

The Sabbath Recorder

It matters not what gold you seek,
 Its secret here reposes;
 You've got to dig from week to week
 To get Results or Roses.

—EDGAR A. GUEST.

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

THE earliest Christianity was Seventh Day Baptist. Facts place this beyond question. The fundamental doctrines of Protestantism form the basis and standard of our faith. When we reaffirm our faith in Seventh Day Baptist Christianity, we say, the Bible and the Bible alone is the rule of faith and practice. In thus saying we mean the Bible in the light of the severest criticism, the ripest scholarship, and the most searching historic tests. . . . The basis of our faith is the Word of God, and the revelation of himself in Jesus Christ. On that, we face the future without fear.

—Dr. A. H. Lewis.

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SEVENTH DAY BAPTIST DIRECTORY

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

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This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him. . . . What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Psalm 34.

Ministers' Sabbath Conferences Eastern Association

The first one of a series of group meetings of ministers was held in Plainfield, N. J., on Tuesday and Wednesday, January 25, 26. The movement was proposed by Rev. A. J. C. Bond and approved by the Tract Board, for a series of group meetings in the various associations, in which the ministers of each association should meet for consultation upon the problems confronting us as a denomination.

The meetings will be known as "Ministers' Sabbath Conferences." To this first one all of our ministers of the Eastern Association were invited, and the following pastors responded to the call: Pastors Loofboro, Severance, Van Horn, and Bond of the New Jersey churches; Pastors Paul Burdick and William Simpson of Rhode Island, and Pastor Crandall of New York City. With them came the two general secretaries, William L. Burdick and Willard D. Burdick, Rev. Jay Crofoot of the China mission, Rev. D. Burdett Coon, home missionary pastor for several years in the northwestern field, and the editor of the SABBATH RECORDER.

Three very interesting sessions were held in the ministers' meeting room of the Y. M. C. A. building next door to our publishing house. Every minute was improved in exchanging views and making suggestions regarding our work and what is needed to give a brighter outlook for the causes to which we have put our hands.

When the brethren came together Brother Loofboro was made chairman and Paul Burdick was chosen secretary. Pastor T. J.

Van Horn read the first chapter of 2 Peter, and several brethren followed in prayers.

Several questions were presented by Pastor Bond on the matter of Sabbath reform, the consideration of which occupied the entire evening. Since the secretary is preparing a full report by minutes, and by resolutions adopted, it will not be necessary for me to make an extended report here. Our readers will be interested in them as they appear elsewhere in the RECORDER.

I only wish to say that this move for meetings and friendly conferences by our ministers seems to be a move in the right direction. We do not have enough such opportunities to counsel with one another, and great good should result from such brotherly conferences. We shall watch for good to come as one after another of these "Ministers' Sabbath Conferences" are held.

A Timely Warning The Young Men's Christian Association of New York City is sending out a warning against the growing tendency among young men of the country to flock to the cities in search of employment. "Young job-hunters" are urged not to go to New York to look for work unless they have at least \$100 to meet expenses.

The employment department of the association says:

New York draws hundreds of young men every week, and many are unprepared for the hard life that confronts them. Some succeed, some drift into mediocrity, some into crime, and some become hoboes. That they often come from good homes and are fine types of boys makes the situation all the more tragic.

Mr. Wright, the head of this department, further says that of one hundred sixty-nine men who applied to him for employment in two days, seventeen were utterly penniless, with no food, no place to sleep, and no extra clothing. None of the one hundred sixty-nine had any job in prospect, although many of them said, "We can do most anything."

If the SABBATH RECORDER can say anything to check this mad rush to the cities and so help save some of the men from almost certain ruin, it will gladly do so.

Practical Tests Examine Fruits When the blind man who had grown to manhood in darkness had been touched by the healing hand of Christ until a new world had been opened to him, no amount of skeptical criticism and doubts could shake him from the realities of his new life, and none could destroy his confidence in the Master. In answer to all the doubts, insinuations, and speculations of the Pharisees, he could say without a misgiving, "One thing I know, that whereas I was blind, now I see."

There is a world of difference between the practical realization of spiritual healing through Christ and the theoretical speculation of intellectual critics, whose hearts have never been transformed by genuine conversion. It seems that these two classes can not understand each other, because they live in different spheres and can not come into sympathetic touch with one another. The real core of religion is known only by those who have experienced its life-giving, spiritual power in their own hearts.

Whoever has realized the deep satisfaction of genuine devotion to Christ as his Savior from sin, whoever has had his spiritual eyes opened by the blessed touch of the great Physician, can never be moved by the scoffing words of carping critics.

When a man has, in a practical way, exchanged the unrest and misgivings of a slave to passion for the peace of purity; the torture of fear for the sweet joy of love; the never-satisfied cravings after worldly pleasures for the bliss of a restful faith in the sunshine of God's love, he can never be shaken by skeptical critics. This one thing he knows, whereas he was blind he now sees. He has actually come out of darkness into light. The gospel satisfies his spiritual hunger and nothing can rob him of that soul-sustaining assurance.

The practical test of Christianity will show what it does for a man, for a community, and for a nation.

Let the unbeliever meet and honestly answer these questions: Do you not believe that a man is made better by becoming a true Christian? Do you not believe that the world would be infinitely better today if all men should become sincere, enlightened, whole-hearted Christians? Would you not rather live in such a world and enjoy the society of such men? Would you not pre-

fer to bring up your children in such a community? Would you not rather your loved ones should possess Christian characters? Would you really object to being such a character yourself?

Indeed, the great question that must determine the essential value of any religion is the practical one—what can it do for man? Does it provide for human weakness? Does it meet his spiritual needs?

He that is Faithful in the Least Somewhere I have heard the expression, "The littles are the larger," and as I take the pen to say a little more about "Practical Tests" this expression persists in coming to mind. When we pause to think of the part little things have to do in making up the great things in almost every line of upbuilding, it is natural to think that the expression holds true in character-building as well as in other things.

The Savior taught that he who is faithful in the least will be faithful in much—or in greater things. A great truth is stated here. In fact, little actions will almost invariably settle the question of the real character of the person who comes under your observation. They furnish most of the practical tests of the Christian. Some of the commonplace actions thus become revealers of character.

I once saw two strangers approach a penny-in-the-slot weighing machine to be weighed. One of them put his penny in and the pointer quickly turned to the right figure showing his weight. The other man also wished to be weighed. But instead of taking the square and honest course, he slyly placed his foot on the scale to prevent the pointer from returning to its fixed place ready for another cent which was required for his weighing, and to save a cent he cheated the machine, hoping to steal a record for nothing. But when he put full weight upon it the pointer did not work well and refused to point to the right figure. In disgust he stepped from the scale saying, "Oh, that thing is no good."

Among the several men standing by, one of them at least thought, "Thou art weighed in the balance and found wanting." It was but a little thing, but it did reveal something of the moral grain of the man.

If we had followed him onto the train

we should expect to see him use a ticket upon which he had ridden before and which the conductor had failed to take up, if he happened to have such a ticket in his pocket.

This reminds me of another scene which I witnessed. Two smart-looking young men were at the ticket office of a railroad buying tickets. As they stepped along toward the gate, one of them said to the other in an undertone, "I'm all right. I've got more money than I had when I came here and a ticket beside." In the agent's haste he had given the boy too much change, and the boy was dishonest enough to keep it! He said he was "all right," but *was he all right?*

These seem like little things, but measured by the words of Christ, we should expect such persons to be "unjust also in much" if the opportunity were given. As little straws show the trend of the current in a stream, so do such little tests reveal the tendency of the currents in individual character.

That man who tried to cheat the scales did not seem to realize that other eyes were watching him and that he was really being weighed in a higher sense. There are too many who are just as certainly in the balances and being weighed as to morals, yet who are forgetting the part which little things are having in sizing them up in the estimation of their fellows. There is no escape. Every day and hour we are being weighed in the balance, and blessed is he who proves to be of full weight in the eyes of both God and men.

"OH, THAT THING IS NO GOOD"

The sad thing about this whole matter is the tendency to condemn the one who discovers the fault just as the man did the scale when it declined to let him steal the record of his weight.

If everyone could be fully aware of the presence of those whose good opinion he very much desires, he would refrain from many little things that give him away. Had the railroad engineer known that the president of the road was watching him as he came out of that saloon wiping his mouth, he probably would not have gone in there. Had the young lady, who was so cross and saucy to her mother known that her lover was within ear shot, she would have been more careful. Had the young upstart in the

ticket office realized that he was speaking to the president of the road at the window, he would have answered his questions more respectfully. Had the young man in the hotel known that his own pastor was near by to hear him he would have been more choice in his language. If that preacher on his summer vacation had known that a committee from the church from which he very much desired to receive a call was close by watching him in the hotel crowd, he would never have indulged in such unbecoming conduct nor given utterance to his lewd jokes. But so it is on almost every hand. Men step upon the scales and others read their record. Some prove full weight, while others are discounted.

SOME OF THEM BLAME THE SCALE

When that man found that the defrauded scale had discounted his weight, he could not seem to see that he was at fault, and went away with hard words of reproach against the scale.

So it is oftentimes when men are fairly "sized up" by their fellows. The engineer mentioned above is likely to be loud against the president who discovered his intemperance. The pastor who lost a good call would probably say, "Oh, that committee is no good." The layman who feels condemned by the preaching of the pastor is apt to say, "Oh, the pastor is no good."

If we could all remember that in a very important sense the littles are the larger in making tests of character, fewer persons would be found wanting.

MINISTERS' SABBATH ENLISTMENT CONFERENCE

Sabbath Enlistment Conference of Seventh Day Baptist ministers of the Eastern Association, at Plainfield, N. J., January 25, 26, 1927.

The meeting was called to order at 2.30 p. m. by Rev. A. J. C. Bond, leader in Sabbath Promotion.

Rev. T. J. Van Horn led in a period of devotion.

Rev. Eli F. Loofboro was elected chairman and Rev. Paul S. Burdick, secretary.

Delegates present: Rev. A. J. C. Bond, Rev. Eli F. Loofboro, Editor T. L. Gardner, Rev. William M. Simpson, Rev. Harold R. Crandall, Secretary Willard D. Bur-

dick, Rev. R. J. Severance, Rev. J. W. Crofoot, missionary to China, Rev. T. J. Van Horn, Rev. Paul S. Burdick, and Secretary William L. Burdick.

Rev. D. B. Coon, missionary designate to Jamaica, B. W. I., and Miss Gladys Wooden of Plainfield were also present.

A letter was read from Rev. L. A. Wing, pastor of the Berlin, N. Y., Church, saying among other things:

"I assure you that I hope some measures will be adopted at the meeting that can be practically carried out in Sabbath Promotion among ourselves and others. My past experience has taught me that we render ourselves great help when we faithfully try to help others."

A letter from S. Duane Ogden, pastor at Waterford, Conn., suggested the following for discussion.

"The limitation upon broader evangelistic work and wide ministry to the whole community which seems to be imposed upon the Sabbath-keeping church and minister."

The following questions were presented by Director Bond for the consideration of the conference:

WHAT CONSTITUTES A SABBATH?

Can the Christian Church maintain its spiritual life and render a vital ministry to the world without a Sabbath?

What advantage has the seventh day of the week over every other day as a Sabbath?

Is this advantage such as to exclude every other day from consideration by the one who would live Jesus' way?

How can we make Sabbath keeping a vital, spiritual influence in the lives of our own people, rather than a mere formal, legal observance?

How can we enlarge and make more effective our work of promoting the Sabbath?

After discussion of the subjects presented above, adjournment was taken at 5.15 p. m.

The evening meeting was called at 7.45 p. m. by the chairman.

Prayer was offered by Rev. William L. Burdick.

The following topics for consideration were presented by Rev. A. J. C. Bond:

1. Sabbath promotion among Seventh Day Baptists.

Teen-Age Conferences.

Summer camps.

Sabbath lessons in our Sabbath schools.

Sabbath rally day in May and sermon in November.

2. Co-operation with other Sabbath keepers and with people of non-Sabbath keeping bodies.

3. The question of Sunday legislation.

These questions were discussed and a committee composed of Rev. J. W. Crofoot, Rev. A. J. C. Bond, and Rev. Paul S. Burdick was appointed as a "Findings Committee."

Adjournment was taken at about 9.30 p. m.

The conference was called to order again on Wednesday, January 26, at 10 a. m., by the chairman.

Prayer was offered by Rev. Willard D. Burdick.

The report of the Findings Committee was read.

This report, after discussion and amendment, was adopted as follows:

A. Statement regarding the basis of Sabbath keeping:

1. The Sabbath is an essential in the well-ordered Christian life.
2. It is a part of God's plan, given to us in love and mercy.
3. It is to be kept, not only because we are so commanded, but because we wish to accept in love his full plan for us, and because we recognize the service which Sabbath keeping renders to the Sabbath keeper, and through him to the world.

B. A statement of methods for promoting the Sabbath:

1. We commend the Teen-Age Conferences as a proved method, and encourage the further development of summer camps.
2. We would encourage joint meetings of neighboring Seventh Day Baptist Christian Endeavor societies, especially when the topic is the Sabbath.
3. In a one-church community, the pastor should shepherd all, especially those who do not attend any church. Evening Bible study groups should be helpful.
4. Our people, and especially the pastors, should accept opportunities to present objections to legislation curtailing religious liberty, both in private conversation and in religious conventions, and every pastor should be ready to write to the press when occasion presents itself, as for instance when a discussion of the Sabbath question arises, or special effort is made to enforce Sunday laws.

