

Why A Denominational Building?

Because of Present Needs
Future Heritage

For What Use?

To Properly House the Publishing House
To Provide—

- Offices for Editor of the Sabbath Recorder
- Offices for the Memorial Board
- Office for the Corresponding Secretary
- Fireproof Vaults for Safeguarding our Valuable Records
- A Directors' Meeting Room
- A Denominational Library
- Historical Society Rooms

To Promote Denominational Loyalty

Give It Thoughtful Consideration

You will see the need of it
Then you will work for it—
Pray for it—
Pay for it

Who Is Going to Do It?

Every Seventh Day Baptist Man, Woman and Child

The Sabbath Recorder

A revival of the true spirit of missions among our people would make a great change in our outlook. The spirit of missions is the life of the church. The church that loses interest in missions is on the road to spiritual death. Jesus was nothing if not a missionary. He trained his disciples to be missionaries, and sent them forth with the message that should transform the world.

A genuine revival of the true missionary spirit would insure success in all lines of our work. It would double our funds for the Lord's cause and make our Onward Movement a complete success. Instead of having to plead and urge the people to support the work, the tables would be turned, and the people, as in Paul's day, would be "willing of themselves; praying us with much entreaty that we would receive the gift." A revival that would make our people to "abound in this grace also" would settle all our problems.

—T. L. G.

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WHOLE No. 4,318

Our Father who art in heaven, we pray for the divine indwelling—the "power from on high"—that made the disciples of Jesus strong and true. Wilt thou help us to hear and heed thy teachings as found in the record of the days gone by. Revive thy work in these passing years; give us a keener Sabbath conscience, so that we may better exemplify thy truth before men.

Deepen, we pray thee, our interest in the gospel ministry, and inspire our young men to devote their lives to thy service. Revive within us the spirit of missions, and strengthen, we pray thee, our faith in our future. Help us to see thy purpose in so wonderfully preserving us during all the years. In Jesus' name. Amen.

More Good Cheer Ever since Dean Main made that appeal for united prayers by our people, that the Lord would move more young men to enter the gospel ministry, cheering messages have been coming from far and near, which show a revival of interest in this all important subject. It is becoming more and more evident that leaders in all our churches are looking anxiously for recruits, who shall not only fill places in the ministry already vacant, but will be ready to fill the places of those who must soon lay down their work and go to their everlasting home.

Here are two more extracts from letters which show something of the interest in the matter. Like straws in the current, such messages show which way the current is running.

DEAR DOCTOR MAIN:

Your letter of September 12, in regard to the need of candidates for the ministry, deserved a prompt acknowledgment. Do not think, however, that while I have not written you the problem has not been a burden on my mind and has not been the subject of prayer and earnest effort.

I realize keenly that our churches have a right to look to our colleges for the inspiration and the training of young people for the Christian ministry. Where shall we find able consecrated young men and women, if not in our colleges?

At present we have three young men here who are considering religious work as their life job. I think you have suggested the most effective means of finding laborers for the harvest. We must care about this thing deeply enough to pray earnestly, before young people will have the cour-

age to plan their lives for the service of the churches. I believe that God will inspire young people to do this thing in response to our prayers.
 Sincerely yours,

DEAR BROTHER MAIN:

You ask if I have been praying for God to raise up men to enter the ministry. My answer is "yes," decidedly so. I am praying for true, solid God-fearing men, who will fearlessly deliver their messages. The world is in great need of them, and unless they are found very soon I fear for the institution we call the Christian Church.

The RECORDER is in perfect accord with the thought as to the kind and quality of men wanted.

Yearly Meeting At New Market The oldest living Seventh Day Baptist Church has just enjoyed an excellent yearly meeting. New Jersey has never given up these old-time yearly convocations, which existed in New England and New York, New Jersey and Pennsylvania for years before the General Conference was organized, more than a hundred years ago.

For many years the New Jersey churches alone united in these meetings, alternating between "East Jersey" and "West Jersey." Then New York City Church and the church at Berlin, N. Y., were invited to join with the New Jersey churches, which they gladly did.

This year a good sized delegation came to New Market from Shiloh, Marlboro, Plainfield, and New York City, to enjoy the good fellowship and inspiration of eight sessions in the old mother church during Sabbath and Sunday, November 25-27.

On Sabbath eve Deacon Frank Langworthy of Plainfield led in a praise and prayer service, after which the editor of the SABBATH RECORDER preached the first sermon.

He brought the message of Habakkuk, the prophet: "O Lord, I have heard thy speech and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known"; to which were added the words of the Psalmist: "Wilt

thou not revive us again; that thy people may rejoice in thee?"

It did seem like an appropriate time and place in which to lay the prophet's burden, as the burden of my own heart, upon the hearts of the people in this old-time meeting, and in this important historic church, organized two hundred twenty-two years ago.

Here, in this mother of churches, with this audience of delegates from old Shiloh and Marlboro, her own children in the church family; here, in the home church, which gave up fifty-one of its own members in 1838 to organize the church at Plainfield; here, so near the place whence went forth a whole caravan of families to start our good cause in West Virginia in 1745; and here, in the presence of delegates which came from all these church homes to worship with the mother of them all, what could be more appropriate, now, "in the midst of the years," than an appeal to hear the "speech" of God in our history, and a plea for revival in spiritual life?

This dear old church held up the light of the Sabbath truth ninety-seven years before we had a General Conference. In this church the Conference in 1828 took the first steps toward having organized Sabbath schools in all the churches. Here, too, at another General Conference, our first denominational paper, the *Protestant Sentinel*, received strong encouragement and recommendations, and I know of no better or more appropriate place on earth than this, in which the present editor may plead for a renewal of spiritual life, that our people "may rejoice" in the Lord.

The points in this message were: 1. "I have heard thy speech"; 2. "In the midst of the years"; 3. Revive our interest, (a) in the Sabbath, (b) in the ministry, (c) in the spirit of missions; (d) revive our faith in our future.

Only the main features of this message can be given here.

"I Have Heard Thy Speech" The word "speech" is rendered "report" in the margin. In the silent speech of God—the hand dealings of God in their history—the prophet had heard the still small voice of warning, and was afraid. He could foresee the future from the voice of God regarding the past. He listened to the message that came

from Israel's tendency to be carried away with worldly prosperity. This tendency had prevailed until God's people could hardly be distinguished from the heathen all about them. What could the prophet do better than to pray for a revival? Some how he still had hope, because "The Lord is in his holy temple." In the house of God there was still a remedy. "O Lord, revive thy work in the midst of the years"

A TIME OF SPECIAL DANGER

Just look at the meaning of "the midst of the years." The time when "Ephraim was a child" had passed away. The heroic years of Samuel and David and Moses, when God led his people to victory, were only matters of record, and God was speaking through that record. In the midst of the years vanity and love of ease had crept in. The prophet could see special dangers in the middle passage of Israel's life, and so he prayed for divine help.

It is in the midst of the years, if ever, that a man loses the bright outlook and inspirations of his youth. The restraints of his childhood no longer hold him to the path of duty, and peculiar temptations in middle life press upon him. If there is ever a time when a man needs help from on high, it is in the midst of his years, when he must meet the pressure from worldly influences.

This is also true of denominations. Nothing can be more appropriate for us today than the prayer, "O Lord, revive thy work in the midst of the years." Give us back the dew of our youth. Help us as a people, to start anew in the work of our Master.

Are We Now in the Midst of the Years? If we are, then the dangers due to the "middle passage" are confronting us. If we only will listen, the "speech" of God may be heard in the records we have made. The enthusiasm of early years, the pentecostal seasons of other days seem to have passed away. The deep interest in our special mission as a people, which characterized our fathers, seems to be lacking in many respects. The enthusiasm, which was once so strong and so characteristic, does not hold our people as of old. Times have changed, and we are now in the midst of the years with many new problems to solve.

It was when Israel had come to dwell in

a good land; a land of brooks of water, of fountains and depths that spring out of the valleys and hills; a land of wheat and barley, vines, fig trees, and pomegranates; a land of olive oil and honey; a land wherein they could eat bread without scarceness; a land whose stones were iron and out of whose hills they might "dig brass"; and when the people had built goodly houses, and dwelt therein; when herds and flocks and silver and gold multiplied, then it was that special warnings were given lest their hearts be lifted up and they forget the Lord their God.

Friends, are we living in such a time? Is our lot cast in such a land? Must we, too, not guard against the dangers due to the "midst of the years"? Are we satisfied with our lives as children of God? How can we account for the lack of interest in the Onward Movement, which suffers from shortage every year? What mean the empty pews Sabbath after Sabbath in our churches? As individuals, are we doing our part to brighten the light of the church to which we belong, or is its light dimmed by our deadness?

Such questions as these honestly faced will soon convince us that we should make the prophet's prayer for revival our own prayer.

O LORD, REVIVE OUR INTEREST IN THE SABBATH

No other commandment was made a test of loyalty so often as was that of the Sabbath. "Ye have forsaken my sabbath" was Jehovah's first charge against his wandering people, and that, too, more than once. This important command was kept by Christ and his disciples all their lives. It is the one provision made to bind men to God, lest they forget their Maker.

The wide-spread loss of conscience, which makes Sunday only a holiday instead of a holy day, seems to be contagious. Do we not need to pray for a revival of genuine Sabbath conscience? To lose interest in real Sabbath reform is indeed a symptom of sickness unto death, in the midst of the years. The old-time angel voices of God's sacred Sabbath day must not be allowed to cease in the homes of Seventh Day Baptists in these passing years.

O Lord, revive our interest in the gospel

ministry. We must have young men who are willing to consecrate their lives to the ministry, and they must come from our own homes. Are we doing what we can to help fill the ranks of ministers and missionaries?

Then we need to pray for a revival of the missionary spirit in all our churches. The spirit of missions is the life of the church. Jesus was nothing, if not a missionary. He trained his disciples for missionaries, and the great future of the church depended upon their faithfulness. They sowed seeds for harvests to wave on far-off fields, two thousand years after they were dead.

Then let us pray for a revival of faith in our future as a people. God has preserved us amid overwhelming opposition, which, from all human standpoints, should have destroyed us long ago, and it must be that he has a great future for us if we hold true to him. There must be a great mission for Seventh Day Baptists yet.

Space will not permit the development of all these points in this RECORDER. But if there is a revival of interest in the lessons our history teaches; if we profit by the "speech" of God which comes to us in our record of years gone by; if we recognize our duties here "in the midst of the years"; if we seek a revival of interest in the holy Sabbath, and of a strong faith in our future, I am sure that our churches will take on new life, our Onward Movement will succeed, our denominational building will be completed, and our outlook will be bright.

Sabbath Day at Yearly Meeting Sabbath morning was clear and crisp and cool. A large audience filled the historic church to hear the sermon by Rev. William L. Burdick, general secretary of the Missionary Society. Besides the speaker and pastor, Theodore J. Van Horn, Rev. Ahva J. C. Bond of Plainfield, N. J., and Rev. Herbert Van Horn of Lost Creek, W. Va., occupied the pulpit and assisted in the services.

After the introductory services, Brother Burdick took for his text the parable of the Prodigal Son, and preached a strong evangelistic sermon. He spoke of the three characters portrayed in the story as told by Christ: the prodigal, the elder brother, and the father.

THE FIRST CHARACTER

The prodigal was dissatisfied with himself. Many who are out of Christ are nevertheless longing in their hearts for what Christ can give, while some care for neither God nor man. The first experience for the prodigal in coming back to home and father was, "he came to himself." When one has come to himself so he realizes his sad condition, there must be first of all a *desire* to go higher. This desire must be strong enough to overcome his desire for worldly things. A man is likely to follow his stronger desires. Sometimes Christians become dissatisfied and wish for higher ground, but they stay right where they are and get discouraged because they are not what they think they should be. They do not make their longings for a better life serve them as stepping stones to higher ground.

The second step of the prodigal was his resolve, "*I will arise and go.*" Many persons fail at this point. They are dissatisfied and wish they were better, but do not arise and go. It is very hard to get men and women to arise and go to the Father. I remember the testimony of an old man who spoke in meeting and longed for a better life, but closed by saying he expected to die as he was. So he did die.

The third step with the prodigal was, "*he arose and went.*" Many persons fail and get nowhere because they keep putting off the very thing they know they ought to do. They expect to do it sometime, but their sometime never comes.

THE SECOND CHARACTER IN THE STORY

The prodigal's brother did not care if his younger brother had gone astray, and was famishing in the far country. How is it with us? Do we care for those in the far country of sin? Do we care for our neighbors who are out of Christ? How much do we care? Do we care enough to make some effort to save them?

THE THIRD CHARACTER WAS THE FATHER

The prodigal's father saw him "afar off," and ran to meet him, fell on his neck, and kissed him. The love of that father represents God's love for his children. I heard of a father who for three years went to every train with heart-yearning love for his lost boy, hoping to find him coming home.

It was a pitiful sight, and many hearts were moved with sympathy for that aged father.

How must the Father-God feel over his lost children all over the world. Many of them might be found if we only cared. May God help us to resolve and do for the salvation of men.

The Teen-Age Conference The seventeenth Teen-Age Conference held under Brother Ahva Bond, came at four o'clock Sabbath afternoon. It followed the Sabbath school, in which Brother Frank R. Kellogg was superintendent.

