

# The Sabbath Recorder

**"The Most Effective Advertising  
in the World is That by  
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Tell your friends you are a subscriber  
to the

**First Third**

of the needed amount for the

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and ask them to contribute at once  
so that the

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may be quickly raised

F. J. HUBBARD,  
Treasurer the Denominational Building.  
(A Vision in Material Form)  
Plainfield, N. J.

### MY PRAYER

I dare not ask, dear Lord, for mine own way,  
Since I have learned thy will is best each day.  
I only can entreat thy strength, to dare  
To share the heavy burdens thou dost bear!

Lord, keep me busy all the live-long day.  
When mine to choose between the tasks, I pray  
That, by thy grace sustained, my choice may be  
The greater need, and closer walk with thee!

The need which calls for every ounce of strength,  
For every minute of a long day's length,  
For keenest thought and sympathy of view,  
For greatest courage, Lord, to carry through!

So use me, Lord, my time, my talents. All  
That I have and am, await thy loving call.  
So let me pass my time, the waiting span,  
In being spent to serve my fellow man!  
—Anna Irene Jenkins.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Westerly, R. I., August 23 to 28, 1927.  
**President**—Benjamin F. Johanson, Battle Creek, Mich.  
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**Terms expiring in 1927**—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Riverside, Cal.; J. Nelson Norwood, Alfred, N. Y.  
**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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 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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

# The Sabbath Recorder

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

VOL. 101, No. 18

PLAINFIELD, N. J., NOVEMBER 1, 1926

WHOLE No. 4,261

*"O God, make us lovers of the good! May we never allow ourselves to do harsh and unkind things! Teach us to reverence thy church, and under all circumstances to guard it with the care with which we guard the honor of our loved ones! Make us loyal to our pastors and to our charges!"*

*"Help us to serve thee with all our heart and mind and strength. If we are tempted to do other things, to love others more than thee, to put our businesses before our loyalty to thee, save us and strengthen us! In Christ's name. Amen."*

**Will the Chasm Widen? What Will be the Outcome?** For several years the Federal Council of Churches has tried to cooperate with the laboring people of America by assisting in Labor Day programs and by helping to secure good speakers in the churches on the general theme of religion and labor. In harmony with this good custom, when the American Federation of Labor planned for its national convention in Detroit, an excellent list of prominent speakers was chosen by the Federal Council to speak in the pulpits of that city.

In the meantime some twenty prominent Christian laymen of the Federation of Labor had been chosen to speak for the churches on convention Sunday. Mr. William Green, president of the federation, had been engaged since August by the Y. M. C. A. of Detroit to speak on October 10.

It seems that Detroit is an enthusiastic "open shop" city, and the coming of the labor union to hold its convention there was resented, and the Board of Commerce and Building Trades Association made strong appeals to the church people against the proposed program of opening their pulpits to labor association speakers. Unkind charges were made and deeply resented. Controversy ran high, resulting in canceling most of the engagements by the churches and, worst of all, in the withdrawing of its invitation to President Green by the officials of the Y. M. C. A.

Newspapers of Detroit and other cities took the matter up and handled it without gloves. In their comments the churches received severe criticism.

Finally, in a union mass meeting held in the Congregational church, Dr. Worth M. Tippy of the Federal Council made a formal statement which helped matters very much, as it tended to allay the spirit of controversy and revealed the real spirit and purpose of the Federal Council. The effect was so pronounced that on the next day the commission voted to publish the address and send it to the entire religious press. Mr. Tippy's address appears on another page.

One of the sad features of this whole matter is the evident widening of the breach between the Church and the laboring men of America. The chasm is wide enough already.

Evidences of a bitter reaction against the Church are indeed painful to see.

Here is one illustration of existing—indeed, *growing*—feeling between industry and the ministry. It was published in a recent issue of one of America's great religious papers, to show what it calls "one of the interesting reactions" against Church efforts to aid the laboring man. It was taken from the *Industrial Worker*.

"Stick to your pulpit, preacher. You are welcome to indulge in the illusions of hope for a better world in which the Christ spirit shall prevail. But as long as a class society exists with its antagonisms of class interest, the lion will never lie down with the lamb. And your soft blandishments will not solve that problem. Christian love will not solve it. Its solution, as Marx pointed out, 'summons as foes to the field of battle, the meanest, vilest, most malignant passions of the human breast—the furies of private interest.' And you, dear, kind gentlemen, are retained as advocates for the class that wants conditions maintained as they are. Your existence depends upon them and their property rights."

Stick to your pulpit, preacher, the stricken fields of the class struggle are not for you. The making of a classless world is the job of the oppressed. Out of their necessity and desperation, they will do it. The solution leads through a valley of tears and struggle. None dare face its terrors unless driven. And we who are driven will do it. Leave it to us, preachers, and stick to your pulpit. It's a more comfortable job."

The undercurrent of sarcasm running through this item not only reveals the bitterness of feeling among the masses against the Church; but it gives rise to the serious questions in the head of this editorial. To me there seems to be hope in only one way. It all lies with the Church and the pulpit.

If the pulpit of America can not find some sincere and whole-hearted way to heal this breach and to convince the laboring masses of the sincerity of its friendship—if preachers can not overcome this deep-seated feeling that they favor the side of capital in the controversy—then they must continue to preach to empty pews and to see the chasm widening between the Church and those they are appointed to help and save.

**There Must Be A Sure Remedy** I would not leave the impression that I am pessimistic and hopeless regarding the outcome. No matter how dark the day, I believe the spirit of true optimism which leads men to trust in God and to follow his leading will surely bring the victory to his people.

Please notice my "if" as the opening word of the last paragraph in the preceding editorial. It really suggests a sure way of escape, which can not fail when consecrated men filled with the Christ spirit give themselves to the blessed work of saying rich and poor alike. The Master made most of his converts among the poor and heavy laden. His methods were such as to leave no doubt of his genuine sympathy with the oppressed and the poverty stricken. If the Christian leaders of today will follow him in spirit and in action, there can be no doubt about the final outcome.

I am always sorry when I see one who seems to read, "they shall fight against thee," and then stops there in discouragement, forgetting to read the rest of it, "but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Jeremiah 1:19. How can a trusting Christian fail if he comply with God's conditions and the Lord is with him? We fail because we do not keep close to our Master. Of course if we try to do things in our own way we must expect to fight alone and lose in the strife.

While we deeply regret the power and presence of evil, we need not despair. If God's promises are sure there must be a

victorious way out of the conditions that seem to threaten the advancement of his kingdom on earth. The only question is: Will his people see and accept that way? There is but one reason why the chasm between the Church and the world should continue to widen. If it does, the Church itself will be largely to blame.

**"Church Membership For Juniors"** This is the title of a new course of study in church membership for junior boys and girls, prepared by Rev. William M. Simpson. He says it is intended, not for Bible instruction, ethics, or church history, but for a course of study in church membership adapted to the boys and girls eleven or twelve years of age.

There are fifteen lessons in groups of five each. The effort is to cultivate a wholesome religious attitude toward the church and to aid in decisions to become Christians.

It contains lessons on the following subjects: Jesus the Children's Friend, The Friends of Jesus, God is Spirit, God Speaking to Us, Speaking with God, God's Written Word, Baptism, When We Join the Church, A Day of Rest and Worship, A Token of Remembrance, Christ in the Heart, Christian Character, Loyalty to Christ, Training for Service, and My Decision.

Each lesson has a page of questions with spaces in which to write the answers and a blank leaf for notes. These are followed by several pages of supplementary talks and stories, closing with a pageant, entitled "True to Jesus."

It would be fine for each church to have classes in this study.

**A Lost Editorial** Below is an editorial written two or three weeks ago for the first issue after the general review of the movement and the publishing of the two cuts, one showing the architect's idea of a suitable plan and the other showing the building alongside of which it would stand on our fine lot in front of the shop.

I could not understand why this editorial, which also called attention to Treasurer Hubbard's words on the back cover, did not appear in the RECORDER, for I was sure I had written something of the kind. Today, October 22, while overhauling the papers on my clip-board, to my surprise I

discovered one marked "Ed. VI," which, for the moment, I could not understand. On investigation it proved to be the one written for that issue of the eighteenth and placed under the papers on the board to await a little data I expected to receive to go in it. When the other "Eds" were handed in, this one was overlooked and forgotten!

Can you imagine how I felt when this article was discovered? It had been written in the hope that after seeing the cuts and reading this particular editorial there would be such a hearty response from the people that the committee would be greatly cheered. But when only just a few dollars came in, my heart sank in disappointment. The discovery, however, explained it all, and I said to myself: "It was my own fault that the results that week were so small." Of course you can have some idea of how sorry I was for the mistake.

But now we are hoping for the best to come out of it after all. For I trust you will read it with a sympathetic spirit over the editor's mistake, and that you will say, "That was too bad"; and perhaps your responses will be all the more generous on account of the mishap. What, then, seemed to cause a loss may result in gain. If so we shall be glad. At any rate please read now the lost editorial which comes next.

**A Good Start for The "Second Third"** Probably you have noticed Treasurer Hubbard's words on the outside back cover of the last RECORDER about the "most effective advertising," including his plea for you to "tell your friends" about your gift to the first one third of the fund and to "ask them to contribute at once on the second third," so the committee may be able to start the work soon. And I trust that you were really interested in the pictures and the review of the plans in the editorials of last week.

It would hardly do for us to urge the givers to do all the telling to their friends about the gifts for the first third, and yet, as receivers, to hold back the good news when some generous gift makes a fine start on the second third.

So we hasten to tell you what a happy surprise came to the committee within two or three days after the appearance of that RECORDER with its back cover appeal and its picture review.

A dear old friend, bearing the name of a well-known Seventh Day Baptist family with which three generations of RECORDER readers have been familiar, came into the office and said: "I see the gifts for the Building Fund are coming in rather slow. Our people could complete that fund as easy as the turning over of a hand if they only would." Then, after a few words of loyal expressions of interest in the cause our fathers loved, he said, "I will pledge \$500 for the Building Fund now and will give my check whenever it is needed." My! how that pledge and the spirit of genuine loyalty manifested, did cheer the editor! I could not wait a half hour after the good brother left the office before hastening to the treasurer's home to tell the good news.

Such generous gifts are needed now, and if sufficient pledges for them could be received soon, work on the denominational building could begin this fall. Who will be the next one to pledge \$500 or \$1,000 for this, our Ebenezer?

Why would it not be good for some one who is to receive the income on a few thousand dollars for life, to place that estate in the New Building Fund and let the Tract Board pay the interest, on the condition of having the principle after its owner is done with it?

**Brother Seager in Berea At His Old Work** One of the great revivals in Berea, W. Va., years ago was conducted by Rev. L. D. Seager, who was then pastor at Lost Creek, W. Va. Such a fine company of young people, at that time, came into the church that Brother Seager consented to leave his Lost Creek pastorate and become pastor at Berea in order to help the dear young people there who needed just such a faithful leader.

All this is brought vividly to mind by a brief note of five lines saying: "Enclosed find money order for subscription. You might say I am at Berea, W. Va., holding revival meetings." Yes, Brother Seager is again in Berea trying to win men and women to Christ, and I hope and pray that the dear Lord may give him another Pentecost that will greatly strengthen the church there.

What a blessing would come to the entire denomination if every church could enjoy a good old-time revival, such as gave birth to

almost everyone of them, and such a revival as saved many of them from utter annihilation. By such revival seasons many of our ministers were born into the kingdom and moved to enter the ministry.

**A God of All Comfort** My heart has  
**A Present Help in Trouble** been deeply stirred of late upon reading of bereavements where the death angel has entered the homes of dear old friends and left loved ones heart broken to journey on alone. It is indeed sad when one is bereaved in life's noonday, as though the sun had been blotted out leaving him to grope in darkness alone; but when in life's evening time, after a long life of helpful companionship, a home is broken up and one is left almost dazed by grief and enfeebled by the toils and cares of many years as the messenger of death darkens the home, the outlook is most pitiful and the trouble seems overwhelming.

In times like this the God of all comfort becomes a present help, and his promises become most precious. I suppose the loving Father sees that those things we call troubles are oftentimes better for us than it could be to have our own way in lines of worldly prosperity.

Some way, in real prosperous times when everything seems to go our way, we are likely to forget God and cease to feel our need of him. But when times of adversity come we are apt to turn to our Father for comfort and help. We are like little children who can play around all day in the sunshine without any special sense of needing their parents, but when the darkness of night comes on they call for father and mother. No matter how dark the night, if the child has its mother for comfort it can rest happy and contented until the morning dawns.

Our God represents himself as our father and mother, loving us with perfect love. So his trusting child can see the hand of a loving Father, even in the darkest day. He may rest in the comforting assurance that all things work together for good to them that love the Lord. This poor weak child in trouble may say, "My Father will lay no burden upon me without giving me strength to bear it. As my day, so shall my strength be."

Trouble is sometimes a blessing in disguise. When the night was dark and the

sea was rough and the rowing was hard, the disciples mistook the approaching Christ for a spirit coming to trouble them. They were terrified over the prospect, only to find that the object of their fears was the very one who could calm the sea and stop the storm.

Would to God that every one now worried on life's troubled sea, in darkness and in distress, may realize that he is not alone and uncared for in his trouble, but that his Master sees and cares for him and will not allow him to be overwhelmed.

Our Savior was a "man of sorrows and acquainted with grief." He knows all about our trouble, and he promised to be with his own even unto the end of the world. I have found his grace sufficient in every dark day of sorrow, and I am glad to feel the assurance that he will be a present help to my friends who have come under the shadows of bereavement.

