or more church members—Christians of course. I do not know certainly whether this includes the one thousand lone Sabbath keepers or not, but in our reckoning we will suppose it does.

Now let us suppose that three thousand of our membership are counted out as non-givers; we would have five thousand left. What if five thousand of our eight thousand members would give to average twenty cents a week? This alone would make \$52,000 in a year—\$2,000 more than the budget requires. Think of it! The conscientious giving of only twenty cents a week by five eighths of our people would more than raise the entire budget, and that too with three thousand non-givers counted out! Who says, "We *can not do it*"?

Look at it another way. Suppose the entire eight thousand should average ten cents a week for the entire year; this would amount to \$41,600 in a year. But that is not enough. So let us suppose that the eight thousand members—rich and poor—could *average* fifteen cents a week. This would amount to \$62,400 in a year. Think of it! An average gift for the budget of only fifteen cents a week from eight thousand Christians would overrun our Commission's requirement by \$12,400!

Going back to my first supposition, you can see that a little more than one half of our church members could overrun our budget requirements by giving an average of only twenty cents a week throughout the year.

Who says this "can't be done"? Who says that fifteen or twenty cents a week all around is too much for Christians to devote to the Lord's cause in this land of prosperity? I have observed the conditions among us for three quarters of a century, and I can not remember a time when there were so many signs of prosperity as we see today. Never before have the common people had so much to spend for pleasure outings, for entertainments, indeed for all the luxuries of life as they have today.

Undreamed-of evidences of prosperity fill the parking places around our churches during services every Sabbath, and in many other ways the evidence is clear and strong, that the Lord's cause should not be allowed to suffer through the indifference of those who profess to love him.

Let us cease to use the words "we *can not*" and substitute the words "*we can if we will*."

Please Read It Again I am particularly anxious that you shall keep well in mind the matters set forth in the Commission's report in the RECORDER of September 6, beginning on page 291. It is the most important document among the Conference papers, because our success in this new Conference year depends upon how well the churches heed this report.

Whatever else you do, please do not fail to study carefully the closing counsel beginning at the bottom of page 296, under the title "*Deeper Problems*." It will pay you to turn to the RECORDER of September 6 and learn some of these things by heart.

"Covet the Best Gifts" The word "gifts" is frequently used to signify talent or natural endowment, usually in a good sense. Sometimes it is said of a man: He is "smart" or "clever" or "bright," when it is meant that he is gifted as a critic, quick-witted, sharp, and cynical.

To covet the best gifts would be to desire or long for the ability to see the good that is in our fellows and to cheer and encourage them in their efforts to live right and to be true to God and to men. To say, "He is clever" or "keen-witted" or "bright" does not always mean that he is a helpful man, trying to strengthen his fellow men in their efforts at sincere and noble living.

Whenever you see one who seems to think it smart to sneer at the honest efforts of others who are trying to live true to God; whenever you find a man who seems to think he must pick flaws in and tear to pieces beliefs that are held in reverence by Christians—one who thinks it clever to show contempt for everything that is not clearly understood, but must be accepted by faith—there you will see one of the most dangerous foes of the very best things in human life and one from whose poisonous influence you may well pray to be delivered.

He makes a sad mistake who thinks it "clever" to jest at things good men hold sacred, who holds in open contempt those teachings which the truest men of earth have cherished as the best, and who casts his influence with those who serve passion's

god and who work for worldly gain alone. From the utter lack of heart, revealed by such a man, the Christian may well pray for deliverance.

Again, if you find a man who sees only the evil in his neighbors, who magnifies the base and vile and affirms that there is no such thing as real honor, because he knows one or two professors who are doing wrong—a man who does not hesitate to tear to pieces the things of gentle worth and of spiritual uplift—there too you will find one of the emissaries of Satan and most dangerous foes of the religion of Christ.

Oh, why can not all men who really wish to be worth while in the world, that so much needs spiritual help, covet the best gifts in place of the so-called "smartness" of the cynics and the "cleverness" of the critic?

The Growing Fund for the New Building Our last report gave the amount of the new building fund for September 1, at \$23,896.13. Today, September 22, we have \$617 more to add to the amount, making the present amount \$24,513.13.

The fund is growing some, but I wonder if it is growing as rapidly as you would really like to see it. Pledges on our easy payment plan would greatly encourage the committee, and enough of them would enable us to go ahead soon with the building.

Next week we hope to give you a cut of the building plans so you may know something of how it will look when done.

WITH SABBATH KEEPERS IN JERSEY CITY

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

My friend, Rev. Ithamar Quigley, of Elizabeth, N. J., had told me that I would be invited to attend the annual convocation of the Mt. Zion Sanctuary in Jersey City, N. J., which was to be in session September 15-21. In due time the invitation of the Executive Board was received through its secretary, Mr. George Wilfred Wright, also of Elizabeth. Mr. Wright gave me instructions as to the best way to get to the meeting place in Jersey City, invited me to come Sunday, September 19, and to bring Mrs. Bond with me, saying that he and Mrs. Wright would bring us home in their auto-

mobile after the evening service. On a former occasion they had brought us home from Elizabeth in their Franklin, and we anticipated with pleasure this new experience with these good people with everything made so pleasant.

When the time came Mrs. Bond could not go, but there is usually someone at the Plainfield parsonage who is ready to go, and this time it was Wilna's turn. So we went.

It was a very warm welcome that we received, and we enjoyed the afternoon and evening very much. One of the first items on the program for the afternoon session was the ordination of a minister of the gospel. Howard D. Hetrick, of Philadelphia, was present with a score of his people from that city, and the former was ordained to the ministry, his work for the present to be with the Philadelphia group.

It was an unexpected and much appreciated privilege to offer the consecrating prayer, joining in the laying on of hands with the president of this Sabbath-keeping Christian body, Rev. Walter Reeves, who is also pastor of the local congregation at Jersey City.

Mr. Reeves is a pleasant and forceful man of forty, and Mr. Hetrick is a young man of about thirty-five years of age. The charge was given to the candidate and then to the Philadelphia congregation present, in a very impressive manner, and in Scriptural language, by President Reeves.

During the afternoon Pastor Reeves, assisted by a Miss Brown, anointed with oil and prayed for the recovery of three sick bodies that were presented at the altar for that service. Many testimonies of divine healing were given, and at the close of the afternoon service five candidates were buried with Christ in baptism in the most beautiful baptistry it has been my pleasure to see.

As I sat on the platform I made a rough count of the number present, and I feel sure there were as many as two hundred fifty people there. Just about one tenth of that number were colored people, and of the dozen pastors and ministers on the platform one was a colored man. This brother preached the sermon of the afternoon in an orderly, eloquent, and convincing manner. His English was excellent and his message rang true.

All delegates were served suppers at the

"Home." And this leads me to say a word about their property in Jersey City. The auditorium in which the meetings were held belongs to the denomination at large, which has but recently been incorporated. It stands on a prominent corner just opposite St. Patrick's cathedral. Next to it is the home for workers, with a large parlor, sleeping rooms, and kitchen and dining room facilities. Then there is a chapel which belongs to the local congregation, next to which is the parsonage.

"Mt. Zion Sanctuary, Incorporated" has been reorganized within the last few months. Mr. Wright has taken a leading part in this work and made two trips to Plainfield to acquaint himself with our form of government. The local congregations under the new organization are much more independent than formerly. All members tithe and the tithes are paid into the local treasury. A tithe of this tithe is sent to the central organization for the extension of the work.

Delegates were present at this meeting from Elizabeth, Philadelphia, Brooklyn, Newark, and from many points in eastern and central New York. Several present were not members of Mt. Zion, but were affiliated as Sabbath-keeping Christians. One woman told me she was a Free Baptist, a member of a small Free Baptist Church, which was nevertheless a Sabbath-keeping church.

The Mt. Zion people are exceedingly friendly and fraternal. They believe in cooperating with other Christians, especially other Sabbath-keeping Christians, except that they have little use for a certain other denomination that keeps the Sabbath, but who regard all other Christians as "Babylon."

Some one may ask why they do not join Seventh Day Baptists. I have no doubt that the kingdom interests can be better served as each maintains its own organization and works in its own way, but I am convinced also that closer relations may be entered into to the advantage of both peoples, and to the advancement of Sabbath truth. They with us hope for more fraternal relations in the future.

There was a testimony meeting at the evening service, during which, as was true of the afternoon testimony meeting, two to eight or ten were on the floor all the time,

waiting for a chance to speak. The testimonies had to be broken into by the president, who, as he said, "desired to help the leader, Rev. Mr. Bush, in a difficult situation." Men who were on their feet to testify sat down so that the soloist might sing. Then followed a sermon by the present writer. After the sermon the newly ordained minister gave a final testimony, and the meeting closed in time to allow Mr. and Mrs. Wright to set Wilna and me out at the parsonage door in Plainfield ten minutes before midnight.

THE UNPARDONABLE SIN

REV. LOYAL F. HURLEY

(Substance of a sermon delivered at the Conference at Alfred)

Text: *But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin.*—Mark 3:29.

If these words had been spoken by an ordinary judge on the bench they might well make one tremble. With what earnestness should we ponder them when we know that they were spoken by him who claims to be the sole authority and final judge over all the moral universe of God!

My reason for bringing this theme to your attention is not because an occasional person goes crazy worrying about it, rather because, in a world of such frequent disillusionments, no man is entirely beyond the possibility of temptation to commit it, and also because of its very close relationship with the theme of this General Conference, "Spiritual Unity."

HOW SIN IS UNPARDONABLE

We may well begin with the query, how can a sin be unpardonable? And it is very clear that there are two possible answers. Either God might refuse to forgive or man be unwilling or unable to repent.

Let us say emphatically and immediately, there is no sin our Father in heaven will not forgive. Some seem to believe that God is infinite in creative power but considerably limited in forgiving grace. If Jesus is a dependable revelation of the Father's heart, then the imps of hell would be pardoned if they would truly repent. With reverent joy let us proclaim our faith in the infinite reach of God's mercy and love. It will be his

own attitude towards his sin, and not God's attitude, that will shut a lost soul out of the kingdom of eternal love and bliss. The unpardonable sin is one of which man is not able to repent.

FORGIVENESS

That we may approach the subject correctly, it will be well to remind ourselves that there are both right and wrong ideas of forgiveness. Often it helps one to understand what a thing is by seeing clearly what it is not.

The act of forgiveness does not make wrong right. We often talk about making our wrongs right. We mean that we make restitution as far as we are able, but we can not make wrong right. Nothing can make wrong right. God can not make wrong right. If I commit a murder and then ask to be forgiven, the forgiveness does not make murder a righteous act.

Again, the act of forgiveness does not do away with all the penalties of sin, either in the sinner or the one sinned against. If I commit murder, forgiveness doesn't bring the dead man to life again. If I am a drunkard for twenty years, forgiveness doesn't restore the money I have squandered nor bring back normal activity to a burned-out stomach, a hardened liver, a fatty heart, and besotted nerves.

The fact just stated needs emphasizing continually. Young folks often say, "What difference does it make if I do sin? God will forgive me whenever I ask him and everything will be all right." Yes, God will forgive every sincere penitent, but things will not be just as they were before. While in Battle Creek, Mich., I used to go nearly every day to the hospital to cheer up the patients there. Out on the veranda one day I saw a man in a wheel-chair, with such a happy looking face that I was anxious to learn about him. In fact his face was so sunny and captivating that I did not notice, till after he began to tell his story, that the blankets across his lap covered only one leg. But so it was. From a slight infection in his foot blood poison had developed. They removed his foot at the ankle. Still the infection worked up his leg, either because they operated too late or didn't take off enough. They took the leg off half way to the knee. But that did not stop the infection. They severed the leg at the knee.

Still the insidious poison worked in his flesh. Once more the surgeon operated. This time the leg was amputated nearly to the hip. And it was a success! The infected tissue had been entirely removed and the stump was healing nicely. No wonder his face shone as he told me about it! He knew that he had been saved from certain death. But his leg was gone forever!

Dear young folks, do not let anyone tell you that you can sin and be forgiven, and that everything will be just the same. The fact of your sin will remain and many of the penalties. "Yield not to temptation."

The only thing forgiveness does is to restore a proper relationship again after it has been broken. Sin—whatever else it may be or do—always breaks a normal relationship between man and man or between man and God. Forgiveness restores it. "Forgiveness is the annulling of a cause of estrangement or offense by the estranged or offended person." And that is not easy.