As the school was dismissed, Brother Bond called the young people to the front seats. There were fifty of them in the group. As they all stood, the leader and congregation joined in singing, "Close to thee." Then the young people turned and faced the audience and united in their rally song which was written by Mrs. Elizabeth Fisher Davis:

We young folks are Seventh Day Baptists,
And proud we are of the name.
We are scattered from Texas to "Rhody,"
The state whence our forefathers came.

Chorus

We'll strive to be true to the Sabbath,
We'll strive to be true to our God,
And whether at home or afar we shall roam,
We'll guide ourselves by his Word.

There's a place in the world's work for young folks
Who everywhere stand for the right.
Let us put on the God-given armor
To help us to win in the fight.

We need to stand shoulder to shoulder
And for each other to pray,
Encourage, inspire, and watch over
Each other for good all the way.

It was a great thing to see this rallying host of young people so enthusiastic in their work under Pastor Bond. While still standing, they sang "Have thine own way, Lord," and then followed the address by Rev. Herbert Van Horn of Lost Creek, W. Va. He is president of the state young people's society of West Virginia, and is certainly a "live wire" in his work.

"Crusading with Christ" was his subject, and let each one be true to his own church was the watchword. We must crusade with Christ for Christianity and for a warless world. This age is our age, and we must make the most of it. Yes, it is yours, young

friends. What will you do with it? What will you make of the age in which you are living? We urge you to make the world better than you found it. We can not meet the situation alone and must have Christ to aid if we are to succeed.

It is an age of heart-searching inquiry. Parents, do not forget that the boys in your home are budding men, and they need proper help if they are to come through right. We must meet the case frankly. When a son said, "Dad, what do you know about God?" it was fortunate that this father could say, "I know that he has changed my life." The biggest thing in life, if we would help our boys to be good men, is to *crusade with Christ*.

In this work of evangelism let all the young people line up with pastors and teachers and Christian endeavorers in a crusade with Christ. Take Jesus with you into classes, into the playground, and into the study of nature. Play fair. Exalt the Christ spirit. Magnify the Christ life.

Take Christ and crusade with him for the Sabbath truth. The no-sabbath problem is troubling every other denomination even worse than it is ours. The idea of holy time is dying out and we need to set our hearts firmly, in these days, to crusade with Christ for the Sabbath. We must regard our sacred Sabbath as God's own means in developing spiritual life.

At the close of this stirring address, all the young people stood up and sang:

"Have thine own way, Lord!
Have thine own way!
Thou art the potter;
I am the clay.
Mould me and make me
After thy will
While I am waiting
Yielded and still.

"Have thine own way, Lord!
Have thine own way!
Hold o'er my being
Absolute sway!
Fill with thy Spirit
Till all shall see
Christ only, always,
Living in me!"

On Sunday morning the young people visited the publishing house in large numbers, and took great interest in the shop and in what they saw in the editor's room. Mr. North took pleasure in showing them the shop with its machinery, and the editor showed them the files of the SABBATH RE-

BORDER covering more than eighty-three years, and also pictures of all the editors who have served since 1844. We have them on our wall, and many other things are here waiting for the historical room and library in the new building.

These young people went from the publishing house to our church in Plainfield, where the ladies had prepared a luncheon for them. Pastor Bond will tell you all about the good time they had there.

Sunday at the Yearly Meeting On Sunday morning Rev. Eli F. Loofboro preached an excellent sermon with the parable of the Good Samaritan for his text. But the editor was not able to attend that session and regrets not being able to report it. It was spoken of as one of the preacher's very best.

In the afternoon Rev. Herbert C. Van Horn gave another stirring message from the prophet's words, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The burden of this message was the need of the Holy Spirit, without whose power, numbers or mere earthly plans must fail. Sometimes we are discouraged because we are a small people. We need not be if we have the power of the Spirit with us. The speaker would rather be one of eight thousand Seventh Day Baptists than to be one in eight thousand of any other denomination on earth.

The power from on high is as essential to our onward movements as steam is for the train. The best machinery is useless without the steam. When the power is lacking, both church and shop are useless.

Sunday Evening The last sessions of this good yearly meeting made an excellent closing. The Shiloh bus and autos had to leave for home early in the afternoon, so the audience was not nearly as large as it had been, but there was an excellent spirit and good fellowship prevailed.

The good people of the Piscataway Church had been generous entertainers, furnishing free meals on the cafeteria plan for all who would stay. The supper hour was well improved as a social time as well as a feeding time.

Rev. W. D. Burdick preached a good sermon with Hobab's choice as a text. Numbers 10:29-32. Brother Burdick showed the two-fold inducements offered by Moses:

We need thee. You can help us, and we can do thee good.

A strong appeal was made for people to join the Church because the Church needs them. It is a call to come and get good for themselves and to be a help to the Church.

Come and be saved. It may be that some who are in the Church are not saved. The main thing for such is to get right with God. Many are the rewards that come to the children of God.

Then the Church needs you, to be eyes and hands and feet to us as Hobab was to Israel. The Church needs all the members. Let parents have a passion for their children and bring them all in. We need them and they need us. The Seventh Day Baptist Church needs twenty ministers now. Several of us are above sixty years of age; and in ten more years we shall, many of us, be gone, and our need will be greater than it is now.

We also need consecrated laymen for workers in the churches. Some churches must die from indifference if more lay workers do not unite with them. Oh friends, come with us and we will do you good and you can do us good.

There were three good talks on evangelism, during the meetings, only one of which has been given me as yet. These must wait for next time.

The closing service was unique in that it was the singing of stanzas as chosen from four or five different songs, such as "The Old Rugged Cross," "Is It the Crowning Day?" "Have Thine Own Way Lord," and "Where He Leads I Will Follow." Then came the male quartet with "Come Spirit, Come," followed by the benediction, and the yearly meeting was ended. It was an exceptionally good one, long to be remembered.

I have been ever deeply devoted to the truths of Christ; and my firm belief in the holy Scriptures is by no means owing to the prejudices of education (though I was religiously educated by the best of parents) but it arises from the most continued reflections of my riper years and understanding.—*Thomas Lord Erskine.*

THE WORLD CONFERENCE ON FAITH AND ORDER

REV. AHVA J. C. BOND
Delegate

VII.

"CONCLUDING STATEMENT"

Six subjects were before the World Conference on Faith and Order for discussion. Upon five of these subjects statements were received, *nemine contradicente*, by the conference, which are to be passed on to the participating denominations for their consideration and careful study. These statements have been presented in successive issues of the SABBATH RECORDER under the following heads: "The Church's Message to the World—the Gospel," "The Nature of the Church," "The Church's Common Confession of Faith," "The Ministry of the Church," and "The Sacraments."

The sixth subject considered at the conference was, "The Unity of Christendom in Relation to Existing Churches," but it met with a less happy fate than that of the others. Since one vote in opposition was sufficient to defeat the reception of a statement, it will be seen that this was not a difficult thing to accomplish. This statement had been given the same careful consideration that the others had received, and it was evident that while the opposition was most vehemently and rather exasperatingly expressed, it was not formidable as to numbers or weighty in argument. The report of the sixth subject was not very different in statement or in implication from the others. I am inclined to think that had either of the others come last it would have met the same fate. It was simply the last opportunity that certain representatives of the Catholic wing of the Episcopal Church of America had to proclaim their hierarchial proclivities. As if the stage had all been set, therefore, two or three delegates used their prerogative, according to the previously accepted rules of the conference, and in the closing moments of that great meeting effected the defeat of the statement concerning "The Unity of Christendom in Relation to Existing Churches."

As I have said, the subject had been given very careful consideration, and it had the endorsement of representatives of all communions. The sub-section of the conference considering this subject to which I had

been assigned was presided over by the Archbishop of Armaugh, Primate of Ireland, an Anglican, of course; and it was he who presented the final draft of the report to the conference. Many other Anglicans and Episcopalians favored it.

The most tragic thing about it, however, was the fact that many delegates from the mission fields were distressed in mind and heart at this turn of affairs because they had waited for this word from the Lausanne Conference in order that they might have something encouraging to take back to their own fields, to help them in their own difficult and pressing situations.

When it was seen that the motion to receive could not pass *nem. con.*, the chairman, Bishop Brent, suggested that it be referred to the Continuation Committee. A sub-committee of that committee is now giving the matter careful consideration, and it is hoped that a statement may be forthcoming soon which will receive the endorsement of the committee and of the delegates to the conference, and which can be passed on to the various communions for their study. When such a statement has been received I shall give it to RECORDER readers as I have done with the others.

Below is the "Concluding Statement" prepared by Bishop Brent, the capable and gracious chairman of the conference.

CONCLUDING STATEMENT

We have finished our immediate task. From first to last we are able to express it in constructive terms written and received, whether they be statements of agreement or statements of difference, in brotherly love and mutual consideration. They are the product of the minds of men who earnestly desired and strove to place and keep themselves under the guidance of God's Holy Spirit. Human imperfections which mingle with them we pray God to pardon. In offering to him our handiwork, we are but returning to him that which he has given to us. We pray his acceptance of and blessing upon our offering.

However, we have not finished our whole task. We have but taken a step on a long journey. The conference was only a new starting point. What we did there will crumble into dust unless the representatives at Lausanne bring home to their several churches the duty and responsibility of studying the reports which they themselves received for this very purpose. The conference should be repeated in every main ecclesiastical assembly, as well as in each separate congregation, throughout our entire Christian constituency if we are to take full advantage of the progress registered. By our presence and activity at Lausanne we are solemnly pledged to reproduce, each in his own local circle, the spirit and method which made the World Conference on Faith and Order what

it was. "I pray you to give me the utter joy of knowing you are living in harmony, with the same feelings of love, with one heart and soul, never acting for private ends or from vanity, but humbly considering each other the better man, and each with an eye to the interests of others as well as to his own. Treat one another with the same spirit as you experience in Christ Jesus." Phil. 2: 2-5. Moffatt's translation.

We who have been privileged to labor together have done so in the joyousness of unhampered freedom. We must not forget, in the liberty which is to us a commonplace, the sufferings which some of our Christian brethren are at this very moment undergoing. Deprived of liberty, in hostile surroundings, their cry goes up to God from the house of their martyrdom. Our prayers enfold them and our sympathy stretches out affectionate arms toward them.

Finally, we commend the Christian churches, whether represented in the conference or not, to our heavenly Father's guidance and safe keeping, looking earnestly toward the day when the full mind of God will control all the affairs of mankind.

One of the deepest needs of the Christian movement is a fresh sense of the indispensableness of our Lord. He is bread, without which the world starves. Materialism is leaving the souls of men famished, and our generation—its mind full of facts without spiritual meaning, its hands full of powers without spiritual use—is finding that out. Men everywhere are hungry for a gospel which they can honestly believe to be true and which will feed their souls. Jesus Christ himself is the answer to that need, if only we can present him so that his divine life will capture men's adoration and his principles command their allegiance.—*Harry Emerson Fosdick.*

Whoever is to present Jesus Christ as indispensable must in his own personal experience have found him so. Anything that we can not live without we can honestly recommend. It is a great day for a Christian, therefore, when he discovers, whether through a tussle with temptation, or a climb on the Hill Difficulty, or a session with real misery, that he can not get on without Jesus Christ. Nothing else is real bread. Natural science may make us masters over many outward situations, but it does not set men singing, "He restoreth my soul." That is the cry of a vital religion. Supremely, that is the fruit of fellowship with Christ. And without that men may exist but they do not really live.—*Harry Emerson Fosdick.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Send your orders for the Denominational Calendar so that you can place them before Christmas. Twenty-five cents each. Forty per cent discount on orders of five or more copies.

"Letters to the Smiths" by "Uncle Oliver," make excellent Christmas presents. Price twenty-five and fifty cents. Order from the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

Has your church made the annual canvass for the Onward Movement budget? The general secretary asks to hear from every church. If you have not notified him, please do so at once.

DO NOT MAKE THE MISTAKE

Do not make the mistake of thinking that the raising of the denominational budget is the chief object sought in our Onward Movement work.

"A RICHER SPIRITUAL LIFE"

When the Commission reported to the General Conference in 1919 the plan for the New Forward Movement, the primary object in mind was stated in these words: "First of all, the Commission recommends that a campaign be inaugurated to deepen and enrich our spiritual life, and to make us a more godly people, a people more worthy the name Christians; this is fundamental."

The raising of money to carry on our denominational work is necessary to the life of our churches, boards, and the General Conference, but sometimes I fear that we may lose sight of the *first* object of the Onward Movement in the effort to raise the budget.

What in your opinion is most needed this year—to raise the \$53,500 budget, or to gain "a richer spiritual life"? Both of these can

be realized. But our supreme need is "a richer spiritual life." And with the deepening and enriching of our spiritual life we shall give more liberally for all lines of our work.

We lament the fact that there is not the unity among us that is desirable for our happiness and for most efficient service. A half dozen or more of excuses are given by people for giving little or nothing for our denominational work. These differences endanger the spiritual life of many, and discourage men from entering, or continuing in the ministry.

"A richer spiritual life" is our hope for unity, for solving our problems, gaining recruits for the ministry, and for raising sufficient money to carry on our work.

HOW SECURE THIS RICHER SPIRITUAL LIFE?

Realizing the importance of this desirable experience we must seek it in our devotions, our actions, and our service.

Let us unite in an effort to have every appointment of the church such as will deepen and enrich the spiritual life of every one who attends the services. With such a program a church will attract and hold people.