C. Essentials to a Sabbath Promotion program:

1. There must be renewed dependence upon God.

This is no task for men alone. It calls for prayer and devotion.

2. In order to commend Sabbath keeping to other churches and to the world, it must show results in our lives. We must be more Christian, more kindly, and more lovable, as well as keepers of all the commandments.

It was voted to present our thanks to the Plainfield Y. M. C. A. for kindness in furnishing accommodations for this conference.

It was voted to express our thanks to Director Bond and to the Tract Society for calling the conference, and to the people of the Plainfield Church for their entertainment.

The minutes were read and approved and adjournment took place at 12 a. m.

PAUL S. BURDICK,
Secretary.

LIVING WORDS FROM DR. A. H. LEWIS

[Thirty-three years ago this month the new church in Plainfield was dedicated to the service of the Lord. In honor of this event Pastor Bond preached an interesting and helpful sermon on the last Sabbath morning. His opening talk to the boys and girls was about this house of worship and that for which it stands. You will find it elsewhere in this RECORDER.

Below we give Dr. Lewis' words, in part, at the dedication. These were read by Pastor Bond as the closing part of his memorial address. In them, after giving a history of the building work, Brother Lewis gave the following reasons why they were dedicating this house, in the following words, that are well worth our study today.—T. L. G.]

Turning from the history of the work, let us inquire what we express and attest in the dedicating of this house today.

1. We express and attest our unwavering faith in Christianity as the world's greatest blessing. Religion is the most prominent and potent element in the life of humanity. Christianity is the greatest factor in the history of the last eighteen centuries. Its power and permanency appear everywhere. The Church of Christ, starting in obscurity, with no environments which men call favorable, spread and conquered with unmeasured power and rapidity because it was the product of divine love, inspiring and fashioning the lives of men.

The enemy of all righteousness sought to check the growth of Christ's kingdom in countless ways. Ignorance tried to benumb it; hatred sought to overthrow it; dissension strove to break the bonds of love and to embitter the fountains of faith; the interference of the civil power and the influence of paganism perverted it. Barbarism assailed it, and decaying national life poisoned it. The Dark Ages enshrouded it and dug a thousand pitfalls for the weary feet and faltering steps of the stricken Church. These things hindered, corrupted, perverted, and sadly weakened Christ's kingdom; but it could not be destroyed. As the sun comes out after the storms have fought themselves into silence and calm; as wounded and battle-scarred veterans turn defeat into victory, so Christianity refused to be overcome. We have built this church to attest our faith in such a Christianity, in its power to bless, and in its permanency, in spite of all enemies.

2. We hereby attest our faith in "Protestant" Christianity as distinct from either "Greek" or "Roman Catholic."

It is a fact that is too seldom recalled, and too lightly considered, that Protestant Christianity is a child as to age, and much limited in extent, when compared with the more ancient forms. Neither is the future permanency and progress of Protestantism fully assured. There are many indications in England and the United States, the two strongholds of Protestantism, of a steady unprotestant trend, and of such a readjustment of the attitude of Romanism to the course of history and to popular tendencies as will place Protestantism at increasing disadvantage for the next century. It must not be forgotten that the Roman Catholic Church inherited the best elements of organic strength and unity from the Roman Empire, and that it is today the most efficient organization and the best sample of successfully applied power in the world. On the contrary, so far as organic unity is concerned, Protestantism is a rope of sand. It has nothing but superior ideas and ideals on which to presage any hope of victory. Whether it will be true enough to itself and to these higher ideals to win final success, can not be determined yet. One thing is certain: if it does succeed, it will be after many severe battles and painful lessons.

The ideal development of Protestantism is only begun. We rejoice to utter our unshaken faith in the fundamental doctrines of the Protestant movement, and in so doing we do not refuse full credit to "Roman" and "Greek" Christianity for all the truth they contain and for the good they have accomplished.

We have the abiding faith, because Protestantism is the beginning of a radical return to the pure Bible Christianity of the earliest times. If that return movement holds to its original lines and principles, final victory is assured. We confidently await the struggle and the final results.

3. In dedicating this house we attest our faith in Seventh Day Baptist Christianity.

At various times since this house was begun, sometimes directly, and sometimes indirectly, we have been asked why we should build such a house, the question sometimes being accompanied by the suggestion which is stronger than assertion, that it will serve some other denomination when we are gone. The answer to all such inquiries is close at hand. The earliest Christianity was Seventh Day Baptist. Facts place this beyond question. The fundamental doctrines of Protestantism form the basis and standard of our faith. When we reaffirm our faith in Seventh Day Baptist Christianity, we say, "The Bible and the Bible alone is the rule of faith and practice." In thus saying, we mean the Bible in the light of the severest criticism, the ripest scholarship, and the most searching historic tests. We do not claim perfection for our faith. We seek broader views, greater heights, sweeter charity, and holier living. But the basis of our faith is the Word of God and the revelation of himself in Jesus Christ; on that we face the future without fear. Therefore we have built this house. Therefore we wait in calm patience whatever lies before us.

4. Through this house we attest our consciousness of duty to the future.

No generation has the right to live and plan for itself alone. We are parts of one unbroken whole.

"From hand to hand life's cup passed,
Up being's piles graduation,
Till men to angels yield at last
The rich collation."

We owe much to the past, but more to

the future. These walls, with all the hallowed influences and memories which they may yet enshrine, are our legacy to coming days. Through them we shall unite with those who come after us, in doing the Lord's work and giving honor to him. We dedicate this house to the kingdom of Christ, of truth, and of righteousness, in the largest sense. We here proclaim ourselves in sympathy and as desiring to aid the progress of whatever is true in all creeds and in all reforms. We send our challenge to all that is evil. We promise to aid, as we are able, in the settlement of every problem which confronts the spread of truth and righteousness in the earth.

These solid walls attest the firmness of our faith. This vaulted ceiling symbolizes our confidence in the overshadowing, of divine love, set thick with the blessings of everlasting mercy. When evening comes, these lights shall tell of the radiance of our hope. These clustered columns bespeak our union in the brotherhood of Christ, while the arched lines which center in the heart of the dome, unite, as we do in him who is the Head and Heart of all his people, the ever-living and ever-loving Christ. The bells in the tower shall help to chime our thanksgiving, and this memorial panel shall repeat the story of our faith in immortality, until walls and ceiling go down in tempest shock or slowly crumble under the weight of centuries. Meanwhile, every soul seeking help and inspiration for holier living, higher endeavor, and larger hope will find a welcome here. Every cause which uplifts society and blesses men shall find advocacy and defense from this pulpit and these platforms. This organ, whose keys open to ten thousand imprisoned harmonies, and these voices, and others when these shall have passed into the long silence, shall sound the notes of victory when good triumphs, the challenge of defiance when evil assails, and the hope-born requiem when goodness dies. Thus let this be God's house, from this time forth, even forever more. Amen.

Make use of time, if thou valuest eternity! Yesterday can not be recalled. Tomorrow can not be assured. Today only is thine, which, if thou procrastinatest, thou losest; which loss is lost forever.—*Jeremy Taylor.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

There are a few denominational calendars remaining unsold at the publishing house—fifteen cents each when ordered by agents, twenty-five cents for single copies.

Pastor H. C. Van Horn and Rev. W. L. Davis are conducting special meetings with the Roanoke, W. Va., Church, beginning February 4.

A new edition of the tract, *Origin of Sunday as a Christian (?) Festival*, is ready for distribution. One order for four hundred twenty-five copies is being filled this week.

"CHRISTLIKENESS"

Have you read the book, *The Christ of the Indian Road*, by E. Stanley Jones? The books helps us to realize what Christ is doing in India, and to see that India's thoughtful men are saying that Western Christianity is not measuring up to the standard in Christ.

In the chapter, "The Supremacy of Jesus," Mr. Jones says:

In view of the above incidents, and many more like them, I was not surprised to have a Hindu college principal say to me one day, "There is growing up in India a Christ-cult, entirely apart from the Christian Church, almost under its opposition. The leading ideas of that cult are love, service, and self-sacrifice." He did not mean that there was any gathering of this scattered thought into an organization called the Christ-cult. Things are not propagated in India by blocked-off organization as we carry them on in the West. The method of propagation has been by ideas catching from life to life and thus silently leavening the whole. And this permeation that is taking place is running true to the genius of the past, for in the past it was thus that the ideas of the great reformers like Ramanuja and Shankara became dominant. This Christ-cult has become more like an atmosphere than an organization.

But the tremendous question presses itself upon us: Will the present Christian Church be big enough, responsive enough, Christlike enough to be the medium and organ through which Christ will come to India? For, mind you, Christianity

is breaking out beyond the borders of the Christian Church. Will the Christian Church be Christlike enough to be the moral and spiritual center of this overflowing Christianity? Or will many of the finest spirits and minds of India accept Christ as Lord and Master of their lives, but live their Christian lives apart from the Christian Church? I believe in the Christian Church with all my heart, and believe that in it has centered the finest moral and spiritual life of the world, but here is a new and amazing challenge, for this outside Christianity is going straight to the heart of things and saying that to be a Christian is to be Christlike. This means nothing less than that ancient rituals and orders and power at court and correctly stated doctrine avail little if Christlikeness is not the outstanding characteristic of the life of the people of the churches. If Christianity centers in the Christian Church in the future, it will be because that church is the center of the Christ spirit. This constitutes a challenge and a call.

While I was reading this I thought of an editorial that I had read a few hours before in the *Baptist* of January 29, and I wish you to read it at this point:

The *Christian Index* of December 30 gives a notable editorial survey, showing up through three full pages the dark side of the world's civilization at the close of the year 1926. The picture is dark and for its purpose true. It might have been drawn by one of the Hebrew prophets. But the *Index* reduces the world's trouble to the lack of the right kind of leadership, and says: "Get men with the mind that was in Christ Jesus in the governor's chair, in the bank president's chair, in the teller's cage, in the treasurer's vaults, in the merchant's place, in the fields, in the shops, in the classroom, in the hospitals, in the pulpits, in the homes—everywhere—and the problem is solved, solved now and solved for all time." So say all who believe that the mind of Christ is the perfect social mind. But how are we to get that kind of men in those places? Does our denominational program of Christian evangelism and Christian education produce an actual demand for such men in such places? How far is it true, as sometimes stated in influential quarters, that in many of these places the man with the mind of Christ finds the Christian community itself "hard-boiled" in opposition to a Christian policy? Does not the community have, generally, the kind of leadership it is willing to vote for and to pay for? Such questions thump hard upon the church doors.

Do these conditions that exist outside of and within the Church mean much to Seventh Day Baptists? Our profession before the world should help us to aid the Christian Church to "be big enough, responsive enough, Christlike enough to be the medium and organ through which Christ will come to India," and to all of the seeking world.

If every Seventh Day Baptist were *Christlike* our service to the Christian Church and to the seekers after God outside the Church would be greatly increased in value.

**STATEMENT ONWARD MOVEMENT
TREASURER, JANUARY, 1927**

Receipts

DENOMINATIONAL BUDGET	
Adams Center	\$ 47.45
Albion	10.00
Alfred, First	217.43
Berlin	50.00
Brookfield, Second	74.96
DeRuyter	61.00
Dodge Center	47.50
Edinburg, Tex.	15.25
Fouke	14.00
Genesee, First	10.00
Hebron, First	75.00
Independence	24.50
Little Prairie	12.70
Lost Creek	100.00
Marlboro	75.00
Middle Island	58.25*
Milton	152.33
Milton Junction	354.08
New York City	30.86
North Loup	200.00
Nortonville	100.00
Pawcatuck	500.00
Plainfield	220.00
Richburg	5.00
Richburg Woman's society	50.00
Salem	46.25
Shanghai	25.00
Verona	40.00
Walworth	5.00
Wellsville	12.50
White Cloud	9.00
L. S. K., W. H. Tassell, M. D.	10.00

\$2,653.06

SPECIAL

Missionary Society:	
Berlin Sabbath school	\$ 20.45
Dodge Center Sabbath school	4.86
Milton Junction Men's Bible Class and Beryl Whitford	16.00
New York City	25.00
For Jamaica:	
Albion Willing Workers' society	10.00
Dodge Center Sabbath school	7.92
Milton Junction W. W. W. class (for Bibles)	11.00
For Java:	
Albion W. W. society	5.00
For Calcutta Church:	
Milton Junction Dorcas class	8.75
For India:	
Milton Sabbath school	61.46
Milton Junction, Mrs. Shaw's class	6.50
For China, Liuho Hospital:	
Milton Junction, Friendly Gleaners	5.00

\$181.94

Tract Society:	
Berlin Sabbath school	\$ 20.45
For Denominational Building:	
Albion W. W. society	10.00
New York City	10.00
	40.45
Woman's Board:	
Carlton Ladies' Aid society	\$ 20.00
Richburg Woman's society	5.00
Milton Junction (for Anna West's salary)	50.00
	75.00
Sabbath School Board:	
Berlin Sabbath school	17.68
Ministerial Relief:	
Albion W. W. society	\$10.00
Berlin Sabbath school	11.33
	21.33
	\$336.40
Denominational Budget	\$2,653.06
Special	336.40
Balance January 1, 1927	37.73
	\$3,027.19

Disbursements

Missionary Society	\$1,143.94
Tract Society	490.25
Sabbath School Board	204.88
Young People's Board	114.40
Woman's Board	298.60
Education Society	52.00
Historical Society	26.00
Scholarships and Fellowships	62.40
Ministerial Relief	229.33
General Conference	234.00
Contingent Fund	80.60
	\$2,936.40
Balance February 1, 1927	90.79
	\$3,027.19

HAROLD R. CRANDALL,
Treasurer.