Some folks talk about forgiveness as though it were no harder than throwing a dime to a beggar. We hear folks say, "Yes, I'll forgive, but I'll not forget," or "Well, I will forgive, but I'll let him alone hereafter." That would not be forgiveness at all. Until I am ready to take one who has sinned against me right back to the same place of confidence and love and trust which he occupied before, I am not ready to forgive. That is what forgiveness is, a restoration of friendship that has been broken. And that is not easy. It cost God his only begotten Son!

Hard as it is one *must* forgive. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Why is Jesus so insistent about that? Because the kingdom of God, either on earth or in heaven, is a brotherhood of kindred spirits, and forgiveness is the only way to restore a brotherhood after a sin has been committed. Our willingness to forgive shows the value we place on brotherhood. If we are not willing to take an erring brother back into our fellowship by an act of forgiveness, we are unfit for brotherhood in the company of forgiven and forgiving souls who make up the kingdom. And there is no limit to our necessity to forgive. "Then came Peter and said unto him, Lord, how oft shall my brother sin against me, and I

forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." At any cost whatsoever fellowship must be maintained.

THE SIN THAT RENDERS BROTHERHOOD IMPOSSIBLE

If this idea of forgiveness is the correct one, then the unpardonable sin must be one that renders a man at once and forever incapable of brotherhood and fellowship. What is that sin? Not idolatry, not blasphemy, not murder, not adultery, not theft, not deceit, not covetousness. All these have been committed and forgiven since the beginning over and over again. Then what is that sin? Jesus said it is blasphemy against the Holy Spirit.

THE HOLY SPIRIT

Let us seek for a usable definition of the Holy Spirit—not one that would satisfy a professor of theology, perhaps, but one that would help a man on the street. What is spirit anyway? How does spirit differ from matter? Let us answer the last question first. And again our answer need not satisfy a scientist or philosopher. It ought to help the man on the street. It will have nothing to do with atoms or electrons. Let us use everyday terms.

Roughly speaking, matter is something that can be measured with a rule or weighed on scales or analyzed in a test tube. It is all about us in our daily lives. And everybody is conscious of it. But some seem not to realize that the *realist* facts of life are not *matter* or *stuff* at all. How *heavy* is the golden glory of a sunset? How *many feet long* was your mother's love? What *chemical elements* were there in the consecration that led Jesus to Calvary's hill-top? You see there is no standard of measure that we can apply to such realities or qualities as these. They are not matter. Beauty, righteousness, truth, justice, love, hope, purpose, joy—the list is beyond our ability to enumerate—all these are *spiritual* realities and qualities. And they are the *realist* facts of the universe. "The things that are seen are temporal, but the things that are not seen are eternal."

Again, we speak of the *human spirit*. What do we mean by that? Mr. A. Clutton-Brock says, "Spirit is the name given to

that in us which is aware of these universals"; and by "universal" he means the spiritual realities—beauty, righteousness, and truth. And he uses music to illustrate. The beauty of music is the tune. Do we perceive the tune with our ears? No, indeed! We hear the notes—the sounds, the chords—with our ears, but we perceive the tune with our spirits. And our spirits may be assisted and trained. Why do many people fail to appreciate what is usually called "classical music"? Is their hearing defective? Or are their spirits untrained? Think of the difference in the musical appreciation of a savage and a trained musician. Yet the hearing of one may be as acute as that of the other. A helpful definition of the human spirit is "a faculty, using the senses, but above the senses, that perceives the eternal—beauty, righteousness, truth."

And now we should be ready for a partial appreciation, at least, of the nature of the Holy Spirit. The Holy Spirit is that Faculty or Power, or Action of God by which man's spirit is assisted in perceiving the eternal, inspired to desire them, and empowered to achieve them. The active Agent of God is operative in or upon the human spirit, leading man to all that is holy and good.

There is no noble aspiration or worthy purpose without the Holy Spirit's inspiration. There is no honest effort or Christ-like achievement without the Holy Spirit's power. For he surrounds and envelopes, woos and inspires, illumines and encourages, strengthens and makes firm every sincere, honest man. Some recognize this help while others do not. Some even consciously seek for it, and to such the "Father giveth not the Spirit by measure." But whether the source is recognized or not, all true worth and nobility comes from God. As Pope says, "An honest man's the noblest work of God."

The Bible bears ample testimony to this truth. "In him we live, and move, and have our being," said Paul when speaking of the God, "who is not far from every one of us." "For it is God that worketh in you both to will and to do of his good pleasure." You may think that all your good efforts and accomplishments are your own, but Jesus did not. "I can of myself do nothing," he said. And speaking of the holy desires of

others he said, "No man can come unto me except the Father draw him." Whether he is conscious of it or not, the noble motives and efforts of every honest man are inspired by the Holy Spirit.

Now in order to help a man, the Holy Spirit must begin working with him *from where he is* and lead him *toward where he should be*. And he may be far, very far, from the truth and the right. In the best of men visions of truths are only partial, while in most of us they are badly distorted. This fact is very important in appreciating the work of the Holy Spirit. Two men may have very different opinions and attitudes toward truth, yet if both men are sincere the Holy Spirit will be helping both of them. Many a man has held a certain opinion and has guided his life activity in harmony with that opinion, all the while conscious of the Holy Spirit's presence and power. Later, with added light and experience, he has been led to accept an opinion exactly opposite from what he formerly held, and because of it his life activity has been exactly opposite in that respect. Yet with his changed opinion he has experienced no loss of the Holy Spirit's guidance.

If this is true in our own experience at times, we ought to see that it is constantly true in the case of different men or different groups of men. You may be working with all your heart and soul for a certain result, and another man may be working with all his heart and soul dead against you, and yet both of you may be inspired and strengthened by the Holy Spirit—not necessarily because either of you may be right, but because both of you are sincere and honest. The Holy Spirit begins with us *where we are*, even though we "see as in a mirror darkly," and leads us towards that vision by which we shall "see face to face."

BLASPHEMING THE HOLY SPIRIT

With this thought that the work of the Holy Spirit is to inspire and encourage every noble endeavor in every honest man, we are ready to ask the question, "How do we blaspheme the Holy Spirit?"

In Matthew 12:22-37, we can read the whole story which inspired the words of Jesus about the unpardonable sin. The Master had just performed a miracle of healing for a very needy man. As was always the case with Jesus, the deed was inspired by the

holy motive of divine love. But the Pharisees said it was Satanic. The motive and power behind it were devilish. "By Beelzebub, the prince of the demons" they said he cast out demons. If ever a life was completely controlled by the Holy Spirit it was the life of Jesus. And the man who couldn't trust the sincerity of Jesus couldn't trust anybody. Yet here were men saying that the motive and power back of his service were of the devil. They imputed a bad origin to good deeds. They were cynics.

That this is the proper interpretation seems very clear from Jesus' reply. "Either make the tree good, and the fruit good; or else make the tree corrupt, and the fruit corrupt. For the tree is known by its fruit." The tree is the origin of the fruit just as the motive is the origin of the deed. Jesus means to say, "Either say that the deed is good and the motive good, or else call the deed bad if you say the motive is bad."

Now the Pharisees of old are not the only folks who cast suspicion on the motives of others. That is a very modern accomplishment. "He has an axe to grind"; "there's a nigger in the woodpile"; or, plainer still, "he is a hypocrite"—who has not heard these expressions on every side? It is so easy to distrust others! But if a man allows suspicion of others to become chronic and permanent he is a cynic. That is "one who has a sneering disbelief in sincerity and rectitude." And a cynic is incapable of fellowship with others. He who, through suspicion and distrust, destroys within himself the possibility of faith in others, destroys with it all possibility of brotherhood. For brotherhood can not live without confidence. And since the kingdom of God is a brotherhood of kindred spirits, *he who destroys within himself the capacity for brotherhood has shut the door of the kingdom in his own face!*

PRESERVING SPIRITUAL UNITY

Well, how can we avoid the danger of it? There are hypocrites in the world. Everybody knows that. But—more important for us to remember—there are also in the world many who differ from us in opinion and practice, who are just as sincere as we are, whose motives are inspired by the Holy Spirit as truly as ours ever were. Can we trust these? Doubtless the hypocrites we should distrust—if we were always sure

just who they are! But can we be sure? Would it not be safer to fight the spirit of suspicion as we would fight a plague? Wouldn't it be better to be deceived, even many times, than to allow cynical distrust to destroy in us the capacity for brotherhood? Love others. Trust others. Patiently try to help others. This was Jesus' way, was it not? Try to find the good in others and believe in them.

Thirty years ago Professor William James coined the expression "the will to believe." His idea was that there were always factors in life's experience which warranted faith and always others which pointed rather to doubt, but that the evidences for faith were stronger. However, if one waited until every vestige of doubt were removed before declaring for the faith of religion he would never have a faith. So he advised men to develop "the will to believe," even though there might still be some doubts unconquered. In the same way there will always be experiences of life which will make it easy to be suspicious of others. I pray you develop "the will to trust."

H. W. Horwill relates a story of a child stolen by a chimney-sweep from the house of one of the nobles of England a century ago. The parents spared no expense or trouble in their search for him, but in vain. A few years later the lad happened to be sent, by the master in whose hands he had then fallen, to sweep the chimneys in the very house from which he had been stolen while too young to remember it. The little fellow had been sweeping the chimney of one of the bedrooms, and, fatigued with the exhausting labor to which so many lads by the cruel custom of those times were bound, he quite forgot where he was, and flinging himself upon the clean bed dropped off to sleep. The lady of the house happened to enter the room. At first she looked in disgust and anger at the filthy black object that was soiling her counterpane. But all at once something in the expression of the dirty little face, or some familiar pose of the languid limbs, drew her nearer with a sudden inspiration, and in a moment she had clasped once more in her motherly arms her long-lost boy.

O friends, if mother love can see its own under all the blackness of soot and grime,

should not brother love do the same? In spite of all his ignorance and sin man is still the child of God. And if we, too, are his children, inspired by his Holy Spirit and led by his love, we ought to be able to see the image of God in our brother even though he may look, to our dull eyes, badly deceived or foully besmirched. And let us trust him, for it may well be that his motives are inspired by the same Holy Spirit who is our only Guide into the truth, lest in slandering his sincerity we be found guilty of slandering the Holy Spirit that illumines his path.

And that we may the better love and trust one another let us read again from the chapter which is the theme of this Conference. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." —Ephesians 4:1-3, 30-32.

NEW JERSEY CONFERENCE OF SOCIAL WORK TO BE HELD IN ASBURY PARK

OCTOBER 28, 29 AND 30

Notices announcing the time and place of the annual meeting of the New Jersey Conference of Social Work have just been sent out.

The conference this year is to be held at Asbury Park on October 28, 29 and 30. Headquarters will be at the Berkeley-Carteret Hotel.

This is the twenty-fifth anniversary of the conference and a program of unusual merit, to include speakers of national reputation, is being arranged. An exceptionally large gathering of social workers as well as of those interested in the social welfare of the state is expected.

Further information concerning the conference may be obtained by addressing the secretary of the conference, Miss Jessie Condit, 21 Washington Street, Newark, N. J.

MISSIONS

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

ANNUAL MEETING OF THE MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., Wednesday, September 15, 1926, at 9.30 a. m.

President Clayton A. Burdick presided at the meeting. A quorum was present. Prayer was offered by Rev. Clayton A. Burdick.

It was voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, as approved by said board at its meeting held in Westerly on the twenty-first day of July, 1926, be approved, recorded, also that the secretary have said report printed in the *Seventh Day Baptist Year Book, 1926*.

Albert S. Babcock, Rev. Paul S. Burdick, and Mrs. Clayton A. Burdick were appointed a Committee on Nominations, and reported the following officers:

President, Clayton A. Burdick, Westerly, R. I.; corresponding secretary, William L. Burdick, Ashaway, R. I.; recording secretary, George B. Utter, Westerly, R. I.; treasurer, Samuel H. Davis, Westerly, R. I.