With the effort to make every appointment of the church do its part in deepening and enriching the spiritual life, we must get more people to the meetings so that they will be helped by them. There are hundreds of our members who seldom or never go to our meetings. Count up such in your own church. You will be surprised to find that there are so many of them. Then ask them to come to church, to Sabbath school, to prayer meeting. And do not miss the boys and girls, and the young people. Do not stop with one invitation. Surprise them—and yourselves—by asking them again and again. Keep after them. In doing this you will realize a refreshing, and you will encourage others to take their place with you in the church.

The Christian religion is sufficient unto the needs of these days in which we are living.

The means of grace available to each of us in our private life and in our Seventh Day Baptist churches, if used, will deepen and enrich our spiritual lives.

A richer spiritual life is fundamental.

MISSIONS

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

BRACING UP

One of the best tests of character is the way we meet the things that come to us in life. Many people can not stand prosperity, and we should always be on our guard when it comes, that our walk may be with grace and humility. It is even more difficult, sometimes, to endure hardship, reverses, criticism, sickness, and sorrow with composure and without making other people miserable. To do this one needs to brace up mentally, morally, and spiritually. It is manly and Christlike to meet whatever comes to us with grace and to bear whatever hardship our work entails with tranquility. If we do not do this, we lose self-respect (to say nothing of the respect of others) and through increasing weakness we become less able to meet the vicissitudes of life.

The Christian religion does not promise us freedom from pain, sorrow, misunderstandings, unkind criticisms, and slanders; but it does enable us to meet these and all things with grace and triumph. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." 2 Corinthians 4:7-10.

Those engaged in Christian missions are the last ones who should expect flowery beds of ease and the last ones who should talk about their hardships and sacrifices. If one has caught the Master's spirit and received a vision of the real purpose of missionary endeavors, he endures hardness as a good soldier and rejoices in the privilege. He braces up.

This does not mean, however, that we should make the lot of those engaged in missions hard, or that we should be indif-

ferent to their needs. To say, as people sometimes do in word and deed, that pastors and missionaries ought not to expect to be supported as other people are, is a damaging revelation regarding these who proclaim such views. There are yet great sacrifices to be made for the gospel's sake. Men are yet being called upon to take their lives in their hands, forgo pleasures and home, and suffer the loss of reputation for the truth and the right. But why should ministers and missionaries be asked to do all the sacrificing? Is this Christ's teaching? The supreme passion of our lives should be that men may be redeemed; and all—ministers, missionaries and laymen—must lay all on the altar that this may be accomplished.

LETTER FROM REV. D. BURDETT COON

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

DEAR BROTHER BURDICK:

They are like sheep without a shepherd. They have wandered far away. They are lost among the mountains and valleys. They are wanting some one to seek them out. They have a great yearning desire to know the way. They long for light, knowledge and truth. If only some one will find them who will have compassion on them, who will sympathize with them, love them, teach them, they will follow the light. They are wanting wise leadership. They will respond to it. Such is the real condition of many people in Jamaica today.

It is true there is gross ignorance among many; there is much superstition; many who can read the Bible prefer to depend upon dreams and their vain imaginations for the directing influences of their lives, rather than upon the plain teachings of the Word of God. But there are a lot of smart folks outside of Jamaica living under the full blaze of gospel light who refuse to walk in it. These in Jamaica will walk in it when they really see. It is ours to give them the light.

On November 7, Mrs. Coon and I returned from a trip to Gayle and neighboring communities, where we had spent ten days. On Sabbaths and Sundays I preached to the few Sabbath keepers in Gayle. Much

rain these days hindered attendance we had hoped for. The last Sunday we had an appointment for an open air service in the afternoon. But we had a great down-pour of rain at that time. We were staying with a family, all of whom are members of the Anglican Church. They are a bright family. Three of the young people are school teachers, another is a stenographer. They are good singers. Being cut off from the out-door service I preached to a dozen people in their home at this time. They have read the Sabbath literature we gave them. They declare we are right about the Sabbath.

Between Sabbaths Brother John G. Davis, about whom I have written you before; Brother Rose, a recent convert to the Sabbath; and Brother Braham, who has been observing the Sabbath for a series of years but has just learned of Seventh Day Baptists and espoused our cause, all went with us in our car to Mango Valley, some eight miles away. Brother Davis had conducted a service there about two weeks before. That was his first visit to that place. He believed there were interests there we should look after. Brethren Rose and Braham had lived in Mango Valley some years before. No notice had been sent of our coming. It was nearly night when we reached there. Notice soon went out that we would have a meeting in the booth that night.

Seventy-five people came. At the close of the sermon some asked me to preach the same sermon again the next night. They wanted to hear it all over again. Then others put in a strong plea for me to preach on the Sabbath question the next night. They wanted to hear that question all explained. So I granted the latter request.

A little before this service it rained. We did not know as anybody would come; but there were as many as there were the night before. There were no Sabbath keepers in the congregation save those who went with us in the car. At the close of the sermon I asked how many there believed the seventh day is the Sabbath; twenty hands went up. Brother Davis made some more good points. They took all the Sabbath tracts we had and begged for more. Before we left the next morning eight adult people told us they would begin keeping the Sabbath that very week, and that they would meet in a private home the next Sabbath

for a religious service. Later it was planned that Brother Braham would meet with them to help get them started in their Sabbath meetings.

From there Brother Davis went with us to Bonny Gate and then a mile or two up a very steep, rough, wet, and stony road to the home of Sutcliff Lindo. This home is built on a part of the old foundation of Bonny Castle. Judging from the ruins of the castle, it must have been a great building in its day. It is believed it was built by the Spaniards with slave labor. From this point one overlooks a vast stretch of sea and land. It is but six miles from Port Maria. We get glimpses of the coast line for about seventy-five miles. Harbors can be seen and ships coming and going day and night. The view of the mountains for many miles about, whose steep slopes and deep valleys are dotted with cottages, is one never to be forgotten. The climate, clear and bracing, is the most like that of the temperate zone of any we have found in Jamaica.

Mr. Lindo owns six hundred acres in this plantation, and has much other property. He finds the plantation a very profitable investment; he harvests fruits and other crops twelve months in the year. Quantities of fresh coffee and pimento (allspice) were being cured in the large cement vats while we were there. He has a large herd of sleek looking cattle. Mrs. Lindo is a cousin to Mr. Davis. She is a bright, keen, capable woman. She is but thirty-two years of age, but is the mother of nine healthy children. This family is not keeping the Sabbath; but they are in sympathy with us, and believe that we are in harmony with Bible teaching. They were most cordial, giving us a hearty welcome during the twenty-four hours we were permitted to remain in their hospitable home.

We reached Georgetown, a settlement in Mile Gully some three miles from our Bowensville church, near night. Word had been sent ahead that we would have a service there that night, but the message had not been circulated. All there were ignorant of our coming till we were on the field. In a short time thirty-five people gathered, to whom I preached. Some there have about decided to keep the Sabbath.

On the way from there to Gayle after that evening service I called Brother Mars-ton, of our Bowensville Church, out of bed

to give him a bunch of SABBATH RECORDERS. He gave me the glad news that eight more people are now ready to unite with the Bowensville Church. On the way home from Gayle Brother McDonald, leader of our church at Guy's Hill, gave me the names of eight people there who are ready for baptism. And so the good work goes on.

The steepest and roughest roads we have been over in Jamaica finished wearing the rubber off my two rear wheels on this trip. With these kinds of roads, and with gasoline at fifty cents a gallon, it costs something to travel here. Irregular meals and irregular rest and the nervous strain of the entire experience made me sick. Yes, I was sick before reaching home and all of last week, being obliged to remain in bed two or three days. But I am happy to say that I am back to normal conditions again now. Thankful are we to have a little part in this glorious work of our Lord.

Sincerely yours,

D. BURDETT COON.

Dufferin,

No. 2, Bon Air Road,

Cross Roads P. O.,

Jamaica, B. W. I.,

November 15, 1927.

LETTER FROM MISS ANNA WEST

(It is not quite clear whether Miss West intended this letter for publication or not, but as it gives news regarding the work in China and contains nothing she would not wish to have published, it is furnished here for the most part as she wrote it.)

Rev. W. L. Burdick,

Ashaway, R. I.

DEAR DOCTOR BURDICK:

Because of the sudden storm I had no opportunity to express to you that Sabbath at Albion my appreciation of the farewell service you arranged for us. I was very glad of that opportunity of telling the friends farewell. I realized afterwards, when the storm looked so close and we had to leave so quickly for home, that otherwise I would have had no time to see most of them. I did not see you afterwards either to thank you or to tell you good-bye.

We had a very good trip, both by train and by boat. In Seattle we stayed over night with Chloe Clark Elder. We had thought to go right on to Vancouver, but

when we phoned the Canadian Pacific in Seattle about visas they said we ought to get them in Seattle, since we are American citizens. That made a day in Seattle necessary. It was no punishment, of course, to have that time with Chloe, for she took us around and helped us to find the places. We also had to get Japanese visas, but there was no charge for them since we were only to be in Japan in transit.

We were due to reach Shanghai on Friday, but several days before we learned that there was no possibility of reaching here on schedule. We were outside the harbor of Woosung by eight Friday evening, but because of the war no boats are allowed to pass into the harbor after night-fall. It was rather tantalizing to be so near and yet so far away from the mission family. We came up the river and docked on the other side of the river from Shanghai about ten-thirty the next morning. We had scanned the launch that met us, hoping to find some of the family down to meet us, but saw no familiar face. However, just as we had given up and were getting our things preparatory to taking the launch, they descended upon us. They were not allowed to come across on the launch, so they had come over in sampans (with much fear on Briar's part). There were Miss Burdick, Helen and Briar Thorngate, and Mr. Davis, Richard, Carol, and Winthrop. Mrs. Davis, Mabel, and Marcia were on the customs' jetty with some of the teachers and school girls, to meet us when the launch arrived. It did not take long, with Mr. Davis to help us, to get through customs and out here to the mission.

There are changes. Those in the shape of land are a real improvement. It is fine to have all three houses in one compound, and the church and Davis grounds look much better than before. It seems strange not to be using our front gate, but I can see a great advantage in having it closed, as we are so much freer from petty thieving. (It is still wired up with the wires the French put across the boundary in the spring.) It is a comfort not to have to keep the outside doors locked all the time.

The Davises, the Thorngates, and Miss Burdick all look better than I expected after this hard year, but they do show signs of having been under heavy strain. Dr. Palm-borg's month in Japan has been a fine thing

for her. I think I have never seen her look better than she did on her return last week.

In many ways work seems to be going on as usual. There has been little change in the Girls' School, though we have a few less pupils. You will be as pleased as we were to hear a request that came from some of the little girls. Three of them came to Miss Burdick to tell her that they had not been assigned any work in Bible, and they did not wish, apparently, to omit that part of their work. (There has been difficulty in arranging either the time or the material.) They were assigned work as soon after that as possible, you may be sure, and we were glad to see that Bible was desired as well as required.

I do not know whether Miss Burdick has written you about the form that the Sun Yat Sen service on Monday mornings takes in our school. Mr. Dzau has charge of it. I think the service this week was a fair sample of it. It varied from the usual chapel exercises only in that the talk was about a portion of the life of Sun Yat Sen. They sang hymns, read from the Scriptures, and he offered prayer. Mr. Dzau is rather independent, and he will do what he thinks proper in such a service, and you may know that it will be a distinctly Christian service. Chapel and church are still compulsory in both schools.

The Boys' School is much improved in appearance, both outside and in. It was certainly needed. The spirit among the boys seems to be good.

It is reported that those schools that do not register before the last of October will not be allowed to register. What happens then, we do not know, but in view of the past we feel that we can continue. There is so much uncertainty of everything that one does not feel very sure of anything. There are Chinese friends who are quite discouraged over the situation and fear that the Nationalists can do nothing more. I think they have lost hope too quickly. Just this past week the Nationalists have been raising a large sum of money for another offensive against the North, and now they are organizing and advancing across the river near Nanking. As a result, some missionaries who hoped to return to their stations this week will probably not be able to do so.

We find the city still full of missionaries

from other parts of China. The Yangste valley is still full of soldiers, and they are occupying mission buildings in many places. In other places the Chinese co-workers do not feel that it is best for them to return yet. The reports that we had on the boat had led me to expect that more would have already returned. Some are hoping to go soon.

We hear somewhat of the hostility toward the foreigners. Personally I have seen little, but I have seen a little of it. It has changed a great deal in the past few months, and is much improved. One is more impressed with the great cordiality of one's Chinese friends. To them we are friends, not foreigners.

This is a rather hurried letter. I hope there will be time later to write to the RECORDER about more of our impressions.

Yours sincerely,

ANNA WEST.

*Grace School for Girls,
Saint Catherine's Bridge,
Shanghai, China,
October 17, 1927.*

MR. T. L. M. SPENCER DISMISSED

The Missionary Society has dismissed from its service Mr. T. L. M. Spencer, Georgetown, British Guiana. His dismissal takes effect December 1, and he is paid till January 1, 1928.

RESOLUTIONS OF SYMPATHY

Whereas God in his infinite wisdom, has called home our beloved sister, Celestia Woodworth, and

Whereas she was a faithful and loyal member of our society, whom we deeply miss, therefore be it

Resolved, That we emulate her beautiful Christian character and her faith and that we extend to her family our loving sympathy,

Resolved, That these resolutions be spread on our minutes and that a copy be sent to the bereaved family, and that they be printed in the SABBATH RECORDER.

