It is not a bit the amount of money people have that makes them desirable, but most decidedly it is the way they spend it.

—LAURENCE W. MEYNELL.

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

FEW gifts are more helpful than the gift of appreciation. It is like rain on the mown grass, or sunshine falling on the flowers. When one of our Scots ministers died, a beautiful thing was said of him. It was said that there was no one left to appreciate the little triumphs of little men. A recent essayist has divided people into minus and plus people. The minus people are those who leave us poorer, and the plus, those who leave us richer. Among the latter, in the common ways of life, where there is little applause and many a weary hour, are those who have appreciating grace. It helps folk wonderfully when things are difficult, to know that somebody appreciates. It is always easier to march to music. A word of appreciation now and then would make all the difference to thousands whose day's round is largely drudgery.

—The Baptist.
all our interests as a people. Two generations ago some of our far-sighted men saw the growing demand for such a building for a publishing house and headquarters, and they began pleading for it. We are making some progress toward realizing their hopes; but does it not seem all too slow in coming?

**What More Can We Do?** Dear friends, I presume I do not need to tell you that I am put to my wit's end to know what to say next regarding the completion of our denominational building, begun ten years ago.

The article mentioned above says: As Independence Hall has its perennial attraction in national building referred to should depend on all loyal Presbyterians who are interested in perpetuating the faith of their fathers, where one hundred fifty subscribers are fine. The location is one of the very best. The committee has been urged by Congregations and the whole of religion in its most serious illness in which there is a manifest movement as a whole-heartedly and eloquent in its testimony to the loyalty and zeal of its builders.

**WHY HAVE WE BEEN SO SLOW?** Ten years is a long time that has passed since leading Seventh Day Baptists began to plead for a denominational building for a publishing house and headquarters for the movement.

Please go back with me more than seventy-three years and read Rev. Thomas B. Brown's plea for such a building:

> 'The supposition that the Lord Jesus is not going to come in the next three or four years, is a contradiction of the divine Word and the promise of God, which is a stone in the way.'

We need a good denominational building. We want it at once, we can not afford to wait. There is every reason to believe that the Lord has already determined that the time is at hand to build the desired edifice, and we do believe that, if the denomination lives and maintains respectability, it will be done without much further delay.

Then look on the same page of the Recorder and read the familiar names of many people who for twenty-five years have been pleading for such a denominational building.

Counting them by states, Rhode Island had forty-seven; Connecticut had a list of twenty names; New Jersey comes next in that list with eight subscribers; New York City, six; Berlin and Petersburg had eleven names; the list from Adams, N. Y. shows sixteen subscribers; Hounsfield, three; Brookfield listed twenty-four subscribers, and Fort Plain, eleven; Newport, N. Y., five, and four scattering names in other parts of New York State. During the determined efforts of a part of the denomination to establish an industrial mission in Palestine—a movement that failed after some distressing contentions regarding the policy—it seems that this movement for a denominational building was lost sight of, or went by default. The subscription list seems to have been forgotten.

After years of struggle under many difficulties in which the imperative demand for the building came to be deeply felt, the movement was renewed and has been in progress now for ten years. The work thus far has been well done. The shop part shows wisdom in its construction. It is a splendid up-to-date publishing house. The empty lots in a denominated building. The location is one of the very best.

The committee has been urged by Congress to secure the funds and complete the building. In order to make it as easy as possible for the people, Chairman F. J. Hains has prepared a note schedule with payments six months apart; the last payment to be made May 1, 1928. We hope that our people will respond with the same enthusiasm that we could secure the funds easily—backed by the notes—and soon give the building under way.

Only a little more than one-third of the amount needed has been subscribed to date, and there have been weeks and months of anxiety for free-will offerings from the people. During the many weeks of very serious illness in which Mr. DeRuyter has been confined to his home, he has never lost hope that the people would soon rally to the call and enable us to go ahead.

Of the shop part, so well done, we can truly say, "Hitherto hath the Lord helped us.""We, therefore, hail the Lord through his people. We hope he will continue this help until the good work is done, and well done.

**What Response Will the Young People Receive?** Everybody ought to be so glad for the enthusiasm of our young people regarding the increase of Recorder subscriptions, that they can do without the lack of help on the part of the older people.