Board of Managers—Ira B. Crandall, Westerly, R. I.; Clayton A. Burdick, Westerly, R. I.; Charles H. Stanton, Westerly, R. I.; George B. Utter, Westerly, R. I.; John H. Austin, Westerly, R. I.; Harlan P. Hakes, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; LaVerne Langworthy, Westerly, R. I.; James A. Saunders, Westerly, R. I.; Mrs. Albert Langworthy, Westerly, R. I.; Mrs. Clayton A. Burdick, Westerly, R. I.; Allen C. Whitford, Westerly, R. I.; Miss Amelia Potter, Westerly, R. I.; Edgar P. Maxson, Westerly, R. I.; Frank Hill, Ashaway, R. I.; William L. Burdick, Ashaway, R. I.; Robert L. Coon, Ashaway, R. I.; William M. Simpson, Ashaway, R. I.; Albert S. Babcock, Rockville, R. I.; Paul S. Burdick, Rockville, R. I.; Walter D. Kenyon, Hopkinton, R. I.; Mrs. Anne L. Waite, Bradford, R. I.; Theodore L. Gardiner, Plainfield, N. J.; Ahva J. C. Bond, Plainfield, N. J.; Willard D. Burdick, Plainfield, N. J.; Edwin Shaw, Milton, Wis.; Mazzini G. Stillman, Milton, Wis.; D. Nelson Inglis, Milton, Wis.; D. Burdett Coon, Boulder, Colo.; Darwin M. Andrews, Boulder, Colo.; Duane Ogden, Waterford, Conn.; Corliss F. Randolph, Maplewood, N. J.; George B. Shaw, Salem,

W. Va.; E. Adelbert Witter, Walworth, Wis.; Arthur E. Main, Alfred, N. Y.; Alva L. Davis, Little Genesee, N. Y.; Theodore J. Van Horn, Dunellen, N. J.; Irving A. Crandall, Leonardsville, N. Y.; Walton H. Ingham, Fort Wayne, Ind.; Henry N. Jordan, Battle Creek, Mich.; Frank E. Tappan, Battle Creek, Mich.; Herbert C. Van Horn, Lost Creek, W. Va.; O. Eugene Larkin, Oak Park, Ill.; James R. Jeffrey, Los Angeles, Calif.; Rolla J. Severance, Bridgeton, N. J.; Benjamin R. Crandall, San Luis Obispo, Calif.; Rosa W. Palmberg, Liuho, China.

GEORGE B. UTTER,
Secretary.

September 15, 1926.

CONFERENCE SERMON

REV. AUGUST E. JOHANSEN

Text: I am come that they might have life, and that they might have it more abundantly.—John 10:10.

The last decade has seen a remarkable revival of interest in religion.

Whether it can be truthfully said that the world has grown more religious, in the deepest sense of that word, may be an open question, but it is a fact beyond dispute that the subject of religion today occupies a more prominent place in the thought and attention of people generally than it has at any recent time.

The evidences of this new-born interest in religion are in most instances so commonplace and obvious that they quite escape our attention.

Consider, for example, the number of books dealing with religious subjects or characterized by a religious tone, which have attained the rank of "best sellers" during the past few years. It is significant, too, that the higher class of popular magazines are devoting an increasing amount of attention to religious topics. The reading demands of the public are a fairly accurate gauge of what is of current interest, for people as a rule read only that in which they are actually interested.

Another indication of the present interest in religion is found in the fact that that subject is being given increased prominence in the circles of higher education. In the beginning American colleges were founded on a religious ideal. Their primary object was religious in its nature. But with the rise of the state educational institutions, with the development of the modern univer-

sities, and the growing interest in the arts and sciences, this religious factor in the educational program has received less and less attention.

However, in our day, religion has regained at least something of its rightful place in higher education. Religious subjects have again been admitted to the circle of academic respectability. Religious education has come to be recognized as much a fundamental part of the curriculum of our colleges as the courses in the arts and sciences. The University of Michigan, to cite a single specific instance, is at present organizing a school of religion to rank on the same plane as the other schools and colleges of the university.

Whatever one may think of the actual spiritual significance of religious subjects as they are presented in the classrooms of our colleges, it must be admitted, I believe, that this increased emphasis upon religion in our educational institutions reflects the general revival of interest in religion of which I speak.

I also consider it a significant indication of the growing interest in religion that men and women of affairs, the individuals who are leaders of the world's activities and who grapple with the realities of life, testify in increasing numbers and with increasing unanimity to the fundamental importance of religion in dealing with the problems and needs of humanity.

I realize that there are those who always sneer at any favorable reference to religion on the part of persons in positions of responsibility and authority. There are some who are ever ready to hurl the accusation that they are simply playing to the Church element. But such individuals condemn themselves by their very attitude of hypersuspicion. They are themselves so incapable of sincerity that they naturally suspect all others of being equally insincere.

However, I for one am still childish enough (if childishness it is) to attribute not only sincerity but unusual significance to the declarations of those in positions of leadership in the affairs of the nation and world when they assert the basic importance of religion in the solution of individual and social problems.

When the President of the United States reminds the people of this nation of the

importance of spiritual values; when leaders in business—men like the late John Wanamaker, Roger W. Babson, and scores of others equally prominent—undertake to relate religion to their business problems; when President William Green of the American Federation of Labor discusses frankly the relation of organized labor to the Church; and when leaders in social and economic reform emphasize the vital part which religion must play in the program of genuine reform, I am persuaded that there has been a remarkable revival of practical interest in religion, as well as a revival of that type of interest which is simply theoretical and academic.

But after all the heart of the deepest religious interest is in the hearts of individual men and women. Millions of people, whose lives have been disturbed by the spiritual unrest of the present, are groping blindly after God. Many, I confess, are seeking God in very unorthodox fashion, fumbling after a faith in something which is higher than that they already know. They are as sheep without a shepherd. Who dares deny that in the hearts of men and women there has been, in the last decade, a tremendous revival of interest in religion? It is a revival of that type of interest which is most profound and genuine of all—the hungering and thirsting after righteousness.

In view of these facts, the Church today need not be primarily concerned over the avowed enemies of all religion. The deep, inherent spiritual needs and longings of men, which have found expression in the present revival of interest in religion, are now, as they always have been, the surest guarantee against the attacks of the professional opponents of religion.

It need not be feared that the men and women who have come to a new realization and experience of their spiritual needs will reject all religion. The peril lies in quite another direction. The peril lies in the possibility that men and women will accept a conception of religion that falls short of the highest conception; that instead of satisfying their spiritual hunger on the substantial food of a truly religious life, they will eat the husks of "a less than the best" type of religion.

The starving man does not have to be persuaded to eat. There is no danger that he will turn his back upon all food and refuse

to partake of it. There is the possibility that he may eat that which is either positively harmful, or less than the best. He needs not conviction, but guidance. He needs not to be told to eat, but to be told what to eat.

The task confronting the Church today, in the face of modern spiritual needs and opportunities, is that of so guiding and shepherding men and women and so presenting the claims of the religious life that they will give religion its highest possible meaning in their lives.

In what respect are Christians, in their interpretation of the meaning of religion, likely to fall short of the highest meaning? And what, indeed, is this highest possible meaning of religion? These are the specific and, I believe, intensely practical questions which confront us, and to them I invite your attention for a few moments.

There are a great many people who interpret religion primarily in terms of their emotions. They are the individuals whose experience and temperament combine to make it inevitable that they should feel things with an emotional sensitiveness. Usually they are persons whose conversion occurs in a moment of emotional stress, and whose Christian life and experience has its setting in a strongly emotional background.

If any of you young people have been puzzled, as I used to be, by the emotions and feelings shown by some Christians and by the fact that somehow you can not get to feel the same way as they seem to, you should not be troubled. It is possible that either you are too young to have undergone their experiences or are the kind of person who does not feel so strongly or show your feelings so plainly.

Do not misunderstand. I am neither criticising the brother who is more emotional than I, nor am I minimizing the importance of emotion in religion. The religious experience and life that does not produce emotions of the deepest and most sublime kind is not worthy of the name of religion. But we ought to remember that emotions are the by-product of experience and that the test of the depth and sincerity of emotion does not lie in one's effusiveness.

For many there is the peril that they will confuse the effect with the cause; that they will mistake emotions and emotionalism for religion; that they will mistake pious feelings for pious living. It is one thing to

feel good religiously; it is quite another thing to be actually good.

The danger of the conversion brought about primarily through external, emotional stimuli, is that the religious life will become dependent upon the emotional background. That is the explanation of the proverbial backslider, who is converted at every revival only to return to his old life after the emotional experience has passed. There is always the peril that religion will be interpreted primarily in terms of an emotional excursion without genuine moral or spiritual significance.

There are altogether too many people who attend church because it gives them a feeling of sanctity and reverence. The singing of the hymns, the chants of the choir, the ritual, all contribute to the religious-emotional atmosphere. And people go to church with the expectation that these experiences and this atmosphere will serve to make them feel reverent, rather than going because they are inherently reverent. Imagine an individual sitting down to a meal and eating relishes, in order to gain an appetite. Such a condition would instantly be recognized as physically abnormal. He should sit down to eat because he is hungry. So it should be with respect to spiritual hunger.

Emotions have an important part in religious life, both as an incentive to religious experience and as a manifestation of religious experience. But to live a life that is primarily one of emotionalism is to live on froth, and to live the religious life primarily in terms of emotions is to gain a conception of the meaning of religion that falls far short of the highest conception.

Just as there are some who fail to distinguish between emotional good feelings and genuine goodness, so there are others who confuse correct thinking with true religion. It has been said, and I think with absolute truthfulness, that historically the Church has always been harder on the heretic than on the sinner.

Over-emphasis of intellectualism is always fatal to the power and spirituality of religion. We are living in a period of intellectual analysis of religion. We need not under-estimate the significance of this tendency in order to appreciate the danger which it involves. The scientist learns certain valuable facts about milk by analyzing

it; the child learns certain other facts about milk by drinking it. There is a tendency for some intellectually minded men to constantly treat religion as the chemist treats the milk. And in analyzing it they spoil it for practical use. Men can not grow spiritually by analyzing the religious truths, but only by appropriating and absorbing them in actual life.

There is an unfortunate tendency in altogether too many class rooms to treat the subject of religious education merely as a study in history, philosophy, and literary criticism, utterly devoid of present moral and spiritual significance. A religion or a religious faith that dares not face honest and intelligent inquiry is inadequate for our present age, but a religion that calls for nothing further than an intellectual response is equally inadequate. Learning without life is dry bones.

It is just as much a misconception of the true meaning of religion to tie up man's hope of salvation with his acceptance or rejection of a system of doctrine to which intellectual assent must be given—it is just as much an over-emphasis upon intellectualism at the expense of genuine spirituality to insist that orthodoxy of belief must be paramount to orthodoxy of life and spirituality,—as it is to confuse knowledge about God and Christ with the true knowledge of God which gives peace and strength and purpose to life.

It is only as men come to see that with God the life of faith and love, of humility and purpose is the basis of genuine salvation (a basis of salvation quite distinct from the precise exactness of correct intellectual beliefs) that they will find a practical basis for the unity of the Spirit, in the bond of peace.

Only last evening I heard a brother, a layman attending this Conference, declare emphatically that the people of the denomination as a whole have no interest in the points of doctrinal and critical controversy. Religion after all, he added, is summed up in the command; "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; . . . and thy neighbor as thyself." That conception of the meaning of genuine religion was stated two thousand years ago by him whom we claim as Lord and Master.

There are other conceptions of religion which appeal to men and women in these days. I can speak only briefly of one or two in addition to those I have already mentioned. It is very easy to fall into the habit of thinking of religion as an institution, and of the religious duty as that of loyalty to the institution. It is this spirit which inspires in men and women the desire to make the church supreme in the nation, to make this a "Christian nation." It is this spirit which leads men and women to make the church or the denomination an end rather than a means to a greater end. The conception of religion as loyalty to an authoritative institution is one of the vestiges of the Dark Ages, without which the world would be far better off. Ecclesiasticism that attempts to assert the authority of an institution over the individual or over the nation is inimical both to the spirit and teaching of Christ and to the principles of religious liberty on which our nation was founded.

Moreover, much as I believe in the importance of the service which the church renders the community, and through the community the nation and all civilization, I do not believe in enlisting the support of men and women for the church on the same plea that would be used in winning their support for a civic or humanitarian project—for a fire brigade, a voters' league, or a charitable union.

Religious life involves something more than good works. The insufficiency of good works alone is as vital a spiritual truth today as it was when first given expression by the Apostle Paul. The Church dare not tell those seeking a vital relation with God and a satisfaction for their spiritual longings and hungering that the highest meaning of religion is to be found in doing good. We are coming to realize that a laborer, sick, half-starved, weary, and disheartened, can not be expected to persist in his work with any degree of gratification to himself or usefulness to others. A man spiritually starved can not find the fullest meaning of religion in a life of good works, alone. Essential as it is that practical ethics should be linked with genuine religion, it must be remembered that ethics without religion is as incomplete as religion without ethics.

It is sometimes as vital a service to point out the shortcomings and inadequacies of the counterfeit as it is to emphasize the im-

portance and value of the genuine. I have tried to render such a service. I have attempted, in this discussion, to point out the peril that men and women, newly aware of their spiritual needs, newly conscious of their spiritual hungering, will seek to satisfy themselves with a conception of religion that is less than the best. I have sought to show that religion, in its highest meaning, is more than an emotional excursion devoid of moral and spiritual significance; that religion is more than intellectual accuracy or even doctrinal orthodoxy; that it is more than loyalty to an authoritative institution or proficiency in good works. But I am not content to leave the discussion here. It is not enough to know what is less than the highest meaning of religion. Let us see what is the highest meaning of religion.

