

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.

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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SEVENTH DAY BAPTIST DIRECTORY

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Terms expiring in 1928—Benjamin F. Johanson, Battle Creek, Mich.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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ADDRESSES OF MISSIONARIES IN CHINA

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 Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.

Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 4, 1926

WHOLE No. 4,257

"Almighty God, we thank thee for those great and good men who have used their powers and resources for the good of their fellows, and who in business remember to serve the Lord!"

"Teach us how to do our work successfully! In the midst of all the responsibilities of life may we remember whose we are and whom we serve!"

The New Building Movement Reviewed After Ten Years

The present movement for a publishing house and denominational headquarters is now ten years old. It began at General Conference in Salem, W. Va., and has been approved and recommended by the General Conference and Commission, year by year, and the committee has been urged to keep it alive and to carry it forward as fast as circumstances would permit.

The World War seemed to forbid our going any further than the completion of the shop part, which the stress of circumstances made absolutely necessary. Then after the shop was done, the committee has obeyed the suggestion of Conference to keep the movement alive, secure funds, and go forward when in their judgment it seemed best.

A complete review of all the steps taken begins on page 769, of the RECORDER of December 21, 1925, and continues on pages 770-773 inclusive. In this review you will see that the Tract Board regards this building as belonging to the denomination, as the home of the publishing interests of the people, a place for files of denominational literature, a headquarters for denominational records, a shop for the manufacture of literature, and a home for our interests as a people.

I need not mention all the steps during two or three years by which the matter of location was carefully considered and settled. Neither do I need to write again concerning the crisis caused by a sale of the building we were occupying and the danger of being turned out of house and home; nor yet do I need to repeat the calling of denominational councils and the great care taken by the Tract Board to guard against any in-

justice toward any section of the denomination—all these movements are recorded in the SABBATH RECORDER and will be gladly furnished to any one who cares to review them.

Thus, year after year the work went on until the spring of 1922, when we took possession of our splendid new shop, upon the back part of a fine lot, bought with the idea of both the shop and the building for our denominational home.

Since that time we have been keeping this matter before the people, completing the payment for the lot and shop, and getting ready for the main building, which will stand in front of the shop, facing City Hall and City Hall Park and next door to the fine new Y. M. C. A. building of the city of Plainfield. There is no finer site in all the city. The shop is one of the best, and was able to earn a net profit of \$3,947.39 last Conference year; but many people are wondering why it stands back so far from the street with a bare empty lot in front. Of course they do not know of our plan for the main building to occupy this lot.

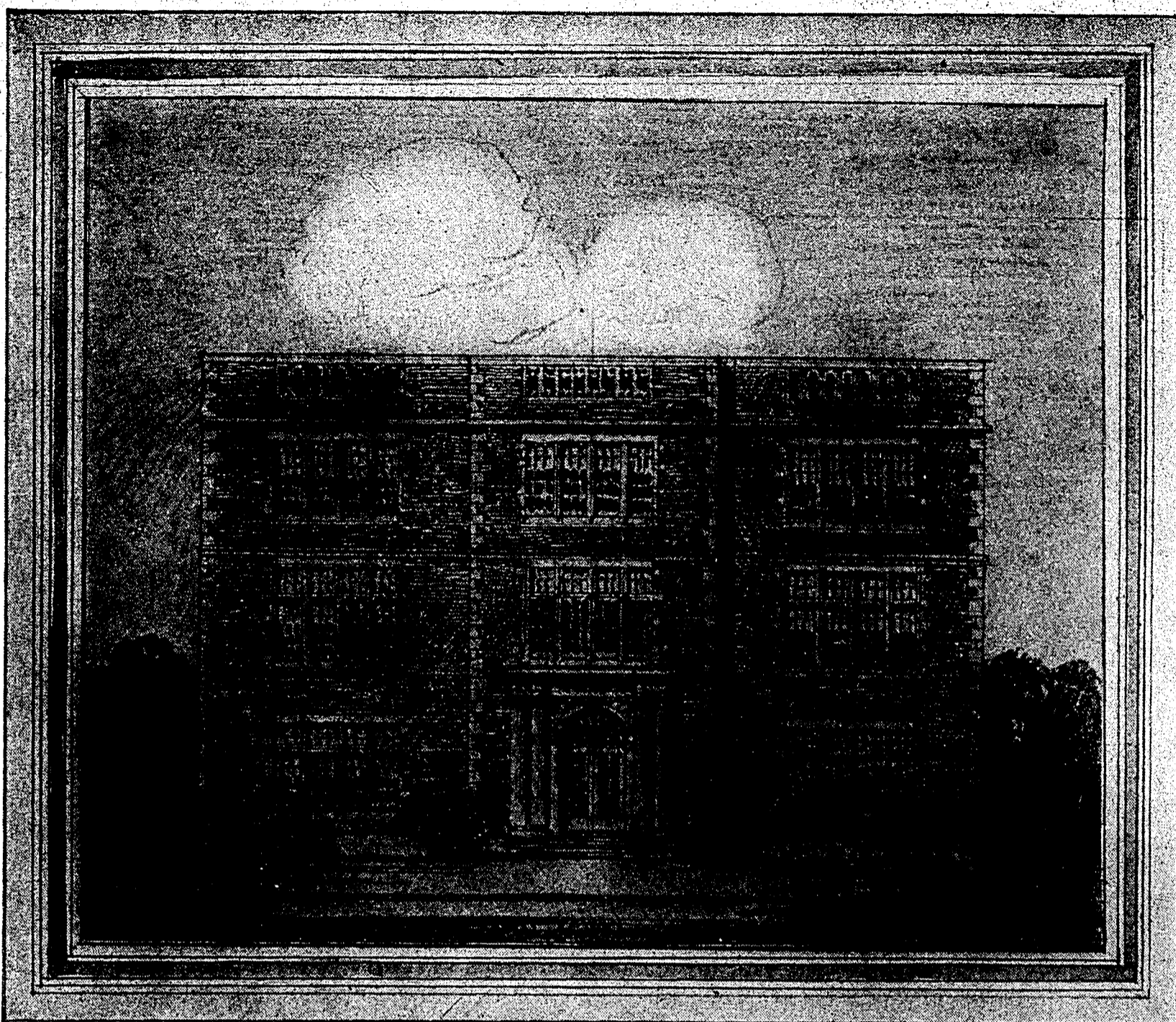
This building will not only provide a working home for the editor, the joint secretary, and a place for our library and valuable records, but it will be a building that stands for our entire denomination—something that speaks to the world of a united people with faith enough to build into brick and stone a standing and unmistakable memorial of our belief in the great Bible truth, "The seventh day is the Sabbath of the Lord thy God."

LATEST RECOMMENDATION OF THE COMMISSION

In the January meeting of the Commission last year the following recommendation was made and adopted by Conference:

We recommend that the General Conference urge the Tract Society to prepare and publish plans and estimates for the completion of the denominational building, the same to be at a moderate cost, and then proceed to a more vigorous campaign to collect the funds for that purpose.

On the strength of this the Tract Board instructed its committee to carry out the



Architect's Conception of the New Building

recommendations of Conference as here given.

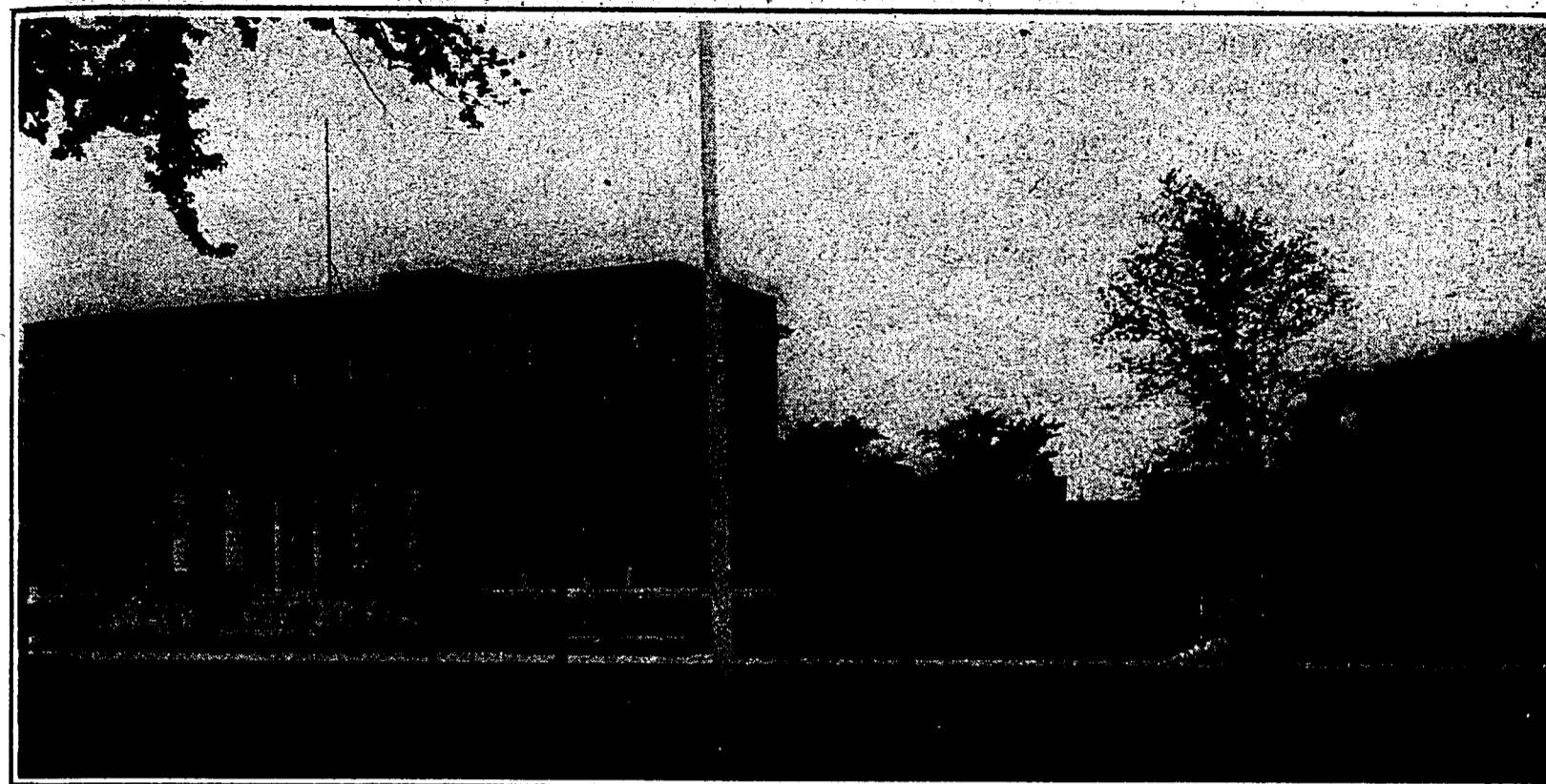
More and more as the years go by do we come to feel that just as a good church building speaks to the world of the community spirit of its people and shows their united interest in the cause they love, so will this building be a rallying point for the denomination, a thing to which our boys and girls can point with pride, which they may call theirs, and in which they may see the evidence that their fathers have faith enough in our future to erect such an enduring memorial.

Something About Plans Several persons **An Architect's Conception** have asked why we have not published some plans showing how the new building will be likely to look when done. It may be that you are waiting for something definite in this line before going on with your pledges. So here I am

giving you a cut showing the architect's conception of something suitable in the building line to meet our requirements, and yet that will not be too expensive. It simply shows progress, but as yet has not been approved by the board as being exactly what we want in every respect.

This suggestion is quite different from the one published a few years ago, in that it is for a smaller building and much less expensive. The old cut showed a Mansard roof and bay windows, all of which add greatly to the cost.

The board has tried faithfully to reduce the expense in harmony with the suggestions by General Conference, and still to have a building that will be a credit to our people. While the plan is smaller than the first one, I think it is quite as attractive and will give us the room we need. One thing is certain, the committee is trying hard to secure



The Y. M. C. A. and Our Shop

something worthy of the object for which we are to build, and to which old and young can point with pride as our denominational home.

In order that you may see how it will compare with its surroundings, I am giving you a smaller cut of the new Y. M. C. A. building, beside which it must stand. As to style of architecture, it will compare well with that.

The small cut also shows our fine empty lot with our print shop back of it, in front of which the main building is to stand. Not many days ago a prominent business man of one of Plainfield's large churches called at my office, and as incidental reference was made to the new building for the lot in front, he exclaimed in surprise, "Well, that answers a question I have often wondered at, why this shop was placed back here on this lot with all that space left between it and the street."

When I explained our original plan, which was held up by the World War and had to wait until the shop part was taken care of, he said, "Oh, that makes the matter clear. It is a good plan."

I tell you this simply to show how this empty lot and the unfinished work, if allowed to stop now, will testify against us for years to come. The world about us will say, "Those seventh day people started a good work but failed to carry it out."

The unfinished shop front, with its tall

chimney placed there so the heating plant could warm both buildings, will tell the tale of our delay just as long as that lot stands empty.

I am sure also that you will be impressed with the very fine location for such a building, next door to the Y. M. C. A. building, and across the street from the City Hall and its park, on the very finest street in Plainfield, and close by the state highway between Trenton and New York City. In such a place the entire plant with its sign, American Sabbath Tract Society and Headquarters of the Seventh Day Baptists, will speak most eloquently of our blessed faith.

Please Look Again at Our Subscription Plan Here I am repeating an editorial that appeared in the RECORDER on February 15 of this year. Omitting the introductory paragraphs, the editorial reads as follows:

We do not need to tell you that the Tract Board has studiously endeavored to guard the interests of the people at every step in the case, knowing that it is the people's movement, and that the board stands only as the agent of the denomination to whom the building will belong when it is completed.

The Tract Board has taken considerable time and great pains to secure a plan for the building that would not cost too much, and still be one that would be a credit to our people. After several efforts to reduce the cost, a plan has been approved that will make the building considerably smaller than the original plan presented to Conference nine years ago, and yet a plan which we

think is fully as attractive as was the original plan, but one that will cost much less. We will publish cuts of this plan as soon as they can be obtained.

It has also been a studied effort of the Soliciting Committee to devise a subscription plan that will make it as easy as possible for our people to meet the expense by five semi-annual payments between this time and May 1, 1928.