"Let not your heart be troubled: He who hushed each wave,  
Is still the Lord of all, whose power alone can save.  
He who creates each stately tree and dainty flower,  
Will keep you in His care through every passing hour.

"Let not your heart be troubled: He is ever near;  
His hand, alone, can wipe away each bitter tear;  
And then for every heart-ache he will send a smile,  
If you but pray, and trust him for a little while.

"Let not your heart be troubled: He is tender, mild;  
Asking you to accept him, simply, as a child.  
He will shield and lead you with his loving hands;  
Why should you be troubled, when he understands?"

**Report of the Building Fund** This is the twenty-sixth report of the gifts and pledges for our new building fund. Last week it stood at \$25,342.13. Today, October 27, we can add \$215, making the amount at this date \$25,557.13.

The humble soul sees values in others that are hidden from the proud, because the proud can see nothing but themselves.—*Anderson.*

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Our aim:

To have a Sabbath sermon preached in each of our churches in November.

To have an every-member canvass for the Onward Movement budget in all of our churches in November.

### THE SEMI-ANNUAL MEETING OF THE BROOKFIELD CHURCHES

The general secretary was invited to attend this meeting that was held with the church at Brookfield, N. Y., on Sabbath day, October 23.

The three churches that join in this semi-annual meeting are located at Brookfield, Leonardsville and West Edmeston. Brookfield is four and one half miles from Leonardsville, which is four miles from West Edmeston, and West Edmeston is about six miles from Brookfield.

Sabbath morning was as clear as we had hoped that it would be, and the pastors and members of the three congregations came together in this happy, helpful relationship of the semi-annual meeting.

The sermon of the morning was given by the general secretary, who used as the text the words of Isaiah, "This is the way, walk ye in it."

Rev. A. J. C. Bond and Pastor W. M. Simpson had arranged that a Teen-age Conference should be held in the afternoon, and immediately after the morning service badges with these words on them: "Seventh Day Baptist Teen-age Conference, Group Nine, Brookfield, N. Y., October 23, 1926," were given to about twenty-five young people.

Dinner was served in the Grange Hall to over one hundred people. In one of the rooms the tables were reserved for the young people, and following the dinner they gave a Young People's Fellowship program of songs, yells and talks. The following

subjects were interestingly discussed: "Getting the Most Out of the Sabbath Morning Service," by Glennice Welch; "What is True Sabbath Keeping?" Mrs. Newell Welch; "Reading the SABBATH RECORDER," Lawrence Camenga; "Denominational Fellowship," Alberta Simpson.

At two o'clock the Sabbath school was held, the children meeting in Grange Hall, and the main school at the church.

Under the leadership of G. Arthur Whitford, superintendent of the Brookfield Sabbath school, the lesson, "Joshua, Israel's New Leader," was considered by topics by Mrs. Adelaide Brown, Mrs. E. D. Coon, Miss Eda Coon, and Mrs. Lena G. Crofoot. The program included an interesting report of the New York State Sunday School Association, held at Syracuse on October 13-15, by Pastor F. E. Peterson.

At three o'clock the Teen-age Conference program was given. Albert Rogers, the associational secretary of the Young People's Board, presided at this meeting, and also when the Young People's Fellowship program was given.

After hymns and the Scripture lesson, the following program was given: "Attending Our Denominational Gatherings," Albert Rogers; "Loyalty to Our Denominational Principles," Donald Green; Young People's Rally Song, led by Kenneth Camenga; "Week-day Religion," Bernice Rogers; male quartet, "Have Thine Own Way"; address, "The Two-fold Inducement to join the Children of God," Rev. Willard D. Burdick.

I have requested the papers given at this meeting for publication in the RECORDER.

This was the last Sabbath of Brother Simpson's service as pastor of the Brookfield Church and all were sad at the thought that Pastor Simpson and family are to leave the association the coming week.

It is pleasant to me to learn of the excellent work that he has done in the church and community, and the respect in which he is held by Sunday people as well as our own. He leaves many boys and girls who have felt the helpful influences of the Vacation Religious Day Schools that he has supervised, and a group of young men and boys who have been trained by him in quartet and chorus singing.

I believe that these semi-annual meetings of the Brookfield churches are of great

value, and am glad that the times and places for the next two meetings have been fixed—at West Edmeston, June 4, 1927, and Leonardsville, October 1.

Brookfield, N. Y.,  
October 24, 1926.

### WHY THE CHURCH SYMPATHIZES WITH LABOR

(Statement by Dr. Worth M. Tippy before the afternoon meeting of citizens at the First Congregational Church, Detroit, October 11, 1926.)

None of us, I think, would add any unnecessary acrimony to the incidents of the past week. Since the work we have in hand is to go straight ahead, we would rather unite our efforts toward bridging the chasm of misunderstanding and antagonism which exists rather than deepening it; for co-operation, even between organizations of capital and labor, is one of the goals we have set before us. We try to keep in mind that the Church is the spiritual shepherd of all and its law is love. But understanding is not helped by leaving issues confused.

This meeting has been called in the first place in honor of William Green, president of the American Federation of Labor, and I may say, as a protest against the indignities to which he and the federation have been subjected. We think that organized labor has won its right to the unqualified recognition and respect of American communities, and its leaders to take their place beside the other industrial leaders of the nation. Their voice is the articulate voice of labor in the national life.

We have also in mind the fact that Mr. Green is an eminent layman of the Baptist Church, who was honored by his own communion by being asked to address its national convention last May in Washington. We especially regret his Detroit experience because of this relationship to the church, and we recognize that he has shown admirable restraint in his utterances under the trying circumstances of the past week.

In the second place, this meeting is a protest, or at least I want to utter a protest, against the affront which the staff of the Board of Commerce has offered to the churches of Detroit, the Federal Council of Churches, and the departments of social service of the great communions affiliated with the Federal Council. I doubt if the

executives of the board realize what they have done. They have sought to intimidate pastors. In their communication of September 27 to church laymen, they have made statements which are untrue and dishonorable, and which should be repudiated by the business men who constitute the Board of Commerce. It is intolerable that these national officials of the churches and of the American Federation of Labor should be charged with disloyalty to the government.

The result of their interference with the work of the Church is a great misfortune, not only to the churches but to labor itself, to business, and to the public welfare, for religion is vital to the life of all. I trust that working men throughout the country will recognize that what has happened was due to the courage and aggressive sympathy of the Protestant clergy for the spiritual and social aims of labor. The local pastors were thrown into a most difficult and impossible situation.

The independence of the pulpit is its most vital possession. It is absolutely essential to the influence of the Church upon public opinion, especially in an age which tends to discount spiritual values. Laymen are or should be concerned to maintain this freedom, even to the point of controversy on occasion, as my own church in Cleveland used to do. If the men of the churches will resolutely do this as a matter of principle, even though at times they differ radically with what is said or done by their pastors, they will do religion the greatest service. I know of no better way to secure from pastors a sensitive consideration for the rights of the pew.

The churches can not rightfully be said to be partisan, but they are manifestly sympathetic to labor. Not only the Federal Council, but all but a half dozen of its twenty-eight affiliated denominations have issued formal statements affirming labor's right to collective action through representatives of their own choosing. Their highest assemblies have stood for the eight-hour day, the highest wage that can be paid, one day of rest in seven, the prohibition of child labor, and protection against occupational diseases, accident, and unemployment.

Why is this? My only answer is that it is the loyal and inevitable expression by the modern church of that which led Christ to

turn to the multitudes and to become the passionate advocate of their welfare. That must always be the chief duty of the Church. The labor movement is the self-conscious organized expression of the workers' struggle for their own welfare and for the public welfare. It is sometimes compromised by lower motives and evil practices, but this is true of every organization, even the Church. What the workers do for themselves is more significant, not only to themselves but also to social welfare, than what is done for them. It is impossible for the Church to devote itself passionately to the welfare of the masses of the people and not to have sympathetic relations with organized labor. In fighting for the better life for the masses of people, the churches find themselves touching elbows with labor, as also with social workers and the various organizations of women. They have become comrades in the struggle for human life. The Church has a right to expect approval in principle of this policy by employers. As a matter of fact, instead of fighting necessary changes and protective legislation, their research and their organization should collaborate with labor and the Church. That is the next step, which will sooner or later be taken, and which the American Federation of Labor is now inviting employers to take.

In arranging for the opening of Detroit pulpits to representatives of the American Federation of Labor who are members of churches or Christian in their convictions, the Federal Council followed a custom of years' standing. No reference to the open shop controversy or administrative policies of the American Federation of Labor was in mind at the time. It is always understood in these addresses that speakers will not be controversial, but will deal as far as possible with the spiritual and social aims of labor, which labor holds in common with the Church. It is a good custom which should be continued. This is our first friction. In Boston, where sixty-five pulpits were opened at the time of our industrial conference, we made inquiries as to the reception of these labor officials by the laymen. The reports from business men were that the labor speakers made good and that the effect was wholesome.

The Church can not always escape controversy without betrayal of its trust. When it asserts its independence it has the respect even of its enemies. Its safety is in its wisdom and courage.

### HOME NEWS

NORTH LOUP, NEB.—The theme of the Friday night prayer meeting was, "Laborers together with God." There were about forty in attendance and there were many helpful testimonials. The lesson Sabbath morning was Isaiah, fifty-second chapter, the text being "Awake, awake; put on thy strength, O Zion, put on the beautiful garments, O Jerusalem the holy city." The pastor gave us many things to think about and showed us how awake we ought to be with regard to our Master's business. The singing by the choir was an inspiration. There were several choir seats not filled. They need you.

Mr. Timon Swenson and wife, non-resident members, sent a gift of \$250 to the church. They are very faithful in their giving to the support of the church. Four more dollars, for the parsonage fund, was reported at Sabbath school.

The topic at Junior was "The books I like best," the leader, Arlene Everley. She had prepared a poster with pictures of books and titles upon it. Each child brought a book he liked and told about it. The topic for next week is "Guarding our tongues." The leader is Beth Barber. This week the Intermediate topic was "Christian standards in obeying law." There was special music.

The Woman's Missionary society met at Mrs. Rosa Rood's for an all day meeting on Tuesday. There was work. The Young Woman's Missionary society met with Mrs. Mabel Wright for an afternoon meeting on Wednesday. They had work also. The church, the two missionary societies, and the women of the church who do not belong to either society have contributed money to purchase table cloths for the church tables.—*The Loyalist*.

In heaven, we shall never regret any sacrifice however painful, or labor however protracted, made or performed here for the cause of Christ.—*Mary Lyon*.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### MILTON'S ENDOWMENT CAMPAIGN WORK IS PROGRESSING

The endowment program is progressing rapidly. Vice-President Royse has been traveling with the intent of making Milton well known and arousing interest in her welfare. During the summer months he visited points in the East, particularly Plainfield and Westerly, where he preached in the Seventh Day Baptist churches. He then returned to Alfred, N. Y., to attend the last two days of the Seventh Day Baptist General Conference, and while there gave a short address in connection with the program of the Education Society. From there Mr. Royse went to Jackson Center, Ohio, where he visited the friends of the college and made them acquainted with its needs.

Later, he journeyed to North Loup, Neb., where he spoke twice in the Seventh Day Baptist church and once in one of the other churches on Sunday.

Rev. Mr. Royse returned to Milton, and on the evening of September 22, the trustees of Milton College held a luncheon and a special meeting in the parlors of the Seventh Day Baptist church. At this meeting they listened to Mr. Royse's report and considered plans for further progress. Mr. W. H. Ingham of Fort Wayne, Ind., came to attend, but returned immediately after the luncheon. Mr. G. F. Belknap of Waukesha and Mr. J. N. Humphrey were also here.

The following week-end, September 25, Mr. Royse visited in Topeka and Nortonville, Kan. In Nortonville he spoke in the Seventh Day Baptist church. He expects to be in Battle Creek October 23. About the first of November President Whitford and Mr. Royse plan a general tour through the west. They will travel together part of the time, and then separate in order to cover more ground.

In the college office a large mailing list is being prepared, and before long a pamphlet setting forth the needs of the institution will be published and sent you.

Miss Muriel Gray has been employed in the office to work jointly on the campaign and the clerical work of the office.

While no definite announcement is yet ready to be made from headquarters, nevertheless satisfactory progress is being made. Friends are manifesting strong interest in the work.—*The Review*.

### INVESTIGATION OF A NEW SABBATH-KEEPING INDUSTRY

REV. R. B. ST. CLAIR

Chairman Seventh Day Baptist Vocational Committee

While at the Alfred General Conference, I had the privilege of meeting Mr. Albert A. Oland, of New Jersey, a Sabbath-keeping attendant of the Shiloh Seventh Day Baptist Church. I learned that Mr. Oland is promoting an industry where Sabbath keepers may obtain employment, and immediately I was interested. As a result of a brief conversation I made an appointment to call upon Mr. Oland at the Philadelphia offices of the Conowingo Marble and Minerals Company, 1600 Walnut Street.

On September 7 I reached Philadelphia, as per appointment, and visited the offices of the company. I there met Mr. Oland, who is the treasurer of the corporation. At my request Mr. Oland produced documents to testify to the bona fide of the company as a financial institution, also the minutes to testify to its intention to suspend operations on the Sabbath day.