I suggest the words of Jesus as the answer of our query as to the meaning of religion. It is a statement not only of the mission which Christ had upon earth, but of the highest and most comprehensive—and yet simplest and most fundamental—conception of the meaning of religion the world has ever known:

I am come that they might have life, and that they might have it more abundantly.

It is impossible to state the true meaning of religion in terms less inclusive and comprehensive than that of life. Religion is more than the way a man feels or thinks or serves or even acts. It is the life, the inner spiritual qualities and motives which find expression in emotion and intelligence and loyalty and action, that constitutes the highest type of religion.

Life—a new life—dominated by new motives, inspired by loftier purposes, loving the good and hating the evil, the result of a new birth; life—a thing of needs—dependent upon God, requiring the bread of life for its sustenance, sensitive to the influences of God and of his Spirit; life—a thing of growth and development—more abundant, going from strength to strength, first the blade, then the ear, after that the full corn in the ear; life—complete and all inclusive—not capable of being limited to a compartment of man's activity or interest, nor more capable of being put on and off at will, like a coat, than is the physical life; life—abundantly fruitful—manifesting itself in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, life-eter-

nal, abiding—"eternal life here and now, in the midst of time, under the eyes and by the strength of God"—this is the Master's conception of religion; this is the meaning of religion.

A CURE FOR CHRISTIANITY

I was talking once to a Japanese gentleman, a man of good education, who could speak English fluently, and he was telling me how he had become a Christian.

"What about your parents?" I asked; "did they also become Christians?"

"Oh, no!" he said. "My father was of the old-fashioned Japanese who had lived in the days when no Japanese gentleman ever went into the street without putting on his two swords; and in those days Christianity was spoken of as a wicked teaching which would destroy the freedom of the country. So when I became a Christian he was angry and used every argument he could think of to make me give up my faith. But I had become a Christian from serious conviction, and I was not in the least influenced by his arguments. Then my father, in despair, sent for the Buddhist priest of the neighboring temple. The priest began suggesting different arguments against Christianity, but my father sadly told him that he had tried them all. 'There is only one certain cure for Christianity,' said the priest, 'but it costs a great deal of money.' 'I don't mind spending some money,' said my father, 'if only I can make my son give up this pernicious teaching. What is the one certain cure?' 'Send him to a Christian country!' said the priest. 'Send him to England or America! There he will be quickly cured.' And that was a wise old priest," continued my friend.

"Did your father send you?" I asked.

"Yes, I was sent—sent to see the wickedness of professing Christians. It was a dangerous time for a young convert, and I will allow to you that my faith grew cold. But God helped me, and in spite of many terrible surprises at what I saw, I came back a Christian."—*Record of Christian Work.*

The true test of civilization is not the census, nor the size of the cities, nor the crops; no, but the kind of men the country turns out.—*Emerson.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

CONFERENCE ADDRESS AT EDUCATION SOCIETY HOUR

PRESIDENT BOOTHE C. DAVIS

Theme: Alfred University; Its Work and Its Problems.

I. General Topics.

Before speaking particularly of Alfred University I wish to mention a few points that have equal bearing on all our colleges and are of general interest to the whole denomination.

1. The absence of rivalry.

I have sometimes feared that these public presentations of the needs and work of our three colleges, by their respective presidents, give the impression that there is rivalry and antagonism between the colleges. The presidents and other executive officers of all our colleges know that that is not the case, and we want all the people to know it. There is a most happy and cordial feeling among the colleges. Each has its own problems. Each has its own general territory and constituency. Each is now filled almost to capacity. There are more students who need the colleges than can possibly be accommodated. So there is no jealousy and no basis for jealousy. Feeling this to be true, I requested that the Program Committee of the Education Society leave Alfred off of this program, since Milton and Salem Colleges are the guests of Alfred at this Conference. I know that both Milton and Salem have messages of great importance and have very pressing needs to present to the Conference and I did not wish Alfred in any way to limit their opportunity to have your time and attention. The committee, however, has seen fit to disregard my request. Hence I am here.

2. Trustees.

I wish to speak, in the second place, of the very serious problem of securing competent, able, and willing trustees for our colleges. The three colleges require some

eighty-four trustees. Among such trustees there should be men familiar with modern conditions of educational work; men familiar with the problems and methods of handling large sums of money and making safe investments; men able to make large personal gifts to the colleges and to influence other men of wealth to give large gifts. The trustees should be men and women who are willing to give much time personally to attending meetings, working on committees, and sympathetically and constructively studying the problems of the colleges.

College contributions must now be figured in thousands and hundreds of thousands of dollars. I can not speak in too high praise of a few men on all our college boards who loyally and generously give their best talents and gifts to the colleges. But such trustees are all too few. The majority of the members of our boards find it difficult or impossible to give the large sums which the colleges should receive from their trustees. Many trustees seldom attend meetings and give little else but the use of their names. Measured by the standards which I have described, there are not eighty-four persons in the Seventh Day Baptist denomination, nor fifty, nor forty, I fear, who possess the ability and the willingness requisite for the largest service in these important offices under present conditions. Fortunately all our boards find some valuable trustees outside the denomination, otherwise I do not know what we should do.

3. Faculty members.

I have just spoken, earlier this afternoon before the young people, on the training for a college professorship. In that connection I have called the attention of the young people to the lamentable lack of Seventh Day Baptist young people who are prepared to fill the vacancies which must constantly be filled on our college faculties. Efficiency and standardization require graduate training and specialization. No college can long hold its rank as standard, that does not require such training of its faculty members.

Four new positions have been added to the faculty of Alfred University this year and four vacancies have been filled. Out of these eight new appointments made this year, only two Seventh Day Baptist appointments could be made. For the six other positions no qualified, available Seventh

Day Baptist could be found, though diligent search was made throughout the denomination. The salaries offered averaged over \$2,000 each, with advancements to \$2,500 each. I know of nothing more alarming for our colleges, from a denominational point of view, than this scarcity of qualified material for our college professors.

My purpose in calling attention to this problem is the hope that it may challenge the interest and loyalty of our young people and result in a sufficient number of them making adequate preparation to enable our colleges to be manned with a larger proportion of Seventh Day Baptist teachers.

II. Alfred University.

Now turning to Alfred University in particular.

1. I call your attention to the fact that the Committee on Teaching Force, the hiring committee, is composed entirely of Seventh Day Baptists, namely, the president of the university, the president of the Seventh Day Baptist Memorial Board, and the president of the American Sabbath Tract Society. Strenuous effort has been made by this committee to seek out competent Seventh Day Baptist teachers and to maintain a good percentage of such teachers on our faculty.

2. College rank.

Alfred has been approved by the Association of American Universities as a standard "Class A" college; also by the Association of Colleges and Preparatory Schools of the Middle States and Maryland, and by the Regents of the University of the State of New York. In order to maintain this rank it must select its teachers and provide its equipment in accordance with standardization requirements.

3. Character standards.

Throughout the world there is a growing social, economic, and religious unrest, with many evidences of a disregard for law. Alfred has sought steadily to resist these tendencies with vigorous moral and spiritual standards. It has been frequently asserted in the public press that drinking is on the increase among college students. This statement has been proved to be untrue by careful studies in the colleges, extending throughout the country. In Alfred there has been less evidence of drinking the past

year than in any previous year, in proportion to the number of students. While a year ago there were three cases of suspension for intoxication, the past year, with a larger enrollment, has given no occasion for such discipline.

The habit of cigarette smoking among women students has become quite common in many colleges of the country. In this matter also the discipline of former years has eliminated the necessity for such discipline in Alfred during the past year.

Radicalism and Bolshevism are a constant problem in many American colleges, both on the part of certain faculty members and of certain groups of students. The great increase in numbers in Alfred has enlarged the danger from this source. But Alfred has firmly set its face against such "red propaganda" and holds that sound ideals of citizenship, economics, and religion are of fundamental importance in the building of scholarship and character. Teaching which does not conform to these ideals is not continued, however efficient in other respects.

4. Increased attendance.

The freshman class of last September, numbering one hundred eighty students, was larger than the entire college enrollment six years ago. The five hundred students now enrolled in all departments, aside from the summer school, taxes the present capacity of the plant and has necessitated the addition of six members to the faculty. It is proposed to limit the entering classes, by a more careful selection, to about one hundred seventy-five for the present. This will keep the enrollment of the college and ceramic school down to about five hundred, until added facilities can be provided.

5. Financial record.

For sixteen consecutive years Alfred University has run within its income for current expenses and it now has no deficit or indebtedness. In that time it has paid off an indebtedness of \$60,000 and has added \$400,000 to its endowments and \$460,000 to its buildings and plant equipment. Its budget for current expenses now approximates \$225,000 per year, at least \$50,000 more than all the Seventh Day Baptist churches contribute annually for pastors' salaries, church expenses, missions,

publishing interests, and all other benevolences.

6. Alfred's immediate needs.

a. The campaign which has been running over a period of five years, to raise \$200,000 of additional endowment as a condition for receiving \$100,000 from the General Education Board (Rockefeller Fund) closes on October 30 of this year. About \$40,000 still remains to be collected to meet this condition. This amount was more than covered by pledges, but some of these pledges can never be paid, because of death, illness, or other misfortune, and some gifts in property and securities have been rejected and others discounted by the General Education Board, so that new pledges, probably twenty or twenty-five thousand dollars, may be required to complete this fund. Every effort will be put forth to collect the \$40,000 by October 30 so as to lose none of the \$100,000, of which we have received \$80,000 already. Alumni and friends of Alfred are urged to help see this matter through.

b. The new gymnasium which now has the basketball court and indoor track completed, must have the main front completed without delay. It is urgently needed, both on its own account and also to liberate the old chapel from athletic uses, that it may be repaired and fitted for an assembly hall. For two years the college has been using the firemen's hall, which is far too small for assembly purposes. The trustees contemplate using the old chapel, under the name of alumni hall, when restored and re-furnished, for an assembly hall and for much needed additional class rooms. A fund of \$100,000 is now being raised for the purpose of completing the gymnasium and restoring this fine old landmark of the college to its original uses.

These items and the underwriting obligations on the new Allen memorial laboratory make up the \$150,000 now being asked by the trustees to complete the Improvement Fund. Fifteen thousand dollars, or one-tenth of this fund, has been conditionally offered by a friend of Alfred residing in this state.

c. Alfred is also in need for the early endowment of five new professorships at \$50,000 each, namely, English, chemistry,

biology, romance languages, and philosophy and education.

d. Above all, Alfred needs your prayers and your sympathetic, helpful friendship. It is an enormous task and responsibility to administer an institution of such magnitude and such varied interests as Alfred has grown to be. There are constantly arising new and unforeseen problems, intricate and complicated, and a wisdom, faith, and patience, which can only come of divine grace, is needed for such tasks.

SAFETY FIRST

Congressman X is convinced that again
He should sit in the counsels of State
And be one of the wise and intelligent men
Who are molding the national fate.
He knows no one else quite as able as he
To fight for the right on the floor,
And so, in November, he's going to be
A seeker for office once more.
And he knows he is certain to win if he gets—
As from rostrum to rostrum he hies—
The favor of all the prominent wets
And of all the eminent dries.

Congressman X does not say where he stands
On the question which most is discussed;
He says, with a wave of his manicured hands,
That the voters must take him on trust.
He will be in accord with the popular will;
He will further the wisest of laws;
With all he possesses of learning and skill
He will work for the popular cause.
Best postpone debates till dissensions arise,
For the Congressman never forgets
That he needs all the votes of the eminent dries
And the votes of the prominent wets.

Congressman X has long, long been aware
That he can't keep his seat on the floor
Alone with the unaided force of hot air,
So he values the sinews of war.
He needs certain sums the expense to defray
Of the costly political game,
And he now and then asks certain parties to
pay
The price of collecting the same.
And when he solicits these needful supplies
(Which he always considers as debts)
He always consults with the prominent dries,
As well as the eminent wets.

—J. J. Montague.

Many a person who is a small eater has feelingly been described as having "a bird's appetite." How inaccurate this designation is may be gleaned when one learns that many birds eat several times their own weight each day.—*Christian Science Monitor*.

WOMAN'S WORK

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

Love is something so divine,
Description would but make it less—
'Tis what we know, but can't define,
'Tis what we feel, but can't express.
—Anon.