How can anyone read their appeals and see their testimonials as the one at foot of page 127, of 'Essekil's 1000th subscriber without being moved to help them. Both the Recorder Reading Contest and the united efforts to secure subscribers are fine forward movements which should never lack encouragement.

We look for good results after their rally week is over.

**THE SABBATH A SYMBOL OF GOD'S IMMANENCE**

REV. A. H. J. BOND

Before the Sabbath Promotion (Sermon preached at Plainfield, N. J.; January 32, 1928)

Text: I am Jehovah your God: walk in my statutes, and keep mine ordinances, and do them; and hallow my sabbaths; and they shall be a sign between you and me, that ye may know that I am Jehovah your God. Ezekiel 20: 19, 20.

Religion involves the highest interests of mankind. The most important thing in religion, in fact the whole of religion in its most important aspect, is man's relation to God. What is the experience in religion is to experience the kingdom of heaven. What we believe will help men to find God has value beyond computation and should be cherished.

No man can get away from the fact that God created the universe. Whatever the method employed, we know that the beginning God created the heavens and the earth. Equally sure are we aware that God still sustains the universe. God through his unchanging laws forever stands between and governs all creation. These are intellectual truths which every thinking man must accept. Without this confidence in a divine intelligence behind the universe there could be no intellectual rest, or peace for the mind of man.

But man is also a spiritual being, and he can find spiritual satisfaction only in the consciousness of the loving presence of a benevolent and righteous God. But things
impinge upon us in such insistent fashion as to make it difficult for us to be religious, or to find the satisfaction that comes through constant and hearty recognition of a loving God who is both immanent and adequate. The soul of man is not satisfied until it has thus found God. No sacrifice can be too great that may be necessary to maintain that intimate and happy relationship with God, when once it has been established.

Fortunately it is for us that God who created us for himself and endowed us with a spiritual nature, answers every requirement of our thirsty and waiting souls. If things impinge and if time fills up its round with earth's low demands, once each week, adequate. Then the soul of man is not satisfied divinely blessed returns to woo our spirits a place in the plan of God for his children, impinge and if established.

Two sharply contrasted trends prevail to beyond our present meager attainments. While men are spirits, they live in physical bodies and live in a material world. To avoid the dangers and at the same time reap the benefits of the use of symbolism in our holy religion, we may well turn to the Bible and to the religious experience of the race for possible guidance.

As we seek to find out what often formalism in religious worship was condemned. But we find also that certain symbols of faith were consistently approved by holy men of old who were consistent preachers of righteousness. The outstanding illustration is the Sabbath. I have already commented on the prophet Ezekiel. With equal fitness I might have chosen one from Isaiah or Jeremiah. These three prophets of God lived and preached during a most critical period in the history of the development of the kingdom of God — a period of approaching doom and of life joyful, not trite. Ezekiel 20:11, 12, 13, 14.

Now let me read the comments of certain Christian scholars on these same Scriptures: First let me quote Rev. Arthur E. Main on Jeremiah.

"The prophet does not attribute as much significance and value to mere work, traffic, and burden-bearing on the Sabbath, or to the mere withholding from these things on that sanctified day, as one might suppose. There is something transcendent in the state of men's hearts. No one can be truly religious on the Sabbath and be irreligious on the six other days of the week; no one can truly honor God on the seventh and dishonor him from the first to the sixth day; no one can keep the Sabbath in a spirit of ease and keep the other days for sin; no one can sincerely worship and serve God and treat his fellows unjustly and oppressively; no one can truly love God and not truly love man also. Such seems to be the real spiritual meaning of these words of the prophet of Jehovah." — Rev. G. A. Chadwick comments on Ezekiel.

"And Ezekiel declares that in the day when God made himself known to his people in the land of Egypt, he gave them signs and demonstrations and his Sabbath. And it sharply contrasts the sacredness of God's abiding ordinances with the temporary institutions of the sanctuary. But it reckons the Sabbath among the former, and this it shall remain forever." — Jeremiah 17: 24, 25.

"And I gave them my statutes, and showed them mine ordinances, which if a man do, life shall be theirs. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctified them." — Ezekiel 20:11.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father." — Ezekiel 8: 13, 14.