The following entry interesting to us as Sabbath keepers, was noted:

"Resolved, That the by-laws of this company be and they are hereby amended so as to include a new by-law to be known as 'No. 51'; and the present by-laws Nos. 51 and 52 to be hereafter Nos. 52 and 53 respectively. The new by-law proposed as No. 51 shall read as follows:

"The company shall not transact business or carry on industrial operations on the seventh day of the calendar week, commonly called Saturday, but designated as the Sabbath day in the holy commandments."

I next looked into the prospects of the company with a view to determining its chances for successful operation.

I read with interest the comment of G. F. Loughlin, geologist in charge of stone investigations, United States Department of

the Interior, also letters from tradesmen who had been referred to the company by the government department.

I inspected the prospectus of the company giving details of the quantity of marble and the chemical analysis of the green marble, etc., in the quarry, the size of the opening, etc.

I found that the demand for the various products and by-products of this quarry (located at Conowingo, Md., near the Baltimore Pike) is very great; the anticipated costs of operation comparatively small, and the anticipated market profits very attractive.

Treasurer Oland is directing affairs so that Sabbath keepers have an opportunity to control the operations of the company, and I was pleased to note that quite a few thousands of dollars had been invested by Seventh Day Baptists. Investigations have convinced several of our people that the conditions are as represented and they express the belief that the company has a very worthy and valuable proposition, and express willingness to do all in their power to make the project a success.

I consulted *Who's Who in America*, (1926-1927) and on page 1796 I found the following note of appreciation concerning the president of the company.

[This note is fifteen lines long, closely written with pencil, largely abbreviated as to many words, and is very complimentary to Mr. Squier as to character and scholarship and business ability. We must be excused from trying to put it all into print, fearing that we may not get all the abbreviations correctly interpreted.—T. L. G.]

In addition to this I consulted the *Criterion* and read a similar complimentary summary of Mr. Squier's connections and activities therein. As president of the Associated Fraternities, he presided over the great fraternal assembly convened in the auditorium at the Louisiana Purchase Exposition of 1904. A recent article in the *Outlook* by Mr. Squier, statements from the *Congressional Record* of June 10, 1913, wherein Mr. Squier is referred to as "probably the best authority on this subject in the country" (in regard to old age pensions), and his book on this subject (the MacMillan Company), favorably reviewed by such papers as the *New York Times*, the *Boston Herald*, the *Philadelphia Record*, *Public*

*Ledger* and *North American*, the *London Morning Post* and *Daily News*, were looked over by the writer in an endeavor to secure an accurate idea of the standing among his fellow men of the president of this company. In addition, testimony relative to his connection with the government during the war and his capability as a geologist and mining expert was considered.

Likewise, I examined the abstract of title, certificate to date from 1858, and the opinion of Robert C. Thackery, attorney-at-law, of Elkton, Md., and the articles of incorporation under which the company operates. The mid-year financial report indicates the original cost of equipment and labor to be \$60,812.16, with a present value of \$46,183.55. Since the issuance of this report approximately \$10,000 has been invested in machinery and erection.

On September 8 I made a trip to the quarry and found fourteen company men on the job. Only one of these is a Sabbath keeper, but it is the desire of the management to employ Sabbath-keeping Christians wherever possible. In my opinion, enough of our people, properly qualified, could locate here and organize a Seventh Day Baptist Church in this Maryland community.

It was a distinct pleasure to meet Mr. Squier, who conducted me about the quarry premises, showing me, among other things, a well-equipped crusher plant, with a capacity of from ten to fifteen tons per hour, crusher bins having a capacity of fifty tons of crushed stone, a crusher house with storing space for more than five hundred tons of classified products, a chute thirty-five feet long, with a tower thirty feet high delivering the stone directly to the mouth of the crusher, quarry boxes fitted with automatic dump hooks. These improvements make for great economy as labor savers, making it possible to run the entire crusher plant with a foreman and one assistant. Heavy rolls have been installed for re-crushing the stone to stucco-dash and under-size, the product of the crusher going directly to the rolls, and the rolls discharging into an elevator which carries the product to a heavy jolt screen, eighteen feet long, at the top of the crusher house, some thirty-five feet from the ground. The jolt screen separates the crushed stone into five different classes; and a heavy dust-blower fan cleans every class of the finished pro-

duct. The plant is thus equipped to deliver to any section of the trade using crushed stone, products from road-stone to granules and dust.

Mr. Squier explained that architects predict a large demand for the water-proof brick that can be made from the marble waste. Brick machines to be installed with an ultimate capacity of fifty thousand bricks per day, with an estimated profit of from \$20 to \$40 per thousand. A twenty-five horse power Diesel oil engine and a three hundred fifty horse power kerosene engine, with latest improved attachments, are being installed. These engines are to be used in operating the gang saw, which will cut the green marble into required sizes. Polishing machines and air compressors, the latter for the jack-hammers which do the undercutting of the blocks out of the mass by the channel machine, will also be operated by the motive power of these engines.

By means of the steam drill, the rough ridges of the marble in the quarry have been levelled, revealing faces of unbroken marble, some of which are eighteen feet long and twelve feet wide, indicating a solid marble mass of great depth.

I was shown a pile of three hundred smaller marble blocks by Mr. Squier. These average twelve cubic feet of sound marble, thirty-six hundred cubic feet which, sawed by the gang-saw, will produce thirty-six thousand square feet, seven-eighths of an inch thick. The demand for these slabs is such that this pile of blocks represents between \$50,000 and \$70,000 profit to the company. The polished marble is a very beautiful article, and indications are to the effect that the supply is inexhaustible.

It is anticipated that with the gang-saw, channel machine, and the brick making machines in operation the quarry should produce at least \$250,000 worth of products within six months' time.

The quarry so far opened is one hundred sixty feet by seventy-five feet, equipped with a general line of up-to-date quarry appliances. A diamond drill test shows solid mass to one hundred fifty feet, the lowest depth drilled. Geologists say that it may be several thousand feet deep. Surface outcroppings aggregate two million square feet visible. In density and texture the stone is more nearly a granite than a marble. In re-

sistance to climatic and atmospheric changes it is said to be unsurpassed and can be used outside as well as in the interior. It takes and retains a high polish, a velvety gloss, almost mirror-like. The deposit contains four distinct, extensive color-beds, running from light to very dark green, almost black, some of it beautifully spangled. When one realizes that our government spent hundreds of thousands of dollars for the marble columns of the Pan-American building, he can see the financial possibilities of this very high grade of stone, said by experts to be the best green marble in this country.

We thank the good Lord that a Sabbath-keeper is directing the policies of this company. And above all we are delighted to learn that a large share of the profits is to be devoted individually to Sabbath evangelism and vocational work.

N. B.—Since writing the foregoing I have visited the Department of the Interior, Washington, D. C., and called upon Mr. G. F. Loughlin, the geologist in charge of stone investigations, United States Geological Survey, and received his impressions of the Conowingo quarry and its present mode of operation. He spoke in terms of appreciation, and highly commended the marketing of by-products during this particular stage of operation. Mr. Loughlin has visited the quarry and hopes to make another visit in the future.

#### HEAVENLY AND EARTHLY WISDOM CONTRASTED

One of the values of religion is that it turns our thoughts to the greatness and calm of the spiritual realms of God, and away from the worries, the jars and the conflicts of life. To look at God is like turning the eyes from a close and difficult task to the sky or to a distant and peaceful scene. It brings refreshment and relaxation. It gives us a new sense of proportion. If we can look at God, forgetting for a while all else, we take up our life again with a new spirit. We see what lately appeared to us as all important difficulties and problems only as incidents in a life which is too great to be occupied by them wholly. In the wisdom we have found at the throne of God, in the presence of his beauty and peace, the envy and discord of life seem little and absurd.—*Ashaway Messenger.*

## WOMAN'S WORK

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

### LEAVES

Leaves do three things  
And do them well:

Grow patiently, unmurmuring,  
Through long hours;

Flare scarlet and gold,  
Making themselves radiant

For dying;

And fall silently,

To hover over sleeping flowers

In dim forgotten graves.

—*Ruth E. Hopkins, in "Commonweal."*

### PARABLES OF LIFE IN CHRIST

In 1921, there broke out a jungle fire in the Himalayas. While most of the people around were busy in putting it out, I noticed several men standing and looking fixedly into a tree. "What are you looking at?" I asked. They, in reply, pointed to a nest full of young birds on the tree whose branches were already burning. Above it, a bird was flying wildly about in great distress. They said, "We wish we could save that nest, but we can not go near because of the blazing fire." A few minutes later the nest caught fire and I thought, "Now the mother bird will fly away." Instead, to my great astonishment, I saw her fly down and spread her wings over the young ones. In a few minutes the poor bird was burnt to ashes along with her youngsters. I had never seen anything like it before and said to those standing near, "Are we not astonished at this wonderful love? Think how much more wonderful must be the love of him who has created such an unselfish love in his creatures. The same infinite and unselfish love brought Jesus Christ down from heaven into this world to become man that, by giving his own life, he might save us who were dying in our sins."

Life is in the blood, and by shedding his blood Christ gives life to us. As serum is not infrequently injected for the cure of disease, so by his blood Christ saves us from sin's deadly disease and from death.

The whole universe is a body. Every limb is connected with the body. If there

is pain in one part the whole body feels it. If serum is injected into any particular part the whole body feels the effect. Though Christ was crucified in Jerusalem—a small spot on this earth—the whole universe feels the effect of his death, and the whole world will continue to participate forever in the benefit of his vicarious sacrifice.

In 1922, when traveling in Palestine with a friend, I was greatly refreshed by drinking the sweet and soothing water of a famous well. An hour or two later I was again thirsty, and those words of our Lord came forcibly to my mind: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 3:13, 14.) I had just drunk of a well that men had dug and was again thirsty. In all humility and thankfulness I can say that during the two decades since I gave my heart to Christ and drank of that water which he gave me, I have never been thirsty because he is indeed the Fountain of Life.

Once on a journey in the hills of India, I sat down to rest on a rock. Below the rock was a bush in which was a nest from which came the cry of the young birds. The mother bird had come with food and as soon as they heard the rustling of her wings they began to cry out. When the mother had given them food and had flown away, they were quiet again. I examined the nest and found, to my surprise, that they were not old enough to have their eyes open, yet without seeing their mother they opened their mouths at her approach. They did not say, "Until we shall see our mother or our food, we will not open our mouths, for we do not know if it is our mother or an enemy; or whether she brings food or poison." If they had acted on this principle they would certainly have had no opportunity to eat and to see, for before their eyes were opened they would have died of hunger. They did not doubt their mother's love, but took on faith what she brought. After a few days, when their eyes were open, they were happy in seeing their dear mother and, growing stronger and stronger in her likeness before long, were able to fly away in the upper air. Are not men, the highest of God's creatures, often in-

ferior to these insignificant nestlings, for often we have had doubts about the existence and love of our heavenly Father. Jesus said, "Blessed are they that have not seen, and yet have believed." (John 20:29.)

Many who never see their own defects and shortcomings are forever looking for faults in others. The eye that sees all external objects sees neither itself nor its defects. Only when we look into a glass does the eye see itself and its defects. By looking into the mirror of God's Word and by living in fellowship with the Word made flesh, we can truly know ourselves. Not only will he show us our sin, but he will reveal himself to us in healing and saving power. If we turn to him in obedience and, continuing in prayer, live in his holy fellowship, he will take away our defects and transform us into his glorious image for all eternity. Thus we will share with him his glory. John 14:26; 17:24.

Once in the hills, I saw an ant running about looking for food. It found a seed which it touched and at once went off again. I thought that the seed was bad. But no! soon the ant returned with a number of companions. It had no thought of keeping the food to itself but wished them to share in it. Selfish men may learn a lesson from the ant. Those who have received spiritual blessings from living with God should take his word to those who have not heard of him, that they also may receive the fellowship and blessings of God with eternal joy.

Until a lump of salt is dissolved it can not salt a single grain of pulse, and till the sun's heat has melted the snow of the mountains, it can not flow down and irrigate the sun-dried and thirsty plain. Until the snow is melted it can not be drawn as water vapor to form clouds from which it can come down as rain to make the parched and thirsty land green and fruitful. If we are not melted by the rays of the Sun of Righteousness and by the fire of the Holy Spirit, we can neither quench the thirst of any famished soul nor bring him to the Fountain of Life, where he will be satisfied and alive for ever.

May God give us grace to live Christ so that we may be instrumental in bringing others to our Savior.—*Sadhu Sundar Singh, Simla, India, in the "Missionary Review of the World."*

## CONFERENCE SERMON ON UNITY

PRESIDENT BOOTHE C. DAVIS

(Delivered at Alfred, N. Y., Sunday evening, August 29, 1926)

Text: "*Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you.*" Ephesians 4:31, 32.

For six days we have now been thinking and talking unity, following the splendid leadership of our Conference president in the working out of his great theme of Spiritual Unity. In this closing sermon, at his request, I am endeavoring to bring the theme *down* to fundamentals and *up* to date.

### I. Fundamentals.

The text suggests two fundamentals that are requisite for this unity: viz., first, that men shall have experienced the forgiveness of God for their sins; second, that they shall then exercise the grace of forgiveness toward their fellows. These are primary fundamentals. They are also the only bases of spiritual unity. Bitterness and wrath, and anger and clamor, and railing and malice, are conclusive evidences that men have not the forgiving spirit in their own hearts, and they raise the question as to whether the forgiveness of God has been experienced by any of those who indulge in such bitterness. I need not define forgiveness, since it was so admirably defined here yesterday morning by Brother Hurley in his able and convincing sermon.