We feel that since it is to be a memorial, the effect will be helped by having the greatest possible number identified with it as actual contributors.

The estimated cost of the building is \$75,000. In order to make the terms as easy as can be for subscribers, we plan to give two years in which to meet the payments. After careful consideration, we offer the following schedule: If ten persons will pledge \$1,000 each; and twenty will pledge \$500 each; fifty \$200 each; if one hundred will give \$100 each; four hundred give \$50 each; and if four hundred will give \$25 each, we would have \$70,000 from eight hundred eighty-three persons.

We are working on the supposition that only half of our eight thousand members can be counted on as possible givers. Then taking out the eight hundred eighty-three persons included in the schedule given above, there would remain more than three thousand unsolicited ones from whom to receive the remaining \$5,000 to complete the fund for the building and cost of furnishing the rooms.

All gifts below \$25 should be in cash. All the others in the schedule may pay in five semi-annual payments—one-fifth on May 1, 1926; one-fifth on November 1, 1926; one-fifth on May 1, 1927; one-fifth on November 1, 1927; and the last one-fifth on May 1, 1928.

We are to furnish handy pledge notes for each subscriber. These, together with this editorial reprinted, will go to every RECORDER subscriber and also to every name of those who have given for the shop part; so any of these who will do so, may extend their subscriptions until May 1, 1928.

We would like to seek the larger pledges first and report the number week by week. In any case, we will report the number of pledges received for any one of the amounts suggested in the schedule.

Come on friends! We will all rejoice together when this good work is well done. It will speak not only for our loyalty to the faith of our fathers, but for our faith in the future of our good cause.

Look for the blank pledge notes, and send subscriptions to either member of the following Soliciting Committee: Frank J. Hubbard, Rev. A. J. C. Bond, Rev. Theodore L. Gardiner, Plainfield, N. J.

This gives you a chance to review the best plan we are able to make, and sometimes a second look at a good thing will revive our interest in it and help us to see the way clear to give it a lift.

It may be that some have forgotten the

letter sent out by Treasurer Hubbard in company with a reprint of the above editorial on February 15. You can see by this letter how essential these pledge notes are, even if payments are to be made once in six months, which would not call for the last payment until May, 1928. Such pledges would be considered reliable and would warrant us in securing funds and going ahead with the building this year.

Here let me show once more Mr. Hubbard's letter:

DEAR FELLOW SEVENTH DAY BAPTISTS:

From the enclosed reprint of the editorial in the SABBATH RECORDER you will note that the Tract Society is now ready for your subscription for the completion of the denominational building, and we hope to receive your pledge for such an amount as accords with your desire and your ability.

We have suggested a range of subscriptions from \$1,000 to \$25, but the treasurer is hoping there may be many more than ten of the larger amount, and that there may even be some above that figure. But the feature of the plan that we wish particularly to emphasize is that payments may be made in five equal semi-annual installments, or in such other manner as you prefer.

Most people will probably adopt the plan of five equal semi-annual payments, but if for any reason it does not meet your convenience you may indicate on the card just how you would like to pay—simply remembering that you need not pay all at once.

Make up your mind what you can pay now, what is the largest amount you really desire to give now, or the first of May, and multiply that amount by five and sign and send in the enclosed pledge card for the larger sum. If you can spare \$200 now, you can spare an equal sum next November, and the following May, and so on, and the same is true of larger or smaller contributions.

Do not say to yourself that you will give \$10, or \$50, or \$200, for example, to this most distinctive of all our denominational projects, but say, "I will give that amount *now*"; and you will find it just as easy to give the same sum four more times in the future; and you can have the gratification of having done your utmost.

"Generosity is not measured by how much you give, but by how much you have left after giving."

F. J. HUBBARD,
Treasurer.

February 15, 1926.

Since the writing of this letter we have been reporting the growth of the fund, until this week makes the twenty-second report, showing that we now have \$24,663.13 in cash and pledges, without sending any one out to make a canvass for funds. I like this kind of giving for such a memorial as

our new denominational home is to be. If enough can be secured in this free-will offering way, every dollar will represent the loyalty and the loving gift of so many who revere the faithful fathers whose names they bear. Of course if free-will offerings do not bring enough, then we must resort to a canvass; but I do like the free offering plan, for it speaks well of the spirit prevailing among our dear people.

I never go through that old list of more than one hundred fifty names, made nearly seventy-five years ago, pledging gifts from \$250 down to \$50 and to \$25, without thinking of what the friends who bear those names today might do for this memorial if they only would. And I can not help thinking how easily they might do it if their hearts were in it all.

We have been greatly cheered by the generous responses of those who have come forward with their pledges thus far; but they have come from a very small percentage of our Seventh Day Baptist people. What think you would be the result if the great body of our people who are able to give should respond with pledges as liberally as they can within the next thirty days? In my heart I believe that enough would be offered to enable us to begin the work this very fall. And I believe that such a move would make everybody happier. Yes, indeed, such a prompt response would bring renewed and enlarged hope for our future as a people. Both old and young would thank God and take courage.

Lone Sabbath Keepers Can Help Too Several lone Sabbath keepers have already responded to the call for the new Building Fund. But I am reminded that there are about one thousand of them scattered all over America—many of them bearing the names of our beloved teachers and leaders of years ago. Just think what a good lift all these could give, if a thousand of them could average no more than \$10 each. Would it not bring good cheer to us all?

Let everybody watch now for the outcome from this review and appeal. But let us not forget that we too have a part to do, if the results are such as we hope to see. One hearty response from all together

now would soon carry us over the top and enable us to rejoice together over the victory.

Why Not Have a Real Recorder Rally Day? I was deeply interested, at Conference, in the young people's reports of their excellent year's work, as shown by the prizes they announced as having been won by the different societies. There was good cheer in the fact that a "RECORDER Reading Contest" had been held, in which a wide-spread interest had been taken. Our great effort has been to make the RECORDER a real help and inspiration to all our dear young people, by giving them an excellent, interesting, and spiritual paper. The young people themselves have been splendid helpers in the work of making our paper a clean, interesting, and helpful medium through which blessed gospel messages might be carried to all our homes.

Have you ever thought how much the SABBATH RECORDER really means to the Master's cause as represented by Seventh Day Baptists? What think you would be the result if it were to cease making its weekly visits to the homes of a people so widely scattered and so sorely pressed with temptations to give up and lose out in our efforts to uphold the Sabbath truth? This would indeed be a great calamity.

You would be surprised, I am sure, if you knew how many families that claim to be Seventh Day Baptists living within the bounds of our own churches, never see the denominational paper. I have been surprised myself to find, even in some of our larger societies, so many families without the SABBATH RECORDER.

I wonder if it would not help matters a good deal if the young people's societies would all unite in a "rally day" for RECORDER new subscriptions—if the interest could be well worked up by general understanding that the last Sunday in the year, December 27, would be SABBATH RECORDER Rally Day, in which the young people of every church will earnestly solicit new subscribers for 1927?

If the pastors would preach about it, and lovers of the paper would talk it up before hand, and so prepare the way, it does seem as though the young people could do a great work for the cause we all love.

Young friends in all the churches, how nice and helpful it would be if you could take this matter up with your accustomed enthusiasm and add several hundred new subscribers to the SABBATH RECORDER.

A Loyal Outsider Here is a personal letter **What He Thinks** from a friend in Massa- **About the Matter** chusetts, who sometimes visits New Jersey and looks in upon the RECORDER office, which is certainly interesting in view of the fact that he is not in any way connected with us as a people. Some parts of it are most too personal for publication and must be left out; but the general thought is too good to be ignored. The writer is an aged man who looks on the bright side of life and has good wishes for every effort to lead men into ways of true living. He says:

DEAR SABBATH RECORDER:

I am not a member of the Seventh Day Baptist Church, and yet I not only am a subscriber to the RECORDER but I also subscribe for another person. This is but a little thing to do, but if all Seventh Day Baptists would do so what a power for good would result and how happy and encouraged would all the readers be. Its devotion to the advancement of the gospel and the sanctity of God's Sabbath *ought* to inspire every Seventh Day Baptist. If I were a Seventh Day Baptist and did not subscribe for the denomination's magazine, I believe I would feel much ashamed of myself and with excellent reason. Why do not all Seventh Day Baptists show at least as much interest, faith, earnestness, and love for the advancement of Christ's kingdom as do members of another denomination?

September 7, 1926.

This friend is also giving quite liberally toward our New Building Fund, in which he seems quite interested. In company with his last check, he says, "I wish I could do better and also wish the fund would grow faster."

This brother is voluntarily introducing the SABBATH RECORDER to other friends who do not belong to our people.

Onward Movement Treasurer Rev. Harold **Changes His Address** R. Crandall of New York City, our Onward Movement treasurer, wishes all the treasurers of our churches to know that he is moving from New York City to Yonkers; and after October 15 all his correspondents should address him at No. 10 Stanley Place, Yonkers, N. Y.

We will call attention to this change next week also, in order that all interested may know. I am sure some one in every one of our churches *should* be interested in this treasurer's address. He should hear from every Seventh Day Baptist church at least twice a year.

The Five-day Week It seems that the **Movement** movement for a five-day week for work is rapidly gaining in favor with the business world. This will remove the main excuse for Sabbath breaking and will give our own people a better chance to be true to the Bible and to the faith of their fathers.

Two significant things, of recent date, make it seem more certain that work on the Sabbath will not be required in the great industrial world. One is the decision in Detroit, by the Ford company, employing more than a hundred thousand men, to run only five days a week, thus giving the workmen two days off every week.

The other is a movement set on foot by the Jewish rabbis who are urging the change in order to save the Sabbath.

Here is what the *New York Times* of September 17 has to say about the matter:

JEWISH RABBIS URGE CHANGE AS MEANS TO SAVE THE SABBATH

A declaration of their approval of the five-day week in the industries in this country controlled by Jewish people and a pledge of their support for its adoption is contained in a statement issued yesterday by representatives of the Union of Orthodox Rabbis of America and Canada, the Rabbinical Assembly, the Union of Orthodox Congregations of America, and the United Synagogue.

"We realize that the great majority of our people love and respect their faith," says the statement, "but that owing to the economic conditions many of our people are compelled to work on the Sabbath, much against their will. This violation of the Sabbath if continued indefinitely must inevitably lead to the gradual disintegration of our people. The only way in which the Sabbath can be saved for our people is by the adoption of the five-day work week in the industries referred to."

The signers of the statement were Rabbi Herbert S. Goldstein, Dr. Samuel Friedman, I. Abramowitz, Max Drab, and Israel Rosenberg.

Students of Mount Holyoke College have pledged their word of honor that they will not smoke while under college jurisdiction. The pledge is to begin with the academic year in September.—*Western Recorder*.

FRUITFUL SABBATH SEED SOWN BY A LAYMAN

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

In last week's SABBATH RECORDER I gave some account of a recent visit to Jersey City, N. J., to attend the annual meeting of the Mt. Zion Sanctuary, a denomination of Sabbath-keeping Christians. Several questions have been asked concerning these people, and among others was the question as to how they came to the Sabbath. The originating personality and the guiding spirit through many years of Mt. Zion is a Mrs. Jones, who is now in her eighties and still lives in Jersey City. I do not know what her experience was in accepting the Sabbath. She has headed this work for more than a third of a century. Rev. Mr. Quigley, the son of a local Methodist minister who lived in Pennsylvania, early desired to enter the Christian ministry. He was anxious to serve the Lord in the beauty of holiness, and sought to know what the Lord's will was for him. He read of a Sabbath-keeping people in Jersey City and immediately said, "They are the people for me." As I remember it, this was some twenty-five years ago. He is a man of fine spirit, and he has built up the work at Elizabeth. You will see that the work has been going so long that many of the present adherents of this faith are converts made by their own efforts under the blessing of God.

But I am writing this particularly to introduce a letter written thirty-five years ago by Mr. George H. Babcock, a layman of the Plainfield Seventh Day Baptist Church a generation ago, and to indicate the part it had in encouraging at least one woman to keep the Sabbath. Mrs. Sarah L. Corfield, 78 Madison Avenue, Jersey City, learning I was a Seventh Day Baptist, and from Plainfield, expressed a desire to see me at the close of the afternoon service. She told me how Mr. Babcock used to come to her city to address the Y. M. C. A., and that Mr. Corfield became acquainted with him and thought a great deal of him. They knew he was a Sabbath keeper, which led them to study the question, with the result that Mrs. Corfield became a Sabbath keeper. As long as he was in business Mr. Corfield never actually kept the Sabbath, but he allowed no work done in his home on Sab-

bath day. Mrs. Corfield has been a member of Mt. Zion almost if not quite from the beginning. She told me of a letter which she had at home, written by Mr. Babcock, and how she prized it. I told her I would like to see the letter, and so at the evening service again she asked to see me. She had the letter with her which she loaned me, and which I am presenting to SABBATH RECORDER readers. It may encourage others to sow the seed.

George H. Corfield,
Jersey City, N. J.

MY DEAR FRIEND AND BROTHER:

Your letter came this evening. Certainly I remember you, and needed nothing more than your hand writing and your post-mark to call you to mind before I had opened your letter. I have often thought of you and wondered how you were getting along and whether you had yet given up the search for the whole truth. Your letter gives me much pleasure, for it shows again that the Word of God will not return unto him void. I have sent forward the name of Mrs. Corfield to the office of the SABBATH RECORDER, as you request, and hope that both she and you will find much pleasure and comfort in reading it. Please present my compliments to Mrs. Corfield and say to her that I am glad to welcome her among those who honor the Lord and his Sabbath. I know that it costs something to be true to an unpopular truth, but the blessing is fully in proportion to the cost. I think she will find it pleasant to attend, sometimes, the New York Church, which holds its meetings on the Sabbath in the Y. M. C. A. building, on Twenty-third Street. I shall be glad to welcome you both here at Plainfield any time you will come to spend the Sabbath and hear our minister, Dr. Lewis.

I feel that this Sabbath question is something far above any mere difference in days or denominational lines. In it is involved the question of loyalty to God and his law. It is the old question of serving God or Baal. Sunday is the great Baal day of all antiquity, and its present status in the Christian Church is the result of the pagan influences that came in after the days of the apostles. The only hope for the Church in the future is to come back to the solid ground of God's law as it is made known in his Word. I believe that our denomination of Seventh Day Baptists is the only one that consistently stands upon the ground of "The Bible the only rule of faith and practice for Christians," though others claim to do so.