Charles A. Briggs speaks of Israel in captivity.

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he commandeth men
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holy associations of
first day. But the Sunday as a Sabbath was
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of history breathes through a psalm to our soli­
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The annual business meeting

"Hymnal
the society earned $621.96. It contributed

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Church can not
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as president, reports a member­
Church is under the leadership of Mr. Lynn Langworthy. Lynn is a

home, and working in the local cold storage the rest of the
time. With an able group of officers and
teaching of the new Vacation Religious Day School, with the
largest attendance ever had here and with
very gratifying results.

The young people's C. E. societies—the
Junior under Miss Ruth Clair's direction,

The pastor reports regular
(Continued on page 137)
SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

Was Jesus Christ an optimist, or a pessimist? Which are you?

February is the shortest of the months, but it will be long enough for you to settle up to date your denominational accounts.

GROUP CONFERENCE OF THE RHODE ISLAND-CONNECTICUT CHURCHES

In the minutes of the recent Commission meeting, (the Sabbath Recorder, January 17, 1927, p. 75) are two suggestions submitted to the Commission in the interests of raising the Onward Movement budget:

1. That a business man be secured to raise the Onward Movement budget fund;
2. That certain group conferences be held to arouse greater interest in the raising of the budget.

Knowing that these suggestions were sent to the Commission, I wrote to the members of the Commission some time before the December meeting, urging that they give careful consideration to the questions involved in the suggestions and further stated, "If you decide that it is the right thing to employ a financial agent, who would devote all of his time to the raising of the budget, or if you devise some other plan, or, if, because of the lack of pastors, you wish to secure a layman as general secretary, then I think those who were present returned to their churches feeling the importance of giving information and increasing the interest among those who were not able to attend the conference.

The committee is making plans for other conferences, and we hope to have ten or twelve of them, besides working along these lines in the associational meetings next June. Secretary Burdick and I have been following this plan in our annual meetings for the past two years.

Road conditions in some parts of the denominations will cause us to put off some of the conferences till the roads are better in the spring, but we wish to hold the meetings as rapidly as possible.

While the committee ever has in mind the raising of the budget for the present Conference year we are equally desirous that permanent results shall be realized in these conferences. The Education Society, standing of our work, an increased interest in promoting it, a greater feeling of responsibility among local leaders and church workers, and much larger giving of time and money successfully to carry on the work is the idea to visit the numerous homes in this community. There are so many young married people, building their homes, educating their children, and working in the church. What compensation is it to see these fine, upbuilding fathers and mothers working for the worth while things of life, putting first things first, and building their homes and lives in a way that will mean so much, now and forever.

There are no more inspiring sights in all the week than to see these sturdy, stalwart, Christian people filing into church Sabbath morning—older people, fathers and mothers, children, young people, filling the church for worship. And as the pastor pictures to himself the homes from which they come, it is hard to restrain the tears of joy as he prays for wisdom and the spirit of Christ to guide them in their devotions. This growing intimacy with these homes reminds me of what David Titsworth said, when the doctor told him his heart was greatly enlarged: 'Lord, do not give a big heart to hold all my friends.'

EDGAR D. VAN HORN, Pastor.

RICHBURG, N. Y.—It was decided at our yearly church meeting that a letter be sent from the church to all the members, as follows:

"We have tried to make our calls while we are home during the winter. Our good and faithful brother, John Lewis, had the terrible misfortune to fall from an apple tree about the twentieth of October, almost breaking his back. He was in the hospital for many weeks and is still confined to his home. He is a real Christian, though, and knows how to fight and is gradually gaining. He says he expects to be out again in the spring, and we hope he will. He was a faithful attendant at church, and we miss him and his good faithful wife. Other homes with shut-ins have claimed the time and attention of the pastoral ministry. He who has tried to make his calls and visits of some practical value to those in need. Aside from these special cases he has visited the homes of the members fifty-six times. His records show fourteen funerals, four weddings, and regular attendance at the Hornell Ministers' Meeting and the Allegany County Ministers' Association.