LIFE'S THUNDER STORMS

The week just past has been crowded with thunder storms—the last thunder storms, perhaps, of the season. They have come suddenly—dashing down out of the blue and white and gold of the early autumn sky. And, at their coming, the blue and white and gold have swiftly faded, and the whole world has become black and dreary and unutterably fearful. And the city streets have been confused with the rushing of people who have sought cover; and the traffic, at corners, has become congested because of the darting taxis.

Huddled under awnings and in door-ways folks have looked—with frightened eyes—into the tumult of the heavens, have shivered spasmodically as the lightning has flashed across the sky, as the thunder has rocked the earth. And other people, in the comparative safety of cozy homes, have pulled down windows and have thrust fingers into their ears.

In the parks, along the edges of avenues and residential streets, the city trees have bowed beneath the weight of these storms. But, after the thunder and the lightning have ceased (and thunder storms seldom last very long) the trees have seemed gayer and brighter because of the refreshing showers. Somehow, not only the trees have seemed gayer and brighter and fresher. Somehow the whole world has seemed newer and happier! It's the way of storms, sweeping over a place—isn't it—to bow trees, and people, under their wrath, and then, all at once, to lend them a new meaning and a new glory!

Just ordinary rain storms—the sort that happen during the spring and summer—are very different. They do not come with such magnificent fury. And their going

does not leave such a glow. Perhaps, with the thunder storms, it is a matter of contrast! It's the same in the winter time, too, with snow storms. White and pure and beautiful they are. And always they chill us, and sometimes they make us afraid. And their ceasing leaves a world covered with a spotless cloak—a world of loveliness and sparkle. And yet, lovely and sparkling though it is, the world is not amazing in its shine, in its newness. Not in the same way that it is amazing after a thunder storm.

She is a friend of mine—the woman of whom I will tell you. That is why I will not lend her even a fictitious name. She is charming and gracious and graceful. There is, about her—and she is well over forty, in years—a girlishness, a piquancy, that one seldom finds in a woman who has reached the age of maturity! She is blessedly young.

And yet she was left alone, with two children, at an age before most girls have known marriage. And, to keep her children fed and clothed, she has toiled and worried and known heart-break and sacrifice. It was only after years of desperately hard work, after more than a decade of soul-tearing struggle, that she came to know a degree of success.

The storms of life have not spared this woman, who is my friend. They swept upon her suddenly, as a thunder storm sweeps upon those who do not expect it, in a city crowd. They came to her when her sky was blue and white and gold—when youth's promise seemed her heritage. And they left the foundation of her whole house of existence shaken and broken and unfit.

And perhaps it is because of the storms—and the fury that they were built upon—that the woman, now, is so fine, so splendid! For the going of the fear and the agony and the dread has left the sky of her life again blue and fair. Bluer and fairer perhaps, by contrast, than it would have been had the sunshine been evenly spread—as butter is spread upon round, country biscuits—over each day!

The storms of life—the thunder storms of life—come to every soul of us, I fancy, at one time or another. Perhaps in some hearts the storms leave small imprint. For some hearts do not feel fury as other hearts

feel it! But the storms come crushingly to others, so crushingly that it is hard to come back with the first signs of clearing to faith and a degree of sanity.

Oh, I have known people who have allowed life's thunder storms to break them, just as a tree is sometimes broken—sometimes utterly blasted—by the effects of the lightning. At this moment I know a man who has lost his wife and who, sitting alone in his home, is giving over his whole soul to his grief. As the months pass he mourns—and while he mourns his family is suffering and his business is getting into a bad condition, and the many people who are in his employ—who, in a way depend upon him for their means of livelihood—are beginning to be extremely anxious.

One does not blame the man for being crushed under the weight of his sorrow. His wife was a dear companion for many years; her going has left a blank place that will never be filled this side of the Great Divide. One does not blame the man for being stricken with grief. And yet his friends wish that his grief might take on a less selfish aspect. For it is selfish to inflict upon his family and his dependents his own personal sorrow. He owes to others a certain responsibility that the storms of life have made him forget!

One certainly does not find any sense of blame for a man who is bowed with loss! But one, seeing the man, is apt to remember the many people who have met grief and loss in a valiant way—a brave way, coming up out of the storm with an attempt at smiling with a gaze that tries to be calm.

The world is full of people who have done this—who have gone down into the darkness of a world made black and fearful; who have huddled, only half protected, under awnings and in doorways; who have, in the comparative safety of their homes, stuffed fingers into fearful ears, who have covered terrified eyes with hands that were unsteady. And these people have managed, after the storm was over, to come back to serenity, to tune their ears again to the sound of music, rather than the crash of thunder, to expect sunshine from the high arch of the sky rather than lightning and rain.

It is hard to return to freshness and beauty after the storms of life. Nature does

it normally—grass and trees and flowers have a way of springing, renewed, from the tumult. But, even in nature, one sometimes sees the scar of a thunder storm. One sometimes sees a branch broken rudely away and a beautiful plant unrooted!

And sometimes, too, there are scars left upon hearts and souls after the thunder storms of life are past. But these scars can be covered, if one is skilful as well as gallant. And, despite them—*perhaps because of them*—the whole viewpoint can be made to deepen and to sweeten—just as the glow of the sky deepens and sweetens when a storm is past.

Storms come and sorrows come,
And who are we to murmur?
God's hand holds each bit of strife—
Whose hand is surer, finer?

Storms come and sadness comes,
The winds of heartache quicken;
The clouds of doubt are all about,
Fear's lightning makes them thicken!

Storms come and terrors come,
Our frail beliefs are shaken;
But—in God's hand we only dream—
And, in his arms, we waken!

—Margaret E. Sangster in the *Christian Herald*.

CONSTITUTIONAL PROHIBITION IN KANSAS

AN ANALOGY, A DEMONSTRATION, AND A PROPHECY

Kansas was the first state to make prohibition a part of its constitution. The prohibition amendment was adopted by the vote of the people, November 2, 1880. It was bitterly opposed by many prominent citizens.

The railroads and many of the banks and corporations did not favor it. Most of the newspapers of prominence fought it bitterly. The Topeka *Capital* was conspicuous as an advocate of the amendment. The Executive Committee of the State Temperance Union with Governor St. John as chairman, had charge of the campaign with a very small amount of money in its treasury. But little aid was given outside of the state. Perhaps no great movement of political, social, and moral reform ever won a victory with so little expenditure. The actual funds of the Campaign Committee were less than \$3,000, and less than \$1,000 of this came from outside the state. The ministers and churches

were almost a unit in favor of the amendment and really led the movement. The Woman's Christian Temperance Union did splendid service. Many devoted people at their own expense aided in the campaign.

The National Temperance Society helped with literature, and Secretary John N. Stearns came to Kansas with Miss Frances E. Willard and George W. Bain, of Kentucky, were among the prominent people outside of the state who took an active part in the campaign.

The liquor men's organization was called "The People's Grand Protective Union." They were backed by the liquor interests of the country and claimed that they had a fund of over \$100,000. The eastern liquor papers noted the visits of Kansas brewers at the liquor convention, asking financial help to check the "fanatical and foolish movement in Kansas."

When prohibition won, we can trace the analogies with the passage of the Eighteenth Amendment. The liquor dealers of the country realized that something had happened. They raised a large fund to fight prohibition. Some of the leading lawyers of the country were employed to go into the courts and see if some way could be found to end this new menace, called Constitutional Prohibition. Test cases were begun in the lower courts and carried up to the United States Supreme Court, where United States Senator Vest and Joseph Choate made the pleas for the liquor men. The court decision favored prohibition.

When the Eighteenth Amendment passed, the leading lawyer who was employed by the Liquor Dealers' Association announced that millions of dollars would be furnished to get a judicial decision showing some flaw in this Constitutional provision for national prohibition. The courts, up to the United States Supreme Court, decided that the Eighteenth Amendment and the laws for its enforcement were in harmony with republican institutions and had been enacted in a proper way.

It is reported that the lawyer above mentioned, at the announcement of the Supreme Court said "that ends it," and refused any longer to serve as the attorney for the Liquor Dealers' Association.

Nullification of the prohibitory law of Kansas was the second step to the liquor men. A notice was sent to the saloon

keepers of Kansas to pay no attention to the law, to keep on selling, and if they were arrested the Brewers' Association would furnish the lawyers for their defense and pay their fines. In most of the larger towns this was done. The next winter the legislation added a jail penalty, and there was advance as to law enforcement.

In some cities the councils licensed "the sale of soda water and other drinks," and at the beginning of each month the city marshal would visit the saloon and collect a "fine" of \$50 or \$100.

Every effort was made to make prohibition a farce, and in many of the subordinate courts the liquor trials were simply comedies with perjured witnesses and officials, and it was expected that these performances would disgust the people and they would demand the return of license. In a large part of the state the judges were putting the law breakers in jail, and there was a constant growth of sentiment in favor of law enforcement.

As we know, this is now a large part of the work of the enemies of national prohibition. Nullification of the law is encouraged, and it seems to be the idea that through the encouragement of bootleggers and other sneaking liquor sellers by the liquor element, the people will become so disgusted that they will demand a return to some form of license. As in Kansas, however, the people will refuse to submit to law breakers and their sympathizers.

In connection with nullification came the third step, the plan of re-submission. It was said the people did not fully understand what they were doing and they should have another chance to express themselves. The amendment was adopted as a non-partisan movement. The Democratic party was in the minority, but was encouraged by the money and influence of the National Liquor Dealers' Association to make re-submission the leading plank of their platform and were confident they would win.

The Republican party made prohibition and law enforcement part of its platform. The campaign was an exciting one and the liquor men spent much money, but were overwhelmingly defeated.

Our country is now passing through a campaign for the re-submission of the Eighteenth Amendment, by the scheme of a referendum, in some of the states. New

York, New Jersey, and Maryland may be compared with Leavenworth, Atchison, and Wichita in Kansas, in their organized rebellion against constitutional prohibition. They plan to have each state decide for itself how far it will observe the law. Senator Borah says, "That doctrine was not shot to death at the battle of the wilderness."

Kansas furnishes a demonstration of the success of prohibition. It is not wonderful that a battle against avarice and appetite should have taken time. It took Kansas nearly thirty years of agitation and fighting to get to the "bone dry" condition. All the time sentiment was growing. Many original enemies of prohibition, convinced by its actual beneficent results, became its devoted friends. Kansas has gone through, on a small scale, what the nation is now going through. Its success is a prophecy of victory in the nation and ultimately in the world.—*Rev. D. C. Miller in Presbyterian Advance.*

IOWA YEARLY MEETING

G. E. MICHEL

The Yearly Meeting of the Seventh Day Baptist Churches of Welton and Garwin convened with the Church of God at Marion, in their annual meeting on September 3, 1926.

Owing to the heavy rain, which made the Iowa roads almost impassable, Elder E. H. Socwell was the only delegate representing the Garwin Church. Welton, being favored with paving a good share of the way, was represented by eleven delegates. Pastor James L. Skaggs of Milton was also with us to assist in the services. Mrs. M. Crosley of Milton and the C. M. Sheldon family of Albion were also present at the meetings.

During the meetings Rev. James L. Skaggs spoke four times, Elder Socwell three, giving us some very inspiring and helpful addresses.

Special music was furnished during each session of the meetings, including solos, duets, and quartets by the following people: Mrs. Sherman Van Horn, Miss Alverda Van Horn, Mrs. Wesley Loofboro, Miss Iris Arrington and Mr. Wade Loofboro of Welton, Mr. Charley Nelson and Mrs. William Fleisher of Marion.

Sunday afternoon at two-thirty a program was given by the juniors under the direction

of Superintendent Dorothy Carver. This program consisted of songs and recitations.

At three o'clock Miss Illa Hurley conducted the young people's hour. Special music was furnished by Miss Anna Sheldon, also a saxophone solo by Miss Mary Michel. During this meeting Elder Socwell made some very fitting remarks to the young people.

Sunday morning at the regular business session, officers for the ensuing year were elected as follows:

Moderator, W. J. Loofboro; secretary, Illa Hurley; Program Committee, Alverda Van Horn, Mrs. T. S. Hurley, Ella Michel; essayist: Welton, Howard Loofboro, Iva Hurley; Garwin, Leola Van Horn, Lottie Babcock; Marion: Charley Nelson, Mr. De Foe. Delegates to the Northern Wisconsin and Minnesota Churches: Marion, Charles Michel; Garwin, T. S. Hurley; Welton, N. S. Van Horn. The committee recommended that each church pay the expenses of their own delegates.