#### 1. Personal experience and forgiveness.

Much is said from pulpit and press in these days about crime and "crime waves," about political corruption and civic graft, about social and economic injustice, about capitalistic greed, and about labor organization autocracy. But not so much is being said about individual sin and the need of personal forgiveness and cleansing from sin. The old orthodox individualism of sin and salvation seems in danger of being swept aside in these days by the advocacy of a social gospel and a social salvation. I am glad for a social consciousness, for social responsibility and a social gospel, but I find no warrant in the Word of God or in Christian history or experience for the belief that there can be an effective social gospel or a genuine social salvation until there is indi-

vidual religion functioning in men's hearts and lives, or until men have experienced individual forgiveness and cleansing.

The time has come when the Christian Church must sound forth anew this individual gospel: "Except ye repent and be converted, ye shall all likewise perish." "Ye must be born again." "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." "He that believeth and is baptized shall be saved and he that believeth not shall be damned." "If we confess our sins God is faithful and just to forgive us our sins."

Men must come to feel as individuals, the sinfulness of their own selfishness and jealousy and greed and malice, and cry out to God for cleansing and forgiveness, before they can function in a social gospel or participate in it. Some one has classified the complacent people who condemn the sins of others and themselves forget to repent of their own sins, as those who:

"Compound the sins they are inclined to,  
By damning those who have no mind to."

Students of modern economic problems are wont to say, "We must now face all the facts." Likewise religion must face "*all* the facts." And the first and most fundamental of all, is "*My* need of forgiveness." Social righteousness and social justice and social salvation must come later, and will come later when individual righteousness has led the way. The religion that seeks first personal forgiveness has begun to understand what it is to get the "beam" out of its own eye before it seeks to remove the "mote" out of a brother's eye.

The forgiveness of God, then, his cleansing spirit manifest in our hearts and lives, is the first *fundamental* which must be emphasized today in any adequate understanding of the requirements of unity. Whenever suspicion lurks that any man has unrepented and unforgiven sins in any closed or remote corner of his heart, that man is incapacitated to participate in any true spiritual unity.

#### 2. The forgiving spirit.

"Forgiving each other, even as God also in Christ forgave you." So closes this wonderful chapter on unity. There is a tolerance which is indifference and not forgiveness. It does not feel deeply or care profoundly. What difference does it make to

a man of such tolerance what the cherished beliefs or illusions or errors of others may be? He holds nothing important in his own belief or faith. Why should the truth or error of another have value or importance? If conduct, to him, is indifferent, why should it be a matter of concern to others? Such a man knows little of forgiveness and can understand but little of the meaning of this Scripture.

Has God in Christ forgiven you? For his sake, who suffered on the cross for your redemption; in whom you have boldness to come to the throne of grace for forgiveness; has God, for his sake, given you freedom from the bondage of sin and from the love and guilt of sin? Do you have peace and love and confidence welling up in your heart because of forgiveness from sin? Then you can understand what it is to forgive another, even though the wrong, the sting, and the pain of his ingratitude, his selfishness, his harshness, or his wilfulness, have wounded you to the heart.

The tolerance which flows from the forgiving spirit is like the forgiveness of our Lord. He knew no hatred or bitterness or jealousy or envy or malice. When his disciples reported, with disapproval, one who claimed discipleship but followed not with them, he rebuked them and said, "He that is not against us is for us." He sought out publicans and sinners and ate with them, that he might show them friendship. He pitied the Magdalene, the woman of the street, and bade her hope. He commended the Roman soldier, though a pagan, and said, "I have not found so great faith, no, not in Israel."

How strange it seems that among the would-be disciples of this same Jesus there have been the contending and unforgiving groups and factions which have made possible struggles like the Thirty Years' War in Europe; or the burning of the martyrs in England; or like the persecutions by the Puritans in the American colonies. Puritans came to America in order that they might worship God in their own way, and then proceeded to compel everyone else to do it in their way, by imprisonment and torture of heretics and Quakers alike.

Even yet, the spirit of intolerance, division, and disunion has left its trail upon organized Christianity in the more than one hundred divisions, sects, and creeds of Chris-



tendom and, worst of all, in the factions and contentions now raging within many of the separate branches of the Christian Church. Men have not yet learned to forgive one another, as God in Christ forgives men, and to work together unitedly for the overthrow of the evils that are the common enemies of the kingdom. And strangest of all, most denominations have not learned so to do. The thing most to be regretted in the field of religious literature today is the spirit which makes men suspicious, harsh, inconsiderate, ungenerous, censorious, and unforgiving toward their fellow Christians of the same church and the same fellowship.

I am convinced, and never so much so as at the close of this Conference, that the only cure for these ills of the Church and of denominations is to be found in the tolerance which is born of the forgiving spirit—the spirit which is begotten by the forgiveness of God and which expresses itself in forgiveness toward those who differ from us or who grieve us.

If unity in religion and in denominational work is ever attainable, it will be attained only on these two "Fundamentals of Religion." So long as human nature remains what it is, there will be varieties of taste, of knowledge, of desire, of intelligence, and of interpretation; and just so long will this problem of unity be dependent upon the tolerance which only forgiveness insures. I am stressing these fundamentals of religion as the source of unity for the church and the denomination because I want to make it clear that the quality of unity in any church or denomination is dependent upon the quality of religion in that church or denomination. If unity is at a low ebb, religion will be found to be at a low ebb. If unity is strong, you may be sure that true religion is strong. This I declare to be the most important of all fundamentals.

II. Unity up-to-date, amidst present problems.

I have undertaken to discuss *unity* in its two phases: first to bring it *down* to fundamentals; and second, to bring it *up* to date. Having set forth what I believe to be the fundamentals of unity, I shall now try to bring the subject "up to date" by discussing our "Present-day Problems as a Denomination." These problems are so many and

so varied that it is impossible to treat them all adequately in a single sermon. This Conference has been devoting itself to these problems for a week, and still we feel that few of them have been fully exhausted, and many of them have not been touched. I can, therefore, make only a few selections, and but brief analyses of those selected.

#### 1. Science and the Bible.

I will take up first a problem which is not peculiar to Seventh Day Baptists. It is an acute and divisive problem, shaking to their foundations many of the largest denominations. Possibly because of its general and almost universal presence among other denominations, it is the more persistent, tenacious, and unyielding as a problem among Seventh Day Baptists.

In common parlance, it is our attitude toward so-called modernism and fundamentalism, or toward evolution and religion. Dr. Henry Van Dyke has recently stated the problem in this way: "Science is the careful, orderly study of the *work* of God as we see it in the world. Religion is faith in and obedience to the *word* of God as it comes to our hearts through conscience and devout meditation and prayer and the messages of men inspired by his spirit to declare his will. The work of God is no less true, no less sacred, than his word, though men may, and often do, misinterpret both.

"Holy Scripture is meant to teach us what man is to believe concerning God, and what duties God requires of man.

"It makes no claim to be an inerrant authority on the laws of physics and chemistry and biology, nor does it profess to discover and explain the manner in which these laws operate in the world where we live, and the vast universe of which it is a part. It says to the soul of man, 'This do and thou shalt live.'

"Science, on the other hand, is strictly concerned with the structure and operation and elements of the physical world. Its task is to tell us how things are made and how they work. It says to us, 'These are the laws of nature by which your life in the body is conditioned.'

"There is certainly no necessity, indeed to my mind there is hardly a possibility, of any real conflict between religion and science. The truth revealed by religion is that the universe is not the product of blind

chance, unreasonable power, or lawless energy; but the well-ordered, work of intelligence, wisdom, will, and love. The truths discovered by science are illustrations and proofs of this sublime conception.

"Why should not the servants of faith respect and admire the servants of science who are toiling patiently to trace the methods by which the eternal Father has worked and is working hitherto?

"Why should not scientific men give due honor and confidence to religious men who bear witness to the truth that there is a spirit in man which is more than dust, and that the Giver and Lord of that soul is God, the Maker of heaven and earth?

"Such an attitude of mind would beget mutual tolerance based on sympathy. It would make us quiet and confident amid the confusion and futile strife which now prevail. The idea of 'creation by evolution' would not terrify us. The doctrine of a divine design in all things would not awaken our scornful distrust. As believers we should be sure that a better knowledge of the divine works would not destroy but confirm our faith. As students and pupils of science we should be sure that the deepening of true faith in God would be in harmony with reason and righteousness."

This statement of Doctor Van Dyke's would not satisfy extremists on either side. Nothing reasonable would, for extremists are not reasonable people. Many of us might not agree with it in every detail, but it furnishes a reasonable middle ground of understanding and sympathy on which the great body of Christians can unite. Indeed I think all who have experienced the love and forgiveness of God, and who have the spirit of forgiveness in their hearts, may find here a unity which will enable them to co-operate wholeheartedly. I am convinced that outside of a few extremists, on both sides, that are always bound to exist on the fringe of truth, and who may very well be considered as a negligible quantity, this is a common ground on which the rest of us may be united. I am convinced, I say, that outside of these few irreconcilable extremists, this whole controversy is mainly a battle of words, camouflaged to make it look serious. Usually both sides are in part right, both are in part wrong, and the rest is a thunder of words.

Let me draw an illustration from an incident which occurred a few months ago. (There is here no reflection whatever on Dean Norwood's ability as a historian.)

Dean Norwood and I were riding, with other friends, in an automobile from Alfred to Buffalo. Between Dansville and Mount Morris I called the dean's attention to an old abandoned canal bed. "No," he said, "that is not a canal bed, that is a railroad bed," pointing out the two paths running parallel to the canal bed. After some minutes of argument, and I had pointed out the remains of an old lock or two, the argument subsided and I thought the professor was convinced. But a half dozen miles farther down the valley the D. L. and W. Railroad came diagonally across the valley and mounted that old tow path and proceeded along it toward Mount Morris. The professor's genial smile suddenly returned, and he said to me, "I told you that was a railroad bed."

Now I said: "Dean Norwood, that is a good illustration of the controversy between fundamentalism and modernism," a subject we had been discussing some time before. "I am a fundamentalist; in this illustration. You are a modernist. I say, 'That is an old canal bed.' The Genesee Valley Canal was a branch from the old Erie Canal and eighty or ninety years ago conveyed passengers and freight from the east by way of the Erie Canal and Rochester, to Dansville. From Dansville, ox carts and wagons transported them over the hill to Hornell, Almond, and Alfred, for the accommodation of the pioneer settlers of those towns.

"But *you* say, 'It is a railroad bed,' and now you point out on this section of the tow path the D. L. and W. Railroad actually running on the old tow path. As is usually the case, between fundamentalists and modernists, we are both partly right and both partly wrong. That old canal of mine was an important and useful institution eighty or a hundred years ago. It is now out of date and useless, but on a part of that old foundation your modernist railroad now runs and serves the public with speed and safety much better than the old canal ever did. So, much of the old foundations abide for the modernist to work upon."

My friends, I think you can see the point of this illustration and I leave you to draw

your own conclusions as to what is necessary for unity in respect to this problem.

## 2. Unity in missions.

The problem of unity in missionary effort is not confined to Seventh Day Baptists, but is probably more acute with us because we have neither the numbers nor the means to diversify our missionary activities as the larger denominations are able to do. Some of us are strong for home missions; some of us are strong for foreign missions. Some are deeply interested in China; some in the West Indies, in South America, and in Australia. Unfortunately some of us are not strong on missions anywhere, and we are limited in numbers and in means. Now how shall we unify the missionary activities of such a people? The first step in the solution of that problem is with the General Conference.

At Conference we come together to discuss the fields and needs and methods which our board and experts think it advisable that we should consider. We try to turn on the light into every corner of this program. Then we elect our board for the next year, adopt a budget, and ask the board to deal with the problems as best they can with the light and the means at its disposal.

Here I venture to raise a point of practice which I fear tends away from unity among us, but for which I have no specific solution to offer. The wide distribution of our people over this great country, and the necessity for members of the executive boards to be near enough together for administrative purposes, has seemed to require that these boards be localized in narrow sections of the denomination; namely, the Missionary Board in Rhode Island, the Tract Board in New Jersey, the Education Board in Alfred, the Sabbath School Board and Woman's Board in Milton, the Young People's Board in Battle Creek, etc. This, I say, has seemed necessary for efficiency of administration; and yet I think a wider distribution of membership of all our boards, if it were practicable, in some way, might make for greater unity.

But Conference having decided upon the personnel of the Missionary Board and having given it a budget with which to work; there should be no further questions about the unity of the denomination in mission work for the year. Whatever our personal interests or theories as to methods,

the Christian spirit should prompt each one of us to get solidly behind the board and our experts and give them a united support in the program in hand.

## 3. Unity in Sabbath publicity and extension.

This is of course a distinctive work of Seventh Day Baptists. But it is all the more important that we should be united in it since we have so distinctive a world-wide responsibility in this phase of our work. What has been said, however, as requisite for unity in missions is equally applicable in Sabbath extension. Ultimately responsibility and authority rest with the Conference. Here the whole problem must be faced and all the facts weighed. Individual opinions may be expressed and discussed. When this has been done and the personnel of our Tract Board has been chosen and a budget adopted, Conference has spoken, and the Christian spirit will prompt us to give to that board and its program as carried out by our chosen experts, every ounce of our strength and every penny of our available resources.

Whether we would edit the SABBATH RECORDER differently or not; whether we are strong for the denominational building or not; whether we would publish a different list of tracts or not; whether or not we have any special or pet notions or methods for our publicity work—the spirit of unity and denominational loyalty will prompt us to give to the Tract Society hearty and cordial support until such time as the Conference may approve *our* suggestions and advise the board in accordance with *our* theories or methods. If this sounds to anybody like “stand-pat-ism,” please remember that I am discussing “Unity.” And this is the only way to have it.