The pastor and family have been happy in their work on this field. It is a joy to visit the numerous homes in this community. There are so many young married people, building their homes, educating their children, and working in the church. What compensation is it to see these fine, upbuilding fathers and mothers working for the worth while things of life, putting first things first, and building their homes and lives in a way that will mean so much, now and through all time. There is no more inspiring sight in all the week than to see these sturdy, stalwart, Christian people filing into church Sabbath morning—older people, fathers and mothers, children, young people, filling the church for worship. And as the pastor pictures to himself the homes from which they come, it is hard to restrain the tears of joy as he prays for wisdom and the spirit of Christ to guide them in their devotions. This growing intimacy with these homes reminds me of what David Titsworth said, when the doctor told him his heart was greatly enlarged: 'Lord, do not give a big heart to hold all my friends.'

EDGAR D. VAN HORN, Pastor.

THE SABBATH RECORDER

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THE SABBATH RECORDER
On January 2, 1927, we met at the home of Mrs. Floyd Clarke for our yearly meeting. The forenoon was spent in visiting, and at about one o'clock we sat down to tables well filled, and if anyone left hungry it was his own fault. After dinner the church meeting was called to order. Prayer by Pastor Davis; then came the various reports, and business was taken up.

Our church has sustained a heavy loss through death the past year of one of its members, Mrs. Nina Almy, and also a very active worker, Miss Anna Davis. The great loss is keenly felt.

We sometimes feel that because a church is small it is almost dead, but we must remember that the spirit of God can be just as much felt in a service where only a few are gathered together, as in the largest audiences.

Mrs. Edith Saunders, Church Clerk.

CHICAGO, ILL. — The re-election of officers and teachers in the Seventh Day Sabbath school was held at the close of the lesson study on Sabbath, January 8. This was followed by the opening meeting of the church. All the officers were chosen to serve another year, including Dr. O. E. Larkin, moderator; Dr. Allison L. Burdick, clerk, and Dr. Edwin Whitford, treasurer. A vote of appreciation was tendered for faithful service the past year, and several items of business were considered. A plea was made by the moderator that all should be faithful in their contributions to the Forward Movement fund for denominational interests.

Adjourned to meet in room 901 in the Capitol Building for a church supper and social, which were well attended. The supper was ample and satisfying, well served, and was a credit to those who had it in charge. The blessing was asked by Pastor August Johansen.

Dr. Allison L. Burdick acted as toastmaster and called first on all the noted story-tellers present, with good results. Games and a social hour followed, and a most enjoyable evening closed in time for an early home-going. These family gatherings are so much enjoyed that it is to be regretted that we can not arrange for them often.

Last Sabbath, January 15, Presidents Babcock, John H.; Davis of Alfred; Alfred E. Whittford of Milton, and Paul E. Tittsworth of Washington College, who were in the city to attend a meeting of college presidents, were welcome attendants at our Sabbath service.

Pastor August Johansen was favored to have with him, during the holiday vacation, his grandparents, Mr. and Mrs. Edgar Dexter of Battle Creek, with whom he has always had a home.

The history department of the Sabbath school is being widely scattered. Miss Nellie Hull is in Honolulu, T. H. Miss Rua Van Horn is teaching domestic science in Bozeman, Mont. Miss Ansel Van Horn is in Phoenix, Ariz., and we hope to include Miss Helen Tittsworth, who is a librarian in the State University in Lawrence, Kan.

CORRECTION

The visitors present were: Mr. and Mrs. J. W. Crofoot, Mrs. T. J. Van Horn, Mrs. S. L. Durwick, Mrs. Margaret Collins, Miss Anna West, Rev. D. B. Coon, Rev. J. L. Crandall, Rev. G. A. Beebe, Miss Elizabeth Kenyon, Mr. and Mrs. William Simpson, Mrs. G. B. Del Burdick, Miss Elizabeth Kenyon.

The last quarter has been unusually full of work and problems. Being a member of the Advisory Committee of the Religious Motion Picture Foundation, and working under the invitation of the foundation, to New York City the week after the last board meeting to witness and criticize the first public presentation of films expressly produced to be used in connection with religious services in churches. The last of October I was in Hebron, Pa., attending the ordination of the gospel ministry of Brother Clinton A. Beebe, and preached the ordination sermon. The forepart of November I assisted Pastor Paul S. Burdick one night in conducting an evangelistic service.