The following resolutions were adopted by the yearly meeting:

The Committee on Resolutions would submit the following as its report:

1. That we commend to the Missionary Society a continued emphasis on home mission work.
2. That we appreciate the reported action of the General Conference requesting the larger churches to release their pastors for a few weeks during the year that they may visit pastorless churches and help in home mission work.
3. That we as delegates and visitors of this yearly meeting express our hearty appreciation for the generous hospitality of our Marion friends who have so kindly welcomed us and provided for our comforts while here.
4. That, as our geographical location gives us a special interest in Milton College, we acknowledge our pride in the traditional denominational standards of that institution and that we urge the present administration to use every possible means to maintain those standards and safeguard the denominational interests in the institution.

The circulation of the Scriptures in the Arabic language within the kingdom of Egypt has increased at the rate of thirty per cent each year over the preceding year, for the past four years, reports Rev. J. Oscar Boyd, D. D., of Cairo, agency secretary of the American Bible Society. Dr. Boyd has just arrived here on his first furlough since he left in 1921 to take charge of the newly established Arabic Levant agency of the society.—*Bible House.*

YOUNG PEOPLE'S WORK

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

IDEALS IN THE CONSTITUTION

Christian Endeavor Topic for Sabbath Day,
October 16, 1926

DAILY READINGS

Sunday—Established government (Zech. 4: 1-10)
Monday—Liberty (John 8: 32)
Tuesday—Law supreme (Lev. 19: 11-18)
Wednesday—A nation at peace (Hos. 2: 18-23)
Thursday—Interstate co-operation (Ps. 133: 1-3)
Friday—Provision for progress (Jer. 31: 31-34)
Sabbath Day—Topic: What ideals are found in the Constitution of the United States? (Rom. 13: 1-8. Citizenship Day)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The history of our Constitution is very fascinating and interesting. The men who drew it up realized a need and saw that this country could not be a success without such laws as its foundation. They were men of vision, and it requires such men to accomplish so great a task. They met difficulties and there were obstacles to overcome, yet with perseverance and determination they gave us the greatest document the world has ever seen. We enjoy the fruits of their labors.

In view of these facts, our duty as patriotic American citizens is to respect and obey our Constitution. If we can not do this we are not fit to be citizens of this great country.

At one of our national Christian Endeavor conventions held in Atlantic City, this slogan was adopted, "A Saloonless Nation by 1920." We undertook a great task. Are we finishing it? It is true that our country adopted the prohibition amendment. But, is she dry yet? Far from it. Our task is not finished, and I fear we are asleep on the job.

Christian endeavors, let us awake and rally around our Constitution. Let us demand the enforcement of our laws, and let us place men in public offices who will enforce them.

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, October 16, 1926
LIVING UP TO CHRIST'S STANDARDS IN OBEYING LAW (1 PET. 2: 13-17. CITIZENSHIP DAY)

AN ENDEAVORER'S VIEW OF CONFERENCE

VELMA LIDELL

(One of the informal reports of Conference given before the DeRuyter Church, September 4, 1926.)

The part of Conference which interested me most was the meetings of the young people. Each afternoon about one-thirty or two o'clock, excepting once, the young people met in the parish house. At these meetings there were speakers that showed and explained the work of each committee of the Christian Endeavor. I am sure if each one belonging to our society could have been present at these meetings they could have received information which they need to carry on their work with success. It was stated that the Prayer Meeting Committee, to be a success, should have

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After one of these meetings was a social hour, of which Miss Marjorie Burdick of Plainfield had charge. One of the games, which I believe furnished most of the excitement, was a game of human croquet.

On Friday morning, those who wished to go to the fellowship breakfast met at the church at five-thirty, and cars were there to carry us to the "Ledges." Before breakfast each association joined its own group and gave its yells and songs. At six-thirty breakfast was served. After we had all eaten we formed a large circle. Then we were glad to hear Mr. Simpson, Duane Ogden, Hurley Warren, Carroll Hill, and Mr. Osborn speak, also selections from the Brookfield quartet.

On Sunday afternoon we had the opportunity to hear the question discussed, What Shall I Be—a Doctor, a Businessman, a Minister, a College Professor? Each speaker for the different subjects explained

both sides of the work. They showed that it is possible to keep the Sabbath in any of these lines of business just mentioned if you only have the will and determination.

THE CLAIM OF THE CHURCH TO UPLIFT SOCIAL STANDARDS

MARGARET DAVIS

(Pre-Conference Paper)

This is one claim of the Church, and it is also one of the big claims of Christian endeavorers today.

It is the responsibility of the young people to uplift the social standards in our activities. Is it not the young people who are most vitally concerned in the social problems of today? Is it not the young people who will be the Church of tomorrow? Is the social life of all our young men and women what it should be?

A great number of us are prone to follow the path of least resistance. It is much easier to have a party where nothing is planned save a routine of bridge playing and dancing, than to plan games, program, and refreshments which will take considerable time and thought in the planning.

One of the biggest steps taken by the Young People's Board for the social uplift of the young people was the introduction of standardized socials. The young people then had a chance to work out, plan, and develop ideas which might well be used by many others. You all know what these socials have accomplished in our C. E. societies.

I want you to answer these questions frankly. How many dances ever had a delightful short program of music, readings, and devotionals? How many dances ever had or ever will have a brief period where we could ask our Father in heaven to help us live clean lives, to be with us and direct us in our recreations, that our leisure time might be an asset rather than a liability? I dare say, none!

We who claim to be Christian young people are the ones to set a standard high and pure, and work to keep that standard where it should be. If we fail, who will do our duty?

I have just finished reading a book, entitled "Phil Tyler's Opportunity," by Frederick E. Burnham. Phil Tyler moved to a

small village where he purchased a store. Phil was a young man and a splendid Christian, who was never afraid to be known as one. Here in this town he found social conditions not what many should desire. He not only expressed his opinion on many of the questionable features of the town, but after he had lived here for some time, he made it possible for the town to be cleaned up. He had gained the confidence of young men, who were far from what they should be, and had led them to accept Jesus Christ.

Phil put absolute trust in his friend and never hesitated to say what he believed to be the right thing to do.

Too many of us know what is right in our recreations, but it is much easier to drift with the current than to stand alone. We are afraid we will be found out. We are afraid people will make fun of us. We make no attempt to resist the tide.

Can we afford to follow that which we know is not right or which is questionable? Can we afford to be ashamed of Jesus in our recreations?

Young people, let us join together to uplift the social standards.

Little Genesee, N. Y.

THE CALL OF THE CHURCH IS TO SERVE ALWAYS

LEON MALTBY

(Pre-Conference Paper)

When Jesus started upon his public ministry he called twelve men to represent him in the world after his death. He trained these men so well that after receiving the Holy Spirit many of them became apostles, going about preaching and healing diseases. Churches were soon started in many places and God, needing more men to carry on the work, called Paul and many others into the service. These representatives of Jesus kept calling for more and more men to serve the Master.

Let us, who have accepted Jesus, lift our voices in thanksgiving for those of all ages who have heeded the call; for most people who are won to Christ are won by personal evangelism; and if there had been no one to convert those who brought us to accept the salvation from sin, we could not have this happy privilege of meeting here today as Christian endeavorers.

Much has been done in the world; the gospel has been so well proclaimed that there are people in all lands who are living Christian lives. Christian teachers and physicians have gone to remote parts of the earth with their instruction and healing, but there is much more to be done. Millions in our own country and more in others are still sunk in the darkness of sin. The Church is calling today, as in the past, for young men and women to serve the Master. "The harvest indeed is great, but the laborers are few." The Church does not ask all of us to be preachers or foreign missionaries, it does not attempt to tell any one just what particular service he shall render. Only God can do that. He has a plan for each of us, and it is our duty to find it out. "It may not be on the mountain top or over the stormy sea; it may not be at the battle front, that my Master has need of me; but I'll go where you want me to go, dear Lord, I'll be what you want me to be."

I said that the Church in calling us does not tell us where we shall serve. The Church calls us into service, saying, "You may serve wherever God has a place for you, but this we ask of you, that you work faithfully. There can be no pausing or back sliding, no quitting or turning back. We want men who will truly represent Jesus."

From where I live I can often see passenger trains speeding by along the New York Central Railroad. I often think of the engineers of these trains; each one has a great responsibility; hundreds of lives are depending on his skill and faithfulness. His passengers believe that he will bring them safely to their destination. Does the engineer leave the controls and play cards with the fireman; does he let the engine run itself while he rests or sleeps at his duty? Of course not. Realizing that he is on duty and that lives are entrusted to him, he guides his train with his eyes on the track ahead and his hand on the throttle.

Friends, the Church wants young people who will serve like that, with their eyes on the track ahead and their hands on the throttle.

The job which the Church calls us to complete is the one given by our Savior, to make disciples of all men. It is a tremendous and most difficult task, involving hardship, persecution, and sacrifice. The

Christian life has always been hard. Think for a moment of some of Paul's trials: "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I spent in the deep. In perils of waters, in perils of robbers, in perils by my own countrymen." Shall we disregard the call of the Church because the way is hard? Others have endured much more than we will be called upon to endure, and they have done it joyfully; "for truly the reward is great."

Then, friends, here is the call of the Church to serve—always. What shall we do with it? Shall we be content to be Christians in name only?

Adams Center, N. Y.

HOW TO DEEPEN THE SPIRIT OF WORSHIP

GLADYS HULETT

(Pre-Conference Paper)

Among the numerous ways of deepening the spirit of worship we might consider a thorough study of missions; a quiet, refined atmosphere of the church itself is essential, and good sacred music is necessary. Have the best music possible for all religious services. However, I believe the greatest factor which will help us to deepen the spirit of worship is that of making Jesus Christ a reality to the men and women of today.

The world is impatient with unreality! Our mothers and fathers are real to us. Our friends are real to us, but to a great many Christians Christ is unreal, and he should be the truest, dearest friend any person can have. The question that faces us is, "How can we make Christ real?" There are several ways in which this may be achieved.

First, Christ becomes and remains real to one who continues the proper study of the life and works and words of Christ. A thorough, continuous study of the Bible is needed in the American homes of today. One should study reverently and in the spirit of worship.

Second, if we would have Christ become and remain real to us, we must obey him. This matter of obedience to Christ means absolute surrender to his will and reign. At one time, St. Augustine discovered that he was praying, "Lord, give me purity, but not yet." Some Christians to-

day are praying, "Lord, give me unselfishness, but let me have my own way in this thing." Let me repeat, obedience means absolute surrender to him.

Third, Christ becomes and remains real to one who persists in reminding one's self of his presence. This habit is cultivated by prayer, especially in secret, the right use of holy communion, and the identification of God with nature.

Fourth, he may be made more real to us by associating with those to whom Christ is a reality.

The following testimony of Robert Speer, it seems to me, proves the divinity of Christ, and in doing that helps to make Christ more of a reality.

"If Christ were only a man, it is strange that the nineteenth century can not produce a better one. He was born in an obscure and contemptible province. He grew up in an uncultured community, the child of a poor peasant's home, of a subject race. Yet he rises sheer above all mankind, the one commanding moral character of humanity. Now, if Jesus were all that just as a mere man, the world should long ago have advanced beyond him.

"And so I challenge you who believe that Jesus Christ was merely a man, to reconcile that belief with the fact that you are not a better character than he was. With nineteen hundred years of his influence upon the world, with advantages possessed by us such as he never dreamed of in his day, if Christ's character were purely human, it ought long ago to have been surpassed and there ought to be in the world today many men and women who are superior in their character to him. . . . I believe Jesus Christ is the Son of God, and proved to be such by the elements of character in him not to be found in men."

Bolivar, N. Y.

ABOUT THE NEW ACTIVITIES' CHART

(A Letter from the Superintendent)

HELLO, EVERYBODY:

Your brand new Activities' superintendent will be sending you soon a copy of the new "Scale of Christian Endeavor Activities" which you possibly heard discussed at Conference—a scale of values for checking up on our C. E. work and really seeing how well we are doing as individuals, as

committees, and as societies. As you run over the headings, you see that there are opportunities for individual achievement to gain recognition and boost the standing; there are plenty of chances for any half-way efficient committee to gain points; and there is a downright demand for the president with the Executive Committee to hop right on to this chart, take the responsibility for keeping it up to date, and put it across with a bang!

Now for the scale! Though it is new and carefully worked out, it does not emphasize any features of the work that societies are not already using, and it in no way attempts to make over your working plans. It merely acts as a convenient record of personal, committee, and society activities, and through this record seeks to become an interesting goal for the society to work toward, and a vivid indicator by which the Executive Committee may see at a glance strong points, weak points, new ideas, and phases of work on which to concentrate and improve. Look at the "Scale."