I sympathize with you in the matter of your want of faith that God will take care of you when you cut loose from every thing for the sake of his truth. It is so much easier to walk by sight. But my experience has been that he will not see his servants suffer if they are honestly doing their best in trying to serve him. I have many times been put to the test, when it seemed that the sacrifice was too great; but whenever I have held fast, and seemingly given up much for the truth, I have always found that in the end I have not suffered.

If I can be of service to you in any way, I beg that you will not hesitate to call upon me. Hoping that you and Mrs. C. will find the Lord very precious to you in all your sacrifices for him, I am

Yours for the whole truth,
GEO. H. BABCOCK.

Plainfield, N. J.,
March 17, 1891.

THE PACIFIC COAST ASSOCIATION

Ho! for Riverside!

Yes, we are expecting to entertain the Seventh Day Baptist Conference in 1928, so keep your Fords in order and store up some gas, for it only takes about two weeks to make the trip.

But that wasn't what I wanted to tell you about. We are just at the close of another Pacific Coast Association. The press reported about fifty delegates from up and down the coast, but there weren't nearly that many. However, what we lacked in quantity we made up in quality.

The first meeting, held at the parsonage, was in charge of Elder John T. Davis. A rousing song service was led by Glen Osborn, with Mrs. Hargis at the piano, after which Dr. West and Deacon Frank Wells invoked God's blessing on the meetings.

The subject or watchword of the association was "Onward and Upward," and Elder Davis had arranged a symposium of three speakers.

Deacon Leslie P. Curtis gave the words of welcome and read a paper on the subject, "Shall We Go Onward?" Rev. T. A. Gill spoke on "Can We Go Onward and Not Upward?" and Mrs. G. E. Osborn told us what steps were necessary in order to go "Onward and Upward." Two of these addresses will appear in the RECORDER. A testimony meeting followed.

Sabbath morning Rev. George W. Hills of Los Angeles gave a Bible reading, which took the place of the sermon and Sabbath school, except that the primary and junior departments retired to the bungalow for their class work.

Dr. Hills explained to us the meaning of Revelation 13:3 and showed us plainly that prophecy is fast being fulfilled and the "beast" coming to life in the form of a combination of nations, dominated by the pope of Rome. Some of Elder Hills' Bible readings should be given a place in the RECORDER, as he has made an exhaustive

study of the Book of Revelation, and we need to understand this prophetic book.

Sabbath afternoon, after some Conference reports by Pastor Hargis, some time was given to Ralph Curtis Jones of the Province of Yukon, Canada, who told us of his conversion to the Sabbath, his withdrawal from the Universalist Church, and his desire to be ordained by the Seventh Day Baptist Church. His ordination took place September 11, 1926, and the churches of Los Angeles, Riverside, and the Pacific Coast Association participated.

Sunday evening Brother Jones told us of his work in Yukon and of his plans to return there as an independent missionary to carry the news of Christ and the Bible Sabbath. Let us remember him in our prayers.

Sunday morning was devoted to a business meeting, followed by a community dinner. The spirit of fellowship and good will was felt on every hand.

Sunday afternoon Rev. and Mrs. William Robinson told us more about work in South America. Although they were forced to return to the United States on account of Mrs. Robinson's health, they are still enthusiastic about the mission in Argentine and hope some time to return.

Music during the association consisted of duets by Rev. and Mrs. Robinson and by Dr. Pierce and Mrs. Hargis; solos by Clara Hurley and Mary Ellen Robinson; and songs by the male chorus and choir.

YOUNG PEOPLE'S HOUR AT THE PACIFIC COAST ASSOCIATION

The young people's program was given Sunday afternoon. It was arranged by Mrs. Maleta O. Curtis, but on account of her illness Miss Ethel Babcock presided.

Ethlyn Davis spoke on "My Society and Myself"; Alice Baker gave a fine talk on "My Society and My Church," in which she emphasized the importance of the young people being loyal to their own church. Pastor Hargis gave the third talk on "My Society and My Denomination." He gave a short report of the young people at Conference and inspired us all to go onward.

A few testimonies of encouragement were given and the meeting closed with a song.

CORRESPONDENT, *pro tem.*

"Majorities make might, but do they always form a safe gauge of right?"

MISSIONS

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

ZEAL IN CONDUCTING MISSIONARY ENTERPRISES

Zeal is one of the items necessary to make a marked success of any worthy cause. Victory does not come without effort, neither is she inclined to bestow her laurels on half-heartedness. We will not deny but God might have established an order here below in which inaction were the road to attainment, but he did not.

According to the order of things in this world, achievements are in proportion to the effort, other things being equal. This holds true with Christian missionary enterprises. All advance here has been possible because some have been willing to pay an appalling price. This has been so from the night when Christ prayed that the cup might pass, till today. Blocking the advance of Christ's army are obstacles of every kind. All who would contribute anything worth while to Christ's world wide missionary program must not look for fair skies and smooth seas; but they must brace themselves for the attack of the enemy within and without, must gird themselves for a long and vigorous effort, and must seek grace, strength, and wisdom to solve most difficult problems and to meet very trying situations.

The last nineteen hundred years are strewn with missionary undertakings which have failed because unexpected obstacles appeared and the followers of Christ gave up the struggle.

Have Seventh Day Baptists been found wanting in missionary zeal? How extensive have been our missionary operations? How vigorously have we pushed those undertaken? How wise and brave, loving and persistent have we been in meeting difficult situations? Have we pushed out into unoccupied fields in the home land or have we been content simply to follow Seventh Day Baptists as they migrated? Have we opened new doors or have we excused ourselves, even when new fields have appealed to us? Must we, with other Christian communions, plead guilty to a lack of zeal in missions?

Whatever the past has been the future is before us, and as we take up the work of the new Conference year, let us push it as becomes the followers of King Immanuel.

EVANGELISTIC WORK AT LITTLE PRAIRIE, ARK.

REV. E. R. LEWIS

The Southwestern Association, which convened with the Little Prairie Church at Nady, Ark., September 9 to 12, 1926, was from the first a strongly conducted evangelistic campaign.

Every message brought to the association by the people and ministers, every prayer, every song seemed to be alive with the spirit of religious revival for the professing Christians, and an encouraging promise of a new life for those "dead in trespasses and in sin."

As the four days and nights of the meetings advanced, so did the intensity of feeling until, for the Christians the high mark was reached Sabbath morning, when Elder Lely D. Seager, of the Hammond (La.) Church led the people in spirit and in person to come forward, while upon their knees they sought and in a measure found a re-baptizing of the Holy Ghost.

On Sunday night our missionary secretary, William L. Burdick, preached the closing sermon, when upon invitation four young men in their teens came forward offering themselves for baptism. After the benediction the crowd sang "God Be With You Till We Meet Again," extended to the four candidates the right hand of Christian greeting, and gave to each other the same in token of Christian fellowship. Truly this was a blessed hour.

On Monday morning, though the association was officially adjourned, the local church and all the visiting delegates gathered at the water side to perform the solemn and established rites and ordinances which were to irrevocably bind these four young men to our Lord and Savior. Baptism was administered by Pastor Lewis of Gentry, Ark.; the laying on of hands was in charge of Missionary Secretary William L. Burdick, and the consecrating prayer by Pastor T. J. Van Horn.

It was a most impressive scene. The sun, low in the east, was just clearing the tree tops and a delicate mist, rising from

the waters of the bayou, was emphasizing the beauties of earth, water, and sky. The hundred or more interested people massed upon the sloping bank of the stream, as in an amphitheater; the solemn hush; the questions of the baptizer; the clear, earnest answers of the candidates; the beautiful ordinance, true symbol of our death to sin and resurrection to a newness of life; the consecratory prayer, in which our Brother Van Horn after the laying on of the hands poured out his heart to him who alone can bless us and keep us; and the giving of the glad hand of welcome and encouragement to these young men must have fixed forever this scene in the minds of all present and made more real the story of our Lord's baptism. A great white heron flew slowly up the bayou, his snowy plumage dazzlingly bright in the level rays of the sun and to many hearts there must have been an echo of the voice of old, "This is my beloved Son in whom I am well pleased."

It being the will of the church and of others, the general missionary on this field stayed over for a few days, to avert the inevitable slump following such seasons. When on the Thursday night following these meetings were discontinued, three others had requested baptism, and two who had backslidden were reclaimed.

We truly thank God for these things and would not fail to accord to Pastor C. C. Van Horn the credit which is his and his good wife's, for the patient seed sowing which resulted in this ingathering of souls.

Taken altogether, from the address of welcome to the fellowship breakfast after the baptizing, I never saw a better association, either among our own people or other peoples. A more detailed report will doubtless appear from others, this being intended merely to bring out some of the high lights as I saw them.

EVANGELISTIC CAMPAIGN RESULTS IN THE FOUNDING OF A NEW CHURCH

TWO INTERESTING LETTERS FROM ALABAMA

Secretary William L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

I am ashamed of myself for not writing to you about our meetings before now. They began on August 21, and ran for one week.

We had wonderful meetings, with five converts, three of whom are Sabbath keepers. Two are my daughters, ages twelve and fourteen. We organized a church of thirteen members, with more to come in later, also a Sabbath school, which will meet weekly.

We wish to express to you our appreciation for the assistance of the board in these meetings. We feel that Brother Vernie Wilson is a great preacher; he takes well with other people as well as our own denomination.

During our meeting Elders Browne and Wilson were challenged three times for a joint debate on the Sabbath question, by a Christian minister near us. After a discussion among ourselves we decided to debate the question with them at some later time. It has been suggested that you or Brother A. J. Bond might be glad to do the speaking for us. I thought perhaps if either attended the Southwestern Association it would be possible for you to come for a visit with us, and if agreeable, we could have this discussion with these people. What do you think of the matter?

Again allow me to express our appreciation for the assistance rendered by the board in our recent meetings, and I wish to say that any suggestion that you can make will be very highly appreciated.

Very truly yours,

A. T. BOTTOMS.

Athens, Ala.,

September 9, 1926.

Secretary William L. Burdick,
Ashaway, R. I.

DEAR BROTHER:

We left Attalla August 20 for Athens, Ala., for the purpose of holding meetings for a few days. When we reached Athens we found Elder J. Franklin Browne from Ashby, Ohio, who had come to be in the meetings.

They began Sabbath morning, August 21, with much interest manifested. A Sabbath school was organized with twenty-three members.

For nine days the meetings continued with growing interest, with an average attendance (for the evening services) of about one hundred or more. Four young people took a stand for Christ, three of whom

were baptized Sabbath afternoon, August 28, by the writer.

Sunday afternoon following the baptism the little band of Sabbath keepers organized themselves into a church consisting of thirteen members.

Our people here at Athens are very generous. They, with some outside help, gave us \$31.50. They also gave Elder Browne some money, perhaps more than this amount as his expenses were much greater than ours.

Our stay at Athens will go down, as Brother A. T. Bottoms (one of our leading men of Athens) said, as a "Red Letter Day."

Pray for us and for this new church that very much good may be done.

Yours in his service,

VERNIE A. WILSON.

Attalla, Ala.,

September 9, 1926.

MISS MABEL L. WEST RETURNS TO CHINA SOON

The many friends of Miss Mabel L. West will be interested to know that she is to return to China very soon.

It had been planned that she return next winter, and reservations for her had been secured on a steamer sailing February 3. In accordance with an agreement she had with the Woman's Union Mission before being employed by our board, it has been arranged that she give part time for awhile to the Bridgeman School, Shanghai, China. Owing to the sickness of one of the workers in that school, the Woman's Union Mission thinks it necessary that she return now instead of waiting till mid-winter, and arrangements are being made as fast as possible.

LATER.—It is now (September 28) definitely arranged for Miss West to sail from Vancouver on the *Empress of Russia* October 14. Mail addressed to the *Empress of Russia*, Vancouver, British Columbia, Canada, should reach her if sent in time.—
MISSIONARY SECRETARY.

"Humility is not crouching in servility or cowardice, but being men after the pattern of our Master."

A LAWYER'S VIEW OF SABBATH AND SUNDAY

WILLIAM M. STILLMAN

"The will of our Maker," says Blackstone, in his well known *Commentaries on the Law*, "is called the law of nature, by which he laid down certain immutable laws whereby free will is regulated and restrained. These are the eternal, immutable laws of good and evil to which the Creator himself in all his dispensations conforms."

Justinian reduces the whole doctrine of law to this immutable law. This immutable law, he says, "was given to mankind at the time of Creation as set forth in Genesis. Any law that mankind may make against this law is of no inherent value."

Sharswood in his comments on Blackstone says that "our Maker, in willing to create moral beings, knew what the necessary relations between himself and them would be."

Blackstone goes on further to say that "this law of nature being coeval with mankind, and dictated by God himself, is of course superior, as to its obligation, to any other. It is binding over all the globe, in all countries, and at all times. No human law is of any validity, if contrary to this; and such of them as are valid derive all their force and authority mediately and immediately from this original."

Mr. Justice Coleridge remarks, in commenting on the last statement of Blackstone, that he understands the author to mean that a human law against the law of nature has no binding force on the conscience.

Blackstone further says that "the revealed law is of infinitely more authenticity than the moral system framed on that law; because the law of nature is expressly so declared to be by God himself."

The only communication we have with our heavenly Father is through the "Bible," and in the second chapter of Genesis he sets out the foundation code for all men as to the Sabbath. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

The world became so wicked that God was about to destroy it; but Noah found

"grace" in his sight; and beginning with Abraham (a Sabbath keeper) God began his work for the redemption of the world from sin, which ended on the cross and the resurrection and ascension of our Savior.

The Old Testament is full of God's denunciations and punishments of his chosen people for their disobedience and sin, and many times are they punished for their Sabbath breaking. Christ said he was with the Father before the world was. He was with the Father at the time of Creation, and it is said, John 1:3, that he was the Creator of all things. It is impossible for us to understand the mystery of the "Three in One," the "Blessed Trinity," but what God made he did not destroy. What he made at Creation was still in existence long before the giving of the law on Mt. Sinai. Thus we find the Israelites, during their wanderings in the wilderness after their escape from the Egyptians, observing the Sabbath. In Exodus 16, verse 23, Moses said unto the people, "This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord." And so the people gathered manna on six days but none fell on the Sabbath. Again the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws?" "Let no man go out of his place on the seventh day. So the people rested on the seventh day." In the twentieth chapter it says, "God spake all these words, saying"; and then follow the Ten Commandments, which are referred to by the laws of all Christian countries as the foundation of law.