Immediately following Thanksgiving I spent fifteen days in Salem, W. Va., assisting Pastor George B. Shaw in a series of meetings, and delivered twenty-three sermons and addresses. At Christmas time I had an interview with Jacob Workman, president of the board of supervisors, among other things, the problem of a dispensary in Jamaica.

In addition to these activities I have endeavored to further the work of the Medical Department of the Sabbath Recorder and carry on the correspondence of the Society Board and the mission departments, and to do evangelistic work outside our own parishes. A considerable portion of time has been given to arranging for the sailing of Rev. and Mrs. D. Burdick to Jamaica.

E. & O. E.

S. H. DAVIS, Treasurer.

JANUARY 19, 1927.

Respectfully submitted,
WILLIAM L. BURDICK.

Respectfully submitted,
WILLIAM L. BURDICK.

The first meeting of the Evangelistic Committee was held November 22, 1926. The first matter to be taken up was the Iowa field. There has been much effort put forth in endeavoring to place a suitable man on this field. This subject was referred to the committee for power.

The secretary was instructed to find, if possible, some of our ministers who might be interested in a change of field who could be fitted into that place.

The second matter to be taken up was the India field. Mr. Crandall's committee and also of the committee, it was thought best that he call the attention of the rest of the members of the Commission to the importance of having a white supervisor over that field, should we at any time engage directly in missions in India.

The third topic to be taken up was evangelistic work on our own home field, by our own pastors and laymen. Our secretary has put forth effort without stint in an endeavor to put over an evangelistic program for the year, and it is working order.

He has used every known lubrication to assist in the evangelistic work, but is still running in a very sluggish and unsatisfactory manner. Nevertheles, he is willing to try again, and will recommend to each church which has a pastor that they release him one month this coming year to engage in evangelistic work, those being, of course, no expense to the pastor. Other efforts by our secretary will also be made in order to bring our desires to pass.

The second meeting was held January 13, 1927. The meeting was opened at 11 a.m. by Rev. C. Willard Burdick. The secretary reported several parties with whom he had correspondence in regard to setting up a dispensary on the Iowa field, and one party seems to be favorably inclined to go on that field, and as this committee has full control in all arrangements, we will report good progress on that question.

It was thought best to have the field call the man, and it will take considerable more correspondence to settle the question in full.

The second item to be taken up that evening was the consideration of the handling of the missionary problems outside the United States. It seems to be the opinion of the committee that it is better to use converts to religious teaching among their own kind, and that the work be supervised by people of superior experience and education. Almost without exception missionaries have left matters without supervision, management has gone ill. It is commendable that Brother D. B. Coon has been called to supervise our missions in the American Tropics. If one people take up definite work in India, Java, or Australia, we earnestly recommend that a suitable supervisor be found for that field. This should be done at the very beginning of our identification with the work.

Respectfully submitted.

EVANGELISTIC COMMITTEE.

It was voted that this report be adopted. The treasurer's report was voted adopted and recorded. It follows:

S. H. Davis gave an informal report for the committee to consider the interests in Holland and London, suggesting that the board increase substantially the appropriation for that field.

Frank Hill, chairman of the American Tropics Committee, reported that it was determined to establish a mission in Madagascar and that Mrs. and D. B. Coon to sail direct for Jamaica in view of the present possibility of purchasing a church in Jamaica.

S. F. Davis reported that the Young People's Board had appropriated $200 toward the work of Rev. D. B. Coon to be used for transportation of Mr. Coon's car, if this board deemed it wise.

Dr. Whitford, chairman of the China Committee, said that no special work had been done by that committee.

Secretary Burdick read letters from Rev. Eugene Davis and Miss Susie Burdick, also a letter from Rev. C. Willard Burdick, Executive Board of the Daily Vacation Bible School movement of China, expressing appreciation to the board for services for the year 1927.

Voted that an interpretation be placed upon the vote as taken July regarding Rev. H. Eugene Davis' Daily Vacation Bible School work in China to mean that the funds derived from such work, above necessary expenses, will be placed in their mission treasury in China and credit be given to the treasurer of this board for the same.

Voted that the request of Rev. H. Eugene Davis to enclose the lot at Da Zang with a request that the rent be paid by the Mission Board be granted, the rent being laid upon the table until more information has been received.