(1) "Society." High lights of activity the society may push as a whole, pulling together. Get these going first, and the whole society will help.

(2) "Executive Committee." Responsibility for the accurate rating on the "Scale." Written reports are important in order to record points correctly—also important is semi-annual report in order to show who is ahead in January bulletin.

(3) "Individual." Doesn't the figuring of points look complicated? Not as bad as it looks. It is simple after-figuring one or two, and "There's a reason." Gives small and large societies equal chance—fair for everybody.

(4) "Committee." Here is abundant opportunity for each committee to make a success and make it possible for a hard-working committee with a thankless sort of job to hang up an enviable record and show who is doing the hard work. Incidentally, it will show up the shirkers (if any).

Now I know you've been looking for just such a Scale of Activities, a goal you can work toward, to which you can tie all the loose ends of the winter's work. So get this letter and "Scale" before the society soon. Tack it up in a conspicuous spot in your meeting place—don't you dare to stick it in

some pigeon hole to mold away! Read, work, and pile up the score. The winning society will get the grand prize (tell you about it later), and every society making a year's total of eight hundred points will get an award.

That is all the board letter—this is personal, folks. Come on now and launch into this Activities program this year. Put the "Act" in Activities. Remember you'll get just as much out of Christian Endeavor as you put into it—and no more. And if you think I am getting pleasure out of this nice new job of Activities' superintendent, think again. It will come though, if you all write and tell me how you are piling up the hundreds of points—maybe it will anyhow, who knows. Well, good-bye for this time. Write me—just to see if I'll answer.

ALLISON E. SKAGGS,
Activities' Superintendent.

Battle Creek, Mich., San. H. P. O.

P. S.—Send twenty-five cents upon receipt of "Scale."

THE DENOMINATIONAL CALENDAR

REV. AHVA J. C. BOND

AN APPEAL

For several years we have been publishing a denominational calendar and directory, which has been found very useful and convenient. There are several ways in which this calendar has been of service. It carries the dates of board meetings and of our annual, semi-annual, and quarterly meetings, including college openings and commencements. It gives the names of the officers of the General Conference and of various other denominational organizations, including delegates to the associations, etc. Withal it is a very handy guide to Seventh Day Baptist organizations and activities.

It has been the custom also to include, in the calendar, pictures which make it not only more attractive but more informing and valuable. For the most part these pictures have been made from cuts in stock at the publishing house. They have served their purpose admirably. Especially was this true this year when the calendar was made historical.

The present writer has been made chairman of a sub-committee to determine the

character of the pictures for the 1927 calendar and to secure the pictures, from which cuts will be made. Now, we have an idea that a collection of pictures might be secured from the readers of the SABBATH RECORDER, and we are just asking you to send along that choice picture which you have in your collection. But you have so many pictures, representing so many subjects, that you would like for us to be more specific. Well, we would like to secure a dozen pictures of nature scenes characteristic of the various communities where there are Seventh Day Baptist churches. We prefer that there be no persons in the picture, but natural scenery only.

We have no prize to offer, but we earnestly ask for the co-operation of all camera users and nature lovers in carrying out our idea. We must have the co-operation of several people living in various parts of our country if we are to succeed in our undertaking and make the pictures in the calendar representative, as we desire and hope to do.

We should like a choice scene from rugged and rock-bound New England and one from sunny California, one from the Loup Valley, from the green hills of West Virginia, from the orchards of South Jersey, and the corn fields of Iowa. All these states are mentioned, of course, "for instance." The list could be extended indefinitely. There are, of course, the cotton fields of Alabama or Arkansas and the beautiful Minnesota prairies. You see I am tempted to go on. In fact I can hardly stop. We may have to have two cuts to each month.

Come now, be loyal to your own locality. But I may get into trouble. Please do not be offended if your picture is not used. A committee will select the pictures, and of course several things will have to be taken into consideration in making the final selections.

I have visited more than three score Seventh Day Baptist communities in a score of states, many of them at various seasons of the year, and I know something of the wealth of material for most attractive illustrations for the Seventh Day Baptist calendar for next year, if you will help. Who will be first?

A divided Church is always spiritually weak and impotent.—*Dr. Erdman.*

Lone Sabbath Keeper's Page

THE FOUKE AUXILIARY, L. S. K.'S BIBLE SCHOOL CLASS

(Conference Paper by Mrs. Milton Barrett,
Secretary and Director)

The Lone Sabbath Keeper's Bible school class, which is an auxiliary of the regular Fouke Sabbath school, and which is only about one quarter and a half old, seemingly, has succeeded well, striving under difficulties.

However, there is room for broad expansion and great possibilities for future development. It has at present only four consistent and staunch Sabbath-keeping members, and two others whom, I feel, are already won to the class, which will make a total of six now enrolled.

Six consecrated Christians can do a great work for God and be a never-failing help to those about them.

The one main object of this Lone Sabbath Keeper's Bible class is to bring L. S. K.'s into a closer relation to each other; to let them know that the body of Christians in the regular Sabbath school and church think of them and pray for them, as we all work and study together on Sabbath morning.

The plan laid out for this work is systematic. We believe that we can work better and do bigger things for God if we work systematically.

At present we are using the regular Sabbath school quarterly report envelopes, but later hope to have some for this specified purpose with space left for daily Bible readings.

Each Sabbath morning we spend from thirty to forty-five minutes in lesson study; we put our regular Sabbath school offering in the envelope, and for each week preceding the lesson, we read the daily Bible readings *daily*. By including this, we read our Bibles every day.

Each member sends his or her quarterly report to me and I, in turn, send a quarterly report of the whole class to each member of the class, and one to the church containing the offering.

By this process we come in closer contact with each other; we learn to know each

other's names; we realize how close we are to other lone Sabbath keepers, and they come to mean more to us each day; we know that someone is working with us, that we are not alone; we remember that we are one great body, and we learn to love each other more.

After finding that some whom we had hoped to interest had memberships in other seventh day churches, and that some, after receiving several letters did not respond, we hope to find it a good plan to interest and add to this Fouke auxiliary class, L. S. K.'s both in Arkansas and Texas.

And when we become a few months older and acquire a little more strength, I think it would create a wonderful interest to grade each member on his or her work and average and grade the class as a whole. We would all strive for one hundred per cent each and a one hundred per cent class.

Personally, I am for this L. S. K. movement, but it takes co-operation and prayers to put it through. Co-operation is a wonderful thing and creates a wonderful fellowship, and a wonderful Christian fellowship is a great boon for Christ and can do a great work for the uplifting of his kingdom and for winning souls to him and to the Sabbath.

Let us hope and pray that this work proves a success and that other churches having a per cent of L. S. K.'s enrolled will adopt this auxiliary.

Are we honoring the Holy Spirit? Has the Holy Spirit any chance in your life? Oh, you know! I am trying to get to your heart and conscience. I want you to see that the Holy Spirit must have a place if the life you and I profess must be lifted, and the work of God must be done through his church. If the world is to change, it is only through Christ and the church of God that it can be delivered; and that will never be accomplished until you, my brethren, are filled with the Holy Spirit.—*Gipsy Smith.*

Praise is contentment rippling over into gladness, like the music of the brook. The sense of God's goodness has deepened into a compulsion of indebtedness, and the soul can find its only outlet and acknowledgment in praise.—*Mark Guy Pearse,*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

OUR ORGANIZED SABBATH SCHOOL WORK

I have today been much interested in certain features of the second volume of the *Historical Papers* of our denomination, as published in 1910 by the Sabbath Tract Society. I will write down the substance of the story of the beginning and development of our plan of Sabbath school work. Some others may care to know about it.

At Milton, Wis., March 9, 1839, a year and eight months before the church was organized there, a group of twenty-two Sabbath keepers began to meet upon the Sabbath, as a Bible class. Every one, both old and young, was an active member. The church, formed November 12, 1840, was the first of our faith west of Lake Michigan. The church, on February 2, 1842, voted a hearty approval of this Bible class and recommended that its members endeavor to have their children attend to the study of the Scriptures.

At the meeting of the Northwestern Association, in 1849, on motion of Elder Julius M. Todd a committee of three was appointed, of which he was made a member, to mature a plan of Sabbath school operation and present the same to the several churches of the association. When in the next year the Berlin Church, with Elder Todd as its pastor, was admitted to the association, it was reported that it had a very interesting Sabbath school organized, with the purpose of "leading the youthful mind into a knowledge of Christ and his salvation." The report testified that much good was coming through the activities of the school.

In the next five years the association urged all the churches to maintain Sabbath schools as a means of grace to the young; and it asked that members of churches not having pastors meet on the Sabbath in Bible classes. This request brought forth reports that all the churches were maintaining such means of instruction. The reports gave the

names of superintendents and number of children in the classes. Shortly afterward the association declared that "the Sabbath school is an institution to which our churches must look hopefully for future accessions to their membership"; and the churches were urged to encourage them in every possible way.

In 1863, because of increasing interest in the association in such instruction of the young, it was recommended that a Sabbath school agent be employed to visit all the churches for the purpose of making the Sabbath schools still better. In that year the reports showed that two hundred eighty members had been added to the churches, and that more than five hundred children were in the Sabbath schools. A resolution was passed asserting emphatically, "That our future denominational success must depend largely upon the early conversion of our children, and this can best be brought about through the Sabbath school."

In 1867 a Sabbath School Convention was held directly after the association, and a Sabbath School Association was organized, of which Elder Solomon Carpenter was chosen president, Elder Darwin E. Maxson corresponding secretary, and Deacon Lester T. Rogers recording secretary. During the next two years our churches reported their Sabbath school statistics to the association.

In 1869 this association gave way to the Sabbath School Board, consisting of eleven members chosen at Conference. Its meetings are held quarterly, at Milton. The president of the board is Professor D. N. Inglis; the secretary, Dr. A. L. Burdick. It now has an official, Rev. Erlo E. Sutton, known as director of religious education, who gives his whole time to the work of visiting the churches and Sabbath schools of the denomination, Summer Vacation Day Schools, and editing the *Helping Hand*, our Sabbath school quarterly, now in the forty-second year of its publication. It has, also, this page in the RECORDER. It uses the International System of Graded Instruction for Sabbath school work.

Lesson II.—October 9, 1926

THE REPORT OF THE SPIES. Numbers 13: 23-33
Golden Text.—"We are well able to overcome it." Numbers 13: 30.

DAILY READINGS

Oct. 3—The Spies Sent Out. Num. 13: 17-24.

Oct. 4—The Report of the Spies. Num. 13: 25-33.
Oct. 5—Why Israel Failed at Kadesh. Num. 14: 1-10.

Oct. 6—Shut Out By Unbelief. Heb. 4: 1-7.
Oct. 7—Our Refuge and Strength. Psalm 46: 1-11.
Oct. 8—Triumphant Faith. Heb. 11: 1-10.
Oct. 9—The Danger of Doubt. Psalm 95: 1-11.

(For Lesson Notes, see *Helping Hand*)

"OUR OUTLOOK"

[In an old SABBATH RECORDER that came to hand recently I found this editorial written by Rev. Nathan V. Hull in 1873, after the General Conference in Westerly and after that famous visit of a hundred fifty delegates to our old Newport church, in which meeting our Memorial Fund was born. Not many of us are left to recall the scenes of that meeting, but I trust there are many who will be interested—and I hope inspired—by this editorial.—T. L. G.]

Our anniversaries recently held at Westerly, R. I., mark an epoch in the history of the Seventh Day Baptist denomination, favorable for forming a fair judgment concerning its future. The growth of the denomination has been slow, for causes, however, that can neither impeach its integrity or wisdom. In its beginning it was an outgrowth of a conscientious conviction intelligently entertained. It was not the fault of those affected by this conviction that the commandment said, "Remember the sabbath day to keep it holy," nor was it the less their duty to "remember it" because others had forgotten it. The statement, "the seventh day is the sabbath," was also before them, nor could they pursue the course of others in putting them behind them. The declaration, "I am the Lord thy God" is no more plainly written than that other, "the seventh day is the sabbath." Want of disposition only, then, could be the reason for not accepting the statement. They could not even plead ignorance, as they could read and knew well what the commandment said, nor were they ignorant of the methods pursued by others, to break the force of the commandment requiring the observance of the seventh day, but they could not adopt them because they were evasive, deceitful, and false. As they honored truth, therefore, they were bound to accept fully the commandment and order their ways accordingly. This state of things resulted in organizing a Seventh Day Baptist Church, and

although the number forming the compact at first was few, yet it was a perfect number, being the number seven.