The first five commandments refer to our duties to God, namely, no idolatry, no making of any graven image, no taking his name in vain, and to remember the Sabbath day to keep it holy. Four verses written on this tablet of stone refer to the Sabbath and how it shall be observed; and in Exodus, chapter 32, verse 16, "The tables were the work of God, and the writing was the writing of God, graven upon the tables." Vast importance was placed upon the observance of this day by our heavenly Father, for he said that it should be a sign between him and his people forever. It was to be the silver cord that connected earth with heaven. It was to be the test of loyalty between him and his people, and of their obedience to his statutes.

We can find no authority, direct or indirect, for the change of the Sabbath to Sunday in the New Testament, for Christ carefully kept the Sabbath and taught his disciples how it should be kept and sought to sweep away the formalities that had grown around it through Jewish misinterpretation; and he told his disciples that not one jot or tittle of this law should be changed until all was fulfilled.

The Sabbath exists today as it did at the time of Creation. Even the Catholic Church, that imposed Sunday on the Christian Church, distinctly states that it did not do away with the Sabbath, but that it had been given power from on high to transfer to Sunday some of its attributes, such as ceasing from work and the carrying on of business.

It was not until the time of the emperor Constantine that this question had bothered the Church. The primitive Christians kept the Sabbath strictly, and those peoples and nations that the Roman Catholic could never conquer are still keeping the Sabbath as are the Waldenses in the Italian mountains, and the Ethiopians, the latter claiming to have received the "Word" from Philip, who did not tell them of any change to Sunday, and millions of these people are still observing the Sabbath.

Now if the Catholic Church was in error in making its compromise with the pagan world and instituting a law which was in direct contravention with God's law as it had existed up to the time of Constantine, are we bound to observe the Sunday laws as they stand on the statute books of our state today?

The Sunday law is the law of the land. We must obey the laws of our country and state, but up to what point? Certainly if there were a law of New Jersey commanding us to murder or steal, we would at once appeal to the higher law, as given by God, and we would have the court declare such law not merely unconstitutional, but void, as being contrary to God's higher law.

Why do we not stand on the same footing as to all Sunday laws? Why should I be imprisoned or stoned or killed because I insist that the seventh day is God's Sabbath and that on this day I must rest, and, in furtherance of his commands, that I must work six days? Why should I be punished

if I work on the first day of the week, when the higher law commands me to do so?

Sunday as described in our law books "is a day observed by the Christian world as holy, and set apart for the purpose of rest and worship. It was established in commemoration of the resurrection of Christ; but though adopted in place of the old Jewish Sabbath, yet in its legal aspects it is a civil and not a religious institution, a day appointed by the law making power for the physical and moral well being of the people."

"It was first officially recognized by the emperor Constantine, A. D. 331, in an edict ordering that all work should cease on Sunday. Next the Theodosian code prohibited all public business on that day. Later three canons of the church, promulgated 517, 895, and 932, prohibited holding court or trying cases on that day." King James published, in 1618, a "Book of Sports," which set forth the games and other amusements which might be engaged in on Sunday, but it was only until 1678 (29 Car. II) that the statute was passed which is the foundation of our "blue laws" of today. This law was carried over to the colonies, and in the original thirteen states they still remain much as originally passed. These laws have been before the courts many times and tested as to their constitutionality. The courts have uniformly held that "such statutes are not an abridgment of religious liberty, for Sunday being a civil institution they do not in any way abridge or restrain the establishment of religion, and they are a proper exercise of the police power of the state."

A Pennsylvania case (8 Pa. 325) holds that "the Sunday statutes do not interfere or intermeddle with the natural and inalienable right of all men to worship God according to the dictates of their own conscience: it compels none to attend or support any place of worship, or to maintain any ministry; it does not presume to enter the synagogue of the Israelite or the church of seventh day Christians or infringe in the slightest degree upon the Sabbath of any sect or curtail their freedom of worship. Its sole mission is to inculcate a temporary weekly cessation of labor, but it adds not to this requirement any religious obligation."

Here the law stands today. It is not based on a religious ground but on State and civil

power, exactly where it began with the edict of Constantine.

History shows that no attempt was made to make this a religious day until the time of the Puritan, who sought to throw over on Sunday the Bible teaching of the Sabbath. Thus we might say that from the year 300 to the year 1688 we had a secular Sunday, and since that date the Protestant world has sought to throw a religious sanction on the day on the man-made ground that it was in honor of the resurrection. That this effort has failed is everywhere in evidence. The old Catholic idea is now the prevailing one. It is not a holy day but a civil day, and if you go to mass or church in the morning you will find that the vast body of Christian people spend the rest of the day in pleasure. Law after all is public opinion, and if the mass of people are against any law it can not be enforced. Thus in Plainfield there is still a large amount of religious conscience. The possessors of this conscience, their forefathers of four hundred years ago, still think it a religious day, and baseball or movies are not permitted; while across the line in the next county of Middlesex everything is wide open, as it is in all our large cities.

In other words, the Sabbath as instituted by God at Creation as his own rest day, has largely disappeared, and in its place we find the man-made Sunday, which bases its existence on the ground that it is in honor of the resurrection—which needs no memorial other than itself. For without the death and resurrection and ascension of our Savior the world would be lost forever.

We see thy providence, O God, passing before us day by day! We see that the axe is laid unto the root of the tree. Again and again we are startled by visions of righteousness and of sure and holy judgment amongst the lives of men. If we are perplexed by mystery, we are comforted by many a revelation. We see that thou art at war with the wicked man. We see that the righteous man is still loved of God and held fast in his right hand, educated by manifold discipline and instruction, but always being prepared for the high estate reserved in Christ Jesus for all whose hearts have lost their self-will in simple faith.—
Joseph Parker.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

JESUS THE BUILDER, OR THE CONSTRUCTIVE CHRIST

REV. EDWIN SHAW

(Presented at Alfred, N. Y., Sabbath before the General Conference in August, 1926)

Text: Matthew 5:17: *I am not come to destroy, but to fulfill.*

This statement was made by Jesus concerning the law and the prophets, but it describes and characterizes all his work. He did not come to destroy men, but that they might have life, and have it more abundantly; he did not come to destroy governments and customs and the social order, but in these things to establish the brotherhood of men; he did not come to destroy religion and man's reverence for things sacred, but to build in the hearts of men shrines and temples of faith and love towards God and towards humanity; he came not to destroy, but to construct, to fulfill; Jesus was a builder, and his example in this, as in other matters, we may well and wisely imitate.

It is a commonplace statement, I know, to say that it is easier to tear down than it is to build up, that greatness does not consist in the power to overthrow but in the capacity to construct. But because it is a commonplace indicates perhaps, and very likely, that it is important, and because it is important it has become commonplace and is worthy of being emphasized. Perhaps it is just as well to give emphasis now and then to things that are important, even if commonplace, as it is to be searching for the unusual things, all too often of but little consequence.

I remember when I lived in Plainfield that Editor Gardiner one morning brought to my desk, for we shared the same office, a manuscript which had been sent to him from England, purporting to be a copy of some ancient record found in London. Well! so far as we could discover from a careful study the article had no value or worth in itself now or when it was made, and its

only claim to a place in the SABBATH RECORDER was the fact that it was something new. I quite agreed with Editor Gardiner in his opinion that the columns of the magazine were intended for material of some value in itself rather than for a museum of meaningless antiquities.

As I have said, it is easy to destroy, but it takes talent and oftentimes courage to build. I have watched children playing with blocks, and the merest baby can demolish easily and in a second a castle that some other child has built with great care, requiring some time for its construction. And long before a child can build anything of value and beauty, it can tear down and destroy things, to construct which is far beyond its power and ability.

It does not require much strength and courage to travel in the well beaten paths and highways of life; but to strike out into unknown forests, to make a new road, a shorter road, to the same objective, to blaze trails never before trodden, to be a builder takes talent and bravery. A man with very light brains but with a heavy ax can very easily put out of commission the best made automobile, but it takes a genius to put together material, to build a machine that will fly. Most any one can cut down and kill weeds, but it takes experience and training to produce a good garden; most any one can say to a mischievous boy, "Here stop that, behave yourself," but it takes a genius and a loving heart to build in the boy habits of diligence and rectitude and well regulated character. It does not require much courage or ability to berate the saloon and the bootlegger, or to criticise the Eighteenth Amendment; but he is a genius who will build an institution to take the place of the saloon, that will in a righteous way meet the innocent and helpful social needs of man that the saloon once furnished; he is a genius who will construct methods of enforcement that are appropriate and effective. It is not difficult to criticise in the conduct of people those things which are called questionable, certain amusements; it is not difficult to criticise; but to build up in their places clean, pure, uplifting ennobling forms of amusement and recreation—that reveals and requires power and capacity. It is easy, oh, so easy, to point the finger of censure at the way some people spend the

Sabbath; but to keep it ourselves and to build in others the capacity and the desire for spiritual, delightful Sabbath keeping—oh, for that power, that talent, that genius to come into our lives, every one of us!

But what I want to say is, we should study to be builders, as Jesus was, and not destroyers for two very good reasons: first, because the world is already quite full of destroyers, and our help is not needed very much in that department of work; and second, because in itself the builder is the higher type of workman, and we all desire to seek higher things.

Now as a rule, whenever Satan sticks his head above ground—Satan, recognizable as Satan—many people are there on hand ready with their clubs to give the deserved beating; but Satan more often works in less open ways; his methods are more deceptive and alluring; and the would-be destroyers and the open antagonists by their opposition only attract attention to what possibly was not seen or known before. If in his reading Pastor Ehret should come upon a book which he considers unfit for young people, or for anyone, do you suppose he would denounce it from the pulpit or in public? No, indeed; that method would merely invite attention to the book. Our purpose should be to build in others such characters and desires and such dispositions and purposes that, if in their reading they come upon such a book, they will of themselves at once recognize its unfitness, and then voluntarily banish it from their presence.

But I am getting the applications or practical bearing of my sermon at the first, rather than at the end where it is supposed to belong.

However, in the light of this fact, which we all recognize and accept, of the greater value of the builder over the destroyer, let us look briefly at the life of Jesus as a builder.

In our Scripture text Jesus says that he came not to destroy the law and the prophets but to fulfill, that is, to fill full, to make complete, to explain, to interpret, to carry out in its fullness. This you will find was his attitude all the time. The Commandments were not abrogated, as so many persuade themselves to believe. The teachings of the prophets concerning a righteous and loving God and concerning the conduct of

men in justice and peace were not destroyed by Jesus; they were built out larger and more complete by him. The law of murder was not abolished; it was built out into the perfect law of love. The law of adultery was not removed; it was built out into the perfect law of purity. The law of the Sabbath was not abrogated; it was built up into the perfect law of spiritual communion with God. To the old conception that the Sabbath must be observed because it was commanded there was added, was built up, was developed, the truth that the Sabbath in itself was essentially a means and source of spiritual value, made for man.

Jesus did not destroy the law or the teachings of the prophets; he explained them; he interpreted them; he built them out and up, not by mere additions, not that sort of increments, but by the living process of growth, by a vital development, he showed the real nature and purpose of these things. This he did not alone by the words which he spake but by his example and by the character which he inspired in his disciples and by the conduct which he aroused in them.

That Jesus was a builder is seen in the methods of teaching. You will recall how he taught by parables, by illustrations. He did not condemn the beliefs and the practices of the people without offering something better in their place. His parable stories often caused men to see the errors of their ways, not so much by pointing out the errors directly as by showing most vividly and clearly a better way. For example, in the parable of the Good Samaritan the lesson to be taught is formed, constructed, built up, developed in the minds and hearts of the hearers. To be sure the result is the destruction of the old ideal, but only as a newer and a better ideal takes its place.

Here is a child, for example, playing with something it ought not to have, perhaps some dirty thing that has been picked up on the street, possibly something that is harmful, even poisonous, as a bottle of medicine, or dangerous, as an open knife or a pair of scissors. The destructive method of treatment would be to command the child to give up the object, to take it away by force. Now humanity rebels against such treatment. The method of the story of the

Good Samaritan or the Prodigal Son or the Great Supper is to give the child something better, helpful, harmless in place of the filthy or dangerous thing. Then there will be a voluntary, almost an unconscious dropping of the thing it ought not to have and an eager seizing of the new and the better. This was the method of Jesus in all his teachings. Here was the notion of the Jewish leaders that, being the sons of Abraham, they were the elect of God, and that salvation was for them only, that all others were outside the limits of divine grace. Jesus' method was not to say, "You people are all wrong; your views are narrow and bigoted; you are in error." No. He told the story of the Prodigal Son, and in that story he built up the larger, better view of the love of the heavenly Father towards a repentant child.

As parents and as teachers and leaders, and especially as teachers in the great school of life, it is well for us to study the methods which Jesus used and then earnestly endeavor to follow them.

Has the child picked up in the street a half-rotten, dirty apple which he wishes to eat? Then find for him a bright red, mellow apple, and see how quickly the good-for-nothing one will be dropped. It may keep you busy finding good apples, but that is the price one pays to be a builder.

Has the child picked up on the street, or somewhere else, habits that are bad which he seems to enjoy? Then find for him good and proper ideals, arouse impulses for the clean and true, and see how the good-for-nothing things will be dropped, if the value and worth of the better things are appealingly presented. It may keep you busy and alert and tax your skill and ingenuity and patience, but here again is the cost of being a builder.

Has the child or young person picked up some half-truths in religious matters, and does he cherish doubts and think that he is an unbeliever? Do not, above all things, call him an atheist or a heretic and chide him; but in love and wisdom strive to set before him those things which are sure and steadfast, that which is heroic, that which calls for service. Avoid if possible all mention for a time of the morass into which he has ventured. Rather build for him and help him build for himself nobler and better

plans and purposes, and even before he knows it his feet will be treading on the sure and solid foundations.