Whitford reported that the balance due the Mission Board had been paid.

Ref. C. A. Burdick made a report of progress of the committee investigating the
work of the repairing of the Lincklaen Church, stating that $42 had been received to be used toward repairing that church.

Rev. J. W. Crofoot gave a report on the plans and estimates for buildings at Da Zang, stating that no plans had yet been secured. He also spoke of conditions in China at the present time.

The president appointed the following: Corresponding Secretary - Rev. C. A. Burdick, Treasurer S. H. Davis, and Recording Secretary George B. Utter.

An application from the Jackson Center Church for financial help in securing a pastor was read by Secretary Burdick.

Voted that this matter be laid on the table to be taken up at the afternoon session.

Adjournment was made at 1 p.m. following the prayer by Rev. C. A. Burdick.

The afternoon session opened at 1 o'clock with prayer by Rev. William Simpson.

Voted to instruct the corresponding secretary to correspond with the Jackson Center Church, encouraging them in their work and stating that the board would make an appropriation to the extent of $300 per year, when needed, to help maintain the services of a pastor.

Secretary Burdick brought before the board items of interest growing out of correspondence from the Holland field.

Voted that beginning with January 1 of this year the appropriation for the Holland field be increased at the rate of $300 per year. Two items from J. W. Crofoot's letter were discussed, but no action was taken.

Items of interest growing out of correspondence were given by Secretary Burdick.

Frank Hill gave an interesting report of the work of the Lincklaen Church for financial help in securing a pastor.

Voted that the president appoint a committee to prepare the program for mission day for the next General Conference. He appointed Rev. William Simpson, George B. Utter, and Rev. William L. Burdick.

Voted that Rev. D. B. Coon be granted the power of attorney in dealing with our affairs at Jamaica, B. W. I.

Voted that the expense of bringing Rev. Royal Thorngate to this board meeting be paid.

The minutes were read and approved. The meeting adjourned with prayer by Rev. J. W. Crofoot.

GIVE US THY DEEP COMPASSION

(Mark 6: 34)

O Master, change and fashion Our hearts in submission; Give us thy deep compassion, That we may show that we have In fellowship with thee; That those astray May find the Way, By what in us they see.

Above the ancient city, Which, like a crowded street; Thine eyes, in love and pity, Looked down, its woes to see. What deep compassion filled thy breast! Thy yearning look how strong! In sad lament, In weeping spent Upon the city's wrong.

The world, so near doth us, Is like a crowded street. Its noise and strife confound us, And tempt us to retreat. O give us grace and courage strong To go and do our share, By love inclined; And so to find That thou art with us there.

Give us concern for others, In measures of our creed; That we may act as brothers, Another's need to heed. In patient, loving helpfulness, Instructed from heaven above, May we abound Where need is found, That all may know love. —Edgar Cooper Mason.

COMPASS NEEDLE AT POLES

Question.—In what direction did the needle of Peary's compass, point when he was at the north pole? Answer.—The needle of the compass is attracted to the magnetic north pole, not the geographic pole. The magnetic north pole is many hundreds of miles from the geographic north pole. Consequently the needle of Peary's compass, when he was at the north geographic pole, pointed toward the magnetic pole, which, of course, lies south of where the arctic explorer was standing.—The Pathfinder.

President Whitford reported that he had a very interesting trip to Milford to publicize the work of the Board. He also visited four other missions in the western states to help them secure additional financial help.

President Whitford also visited the Mission School in Los Angeles and the Mission School in San Francisco. He spoke of their great need and the progress that has been accomplished this year.

President Whitford concluded his report by stating that he was extremely grateful for the support and cooperation of the Board and the churches in the western states.

President Whitford's report was read and approved by the Board without further action.

The meeting adjourned with prayer by Rev. C. A. Burdick.
It is realized that if there is to be success in this preliminary campaign, nine-tenths of the gifts must come in sums of one thousand dollars or over. Donors must invest which bears the name, "Thousand and Over."

President Whitford remarked about the hearty interest shown in Milton wherever he visited. He feels confident that the trip has been greatly worth while in culturing the interest and good will of Milton's old friends and in making new ones for the institution.—Milton College Review.