10 Stanley Place,
Yonkers, N. Y.,
February 1, 1927.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.—*Revelation 2: 17.*

If we are praying for some soul to be brought into the obedience of Christ, or some opposing power to be defeated in another, let us see to it that there be no unfulfilled obedience on our part! It did not take God long to subdue Israel's enemies whenever their own obedience was fulfilled.—*Mrs. T. H. Robertson.*

MISSIONS

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

THE GOSPEL WAY

According to the New Testament, the principle of service permeates missions and churches throughout, and there is a real danger that the disciple of Christ may lose sight of this fact, as did the first disciples in disputing who should be foremost and as did Judas who "had the bag and bare what was put therein" and who betrayed his Master for money.

The gospel way is one of service. Christ said, "And whosoever will be chief among you let him be your servant, even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many"; "Freely ye have received, freely give"; and again as recorded by Paul, "It is more blessed to give than to receive."

The work of the minister and that of the missionary do not belong to the money-making vocations. The same may be said regarding the work of the doctor, teacher, artist, musician, and homemaker. The ministry and all these may be followed for money, but such a course is prostituting a high calling. This principle applies, also, to all who enter the employ of churches, denominations, and denominational boards in any capacity.

The gospel idea is that the minister and missionary be supported, but they must sacrifice and do it willingly. It is not good, as a rule, for the minister or missionary to be telling about their great sacrifices. Christ never complained about those he made, and if his followers have the real spirit of loving service, they find the highest joy in sacrificing in their Master's name. Also the families of the minister and missionary are called upon to sacrifice. The larger the family the greater the sacrifice usually, for there is about so much available for each family. Thoughtful ministers and missionaries and their wives take these things into account when they enter upon their work.

But according to the gospel, Christ's way of sacrifice is for all disciples as well as for the

minister and missionary. Though the disciples follow one of the vocations which justly has money-making for an objective end, he is called upon to follow the sacrificial way of living. This is the lesson taught in connection with the rich young ruler. How will any man who has never made any sacrifices for Christ and those for whom Christ died feel when he meets his Master face to face? May the compassionate Father pity such.

The disciples of Christ are called upon to sacrifice in three ways, among others, namely, in giving personal loving service in Christ's name, in giving of their substance till they feel it, and in serving the church of Christ. The last item needs in this day to be emphasized. The most of the work of the church must be free service. Those who give their entire time must be supported, to be sure; and others who are asked to give time that cuts continually into their incomes may be obliged to ask remuneration; but beyond these two classes paid service in the church is not the gospel way. The most of the work in the church must be free of charge; otherwise the church can not live.

We ought to be glad to serve the church, the denomination, and denominational boards, and to give all we can to Christ through them. The Master's kingdom has advanced through the centuries by virtue of consecrated service, and by this way alone can its complete triumph be realized.

MY CHURCH

My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the Love of God is revealed. It should be the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affection, and the inspiration of my daily life. Having united with the church in solemn covenant, I will advance its interests by my faithful attendance at its services, by studying its holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and its leaders, and by joining with them in all good works! By thus honoring and serving God I shall share with many others the life of the kingdom of heaven.—*Rev. Walter O. Kinsolving, in Christian Advocate.*

BIBLE READING

If you wish to read the most popular and up-to-date book, it will not be the "best selling" novel of this or any other year. It will be the Bible, although it is more than eighteen centuries since the ink was dry on its last pages. No other book can compare with it in circulation. It has been translated into eight hundred thirty-five languages and dialects according to the last report of the British Bible Society. Next to the Bible in number of translations, comes Bunyan's *Pilgrim's Progress*, with one hundred and seven languages and dialects. It will therefore be seen that the Bible walks the paths of seven hundred twenty-eight languages unaccompanied by any other classics. More Bibles were printed last year than ever before. It is far within bounds to say that if the next Bible issued by the American Bible Society should have printed on the fly leaf the number of its circulation, it would read eight hundred million!

The ends of the earth are asking for it. More Bibles were circulated last year in China than in England and America combined.

It is heartening to many Christians to know that by the radio this continent is belted every morning with the Word of God. From the Atlantic to the Pacific any man with a good radio can have a passage from God's Word, a hymn, and a prayer, with which to begin the day.

Good literature is the inspiration and guide of thought and life, and nowhere do you find such literature as in the Bible. It is the source of English undefiled. Shakespeare quotes from it in every one of his plays. If you love biography, here are the matchless biographies of the ages. In hours of quiet meditation you find here profounder truth and more inspiring messages than are to be found anywhere else. The greatest poem ever written begins, "The Lord is my shepherd, I shall not want."

In the blessed Book are to be found his words, who said, "The words which I speak unto you, they are spirit and they are life." Here is set forth the path of life which shineth brighter and brighter into his perfect day. Here is told the story of the Church of the living God—how bad men became good, and went out to bring others to Christ. Here we are told how we may

conquer our troubles and find forgiveness of our sins. Surely there is no way in which we could be helped to fulfill our task and bear our burdens, than to spend a few minutes each day in reading a portion of God's Word.—*Jesse M. Bader, Secretary of Evangelism, United Christian Missionary Society.*

AN EXPLANATION

An explanation, or perhaps better, a statement or two seems to be called for just now.

As chairman of the Conference Committee on the Faith and Order Movement, I got information from two reliable sources which led me to believe that about six hundred dollars would pay all expenses connected with sending Dr. Bond to Lausanne, Switzerland, next summer. Of course, I knew nothing then of the recent generous action of the Memorial and Tract boards which has been misunderstood to be the purpose to pay all the expenses. Therefore I set about trying to raise this amount. The response has been generous and encouraging. But it has come to pass without planning for it, that the two boards and the chairman of the Conference Committee are in a kind of partnership for the raising of the necessary funds.

We want Dr. Bond to represent us at the Lausanne World Conference on Faith and Order; to visit our European churches; to do some research work, particularly in connection with the history of the Sabbath; and to enjoy a most restful change. To enable him to do all this comfortably and efficiently will require about three hundred dollars more than the boards have appropriated. Therefore, a few more subscriptions in answer to my appeal may prove helpful. If there should be a surplus, it can, of course, be used for denominational purposes according to the wish of the donors.

ARTHUR E. MAIN.

Alfred, N. Y.

Prayer is the strategical point which Satan watches. If he can succeed in causing us to neglect prayer, he has won; for where communion between God and his people is broken, the true source of life and power is cut off.—*Andrew Murray.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

RECRUITING AND TRAINING FOR THE MINISTRY

REV. EDGAR D. VAN HORN

Any adequate program for the recruiting and training of ministers must necessarily cover a period of years, beginning with childhood in the home and extending on through the educational period to the completion of a college course. There may be exceptions to this rule, as there are to all rules, but generally speaking those factors making for a successful ministry are a Christian home and a Christian education.

Too much emphasis can not be placed on this. Without a home in which there is a warm Christian atmosphere, where the spirit of unselfishness is the ruling passion, and where spiritual values are exalted above material welfare, any later attempt to secure consecration to the work of the ministry will meet with discouraging results. Christian ministers are not born, as a rule, from ungodly homes. In the garden of the soul must be sown the seeds of love and service, then nurtured and cultivated through the years before lives of Christian leadership are produced.

God calls men into the great harvest fields of earth, but let it not be forgotten that there are human factors used in the preparation of men for his work. Not many years ago fathers and mothers looked upon the Christian ministry as the most exalted of all callings, and many of them cherished the hope that some day their boy would enter that profession. For this they talked and prayed and labored until one day their dreams were realized. Now the emphasis has changed. New fields have opened, opportunities for Christian service have multiplied, and in the exaltation of other fields of Christian enterprise, the ministry has been allowed to wane until now we find ourselves confronted with a dearth of suitable candidates for the ministry. Other causes contributing to this shortage are the

social and economic standards of the times and the inadequate salaries paid, when so many other professions offer three times the income paid to the average Christian pastor.

The spirit of materialism and worldly standards of success deter many young men from considering seriously the ministry as a profession. The failure of the Church and its leaders to exalt the opportunities, pleasures, and compensations of the ministry may also be said to be a contributing cause of the dearth of candidates for the ministry. In view of these facts what can we do, what should we do, before any adequate program of recruiting can be put in operation?

1. Let us talk up, and not down, the ministry. Let all discrediting of this high profession cease. Exalt other professions, if we will, but not to the hurt of the ministry. This leveling up process has led us into the error that the ministry is no whit different from any other profession or occupation. The New Testament teaches that it is a calling quite differentiated from others, that in the very nature of his preparation and prophetic task he has the right to represent Christ in a very special sense and speak with special authority. The minister's profession can not be considered as a mere "job" as compared with other jobs. If it is, young men will consider it merely for the opportunities it offers for pleasure and the salary it pays. It must not be allowed to degenerate to this level. It is a sacred calling and has its peculiar relations to God and man and unlimited opportunity for service and leadership.

To correctly understand the work of the ministry and appreciate its opportunities, one must understand the mission of the Christian Church. And the task of the Church is to carry on the work which Jesus began on earth—the establishing of the kingdom of God. Or as President Hoffman of Ohio Wesleyan University put it, producing "a perfect man in a perfect society." This is distinctively a religious task. It can not be done by intellect, alone, or science, or invention. "Greed and avarice can no more be cleansed from the motives of men by law and the laboratory than piety can do duty for clear thinking, hard study, and broad scholarship. Logic and technical skill are not adequate for the whole task of man.

We must have the prophet with his vision of God, the apostle with his passion for sacrifice . . . for the perfecting of a civilization for which millions have died."

2. Another human factor in the recruiting work of the ministry is the pastor in the local church. There is much that he can do. He has one of the rarest of opportunities to develop in young people that high regard for the mission of the church and leadership found in the Christian ministry. By his high idealism, his Christian character, his wise counsel, his education and sympathetic leadership, he holds a strategic place in guiding young people into the choice of a life work. Frederick Lynch in a recent issue of the *Christian Century* said: "When one reads the long and remarkable annals of the Scottish Church, where year after year every hamlet sent up its best young men to study for the ministry, he discovers that this unusual interest in it was generally due to the village pastor who was always watching for the brightest and best boys and then turning them towards the church. The best boys were ordained, as it were, for the church, in the school days by the village pastor, if not by their parents."

The Roman Catholic Church secures its recruits for the priesthood largely in this manner. The parish priest is constantly on the watch for those boys who show special talent and he is not slow to turn them towards the priesthood. How many ministers in our denomination are on the watch and are doing what they can to show bright young men the unusual opportunities of the Christian ministry or to convince them that Christ and his Church need the best? A recent publication by the Young People's Board, through its Life Work Recruit superintendent, Rev. William M. Simpson, illustrates what may be done along this line by wide-awake pastors.

3. Another agency which is functioning in this work of recruiting young men for the ministry is the Young People's Board. For a number of years now it has been holding pre-Conference young people's gatherings, at which decisions for life work have been made. This is a splendid service and should be encouraged. It has its limitations, however. While good numbers of our young people attend these gatherings, it may be said that only a small per cent

of our young people are reached in this way. Last year our Sabbath specialist, Rev. A. J. C. Bond, and Mr. Duane Ogden conducted a number of Teen-Age Conferences and reached in a very vital way large groups of young people. Would it not be well for this team of workers to make this a more prominent feature of these conferences in the future? Experience has shown that the majority of men in the ministry and on the mission field reached at least some general conclusion as to their life work before entering college. And while it is usually during their college days that their plans crystallize, let us not forget that even during their high school days, youth is dreaming dreams and seeing visions, and impressions are made that may determine their life work. It may not be wise to force premature decisions as to a special vocation, but the importance of stressing the ministry as a field for life service can not be over emphasized.

In this connection might it not be a wise thing for the seminary to send a representative to our colleges at least once a year to address the college students, in which the claims and opportunities of the Christian ministry would be convincingly and appealingly set forth?

4. What Samuel McCrea Cavert has to say about the place of the church in vocational decisions generally is especially true of the ministry: "The final solution of our securing leadership for our church is not in any elaborate program, nor in new methods, still less in any special campaigns and drives for more recruits. *The one great way to attract the choicest men and women to the service of the church is to have a church which in itself, by virtue of what it is and does, unconsciously makes a powerful appeal.* If the church becomes narrow in its outlook, or formal or petty in its work, insuperable obstacles to getting able and ardent spirits for the ministry will be presented. If the community should come to regard the function of the clergyman as performing a dull routine of ecclesiastical duties, raising the church budget, making calls, and slapping people on the back in easy good nature, no 'methods' would be effective in enlisting the best minds and hearts. If the church should insist that the

(Continued on page 179)

WOMAN'S WORK

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

This world is not so bad a world
As some would like to make it;
And whether good, or whether bad,
Depends on how we take it.

"For value received," the words seemed to jump at me this morning from the paper when I was giving it the "once over." Afterwards I went back to see what was being given out for "value received," and I was surprised that I could find only the word "value"; the complete phrase was not visible to my physical eye, evidently my mental vision was not working in harmony with my physical. However, one does not have to search far to find illustrations to fit the mental picture. Every day every one of us uses something, often many things, that we have obtained as value received for money expended. This is such a common occurrence that no thought is given to the transaction, unless we are made to feel that we have been over-charged for some object, in which case we doubtless try some other place the next time we wish to make a similar purchase; or unless we feel that we have secured an article for less money than it is actually worth. In either case we are quite apt to talk about the transactions, but we pay the prices asked and the incident is usually forgotten. Such incidents are too common to remain long in our memory. The desire to find "something for nothing" or "next to nothing" seems to spring eternal in the human breast, nor do I think that this is a failing peculiar to women. I am quite confident that men are as susceptible as women, but we hear less of the activities of men because they are connected with objects of greater value usually than are the activities of women.