Christ's treatment of the law and the prophets was a setting forth of the spiritual significance, the deeper inner meaning, of what was outward and literal. He came not to destroy but to give life. He puts life into his building. His kingdom is an ever growing and an ever changing kingdom, for the kingdom which he builds has in it life. The Christian character which he is building in you and in me is an ever growing, an ever changing character for it has life in it. It is not a dead thing, made of brick and stone and wood, laid on one piece at a time. It grows; and if I read aright the history of the past and the signs of the times, it has ever been an enlarging, changing, developing, bettering growth.

Most of the religious leaders of Jesus' time could not understand the treatment he gave to the law and the prophets. They felt that he was changing, cutting to pieces, modifying, destroying. They had the notion that the law and the prophets had become fixed, were complete and unchangeable. The idea of growth and development seemed to them to be sacrilegious. Their conception of things religious had no place for change, and Jesus seemed to them to be a destroyer.

I have wondered sometimes what Jesus would say and what he would do if he were again to become incarnate and dwell among us in 1926. Would he break in upon our beloved notions and our revered traditions which we hold so dear? I wish I knew, I wish I knew. For the past two days I have sat as the secretary at the meetings of our Commission of the General Conference; and as I have listened to the discussions of these eleven men and have heard them state the situations and the problems which face us, yes, which challenge us, yes, which threaten and imperil us as a people, I have longed for some definite light as to what Jesus Christ would say and do. But of this I feel certain. His counsel would not be that of a destroyer, but that of a builder; and in the building we should expect and look for changes and growth and development and betterment; and we should be prepared to readjust ourselves to the new, to the changes, and not be trying to put

patches of new cloth upon old garments nor to put new wine into old bottles. We should re-state our principles and our yearnings in terms of the present generation, or we can never make them appeal effectively to the world. We should seek to imitate our Lord and Master in being, not destroyers, as the people of his time thought he was, but imitate him in being builders, completers, fulfillers, interpreters, of the rich inheritance of truth, both intellectual and spiritual, coming down to us from our fathers.

And may we in all humility, with earnestness and hope, seek to discover the way Jesus would have us build our own lives, and his kingdom; and then with consecrated hands and hearts and heads, build, build, build, in the Master's name. Amen.

CONCERNING FOUKE, ARK.

REV. L. D. SEAGER

It was a great privilege, after hearing and reading about Fouke for years, to visit them and obtain a personal acquaintance. We have a congenial, loyal group there of worth while people. They have carried on the religious and educational interests undertaken nobly. Great praise is due them and the self-sacrifice of the many teachers who have given their time in the service. This devotion has not been wasted—many of our own young people have been helped in life's career. Many who were not of us have made their preparation for life work and are living in praise of Fouke School.

Miss Fucia Randolph, who has so efficiently devoted the past six years to the management, has a position in the public schools. There remain the school building and library for use of church and Religious Day School work—a well furnished home for a pastor, whom it is desirable to obtain. Mrs. Allen, who with her husband has a warm place in the hearts of the citizens, has thought best to decline further work with them. She devotedly served as teacher and pastor. Her consecration to and for the Master's cause is an inspiration to all to occupy till his coming. May we all, like her, devote ourselves to the calling wherein we are called, looking unto him and desiring his approval as our greatest reward.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 12, 1926, at 2.45 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Theodore L. Gardiner, Ahva J. C. Bond, William M. Stillman, Jesse G. Burdick, Irving A. Hunting, Frank A. Langworthy, Laverne C. Bassett, Nathan E. Lewis, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Dr. and Mrs. George E. Crossley of Milton, Wis.; Mrs. Willard D. Burdick; Mrs. David E. Titsworth.

Minutes of last meeting were read.

The recording secretary reported having written a letter of sympathy to Mrs. Alice W. Fifield as requested at the last meeting of the board.

The following report was received:

In harmony with your action at the August meeting of the Board of Directors I have purchased a Corona typewriter, at a cash cost of \$50, turning in a used typewriter for \$10.

During the month I have attended the meetings of the Commission and the General Conference and the session of the Southeastern Association at New Milton, W. Va. At the Tract Society hour at the association Rev. A. J. C. Bond spoke of our Sabbath Promotion work, and I, of our literature and some other interests of the society.

I am planning to have charge of the Tract Society program at the Northwestern Association next Friday afternoon. On my return trip I am to stop in Battle Creek to talk with Mrs. Fifield about some tracts that Mr. Fifield left.

Several letters have been received inquiring about our beliefs and asking for our literature; from the corresponding secretary of the Young People's Board, stating that they are continuing the RECORDER Reading Contest this year; from Dr. A. E. Mann, relative to sending a delegate to the Lausanne Conference on Faith and Order; and from Elder L. D. Seager, about a trip that he was to make in August into Alabama and to Arkansas, and asking for a supply of Sabbath tracts to use when passing through cities and towns.

I have submitted to the Advisory Committee the matters of fixing prices on and making provision for the distribution of the books, "Letters to the Smiths" and the "Church Manual," and the committee will offer recommendations about these matters.

For your information I wish to read a copy of the Report of the Conference Committee to con-

sider the Annual Statement of the American Sabbath Tract Society. (See *Year Book* for 1926.)

WILLARD D. BURDICK,
Corresponding Secretary.

Voted that the communication from Dr. A. E. Main, recently received, be referred to the Advisory Committee.

Leader of Sabbath Promotion, Ahva J. C. Bond, reported on his attendance at the General Conference and the Southeastern Association, and hoped to arrange two more Teen-age Conferences this year, and thought arrangements would be made to hold a summer camp in Rhode Island next year.

The following report was received.

Your Advisory Committee met at the publishing house this morning at eleven o'clock.

Members present: Jesse G. Burdick, chairman; W. D. Burdick, William M. Stillman, A. J. C. Bond, Corliss F. Randolph.

Prayer by Pastor Bond.

They make the following recommendations:

1. That the price of the "Church Manual" be \$1 per copy. That free copies be supplied as follows:

To Corliss F. Randolph, sixty copies.

To Rev. W. L. Burdick, Secretary of the Missionary Society, twenty-five copies.

Rev. W. D. Burdick, Secretary of the General Conference, twenty-five copies.

Libraries now receiving the *Year Book*, twenty-five copies.

2. That the price of the "Letters to the Smiths" be fifty cents for cloth binding and twenty-five cents for the paper edition.

3. That we ask the Young People's Board to engage agents among our young people to sell our literature (not including subscribers to Periodicals) at a commission of forty per cent of the list price.

4. That a new standing committee be appointed on Teen-age Conferences and Summer Camps.

A. J. C. BOND,
Secretary pro tem.

Voted to consider the report by items.

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

The following report was received and adopted:

REPORT OF NOMINATING COMMITTEE FOR STANDING COMMITTEES FOR 1926-1927

Advisory Committee: Jesse G. Burdick, Edward E. Whitford, William M. Stillman, Ahva J. C. Bond, Theodore J. Van Horn, Courtland V. Davis.

Supervisory Committee: Alexander W. Vars, Orra S. Rogers, Otis B. Whitford.

Committee on Distribution of Literature: Willard D. Burdick, Ahva J. C. Bond, Iseus F. Randolph, Laverne C. Bassett, George R. Crandall, Esle F. Randolph.

Committee on Sabbath School Publication: Wil-

lard D. Burdick, Theodore L. Gardiner, Edgar D. Van Horn.

Committee on Files of Denominational Literature: Corliss F. Randolph, Arthur L. Titsworth.

Investment Committee: Frank J. Hubbard, Henry M. Maxson, William M. Stillman.

Auditing Committee: Irving A. Hunting, Frank A. Langworthy, Asa F. Randolph.

Budget Committee: Frank J. Hubbard, Jesse G. Burdick, Alexander W. Vars, Willard D. Burdick, Corliss F. Randolph, Irving A. Hunting, Harold R. Crandall.

Teen-age Conferences and summer Camps: Harold R. Crandall, William C. Hubbard, Frank A. Langworthy, Nathan E. Lewis, Ahva J. C. Bond.

The first name of each is chairman of that committee.

Dr. Crosley and Mrs. Crosley expressed their interest in the work of the society, and said they always read the reports of the proceedings of the board with much interest.

The treasurer presented a release to Charles M. Kelly, executor of the estate of Amanda C. Dunham, deceased, late of Dunellen, N. J., acknowledging the receipt of \$100 and \$500 from said executor and estate.

The release, by vote, was approved, and the proper officers authorized to sign same on behalf of the society.

By rising vote the recording secretary was requested to extend to Treasurer Frank J. Hubbard the best wishes of the board for his complete and speedy recovery from his present indisposition and resumption of his very valuable services as treasurer of the society.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Cardinal Begin, primate of Quebec, has been aroused by the growing tendency to illicit traffic in liquor under the system of government control in force in the province and regarded by many anti-prohibitionists in America as ideal. In a recent pastoral letter the cardinal treats the problem in these words: "By virtue of our pastoral authority we have prohibited and do prohibit under pain of grave disobedience the fabrication, sale, and clandestine importation of intoxicating liquors such as are already prohibited by civil law." Church temperance societies are being revived to grapple with the growing evil of illicit trade.—*Christian Century*.

YOUNG PEOPLE'S WORK

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

LESSONS FROM ATHLETES

Christian Endeavor Topic for Sabbath Day,
October 23, 1926

DAILY READINGS

Sunday—Patient training (Rom. 7: 14-25)

Monday—Control of appetite (Prov. 23: 3, 20, 21)

Tuesday—Removing hindrances (Matt. 5: 29, 30)

Wednesday—Playing fair (Prov. 12: 17-22; 28)

Thursday—Playing hard (Eccl. 9: 10)

Friday—Joy in the game (Ps. 28: 6-9)

Sabbath Day—Topic: Lessons from great athletes
(1 Cor. 9: 24-27; Heb. 12: 1-3)

AMOS R. WELLS SAYS:

There are some things that the devil hates worse than good health but not many things.

Every muscle, when it is not flabby, is a stout barrier against sin. Every nerve, when it is steady, is a steel network behind which you are safe. Every organ, when it is not in rebellion, is a trooper on guard against iniquity.

But when the brain is fagged out and the body anæmic, when the heart beats weariedly and the lungs are clogged, when the stomach groans at its impossible task and the nerves and muscles lie inert and despairing, then bestial temptations come mockingly in, altogether unopposed.

Revere your body. Revere it as God's handiwork, the marvelous climax of creation, since not in the melodious mazes of the universe is there a harmony so wondrously attuned as here. Revere it as God's abiding place, his church where all other churches fail.

Revere it in deeds, not sentiment alone. Warm it—with good food. Ventilate it—with fresh air. Cleanse it—with hearty exercise. Treat it at least as well as a church of brick and mortar.

Health is a harvest. It must be worked for. The seeds must be sown and carefully tended. There must be persistence in the tilling and patience in the waiting and vigor in the gathering.

A stout body must be planned for. It does not come at haphazard, a game today,

rowing tomorrow, next week an hour in the garden, then a fit of the home exerciser. You would not make money that way, nor can you make muscle.

Your body is a temple of the Holy Ghost. Return ever to the one great argument. In proportion as you honor the Spirit of the Living God, you will come to honor his living temple.

Build high its walls of health! Let them glisten white with purity! Cement them with firmness of will! Found them on obedience to law! Adorn them with the carvings of enjoyment! Crown them with the pinnacles of a holy ambition!—*Help for the Tempted*.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, October 23, 1926

LIVING UP TO CHRIST'S STANDARDS IN MY PLAY AND AMUSEMENTS (PHIL. 4: 8)

The best remedy for an ill is to put something better in place of the imperfect good thing which people are seeking. The remedy for improper amusements is to put better recreations before young people. This is because the search for amusement is really an effort to forget care. But we can not forget care by engaging in a pleasure that brings more care in its train. The only true happiness is that derived from pleasures that do no harm to anybody, but may really build us up in mind, body and spirit.

The bane of the present day amusement situation is the commercializing of amusement, that is, the turning of almost every sort of pleasure into a means of making money for somebody. Let us return to the simple pleasures that do not need great halls and theaters or a great outlay of money in order to be enjoyed.

The good old-fashioned baseball game on the corner lot does more good to the American people than all the big league games and would exist just as well without them. Play grounds for schools and in cities mean more than golf grounds. Christian Endeavor socials will do more for the coming generation than all the dance halls in the country.

The joys of simple pleasures are sung in the following poem by Mrs. Browning:

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

WHAT SHALL I BE?

On Sunday afternoon of Conference week, the young people's meeting was devoted to the question, "What Shall I Be?"

Dr. George W. Post, Jr., spoke from the standpoint of the doctor. He told of the long, hard preparation, eight to ten years, and of the necessity of caring for the sick on the Sabbath. One who plans to be a doctor must give up the idea of wealth, because so much of his work is for people who can not pay. He must be willing to give up any pleasure or personal plan at a moment's notice to answer the call for help. On the other hand, he has opportunities to practice charity in the widest and best sense, to meet the world's neediest and be able to help them. He has the satisfaction of making a few people healthier, more people happier, and of living a constructive life. It is a calling which will appeal to a Christian man who is looking for a profession which demands the keenest and best that he has.

L. H. North, manager of the publishing house, told of the wonderful opportunities for the Christian business man. He said it was a mistake to assume that one must sacrifice some good quality in order to be successful in business. The business man is the servant of the public. His greatness is measured by his ability to forget himself. Mr. North then spoke of the work in the publishing house, and of the opportunities there for young people who will prepare themselves for that work.

Orra Rogers of Plainfield spoke of other lines of business open to Seventh Day Baptists. He mentioned a number of successful

Seventh Day Baptist business men whom he knew, and told of their work. He drew the conclusion that almost any kind of honorable business is possible for Seventh Day Baptists if only they are thoroughly prepared. They must be first class workmen in whatever business they choose.

Rev. George B. Shaw spoke for the ministry. He emphasized as Dr. Post had done, the long, hard preparation. He told of the good in some of the things which we usually consider disadvantages in that profession. For instance, the small salary gives good practice in financial management. The ability to say, "I can't afford it," is high training. The frequent moving enlarges one's circle of friends. The minister, like the doctor, has an opportunity to serve the needy, physically as well as spiritually. With his work of preaching, he must combine healing, helping, and teaching.