SARAH J. DAVIS, *Committee
For the Union Industrial Society,
Alfred Station, N. Y.,
November 27, 1927.*

ORDINATION SERMON

PASTOR GEORGE W. HILLS

(Preached at Riverside, Calif., at the ordination of Deacon James R. Jeffrey, of the Seventh Day Baptist Church of Los Angeles.)

Sermon topic: The place of the Church in the divine order; and the place of the deacon in the Church.

Text: Matthew 16:18—"I will build my church."

Jesus had sent his disciples out by twos, to preach "the gospel of the kingdom," in near-by towns and villages. He had himself preached on the same subject. As his disciples mingled more or less with the hearers of the message, they would have some idea of how they received it. So he put this question to them, "Who do men say that the Son of man is?"

Some thought him to be one of the prophets returned from the regions of death; some thought him to be another. They all took him to be one of the greatest of the great among men; but after his more than three years of "kingdom of heaven" preaching, and work, and miracles, and living, the Jews failed to recognize in him anything more than a man; although they were expectantly looking for the coming of their promised Messiah.

The kingdom of heaven could not be built upon a mere man, nor by a mere man, nor upon mere man conceptions of him, who is the "Son of the living God."

He turned to his disciples asking them: "But who say ye that I am?"

The quick, impulsive Peter replied for all, "Thou art the Christ, the Son of the living God."

Jesus responded to this answer, "Blessed art thou Simon Bar-Jonah (Son of John), for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. (has). . . . Upon this rock"—the rock of

1. "The Son of the living God";
 2. Recognized by men, through the illumination by the Father;
 3. Accepted and confessed, in absolute, unquestioning faith, by men;
- "I will build my Church, and the gates of

Hades shall not prevail against it" (as they have against the "Holy Nation" of Israel.)

THE FIRST MENTION

This is the first appearance of the word "Church" in the Bible. It is not referred to, nor even hinted at, in the Old Testament.

According to the "*Law of first mention*," three involuntary questions spring to mind and demand answers: What? Why? How?

First, what is the Church?

The Church is an organized body of "born anew" believers; joined together in Christ, by absolute, unquestioning faith in him as the "Son of the living God"; and by that most sacred bond, the blood-covenant, that God established between himself and his servant Abraham. This blood-sealed bond comes to us in the gospel age, in the form of baptism, which is the door into the Church. (Colossians 2:11, 12; Romans 6:2-11. John 3:3-8.) The Church is the earthly body of Christ and Christ is the living, governing head of the Church. (Ephesians 1:22, 23; 4:12-16; 5:30.)

Second, why was the Church brought into being?

The Church was divinely established to meet a vital necessity in filling a wide gap.

THE "HOLY NATION"

The Hebrew nation, Israel, came into being at the foot of Mount Sinai, as God's "Holy Nation," by the sealing, in blood, of their most sacred pledges of loyalty to him. (Exodus 19:5, 6; 24:3-8.)

But later the "Holy Nation" became extremely unholy. Its people became so sinful and rebellious that they turned their backs upon God and violated every precept of his law, and plunged into the depths of the lowest sins. And when their Messiah came to them, they were so sin-blinded and sin-deafened and conscience-calloused, that they failed to recognize him. They rejected and crucified him. They utterly refused to represent God in the world longer.

As God never leaves himself "without witness," he must seek elsewhere for one.

There was none to be found. Therefore divine wisdom, and his providing grace and care prompted him to bring one into being, to fill the wide gap. This necessity prompted Jesus to declare, "I will build my Church."

Third, how was the Church brought into being?

After our Savior's resurrection from the grave he one day stood with his disciples upon the brow of Olivet, where he imparted to them some precious gems of instruction, before passing up out of their sight, on his way back to his Father. He instructed them to tarry in Jerusalem until the fulfillment of his Father's promise, that they should be baptized in the Holy Spirit, as a preparation for the strenuous tasks that awaited them. (Acts 1:4, 5).

Then he adds: "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1:8). They were to be individual witnesses.

THE CHURCH

The disciples waited in the city as instructed, "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit." (Acts 2:1-4. See Acts 2:4-11).

Thus, the great institution, the Church, became his witness, and representative.

That was the birthday of the Church. In the study of the Church, we step over the threshold, into that greatest, deepest, most exalted earthly field of God's "amazing grace." The Church was brought into being by the Holy Spirit, who is Christ's active representative, while he, in person, is away from earth. (John 16:13, 14).

Thus the Church was born of the Holy Spirit; and its membership was made up of those who had been "born anew," under the influences and processes of the same Holy Spirit. (John 3:3-8).

GROWTH

The Church did not come from the hands of its divine Builder, as a fully complete, ready-made structure, as we now know it. It began almost at once to grow, under the Holy Spirit's influences, in meeting two lines of necessity that confronted it.

First, it not only grew rapidly in numbers, but it grew in power and efficiency, by perfecting an organization. Its first step in that organization was to select seven of its choicest men, to become its Board of Deacons, who were to be the apostles' helpers, whose duties had become so very exacting and strenuous that they were not able longer to meet them fully. (Acts 6:1-6).

Second, the cruel hand of persecution that fell upon it, was turned of the Lord into a means of growth to the Church, as in case of the persecution and death of its new Deacon Stephen. "They, therefore, that were scattered abroad (by the persecution) went about preaching the word." (Acts 8:4).

THE DEACONS

The outstanding characteristics that were required in the life of a deacon, as a man, that makes him eligible to that office, are these: (See Acts 6:3).

First, he must be a real man of God.

Second, his character must be above reproach—"of good report."

Third, his executive ability must be of high order. He must be "full of the Spirit and of wisdom."

HOW?

The deacons were chosen by the people—the Church as a body, from among its membership. "Look ye out therefore, brethren, from among you." These selected men were "set before the apostles," who, by prayer and the laying on of hands, dedicated them to this special service of God—the pastor's helpers in church work and responsibilities.

By this very solemn service, we have today ordained Brother Jeffrey to this sacred office in the Church of Christ. May the richest of divine blessings be showered upon him in his service, and upon the church of which he is a faithful worker.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 13, 1927, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Ethel L. Titsworth, Ahva J. C. Bond, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, LaVerne C. Bassett, William L. Burdick, Theodore J. Van Horn, Courtland V. Davis, William R. Clarke, Arthur L. Titsworth.

Visitors: Mrs. Theodore J. Van Horn, Mrs. David E. Titsworth, Mrs. Irving A. Hunting, Mr. Frank Hill.

Prayer was offered by Rev. William L. Burdick, D. D.

Minutes of last meeting were read.

By a rising vote an expression of appreciation and welcome was extended to our new member, Mr. William R. Clarke.

The following report was presented:

To the American Sabbath Tract Society:

Your corresponding secretary attended the Missionary Board meeting on October 19. He remained in Rhode Island several days, speaking on the work of the Sabbath Tract Society and the Onward Movement at Ashaway, Hopkinton City, and Rockville. He is now spending three weeks with churches in the Central Association.

In harmony with your action, October 9, I have had *De Booschapper*, the *Sabbath Observer*, the *Gospel Herald*, and the *Seventh Day Baptist Reformer* placed on the exchange list with the *SABBATH RECORDER*, and have written to the editors about the action of the Board of Directors of the American Sabbath Tract Society.

Last spring I wrote to Holland about the letters that have been coming to the Tract Society from a professed Seventh Day Baptist in Esthonia. Elder Velthuysen has been investigating the case, and he has secured information through trustworthy sources that this Esthonian is an adventurer.

During the past month a business man in Furlong, Pa., has ordered our Sabbath school helps and started a Sabbath school.

A group of colored people at Charleston, W. Va., under the leadership of a minister, has also ordered our literature with the idea of organizing a Seventh Day Baptist church and Sabbath school.

The manuscript for the 1928 Denominational

Calendar and Directory was handed in at the publishing house November 1. The price will be twenty-five cents, with forty per cent discount to persons ordering five or more copies.

I am herewith submitting a letter from Rev. H. D. Clarke, and a communication from the New York City Seventh Day Baptist Church.

WILLARD D. BURDICK
Corresponding Secretary

Brookfield, N. Y.
November 8, 1927.

At a business meeting of the First Seventh Day Baptist Church of New York City, held October 23, 1927, the following preambles and resolutions were adopted:

Whereas, One of the duties of the general secretary of the Commission of the General Conference is to promote the interests of the denominational budget to the end that it may be fully raised, so that the funds necessary for carrying on the various activities of the denomination may not be lacking; and

Whereas, The general secretary of the Commission is likewise corresponding secretary of the American Sabbath Tract Society, devoting a part of his time to the duties of the latter office; and

Whereas, Last year, at the request of the Commission, the Board of Managers of the Seventh Day Baptist Missionary Society released its corresponding secretary for several months from his usual duties, necessarily to the detriment of the interests fostered primarily by the Missionary Society, to assist the general secretary in his work in behalf of the budget, therefore be it

RESOLVED, That we ask the Trustees of the American Sabbath Tract Society to reduce the current duties of its corresponding secretary to the lowest expedient minimum for the next six months, now coming, and thereafter for the six months beginning September 1, each year, so long as its corresponding secretary shall continue to be the general secretary of the Commission, in order that by personal visits to the churches he may place before them the needs of the budget, at the earliest practicable moment after it has been adopted by the General Conference.

RESOLVED, That we commend the Board of Managers of the Seventh Day Baptist Missionary Society in their efforts to stress to their full measure the sore needs of our weak and pastorless churches and their related interests on the home field, and in giving their corresponding secretary the greatest reasonable freedom possible in assisting these churches to solve their pressing problems, and in actively supporting his efforts in that direction, and that we urge them to relieve him of other duties for at least one year, as far as possible, that he may give his time as fully as practicable to our home field.

RESOLVED, That the clerk of the church be, and hereby is, instructed to forward, through the proper officers, copies of this action to each of the following bodies; namely, the Trustees of the American Sabbath Tract Society, the Commission of the

Seventh Day Baptist General Conference; and to the Board of Managers of the Seventh Day Baptist Missionary Society.

(Signed) CORLISS F. RANDOLPH,
Church Clerk.

83 Jefferson Ave.,
Maplewood, N. J.,
October 27, 1927.

To the Board of Trustees of the American Sabbath Tract Society:

For a year I have seriously considered the question of resigning from the positions of general secretary of the Commission and the corresponding secretary of the American Sabbath Tract Society.

I have fully decided the question, and herewith submit my resignation as the corresponding secretary of the American Sabbath Tract Society, the same to take effect September 1, 1928, unless a different date appears more satisfactory to you.

My resignation as general secretary has already been sent to the Commission, to take effect August 1, 1928, unless a different date seems more desirable to the Commission.

I suggest these dates that plenty of time may be given in which to choose my successor, or successors, and that I may have time to make necessary readjustments.

I expect that my successor, or successors, will attend the 1928 General Conference, and to make such attendance possible I shall not attend the meeting at the expense of the denomination.

During the months in which I continue in these positions I shall try faithfully to do as much as I can of the work of the two offices.

Sincerely yours,

WILLARD D. BURDICK,
Corresponding Secretary.

Brookfield, N. Y.,
November 8, 1927.

Report received and ordered placed on file.

Voted that the communication from the New York City Church be made a special order of business for the next meeting of the board.

The communication from Secretary Burdick, voicing his resignation, was referred to the Advisory Committee for consideration.

Sabbath Promoter Ahva J. C. Bond read interesting correspondence from Mr. Taekema and others, and reported on his visit to Salem, W. Va., where he held an older young people's conference, and to Washington, D. C., where he held a Teen-Age Conference with the People's Church.

The treasurer reported balances on hand in the various funds, and also noted the bequest of \$100 from the estate of Selinda Green, late of Alfred, N. Y.

The Advisory Committee would report the following recommendations:

1. That in harmony with the action of the General Conference, the editor of the SABBATH RECORDER concurring in the plan, a page or two of the SABBATH RECORDER be given weekly to a setting forth, under two contributing editors, of the positions of the modernists and the fundamentalists. That in case the editor of the SABBATH RECORDER accepts the foregoing plan, we recommend

2. That in harmony with the further recommendation of the General Conference Rev. Alva L. Davis and Professor J. Nelson Norwood be invited by the editor to contribute a series of articles on these subjects weekly during the year 1928.

3. That the series of fifty-two Sabbath sentiments, one for each Sabbath of the year, prepared by Dr. Bond, to the number of five hundred, be printed as a wall motto, at an expense of about \$200, and that the mottoes be sold at fifty cents each.

4. That five hundred copies of "Sermons for Boys and Girls," by Dr. Bond, be published in book form at an approximate cost of \$300, to be sold at \$1 each.

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

The Building Committee in their report recommended that the president and secretary be authorized to sign contract with the architects, as revised by lawyer Asa F. Randolph.

Adopted.

Mr. Frank Hill, president of the General Conference, being present, requested the board to arrange at an early date their program for Tract Society hour at Conference, and commended the action taken today relating to the report of the Commission.

Voted that President Randolph, Editor Gardiner, and Secretary Titsworth be a committee on program for Tract Society day at Conference.