## 4. Unity in education.

Educational work among Seventh Day Baptists is now widely diversified and geographically distributed and is not capable of the same kind of unity as missions and Sabbath extension. Each one of our colleges has a state charter, a local constituency, and a local responsibility. Each must conform to local and state requirements, as well as to national standardization. Salem, for example, has a very large normal training responsibility and is doing that service well for its state and constituency. Milton's location and constituency make its distinc-

tive work the undergraduate liberal arts course. It too is doing nobly with the means at its disposal. Alfred has a more diversified field, with its peculiar responsibilities to the state in agriculture and ceramic engineering, in addition to its liberal arts work.

The Education Society, while sympathetic and helpful as far as possible, to all the colleges, has the more unified task of fostering theological education and training for the ministry. The churches can give it united support by demanding a high order of training and equipment for the ministry and by furnishing funds with which that training can be efficiently given.

For each of the colleges there is a separate board of trustees, with separately delegated responsibilities. These trustees, like the members of all our executive boards, serve without financial compensation and spend much valuable time, give their best financial advice and talents to this work, and not infrequently contribute largely and generously of their means to make their work a success. Around the council tables of these boards are decided the various difficult, complicated, and sometimes intensely local problems, of these colleges.

Unity in education demands not uniformity in the administration of these colleges, but uniform confidence in all the boards and a sympathy opposed to suspicious, carping criticism. Alumni and local friends have special and individual responsibility to particular colleges. That local obligation can be discharged to the full without the least suspicion of disunion, division, or disloyalty to any phase of the denominational program of education as a whole.

Here it seems to me that the spirit of unity may be attained the most easily of any place in our denominational work. True loyalty to one's own college increases our capacity for pride in all our colleges and in their work as a whole.

## 5. The problem of denominational like-mindedness.

Among many other problems of denominational unity that might be enumerated in a list of this sort, there is just one other which I feel is of so great importance that it should not be omitted. It is to some extent a problem of psychology. I have called it “like-mindedness.”

Langdon Mitchell has prophesied for America a “new secession,” not of the South from the North but of the “un-American” from the American. Fourteen millions, or fourteen per cent, of our population are foreign born. The majority of them are from the turbulent, unhappy peoples of southern and eastern Europe. Many of these foreign races and individuals are possessed of the spirit of extremism, unrest, dissension, and dislocation, which is not unlike the spirit of secession.

In earlier times the American people was a homogeneous people. All were descendants of the more cultured races of western Europe. Our fathers were chiefly a rural and agricultural people. We could easily assimilate the few unlike-minded people that came among us, and soon make them all American. Today we are no longer homogeneous. Great masses of foreign born and foreign speaking populations in our great cities do not want to be Americanized. They tell us frankly that they do not like us—our ways, our literature, art, morals, habits of life, our ideals, religion, traditions, and the republic we have created. They want to remain European, and even to Europeanize our social, moral, and political state of affairs. In short, they are not “like-minded” with the majority of the older stock of American citizens.

I am wondering whether it is not possible that there should grow up among Seventh Day Baptists a similar tendency to *secession* through a want of like-mindedness. We were once a homogeneous people, chiefly rural, chiefly descendants of New England stock, and of Baptist origin. Though still a small people we have become a widely scattered people, extending from ocean to ocean and from the lakes to the gulf. Mission work, no longer limited to China, has been spread out to include South America and the West Indies; while calls are coming to us from Australia and India. Some types and races naturally attracted to us by the Sabbath truth are peoples of a very different psychology, as well as of diverse races. Individuals and churches are admitted to our fellowship, which place a new strain on the “like-mindedness” of the denomination. These could be easily assimilated if we were a larger people and more compactly dwelling together. Doubtless

they can still be if the older stock remains "like-minded" and so can make a unified religious impact on our new accessions. But I say in all frankness, and with much seriousness, if we do not remain like-minded and unified, the Seventh Day Baptist denomination is in greater danger of a secession, before many years, than is the American people from its foreign element.

I have spent the last month in one of the most beautiful spots in America's "Great North Woods." There is the lake with rugged, rocky cliffs here, and green mossy banks there. There are towering mountain peaks, with bald rocks scarred by the lightnings of centuries. In those forests there are century-old pines and hemlocks. White birches and spire-tipped spruces and balsams diversify the shores and mountain sides. But when the evening sunset gilds the sky and feathery clouds in gold and bronze and purple float overhead. I have drifted on that lake with silent oars and thought how God makes his diversified world a unity. Mountain and trees and sky and lake, all make one harmonious scene. Nothing left out, nothing lacking. The divergent, the different, the unlike, all blended harmoniously by the spirit of God in nature.

May God make of Seventh Day Baptists, differing in thought, in method, in education, in tastes, in the places in which we live, one harmonious unity like that sunset unity on the mountain lake. God, by his blessed Holy Spirit, forgiving and helping us to forgive and to forbear, can do it. Will we let him?

### PLAY WITH A PURPOSE

ELSTON LOOFBORO

(Paper read at Yearly Meeting, Marion, Ia.)

The Seventh Day Baptist denomination had its beginning with just a few members, as have many other churches. Although we do not seem to be growing much at present, it stands to reason that at some time in the past our church must have had a marked growth. How are the conditions now different from the time when they were conducive to growth?

One question that comes to our minds is, "Do we keep our young people, as they did in the past?"

In answering the above question there seems to be one thing lacking in several

communities; although it is not surprising as they are small places. In small communities our young people have to go outside of our people in order to get anything other than religion. In other words, if some of our young folks want to have some fun, swim, work, or have the association of other young folks, they have to go with first day people or people of no religious conviction whatever. Such a condition should not exist; at least they should have an available association with people of their own faith. That does not say that they should not associate with first day people, but it does say that the first day association should not be the only association that they have.

The quotation, "All work and no play makes Jack a dull boy," can be changed to read, "All religion and no play makes Jack wander away." Then the point that we are coming to, if our young people have no associations or amusements with our people, it can not be expected that they will stay with us in a religious line.

If your community is small, get some kind of amusement that young folks like and that is right, and then make it possible for them to enjoy that amusement in the company of the kind of people that you want them to grow up to be.

John Harvey Kellogg is responsible for the saying, "When you dream about your work take a vacation." The sooner the world realizes the value of a little pure recreation and begins to think that time spent in a wholesome recreation is not lost, there will be fewer headaches, sleepless nights, and dissatisfied old and young people.

Take a vacation. Admit the fact that old people are only grown up children, and that they too enjoy their recreation. Set aside a time and forget all about work; get out and have a real enjoyable time. Play with a purpose in God's great out-of-doors. You'll come back to work with a song in your heart, a clear conscience, and then do a year's work in ten months, as well as having given the young folks a good wholesome time.

Be honest with yourself. Do honest work and then have some honest play.

It isn't what you have in your pocket that makes you thankful. It's what you have in your heart.—*Ashaway Messenger.*

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
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Contributing Editor

### PRAISE GOD

Christian Endeavor Topic for Sabbath Day,  
November 20, 1926

#### DAILY READINGS

Sunday—Heartfelt praise (Ps. 103: 1-14)  
Monday—Words express praise (Jas. 2: 14-26)  
Tuesday—Praise in worship (Rev. 5: 1-10)  
Wednesday—Gifts express praise (1 Chron. 29: 6-9)  
Thursday—Praise God by upright living (Mic. 6: 6-8)  
Friday—By real conversion (Luke 19: 1-10)  
Sabbath Day—Topic: How "Praise God from whom all blessings flow"? (Ps. 116: 12-19; Luke 17: 11-19. Thanksgiving meeting.)

#### PRAISE FOR GOD

I thank thee for the stars that shine  
Supreme among the heavenly host;  
But thou dost lead the golden line.  
And for thyself I thank thee most.

I thank thee for the loveliness  
That decks the wood, the field, the coast;  
But thou, of all that thou dost bless,  
Art fairest, and I praise thee most.

I thank thee for majestic mind,  
The thought that seers and sages boast;  
But thou dost lead thy creatures blind,  
And for thyself I thank thee most.

I praise thee for man's mastery,  
Each gain another starting-post;  
But all he finds in finding thee,  
And for thyself I praise thee most.  
—*Amos R. Wells.*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The story told in our Scripture lesson this week contains a lesson for us. As Jesus was entering a certain village he was met by ten lepers, who cried, "Master, have mercy upon us." He told them to go and present themselves to the priests. They started and, while on the way, they were cleansed.

One of them, a Samaritan, was so happy he returned to the Master, fell down on his face at his feet, and thanked him for the service he had rendered. But the nine continued on their way.

Perhaps they did not have time to come back and thank the Master for what he had done. Many of us are like them in this respect. We are too busy to be grateful for the blessings we receive every day. We are too absorbed in our affairs to thank people for the kindnesses we receive from them. The Master must have grieved when he saw the lack of gratitude which those nine men showed. Do we ever stop to think that others are grieved because we are ungrateful?

Let us cultivate the spirit of the Samaritan and show to others and our heavenly Father that we are grateful for the blessings we receive.

*Battle Creek, Mich.*

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, November 20, 1926

HOW SHOULD I BE THANKFUL? (MATT. 25: 34-40. THANKSGIVING MEETING).

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH DAY, NOVEMBER 20

The Prayer Meeting Committee will, of course, have the cardboard ready for the juniors to paste the pictures of the things they are most thankful for. During the testimony meeting have the juniors, one by one, rise and tell what their picture represents and then why they are especially thankful for that thing. After the testimony let each one come to the chart and paste his or her picture on it.

The superintendent in her talk might give a brief history of Thanksgiving Day, beginning with the first one in 1622, when Massasoit and his braves spent three days of feasting with the Pilgrims. The first public Thanksgiving Day was in 1631. In 1775 Continental Congress adopted the plan of setting aside certain days as Thanksgiving days.

The first national Thanksgiving Day was proclaimed by President George Washington and held on Thursday, November 26, 1789.

Abraham Lincoln, though, was the Presi-

dent to proclaim that Thanksgiving Day be held always on the same day every year, and set aside the last Thursday in November for this day of praise and thanksgiving to God. Down to our present day Presidents and governors of the states have written proclamations for this national day.

From the very first people have expressed their thanks to God, not only by their words but by their actions. They have lived their thanks. Junior boys and girls have many ways of saying real "Thank you" to their parents and friends and God by the kind and helpful deeds they do for them.

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

### THE PARABLE OF THE RENT

S. DUANE OGDEN

(Presented at the Young People's Fellowship Breakfast, Alfred, N. Y.)

A certain man possessed much land, and he let his farms out to tenants. To some he rented his land for set amounts of rental money, payable monthly, and to others he let the farms on shares. Now these farms were not above the average in fertility. Indeed some of the soil was pretty well worn out so that the farmers who tilled it could not make it bring forth abundantly except with much fertilizer and great effort. And there were now and again seasons when the crops partly or wholly failed. Nevertheless the men who rented the farms, being honest men, paid their rent regularly and promptly whether they could afford to or not. And the rich man who possessed the land, being a good business man and just, never failed to collect the rent due him for the use of his farms.

Now it chanced that this land holder was numbered among the respected members of a certain church, and from time to time as he felt inclined, he was wont to give money for the Lord's work. Not many in that church were able to contribute as much as he, and he took secret pride in his occasional generosity. Was he not *giving* away that which was his own? However, there were times when his private interests demanded much capital. Again there were occasions when his investments did not produce, and seasons when reverses in his fortune limited his resources. Now in these times the possessor of land gave sparingly or not at all

of his money to the Lord, for, thought he, "That which is mine, I will use as I see fit and when I do not have plenty how can I *give* away that which I can not spare from my own needs?"

Whenever it fell out that this man who possessed much land was asked to support with his money the work of his church in these seasons of his reverses he would not give. Why should he be generous when he could not easily supply all his own wants? And he would say, "Have I not a right to do as I wish with my property? I can not afford to *give away* what I so much need for myself." And he would not.

Now this man went to church from time to time, for he was a respectable citizen. But he hesitated not to use his Sabbaths as he pleased nor did he hesitate to absent himself from the public worship of God in his church when it interfered too much with his pleasure or his ease, or when he was not in the mood to favor that service with his presence. Was not his time his own?

Now on a certain day a servant of God came to this man in quest of money for the cause in which he labored. But the possessor of much land did not feel able at this time to give of his property for that cause. Times were hard with him and it would be bad business to be generous now.

Then the man of God asked him this question, "If one of your tenants should decline to pay rent to you for the use of your farm, what would you do?"

"I would put him off my farm and let an honest man rent it. He would not be worthy."

"But suppose his crops were failures so that he could not afford to pay his rent or could not share with you a crop too small for his own needs? Must he even then pay?"

"Certainly! Why not? Does he not live on *my* land? He owes me rent and I expect him to pay regularly and *all* the time. Just because he lives on that land does not make it any the less mine. If the crop is small I am entitled to my share just the same. That is his loss, not mine. If a man will not pay rent, he has no right to use property that is not his."

"Then," said the man of God, "You have no right to the use of the property which you call yours. All that you possess

belongs to God and he entrusts it to you to use, yet you have not acknowledged your obligation to pay him rent for its use. You insist that your tenants pay in season and out—when crops are good or when they are bad, but you only pay rent to God when you find it convenient, and then you think you are *giving* it to him, when he it is who has bestowed it upon you. Your time and your property are entrusted to you by God. Do you pay him a fair rental? You have pronounced yourself unworthy of the use of that which is not yours?"