President B. C. Davis spoke upon the need for and opportunities of higher education for Seventh Day Baptist young people. His paper was written and so will be given in full.

R. C. B.

TRAINING FOR A COLLEGE PROFESSORSHIP

PRESIDENT B. C. DAVIS

(Address at Young People's Activities Program August 29, 1926)

A college professorship has become a highly specialized profession. Formerly a general college training was as much of a "passport" to a college professorship as it is to a high school teaching position today; possibly even more so, for all first class high schools are now departmentalized and require special and professional training in addition to a college degree. This highly specialized equipment must be based upon a foundation of character and general training which are of the highest importance.

In discussing briefly the necessary equipment for a college professorship, I wish to mention the following five points which I consider indispensable in the order named:

I. Character.

We all agree that the doctor should be a man of character and dependability. His usefulness to the community is destroyed if he does not have this quality. The lawyer,

also contrary to his traditional reputation, must have character to win the respect and confidence of his clients. We have fine examples of men of character in their professions on this program today.

But it is even more important that the college professor should be a person of character than that the doctor or lawyer should be such. The teacher's relation to the student, in the plastic years when he is crystalizing his ideals, is so continued and so close and so vital that any defect in character is a disqualification not to be tolerated under any circumstances whatever. In addition to the ordinary tests of character, there must be a passion for service, a desire to help other people to achieve the rewards of culture, and a willingness to make many personal sacrifices in order to accomplish this result.

II. Personality.

It is easy to recognize personality, but it is not easy to define it. It is that subtle, innate quality of "up-standing" and "out-standing" manhood or womanhood which guarantees leadership and inspires confidence and respect. It may be cultivated and developed to a degree. Defectiveness in this respect is a serious handicap.

III. General cultural education.

A four years' college course is a prime requisite for specialization in education. There has been a tendency in recent times for men to look for "short cuts" to earning power. Specialization has often been begun too soon. There is now a distinct reaction toward a cultural education as a preparation for medicine and law and engineering, and even for business administration and journalism.

But more than for any other specialization, graduate study in preparation for college teaching presupposes the cultural subjects of a four years' college course. Correct English, thought power, history, science, literature, and art, all help to make up a background for the special training of a college teacher, which is most vital.

IV. Specialization through graduate study.

Here is where I find the greatest deficiency among Seventh Day Baptist young people. We have many young people

among us of very high character, young people whose Christian spirit prompts them to seek fields of service and usefulness to their fellows. We have young people of fine personality, young people with the qualities of leadership, who have presence, forcefulness, and grace. We have an increasing number of college graduates, young people who pursue the undergraduate courses in liberal arts and science, but we have not an equal percentage of college trained young people who go on into graduate study for specialized college teaching.

Just at a time when such training is demanded by standardized colleges and is more imperative than ever before for college positions, both for efficiency and for college rank, there seems to be a greater lack than formerly of such specially trained teachers. This may be accounted for, in part at least, by the large salaries which high schools are now paying teachers who are college graduates, but who have had no graduate training whatever. The small salaries our Seventh Day Baptist colleges can pay, as compared with high school salaries, has doubtless had much to do with it. Many a young college graduate has said: "Why should I spend one, two, or three years in graduate study and then only receive for college teaching what I can receive at once in high school work, without all that extra time and expense of graduate study?" The immediate opportunity of earning has lured many of them away from further study.

College standardization is demanding that we employ only teachers of graduate training. If our colleges do not comply with this demand they will lose their efficiency and their standing in the respect of the public. When now our college salaries are beginning to be increased there are but few of our young people qualified and ready for these positions.

Alfred University is adding four new teachers this year to its staff, at salaries ranging from \$1,400 to \$2,000 for nine months' work: one in English, one in mathematics, one in history, one in ceramic engineering. Not one of these positions could be filled with Seventh Day Baptists, because no one could be found available with the necessary educational qualifications,

though we combed the country in search of them. One would think someone would have been ready for an assistant professorship in mathematics at \$2,000. I have been unable to learn that there is one such young person with his master's degree in mathematics in the Seventh Day Baptist denomination. One would think that there would be someone ready for an assistant professorship in history under Dean Norwood, but we sought diligently and could not find him. I learned of three young women who had had one year of graduate study in English, all successful teachers; one in the Northwestern Association, one in the South-eastern Association, one in the Eastern Association. But for various reasons no one of these teachers could accept the position this year, though \$2,000 was offered, and the position goes to the daughter of a Congregational minister, with ten years' experience as a teacher and a master's degree in English from Cornell University. She accepts the place gladly at \$1,800. All these assistant professorships go up automatically \$100 per year to \$2,100, and then if promotion is made to the rank of professor, to \$2,500.

This year we have had to fill four vacancies at Alfred, making in all eight appointments for the year. Two of these positions we are fortunately able to fill by well-trained Seventh Day Baptist young people, at a salary of \$2,200 each, a salary which will go automatically to \$2,500. These appointments are to Professor Donald L. Burdick and to Professor Eva L. Ford, in the biology and Romance language departments respectively. I happen to know that in Milton and Salem also there were vacancies for which both of these young people were being sought. No Seventh Day Baptists are available for the other two Alfred vacancies. Six out of eight appointments had to be made outside of the denomination. This lack of qualified Seventh Day Baptist teachers is a very alarming condition.

Seventy years ago when our Education Society was organized it was expected that three-fourths of the teachers of our colleges could be Seventh Day Baptists. That has long since proved to be impossible, because qualified teachers can not be found to meet

the needs. At that time there was no Salem College, no Milton College, and Alfred had only eight teachers. Now Alfred has forty-two, Milton twenty-one, and Salem twenty-eight. One half of these faculties would require a force of forty-six trained and qualified Seventh Day Baptists as teachers. How shall we find them? That is a distinct challenge to Seventh Day Baptist young people. Are they willing to make the sacrifice and do the work that will provide our growing colleges with a fair proportion of qualified Seventh Day Baptist teachers?

This is a phase of our denominational life which more than almost any other is immediately in the hands of the young people. If they will not qualify for these positions, what can the trustees of the colleges do but to look to other sources for teachers?

V. Teaching ability.

I find that my time is gone and I have not yet spoken of the fifth point I had in mind, namely, teaching ability. With most people that can be acquired if one has the educational background, the specialized knowledge, and the teaching interest. Pedagogical or professional training is now required for high school teachers in most states. How much more should it be required for college teaching!

My young people, teaching positions in our colleges offer to both young men and young women the very finest opportunity for service, and service where the Sabbath may be kept. The salaries in the near future will range for full professorships from \$2,200 to \$3,000 per year. For deans and other executives it is sure to be more. If the Seventh Day Baptist denomination of the future is to keep its place and rank, with its past record and with the advancing future, more of our young people will have to qualify for these important positions.

A LETTER FROM THE SOCIAL FELLOWSHIP SUPERINTENDENT

DEAR CHRISTIAN ENDEAVORERS:

Another Conference year has just begun, and we want to make this year the biggest and best for social work.

Those of you who did not attend Conference will be interested to know that stan-

dard socials received wonderful boosting this year. We even had a standard social for the pastors and their wives to prove to them that games, devotions, and educational features all may be incorporated in one social.

Perhaps there are those to whom it is not clear just what is required to make a social a *standard social*. There are only two requirements: (1) Introduce some educational feature. (2) Have a devotional period. Are these requirements too exacting? It certainly would not seem so. According to the reports of the last Conference year only nineteen out of thirty-eight societies reported holding standard socials. We can do better than that. In fact, why should not every social be a standard social?

Doubtless many of you have socials which in themselves are very unique or have features which would help others. Send them to the social fellowship superintendent, and the best socials will be sent on to other societies.

Let us show everyone that Christian Endeavor is ready to have the best times in the best ways.

Our slogan: "Every Social a Standard Social."

Very sincerely yours,

MARGARET M. DAVIS.

Little Genesee, N. Y.

GOAL FOR 1926-1927

1. Every society holding at least eight standard socials in this Conference year.
2. Every society sending to the superintendent a write-up of their best standard socials. The awards will be made to the two societies reporting the best socials.
3. Largest number of helpful suggestions of an original nature, from any one society, which may be passed on to other societies. These to be sent to the social superintendent. Awards will be made to two societies sending in most suggestions.

All awards will be announced later.

RECOMMENDATIONS

1. Use the social department of the new chart as a means of promoting the society's interest in social activities.
2. Every society sending in original plans for socials, to be added to Social Booklet.

YOUNG PEOPLE'S ACTIVITIES AT THE NORTHWESTERN ASSOCIATION

VIVIAN HILL

Although there were very few visiting young people at the Northwestern Association held at Farina, the meetings were both full of life and inspiration. Only one hour had been provided on the program, but through the efforts of Mrs. Frances Ferrill Babcock two others were gained. The first, at ten o'clock Sabbath morning was in the nature of a regular C. E. meeting which had as its subject, "Fidelity." Mrs. Babcock read Hebrews 11:1; Philippians 3:14; and 1 Corinthians 16:13, and made appropriate remarks. Many musical numbers were rendered, which were as follows:

Song—"Have I Done My Best," Girls' Chorus.

Solo—"An Evening Prayer," Arnold Davis.

Violin solo—"The Rosary," Ruth Hill.

Prayer—"Take Time to be Holy," sung by Miss Honor Davis.

Prayer—"O Master, Let Me Walk with Thee," Audience.

Solo—"The Beautiful Garden of Prayer," Clara Tappe.

Musical saw solo—Olive Furrow.

Song—"The Wayside Cross," John F. Randolph, W. D. Burdick, T. J. Van Horn, C. L. Hill. A. E. Whitford, soloist.

The Mizpah benediction closed the hour.

The regular scheduled meeting occurred the same day at three o'clock and consisted of Bible verses on the subject "The Call for Workers," by Aster Irish, and a pageant, "Two Dollars for Missions," written by Mrs. Mae Hurley. The young people who took part were Glen Wells and Clara Tappe, as Mr. and Mrs. Gray; and Arnold Davis and Emily Randolph as their children, Bob and Helen. Kenneth Crandall officiated as the doctor. This service was very impressive and brought to the audience a keener desire to live their religion every day.

At five-thirty all the young people and some others gathered at the well-laden table that had been reserved for them at the parish house, to hear what President S. O. Bond, Pastor James L. Skaggs, and our corresponding secretary, Mrs. Babcock, had to tell them about last year's work and plans

for a better year to come. From the latter we learned about the RECORDER Reading Contest, the new "Activities" superintendent, and what other societies are doing. The "Young People's Rally Song" and yells led by Pastor C. L. Hill brought to a close this third and last gathering. Truly the young people were very active and received much benefit from their part in the association.

Farina, Ill.,

September 22, 1926.

THE SEVENTH DAY BAPTIST CHURCH AT THE NATIONAL CAPITAL

ELDER R. B. ST. CLAIR

On Sabbath, September 11, I had the pleasure of attending divine worship at the People's Seventh Day Baptist church, Tenth and V Streets, N. W., Washington, D. C.

The people meet in a well-appointed, solid brick edifice. This building, nearly seventy feet high, is a very conspicuous structure in that particular neighborhood. Besides the main auditorium, there is also a commodious Bible school department and other rooms. A large tabernacle on an adjoining lot is also included in the church plant.

There was a fair-sized congregation present. The people were neat, clean, and intelligent in appearance. The service opened with "Holy, Holy, Holy," followed by the first Scripture lesson, the people remaining standing. Then prayer was offered by Dr. L. C. Sheafe, the pastor, at the conclusion of which the entire audience chanted the Lord's Prayer. The second lesson was then read and announcements made, after which I spoke to the people, by invitation of the pastor. I chose for my text, Acts 2:4, "They were all of one accord in one place," after briefly reviewing the events of that day and calling attention to the practice of the Hebrew people of assembling annually at Passover, Pentecost, and Tabernacles, I proceeded to discuss the session of the recent Seventh Day Baptist General Conference, outlining the programs of the various societies, mentioning the great attendance of one thousand two hundred twenty-five at the two services held Sabbath morning at the same hour (figures given from Hornell paper's estimate), told of the wonderful Conference (fellowship or testimony)

meeting on Sabbath eve, in which two hundred eight gave thanks to God for salvation and possibly one hundred fifty more rose at the close of the meeting, expressing a desire to be counted in with the two hundred eight. The polity of Seventh Day Baptists was outlined. Our work in foreign fields received mention. The history of our people in relation to human slavery from 1830 to after Civil War days was likewise mentioned. This appeared to be of particular interest to our auditors. Mention was made of action of Conference in granting denominational recognition to the church and this, too, met with approval.

At the conclusion of my talk, it was moved by John B. Robinson, seconded by Charles S. Warren, that the church express its deep appreciation of the action of General Conference in receiving the Washington Church into its fellowship. This was carried by a unanimous, standing vote.

At the conclusion of the service, nearly every one present came forward, shook my hand, again expressing their appreciation at the action of Conference, and stating their great joy in being part of our group.

By request of the pastor I appeared before the Sunday night congregation and gave a similar address. This meeting was held in the tabernacle and was attended by approximately two hundred fifty persons of seventh day and first day persuasions.

Spirited gospel hymn singing, led by Mrs. Larkins and the choir, preceded the reading of the Scriptures and prayer. A wholesome, but not gushing, fervor characterized the service.

The address of the evening received considerable attention from the Washington daily press. The high historical points of the Seventh Day Baptist movement were touched upon, our pronounced Americanism was emphasized (that is, the Americanism of those churches located in the United States of America) and our attitude toward other denominations set forth, our connection with interdenominational bodies mentioned.

Following this Dr. Sheafe made a pointed evangelistic appeal.

At the conclusion of the speaking, permission was given to ask me questions. Many took advantage of this, and questions were answered relative to our mission fields, points of doctrine, etc.

I am very favorably impressed with the work and workers at Washington and predict for it a future of success, under the blessing of God.

Dr. George F. Hopf, a member of the Detroit Church, has resided in Washington for several years and has distributed tens of thousands of pages of literature sent from Detroit. He has called the attention of Dr. Sheafe and others to the existence of Seventh Day Baptists.

DELAWARE WATER GAP, PA.

I spent Sabbath, September 18, near the Delaware Water Gap, Pa., where I delivered a discourse to a small but interested audience. The scenery is wonderful and inspires greatly to the worship of the Creator. The sermon preached was possibly the first delivered by a Seventh Day Baptist minister in Northampton County, Pa.