Rev. William L. Burdick said he was glad to be present and wished that he might attend our meetings more frequently. He appreciated the action taken by the New York Church, relating to work of the corresponding secretary of the Missionary Society.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

STEWARDSHIP AS APPLIED TO THE FINANCING OF OUR COLLEGES

(Conference address)

DEAN MOSES H. VAN HORN, SALEM COLLEGE

A group of artists having sought in vain a perfect human face to place in a master painting finally gave it up and decided to make a composite one. So they selected persons with one or more perfect features and brought these perfect parts together into one, as they thought, perfect face. But when all was done and the painting unveiled, the effect was disappointing. Perfect in symmetry, perfect in form and coloring, it lacked something in its appeal to the observer which the artist's brush could not supply. No distinguishing individuality was there.

We value our friends not so much for their symmetrical features as for their distinguishing characteristics—not because they are like everyone else but rather because they are different. Any attempt, therefore, to submerge one's most outstanding traits and become a sort of composite model destroys beauty and attractiveness and can only end in disappointment and failure.

Seventh Day Baptists are rich in denominational history, but this is all centered about those peculiar characteristics that have set us apart from other denominations. Take away these distinguishing qualities and our rich inheritance in church history becomes dull, uninteresting, and useless. We are still making history.

Individually the members of the Seventh Day Baptist denomination have given liberally toward the support and maintenance of all our colleges. Rarely, if ever, has any of them turned a deaf ear or refused to allow representatives of any of the colleges to canvass them for financial aid. They have borne the burdens of our colleges in the past to an extent almost unheard of

among other denominations. They have made it possible to establish our three colleges, and many have given unstintingly of time and money and helped nobly in every time of need in maintaining them, and even now many of our loyal members throughout the entire denomination are obligating themselves in a manner that elicits commendation on every hand as they make a supreme effort to standardize the two younger colleges and secure to the other the high standing it so much deserves. And all this has been done not so much because of the importunity of the colleges but rather because our people still love the things which distinguish us and set us apart. Any course of action, therefore, that tends to make us lose our interest in that truth should have our most careful thought before it be adopted. But collectively as a denomination our efforts have been disconnected. Many times we have started denominational movements calculated to stabilize, unify, and perpetuate Christian education among us, but a waning interest or difficulties encountered, or perhaps an unconscious lack of proper organization, have caused them all, so far, to be short lived. If a graph were to be made of our united effort as a denomination along this line, it would, I fear, have to be classed as a discontinuous curve—a succession of curves, in fact, made by the variable moving each time from what we sometimes call positive infinity down into our field of vision, passing the usual critical points, making the usual maxima and minima when we were neither rising nor falling, registering the usual concave upward and the concave downward movements, and finally vanishing along its negative limit toward negative infinity. All of which indicate that unitedly we are not certain about maintaining our distinguishing characteristics as a denomination, through the medium of Christian education that our love for our special truth may not be constant.

If the placing of this subject on the Conference program is an indication that the variable which might be called the "Seventh Day Baptist denominational support of denominational colleges" is once more moving, I am glad.

In the subject as assigned there are three fundamental concepts, namely, stewardship, our denomination, and our colleges.

STEWARDSHIP

Of the many phases of stewardship I wish to emphasize only two, namely, careful management of college finances, and a continuous and adequate supply thereof.

Throughout this discussion, I shall try to keep constantly in the foreground two questions: First, are we so organized as to keep perpetually in the custody of Seventh Day Baptists that which has been committed to us in the way of endowment, school plants, and equipment, or might some change in administration or control at any time take from us this accumulation of generations? If not, then how can such organization be perfected? Second, are we, with our faces to the future, supporting collectively the cause of Christian education with as much zeal, system, and continuity as the cause seems to demand and our resources to warrant? Certainly we can not take lightly this great trust, nor can we afford to be careless or unconcerned when we consider that we have within our colleges annually about two thousand students who will be among the world's leaders in the very near future. This is an opportunity of at least living our truth in the eyes of the world—an opportunity that the fathers dared scarcely hope for a few short years ago, when our colleges were being established. Shall we, therefore, not use all diligence, all wisdom, all power in prayer and supplication, in an earnest attempt to administer faithfully this great stewardship.

OUR DENOMINATION

Our denomination is small, our people are not wealthy, our problems are peculiar. We can not be guided in the selection of our activities wholly, or to any great extent, by what other denominations are doing. But all religious denominations have certain channels into which they have directed their energies almost from the beginning of their existence. Occupying a very prominent place in all their reports and printed appeals to the public is denominational support and, in many instances, active and positive control of their schools and colleges. We have seen fit to undertake this work also and have taken no small measure of pride in the fact that early in our history we expressed the belief in the value of education, and that all along down through the years we have not always been

followers but often times leaders among the denominations of the world in this field of work. We demand, and rightly so, an educated ministry, a cultured, trained, and wise leadership; and for our young people, the very best life-preparation possible. And more than that, we want our young people to carry on, when we are gone, the cause so dear to us now, and for which we exist as a separate denomination. To do this our young folk must go to college, be in an atmosphere calculated to maintain and deepen their interest in the denomination. We are not failing as individuals to support our colleges—far from it. But are we so organized and are we so conducting our educational activities as to get the best results?

The colleges of the Baptist denomination, quoting from a letter by the corresponding secretary of the West Virginia Baptist Education Society, are under the direction of boards of directors, incorporated as joint stock companies. But the stock is limited, only enough being issued to provide each trustee with one share. This stock is always the property of the school and is assigned to the trustees, giving them voting power. The trustees are elected from a list of names approved by the Baptist Conference, thus fully anchoring the school to the denomination. A certain definite per cent of all the church's benevolence is set apart for the colleges and apportioned among them by the Northern Baptist Education Society. The Baptist Education Commission of West Virginia has recently approved a plan for the support of their colleges in that state whereby a definite amount is to be apportioned to the churches annually, same to be made a part of their regular budgets and the income resulting therefrom to be applied on the indebtedness and endowment of their two colleges. This plan has yet to obtain the approval of the State Conference before it can be put into effect.

The Methodist Episcopal denomination takes care of its colleges through its Board of Education, composed of thirty-seven members. It requires the pastors of every church to provide for at least two collections during the year for educational institutions. The estimated receipts for educational institutions from this source alone for a recent year was \$1,028,000, same to be distributed by the general Board of Education to their educational institutions.

Our organization seems somewhat scattered and loosely connected. Our General Conference is an advisory, not a controlling body. (Possibly that is just as it should be, but personally I should be glad to see that concept a little less firmly established in our denominational consciousness, at least to the extent that the Conference might control in those things wherein everyone is agreed it should.) Corresponding to the education boards of most of the denominations is our Education Society. This has for its object according to its articles of incorporation in 1856: "To found and endow a literary institution of collegiate grade and to promote education generally." May I ask, as one interested in the promotion of Christian education by the denomination as a whole if we have not long since passed our goal as here expressed? Of course, we can read into the last five words a sort of permit for more than one college to exist. Furthermore, according to the wording of this object, has the denomination, through the Education Society any obligation whatever to more than one of its colleges? If not, then which one? If it had read, or could be made yet to read, somewhat as follows: "To found, endow, and maintain at least one literary institution of collegiate grade and others as the need may arise," we would, it seems, have a basic organization underlying the activities of our colleges.

The constitution of the Education Society, evidently a more modern document by many years than its charter, says: "The object of this society shall be the promotion of education in such manner as shall tend to the ultimate founding and full endowment of a denominational college and theological seminary, likewise the support of all institutions under the control of the denomination, the founding of new institutions, and the advancement of the interests of education generally." Once again, though at the risk of appearing as blind as the atheist described by the poet in one of our old school grammars as an owl "sailing athwart the noon and hooting at the glorious sun in heaven cries out, 'Where is it?'" So I, in the light of the article just read which speaks of supporting an institution under the control of the denomination, am constrained to say in the language just used, "Where is it?" In article five of the same

constitution we read: "The society shall proceed to establish a theological seminary and literary institutions (plural). The presidents and principals of these institutions shall always be Seventh Day Baptists. The majority of the professors and teachers of these institutions shall at all times be Seventh Day Baptists, the remainder to be such as the directors of the institution acting in conjunction with the society shall see fit to elect." Also, "A majority of the trustees of each institution shall at all times be Seventh Day Baptists." Certainly no objection, from a denominational viewpoint, can be raised to anything here quoted, but one can not help wondering what the Education Society could do if one of our colleges failed, or refused to comply with these regulations. Are our institutions at all under the control of the Education Society, either by virtue of their fundamental laws or by virtue of receiving regular financial support? If the denomination, through its Education Society were raising an annual fund and apportioning it among the colleges, as many of the other leading denominations are doing, it would then hold a controlling influence which it does not now have.

At the General Conference at Battle Creek, in 1919, we undertook this particular form of stewardship, and there was included in the Forward Movement budget a certain fixed sum for the maintenance and support of our colleges. This may not have been done in the best possible way. In fact, looking backward, one is inclined to ask might it not have been better to have left the apportioning of this sum to the Education Society. But it was certainly a step in the right direction could we but have overcome the difficulties in the way instead of having been overcome by them. Under the plan of 1919 every member of the denomination could find in the budget that thing for which he most wished to make contribution, and the tendency was, it seems to me, to bind our denomination together more than any other one undertaking in recent years has tended to do. In all this there seems a looseness in our organization that hardly should be allowed to drag on unheeded. As our organization now stands it may sometime mean the loss of all our colleges to us as a denomination. First of all, the looseness is in the denomination in

not providing a way whereby our colleges might be closely united to us at the time of organization, and in the second place, little or no recognition is taken either of the Education Society or the denomination in the fundamental laws controlling our colleges. May I ask the members of the boards of directors of our three colleges who may be here this evening to inform themselves, if they do not already know, just what there is in their state charter or constitution and by-laws that binds their colleges to the denomination? In fact, is the Seventh Day Baptist denomination, or any organization thereof, even mentioned therein?

But more immediate than the need of better organization is that of standardizing our two younger colleges. In fact, so pressing has become this need that at least one of these colleges has already been made to feel considerable embarrassment, and I doubt not that the same is true of the other. For the present, leniency has been extended temporarily, through the kindness of the State Education Board and committees, giving us a limited time in which to complete the raising of our endowment to the minimum requirement of \$500,000. If, at the expiration of this time, we have not come measurably near to that goal and can not show good reason for expecting to reach it in a very short time thereafter, our temporary rating will of necessity be dropped. Just how nearly fatal such action might prove, it is of course difficult to estimate. So imperative has it become that the endowment of these two schools be immediately increased to this fixed standard that both are now putting forth their very best efforts in the solicitation of endowment wherever it may be found. Having completed thorough and successful campaigns in their local communities, they are naturally looking elsewhere and equally as naturally they will turn to us whose agents they profess to be. We must not turn them down. We must lift and lift mightily for both. A central controlling body might have guided the activities of these two colleges so as to have avoided the absolute necessity of both canvassing the denomination for the same purpose at the same time, as now seems likely. But that is neither here nor there. The demand is upon us, imperative and immediate. The situation, it

seems to me, calls for the united thought of the entire denomination.

OUR COLLEGES

Our three colleges, Alfred, Milton, and Salem, are well established in widely separated sections of the denomination; and since the day of founding new non-tax-supported colleges seems to be almost over, and since the development in the means of travel has brought all sections of the country closer together so that at least one of our colleges is comparatively close to every one, it is not likely that we shall attempt soon to establish and maintain more than these three. Rather, it seems to me, the emphasis should be placed on standardizing at once Milton and Salem, and providing all of them with the very best equipment possible, that they may render the very best possible service. Neither does it seem that three colleges are too many. If we could not maintain them all, as some have expressed such doubt, which one should be dropped? The youngest? It has the largest enrollment of all. The one with the least enrollment? It has the highest percentage of our own young people in the student body. Or, the one that is most able to go it alone? It is the best equipped college we have and capable of rendering the best service. Even to mention any of these as a possibility seems absurd in the extreme. Then let us keep what we have so well begun and let us go farther than that. Let us take one of the longest strides forward ever made by any generation of Seventh Day Baptists, and see to it that by 1930, not only one but all three of our colleges shall have fully met all standardization qualifications. But someone says that the burden of the colleges should be borne largely by the communities served and not by the denomination at large. Nobody knows that better than the colleges themselves. And for that reason all of the three have recently made strenuous efforts in their respective communities, and all have succeeded almost beyond their fondest hopes. But these institutions are ours, we hope. They are known as Seventh Day Baptist colleges everywhere. Their reports are made to us. Their statistics are our statistics. Their achievements are to our credit, and their failures are to our everlasting shame. Hence, the responsibility

of the entire denomination to render a faithful stewardship. Why should we continue longer an uncertain policy toward our colleges?

For the continuation of the loose connection between our schools and our denomination, I am constrained to believe, our colleges are more at fault than the denomination or any other part thereof. There are some good (pecuniary) reasons why the colleges should be able to say that there is nothing in their laws of control making them answerable to any denomination or religious body. And I must confess that between the ever increasing demands of standardizing agencies on the one hand and the stress and strain of totally inadequate finances on the other the allurements along the lines just mentioned sometimes looms very large. But speaking for myself alone and not for any of the colleges or any other person connected with them, I would rather see all our colleges firmly anchored to the denomination, rendering the very best service we can fit them to render with such aid as we can openly and above board secure from other interested sources, than to have all the outside aid we might care to ask for, if in the asking we had to employ even a semblance of double dealing. I would rather see our college property and equipment tied securely to the denomination for the services it can render to our children and our children's children, and go down to my old age in the direst poverty, than to have all the outside remuneration teachers might fall heir to, if by the receiving of this remuneration our property rights should in any way be relinquished.