I have been interested this past week in attending some sessions of a cooking school in a neighboring city. The instructor was a witty speaker and her recipes were good, but it hardly seemed to me that her personality was pleasing enough or her recipes

new and tempting enough to account for the attendance of the hundreds of women who packed the theater, main floor, and balconies, filling every available seat, even the steps of one stairway and the standing room at the rear. The first day I attended I wondered about this, until at the close of the demonstration all the registration cards were placed in a receptacle and a hundred or more were drawn out, one at a time, and the signers of these cards were called to the platform to receive a gift of some kind; then I understood about the record attendance, for you see my name was called off with others. Of course I waited to receive my little package, who wouldn't, no matter whether it was a waterless cooker, a can of baking powder (the kind you never use), or a box of sausage, or what not? Was not this something for nothing? The following day it fell to my lot to stand at the door and give out the registration cards. Do you think anyone of that audience, larger than the day before, refused a card? Guess again.

At this time of year we and all our neighbors are busy finding out what our taxes are and paying them. This condition seems to obtain throughout our entire country. Taxes must be paid and they are paid; but it often seems that four out of every five of us growl about paying taxes. It may be, it often is, a good-natured growl, still it has the sound of the real thing. This is probably a matter of habit, for surely no real patriot would be content to live under the advantages of our free country and not be willing to bear a just share of the necessary expenses of the government. There may be a difference of opinion as to what expenses are necessary, but I imagine if we were to stop and reckon up all the advantages that come to us through our citizenship, we should conclude that for value received we really pay very little money in taxes; and I can imagine that, should circumstances arise depriving us of our citizenship, we might feel that we had been getting something for almost "next to nothing."

Then too, there is the money we pay into our church treasury; how much greater the value received than we might expect if we received merely a just return for the small sums we grudgingly give.

I do not understand why we growl about

our taxes and give grudgingly into our church treasuries unless we have reached that point where we take all our blessings for granted and think we should have them just like "the something for nothing" gifts we occasionally find. Maybe we think the people of other nations have as much or more than we and that helps keep us dissatisfied with our expenses; if so, let's move out, if not, let's pay cheerfully, both our taxes and our church and denominational expenses.

SUPERVISING OUR CHILDREN'S READING

(Read at the January meeting of the Ever Ready Class of the Pawcatuck Bible School)

MRS. FRED M. COON

No one who knows and loves children can fail to appreciate the influence which noble thoughts and high ideals exercise upon the unfolding character, and no one who knows good literature can fail to realize the wealth of joy and beauty which it holds in store for the young. Hawthorne, in one of his books, gives us a picture of a boy who grew up under the influence of a granite profile on the mountainside, which he saw each morning from his cottage door, expressing to him what was best in human character. So it is with books. We all love to read of noble characters and always wish to be like them. Every normal child has an appreciation of the good and the beautiful at least equal to our adult experience. Every child is also a hero worshiper and unless given a true one, will set up an imitation one.

Some believe that a taste for good literature is a gift of the gods received at birth; others that it begins with the grandfather, which perhaps is partly true. But environment seems to count for more. I think one way to interest children in noble characters is to dramatize them. A dramatic instinct is an expression of the imagination, and every child is imaginative. I was fortunate in being one of a large family of children, and as far back as I can remember we spent hours impersonating characters in *Uncle Tom's Cabin*, *Robinson Crusoe*, fairy tales, etc. In this way they became more real to us. Some believe that if a child's reading is carefully supervised up to the age of twelve years, we need not worry about his choice of literature later.

The records of the Chicago Police Department show that in 1905 there were

14,897 boys and girls arrested under the age of twenty years, and one wonders how much of this was due to the kind of reading with which they were familiar.

It is in the home that a child's familiarity with books should begin. In the years when we are reading to our children, the choice all lies with us; and later, with suggestions, interest, and a little time spent in charades, tableaux, etc., the stories may be made more interesting. I would like to emphasize the point of reading aloud with our children. First, we know what they are reading. Second, it cements home ties. Every child likes to know his parents are interested in the things he is interested in.

I think the old family Bible, with its large print and many pictures, is a help in interesting them in Biblical characters. Charles Foster's *Story of the Bible* is also very good.

We know very little about children in early Colonial days, but we do know that about the only book they had was the Bible. There were few American children until after the Revolution who had ever read any other book than the Bible, a primer, or catechism or perhaps a hymn book or almanac. The Bible gave them sacred hymns, warlike songs, stories of peril and adventure, logic, legends, history—visions. The people of Boston and Salem, who in England had been forbidden the reading of the Bible, revelled in it in their new homes. It satisfied them; they needed no other literature.

How different are conditions today—with our radio with its story hour, the Peter Rabbit stories in our newspapers, and our millions of books. It is our duty to know what our children are reading as well as what sort of company they keep. One great menace today is our cheap movie picture house with its stories of lawlessness and crime and low class of vaudeville. The comic section in our newspapers, while some of it is good, is often bad for our children.

The problem of finding good reading for our young folks today is not at all difficult. Many of the books with which we wish them to become familiar are used in our schools as a part of their school work. So let us take time to visit the children's room in the library, where we will find many beautiful books written for children, some of which we never quite outgrow.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 166, Battle Creek, Mich.
Contributing Editor

PRACTICING WORLD BROTHERHOOD

Christian Endeavor Topic for Sabbath Day,
February 26, 1927

DAILY READINGS

Sunday—Practice justice (Amos 5: 14, 15)
Monday—Good will to all (Luke 2: 13, 14)
Tuesday—Basis of brotherhood (Acts 17: 24-31)
Wednesday—Helping the needy (2 Cor. 8: 1-9)
Thursday—Overcoming race prejudice (Acts 10: 34-48)
Friday—Brotherly charity (Acts 28: 1-6)
Sabbath Day—Topic: Practicing world brotherhood (Mark 3: 31-35; Rev. 7: 9, 10)

MISSIONARY COMMITTEE, ASHAWAY C. E.
SOCIETY
(W. S.)

A PROGRAM FOR YOUR MEETING

Instrumental selection.

Announcement of topic and the plan of the meeting.

Hymn—"In Christ There Is No East or West."

Psalm 2—read in unison.

The leader's prayer.

Reading—Acts 17: 24-31.

Doxology—"Old Hundred"

Reading—Acts 10: 34-48.

Hymn—"Love Divine, All Love Excelling."

Scripture lesson—Mark 3: 31-35; Revelation 7: 9, 10.

The leader's talk.

Short talks:

(1) How may we show friendship to other races?

(2) What should our society do for foreigners at home?

(3) How may we support efforts toward world peace?

Hymn—"Where Cross the Crowded Ways of Life."

Testimonies.

Prayers.

The Mizpah Benediction.

THE LEADER'S TALK

(W. S.)

(In abstract)

How kindly can you pronounce the words: foreigner, heathen, barbarian, dago, nigger? Do not such words naturally sound a little unkind? Is it not much easier to pronounce kindly such words as brother, sister, companion, neighbor, comrade, chum, friend? Then, let us get rid of the unkind words by "the process of substitution."

Among the Scriptures which define the Christian ideal of world brotherhood are Mark 7: 24-30, which tells of Jesus' treatment of the Syrophenician woman; Luke 10: 25-37, which gives the parable of the good Samaritan; John 4, which shows Jesus' own treatment of Samaritans; and Matthew 28: 16-20, in which Jesus commissioned his apostles to carry his gospel to every nation. I will now consider each of these Scriptures separately, and also other Scriptures which have been read in the meeting.

Thus we see how Jesus and the early apostles set forth the ideal of world brotherhood. In this meeting we are to hear how we are to make this Christian ideal practical under conditions in our day.

HOW MAY WE SHOW FRIENDSHIP TO OTHER RACES?

(T. C.)

Every day, at work, in the school room, in social life, and in our churches, we are coming in contact with people of different nationalities. What is going to be our attitude toward them? As Christian endeavorers, are we not going to show the spirit of our Master? Our color will not excuse us or save us, but we can show a friendly spirit toward them. It may be only a smile, a word of cheer, a word of comfort, or a kind act. There are many of them poor and ignorant; can we not help them by gifts of benevolence and help them to enjoy the educational advantages that we do? Are we a friend of them if we do not tell them of the love of Christ and what he has done for us? What is our attitude going to be, are we going to fail?

WHAT SHOULD OUR SOCIETY DO FOR
FOREIGNERS AT HOME?

(G. M.)

In considering the problem of foreigners here at home it is well to keep in mind the Golden Rule, remembering that these people are in a strange land, amongst strange people, and, in many cases, living in communities where the religion presented to them is far different from their own.

The task of the Christian endeavorers is to set such an example of Christian living that these people can not fail to notice, admire, and long for such an influence to dominate their lives. Such a task can only be accomplished by deeper consecration, prayer, and thought on the part of the society to our Lord and Master.

HOW MAY WE SUPPORT EFFORTS TOWARD
WORLD PEACE?

(H. C.)

World peace can be obtained only when all men agree to live at peace with their fellow men. If all people studied the Bible and followed its teachings they would love one another. If we do our best to help spread the gospel, so that everyone can study, teach, and practice the Golden Rule—doing unto others as we would have them do unto us—we can not but help support efforts for world peace.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Whosoever shall do the will of God, the same is my brother." This expresses a brotherhood of doers-of-the-will-of-God. If we believe in God, we should follow him, and this means doing his will. What does it mean to do God's will? It means to obey his commandments. We know that if we love our earthly father sincerely, we are always willing to obey him. We do this because we love him. The same principle is true regarding our relation to our heavenly Father. If we truly love him, we will obey him.

If we are doers of God's will, we should love each other, for he tells us that we must do this. If we do this, it will not matter what race or nationality we belong to, for we shall be members of one big family, one

brotherhood. Thus, race prejudice will disappear, and love will reign in the hearts of men. Then, and only then, will we have world peace. This is one way by which we can practice world brotherhood. "Love never faileth."

SUGGESTIONS FOR THE MEETING,
FEBRUARY 19

EVERETT C. HUNTING

(Leader of C. E. at Plainfield, N. J.)

- I. Opening service of patriotic hymns.
- II. Announcement of the topic—"Our Duty as Christian Citizens."
- III. Scripture reading—Isaiah 62:6-12.
- IV. Sentence prayers, closing with prayer by the pastor.
- V. Special music.
- VI. Leader's talk, (in outline):

Our duty as Christian citizens is, briefly, to take a more intelligent interest in the problems of government and national and community life, and to strive to apply the principles which Christ taught in their solution. Rather than preach a young sermon on "Duties" and "Oughts," I want to make this meeting an informal discussion of a few of these problems. To start it off, I have assigned each of you one or two questions which I wish you would present together with your ideas of the answers. Undoubtedly differences of opinion will arise, but let us enter the discussion with a spirit of constructive helpfulness and of tolerance for others' opinions. Will you now informally give us these questions and answers?

VII. The questions:

1. Should we observe the laws of our country, state, and community because they are the laws, or because we think they are good and wise principles to follow anyway?
2. What can we individually, and as a society and church, do to promote law observance and enforcement in our community?
3. Is deportation a suitable punishment for alien residents who seriously violate the laws of the United States?
4. Is prohibition more of a success now than seven years ago, when it was put into effect? Are our present methods of dealing with the liquor traffic the best possible? If not, what would you suggest?
5. Why does our country hold the

world's record for murders and lynchings? What can we do to improve this situation?

6. Does a colored citizen of the United States actually have equal rights with a white one?

7. Do people of the yellow race make good American citizens? How can we help foreigners to become valuable citizens?

8. What are some of the principal defects in our educational system? What can we do to help remedy them?

9. Are censorship and "blue laws" the best methods of working toward cleaner recreation? If not, what are?

10. Why should we willingly pay taxes? What is your opinion of a man who pays a lawyer \$100 to show him how to avoid paying the government \$200 in taxes?

11. It is said that only fifty per cent of those qualified to vote in our country actually do so—seventy per cent of the men and thirty per cent of the women. Should we be indifferent to this situation? If not, what can we do to help correct it? How may we meet the arguments that "politics are bound to be corrupt anyway; so why bother to vote? What difference will my one ballot make in the results?"

12. Is our system of political parties a necessary evil or a good institution? Is a person justified in voting for a corrupt senator or representative in order to "stand behind" a good President of the same party?

13. What is your opinion of our Nicaraguan and Mexican policies? Should the United States continue the Monroe Doctrine as an international policy?

14. Should we forget our "reservations" and join the World Court? Why is our country not in the League of Nations? Do you think it wise to join now, or at any future time?

VIII. Open discussion.

IX. Singing—"America, the Beautiful."

X. Mizpah benediction.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Sabbath Day, February 26, 1927

DAILY READINGS

Sunday—Ministry of the Word (2 Tim. 4: 1, 2)
Monday—Life in the community (Matt. 5: 14, 16)
Tuesday—Furnish opportunity for worship (Ps. 84: 1-12)
Wednesday—Furnish spiritual interests (Eph. 1: 15-23)

Thursday—Call a halt to evil (Isa. 1: 1-6, 16, 17)
Friday—Provide Christian fellowship (Mal. 3: 16-18)

Sabbath Day—Topic: What do country churches do for the community? (Matt. 8: 1-6. Missionary meeting)

THE COUNTRY CHURCH AND THE
COMMUNITY

Only two of our Intermediate societies are located in cities. Two or three are in good-sized towns. The rest are in small towns or country districts. So, most of us are closely connected with country life. We know about the problems of the country church at first hand.