HOME NEWS

RIVERSIDE, CALIF.—Vacation over, our church life is taking on new activity. Pastor Hargis' presence with us, after a four weeks' absence in the East, is a source of new inspiration.

Mr. and Mrs. E. S. Beebe spent a few weeks visiting relatives and old-time friends in and around Alfred.

R. C. Brewer accompanied his daughter, Bernice, to Milton, where the latter will enter Milton College. This is Mr. Brewer's first trip back since his marriage, more than twenty years ago. They spent two weeks in Dodge Center, his old home town.

Lucile Hurley has also returned to Milton to complete her senior college year.

Bertrice Baxter is teaching in the Tujung school, while Alice Baker and Mary Brown continue teaching in Corona.

Mrs. Herbert Knight, nee Veola Brown, and Mrs. Bessie Sweet Babcock have been spending the summer in Riverside. Veola returned to Calipatria last week. Bessie will return to Blythe this week.

John and Lillian Wheeler spent a few hours greeting old time friends Sabbath night and Sunday morning. We regret that they had to go on to Boulder Sunday forenoon.

Wedding bells have been ringing in our midst. Maleta L. Osborn and Gleason M. Curtis were married August 10, at her

home, while Beatrice Wells became the bride of Rule Simonds September 3.

Mrs. B. F. Crandall came down from San Luis Obispo to the latter wedding.

Miss Nettie Coon is building a cosy home on Park Avenue.

Ray Rood and Olney Moore return this week to their work in Poly High.

Clem Crumb and son Fred of Redwood City recently spent a few days here.

The brotherhood entertained the church and society at a picnic supper in Fairmount Park September 12.

This being the eightieth birthday of Rev. J. T. Davis, two birthday cakes graced the table and Pastor Hargis presented the honor guest with a rocking chair. Elder Davis says he is eighty years young and while one foot is in the grave he is going to keep the other out.

Mrs. Ethlyn Hurley Holibaugh of Bellflower is spending the week visiting relatives and friends.

Mrs. Ella B. Rood, as well as the rest of us, is looking forward to a visit from her mother, Mrs. J. H. Babcock of Milton.

We are again agitating the subject of a new church building. The city council and others are trying to balk our plans but, with God on our side, we will win out yet.

The C. E. society will reorganize next Sabbath after a few weeks' vacation.

Miss Dora Hurley, a graduate nurse of Loma Linda, who has been superintendent of nurses in the hospital at the same place, is taking a six months' course in surgery at a hospital in San Francisco.

Mr. and Mrs. Lyle Davis of Leonardsville, N. Y., have located in Riverside. We are glad to welcome them to our church and society.

SCRIBE.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus.—*John 12:3.*

That was the best act that Mary ever did, and yet, if she had asked the twelve, every one would have said, "No, it would be a waste! Take your money and give it to the poor!" Thank God, she forgot the poor for a while, she forgot his disciples, she forgot herself, and love just flowed out, and she lavished her best possession upon her Lord!—*D. L. Moody.*

CHILDREN'S PAGE

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

STORY BOOKS I LIKE

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
October 16, 1926

DAILY READINGS

Sunday—The prodigal's story (Luke 15: 11-13)
Monday—The story of Joseph (Gen. 37: 3-8)
Tuesday—David and Goliath (1 Sam. 17: 32-37)
Wednesday—The story of Jesus (Mark 1: 1-5)
Thursday—The story of Esther (Esth. 2: 5-11)
Friday—The story of Moses (Exod. 2: 1-4)
Sabbath Day—Topic: Story books I like best
(Prov. 2: 10; 8: 10, 11)

Boys and girls hear people talking about "being on a diet" or "living on a diet" nowadays. When people are sick the doctors allow them to have only certain things to eat or, in other words, he puts them on a diet. It is far better if we must be on a diet to keep on one while we are well so that we will help to keep our bodies from getting worn out and sick through eating food which does not agree with our systems.

Our topic today suggests the thought of a diet to me, and not a diet of food this time but a diet on books. There are three kinds of books—the bad ones, the ones which are both good and bad, and the good ones. Boys and girls should be brought up on a diet of good books and never allowed to read books that are partly bad or entirely bad. If they are taught to love good books the other kind will be forever banished from their diet.

Books are sometimes our best friends. Boys and girls should own books so that they can read and reread them whenever they want to. The more we handle and reread our books, the better friends they become. We should never waste our time reading books that do not help us in some way. Even humorous books have their place in our lives and should be included in our reading as well as the fairy tales, children's classics, myths, poetry, and stories. Again books are like our food; we should have a "balanced ration." In other words, we

should read all kinds of books, not just fairy tales or myths or nonsense.

Libraries and stores are full of attractive books for boys and girls to select from; many have delightful pictures which make the books all the more interesting and beautiful. Such books should be handled with care—never torn, scribbled on, or pages turned down.

Of course, boys and girls can not always tell whether or not the books they pick out are good ones, at least not until they have read them. There is always someone right at hand, though, whom we should always ask before we read a book, and that is mother or dad. Many of the books they read when they were children and know about; the recently published ones we should take to them and ask them to read before we read them so they can be sure that we are reading only the best books.

John Martin publishes a list of sixty books which he calls the "Safety Sixty" books for children. He classifies each book as to its value and worth to the boys and girls. The following are just a few of these good books, and after each name I have put the ages at which most publishers consider it best for boys and girls to read them. Such books as the following should be read by every boy and girl who desires to live on the diet of good books and a "balanced ration" for reading.

Books that develop moral tone and standards, give mental strength and wholesome imagination and sympathies:

Aesop's Fables, 8 to 13
Pilgrim's Progress, 12 to 15
Robinson Crusoe, 8 to 13
Last Days of Pompeii, 8 to 13
Golden Treasury, 8 to 13
King Arthur, 12 to 15
King of the Golden River, 8 to 13
Ivanhoe, 13 to 15
Swiss Family Robinson, 10 to 13

Books which create reverence, higher and finer ambitions, and fine standards of human and life relationships:

Pilgrim's Progress, 12 to 15
Hans Brinker, 10 to 13
Man Without a Country, 13 to 15
Tom Brown's School Days, 12 to 15
Kim, by Kipling, 12 to 15
Wild Animals I Have Known, by Seton, 12 to 15

Books that have a high sense of honor, chivalry, and moral patriotism:

Book of Bravery, by Lanier, 12 to 15
Scottish Chiefs, 12 to 15
Merry Adventures of Robin Hood, 10 to 13

King Arthur, 12 to 15
Men of Iron, 12 to 15
Quentin Durward, 12 to 15
Ivanhoe, 13 to 15

Books which have a cultural mental background and portray a clean sense of humor:

Peter and Wendy, 12 to 14
Alice in Wonderland, 8 to 10
Through the Looking Glass, 8 to 10
David Copperfield, 10 to 12
Poems of Childhood, 10 to 13
Uncle Remus and His Sayings, 12 to 15
Kipling's Jungle books, 8 to 13
Kipling's Just So Stories, 8 to 13
Tom Sawyer, 13 to 15
Huckleberry Finn, 13 to 15
Rose and the Ring, 8 to 10

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

GUARDING OUR TONGUES

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
October 23, 1926

DAILY READINGS

Sunday—Watch slander (Prov. 10: 18)
Monday—Jesus lied about (Matt. 11: 19)
Tuesday—Don't mock (Neh. 4: 1, 2)
Wednesday—Guard against angry words (Prov. 15: 1)
Thursday—Watch foolishness (Matt. 12: 36, 37)
Friday—Guard against murmuring (Exod. 14: 11, 12)
Sabbath Day—Topic: Guarding our tongues (Ps. 141: 3; Jas. 3: 2-5)

(The following story taken from *On the Highway*, by Ella N. Wood, will bring one teaching on the topic to the juniors in a most interesting way.)

Once upon a time there were two boys who lived on the same street. The boy that lived on the right-hand side of the street was named Phil, and the one on the left-hand side of the street, Harry.

Now, Phil and Harry were jolly good boys and usually had pretty good times, but there was one difference between them. Phil always had a smile on his face and a pleasant answer for every one; but Harry was sour and cross, and, if he did not feel just right, his answers were apt to be harsh and unpleasant.

One day the boys went nutting, and they had just found a fine hickory tree over the fence in Mr. Brown's field. Now, of course, these boys, like most boys, never thought about whom the nuts might belong to. So over the fence they went, and Phil climbed to the very top of the tree to shake down

the nuts. The nuts were just rattling down over Harry's head when a man came along the road and said to Harry, "These are pretty nice hickory nuts, aren't they, my boy?"

"None of your business," said Harry.

The man looked astonished, but said quietly, "I suppose, of course, you asked Mr. Brown whether you could gather these nuts."

"No, I didn't," replied Harry, "and I don't intend to, either. He's an old cross-patch, and he'll never know who took his nuts."

Now, Phil had been busily shaking the nuts and had heard only Harry's last remark. He looked down through the leaves and saw the gentleman, and at once remembering Harry's disposition, climbed down the tree, walked up to Mr. Brown, and, raising his hat politely, said, "Do these nuts belong to you, Mr. Brown?"

Now, Mr. Brown was at once struck with the difference in the way in which the two boys had addressed him; and, as he looked into Phil's frank, honest eyes, he thought, "There is a boy who will grow up to be a good, honest man"; but he only said to Phil, "Yes, I own the tree, but I am willing to share the nuts with a boy who is as polite and genteel as you are, but I do not think I have any nuts for a boy that can not give a civil answer."

Then turning to Harry, the gentleman said: "My boy, you will learn one thing as you go through life, that 'a soft answer turneth away wrath, but a grievous word stirreth up anger.' If in a year from now you have learned to give a pleasant answer when you are spoken to, come with your bag and I will share my nuts with you; but today I have none for you. You may go." Then turning to Phil, he said, "Fill your bag with nuts, my boy, and remember that Mr. Brown is always willing to share his nuts with a boy who proves himself always honest and pleasant to others."

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

"Eat less; breathe more,
Talk less; think more.
Ride less; walk more.
Clothe less; bathe more.
Worry less; work more.
Waste less; give more.
Preach less; practice more."

HOEING THE CORN BEFORE IT IS PLANTED

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., August 21, 1926)

Text: *And others fell upon the thorns; and the thorns grew up and choked them.—Matthew 13:7.*

My text this morning is taken from what we call the parable of the sower. Sometimes this parable of Jesus is called the parable of the soils. This seems like a good name for it, for in this parable Jesus tells about certain kinds of soil on which a man sowed seed. There was only one kind of soil in which the seeds grew and brought forth a harvest. That was on the good soil, which had been plowed up good and deep and which had been kept free of weeds and thorns.

"And others fell upon the thorns, and the thorns grew up and choked them."

When I was a boy we had but four months of school during the year. Our school used to begin in November and close in March. I was always glad when school started, and sorry when we came to the last day. When school was out father used to take us boys to the "grub patch" to clear out a corn field. That is, we would go to the woods and dig up all the little brush and the smaller saplings and pile them up in piles. Then some fine night when the wind did not blow, we would set fire to these brush heaps which covered several acres of ground. It was a wonderful sight to see the hillside dotted over with burning brush piles blazing up into the sky and lighting up the whole valley. Then when the trees were cut down—and cut up—the logs were rolled together to be burned. They did not make so great a blaze or so bright a fire as the brush heaps, but it took them longer to burn up; and it was great fun to see the sparks fly upward in the night, like stars of earth going up to join the stars in the sky, when someone went the rounds to "chunk up the log heaps."

This work brought us up to corn planting time. The leaves on the white oak trees were now as large as a squirrel's ear, and it was time to plant corn. Most of the farmers of that pioneer section hurried the plowing along and planted corn as soon as possible. Already the weeds and sprouts had begun to grow and when the corn came

up it found it very hard to get a good start.

My father used to insist that the corn would get a better start, even when planted a little later, if the ground was entirely free of weeds when the corn was planted. That at least gave the corn an even start. So two or three boys with hoes followed the shovel plow and cut down the weeds and sprouts that the plow had missed. Then the corn was planted in good soil and brought forth a good harvest. The corn had to be cultivated, and the weeds had to be kept down throughout the summer, but the corn was given a good start and held the advantage all the way through, because we gave it one hoeing before it was planted.

In the parable of the "soils" Jesus is talking about the heart. Our heart is the soil in which Jesus wants to sow the seed, which is the Word of God. If this seed is to grow and flourish and bear fruit, we must keep our hearts clean.

Just as it was with the soil, so it is with the heart of a boy or girl. The best way to grow a good harvest in the heart is to keep the heart clean. Do not allow unkind thoughts to have a place in your mind, and never let bad words pass your lips. Then good and lovely thoughts will take root in your mind, and your lips will speak forth only pure and happy words.

If there is anything that will endure
The eye of God, because it still is pure,
It is the spirit of a little child,
Fresh from his hand, and therefore undefiled.
—R. H. Stoddard.

In books, or work, or healthful play,
Let my first years be past,
That I may give for every day
Some good account at last.
—Isaac Watts.

It is an everlasting duty—the duty of being brave. Valor is still value. The first duty for a man is that of subduing fear. We must get rid of fear; we can not act at all until then. A man's acts are slavish, not true, but specious; his very thoughts are false, he thinks, too, as a slave and a coward, till he have got fear under his feet. . . . A man shall and must be valiant; he must march forward and quit himself like a man. Now and always the completeness of his victory over fear will determine how much of a man he is.—Carlyle.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

PASTORS OR PREACHERS—BOTH OR NEITHER

What I have in mind to write this evening may not have special reference to Sabbath school work; yet since it has been taking my attention the most of the day and has something to do with Sabbath work, I will write it down.

A few days ago a young man was talking to me about his home church. Among other things, he spoke of a pastor they used to have—a man whose name was familiar to me, yet, so far as I could remember, I had never seen. Being desirous of knowing something about this man I asked what kind of preacher he was, to which my young friend replied that he had given from the pulpit some of the best sermons, excellent in every way—strong in thought, earnest, and sometimes eloquent.

Then I asked what kind of pastor he was. The answer came at once, "Not very good. He was not much of a mixer." Though he had something of a social nature and the young people liked him fairly well, he did not often come into the homes of the community, did not mingle much in their every day life. He did not come to know them very well as home folks. He did not come into close touch with the children. Oh, he was a good man, all right, yet our people would have liked him better had he been more neighborly—as good a pastor as preacher.