TRACT SOCIETY—TREASURER'S REPORT

For the quarter ending December 31, 1926

F. J. Boody, Treasurer.

In account with the American Sabbath Tract Society.

Dr.,

To cash on hand, October 1, 1926 $2,344.49

General Fund 10,633.08

Denominational Building Fund 1,155.62

Maintenance Fund 1,544.32

Total $14,765.51

To contributions since following:

October 1, 1926 $311.30

November 1, 1926 715.41

December 1, 1926 1,287.83

Total $2,314.54

Collections:

Income from invested funds: December 1926 $1,409.06

February 1927 1,073.56

March 1927 1,031.45

April 1927 2,485.78

Monthly collections:

"Sabbath Recorder" 26.83

"Helping Hand" 113.67

"Church Members' Aid" 111.54

"Apostolic Letter" 1.33

Total 2,485.78

Income from special offerings:

"Bible Talks" 6.50

"Apostolic Letter" 1.33

Total 7.83

Total income received $655.17

Expenses:

Printing House expenses:

"Bible Talks" 2.431.88

"Helping Hand" 425.30

Outside publications

"Sabbath Recorder" 419.19

Total 3,293.27

Insurance

Fire insurance 11.40

Life insurance 37.20

Total 48.60

Auditors:

T. T. Mackett, Chillicothe.

E. O. E. Treasurers.

E. O. E. Januarv, 1927.

Total indebtedness (loans) General Fund $1,960.90

Examined and reported correct.

Irvig A. Huntington.

Frank A. Langworthy.

Auditors.

January 9, 1927.

Denominational Building Fund

December 31, 1926

Dr.,

To total contributions and income received to July 1, 1926 $9,169.17

To contributions received during last quarter $2,030.00

By receipt of loan to publishing house $206.61

To bequest of Amanda C. Dunglen $1,219.76

Total $12,465.88

To bequest of A. M. Dunglen $500.00

Total $13,965.88

To interest on building mortgage $726.58

To interest on bond and mortgage on property West Fourth Street, Donnels $4,000.00

By interest on bond $16,587.60

By receipt of loan to publishing house $27,853.31

To balance on hand $2,544.49

To income ...........................

By contributions received December 31, 1926 $748.00

By loan to publishing house $2,030.00

By loan to publishing house account printing press $1,000.00

By loan to J. D. Leoucaux, covering property $5,000.00

By Liberty Loan Bond (credited at par) $1,000.00

By balance on hand $15,887.88

Total $15,887.88

To contributions received during last quarter $2,030.00

By rent to General Fund (notes) $30.00

By balance on hand $15,857.88

Maintenance Fund

Denominational Building Fund

December 31, 1927

Dr.

To cash on hand, July 1, 1927 $498.42

To rent from publishing house (six months) $1,920.00

By balance on hand $11,615.11

To interest on loan to publishing house account printing press $125.00

To income from Denominational Building Endowment $1,37

Total $13,835.57

To fuel $560.00

To care of furnishings, etc. $8.61

To care of furnace, etc. $34.80

By fuel $1,719.05

By balance on hand $1,316.51

Total $1,316.51

THE SABBATH RECORDER

SUNDAY REFORM DOWNWARD

The General Assembly of the Church of Scotland has for some years had a committee on Sabbath observance, which has taken a position against such amusements and occupations on that day as it considered a desecration. Clubs were asked to ban Sunday golf and railways not to run Sunday excursions. A special committee of the Glasgow Presbytery has, in a report, laid down these principles: (1) That the Lord's day as an institution rests upon a different basis from the Sabbath, in respect that it is the weekly commemoration of our Lord's resurrection; (2) That its observance by Christians is not directly dependent on the fourth commandment; (3) That from the earliest times it has been observed by worship, and that the cessation of work on it has had for its object the hallowing of the day for worship, not for the setting apart of it for rest; and (4) That the present laxity in the observance of the Lord's day is part of a tendency to sit loosely to spiritual obligations, and that one of the best antidotes to it would be a deepened sense of responsibility on the part of members of the church. The committee recommends that Christians should be urged to attend services at church hours on Sunday and to use the remainder of the day as their individual consciences shall dictate. In the discussion some ministers characterized the old-fashioned Sabbath as "sleeping, dull, and tiresome," and expressed doubt as to its conformity to a devotional frame of mind.—The Christian Century.