The possessor of land was thoughtful. Then he said, "You are right! I had not thought of it in that way. Our property *does* belong to God and our tithe *is* as certainly justly his as if it were rent. And rent does not cease to be payable under even unfavorable circumstances, does it? So too is our time God's bestowal, and we *do* owe him our Sabbaths as a tithe of our time and a token of our thanksgiving for his gift of life."

And from that day forward the possessor of land tithed his income and kept sacred unto God his Sabbaths, and he received the blessing of the Lord.

Waterford, Conn.

### THE HOME

PEARL SMITH

(Paper read at the Yearly Meeting in Marton, Ia., and requested for publication in the Sabbath Recorder. Miss Smith, aged 15, acknowledges help from "Bible Readings for the Home Circle.")

The home should be a school of instruction, rather than a place of monotonous drudgery. The evenings should be cherished as a precious season, to be devoted to the instruction of the children in the way of righteousness. But how many children are sadly neglected! They are not educated in the home, that they may comprehend the truth of God, and are not trained to love justice. They should be patiently instructed, that they may understand the laws that govern them. They are to be brought into harmony with the laws of heaven to cherish the truth as it is in Jesus. In this way they may be fitted to join the society of the angels and to stand in the presence of the Redeemer. First, last, and all the time have Christ in your home! In Proverbs 15:17, we find the great secret

of a happy home. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Therefore love is the greatest essential of a happy home. If we love God we must love each other.

Many people think that money is the one thing that will make them happy, but there they are greatly mistaken, for we find that in a poor family where every one loves each other, they are much happier than the ones who have plenty of money and are more than likely to be discontented and unhappy. In many homes, also, we find the mother and father almost a stranger to their children, who have little real love for them, but would rather go to places of entertainment and enjoy themselves. If they only knew the secret of a happy home and would love their children and show them the way of righteousness!

Paul said in his second epistle to Timothy, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, disobedient to parents, unthankful, unholy, without natural affection, despisers of those that are good, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof. From such turn away."

Disobedience to parents is a marked characteristic of the present generation. Never before was it so common nor so widespread. The root of the evil, however, lies not so much in the children as in the parents. Many of the latter are disobedient to God, their Father in heaven, and so have failed to bring up their children in the fear of God and in the ways of righteousness. Bible instruction, lessons of faith, and prayer must not be neglected in the home if we would see obedient, God-fearing children growing up in the world. "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." The fullness of this promise will be realized in the life to come, when we shall reach the eternal home of all those who have truly honored their parents and kept all God's commandments.

The Old Testament closes with these words: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers,

lest I come and smite the earth with a curse." From this we learn that while disobedience to parents and the breaking up of home ties will characterize the last days, God's message for the last days will strengthen the cords of love and affection, and bind the hearts of the parents and children together.

In Proverbs 23:22, we find another verse referring to honor due to parents—"Hearken unto thy father that begat thee, and despise not thy mother when she is old." "As long as parents live they should be honored and respected by their children. The duty enjoined in the fifth commandment does not cease at maturity nor when the child leaves the parental roof.

Soloman says: "Chasten thy son while there is hope, and let not thy soul spare for his crying," and "He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes." Any child that is permitted to have his own way will dishonor God and bring father and mother to shame.

Although I have not touched all the points that should be practiced in the home, we know that *love* is the one above all others:

Happy the home when God is there,  
And love fills every breast—  
When one is their wish and one their prayer,  
And one their heavenly rest.

Happy the home where Jesus' name  
Is sweet to every ear;  
Where children early lisp his fame  
And parents hold him dear.

Happy the home where prayer is heard,  
And praise is wont to rise;  
Where parents love the sacred word  
And live but for the skies.

### WHERE DO YOU GO WHEN YOU ARE "LET GO"?

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,  
October 23, 1926)

Text: "And being let go, they went to their own company." Acts 4:23.

Our text has reference to two men who lived a long time ago, but whose names are familiar to my Plainfield boys and girls. It speaks of Peter and John, two disciples of Jesus, and it says that when they were let go, they went to their own company.

Perhaps you wonder where they had been. Well, they had been in prison. It seems

strange to you that these good men had been in prison, but remember it was by no fault of theirs. Men are put in prison in our time for doing bad things, but Peter and John had done a good deed. They had healed a man. It was such a wonderful thing to do that it created a great deal of excitement on the street. And you know how it is today when something exciting takes place on the street. Soon there is a big crowd. You wonder where all the people come from, but soon they are right there.

Well, a crowd gathered around Peter and John when they healed this man, and Peter began to tell them how they had killed Jesus and asked them to repent and have their great sin blotted out. Some of the people did repent and rejoiced that Jesus could save them. But the priests, who were the most guilty of all, did not like it, and so they had Peter and John put in jail. They were in jail all night. But when morning came the priests were afraid to keep them in prison any longer. They were afraid of the people who believed in Peter and John, and so they let them go. "And being let go, they went to their own company."

Now, the next question is, who were these people to whom Peter and John went as soon as they were "let go." They were Christians and brave people who were ready to speak to others about Jesus. They were people who prayed.

Now, if we had not known anything about Peter and John before, we could tell pretty well what kind of men they were because they, when they were let go, went to be with this company of Christians. People are known by the company they keep. Of course you shouldn't judge Peter and John by the company they had when in prison, for they couldn't help that. They may have been near to robbers and murderers, but that was no fault of theirs. But when they were let go, that is when they could choose their own companions, they chose to be with these good people.

Suppose someone should ask me about one of you, and should say: "What kind of boy is that?" "What kind of girl is that?" How should I answer? Well, I would say to him (if I didn't know you pretty well already), "Just wait a few days, I want to watch that boy and see what kind of com-

pany he keeps"; or, "I want to see who are that girl's companions." Then suppose I could make myself invisible, so that you could not see me and I could follow you wherever you went, where would I go to find out what kind of boy or girl you are? Would I go to your school and stand behind you or sit on your desk? No, I wouldn't do that; for in school there are rules that all the children have to obey, and you would all behave just about the same way in school. But when you were "let go," that is when I should want to be around. I should want to see what you play and how you play, when there is no one to tell you just how you ought to do. When school is out and you are "let go," I should watch to see what you do and whom you like to be with. And then at night, when your lessons are all learned and your time is your own, I should watch to see what you do and what you read. It is what you do when you are "let go" that tells the tale.

It is said that one of our statesmen had these words carved on the tombstone of his wife who had died: "Sacred to the memory of Joclyn, wife of J. Sterling Morton and mother of Paul, Mark, and Joy Morton." One day a friend asked him why he had the boys' names put on the tombstone of their mother. He replied: "I have taken the boys to see the inscription, and I have told them that if one of them does anything to dishonor the memory of his mother I shall have his name chiseled off the stone."

There is a little book just published by the American Sabbath Tract Society that I wish every boy and girl would read. More than sixty years ago the author, then a mere boy, was a soldier in the army. He says that one sentence in one of his mother's letters written to him at that time has influenced his life ever since. It was this: "My son, I beg of you not to use any language among your companions that you would be ashamed for me to hear."

I presume that when any of my Plainfield boys and girls are "let go," they try to think what father and mother would want them to do. That is the safest way for a boy or girl to do. Then when left to make your own choice you will choose only good companions and right things.

"And being let go, they went to their own company."

### THE LIQUORITES PROPOSE NATIONAL NULLIFICATION

Senator Borah has been down South setting forth in able addresses the true intention of the liquor forces in America. He is making men see that what they intend is not revision of the enforcement law, but the practical nullification of the Eighteenth Amendment against selling and making intoxicating liquors.

The liquorites know, or those who lead them do, that they have no chance in the world to repeal the Eighteenth Amendment by an honest appeal to the country. They are not expecting to do that. What they propose is to make the law a hissing and a byword and to lead the people to ignore it and treat the whole matter of law and order in America with contempt.

Serious as is the breaking of the prohibition law, far more so is the anarchy of these plotting liquorites. They are perfectly willing that the whole fabric of respect for law shall be broken down and the country allowed to go into chaos if by so doing they may have the profit of selling liquor. There ought to be some way to get at these traitors and punish them. There must be.

The *Literary Digest* did a useful service recently in making it perfectly plain that the hue and cry of liquorites to the effect that there is unparalleled drinking in the educational institutions of this country is absolutely a falsehood. The *Digest* undertook a survey among both the college executives and student bodies. The practically unanimous testimony was that there has been a great reduction in drinking in the student body.

How long will this country suffer itself to be harassed and hoodwinked by the infamous lust that men have to make money out of liquor? It is absolutely false that prohibition is not a success. Yet the heavily underwritten liquor propaganda has made multitudes of citizens who know that prohibition is a success in their own communities believe that the contrary is true, simply by standing up and shouting their falsehoods day by day in the press of the nation.

—*Western Recorder*.

Some people thoughtlessly sigh for the good old times. Who would welcome them if they came back?—*Ashaway Messenger*.

## CHILDREN'S PAGE

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

### REAL "THANK YOUS"

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
November 20, 1928

#### DAILY READINGS

Sunday—Mary's "Thank you" (John 12: 1-3)  
Monday—A leper's "Thank you" (Luke 17: 12-19)  
Tuesday—Paul's "Thank you" (1 Tim. 1: 12)  
Wednesday—Zaccheus' thanks (Luke 19: 8)  
Thursday—Thanks for help (Ex. 15: 1)  
Friday—Humble thanks (Gen. 32: 10)  
Sabbath Day—Topic: Real "Thank yous" (John 15: 12, 14. Thanksgiving meeting.)

"I'm not going to say my prayers tonight," said Betty. "I'm tired of saying prayers," and so Betty went to bed without one word of thanks to God.

The next day Betty went out to the woods and picked some beautiful flowers for her mother, who took them without a word and put them in water.

Betty was disappointed, for she had expected a word of thanks from her mother who dearly loved wild flowers.

"I'll try again," thought Betty, so she dusted the parlor as a pleasant surprise. But Mrs. Calvin did not seem to notice that it had been done and nothing was said about it.

All day long Betty watched for things to do to help her mother, but all day long Mrs. Calvin seemed not to notice anything that Betty did for her or gave to her.

When evening came Betty ran and got her father's slippers and brought him his paper. She shared her candy with him and with her mother. But not one word of thanks or appreciation did Betty receive.

At last she just burst out crying and sobbed as if her heart would break; and when mother and father inquired what the trouble was, Betty said between sobs:

"All day long I've tried to please you."

"And you have pleased me," said Mrs. Calvin. "You've been very helpful and kind, and I've been very grateful to you."

"Well," sobbed Betty, "you've never once

said, 'Thank you' or 'I love you' or anything about being pleased. And my heart is 'most broken."

"Oh!" said Mrs. Calvin, "I didn't suppose you wanted me to. You said last night that you did not want to say anything to God who is doing helpful things for you all day long and giving you so many gifts, so I supposed you would not expect anyone to say 'Thank you' to you, no matter how kind or helpful you might be."

"I've been unfair to God, haven't I?" Betty asked. "And after this I'm going to speak to him not only at bedtime, but during the day when he helps me and gives me gifts."—*The Children's Leader*.

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

### TOM AND ROSE LEARN WHAT SACRIFICE MEANS

LOIS R. FAY

"Rose! Rose!"

It was her father's voice as he knocked at her bedroom door, one sixth day morning, and Rose sprang from her pillow with her usual promptness.

"Yes, father, I'm up!" she said as her feet touched the floor, in half-conscious expectation, for this was the day they were to start for Newport. But what was her father saying?

"Your mother is sick this morning and you must dress and go to her right away while I am busy outside."

"All right," she answered and reached for her clothes on a chair close by. Then her eyes rested on the things across the room on the table, the things she was to wear and take on the trip to Newport; and as she washed and dressed both her fingers and her thoughts flew rapidly.

"There are my best things all ready to put on at nine o'clock. But mother is sick! What does it mean? Oh dear, I hope she isn't so sick we can't go. That would be dreadful and horrid, because we've been counting on it all summer. Oh dear, I must not think of it, but just hurry and find out! But we'll *have* to go, because school begins next week. Oh dear, I can't wait till I get my shoes on! I'll take my slippers, then I can step quietly and won't have to stop to tie them."

Then as she stepped toward the door she

gave a flying glance toward her open Testament and the verse she learned the evening before.

"Oh yes, I know the verse," and it ran through her mind as follows:

"Then said Jesus unto his disciples, If any man would come after me, let him deny himself and take up his cross and follow me."

As she stepped softly from her room Rose thought, "I'm glad I remembered it and didn't have to stop to learn it now!" She found her mother's door open and her mother lying pale and quiet with a folded handkerchief on her forehead.

"Good morning, mother dear, do you feel very bad?" murmured Rose.

Her mother opened her eyes and smiled a faint smile at her tidy little daughter.

"Yes Rose, my head has ached terribly about half the night, but it is a comfort to see my little daughter dressed so neatly. Now I know I can trust you to make a fire quickly and heat some water in the little gray saucepan. Poor out a cupful for me to drink and then take ~~this~~ handkerchief and wring it out as hot as you can and bring it to me. I have been trying cold water and it hasn't done much good. Keep the fire going and see that your father and Tom have some breakfast. I shall wait for my breakfast till I see what the hot water will do to help me sleep."

Rose sped downstairs to do what she could for her mother's relief, postponing the question she wanted so much to ask: "You won't be too sick to go to Newport, will you?"