Let us think for a moment of what the country does for boys and girls. It teaches them to keep their eyes open and learn from what they see of God's woods and fields. Country life helps to strengthen the body. It encourages one to be resourceful and independent. Most of our ministers, I think, were brought up in the country.

This is not to say anything against our young people who live in cities. There are many good boys and girls, and men and women, who have spent most of their lives in a city. But it is said in hopes that our boys and girls in the country may be glad for the blessings they enjoy, and not envy others. Remember, there are many who envy you your advantages—you who live in the country.

Now let us consider what the country church can do for the community. Farms sell for more near a church, because people do not like to be without church privileges. People should be more honest and make better neighbors, for going to church.

The church may definitely take the lead in country life. It may help to teach men to farm better and women to be better housewives and mothers. The church or the Christian Endeavor society may provide socials and outdoor games for boys and girls. This teaches them not just to amuse themselves, but to provide for the happiness of others.

How much of Jesus' time was spent in the country? Which ones of his friends lived in the country? What parables show knowledge of country life?

What is your church or your Intermediate society doing to make country people better? To improve farm life? To provide recreation for boys and girls?

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR SABBATH DAY, FEBRUARY
26, 1927

MABEL E. JORDAN

A week before this meeting I would ask the older juniors to find out all that they can about mountain missions.

You will have to study and find out what you can also—as to where such missions are located and who have been faithful missionaries there.

It would be well to have ready some story or facts concerning some missionary pastor or doctor who has done some especially brave deed in the mountains.

Use a map, locating on it the places mentioned, and on the blackboard write the names of missionaries and where they work.
Nile, N. Y.

A WATCH MEETING

IRENA WOODWORTH

On New Year's eve about twenty of the Alfred Station Senior and Intermediate Christian endeavorers enjoyed a watch meeting at the church.

In order to make the meeting both interesting and progressive, the evening was divided into three meetings, each one on a different floor of the church.

At nine o'clock the young people, together with Pastor and Mrs. E. D. Van Horn and Mr. and Mrs. Carroll Hill of Alfred, gathered in the kitchen for refreshments. Following the dish washing, Francis Palmer led the group in several social songs. Then they went upstairs to the church auditorium.

The first part of the next hour was spent in a song service of missionary hymns. During most of the latter part, Irena Woodworth read to the group from the mission book which they are studying. Just before going to the next meeting Carroll Hill sang several solos, which the young people enjoyed immensely.

For the hour from eleven to twelve, the group went up to the balcony which was beautifully decorated with evergreens and lighted with candles. There they were led in a consecration meeting by Carroll Hill.

At twelve o'clock the church bells were rung. After an inspirational solo sung by Carroll Hill, they departed, wishing each other "A Happy New Year."
Alfred Station, N. Y.

CORRECTION OF RECORDER READING CONTEST SEMI-ANNUAL MILEAGE

SOCIETY
Brookfield—1658.13 miles per member (new report)
North Loup—(Senior C. E.) 3579.5
Salem—1161.5 (new report)

INDIVIDUAL
Miss Leo Green 1895
Mrs. H. L. Polan 1695
Miss Marcia Rood 450
Miss Elsie Rood 480
Albert Rogers 1250
Miss Alberta Simpson 1365
Miss Frances Langworthy 1395
Miss Ruth Brown 610
Kenneth Camenga 165
Robert Randolph 265
Miss Caroline Hurley 160
Miss Candace Hurley 125
Miss Mary Burdick 125

FRANCES FERRILL BABCOCK.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session at the home of the president.

The president called the meeting to order and L. E. Babcock led in prayer.

Members present: Dr. B. F. Johanson, L. E. Babcock, E. H. Clarke, Mrs. Frances Babcock, Mrs. C. H. Siedhoff, Mrs. Ruby Babcock, Lyle Crandall, Lloyd Simpson, Allison Skaggs, I. O. Tappan, Mrs. Marjorie Maxson.

Visitor: Rex Maxson.

The secretary read the minutes of the previous meeting.

The treasurer presented a quarterly report, which was received and ordered placed on file.

TREASURER'S REPORT FOR QUARTER ENDING DECEMBER 31, 1926

Receipts
Amount on hand October 1, 1926 \$503.09
Wisconsin Quarterly Meeting collection.... 15.00
Conference treasurer during quarter 294.80
Sale of Goal Charts 2.00

\$814.89

Expenditures
Mrs. Ruby Babcock, supplies and Conference expenses \$ 10.33

Ruth Randolph, account fellowship breakfast 10.00
Field secretary work 97.80
Shaw Printing Company, stationery 15.00
Corresponding secretary, salary and supplies 38.50
S. H. Davis, Thorngate account 100.00
Balance on hand 543.26

\$814.89

The corresponding secretary presented a report, which was approved. It follows:

REPORT OF CORRESPONDING SECRETARY, DECEMBER, 1926

Number of letters written, 12.
Number of letters mimeographed and sent out, 165.

Semi-annual reports received to date (January 6) from: Ashaway, North Loup, New Auburn, and Detroit.

RECORDER Reading Contest reports have been received from: Plainfield, Lost Creek, North Loup Intermediate C. E., Milton Intermediate C. E., and New Auburn.

A list of the individuals who have read all of the RECORDERS from September 27 to November 22, will be published soon. Also a list of the societies in the RECORDER Reading Contest.

Correspondence has been received from: Mrs. Blanche Burdick, Donald Gray, Rev. J. L. Skaggs, Miss Caroline F. Randolph, Mrs. Maude Sample, Lyle Langworthy, Mrs. H. L. Polan, Rev. John F. Randolph, Miss Dorothy Hubbard, Miss Tacy Crandall, Mrs. Amanda Ringrose, Rev. Wm. L. Burdick, Miss Velma Davis, Rev. Wm. Simpson, Miss Clara Looftboro, Miss Miriam Horner, Miss Bessie Davis, Rev. Paul Burdick.

(Signed) FRANCES FERRILL BABCOCK.

Correspondence was read from the following: Donald Gray, Mrs. Amanda Ringrose, Tacy Crandall, Blanche Burdick, Rev. William L. Burdick, Rev. William Simpson.

Moved that we send \$200 to Secretary William L. Burdick of the Missionary Board to be used for some immediate need in connection with the work of Rev. and Mrs. D. B. Coon in Jamaica. Motion carried.

A bill for \$5, postage, for the corresponding secretary was allowed.

Some C. E. societies were organized at the beginning of this year. They will be given credit for their work in the RECORDER Reading Contest according to the merits of their work.

Dr. B. F. Johanson explained the purpose of the Committee on Religious Conferences appointed by the Commission of the General Conference at their recent meeting. Rev. William M. Simpson will represent this

board, stressing particularly the Life Work Recruit phase of our work in this committee, the Young People's Board bearing his expense, provided the Ashaway Church concurs in this arrangement and releases him for this work.

Moved that the purchase of a signature stamp for the corresponding secretary be approved. This motion carried.

A general good and welfare discussion followed, at the close of which the meeting adjourned.

Respectfully submitted,
MARJORIE WILLIS MAXSON,
Recording Secretary.
Battle Creek, Mich., January 6, 1927.

RECRUITING AND TRAINING FOR THE MINISTRY

(Continued from page 172)

preacher carefully contract his thinking on either theological or social subjects, within the limits of the most conservative paymasters in the pews, there would be no occasion for the surprise at its not drawing far-seeing prophets to its fold. But if the church is actually the supreme inspiration to faith in moral and spiritual realities, if it is the nourisher of a Christ-like character, if it is truly making a more brotherly community, if it is enriching all aspects of human life by suffusing them with the spirit of Christ, if it is giving voice to prophetic messages of social righteousness and world peace, no one need fear for the future of the ministry or of any other vocational work in the church. The one great way of assuring the leadership of tomorrow is to make the church of today what the church at its best has always been—a center of attraction for the noblest and most heroic souls."

*Alfred Station, N. Y.,
January 9, 1927.*

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.—Romans 8: 38, 39.

There is no true peace, there can be no true hope, there can be no true comfort, where there is uncertainty.—D. L. Moody.

CHILDREN'S PAGE

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

MOUNTAIN MISSIONS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
February 26, 1927

DAILY READINGS

Sunday—Facing prejudice (Acts 14: 1-6)
Monday—Hearing a call (Isa. 6: 8)
Tuesday—Earnest seekers (Acts 17: 10-12)
Wednesday—Active workers (1 Thess. 1: 6-8)
Thursday—Willing givers (2 Cor. 8: 5)
Friday—Faithful believers (1 Tim. 6: 12)
Sabbath Day—Topic: A view of mountain missions (Acts 16: 9, 10. Missionary meeting)

MRS. W. L. DAVIS

Superintendent of Salemville Junior Society

There is a range of mountains extending from Maryland into Georgia and Alabama. They are sometimes called the Southern Highlands. There are many forests of oak, hickory, poplar, and cottonwood. Coal is mined in the mountains. Agriculture is a great industry.

The mountain people of the South are of Scotch-Irish descent. For years they lived among the mountains unnoticed, until a home missionary teacher came to help them to become interested in getting an education. They were willing to put forth every effort to help themselves. The young folks wanted to go to school. Much good has been done along this line and there is room for more and better work.

There are many places among the mountains where mission work is being done. Mission work in prisons is proving to be of value. There are schools and Christian Endeavor societies in Frankfort and Eddyville prisons in Kentucky. Many of the prisoners have been converted. There are also mission stations in lumber camps and mining districts. Missions have done much to help community life in the mountains. Better churches, better school buildings, and better homes have been built.

There are many needs in a mission field: Bibles, good books to read, good hymn books, blackboards, money, and consecrated

helpers. This is a great opportunity for Junior and Senior Christian Endeavor societies to help in mission work.

"Three things the Master hath to do,
And we who serve him here below,
And long to see his kingdom come,
May pray or give or go."
Salemville, Pa.

TOM AND ROSE REACH NEWPORT

LOIS R. FAY

As soon as our friends were seated in the train their father began to tell them what the chief interest of this section of their journey was to be, which they might never see again.

"It is the remaining fragments of the old canal and tow-path from this city to Providence, which is a seaport and the capital of Rhode Island. Most all freight and a great many passengers between these two cities used to be carried on boats on the river, towed, up-stream especially, by horses that walked along the bank; and I want you should see the few relics of that interesting method of transportation which remain, showing the canal that was necessary in difficult places and the path alongside where the horses used to walk."

"I wondered at first what you meant by tow-path," said Tom. "Towing a boat is spelled the same as towing an auto, isn't it?"

"Just the same," said his father.

"But h-o-w is how, and c-o-w is cow, so t-o-w ought to be —"

"Excuse me, but it isn't!" interrupted his father quickly; then he laughingly added, "M-o-w is pronounced both ways, according to whether a farmer is *mowing* grass in the field, or *mowing* it away in the barn. You have seen and heard of both, probably."

"Well, I don't want to spell any more. I wish this old train would start," said Tom. "I want to see this tow-path."

"Before the cars are all properly connected? Passengers' impatience, if allowed to run trains, would result in disaster. Look across on the other tracks," said his father.

"That must be a carload of potatoes. It's a Maine freight car and it is marked 'Perishable,' 'Heated Car,' 'Danger—Charcoal-Fumes!' That's news to me. I didn't know that is the way Maine potatoes are shipped in cold weather. It must take some skill to

gauge the charcoal burner. Not as much heat would be required now as later, and of course the colder the weather the more care must be exercised, consequently prices will rise."

"And what are those men doing in that tall building over across there?" asked Rose.

"They certainly do wave their arms strangely," replied her father, "each one differently. There are five, all back to us, all in vests and shirt-sleeves. Let's watch them a little—they must be doing something special."

"And upstairs," said Tom, "there are some more men, only they don't act so funny. What can they be doing?"

"I know," said his mother. "See the letters on the building. The top floor has a sign 'Women's Dresses,' and they must be working on silk, so they have to work moderately. There's one man taking a finished dress of dark blue off an ironing board. See him shake it gently and hang it on the hanger."

"I wouldn't want a man to make my dresses," interrupted Rose, somewhat scornfully.

"Nor I," said her mother. "I guess that must be the cause of the present dreadful styles," she added laughing. "But look! Below it says, 'Trousers and Coats.' They must have a rush order to make them hurry so. The only one who isn't hurrying is the one who is pressing. See him raise and lower the presser, which is probably electrically heated. The others must be working on power sewing machines. Each one probably does a certain part and passes the work on to the next man. I have been in tailor shops, but I never before saw them working at that pace."

Then a great engine moved along one of the tracks, cutting off their view of the tailors, and all became interested in watching it. Tom could hardly control his excitement at the sight of the huge steaming iron horse so close, and he watched every movement of the engineer and fireman, till suddenly he exclaimed, "We're moving ourselves! I didn't notice when we started. I thought that engine started, and when I looked for the tailor shop, it was way off!"

The train rolled smoothly along past the city's gas works, past great wire mills and other industries, all full of interest to our

friends. Then came the broad flat filter beds of the city's sewage system.