These are not just the words he used, yet they mean the same. Then he went on to speak about another minister who, he said, was the best pastor he ever knew—so companionable that he entered heartily into the every day life of the people. The children were always glad to see him coming. He paid easy and natural attention to them in what they said and did. He had tact in making friends of them; and in so doing strengthened the friendly relationship between him and the fathers and mothers in the church.

It takes no little tact on the part of both teacher and pastor thus to come into cordial relations with the home folks. An unwise remark or two, or action, might counteract the best of intentions. The young man in speaking of this real pastor said that his heart seemed to beat in sympathy with those who needed help and sympathy. He had known him to go into the field and pitch bundles or husk corn for such as needed just such help.

I asked him about the sermons of this ideal pastor. He said they were just fairly good from the pulpit, but that his life was in itself an every day sermon for the whole community in which he lived. When we came to speak of the comparative value to the church and community of the strong sermonizer and his ideal pastor, he said that as a boy he liked the pastor the better and thought it was so with the younger folks as a whole. I was truly interested in this talk with a thoughtful young man. What he said is well worth our careful thought whether we are preachers or teachers, either in the schoolhouse, at the church, or in the home.

I heard several years ago, from one of our young ministers, a sermon I thought to be most excellent. I picked him out as one of our strongest preachers and was much interested in him and what his future might be. A few years later he left the ministry to become a teacher. I felt sorry indeed. I have heard since then that, while he really liked to preach, he did not feel that he was a good pastor, so gave up the pulpit for the teacher's desk. While it may possibly be said that preachers, like poets, are born, not made, I verily believe that with whole-souled, devout effort—and prayer—this young preacher might happily have made of himself a good pastor as well as preacher. I wish he had undertaken to do so, for we need more good preachers.

Lesson III.—October 16, 1926

MOSES HONORED IN HIS DEATH.

Deut. 32: 45-52; 34: 5-8.

Golden Text.—"Precious in the sight of the Lord is the death of his saints." Psalm 116: 15.

DAILY READINGS

Oct. 10—Moses Honored in His Death. Deut. 34: 1-8.

Oct. 11—The Song of Moses. Deut. 32: 1-10.

Oct. 12—The Song of Moses. Deut. 32: 11-21.

Oct. 13—The Song of Moses. Deut. 32: 22-34.
 Oct. 14—The Song of Moses. Deut. 32: 35-43.
 Oct. 15—The Faith of Moses. Heb. 11: 23-31.
 Oct. 16—The Final Triumph of the Believer.
 Psalm 116: 12-19.

(For Lesson Notes, see *Helping Hand*)

THE PLACE OF THE COLLEGE IN OUR DENOMINATIONAL LIFE

REV. EDWIN SHAW

(Prepared for the Program of the Tract Society at the General Conference at Alfred, N. Y., 1926, but not given because of lack of time.)

What place, if any, does the college have in denominational life? What place, if any, does the college have in Seventh Day Baptist denominational life? What place, if any, does the Seventh Day Baptist college have in Seventh Day Baptist denominational life? These three closely related questions are worthy of our careful consideration. I make no promise of finding answers that will meet with general approval. I am simply to present my own personal views.

Preparing this paper hastily since the opening of this General Conference, I do not have the data at hand; but I think I am right in saying that a very large majority, possibly as much as eighty-five per cent, of the leaders in the work of the world are college bred men and women. The percentage would be even higher if we confine our consideration to those who are leaders in what are known as the learned professions.

If we make our investigation in regard to the leaders in religious denominations, the recognized leaders, we shall find that practically all of them are in the group of the most highly educated people of that denomination, and that the majority of them are college bred. The influence of the college, therefore, borders on being all-powerful in directing and shaping the character and the policy of the denomination, be it church, synagogue, temple, or what not. The denomination may be very democratic in its nature, and the leaders may have but little constituted authority, and therefore can not enforce policies, philosophies, and methods; but unless they possess the "power without authority" they will not long be leaders, others will supplant them; but they in turn will also be of the college type, whatever that type chances to be at the time and place.

My conclusion, therefore, is that the character of the college life, the college

training, the college philosophy, the college atmosphere, will come in time, sooner or later, to dominate and direct the life of the church, the thinking and the philosophy of the church, and thus in a very large measure the ideals and the standards of conduct of the Church. All colleges are of course not alike; but it takes only one generation for a religious denomination to become in its thinking and in its ideals just about the same as are the ideals and the thinking of the colleges which are attended by its leaders. Of course it is true that some men and women form ideals and philosophies of life different from the composite ideals and philosophies which we call the "college spirit" of the college they attend; but they are so few that their fewness serves but to emphasize the general truth I have stated, "like college like church."

Turning to the second question, what is the relation of the college to the Seventh Day Baptist denomination? Changing the word "relation" to "attitude," and making a statement rather than a question—the attitude of the college toward the Seventh Day Baptist denomination is practically that of absolute unawareness; and where there is an awareness at all it is an attitude of uninterested indifference. That is to say, the Seventh Day Baptist denomination will get from the colleges in general no special help or sympathy different from that given to any other denomination. *If all the colleges of America were of the same general kind in their training, their ideals, their discipline, and atmosphere, in less than three score years there would be but one religious denomination in America;* and, so far as I know, aside from our own three colleges, all college influence, ideals, policies, forces, in favor of, that is, helping and supporting, the Seventh Day Baptist denomination, I mean in reference to that specific thing which alone justifies its separate existence, is, not antagonistic, but absolutely nothing, not a minus quantity, but simply zero.

What then is the relation of Seventh Day Baptist colleges to the Seventh Day Baptist denomination? If what I have already said is true, or even approaches the truth, it follows that the continued existence of the Seventh Day Baptist denomination depends upon the denominational college. The denomination may dwindle away and die in

spite of the denominational college; or the denominational college may cause the demise of the denomination. These are both possibilities. *But it is inevitable that without Seventh Day Baptist colleges, the denomination will soon cease to exist,* except as, perhaps, scattered individuals here and there may claim a form of existence.

I have stated briefly what I believe to be the situation. It is not my purpose to discuss or suggest what ought to be done by Seventh Day Baptists in the light of this situation. But I can state my own personal convictions.

If I did not believe with all my heart that the denominationally managed and supported college was absolutely essential for the continued existence of the denomination, I should never, at the age of sixty years have gone to Milton College to give, little though it be, all that I have to that institution. If I did not believe with all my heart that the denominational college was needed in these days of moral and intellectual confusion regarding the Sabbath to attempt a safe steering towards an onward course, I should not have accepted the invitation to become again a member of the college faculty. Not that I know how, or am wiser than others, but I feel that I shall be adding my efforts in the right place and in the right direction.

I am well aware that some of my best and most loved friends feel that my efforts, such as they are, are rather misleading than helpful in true guiding. Only the future can tell, and a discussion here would be untimely. But I am so thoroughly convinced of the absolutely essential need of the denominational college for the production of clear, sane thinking men and women; well-balanced, with loyalty and devotion, not partisanship or unwise propagandism, but loving fealty, constancy, fidelity, filling their lives, fitting them for leadership among their fellows in all walks of life, and in particular in the Seventh Day Baptist denomination—I say I am so convinced of the need of the denominational college that I am willing, nay, eager, to spend and to be spent in the work of maintaining and enlarging these institutions, *the most important, the most essential work among us today as a people for the future.* And the denominational college can not do its work unless it has the generous support of its friends.

What has all this to do with the Tract Society whose president asked me to speak at this time? Just this: the Tract Society's existence is for that particular truth which makes us a separate people; it has no other major definite reason for itself. So it is with the denominational colleges; the promotion of the same truth, but in a far different way, is the sole reason for their existence.

The relation, therefore, between the denominational colleges and the Tract Society should be that of sympathetic understanding and mutual helpfulness. The Tract Society can not afford to employ methods and measures, or print and distribute material, that do not appeal to and meet the hearty approval of denominational college trained men and women. Nor can the denominational colleges afford to foster or favor or harbor ideals and attitudes and loyalties that are not in full sympathy with that for which the Tract Society lives and labors, the seventh day Sabbath.

A TRIBUTE

The Woman's Benevolent Society of Dodge Center, Minn., wishes to express its love and appreciation for its sister, Mrs. Helen Holston, who was called home August 16, 1926.

We shall greatly miss her presence at our meetings, her untiring spirit, her interest in the cause that was dear to her, and her anxiety for more and better work to be done.

None knew her but to love her. Her influence was strong for the best things and her interest in our society and all departments of church work and denominational activities never abated. As an organization let us strive for those qualities that made her respected and loved by all.

To her family, far and near, we extend our heartfelt sympathy.

MRS. MARY ROUNSVELLE,
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 MISS ANNA WELLS.

"No figure has captured the mind of Christians in all ages more firmly than that of Jesus as the Good Shepherd. Christian prayers and hymns, paintings and literature, are full of it. All that a shepherd ought to be to his sheep, Jesus is to his followers."

DEATHS

DAVIS.—Harrison Wells Davis, son of Caleb A. and Keziah R. Davis, was born September 24, 1840, at his parents' home between Marlboro and Jericho. He was the oldest son and third child of a family of eleven children.

His parents moved to Stoe Neck on a big farm near Canton. His father was a carpenter and taught his boys the trade. Wells was a contractor and builder for many years. His employees pay him tribute of high esteem and love.

Mr. Davis enlisted in the infantry at the opening of the Civil War. He was the last veteran in Shiloh.

October 9, 1867, he was united in marriage to Miss Lydia A. Marsh, daughter of Rev. Jeremiah and Mrs. Marsh of Canton Baptist Church. They came to Shiloh and established their home. To them three children were born: J. Will, Anna Frances, and Roland M. With the exception of ten years, when they resided in Plainfield, their home has been in Shiloh.

In early life Mr. Davis united with the Shiloh Seventh Day Baptist Church. He said that one of his pleasures as a young man with his parents at Stoe Neck was to rise early Sabbath morning, make ready the team of horses and wagon to drive to Shiloh to church, a distance of twelve miles. Neither then nor after he moved to Shiloh was he once late to church and Sabbath school. Among numerous offices which he held in the church none stands out so prominently as that of a teacher of a class of boys in the Sabbath school. They grew to manhood with him as teacher and counselor, enjoying hospitality in his home at least once each year. He continued through his long life loyal to Christ and his Church. He was a great lover of the Bible and read it daily. He has read it through several times. Many passages have been marked and some brief comment made, indicating his estimate and appreciation of them. His advanced age he attributed to a contented disposition and living in all things a temperate life.

He passed away September 3. Brief services were conducted at the family residence in Shiloh, by his pastor, E. F. Looftoro. His earthly body was laid to rest in the Shiloh cemetery.

E. F. L.

I do not think that anything can be more comforting to you who are serving the Lord than to see what comes of your service. You who have been going forth weeping, bearing precious seed, just wipe your eyes and look above and begin to anticipate the time when you shall come again with rejoicing, bringing your sheaves with you; for up yonder they are shouting, "Harvest home" with great delight!—C. H. Spurgeon.

THE SABBATH RECORDER

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

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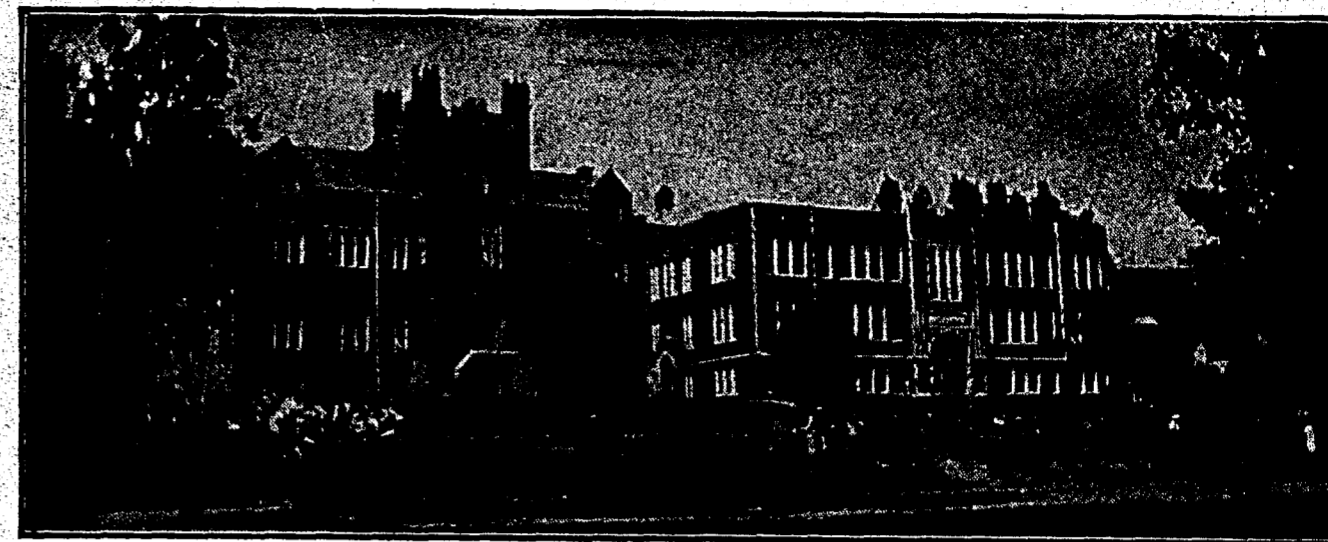
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It goes without saying—and yet it must be said—that the Church has some questions to ask herself with regard to the place of the Bible in our thought and life today. I wonder how strong the Church can make her case for the teaching of the Bible in the public schools when she is not teaching it adequately in her own. How strongly can she appeal for a real Bible for the world at large when the preaching of the Bible has died out of so many of our Christian pulpits? How earnestly can we appeal for its right place for the Bible in the personal life when, alas dust has gathered on it in many a Christian home?

Their needs to be a return to the preaching of the Bible, a return to the teaching of the Bible in the pulpit, in the church schools, and in the home. A great deal of our contemporary preaching has grown thin and anemic because the distance has so widened between the experience of the preacher and the living fountain of the Word of God.

—Robert E. Speer.

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