Rose made a fire with the kindling Tom had brought the evening before. Then she filled the saucepan with water and put it over the fire, with the teakettle one side of it, and the oatmeal her mother prepared the night previous, on the other side.

As she opened the cupboard door to take out the breakfast things, she saw the boxes her mother had selected for carrying their lunch on their trip, and her thoughts again became absorbed in that anticipated pleasure, till the boiling of the water in the saucepan interrupted her.

She turned quickly toward the stove saying to herself, "Oh, I *must* stop thinking about that, or I'll get into trouble. The chimney'll get afire if I let the fire roar

so hot—I forgot to close that damper. And mother will be wondering why I don't bring her what she wants!"

So she gave all attention to filling the cup and fixing the hot handkerchief; then shutting the drafts to the stove carefully, she took the simple measures of relief up to her mother.

"While I drink the water, won't you please close the blinds," said her mother.

Rose did so, and when she finished, her mother continued, "Now sit down beside me while I tell you something. We can't go to Newport as we planned. Your father has sent a special delivery letter saying not to hold the rooms for us. I am so sorry to be sick like this, but it can not be helped. Now don't cry, little daughter, some good will come of it. I felt like crying myself till I realized that would make my head worse. Now take this cup downstairs and a clean handkerchief from the drawer. In half an hour bring that one up hot as you did the first one. In the meantime eat your breakfast and give your father and Tom theirs. Now I'll see if I can sleep off this severe pain."

The little disappointed girl crept slowly down the stairs, for her eyes were blinded with tears, though she was bound she wouldn't cry. All her summer's hopes dashed to pieces when fulfillment was so near! As she drew towards the kitchen door, she saw her father had come in, and she turned back, trying in vain to hide her great disappointment—the bitterest sorrow that had ever come to her.

"Come here, little girlie," and her father reached out a gentle hand and laid it on her shoulder. "Come help me eat my breakfast. Your old dad is just as sorry as you are, but you and I have got to eat. You are going to take care of mother, and what do you think I have before me? Uncle Eben slipped on his door step this morning and fell. He is hurt very badly. It is so fortunate I had a letter to mail, for I found him suffering, and I must go back to him right away. If mother goes off to sleep and you get the house tidy after breakfast, you can go over and comfort Aunt Lydia. Uncle Eben is her favorite cousin and she doesn't know yet what has happened to him. She will feel sorry that she is so lame she can't help him. Now cheer up and

eat your oatmeal and milk with me. You learned the verse this morning, didn't you? Well, it just fits today, for we all have a cross to bear for our Master, haven't we? It's an unwanted, heavy cross, but we'll glorify it, won't we? Poor Tom forgot to learn his verse, and he feels so bad about not going to Newport he can't eat breakfast yet, so I sent him over to stay with Uncle Eben till I go back. If he comes in by and by and you're here, cheer him up. That's what little women are for! You're braver and stronger than he in some ways."

Her father set his dish of oatmeal on the table and sat down, pulling Rose to his side, where she dropped her head to his shoulder and murmured through her tears: "But school begins next Monday and we can't go at all, and what'll we do with the money we've saved all summer?"

"I must confess I do not know what is going to happen, except that all things work together for good to them that love God. So let's keep our self-control. Get your oatmeal now and eat with me. That's a good brave girl!"

So Rose bravely dipped out her oatmeal, fed the fire with more wood, moved forward the saucepan so the water would be hot for her mother's handkerchief at the end of half an hour, and sat down beside her father. But neither of them knew how their disappointed morning would end.

Princeton, Mass.

### 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, October 10, 1926, at 2 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, William M. Stillman, Theodore L. Gardiner, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, Ahva J. C. Bond, Theodore J. Van Horn, Courtland V. Davis, Arthur L. Titsworth and Business Manager L. Harrison North.

Visitors: Mrs. L. Harrison North, Mrs. David E. Titsworth.

Prayer was offered by Rev. Harold R. Crandall.

Minutes of last meeting were read.

The recording secretary reported having written a letter of appreciation to Treasurer Frank J. Hubbard, and one of gratitude to Walter L. Hetfield, Jr., as requested at the last meeting of the board.

Corresponding Secretary Willard D. Burdick presented the following report:

From September 16-19, I attended the Northwestern Association at Farina, Ill., and from 24-26 I was at the Semi-annual Meeting of the Michigan-Ohio Churches at White Cloud, Mich. After the associational meeting I spent a few days at Milton, and after the meeting at White Cloud I spent a day at Battle Creek.

Secretary Wm. L. Burdick assisted in the Tract Society program at Farina, giving the address that he prepared for the Conference program of the Tract Society. I spoke of the early history and the present activities of the Tract Society.

While at Milton I attended a meeting of the Woman's Board, and at Battle Creek, a meeting of the Young People's Board. At each of these meetings I presented the interests of this society.

At White Cloud I presented both Tract Society and denominational interests.

The expenses of the trip were equally divided between the Tract Society and the General Conference.

My correspondence during the past month has included considerable about the question of sending a denominational delegate to the World Conference on Faith and Order that is to meet at Lausanne in 1927.

Report received.

Sabbath Promotion Leader Ahva J. C. Bond reported his attendance at a meeting of Sabbath keepers at Jersey City, N. J., and plans holding a Teen-age Conference at Milton Junction, Wis., next week, and stated that there were many hopeful indications for a good summer camp in Rhode Island next year.

Treasurer Frank J. Hubbard sent a letter of appreciation for the letter of gratitude and good wishes sent him recently on behalf of the board. The letter was read to the board and fully appreciated by the members.

The report of the treasurer was presented for the first quarter, duly audited, and adopted.

Word having been received from Samuel H. Davis, treasurer of the Missionary Society, of the sale of the Cimiano property in Westerly, R. I., for \$15,000, in which we have a one third interest, by vote,

the proper officers were authorized to sign the necessary papers closing the sale.

The following recommendations were received:

The Advisory Committee would recommend that we ask the pastors of the denomination to present to the churches during the year two Sabbath sermons, one of them to be on Sabbath Rally day, and the other preferably in November.

We recommend that a delegate, to be selected by the Commission, be sent to the World Conference on Faith and Order that is to be held at Lausanne in 1927, if funds are available.

The recommendations were adopted.

The Supervisory Committee and the Committee on Distribution of Literature each reported progress.

Rev. Harold R. Crandall spoke of his work with the Jackson Center Church during the summer under the auspices of the Missionary Society and supported by the New York City Church.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

### THE TRUTH ABOUT SO-CALLED GOVERNMENT CONTROL

#### FEDERAL COUNCIL

"So—This is Canada!"—a poster telling of the facts of moderation in that country, is being widely distributed by the Woman's National Committee for Law Enforcement. The poster quotes various Canadian authorities to show that moderation has not abolished the saloon. Some of the points made are as follows:

#### WHO WANTS THE CANADIAN SYSTEM OF GOVERNMENT CONTROL?

*It has not abolished the saloon.* But has changed its name to "tavern." In Quebec there are 563 taverns; 489 hotels; 100 clubs; 59 restaurants, where clients sit and are served with beer and wine.—*Quebec Liquor Commission Report, 1924-25.*

*It has not stopped bootlegging.* In the year ending May, 1925, there had been 4,806 complaints against bootlegging and blind pigs—an increase of 1,000 over previous year.—*Quebec Liquor Commission Report, 1924-25.*

*It has not decreased liquor drinking.* Sales of beer increased 1,000,000 gallons

over last year. Sales of hard spirits increased 32,245 gallons. Sales of wine increased 89,000 gallons.—*Quebec Liquor Commission Report, 1924-25.* This takes no account of illicit sales.

"Boisterous drinking and licentiousness common." "Drunkenness among women increased fifty-three per cent."—*Montreal Star.*

*It does not improve moral conditions.* "Vice shows itself in our city with hideousness and insolence. Prostitution in its most shameful form operates and flourishes in Montreal."—*Hon. W. E. Raney, Attorney-General of Dominion.*

*British Columbia reports the same conditions.* "The present system worse than the open bar, not only destructive of morals but results in general contempt for law and order."—*Resolution of British Columbia Municipal Union.*

"Bootlegging to extent of 5,000 cases a month . . . in and around Vancouver."—*The Hook*—an anti-prohibition paper.

"Bootleggers handle twice as much liquor as the government stores."—*Vancouver World.*

*Manitoba brewers lawbreakers.* In 1925 every brewer in Manitoba was fined for violation of law, and in January, 1926, six out of seven were again convicted.—*Premier Brakin, Liquor Controller Waugh, Chief Inspector MacLean.*

Thirty-four years after the Pilgrims landed at Plymouth Rock, Jews came to New Amsterdam (now New York) from Brazil where their presence was unwelcome. They were treated unkindly by the people of New Amsterdam, but the Dutch West Indies Company favored their staying. Freedom of worship was denied them, and they went to Rhode Island where they were made to feel at home and built their first synagogue. There were more than twenty Jewish officers in the Revolutionary army. After the Revolutionary War 2,000 Jews, mostly Spanish, were in this country. In 1825 the number had grown to 6,000. In the century since then great numbers have come, and now approximately 3,900,000 are scattered over the United States. In Greater New York there are 1,750,000.—*Annual Report of the Home Mission Society.*

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### OBEDIENCE TO LAW

When, three or four weeks ago, this was the subject of our Sabbath school lesson, the first question in our class of men was, "Whence comes the present general lack of respect for law and authority?" This set our men—some leading citizens—thinking. One man answered, "Lack of proper training." Then came this question, "Lack of training, where?" Another replied, "In the home." To this there was a general agreement.

Now as these were family men—having children of their own—it is fair to presume that they knew where of they spoke. I suspect, however, that not every one was thinking in particular about his own home and the children therein, but homes in general. In the conversation that followed, the opinion seemed to be general that obedience is not demanded as it should be. Then different ones went back in memory to the homes of their childhood and brought forth some recollections of early home training. They were not much alike. One said that as a boy he was expected to obey and usually did so, but once did not. Then he received such a whipping as did not require a repetition. He seems now to think that was the best kind of a whipping—a sure cure. The happy feature of the case was the fact that his father was of such character that he did not, because of this punishment, lose any of his respect for him. Another member of the class said that he too had received one such punishment, that there were other times when he no doubt deserved it, yet he was careful *not to let his father know it*.

Still another said that his father had been somewhat temperamental—was a man of strong nature and deep feeling, in general tender hearted and affectionate. As such he held the love and respect of his children. "Yet there were times," said he, "when my father—strongly moved—punished quite severely; still he retained our respect, for he was companionable with us. Twice how-

ever, he punished me, so I felt, unjustly. That tried me very much, and I had a struggle with myself to keep down the spirit of rebellion. Yet, knowing my father's good spirit in general, I did not run away as I was tempted to do—as many a boy does do under some such conditions."

A boy has a keen sense of justice, a fact that every father would do well to understand. If that sense be outraged by his father, the two can not have a good time together—can not be even well acquainted. It is indeed unfortunate when a father and son are strangers to each other. In such case the father is very likely to be blamed. I have heard lately of a doctor who makes a chum of his boy—takes him along now and then upon his rides, and they visit along the way. The youngster thinks no other man so good as his father. I am quite sure that as he grows up he will choose to become a physician himself—is making the choice now.

A beautiful thing it is to see a father and son, mother and daughter, chums. All good and nothing bad comes from such comradeship. Where this happy relation exists between parents and children, home is a very sacred place. Such a home will send out no lawbreakers, no bootleggers, no bandits, but good, upstanding citizens, such as constitute the strength of our country. Happy are the parents who can and do found and maintain such a home. A teacher told me a few days ago that she knows pretty well which of her pupils are being well trained at home. This home training demands certain qualities in the parents which, combined, constitute that rare something we call *personality*—ability quietly to control without much of any punishment, but through the love and respect their children have for them. A loyal home produces loyal, law-abiding citizens.

#### Lesson VII.—November 13, 1926

CALEB'S FAITHFULNESS REWARDED—Josh. 14:6-15.  
*Golden Text*.—"I wholly followed Jehovah my God." Joshua 14: 8.

#### DAILY READINGS

Nov. 7—Caleb's Faithfulness Rewarded. Josh. 14: 6-15.  
Nov. 8—The Boundaries of Judah. Josh. 15: 1-12.  
Nov. 9—Caleb Takes Possession. Josh. 15: 13-20.  
Nov. 10—The Tabernacle Set Up at Shiloh. Josh. 18: 1-7.  
Nov. 11—Cities of Refuge Appointed. Josh. 20: 1-9.

Nov. 12—Joshua's Exhortation to Israel. Josh. 23: 1-11.  
Nov. 13—The Righteous Man's Reward. Psalm 15: 1-5.

(For Lesson Notes, see *Helping Hand*)

### AN EXAMPLE OF CHURCH COURTESY

[I was much impressed with the following correspondence between two Baptist churches regarding the calling of a pastor. The *Record of Christian Work* is published in Northfield, Mass., by the schools established by D. L. Moody, and this correspondence savors of the Moody spirit. It might be well if all churches would follow this example of real Christian courtesy when calling a pastor.—T. L. G.]

After the death of Dr. Russell H. Conwell, the Grace Baptist Temple, Philadelphia, thus left pastorless and casting about for a successor, turned toward Dr. Frederick E. Taylor, pastor of the First Baptist Church of Indianapolis. But the method of its procedure led to a correspondence between these two great churches which exemplifies to an unusual degree the courtesy churches owe to one another.