"Where these filter beds are, used to be a disagreeable stream of water," said their father. "And before that, this stream was a commercial water-way. Cement conduits and underground channels, built at the cost of thousands of dollars, have entirely erased all traces here of the old canal in use when your great-grandfather moved his household goods from Connecticut by way of Providence, to the big city you have just left. It is on account of these changes that I expressed the possibility of this being our last chance to see the remains of the old tow-path. In less than five years the reconstruction work on the river may extend all along the stream. Very soon now we shall see demonstrated what I have been telling you."

After perhaps fifteen minutes riding and watching, they saw the stream appear, in a more natural setting, unbound from its cement confines.

"Here we see it," said their father. "See how level and even the bank is there. Some places trees and brush nearly hide it, but in others the bank is smooth and grassy still. Now the railroad is going to cross the river. Look on the other side."

The children and their mother were charmed at this new feature of their trip, and they vied each other in hunting and tracing the grassy banks of the old tow-path. Then they lost the river entirely. It seemed to be playing hide-and-seek.

"Where is that river!" said Rose, quite disappointed.

"Oh, we're coming to a manufacturing village. This route is lined with them, like beads on a string. When these mills commenced business, freight and passengers were transported by water. Then came the railroad, doing away with the slow water method. Now the empty seats in this car indicate something is superseding the railroad. I think Tom can easily guess what it is."

"The automobile," said Tom promptly.

"Yes, and there is the cement highway which autos use going between the two cities, right alongside this track for a little way. You will play hide-and-seek with that, too, perhaps."

"Well, I'd rather play with the river," said Rose. "It's more interesting than a

hard, dry road. You don't suppose the river's gone to stay?"

"No, you'll see it again. It'll surprise you before you know it. But look! Here are the railroad and the cement road and the electric car track, all parallel for a little distance. This is remarkable, but the rails to the electric car line look rusty. It must have discontinued traffic. Yes, there are some empty cars on a side track, weather beaten and falling to pieces. We're studying the history of transportation, aren't we? Before us are demonstrations of the expansion and disintegration of different methods of travel."

"Oh, there's an airplane up there! It's crossing our path. But of all kinds of travel I like the auto best," exclaimed Tom.

"I like the river best," said Rose. "And here it is! I wish there were boats on it now, so I could have a ride on one."

"My little girl has never had a ride in a boat, has she?" asked her father. "And I don't see any chance for her to have one now. There's the river, and the nicest canal to protect the boats from the currents, which are swift here due to rocky falls. But no boats!"

"Well, I don't care," said Rose. "This is a lovely ride; never mind about boats, anyway. Oh, see, the canal is made of cement now, and it goes out of sight down under that big mill!"

"Do you know what that river and canal remind me of?" said her father.

"No, father, what is it?" asked Rose.

"That canal and the main stream remind me of the relation between Sabbath keepers and the rest of the world. God has arranged both the main stream of the river and the main stream of society; and alongside the main stream of society there are canals, or specially constructed channels, just as there are by this river we have been watching. These canals take part of the main stream and conduct it apart for a special purpose. We who believe in the Sabbath of Jehovah are in one of our Creator's special channels of usefulness. We are drawn apart from the main stream of society for a special purpose. The main stream flows on in its own way. The sights you have been seeing today, as embodied in the activities of towns, cities and railroad systems, reveal the immense proportion of that main stream of our present civilization;

while comparatively few are the Sabbath keepers, called out of that main stream to perpetuate the knowledge of God's holy day."

"I never thought of that before," said Rose.

"It's a new idea to me, too," replied her mother. "Though there is one great difference between us, or our civilization, and the river we have just been following. I wonder if the rest of you have thought of the same difference?"

"What is it?" asked Tom.

"We human beings have the power of choice, whether we will be in the main stream or in the channel of special service; and so far as I know water has no power of choice."

"That is true, and something I had not thought of, so far," replied the father. "And our power of choice of our channel of usefulness is a wonderful gift."

"Oh, here is the river again!" exclaimed Tom. "How would they get the tow-ropes past those big trees?"

"Those trees have all grown since the tow-path was discontinued," replied his father.

"Big as that!" exclaimed Rose. "It must be a long time, then."

"Those trees are perhaps from twenty-five to fifty years old, and the railroad has been built much longer than that."

"Whew!" exclaimed Tom. "And if they keep building new mills and digging around this river, sure enough there'll be no sign of the old tow-path left!"

"Now the river's gone again," said Rose, regretfully. "And what dingy houses! I'm glad I don't live here!"

"You may not see that river again, now," said her father. "For quite a distance dingy buildings will probably greet us on both sides. What do you say to some lunch before we change cars again. I'm hungry!"

"So are the rest of us," returned the mother. "Will the custodian of the lunch box please unstrap it? It must be about noon, and I know I have an appetite, but I couldn't think of eating while our friend the river was likely to show us some new characteristic."

Our travelers were soon eating and watching betimes the brick storehouses, factories, and unattractive dwellings that customarily border railway routes into large

cities. The train made frequent stops, during this part of the journey, and the majority of those entering and leaving the car were apparently mill operatives of foreign races.

Soon the conductor called out, "Next station Providence—all change!" Tom strapped up his lunch box and the rest gathered up their belongings preparatory to leaving their comfortable seats. Their father made some inquiries of the conductor and found they were to board an electric train which would leave in twenty minutes for Newport. As they alighted from the steam train which had afforded them so much comfort and interest, the conductor pointed out the waiting cars, attached to an engine that looked very odd to Tom.

"You have plenty of time to go down into the station and get your tickets," was the conductor's counsel; so our friends followed the stream of passengers down an iron stairway, along a corridor, and into the station. After buying their tickets, they looked out from different windows and doorways at what was visible of this second large city of their trip; then Rose looked up at her mother and said wistfully: "Don't let's stay down here too long."

"Why? What's the hurry?" asked Tom teasingly, but her father and mother smiled at her and at each other, and they turned their steps toward the long corridor and the iron stairs.

As they entered the car Tom observed, "The engine is on the back end of this train; it's going to push us instead of pull us."

And sure enough it did push them into a dark tunnel before they realized it. Then out into daylight again—and such a ride! Tom and Rose thought they had seen a world of sights already, and they sat spell-bound after the first glimpse of bridges and boats and water. This part of their day's experiences was a cup of delight running over. They saw more buildings and more railroads, then more bay and bridges and boats. Rose hugged her mother's arm in delight at the sunlit bits of the ocean which looked so wonderful to her unaccustomed eyes, and Tom's face flushed in appreciation.

But such tired children! They had seen so much they couldn't say a word after awhile, and they sat silent with admiration

during most of this ride down the eastern side of Narragansett Bay. Rose was almost lulled to sleep when the conductor shouted: "Newport! Newport! All change!"

THE SEVENTH DAY BAPTIST CHURCH OF THE TRINITY

(Sermon to the boys and girls, Plainfield, N. J., January 29, 1927)

REV. AHVA J. C. BOND

Text: *I have surely built thee a house of habitation, a place for thee to dwell in forever.* 1 Kings 8:13.

This church in which we worship was built many years before any of my Plainfield boys and girls were born. When it was built I was a country lad who had never strayed beyond my native hills of West Virginia. This house was dedicated thirty-three years ago this month. That was nearly a third of a century ago.

I think this is a beautiful building, don't you? I have always thought so, but since I came to live in Plainfield where I can see it often I have thought about it even more. Just a few days ago "Mother" Hubbard let me have some newspaper clippings that told about the consecration services for this building when it was new, thirty-three years ago. (You will notice I did not say "Old Mother Hubbard." She lives only in your nursery rhymes. This was our own "Mother" Hubbard.)

In his address at the dedication the pastor of the church, Dr. A. H. Lewis, said, "We did not desire to build rapidly, so much as permanently and well, for we realized that this work was not for ourselves, or for a single generation." And a little later on he said, "Our deepest satisfaction at this hour is that we can give unto God and to his service for generations yet to come, our best." Already new generations are worshiping here, and those who built have gone on.

Our church is not only beautiful but its arches and columns and towers are symbols of religious things. Do you know how many arches there are around this room? Would you like to count them now? Reckon this great arch under which the minister stands as two, and how many are there? Just twelve. How many disciples did Jesus have in that first group? Sure enough, just

(Continued on page 192)

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

SABBATH SCHOOL BOARD MEETING

On Sunday, January 16, the members of the Sabbath School Board met in special session, in particular to hear a report from Rev. Erlo E. Sutton, director of religious education, who had lately returned from a four months' tour of visitation and observation in the Eastern and Southeastern associations. He came prepared with a well written account of what he had undertaken to do, and what he had seen and heard while out among the folks. It was indeed interesting and received close attention.

He went into considerable detail concerning what he had observed in the various churches and Sabbath schools, and the summer Vacation Schools. He spoke very favorably about the work and influence of these schools, the general interest in them, the good attendance, the supervision, and the teaching done in them. Such schools are being held from two to three weeks every summer in connection with nearly all of our churches, and with such growing interest in them as should make them still better next summer than any time before.

Some of these schools are organized for the communities in which they are held, taking in children from different churches. In such cases, of course, no attention is given to differences in doctrine, but all teaching is done on common grounds of Christian belief and practice.

There was some discussion about changing in certain details the courses of study, so as to have them continuous and related in such manner that those who finish them may, after due test, receive certificates of such completion. A committee was appointed to consider this matter and report recommendations. Mr. Sutton said that while on the whole supervisors and teachers of the schools had been earnest and satisfactory, it would be a good thing if by some means the most of them could be given some training for the work they are to do. Several of them have been quite young for such

teaching, and they themselves believe that they could thus come to give better service for both the Vacation Schools and the regular Sabbath school work. No definite plan was proposed by which to supply this desirable training. The matter will call for further consideration. Suggestions as to how this may be brought about will gladly be received for this page of the RECORDER. It is not an easy matter to find, in every case, enough good and willing teachers. As much care may well be taken in their selection as is given to those employed in our public schools.

It is with no little satisfaction that we hear about the growing tendency in churches and communities to pay the expense connected with the schools rather than call upon the Sabbath School Board to pay it all. The community that does this has a sense of possession in the school and is likely to think the more of it. The most of the communities are now doing this. Mr. Sutton says he knows where there will be several new schools next year.

There was a good attendance at this board meeting, all but three members being present and taking a lively interest in the matters requiring attention. The session lasted from two o'clock until five.

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held at the home of Mr. H. W. Rood, Milton, Wis., Sunday afternoon, December 19, 1926, at 2 o'clock, with the following trustees present: D. N. Inglis, H. W. Rood, Mrs. L. A. Babcock, Edwin Shaw, J. N. Daland, R. E. Greene, J. F. Whitford, G. M. Ellis and A. L. Burdick.

Visitors: Rev. M. G. Stillman, Mrs. H. W. Rood.

President D. N. Inglis presided and Robert E. Greene offered an opening prayer.

The minutes of the last meeting were read and the secretary reported that notices of this meeting had been sent to all trustees.

Verbal reports of the various standing committees were presented.

The treasurer's quarterly report was presented, approved, and ordered placed on file. The report was as follows:

TREASURER'S REPORT

L. A. BABCOCK,
In account with the
SABBATH SCHOOL BOARD

<i>Dr.</i>	
September 17, balance on hand	\$ 699.89
September 30, collection from Conference	48.85
October 5, interest on Cheesebrough Bond	15.00
October 6, Rev. Harold R. Crandall, Onward Movement	79.20
October 11, J. A. Gregoire, interest on mortgage	36.00
October 11, J. A. Gregoire, payment on principal	100.00
November 4, Rev. Harold R. Crandall, Onward Movement	79.20
November 24, interest on certificates of deposits	16.56
December 2, Rev. Harold R. Crandall, Onward Movement	122.40
Total	\$1,197.10

<i>Cr.</i>	
September 18, Rev. E. E. Sutton, salary	\$ 133.00
October 1, Rev. E. E. Sutton, salary	133.00
November 1, Rev. E. E. Sutton, salary	134.00
November 1, Rev. E. E. Sutton, expense	50.00
December 2, Rev. E. E. Sutton, salary	133.00
December 6, invested from Permanent Fund, Wisconsin Mortgage and Security Bond	100.00
Accrued interest on same83
December 9, International Council of Religious Education apportionment	50.00
American Sabbath Tract Society, apportionment on "Year Book"	22.10
Miss Flora Burdick, expense on return of material for Conference exhibit	4.61
Mrs. Harriet C. Van Horn, book for Religious Day School	2.10
Total	\$ 762.64
Balance on hand	434.46
	\$1,197.10

*Milton, Wis.,
December 19, 1926.*

The annual report of the Vacation Religious Day Schools was presented and, upon motion, it was voted that the consideration of this report and its recommendations, and other matters connected with the work of the board be made an order of business at a special meeting of the board to be held on the third Sunday of the month, January, 1927, the place and hour for holding the meeting being left to the discretion of the president.

President Inglis read the report of the committee appointed by the General Con-

ference to consider the annual report of the Sabbath School Board to the General Conference.

After prayer by Rev. Edwin Shaw the meeting stood adjourned.

D. N. INGLIS,
President.
A. L. BURDICK,
Secretary.

MINUTES OF SPECIAL MEETING OF THE SABBATH SCHOOL BOARD

A special meeting of the Sabbath School Board was held at the home of Mr. H. W. Rood, Sunday afternoon, January 16, 1927, at 2 o'clock.

President D. N. Inglis was in the chair and the following trustees were present: D. N. Inglis, G. M. Ellis, L. A. Babcock, Edwin Shaw, A. E. Whitford, Mrs. L. A. Babcock, Mrs. M. G. Stillman, H. W. Rood, J. L. Skaggs, J. F. Whitford, and A. L. Burdick.