It need not necessarily follow that such tying up to the denomination would result in petty hampering of the broad educational policies now being pursued by our institutions as to what they teach and how they teach it—far from it.

It need not necessarily follow that sectarianism would then have to be taught in our colleges—far from it. Action teaches more forcibly than precept.

Our colleges should be our contribution as a denomination to the great world problem of supplanting ignorance with Christian education. They are our representatives, if you please, on the long battle line arrayed against ignorance and superstition and all the evil results connected therewith. Their

business is to teach the truth and to seek out new truth and pass it back to us. Should we not, therefore, keep the connecting lines between the denomination and our colleges thoroughly in order, that the supplies may go forward and results return to us?

CONCLUSION

In conclusion, will you bear with me while my imagination creates a Seventh Day Baptist Educational Utopia?

In the foreground and most outstanding are our three colleges, Alfred, Milton and Salem, side by side, each sympathetically aiding the other. Not only Alfred, but along with her Milton and Salem have long since passed the stage of minimum requirements in endowment and equipment for standard colleges. All three of them are receiving such loyal and continuous support from the denomination to which they are firmly united as to enable each of them to do valuable research work in the field for which each is best fitted. Back of them is a rejuvenated Education Society or Education Board with broad delegated powers. This body is composed of one or more members from the faculties, one or more from the Board of Directors of each of the three colleges, also a number of ministers and laymen, not directly connected with any of the colleges, sufficient in number to balance the college people combined. This board meets twice annually, once at mid-year in the new denominational building at Plainfield, and again just before Conference, wherever Conference may be held. The main object of all these meetings is to keep our colleges always at the front in the field of Christian education, and to see that they are directed by the combined best thought of the entire denomination in such a way that Seventh Day Baptists everywhere may be joyously conscious of the fact that we are doing our share in the world's great work against ignorance and superstition, and doing it exceedingly well.

Then let us maintain our distinguishing characteristics as a people, not only in our missions and our publications but also in the support and management of our educational institutions.

"The man who wants to get rid of the Sabbath because it is ancient, to be consistent, ought also to reject the sunshine."

WOMAN'S WORK

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

It is good to have money
And the things that money can buy,
But it's good, too, to check up once in a while
And make sure you haven't lost
The things that money can't buy.

One feature of our visit in Washington seemed of special interest to all the visitors. This interesting feature was a reception to the visitors given by President and Mrs. Coolidge on the White House grounds. At this time both the White House and the grounds were closed to the public because of extensive repairs being made on the building. The invitations stated that visitors would be admitted to the grounds at twelve-thirty o'clock. The day was rainy and the morning papers speculated upon the chance of the President not being able to attend the reception, as he was recovering from a severe cold; some of the papers seemed sure that there would be no reception.

We wanted to visit the grounds anyway, and if the President should be well enough to attend the reception we did not want to keep him waiting for us, so fifteen minutes before the time for the gate to open—there seemed to be but one gate that worked on its hinges that morning—found us with heads bent under umbrellas approaching the corner down which we must turn to find the right gate. So intent were we upon making the proper turn that we did not see some people approaching from the opposite direction, and found ourselves turning the corner with our friends, Dr. and Mrs. Coon. This unexpected meeting added to our pleasure, for it is always pleasanter to know other people in a strange crowd, even though the crowd is a friendly group of strangers. The wait was over at last and the gate swung on its hinges with policemen watching for any one who might have been unlucky enough to have left his badge at home. We hurried toward the place on the lawn where the line was to form, and then had another wait until all the guests

were assembled. We decided that we might have been late, after all, and they would have waited for us. Finally we were formed into lines down which we were told that the President and Mrs. Coolidge would pass; then there was another wait in the rain, but it was a gentle rain, not such an ill-mannered mid-western torrent as had fallen upon us the day we left home. Every one seemed in good spirits. A woman who stood near us discovered some four leaf clovers that she picked to take home to her children. They grew right at my feet, but my luck did not hold long enough for me to see them before they were picked. I think perhaps I have found three four leaf clovers during my life, but then I do not believe in luck anyway. Still, if I am to be truthful, I must add that I looked for them on that day as diligently as anyone else.

At last the word was passed along, "Here they come." We promptly took down our umbrellas and straightened our shoulders and waited again. Then the word came down to us, "He did come, the President is here," and we waited some more. Finally after the secret service men, looking rather bored and important, had passed us, the President came by. He was smiling very broadly (I imagine we did look funny standing in the rain to watch him go by) and wearing his hat, he had evidently heard the suggestion that came from all sides that he should put on his hat, and so he was wearing it as he reached our part of the line. Then Mrs. Coolidge came, looking very charming, with arms full of flowers. She seemed to be enjoying herself and laughed with us, as if the rain were a joke that had caught us all. After they had walked the length of the line, they very pleasantly posed for pictures with the crowd, acting all the time as if it were as much a pleasure to them as to any one. I am inclined to think that one of Mrs. Coolidge's charms is her friendly interest in people on every occasion. If the first lady of the land can be pleasant to common, ordinary people without showing the least bit of condescension, I think the rest of us may safely experiment along the same lines.

After the pictures were taken (Dr. and Mrs. Coon being young and good looking got fine ones), the gates were thrown open. We found now that more than one gate

could swing on its hinges; probably they had been repaired while we waited; I am sure there was time enough for them all to be oiled and put in good order. No one was hurried, but in a short time we were all outside and the gates were closed again.

We had time for a little visit with our old friend, Dr. Hartley Jackson, whom many former students of Milton College will remember. He has an office on the first floor of the new Smithsonian building, and when he learned we were in the city asked us to visit him at his office, and the last day in the afternoon we were able to accept his invitation. We were glad to find Mrs. Jackson with him, and after a little chat they showed us around his department a little. He is in the biological department, and has immense cases of the skins of various animals put away and indexed for reference work. Mrs. Jackson helps him by preparing slides in color of all these animals. These collections together with the color plates may be sent to any part of the country, if needed, to help in classifying the animals of that region. An interesting half hour was spent in the fur cold storage room, where hang many thousand dollars worth of skins of the larger and more valuable animals of our country. The contents of this room are very valuable and Dr. Jackson's key is not passed out for others to use. Both Dr. and Mrs. Jackson went with us, and as we entered the room the door was locked behind us, and Mrs. Jackson remained on guard in the outer room while we were free to examine all the wonderful furs hanging in the inner room. At first I thought these furs were to be mounted, but I learned that they are left in this condition that they may be used by students. We learned that the government has students working all the time to complete the collection of animals of the United States and its dependencies. When one thinks he has discovered something unknown to the collection, he may send it to the department for help in identification. Specimens are added from time to time, but great care is exercised in adding to the collection. It seemed to us that Dr. Jackson could almost tell the life history of each animal whose coat was hanging here and whose life had been sacrificed in the interest of science. We stayed as long as we felt that we could and heard the closing bell ring

just after we had left the office. As we drove away waving to our friends, we decided that our little glimpse of the work of this department made the whole Smithsonian institute seem more human somehow.

MEETING OF WOMAN'S EXECUTIVE BOARD

The Woman's Executive Board met with Mrs. J. L. Skaggs November 7, 1927.

Members present: Mrs. A. B. West, Mrs. L. M. Babcock, Mrs. W. C. Daland, Mrs. J. F. Randolph, Mrs. A. E. Whitford, Mrs. Edwin Shaw, Mrs. E. E. Sutton, Miss Phoebe Coon, Mrs. J. F. Whitford, Mrs. J. L. Skaggs.

Meeting called to order by the president, who read from the Scriptures. Miss Phoebe Coon offered prayer.

Minutes of previous meeting were read. The treasurer read the monthly report which was adopted. The receipts were \$115.52, disbursements \$62.31, balance \$110.90.

The corresponding secretary reported as follows: letters received from Martha E. Coon, Riverside, Calif.; Rev. D. B. Coon of Jamaica; literature from the Missionary Research Library; a communication from Mrs. W. D. Burdick, with information concerning the Day of Prayer which is to be held February 24, 1928. The subject selected for this prayer service is "Breaking Down Barriers."

The minutes of the Executive Committee of the Federation of Women's Missionary societies and a letter from the executive secretary of the Foreign Missions Conference were also received. Letters had been written to the associational secretaries and to Mrs. Louis S. Coon.

After some discussion it was suggested that the corresponding secretary turn over the information in regard to the Day of Prayer to the editor of the Woman's Page of the SABBATH RECORDER.

A committee had been appointed to make suggestions which might be helpful for the work of the local societies for the ensuing year. The work of this committee will be embodied in a letter to the several societies.

It was voted that the corresponding secretary, recording secretary, and the treasurer be a committee to select stationery and have it printed for the board.

These minutes were read, corrected, and approved.

Adjourned to meet with Mrs. J. F. Whitford on Monday, December 5.

MRS. A. B. WEST,
President.

MRS. J. L. SKAGGS,
Secretary.

AUTUMN LEAVES OF THE POETS

REV. AHVA J. C. BOND

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

Text: *The fruit thereof shall be for food, and the leaf thereof for healing.* Ezekiel 7: 12.

It was autumn, and incessant

Piped the quails from shock and sheaves,
And, like living coals, the apples
Burned among the withering leaves.

—Longfellow.

The dead leaves their rich mosaics

Of olive and gold and brown
Had laid on the rain-wet pavements,
Through all the embowered town.

—Samuel Longfellow.

Heaped in the hollow of the grove

The autumn leaves lie dead;
They rustle to the eddying gust,
And to the rabbit's tread.—Bryant.

Now autumn's fire burns slowly along the woods,
And day by day the dead leaves fall and melt.

—William Allingham.

The autumn wood the aster knows,

The empty nest, the wind that grieves,
The sunlight breaking through the shade,
The squirrel chattering overhead.

The timid rabbit's lighter tread

Among the rustling leaves.—Dora Read Goodale.

Dry leaves upon the wall,

Which play like rustling wings and seek escape,
A single frosted cluster on the grape
Still hangs—and that is all—Susan Coolidge.

What visionary tints the year puts on,

When falling leaves falter through the motionless air

Or numbly cling and shiver to be gone!

How shimmer the low flats and pastures bare.

—Lowell.

The dusky waters shudder as they shine,

The russet leaves obstruct the struggling way
Of oozy brooks, which no deep banks define,
And the gaunt woods, in ragged scant array,
Wrap their old limbs with sombre ivy twine.

—Hartley Coleridge.

All things are symbols; the external shows

Of nature have their image in the mind,
As flowers and fruits and falling of the leaves.

—Longfellow.

Languidly the autumn wind

Stirs the forest leaves,
From the field the reapers sing

Binding up their sheaves.—Sarah Doudney.

O what a glory doth this world put on
For him who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, ay, and the yellow leaves,
Shall have a voice, and give him eloquent teaching.

—Longfellow.

'Tis springtime on the eastern hills!
Like torrents gush the summer rills;
Through winter's moss and dry dead leaves
The bladed grass revives and lives,
Pushes the mouldering waste away,
And glimpses to the April day.—Whittier.

Like leaves on trees the race of man is found.
Now green in youth, now withering on the ground;
Another race the following spring supplies;
They fall successive; and successive rise.—Homer.

A ONE HUNDRED FOOT SKELETON

After being buried for ages in the fossil beds of northeastern Utah, the largest skeleton ever discovered on land now stands in the Carnegie Museum at Pittsburgh, a striking example of the monsters which roamed the earth during the Age of Reptiles, many millions of years ago.

This skeleton is that of a Brontosaurus, of the dinosaur order of reptiles, one hundred feet long and twenty feet high. In life the animal weighed perhaps twenty tons. Alongside of it an elephant would seem as small relatively as a dog beside a horse.

The fossil bed from which it was taken is the most extensive deposit of dinosaurian and other reptilian remains ever discovered. It was found in 1919, and the site is under the protection of the National Park Service. More than two hundred tons of bones and other material of scientific value have been removed for study and exhibition, with very little duplication of specimens.

According to a recent statement by the Park Service, it is the belief of scientists that these prehistoric animals were originally imbedded in a sand bar in some ancient river. This sand turned to sandstone and was covered by thousands of feet of other strata of rocks, the whole later having been forced into an upright position by a great volcanic upheaval, which left the fossil bed exposed on a mountain top.

Through the patient labors of scientists who are continually exploring among such records preserved in the rocks, as well as among the ruins of ancient civilization, salient facts in the world's history which were totally unknown a few years ago are being brought to light.—Brookfield Courier.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.
Contributing Editor

WHAT DOES CHRISTMAS MEAN?

Christian Endeavor Topic for Sabbath Day,
December 24, 1927

DAILY READINGS

Sunday—Christmas means worship (Matt. 2: 11, 12)
Monday—Realizing God's gift (2 Cor. 9: 15)
Tuesday—Generous giving (John 12: 1-8)
Wednesday—A revelation of God (John 1: 14)
Thursday—Love's sacrifice (2 Cor. 8: 9)
Friday—Salvation from sin (1 Tim. 1: 15)
Sabbath Day—Topic: What does Christmas mean to the world? (John 3: 16; Luke 2: 8-11)

SUGGESTIONS FOR THE MEETING

Make the Christian Endeavor room bright with Christmas decorations.

Perhaps it will be possible to light it with candles.

Sing many Christmas hymns.

Bring out the full meaning of Christmas by having different members recite Christmas poems or tell the plot of Christmas stories, such as Van Dyke's "The Other Wise Man," Dicken's "Christmas Carol," etc., emphasizing different phases of its meaning.