But, reader, have you ever considered the moral heroism of that little band? In the eyes of the unthinking, a small number is despised, but not so with the considerate. The unreasoning masses confound heroism with weak adventure, and then supposing that wisdom resides with the many, look with derision upon the singular few whom they designate as "fanatics"—"fools." The superficiality of this weak method of reasoning we will not attempt to expose, as it would be a waste of precious time, but would call attention to the courage and fidelity of these seven intelligent men and women of mature years, who, for conscience' sake and out of unfeigned love for God, knowing well the step they were taking, went forth from a band of brethren whom they loved, and committed themselves to all the inconveniences and burden-bearing inevitable to them in keeping another than the popular day. It was the very spirit of the martyrs impelling them, and the honors of the martyrs should be awarded them. But the cowardly and the time-serving ones, we suppose, will nevertheless mock on. From these few who, so far as we know, never conceived the idea of propagating their faith, a somewhat imposing number have arisen, at least a number sufficiently large to attract attention. It is true that, had even our natural increase been saved to us, our numbers would have been much larger, but it was too much to expect this when allowance is made for the weakness of men's faith. If, through the long years, from the call of Abraham to the coming of Christ, all of Abraham's posterity had been saved from apostasy, who could have numbered them? But as before said, with all our loss, we have grown to be a people, and like the child changed to the man, we are now beginning to inquire wherefore we were made. We are casting about for our life-work and seeking to fill our place in the vineyard of the Master. For some fifty years more or less we have been engaged in missionary work, although upon a limited scale, and nearly as long have done some work through the press. As the years have advanced, these works have increased on our hands, until we are beginning to show considerable activity. In the meantime, another element

of power has come into existence, and when compared with our numerical strength, has assumed gigantic proportions. We speak of our institutions of learning, which although in their infancy, have come to be our glory. And let it be remembered that all the elements to make us a strong people are now developing *within* ourselves.

But simultaneously with this state of things, there has developed around us a condition of affairs which calls for the employment of this strength in the interest of the truth specially committed to our keeping for the glory of God. Opportunities for the spread of Sabbath truth are multiplying all around us, and we have only to step into them and our work is begun in earnest.

In the point of readiness for this work, our late anniversaries showed us clearly in advance of our position in any former year, and from this advanced position we shall never go back, because we have been pressed to it by a force dwelling within us. On the other hand, we shall certainly go forward, and as a single instance justifying this conclusion, we refer to the spirit of consecration controlling the hearts of so many on the occasion of the recent visit of the one hundred fifty pilgrims to the city of Newport, where, in the old meetinghouse on Barney Street, with tears they gave themselves anew to Christ and his cause. But this spirit of consecration developed there was not there created, but was already in the hearts of these pilgrims, a fire ready to burst into a flame when the breath of a proper occasion should pass over it, and the same is true of hearts all through the churches in our lovely Zion. We have faith in the integrity of our people, and that occasion only is required to show them ready for any good work. We do not mean to say that already a noble work is not being done, for there is, and yet there is within us a vast undeveloped power which only needs to sense the demand for its exercise, and it will be forthcoming.

We look to the future of our people as one of great activity. We look for this because we are confident that a host are already inquiring, "Lord, what wilt thou have me to do?" and we are certain that the spirit impelling to this will not be smothered nor its cry go unheeded, but that God in his providence will point out the

work to be done; and blessed be his name, he will also guide in its performance. We shall live and not die.

PROHIBITION STANDS FIRM

If the attacks made upon prohibition within the last year shall fail, it is hard to conceive any other effective resource of opposition within the reach of the foes of prohibition. What else can they do? Every appeal to the spirit of licentiousness, to vice, and to ignorance seems to have been exhausted. A propaganda against not only the law but also against its enforcement has been abundantly financed and supported without scruple by an influential daily press. A confederacy of bootleggers, corrupt politicians, and respectable tipplers who regard themselves as superior to law, has played every chord of popular fear, prejudice, and self-interest. It has not hesitated to peddle false statements and false representations of fact. With special virulence it has attacked the Anti-Saloon League as the chief agency for the promotion of the cause of prohibition.

Notwithstanding such a campaign, the cause of prohibition seems to stand perhaps stronger than ever in the purpose of the American people. The insincerity of the attacks has become more and more obvious. While they have led some friends of temperance and of good government here and there to doubt the wisdom of the Volstead Law, no such doubt has become at all general. No general change of conviction on the subject of prohibition is apparent. The people are awakening to the fact that the very principle of constitutional and lawful government is involved. There are signs of a growing purpose to sustain the government and to enforce the law. It seems probable that the country is passing through the crisis of the experiment which when past will leave the liquor traffic outlawed and the lawlessness attending its suppression a dying memory in a sober and orderly nation.—*Christian Century*.

Visitor—"What pretty hair you have, Dorothy. You get it from your mother, don't you?"

Dorothy—"I dess I must 'a got it from papa; his is all gone."—*Boston Transcript*.

MARRIAGES

CRANDALL-STILLMAN.—In Westerly, R. I., September 14, 1926, by Rev. Clayton A. Burdick, D. D., Mr. Ira B. Crandall to Mrs. Mary E. Stillman, both of Westerly.

CURTIS-OSBORN.—Mr. Gleason Monroe Curtis and Miss Maleta Lucile Osborn were united in marriage at the home of the bride, 177 Date Street, Riverside, Calif., by Pastor G. D. Hargis, on August 10, 1926.

THOMAS-GARDINER.—On September 4, at eight o'clock, a very quiet wedding was solemnized at the home of, and by, Judge Ennis, of Fort Lee, N. J., when Marion Louise Gardiner, daughter of Mr. and Mrs. C. R. Gardiner, was united in marriage to John Sydney Thomas. The bridal couple were attended by Mr. and Mrs. Bauer, at whose house a dainty repast was served. Mr. and Mrs. Thomas took immediate possession of their newly furnished home at 2078 Edwin Avenue, Fort Lee, where they will be glad to receive their many friends. The *Sun* extends congratulations.

—*Alfred Sun*.

MACDONALD-STILLMAN.—At the home of the bride's parents, Mr. and Mrs. Frederick L. Stillman, in Plainfield, N. J., September 14, 1926, Mr. Arthur Robert MacDonald and Miss Laura May Stillman were united in marriage, Rev. Ahva J. C. Bond officiating.

DEATHS

VAN YSSELDYCK.—Mrs. Van Ysseldyck, wife of J. J. Van Ysseldyck, Rosario, Santa Fe, Argentina, South America.

I have recently received news of the decease of our sister who fell asleep in Jesus this summer (their winter). She had lived more than seventy years, was born and married in Holland, but spent many years in the Argentine Republic with her family. She was a sincere member of the Seventh Day Baptist Church in Bonpland, Misiones, Argentina, where she with her husband and one son lived and labored. Brother Van Ysseldyck did excellent work shepherding the little flock there until the arrival of the writer in 1922. About a year after, the sudden death of his son, and a fall from his horse, incapacitated him for further work in that region. The elderly parents went to live with their eldest son Bernardo, in Rosario, a few years ago, giving up reluctantly their care of the little flock in the Bonpland colony. Sister Van Ysseldyck is survived by her husband, two sons, and one daughter. The exemplary Christian life of our departed sister was always a great encouragement to her husband, to myself, and doubtless to all with whom she had to do. The

writer looks back with heartfelt appreciation of their hospitality on first arriving at Bonpland, a little over four years ago. "Until the day dawn" we shall miss our sister, but then we anticipate a glad reunion.
W. R.

MAXSON.—Mandana Main Maxson, the only daughter of Henry Parks and Lydia Brown Main, was born February 16, 1841, near Brookfield, N. Y.

Except two winters her home had been in this vicinity. She taught school a while before her marriage to Erastus Maxson, of Brookfield, January 6, 1864. To them were born three children—Herbert Earl; Everett Henry, who died at the age of fifteen; and Ivalou, the wife of Lynn A. Worden. There are also four grandchildren—Dean Maxson Worden, Marion Worden Thomas, Dorothy and Dana Worden.

Mrs. Maxson's husband died in November, 1923. She was a gentle, quiet lady. She lived to be more than eighty-five years of age. Her mind was keen to the day of her last sickness, which lasted only two days. She went away Sabbath morning, August 7, 1926, and on the following Monday farewell services were held at her late home by Pastor William M. Simpson of the Second Brookfield Church, of which she had long been a member.

"We thank thee, Lord, thou dost let us live,
And of what thou hast given, to others to give.
For thy wonderful love and pardon we pray
That our life may be a 'Perfect Day.'"

W. M. S.

ROGERS.—Charles Albert Rogers was born in New York City in April, 1854, and died in Plainfield, N. J., September 19, 1926.

Mr. Rogers was by occupation a bookkeeper, and was for thirty-four years employed by the Potter Printing Press Company, later the Wood Newspaper Machine Corporation. He was a faithful employee. He was trusted by his employers and was loved and respected by his associates in the office.

He leaves, besides his wife, who was Miss Marietta Smith of Alfred, N. Y., one daughter, Mrs. J. Wendell Mosher, of Atlantic City, N. J., and one son, C. H. Rogers of Plainfield.

Funeral services were conducted by Pastor Ahva J. C. Bond of the Plainfield Church, assisted by Dr. Theodore L. Gardiner. Interment was made in Hillside Cemetery.
A. J. C. B.

Strengthen ye the weak hands, and confirm the feeble knees! Say to them that are of a fearful heart, Be strong, fear not: behold, your God . . . will come and save you!—*Isaiah 35:3, 4*.

All about you are discouraged people. Many a man showing a brave front to the world is only practicing that holy hypocrisy which Christ speaks of when he tells men to anoint their heads and appear not unto men to fast. They are bearing heavy loads bravely, but they need a word of encouragement.—*Maltbie D. Babcock*.

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

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

THE SABBATH RECORDER

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

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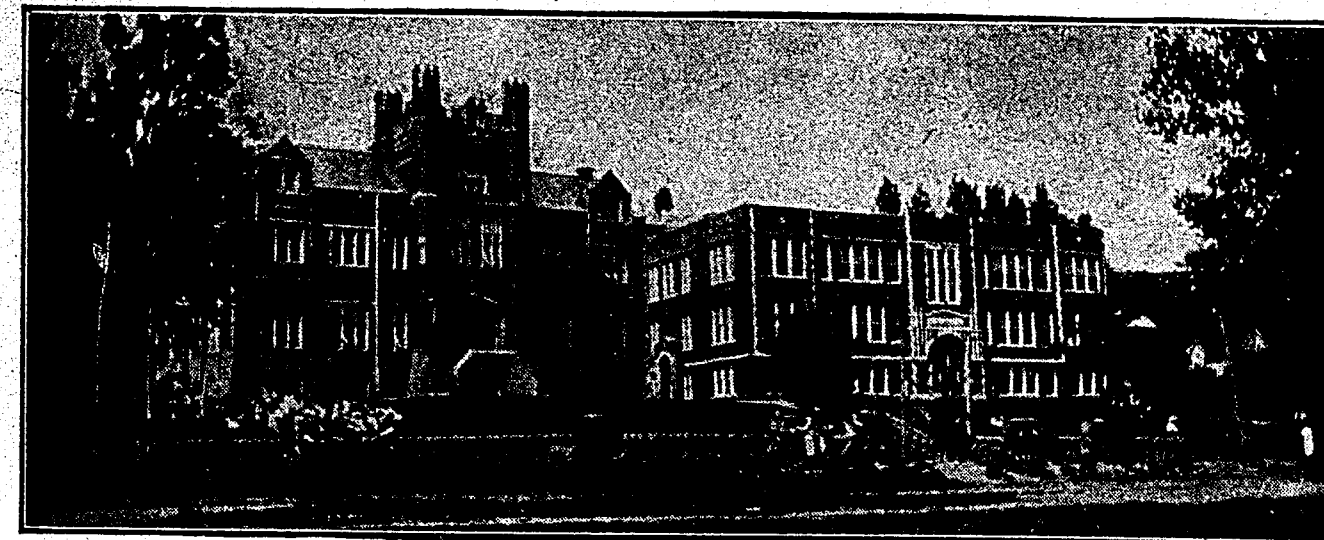
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"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle." Exodus 35: 21 a.

"So the people were restrained from bringing.

"For the stuff they had was sufficient for all the work to make it, AND TOO MUCH." Exodus 36, 6b, 7.

A. D. 1926 Our Denominational Building

*Shall history repeat itself or shall we
be outdone by a people that lived
in the days of King Tut?*

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

UNANSWERED YET?

Unanswered yet? Faith can not be unanswered.
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.
—Robert Browning.

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