Director of Religious Education, Rev. Erlo E. Sutton, and Mrs. H. W. Rood were also present.

Prayer was offered by Mrs. M. G. Stillman.

The minutes of the last meeting were read.

The Committee on Field Work reported having held a meeting with Director E. E. Sutton, at which an outline of the plans for his work in the immediate future was discussed, and the committee recommends the adoption of these plans, which contemplate the director's attendance at a series of conferences of the International Council of Religious Education, to be held in Chicago from February 7 to 17, inclusive, a trip east about March 1, in which he would visit several churches, assist in evangelistic meetings at Alfred Station and Berlin, N. Y., and attend a meeting of the International Lesson Committee in Toronto. Upon motion the report was adopted.

The report of the director of religious education from June 6, 1926, to January 1, 1927, was presented by Rev. E. E. Sutton. It was voted that the report be approved and placed on file, and that it be included with these minutes for publication in the SABBATH RECORDER.

The report follows:

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

As no formal report has been given since June 6, 1926, this report covers the period from that date to January 1, 1927.

From June 6 to July 1, the director was only giving half time to the work of the board. His efforts were devoted to office work, perfecting plans for Vacation Schools, and to the completion of the material for the *Helping Hand* for the fourth quarter of 1926.

The director entered into full time work with the board July 1, and the first few days of the month were taken up with getting settled in his home in Milton Junction. In addition to the regular office work, he tried to keep in touch with all the Vacation Schools that were being held. He also worked on material for the *Helping Hand* that its preparation might be well under way before Conference, in order that he might be free after August to give two or three months to field work.

On August 22, the director left his home to attend the General Conference at Alfred, N. Y., where he took part on the program given by the Sabbath School Board and also served as chairman of the Conference Committee on Petitions.

From Alfred, he went to West Virginia as the representative of the board and as alternate delegate from the Northwestern Association. The session of the Southeastern Association was held with the Middle Island Church, New Milton. During its sessions ample opportunity was given to present the work of the board, as your representative was given a part on the program of the "Sabbath School Hour" and was asked to preach the Sabbath morning sermon. This association met September 2-5.

Sabbath, September 11, was spent with the church at Salem. Here the director was asked to take part in the Friday evening service and to speak at the morning service. A good interest was shown and the desire was expressed to continue the Vacation School another year. On account of the press of other work, which took the time of the children, it was not deemed wise to undertake a school during the summer of 1926.

On September 12, upon an invitation given by the agent of agriculture and the home demonstrator of Doddridge County, the director spoke at a rural conference, held some eight or ten miles northwest of Salem. This was held by the county agents for the purpose of emphasizing the work of the church and Bible school for country communities. Representatives from the state university were present and took part on the program. Your representative was glad to take the theme assigned him, "Christian Education and Rural Life," and give a thirty minute address. It was estimated that from three to five hundred people attended the conference.

On September 13, a trip was made to Berea, where the director spent ten days with the church of his childhood. Here editorial work on the *Helping Hand* was continued. Opportunity was given to present the work of the board, your worker using the time of the Sabbath morning service. On the evening after the Sabbath, a large group of young people and Bible school workers gathered at the parsonage for a confer-

ence. The interest was good and prospects for a Vacation School next summer seem fair.

As plans had been made for special meetings of an evangelistic nature to be held at Lost Creek later in the autumn, the next churches visited were Shiloh and Marlboro, N. J. The morning service at Shiloh was given to a presentation of the work of religious education, and a large audience listened attentively. At noon, previous arrangements having been made, the director spoke at Marlboro. In the afternoon, a conference was held with the Marlboro people, with almost as many people present as there were at the regular church service. A conference was held with the workers at Shiloh during the week following.

Plainfield and New Market were the next churches visited. As in South Jersey, to save time and return home when planned and keep up with schedule, it was found necessary to speak at both these churches the same Sabbath, and the churches were willing to make such plans, although it seemed too bad that a Sabbath could not be spent with each one. Besides speaking at each place Sabbath-day, conferences were held. Under the leadership of Rev. T. J. Van Horn and wife, a permanent "Board of Religious Education" has been organized in New Market and Dunellen for the purpose of promoting Vacation Religious Day School work.

On October 9, a visit was made to the New York City Church. Your representative was invited to speak at the morning service and was also able to attend the session of the Bible school. It was not possible to get the people together for a conference.

On October 11, the director was called to Cleveland, Ohio, as one of a group of four from the International Lesson Committee to make the first draft of a part of the Bible school lessons for 1930. The expense of this meeting was met by the International Committee.

As the director would pass near Berlin, N. Y., on his return to the East from Cleveland, it was decided to make a mid-week stop with the church there. Arrangements were made for a meeting to be held in the church on Wednesday evening, October 13. Although it was very stormy, a good audience was present and good interest was shown.

Sabbath day, October 16, was spent in Newport, R. I. It was the time of the "Annual Pilgrimage" of the New England churches to the meeting house of the mother church. A place was made on the program for your representative.

Not knowing when the meeting in Newport was to be held, plans had been made to visit Rockville on that date. In order to keep up with the schedule as planned, it was found impossible to visit this church over the Sabbath, so two week-night meetings were planned. One of these was a conference held in the parish house and the other was a sermon delivered in the church to a good-sized audience.

Ashaway was the next church visited. Here plans were made for the director to speak at the morning service, October 23, and to conduct a conference for Bible school workers during the week. This he tried to do, presenting the work

and aims of the board the best he could. The new pastor, William M. Simpson, having just arrived, was present at the conference.

At Westerly, the director preached the Sabbath morning sermon on October 30, a large audience being present. On the evening before, he was given the opportunity at the time for the church prayer meeting to present the work of the board. A good degree of interest was manifest by those present.

On Sunday evening, October 31, special evangelistic services were begun at Waterford, Conn. These lasted until Sunday evening, November 7. The services were well advertised by means of paid advertisements in the New London papers and by hand bills distributed in the homes of the community. Considering the size of the church and community, the attendance was good. Especially was this true over the week-end. Ample opportunity was given to present the work of the board, both from the pulpit and in conference.

The last church visited in an official capacity was Lost Creek, W. Va. Here, on November 12, the director entered into an evangelistic campaign with the pastor, Rev. H. C. Van Horn. This work continued over three Sabbaths. However, on account of other activities in the community, no services were held from the twenty-second to the twenty-fifth. Although stormy most of the time and with the dirt roads very muddy, the attendance was good and much interest was manifest. It was a pleasure to unite with the pastor and his loyal people in this kind of work. On Sabbath afternoon, November 20, in company with the pastor, a trip was made to Roanoke, and a service was held with the little church there, which maintains an evergreen Bible school.

On account of Mrs. Sutton's being called to Salem by the serious illness of her mother, and the fact that the International Bible School Lesson Committee would meet in Cincinnati late in December, it was thought wise to remain there until time for the meeting in Cincinnati, as it would save the expense of a trip from Milton Junction to Cincinnati and return. The time was occupied largely in working out the material for the *Helping Hand* for the second quarter of 1927. While in Salem the director gave a thirty minute address to the students of Salem College.

The meeting of the International Lesson Committee was held December 28 and 29, and your representative tried to take his place the best he could on this committee. This committee of forty-two is perhaps one of the most important bodies engaged in religious education in the world, as it plans Bible study for more people than any other one body. Having completed this task, the director reached his home in Milton Junction on Thursday evening, December 30, after an absence of a little more than four months.

The distance traveled for which fare was paid, was 5,143 miles. The cost per mile traveled, including railroad fare, pullman sleepers, hotels, and meals, was a little less than four cents. The distance given does not include numerous trips made while visiting in the churches, which would add several hundred miles more.

During the four months on the field the direc-

tor delivered forty-six sermons and addresses and held eleven conferences.

ERLO E. SUTTON,
Director of Religious Education.

The report of the Vacation Religious Day Schools was then taken up for consideration and action. It was voted to adopt the suggestions made in the report and that a committee consisting of E. E. Sutton, chairman, Edwin Shaw, J. F. Whitford, R. E. Greene, Mrs. L. A. Babcock, and A. E. Whitford be appointed to revise the syllabus and to consider the matter of furnishing diplomas to those who complete the entire course in the Vacation Religious Day Schools.

It was voted that the report of the Vacation Religious Day Schools be approved and that Director Sutton be requested to have the same printed in the SABBATH RECORDER, and to secure two hundred fifty reprints of the same for distribution among the Sabbath school workers and for the use of the director for promotion work during the coming season.

The minutes were read and approved. Pastor J. L. Skaggs led in a closing prayer, after which the meeting adjourned.

D. N. INGLIS,
President.
A. L. BURDICK,
Secretary.

LESSON VIII.—FEBRUARY 19, 1927

SERVING IN AND THROUGH THE CHURCH
Matt. 5: 13-16; Acts 2: 42-47

Golden Text.—We are God's fellow-workers. 1 Corinthians 3: 9.

DAILY READINGS

- Feb. 13—Serving In and Through the Church. Acts 2: 42-47.
Feb. 14—Spirit-prompted Service. Acts 13: 1-12.
Feb. 15—Exalted Work of the Church. Isa. 52: 1-12.
Feb. 16—The Holy Spirit and Witnessing. Acts 1: 1-11.
Feb. 17—Promoting Harmony in the Church. Matt. 18: 15-20.
Feb. 18—Christ the Head of the Church. Col. 1: 9-23.
Feb. 19—Paul's Prayer for the Church. Eph. 3: 14-21.

(For Lesson Notes, see *Helping Hand*)

No sorrow is too great to endure if it reveals to us some new beauty in Christ, or brings out in us some new feature of Christ-likeness.—J. R. Miller.

OUR WEEKLY SERMON

WHAT JESUS THINKS OF HIS CHURCH

REV. T. J. VAN HORN

(Sermon at the ordination of deacons of the Plainfield Seventh Day Baptist Church)

Text: *Let this mind be in you which was also in Christ Jesus.*—Philippians 2:5.

This text will serve only as an introduction to what I have to say. There is a task of infinite size and importance before the Church of Christ today. And if that task is successfully met it must pay more careful heed to the teaching and spirit of the divine Founder of the Church. The Church of this age needs to enter more completely into the self-denying, sacrificial spirit of Jesus than ever before.

"How did you do it?" The question was asked by a newspaper correspondent of a young man who had been selected out of a number of possible candidates for a very responsible place in a newly organized company. The young fellow had already distinguished himself by very efficient service. On this special occasion he had been summoned to the office of his chief on a matter of vital concern to the company. He had answered the summons and in a few minutes had returned to conclude his interview with the reporter. "How did you do it?" was the astonished question of his interviewer. Without hesitation the answer was, "By thinking as Mr. Davidson thinks." He had mastered by the closest application the details of the business in which he was engaged. He knew the objectives of the company. He was so familiar with the plans that he had anticipated the next move and had pigeon-holed memoranda relating to that special move. He had guessed rightly what the subject of that interview with his chief would be, and he was prepared to submit briefly and concisely the data which he had been preparing for this anticipated interview.

This illustration is not of wide application. It will only illuminate a little the fact that I want to emphasize in my beginning today. It is this: if we would be efficient in the service of our divine Master, we must

study to get his point of view; we must think as Jesus thinks. "Let this mind be in you which was also in Christ Jesus."

I know that much is being said these days about changed conditions of society requiring a readjustment of methods in Christian work. However that may be, I am confident that no change in methods is needed unless we have departed from the teaching and spirit of our Lord and Master. I have the profound conviction that an adequate study of that absorbing personality and his methods of teaching will reveal our need of readjustment to his plans. From President Coolidge's speech at Trenton a few evenings ago I caught something to the effect that there must be a new birth of society as well as of individuals. Now, if we would have the mind of Christ, we must study that mind. What is the mind of Christ, what was his attitude toward his Church as revealed in the sacred narrative? I know that my study of the matter has been inadequate, but a casual student will discover at least two things that were in the heart of Jesus concerning his Church: one of these is that he loved it, and second, he had the utmost confidence in its power to accomplish that for which it was organized.

1. Let us think how much he loved that company of men that he left in the world to carry forward his work. What appears to be prominent in the mind of anyone in the last moments of his earthly existence is a pretty sure index of the subconscious processes of mind that have controlled his actions throughout his career. Such a time came to Jesus on the night of his betrayal. Shall we not, then, give attention to the things he said to his disciples on that occasion, and observe the things he did? Read at your leisure in John's Gospel, chapter 13 to 17 if you would learn how much Jesus thought of those men who were the constituent members of his Church and of those who were to succeed them in the great enterprise of the kingdom. In the seventeenth chapter he pours out his soul in a passionate entreaty for these men. He asks of his Father five definite things for them.

a. He asks that they may be kept. The Greek word translated *keep* means to watch over, to guard carefully that which is precious. These men were to be left in a world of danger. Forces of evil surrounded

them on every side. They were always in danger from the fierce onslaughts of the devil. "I pray, Father," he entreats, "that thou wouldst keep them from the evil one."

b. He prays for their unity in association with one another. "I pray, Father, that they may be one, even as we are one." They need thus to stand together in a hostile world, for the enemy is insidiously and constantly plotting their destruction. Strife and contention are disintegrating forces that are welcome conditions to the enemy that seeks the discomfiture of the Church of God.

c. He prays that they may have joy—that quality in any life that gives it winsome and magnetic power.

d. He prays for their sanctification. It is not merely that they may be set apart, dedicated to the special task to which he calls them, but that they may have that special preparation of life that only the purifying influence of the Spirit of God and of the truth can exert in the heart.

e. And perhaps the most assuring proof that he loves them is the request that these men may be with him in his glorified state. "I pray that they may be with me where I am that they may behold my glory."