For the testimony meeting, let the members tell what Christmas means to them, individually.

This little poem by Amos R. Wells is full of suggestions as to what Christmas might mean to us and to the world.

THE CHRISTMAS SPECTRUM

Seven points hath the Christmas star:
One is the love that shines afar
From God to man; and one is the love
That leaps from the world to the Lord above;
And one is good will on the happy earth;
And one is purity, one is peace,
And two are the joys that never cease—

God's joy,

Man's joy—

A flame in the star of the Wonderful Birth.

And the light of God's love is a golden light.

And man's love to man is crimson bright,

And man's love to God is an azure ray—

Alas, when it flickers and dies away!

And the seven rays through the worshiping night,

Like the flash of all jewels, exult and play—

God's joy,

Man's joy—

Yet they shine as one, and the star is white.

—Amos R. Wells.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

A waif, brought into the hospital, heard for the first time the story of Jesus' birth. He asked a nurse: "Do you know about Jesus? I thought you looked as if you didn't." "How do I look?" asked the nurse. "Kind of glum," said the boy.

A little girl had just given her heart to Jesus, and was very happy. She met her uncle, one of the "long-faced" Christians, one day. "Well, my little girl," said he, "do you realize that religion is a very serious matter?" This made the little girl feel sad.

She went out into the pasture where she saw a little donkey grazing leisurely. Noticing his long face, she said, "Poor thing! Have you got religion, too?"

Christmas means joy. The angels sang, "Peace on earth, good will to men," when Jesus was born. He came to bring peace and happiness to the earth. He has no place for long-faced Christians, but wants us to be happy and to spread his peace and joy to others.

Christmas also means hope, for Christ came to save us from sin. He gave us the assurance of eternal life, the promise of a home with him. What a wonderful promise this is!

As Christ was born into the world, so may we let him be born in our hearts today, bringing us the peace that "passeth all understanding."

INTERMEDIATE CORNER

REV. WILLIAM M. SIMPSON

Intermediate Christian Endeavor Superintendent
Sabbath Day, December 24, 1927

DAILY READINGS

Sunday—Christmas means salvation (Matt. 1: 21)
Monday—Christmas means peace (Luke 2: 14)
Tuesday—Christmas means Christ's love for us (Eph. 3: 18, 19)
Wednesday—Christmas means generosity (Matt. 2: 11)
Thursday—Christmas means light from above (Matt. 2: 1, 2)
Friday—Christmas stands for victory (Rom. 8: 3, 4)
Sabbath Day—Topic: What does Christmas mean to the world? (John 3: 16; Luke 2: 8-11)

Have a map of the world in the society's meeting place, and consider what Christmas means to the various nations. In some lands Christmas comes in snow time; in some lands, in the growing time. In some lands the Christmas story is familiar; in

others, not so familiar. Not all Christian peoples celebrate Christmas by the same customs. Perhaps some member of your society can get to the public library and find out how different nations celebrate Christmas. One group of about a dozen sang carols under the windows of shut-ins last Christmas eve. A flute made a good accompaniment for that kind of singing. But the real essential of Christmas blessing is not in the flute, not in the manner of observance, not in the season of the year, not in the cost of the presents given to friends, not in the elaborateness of the programs we render—although all these may help; but the essential of Christmas blessings lies in the Christlike spirit. It is the spirit of Christ that blesses the world. And intermediates are some of the people who are to bring the world this blessing.

Has your society ordered topic cards and daily readings for 1928? Do you like the *Intermediate Companion*? It is only twenty-five cents—from Christian Endeavor headquarters in Boston.

Did your society get a good start in the RECORDER Contest? If so, keep going. If not, "get a-going."

A little louder, please. We have not been able to hear of some of the fine things your societies have been doing. We are away over here in the "Intermediate Corner." A little louder, please!

SPECIAL MEETING OF THE YOUNG PEOPLE'S BOARD

A special meeting of the Young People's Board was called to order by the president. Rev. J. W. Crofoot led in prayer.

Members present: Dr. Johanson, Lloyd Simpson, I. O. Tappan, Mrs. Frances Babcock, Mrs. Beatrice Johanson, Rev. J. W. Crofoot, Russell Maxson.

As the purpose of the meeting was to discuss the purchase of a mimeograph, this matter occupied the evening. After much discussion it was voted that the corresponding secretary purchase a used mimeograph from the U. S. Typewriter Company on approval, with the understanding that the board may authorize the purchase of a new machine at the regular meeting.

After this discussion the meeting adjourned.

A. R. MAXSON,
Secretary pro tem.

REGULAR MEETING OF THE YOUNG PEOPLE'S BOARD

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

The president called the meeting to order, and Mrs. Ruby Babcock led in prayer.

Members present: Dr. Johanson, Rev. J. W. Crofoot, Mrs. Frances F. Babcock, Miss Mae Mudge, Allison Skaggs, Ruby C. Babcock, Russell Maxson, L. E. Babcock, Marjorie W. Maxson.

Visitor: Mrs. Crofoot.

The corresponding secretary presented a report which was approved.

REPORT OF CORRESPONDING SECRETARY FOR OCTOBER, 1927

Number of letters written, 30.

Letters from the following board members were mimeographed and sent out: Miss Mae Mudge, Hurley Warren, Mrs. Grace Osborn, Allison Skaggs, Miss Dorothy Maxson, and Mrs. Frances Babcock.

A Halloween social compiled by Mrs. Grace Osborn was also mimeographed and sent out.

Letters were written to all non-resident board members asking for reports. Reports were received from the following: Hurley Warren, Miss Greta Randolph, Miss Dorothy Whitford, Mrs. Blanche Burdick, Miss Elizabeth Ormsby, Royal Crouch, Miss Elsie Van Horn, Rev. Wm. Simpson, Mrs. Grace Osborn, Mrs. Elisabeth K. Austin.

Correspondence has been received from Mrs. Elisabeth K. Austin, Miss Maxine Armstrong, Miss Dorothy Whitford, Mrs. Albert H. Brooks, Mrs. Nettie I. Burdick, Bilhorn Bros., Mrs. Grace Osborn, Miss Elsie Van Horn, Rev. Wm. Simpson, Miss Dorothy Hubbard, Miss Greta Randolph, Miss Elizabeth Ormsby, Hurley Warren, Royal Crouch.

FRANCES F. BABCOCK.

Correspondence was read from: Hurley Warren, Elizabeth Ormsby, Royal Crouch, Mrs. Nettie Fowler, Mrs. Grace Osborn, Elsie Van Horn, Greta Randolph, Rev. William Simpson.

Voted that the following bills be allowed: Mrs. Elisabeth Austin, Junior work, \$31.64; corresponding secretary, postage, \$5.

The stewardship superintendent reported on her bulletin just sent out and discussed her future work.

Voted that the board accept the resignation of Dorothy Whitford as one of the secretaries of the Northwestern Association, that the secretary write a letter of appreciation of her services, and that the Nominating Committee fill the vacancy.

Voted that the secretary be instructed to send a letter of sympathy to Albert Rogers in the sickness and death of his mother.

MOVING THE PIANO

REV. JAY W. CROFOOT

(A talk to Battle Creek boys and girls)

Today I have brought a number of pieces of string and I want to ask some of you to try to move the piano. It is not that I really want the piano moved so much as that we want to find out something about the best way of getting things done. Will about four or five of you boys take these strings and tie them to the legs of the piano, near the top? And then we will see if we can move the piano with these small strings. There! one boy has broken his string already. He tried so hard to make things move in his way that he has broken his connection with the organization. I think I have seen that same thing happen before, in a church, or a Sabbath school, or a Ladies' Aid society, or a Christian Endeavor society. It is almost a wonder that the boy who lost his connection with the rest did not fall and hurt himself as folks sometimes do. They make the rest lose their help, and they lose the benefit of working with the others.

Now try pulling, boys, and see if the piano moves. . . . They have all stopped pulling. Why do you think that is? I will tell you why I think it is. I think it is because they are not getting anywhere. People often stop trying for that reason.

Of course you can not move it if you keep on trying each to pull it in his own direction. But it seems hard for some members of societies to learn that. Now all come around to this side and all pull together. That is far enough! The pastor was ready to help with a little push, but you see it was not necessary. If he can just get people all to pull in the same way at the same time he has done his share.

Now it seems to me we have learned three things: first, that small strings can do heavy work if there are enough of them; second, in order to do the work it is necessary all to pull in the same direction at the same time; third, if anyone pulls too hard to make things go his own way it is apt to be bad for the work and for him too.

A man must have a backbone, or how is he to hold his head up? But that backbone must bend, or he will knock his brow against the beam.—Selected.

An extended discussion followed on the question of the mimeograph. Voted that the board purchase the rebuilt mimeograph and a rebuilt typewriter.

Voted that the corresponding secretary be authorized to make this purchase.

After some further discussion the meeting adjourned.

Respectfully submitted,
MARJORIE W. MAXSON,
Recording Secretary.

Battle Creek, Mich.,
November 3, 1927.

CHRISTIAN ENDEAVOR ACTIVITIES IN LITTLE GENESEE

We have a live-wire society here of seventeen members, all active. Our average attendance at regular weekly prayer meetings is about twelve. We make a practice of inviting young people who are not members, and several come and take part in our meetings.

We hold a standard Christian Endeavor social each month. These socials are well attended and we have really wonderful times. The chairman of our Social Committee is a very earnest worker and arranges very interesting programs. She has put on two original socials and plans to have an original social every other month. Frequently a neighboring society is invited, when we have some sort of a "get acquainted" social.

We make use of our chart. We find that we accomplish more with definite goals in view.

At present we are having a missionary study course. This we find extremely interesting as well as educational. We are now studying "Land of All Nations."

It is our practice to support our pastor and the church in all its appointments, especially Friday evening prayer service.

Sincerely yours,
JOHN M. REYNOLDS.

Gerald A. France, a former member of the English parliament, is reported to have declared recently at a business men's luncheon in Bradford, England, that the "adoption of prohibition by America had been an enormous advantage to the great mass of the people."—*Union Signal*.

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.,
Contributing Editor

FAIR PLAY FOR FOREIGNERS

ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
December 17, 1927

DAILY READINGS

Sunday—Commanded to forgive (Matt. 18: 21, 22)
Monday—Effect of not forgiving (Matt. 6: 14, 15)
Tuesday—Jesus forgives enemies (Luke 23: 34)
Wednesday—Stephen forgives (Acts 7: 59, 60)
Thursday—Paul's advice (Col. 3: 12, 13)
Friday—Joseph forgives his brethren (Gen. 50: 15-21)
Sabbath Day—Topic: Being willing to forgive (Eph. 4: 31, 32)

"I'll never play with him again and I'll never speak to him. He's too hateful to have anything to do with." Thus stormed Harry after Ted had dropped his football in the mud and had torn up the composition Harry had written for school.

Time went on and Harry lived true to his resolution. Ted decided that if Harry was that kind of a junior Christian endeavorer he did not care to belong to that society. Some of the boys stood up for Ted and others backed Harry until the boys of the neighborhood were working against each other. Ted's side would do something mean to Harry's friends, and in turn Harry's friends would find something just a little bit worse to do to the other group. Their parents became alarmed but could apparently do nothing about it.

Harry continued to attend the Junior meetings, and so some of the boys who were opposed to Harry's actions left. This greatly troubled Miss Gray, their Junior superintendent. She talked with Harry with no results, and then she tried to persuade the other boys to return and forgive and forget Harry, but again she failed.

One month, as she was looking over the Junior topics, in advance, she was overjoyed to find a topic on the Lord's Prayer. She felt this was her last chance to reunite the opposing groups of boys. So she prayed for one whole month that God would direct her in handling this topic. The day came and it just rained in sheets. Only three

juniors came to the church—two of the girls and Harry.

In her talk, Miss Gray emphasized just one part of the Lord's Prayer—"Forgive us our debts as we forgive our debtors." "As" was a small word composed of just two letters. It did not seem possible that it could be of much account. "If we expect God to forgive us for the many wrongs we do to him," Miss Gray explained, "we must be willing and ready to forgive those who wrong us. Jesus once told us that we should forgive anyone who wrongs us seventy times seven or four hundred ninety times. Has anyone wronged any of you juniors that many times?"

Harry did not sleep well that night. After everyone had gone to bed and the house was, oh, so quiet, Harry felt himself climbing up a ladder which was all painted white, and on every round in black letters were the words "As—As—As." After a long hard climb he reached the top, and here sat God on his throne. Harry was very anxious to join his big family and work for him. An angel brought a footstool for Harry to sit on, and then God began to talk to him. "I know a little boy who one day when he was with a group of bad boys said some bad words and took my name in vain. Another day he took some candy in a store when the storekeeper's back was turned. On another time he was very disrespectful to his mother, and later the same day he told a wrong story. Of course this little boy, after he thought about it, felt very sorry for the things he had done and asked God in his prayers to forgive him. This made me very happy because I am always glad and willing to forgive boys and girls when they feel sorry for the things they have done. But a few days after that another little boy, a boy who did not love me and my church, dropped the first boy's football in the mud and tore up his composition. Then the first boy became angry and declared that he would never play with the other boy again, he would never speak to him, or in other words he would not forgive him for the wrong he has done him. Now I had forgiven that same boy for the things he had done to me which were a great deal worse than the other boy had done to him. I wonder if he would have liked to have me forgive him as he forgave the other boy."