#### THE LETTERS

*To The First Baptist Church,  
Indianapolis.*

CHRISTIAN GREETING:

The custom among Baptist churches has been and is that when a church becomes pastorless the Pulpit Committee is free to look about and lay hands on the man most desirable to fill the vacancy, without regard to the church that might thus be robbed of a loved pastor.

The Baptist Temple has been facing an inevitable change in its pastorate for some months. The long continued illness of Dr. Conwell boded only one ultimate issue. During these months the committee of the church has been weighing the possibilities of men to fill its pastorate when it should become vacant.

The name of your pastor, Dr. Taylor, was suggested almost immediately. His prominence in the Northern Baptist Convention, his ability as a preacher, his faithful pastoral ability, his evangelistic spirit, his organizing power, his missionary zeal, his appeal to young people, all were known and appreciated by many of the members, and

were pressed before the committee. But always there was present in the minds of those who coveted him as successor to Dr. Conwell the church of which he was pastor and the claims that his long years of service in Indianapolis gave to that church and community. It was not, then, until we discovered that a change was contemplated in your work, that the old church home must be sold and a new location sought, and that your pastor was undecided as to whether he would be happy under the changed conditions, that we made any definite approach to him.

It seemed to us that God was providentially opening the way for Dr. Taylor and for us. The church by unanimous vote on last Thursday night voiced this as their conviction.

And now we are sending to your pastor, Rev. Frederick E. Taylor, D. D., a unanimous call to become the successor of Rev. Russell H. Conwell, D. D., as pastor of the Grace Baptist Church in Philadelphia.

While the thought of losing your pastor will bring its sorrow and sacrifice, at the same time may we appeal for a recognition and consideration of the great need of our church at this crisis?

With sincerest fraternal and best wishes,  
(Signed) HARRY C. ELLIOT,  
*Church Clerk.*

*To The Baptist Temple,  
Philadelphia.*

GREETINGS:

In reply to your courteous and considerate letter advising our church of your most complimentary call to our beloved pastor, Dr. Frederick E. Taylor, we herewith extend Christian greetings to your church and congregation and wish to express to you as best we can our love and devotion to Dr. and Mrs. Taylor, who have now ministered to us for nearly twenty years. They have woven their lives into our lives and hearts, and into the life of Indianapolis, in a way which would make their release from Indianapolis exceedingly regrettable, especially now when our church is facing problems which need, more than ever, wise and efficient leadership.

Our church, however, and I trust, our community, understands that Dr. Taylor will make this decision without personal feeling,

(Continued on page 576)



## DEATHS

**IRISH.**—Mary Jane Havens, daughter of Horace and Rebecca Platts Havens, was born at South Bend, Ind., September 17, 1855, and died at her home in Farina, Ill., October 13, 1926.

She graduated from Milton College in the 70's, and later studied music at the Boston Conservatory of Music. For a number of years she cared for an aged grandmother. Before her marriage she taught music at Milton and Albion, Wis., and in the college at Salem, W. Va.

On January 18, 1892, she was married to Henry P. Irish. She was a faithful and loving mother to the two children who came into her care. The sudden death of the son, who so appreciated her devotion, was a blow from which she never recovered.

During all the years of her life with us she continued the teaching of music, many pupils coming under her instruction.

She had a very deep interest in the work of the church and denomination and was always a loyal supporter of her pastor and an active worker in all progressive movements. She was largely instrumental in raising funds for the present church organ. For over a quarter of a century she was superintendent of the primary department of the Sabbath school, taking a great interest in the children. For many years she gave willing and efficient service both as chorister and organist of the church, holding the latter office at the time of her death. Many times she cheerfully drove through mud, rain, and snow, really undergoing hardships to fill her appointments for choir practice. She loved to serve in any capacity for which there was a need.

Not only in her own church, but in the community also she was foremost in promoting progressive activities. Taking a great interest in the domestic science work of the state, she organized a club in her own neighborhood, which is still active. She was one of the prime movers in organizing a flower and poultry show in the town. She received many awards on her poultry. She became a member of the Farina Chapter of Royal Neighbors in 1900.

Of a friendly and hospitable nature, she loved to have guests in her home, and her home was a place where friends delighted to come, so that she entertained many. We are deeply saddened because we may partake of this hospitality no more. In times of sickness and sorrow she was ever ready with help and sympathy. Her cheerful and genial disposition won her many friends who deeply mourn her loss. Her strong personality made an impress, not only upon friends and neighbors in the town and community in which she lived but upon a much wider circle of friends.

She is survived by her aged husband; half sister, Mrs. Ethel Havens Hillhouse of Rutherford, N. J.; a step-daughter, Mrs. Edith Irish Babcock, and granddaughter, Rowena Babcock of Riverside, Calif.; and other relatives and close friends.

Her going was so sudden and unexpected that we can not yet realize that she is gone. Her loss will long be felt in the church and community. "Well done, good and faithful servant . . . enter thou into the joy of thy Lord."

In addition to the above which was written by a close friend of the family, the pastor of the church would like to add his word of appreciation. Mrs. Irish was a friend of the family. Her home was always open to them day or night, and seldom did we ever come away without bringing some present that she insisted upon our taking. If encouragement was needed, she gave it; if in doubt in regard to some procedure, kind and wise council was given. She always remembered our birthdays and saw to it that the pastor and wife had an invitation to Christmas and Thanksgiving festivities in her home or with her circle of friends. The pastor and family have lost a friend and feel her passing is a very great personal loss, and we will miss her in a hundred ways.

Funeral services were held Sabbath morning, October 16, at the regular hour of service, and the gathering of friends and neighbors that taxed the capacity of the church, and the large and beautiful floral offering (many of the flowers coming from her own flower garden) testify in their way of her worth to the church and community and the love friends had for her. Burial was made in the Farina cemetery. C. L. HILL.

**BASSETT.**—Everett Lamb Bassett, only child of Orrin and Susan Lamb Bassett, was born in Leonardsville, N. Y., June 27, 1860, and died in Leonardsville, October 14, 1926, aged 66 years, 3 months and 17 days.

He was married October 13, 1909, to Mrs. Minnie Clapson Bennett, who survives him. He was an industrious and honest man, and without enemies.

The funeral, held October 17, was conducted by Rev. F. E. Peterson, and was largely attended by relatives and friends. F. E. P.

**BURDICK.**—Martha A. Irish Burdick, daughter of George and Mary Irish, was born in West Genesee, N. Y., March 30, 1848, and died at her late home in the same place, October 10, 1926.

She received her education in the public schools and at Genesee Normal and followed the profession of teaching from 1864 to 1903, having taught three terms in New York State and the rest of the time in Fayette and Marion Counties, Ill.

July 8, 1865, she was married to Silas G. Burdick, and to them were born two children, a boy and a girl, who died in infancy and were buried at Farina, Ill. She was principal of the Centralia, Ill., High School, from 1882 to 1890, and a teacher in the institute at Salem, Ill., 1890 to 1898, teaching vocal music to the public school teachers of Marion County.

She was a successful Sabbath school teacher, and while living at Centralia she taught in the Baptist and Christian Sunday schools, and though a faithful Sabbath keeper, as was her husband, their views were recognized and respected. For twenty-four years they lived at Centralia, and no one did more for the moral and educational life of the city than Mrs. Burdick.

She was a woman of strong convictions, genial personality, and marked literary gifts, as was evidenced by the many beautiful lines which came from her pen.

She was baptized by Rev. J. C. West, February, 1858, and united with the Third Genesee Church. In May, 1876, while Mr. Burdick was teaching in Andover, N. Y., she joined the Andover Seventh Day Baptist Church, of which she remained a member until called to the church triumphant.

She is survived by her husband, Silas G. Burdick of West Genesee; and a brother Myron Irish of Friendship, N. Y.; and two sisters, Flora B. Crandall and Allie S. Slocum of Inglewood, Calif. Farewell services were held at her late home, October 13, 1926, conducted by Pastor W. L. Greene. Interment at the cemetery near her home.

The following lines were written by Mrs. Burdick a short time before she was called to her eternal home. W. L. G.

### LIFE'S SUNSET

It may be today, and it may be tomorrow;  
It surely can not be a long time at best,  
When I shall be done with earth's joy and its sorrow,  
Shall answer the call and lie down to rest.

The way has been toilsome, but grandeur and beauty  
Have gleamed on my pathway when storms hovered near;  
And hands that like mine grasped the helm of stern duty,  
Have waved me a message of courage and cheer.

The rifts in the clouds and the stars shining through them,  
Have brought me sweet dreams of the home of the soul.

Where smile lighted faces of friends as I knew them  
Look down upon me as I press toward the goal.

Upheld by the hand that has guided me ever,  
I move on in faith, that the on-coming night  
Will bring me sweet rest, and that God the Giver  
Will bring me a home in his mansion of light.

### GOD MAKE US MEN!

"God, give us men!" . . . "Why criest thou to me?"—

Saith God, the Lord of hosts—"with such a plea?  
"Sufficient for all time, I gave thee One—  
"The Only Hope for man by sin undone;  
"Pattern and Power for all—my only Son.  
"Look up, and find in him the Power! and then  
"Hark to my answer back to thee: *Be men!*"

"God, give us men!" . . . Such cry is but a taunt,

Since God has given One for all world want.  
God *make us men!*—as we behold the Christ!  
Up, follow him, your need will be sufficed.  
God, *make us men!* Though worldlings scoff and laugh

With wanton worship of the golden calf;  
Make us, like Moses, to be brave and strong,  
To stand with thee against a world of wrong.

"Be strong, and of good courage!" saith the Lord;  
In all the strength his grace doth well afford.  
Thyself be true, in station high or low;  
Where thou art needed, dare to rise and go.  
If thou wouldst help the world, in God's great plan,  
Keep step with God's own Son—and be a man!  
—Edgar Cooper Mason.

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## AN EXAMPLE OF CHURCH COURTESY

(Continued from page 573)

but wholly upon the opportunity for service. We can not help but feel that his laudable record with us and his knowledge of our church and community life offer some inducement for an ever-increasing service here compared with opportunities in even a larger church and a larger community, such as you represent.

As true disciples of a leader who has followed carefully the way the Master leads we will endeavor to assist and not hinder the guidance in this situation which so seriously affects Dr. Taylor, your church and our own; and whatever decision is made, we will trust that the work of both your church and our own may continuously be blessed in their leadership in the days to come, as they have been in the past.

Fraternally and sincerely,  
(Signed) ROBERT MACGREGOR,  
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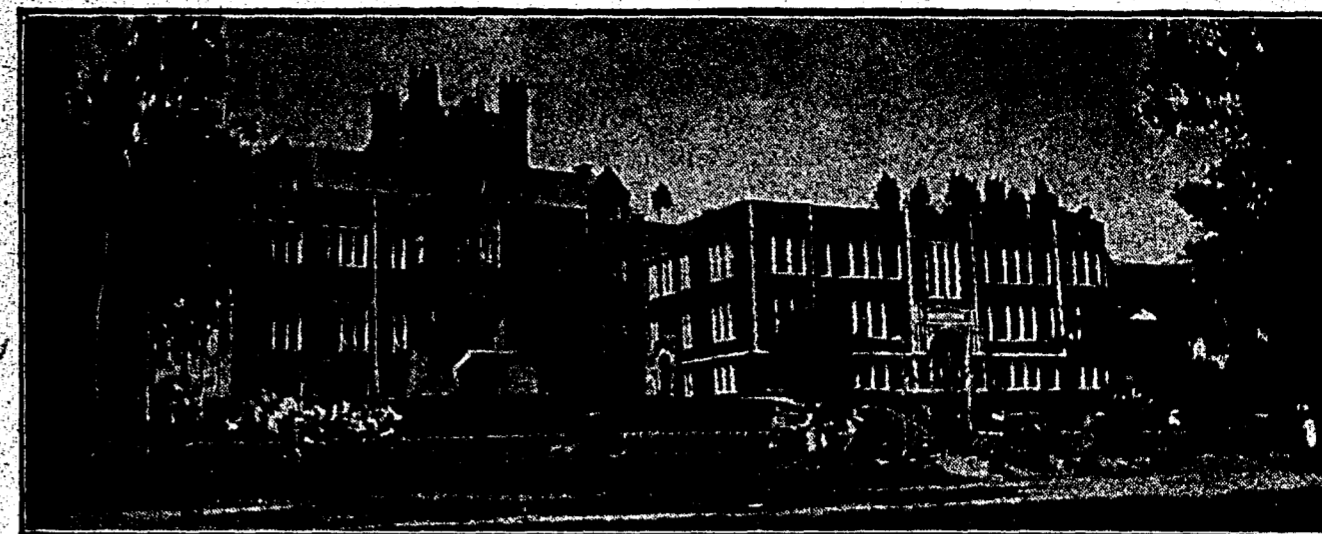
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### DEED AND CREED

**A** LITTLE more deed and a little less creed,  
A little more giving and a little less greed;  
A little more bearing of other people's load,  
A little more godspeeds on the dusty road;  
A little more rose and a little less thorn  
To sweeten the air for the sick and forlorn;  
A little more sun and a little less glum,  
And coins of gold for the uplift of the slum;  
A little more Golden Rule in the marts of trade;  
A little more sunshine and a little less shade;  
A little more respect for fathers and mothers,  
A little less stepping on the toes of others;  
A little less knocking and a little more cheer  
For the struggling hero who is left in the rear;  
A little more love and a little less hate,  
A little more neighborly chat at the gate.

—Robert A. Taylor, in Los Angeles Times.

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