May I ask you to think more at length than we will have time for now, and more deeply than I am able to lead you, that we may understand better how deeply toward his chosen ones. And from such a study we will know that Paul was altogether right when he declares that "Christ loved the Church and gave himself for it, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."

It may be there is a greater need than we realize of such an estimate of the Church of Jesus Christ in an age that tends to lightness and irreverence, even toward places and things dedicated to the service of our God. It was a bold, and perhaps a much needed, rebuke that a Roman Catholic boy gave to his young Protestant companions as he was showing them with much pride the beautiful interior of a church edifice in —. "Quiet, boys; we remove our hats here, and do not talk above a whisper."

A more adequate estimate of the value of the Church in the mighty enterprise of salvation such as we must derive from a

study of Jesus' attitude toward it will awaken in us a much needed holy zeal for its work. I shall not soon forget the young man from a neighboring town who called at the New Market parsonage on business. But he took time to talk with us enthusiastically about his church and the work it was doing. And remembering this attitude of love that Jesus maintains toward the Church will help us to sing with a deeper sense of meaning the hymn we all love to sing:

"I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved,
With his own precious blood."

2. Jesus not only loved the Church so well that he gave himself for it, but he *had the highest confidence in that Church to accomplish that which it was set forth in the world to do.* For we must never forget that the Church is not an end in itself; it is a means to a glorious end. Do we need to emphasize this? It may be that Seventh Day Baptists require that moment of meditation on this point. Is there a tendency among us and among all Christian people that the local church of organized believers of whatever name is not organized as an end in itself? The local church of Plainfield is only a means; the Seventh Day Baptist denomination of which it is a part is only a means; the Sabbath which we love enough to suffer and die for, if need be, is only a means to an end. What is that end? That is also an appropriate question to consider in the program of this day.

Let the one before whom we bow in reverent attention answer the question. What was the theme of his opening message when he began his public ministry? It was "the kingdom of heaven." What word was on his lips perhaps more frequently than any other word as he taught his disciples? It was "the kingdom." What did he say was the supreme object of our quest here? Do you not remember? "Seek first the kingdom of heaven." Now to keep the supreme objective before us in undimmed light will solve many a perplexity and clear away doubt. Like a brilliant star in an unclouded sky Jesus kept the ultimate purpose of his coming to this earth ever before him. That object was that men should be converted from the kingdom of darkness into the kingdom he came to establish. He came to de-

stroy the works of the devil, to refute the lie that God did not love men and seek only their highest good. He loved men so much that he would go to any possible length to help them, if only they would believe him and love him in return!

Now that supreme task that was set before Jesus is expressed in the text that I have just now preached up to. It is in John's Gospel 17:23—"That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Jesus well knew that the vital, the crying need of the world was God, and a God of infinite tenderness and compassion toward those who had believed Satan's lie and rebelled against him. "I will go to any length, there is nothing within my power that I will not do," God seems to say in the councils of the eternities, "to get my children back into my confidence." And Jesus, sympathizing with the infinite solicitude of the great Father-heart of God, said, "Father, I will go and tell them that you love them. I will even die for them to prove that you love them." And God, looking with infinite, yearning love upon his Son said, "Go! and get them to know me."

So Jesus came and made the supreme sacrifice in the accomplishment of his work. His death on the cross was the proof of God's love for men. There is something pathetic in the beginning of the story of that last interview that Jesus had with his disciples before his betrayal. It is said "that having loved his own that were in the world, he loved them unto the end." That included Judas Iscariot, the traitor. His love went out to that miserable sinner as long as there was anything left to love.

We have already considered the prayer in which his love for those *faithful* men shone out, as he poured out his interceding cry for them. But we can not fail to see his exalted purpose all through that prayer. Does he pray that they may be united? It is only that their united testimony may assure the world of lost men that God loves them and seeks their salvation. Does he pray that they may have joy in proclaiming the message of the gospel? It is only that joy is the bloom on the face of this religion of Jesus that makes it winsome and attractive. Does he pray for their sanctification? Here is the pre-eminent mark of the gospel messenger. That message is salvation from

sin. And there is no logic so powerful in its convincing force, there is nothing that will show clearer evidence of this message of salvation coming from God than the pure life of the messenger, himself redeemed from a life of sin. And upon these sanctified men Jesus laid the burden of the work of the kingdom he had carried forward to this point. Through the united, joyous, buoyant efforts of these sanctified men—his Church—the message for the salvation of men was to be proclaimed.

It may be that this is too long a parenthesis in what I was saying a while ago. But I am inclined to justify the digression. I am sure that in our eager haste to secure proximate ends, the results we so desire immediately, we are apt to miss the vision of the supreme, the ultimate object of our endeavor. So, lest we forget, let me repeat that the local church is not the goal; the denomination is not the goal; the Sabbath is not the ultimate goal. Please do not regard it as too much of a digression if I pause right here to say that the Sabbath is one of the highest approximate ends. For it was written down long ago, "Verily my sabbaths ye shall keep, for it is a sign between me and you throughout your generations that ye may know that I am Jehovah that sanctifieth you." And in corroboration Jesus himself said, "The Sabbath was made for man." It was designed as one of the great avenues through which God was to be made known and the saving knowledge of his loving favor to be conveyed to mankind.

And the Church thus prepared and equipped will lend emphasis to what I was saying a moment ago, that Jesus had the highest confidence in the Church which he thus founded to accomplish the ends for which he sent it forth into the world. With the most quiet confidence you hear him telling his Father in the great high priestly prayer from which our text is taken, "As thou hast sent me into the world even so I also send them into the world." Their mission is identical with his mission, and it comes out in the chapter that they are to have the same equipment that he himself had—sanctification, joy, the guidance of the Spirit, even the glory which, said he, "thou hast given unto me, I have given unto them." And then there was that remarkable promise to assure those members of his primitive Church that greater works than what

Jesus himself did would they do because of the special equipment which they should have.

Therefore there was nothing that could withstand the gospel that was to be proclaimed by them. There was no competitor that he feared. There was no rival that could successfully impede its progress. You will remember that at the time of Peter's great confession at Cæsarea Philippi, Jesus declared, with what seems almost like exultant confidence, "upon this rock I will build my church, and the gates of hell shall not prevail against it." And when Jesus said to that company of men that was the nucleus of that New Testament Church, "Go ye into all the world," and then assured them of his abiding presence and power throughout their trying experiences, they went. And the story that is told of their work in the Acts of the Apostles is one of the most thrilling in Bible history.

Jesus' confidence in this appointed means for the promotion of that mighty enterprise of the kingdom was fully justified in this account. And a careful reading of the history of the Church from that day to this will inspire in our minds a like confidence. We shall have to acknowledge in penitential sorrow failures of this agency in measuring up at all times to the divine standard. There have been lapses, doubtless, in more than one particular, but after all we may join confidently in the song, "Like a mighty army moves the Church of God."

Sometimes you will hear a faltering note of doubt. And the question is asked, "Will the Church be able to meet the challenge of this materialistic age?"

We shall have to recognize failure in some particulars, but in every such case there has been failure to heed the ringing orders of our great Captain. We have left off some of the equipment that he has provided. And our confidence in the ultimate triumph over the world disorders will be proportionate to our loyal adherence to his orders and a faithful use of all the equipment he has provided. The sword of the Spirit, the Word of God, is the great weapon; truth is our girdle; while faith, our shield, and the helmet of salvation are our protecting armor.

So far below what I had hoped to do, I have tried to inspire greater confidence in the Church of Jesus Christ as the one

divinely appointed agency to minister effectively to the world need of this trying time. You, my brethren, candidates here before us today to be ordained to this holy office, are to have an important part in this service to our poor humanity. "There is none other Name under heaven given among men, whereby we must be saved" but the Name of Jesus.

You are to have a part not only in ministration to the needs of the local church, but to the world-wide need. Did you catch from the air the other night that message from our President Coolidge as he was speaking at Trenton, "We can not do better service to humanity than to keep our nation from slipping back under the domination of the military spirit"? Now there is absolutely no hope of preventing that calamity unless the Spirit of Jesus Christ shall control the ambitions of men. Jesus expects that out of the Church must come the men who shall work powerfully under the domination of that spirit. Out of the Church must go the men to carry the Spirit of Jesus—the spirit of love and faith and good will. It is for the Church to produce such men. It is related that at the Queen's jubilee many years ago, these lines were read by Bishop Fleming, and aroused much enthusiasm:

"Give us men!
Strong and stalwart ones! men whom highest hope
inspires,
Men whom purest honor fires, men who trample
self beneath them,
Men who make their country wreath them,
As her noble sons worthy of their sires!
Men who never shame their mothers, men who
never fail their brothers,
True, however false are others;
Give us men; I say again, give us men!"

Jesus expects men of that type to come from his Church. He evidently expected that only as men were born of the Spirit of God could the knowledge of God, the saving knowledge of Jesus Christ, be brought to the world.

Men and women of these churches, let me say to you as well as these two men whom we propose to honor highly today, *this is our mission*. Jesus expects this of us. Let us not disappoint him.

Prayer is a golden key which should open the morning and lock up the evening.—
Bishop Hopkins.

THE SEVENTH DAY BAPTIST CHURCH OF THE TRINITY

(Continued from page 183)

twelve. These arches were built to represent the twelve apostles. The tall columns which support the arches represent Christians. Pillars, you know, mean supporters. I suppose there is one to represent Deacon Randolph and one for Deacon Whitford, one for Dr. Maxson, and one for Mr. Stillman. And perhaps one of them stands for your own father.

But you are wondering why I have called this church "Trinity church." You hardly know what we mean by the word "Trinity" although you often sing,

"Holy, holy, holy! merciful and mighty!
God in three Persons, blessed Trinity!"

In one of our hymns this morning we sang,

"Our voices we will raise
The Three in One to sing."

And in the other,

"God the One in Three adoring
In glad hymns eternally."

You know we speak of God the Father, who made the heavens and the earth and who made us and who loves us and who has prepared a home for those who love him. Then we speak of Jesus as God the Son, who came to earth to show us the Father. He is God our Savior. Again we think of God as dwelling in our hearts telling us what is right and helping us to be good. That is God the Holy Spirit. "Trinity" means three. And we speak of the Father, Son, and Holy Spirit as the blessed Trinity.

Hundreds of years ago when Christians built churches they were built to represent great Bible truths. This church is patterned after some of those old, old churches, and I think it represents the Trinity. No one ever told me *that*, but that is the way it has seemed to me for some time. If you will look at this church from some point where you can see its three towers, I think you will know what I mean. There is the large substantial tower over the door, with the smaller one close beside it, and then the other one out over the auditorium where the people worship.

"Holy, holy, holy! merciful and mighty!
God in three Persons, blessed Trinity!"

*I have surely built thee a house of habitation,
a place for thee to dwell in forever.*

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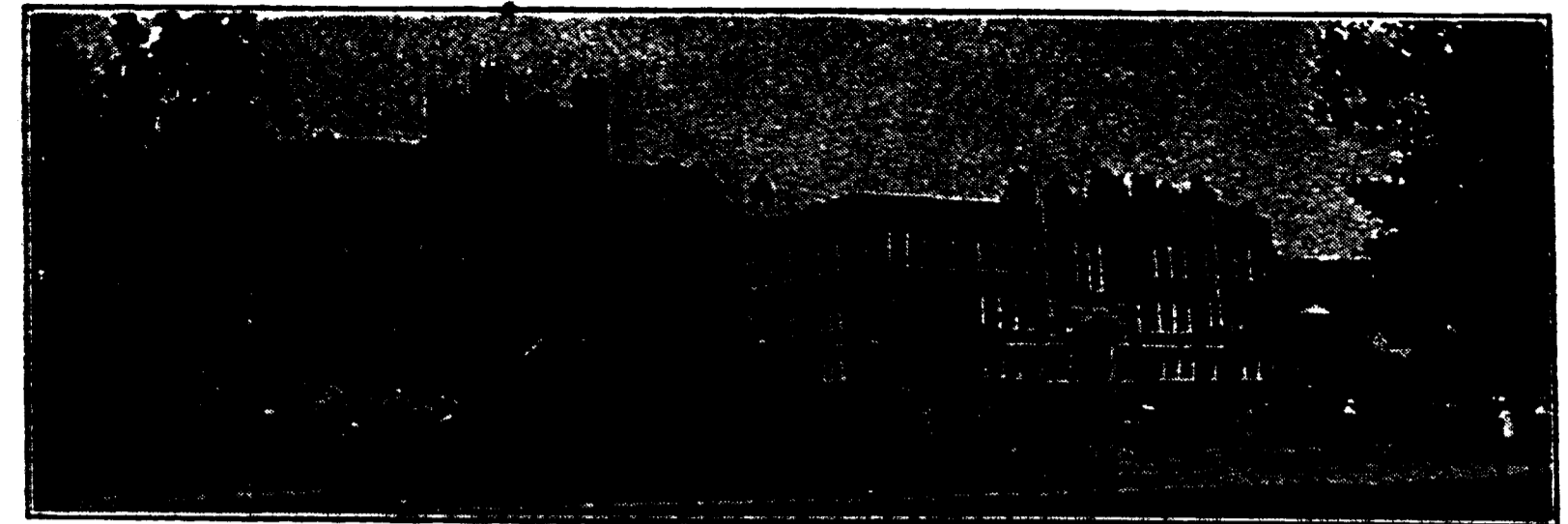
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