BOBBY'S LESSON

M. S. G.

Little Bobby Potter was at the kitchen sink, just before dinner, washing his face and hands. He was in a very great hurry, for there was to be strawberry shortcake for dessert. Yum! Yum! What little boy would not be in a hurry; especially a little boy who had been helping daddy around the big automobile for an hour or more.

"I do declare," said mother, "did anyone ever see a dirtier little boy?"

"Course," said Bobby proudly. "I'm a working man. Men can't work without getting dirty, can they?"

"I see," said mother with a smile. "Then be sure to wash up nice and clean, just like a man."

Now Bobby never did like to wash his face and hands before meals; his morning bath ought to be enough, he thought, and although he always washed—after a fashion—it was often a very queer kind of washing. He would splash the water around with his hands, rub them hurriedly over his face, and then wipe his face and hands on a clean bath towel. I wonder if any other little boy ever washed as Bobby did.

This time, as you know, Bobby thought he had no time to waste, so he did not take quite as much pains as usual, and he hung the towel carelessly over a chair near a sunny window.

Baby sister Ruth, who was happily toddling about the kitchen, spied the towel which had been warmed by the sun, and pulling it down, rubbed it all over her rosy face. Then she held up her mouth to Bobby for a kiss. Bobby gave her one look and then looked very much ashamed, for little Ruth's face was streaked with mud from the towel.

"Your face is not very clean either," said mother. "Don't you think you had better clean up?"

Then Bobby washed his face and hands until they shone, and afterwards washed the mud from little sister's face. I am sure that after that he really tried to wash like a man.

Aunt: "And were you a very good little girl at church this morning, Sallie?"

Sallie: "Oh, yes, Aunt. A man offered me a big plate full of money, and I said, 'No, thank you.'"—*Legion Weekly.*

"Oh no, no, no!" cried Harry right out in his sleep, and when he opened his eyes he was not sitting at the feet of God at all, he was just lying in his nice bed. "I guess I must have had a dream," thought Harry, "but I will never, never forget it, and this very day I will go to Ted and tell him that I want to be friends again and will gladly forgive him as I want him to do to me when I wrong him."

A THANKFUL JUNIOR

DEAR BOYS AND GIRLS:

Another Thanksgiving day has come and gone and I can just imagine what a splendid time you all had. A rest from school duties, a happy time in your homes and with your friends, and all sorts of good things to eat. I wonder how many of you took time that day to think how many things you have for which to be thankful. I hope you all did for that, of course, is what Thanksgiving day is for, a day in which to remember all our blessings and to thank God for them. But then we ought not to wait for Thanksgiving day or stop with it, for every day of our lives we have cause to thank God.

The following letter tells you what one little girl has to be thankful for.

M. S. G.

DEAR MRS. GREENE:

Mrs. Paul Whitford, my Sabbath school teacher, told each of her pupils to write a list of the things they were thankful for. I showed mine to papa. He thought maybe you would like to put it in the SABBATH RECORDER.

I am thankful for:

- | | |
|-----------------|--------------------------------|
| 1. Home | 10. Health |
| 2. Clothes | 11. Lectures |
| 3. Food | 12. Friends |
| 4. School | 13. Church |
| 5. Sisters | 14. Sabbath school |
| 6. Parents | 15. Junior |
| 7. Nurses | 16. God our Savior |
| 8. Doctors | 17. Comfort |
| 9. Missionaries | 18. Fire escapes on the school |
| | 19. Work |

AHVAGENE BOND.

Plainfield, N. J.

DEAR AHVAGENE:

Your papa thought just right.

M. S. G.

MEANING OF CHRISTMAS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
December 24, 1927

DAILY READINGS

Sunday—Christmas means God with us (Matt. 1: 23)
 Monday—Christmas means God cares (1 Pet. 5: 7)
 Tuesday—Christmas means good will (Luke 2: 14)
 Wednesday—Christmas means peace (2 Cor. 13: 11)
 Thursday—Christmas means worship (Luke 2: 25-32)
 Friday—Christmas means Jesus' beautiful life (Phil. 2: 5-8)
 Sabbath Day—Topic: The meaning of Christmas (Matt. 2: 1, 2, 9, 10)

There are two ways of spelling "Christmas." Who knows the other way? Oh yes, "Xmas." But when we think of Christmas we think of Jesus, for this is when we celebrate his birthday. How many ways can you spell "Jesus"? Oh yes, "Savior," "Son of Man," "Son of God," "Redeemer," "Christ," and many others. But not one of those names is spelled with an "X." Then why should people spell "Christmas" with an "X"?

I expect that the first time it was spelled that way was when someone was in a hurry and did not want to take the time to spell the whole word, so they just abbreviated it. This year if we look in the newspapers and magazines we will probably find the word spelled with an "X" almost as often as we find it spelled in full.

Besides abbreviating the spelling of "Christmas," people have abbreviated the meaning of Christmas. On the first Christmas day people brought gifts to Jesus. On Christmas day in 1927 people will give expensive and beautiful gifts to each other. How many will give gifts to Jesus?

When you have a birthday you expect people to give gifts to you and not to everyone else, do you not? Then do you not suppose that on Christmas Jesus wants you to give him gifts? Once I heard a lady say when something very special was given to her, "Why did they do it? Why didn't they give it to someone who really needed it more than I do?" I wonder if Jesus does not say that to us today—"I do not need your toys, your oranges, your candy, your clothing, your books, your Bibles, etc. Give

them to boys and girls who haven't as much as you have. For, 'As ye have done it unto one of the least of these, my children, ye have done it unto me.'"

So I say people have abbreviated the meaning of Christmas. They have let the "X" stand for "exchange"—the exchanging of gifts, all the time trying to give the other person something a little better than the other person gave them. Of course Christmas does stand for joy and happiness, and it is a joy to give gifts to others when we do not expect them to give to us in return. So if we were to explain the meaning of the real spelling of Christmas, what would it be? Yes, it would mean "share"—share our blessings, our money, our gifts with others in Jesus' name.

"Christian education eliminates ignorance and crime. Let us give a Christian education to all the people."

A Sabbath MOTTO

for

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SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

WHY HAVE A CRADLE ROLL?

EVA B. MCCALLUM

I am copying this article from the *Westminster Leader for the Church School*.

"The church that is preparing to organize a cradle roll will be able to make this work much more effective if the purpose and possibilities of a cradle roll department are fully realized. It is much easier to make the right kind of organization at the start than to reorganize after a wrong impression of the work has been formed.

"The name 'cradle roll' has conveyed the idea to some people that the purpose is merely to keep a roll of babies' names to be used as a waiting list for the church school. A better understanding of how a child's religious life develops has helped us to realize that this period of waiting may be the most important time of the child's life, not for formal religious instruction, for anything the church could do for the little child, but for such religious influences in the home life of the child, that religious faith may come to be a real part of all his experiences, and that he may be trained in such attitudes and virtues as will be helpful in the development of a Christian life.

"There have been cradle rolls for fifty years, but they could have accomplished much more if all the possibilities in such work could have been fully realized. Even in their partial realization thousands of churches can testify to the value of having a cradle roll.

"If cradle roll work is to fulfill its highest possibility, it must be organized to promote the religious nurture of little children in the home. It will have other values, but they will be only incidental to this one main purpose.

"Sometimes the emphasis has been placed upon reaching the parent through the child, thus increasing attendance in adult classes. The church that should stand for the best in all things can not afford to commercialize childhood even for its own worthy aims.

"Moving picture shows and business en-

terprises that do not consider the needs of childhood before financial success need to be set a higher example by the church. Jesus placed a child in the midst, not for formal instruction, not to fit him for an adult program, but that he, too, might have the experiences that would contribute to his best development. We may sentimentally sing, 'When Jesus Dwelt in Mortal Clay,' or, 'I Think When I Read that Sweet Story of Old,' but after twenty centuries we can really appreciate Jesus more and understand his teaching better than did his contemporaries. Even with this better understanding we have not always been able to interpret his teachings in the details of our program for childhood.

"The child's needs—physical, mental, religious, and social—are so interwoven that they can not be separated. In all programs that in any way touch childhood, the church must consider, first, the needs of the child.

"The church should promote a program of parent education; classes should be conducted in the church for parents; literature should be supplied; stories, lectures, and suggested occupations should be sent into the home. If such a program should be adopted, the child will come to the church school when he is at the age to need the church school to supplement the home, with a preparation that will be of as great value as anything that the church will be able to do for him later. Through this vital help given by the church, parents will be tied to the church more definitely than would be possible through any other program. They will also be able better to appreciate what the church can do to supplement the home as the child grows older.

I would be glad if some one who is engaged in cradle roll work or who is interested in it would write something about it for me to use here.

LESSON XI.—DECEMBER 10, 1927

ISAIAH COUNSELS RULERS

Isaiah 37: 5-11, 14-20

Golden Text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26: 3.

DAILY READINGS

Dec. 4—Isaiah and Ahaz. Isa. 7: 1-9.

Dec. 5—Help against Assyria Promised. Isa. 31: 1-9.

Dec. 6—Isaiah and Hezekiah. Isa. 37: 21-29.

- Dec. 7—Jehovah the Strength of His People. Psalm 46.
 Dec. 8—Rejoicing in victory. Psalm 47.
 Dec. 9—The Conquering One. Rom. 8: 31-39.
 Dec. 10—Strong in Jehovah's Strength. Psalm 21: 1-7.

(For Lesson Notes, see *Helping Hand*)

LESSON XII.—DECEMBER 17, 1927

REVIEW: EARLY PROPHETS OF ISRAEL FROM
 SAMUEL TO ISAIAH
 Isaiah 61: 1-10

Golden Text: "God, having spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his son." Heb. 1: 1, 2.

DAILY READINGS

- Dec. 11—Elijah on Mount Carmel. 1 Kings 18: 30-39.
 Dec. 12—Amos Pleads for Justice. Amos 5: 1-15.
 Dec. 13—Hosea Proclaims God's Love. Hosea 11: 1-9.
 Dec. 14—Micah Champions the Oppressed. Micah 6: 1-13.
 Dec. 15—Isaiah's Call. Isa. 6: 1-8.
 Dec. 16—Isaiah Preaches Repentance. Isa. 1: 10-20.
 Dec. 17—The World for Christ. Psalm 67.
 (For Lesson Notes, see *Helping Hand*)

TRAINED SETTERS

"Where were you boys when I called for you to help me an hour ago?" asked Farmer Jones at the supper table.

"I was in the barn settin' a hen," said one.

"And I was in the loft settin' a saw," answered another.

"I was in grandma's room settin' the clock," came from the third boy.

"I was up in the pantry settin' a trap," said the fourth.

"You're a fine set!" remarked the farmer.

"And where were you?" he asked, turning to the youngest.

"I was on the doorstep settin' still!" was the reply.—*The Outlook*.

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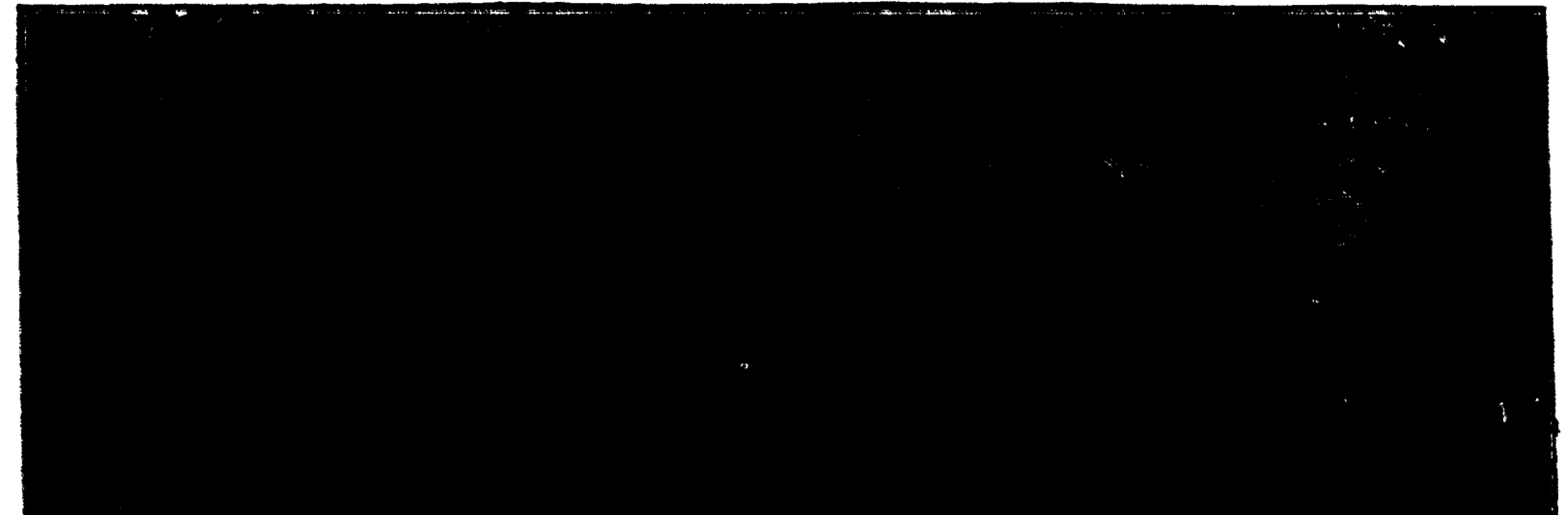
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