It has taken some people a good while to discover and admit that there is no Bible authority for Sunday as a Sabbath. Many who have known it very well have not yet been so ready to confess it as have our Scotch friends. Of course by dodging the claim of legalistic commandment altogether, they escape the inconsistency of pretending to keep Sunday on the authority of the Bible.

"Tommy," said the teacher, "I wish you wouldn't come to school with such dirty hands. What would you say if I asked you to go to school with dirt and ink all over my fingers?"

"I wouldn't say anything," answered the child, promptly, "I'd be too polite."—Sel.
ENHANCING BEAUTY

One noble aspiration leaves a trace—
A touch—a line of beauty in the face;
But years of toil and grief keep—
Engrave the character with charm to keep.

Faith-reaching love, and meditations pure—
These grain the soul with beauty to endure.

Mrs. Frank A. Breck.

I have often noticed that it is hard to keep to one's schedule when making a trip. When the trip includes visits to friends a schedule sometimes becomes a real nuisance. It usually proves to be.

When the trip includes visits to friends a schedule sometimes becomes a real nuisance. It usually proves to be.

We were able to take a night train from Rochester to Battle Creek. Some time in the night the train stopped, but in the morning we learned that the train could scarcely penetrate it: at least that was the reason given by the trainmen for our being so much behind time at Battle Creek. We found two of "our girls" with their brother at the train where they had been waiting for some time.

The train from Battle Creek fairly flew with visiting with "our girls" and the other members of their family, calling on other friends, driving with Pastor and Mrs. Jordan, and the whole party was taken to view the Catskills the sun and rain, and released them at her own discretion. She also kept day and night shut up in her cave, releasing each every twelve hours. It was her duty to make a new moon every month, and when it became fully grown to cut it up into stars.

The ride to Albany was full of delight to us and to some of our fellow travelers, but to many I dare say the trip was tiresome, at least we were bored at the view at the end.

Still others were returning to school. These students were not bored, but they were too busy enjoying themselves to spend much time on the landscape. We saw several things that day that seemed strange to western eyes. In one city the railway and the streets were sometimes joined in a forest and use the same narrow street.

We thought it odd to see automobiles parked along the railroad, and so close that we might have had "sixty-something" if our window had been open. Then our attention was directed to the rear of the train where automobiles were following us down the track, being almost upon our heels.

Rochester was our first stop and we stepped off the train into a drizzling rain. A hotel porter, we were secured a taxi and were taken to the offices of the Eastman Kodak Company. We feared that we should be so late that the offices would be closed, but we were just in time for a letter of introduction to be presented, and although the man to whom the letter had been given was not available, we were shown to the office of another man who was able to locate this first man on the telephone and the information desired was forthcoming.

Our business being finished, a taxi was summoned and we were given information about which kind of taxi we should take; they said one was much more expensive than the other. We did not know which to choose and so the driver said, "We have already tried the wrong kind and had paid the double fee, but we thanked them and took the other one. When the right kind came they showed us the wrong foolish-ness.

They were so kind that we were glad that we had helped in their support by buying a number of their kodaks some years ago.

MINUTES OF THE WOMAN'S EXECUTIVE BOARD

The deferred meeting of the Woman's Executive Board was held with the Milton Junction Ladies' society at the home of Mrs. G. W. Cool, January 10, 1927.

Members present were: Mrs. A. B. West, Mrs. Nettie West, Mrs. E. E. Sutton, Mrs. M. G. Stillman, Mrs. J. F. Whitford, Mrs.
The board will consider the southwestern mission field at the next meeting and Mrs. M. G. Stillman will assemble the material and lead in the study.

Adjourned to meet the first Monday in February.

JOHN BROWN IN EUROPE

Question.—Was John Brown, of Harpers Ferry fame, ever in Europe? Answer.—Yes, before his attempt to liberate the slaves. John Brown went to Europe as the representative of American wool producers. It is said he was so expert at grading wool that he could judge wool by merely feeling it in the dark. In England his skill was put to the test. A number of English wool experts brought Brown wool to judge and grade. One of them brought hair clipped from a white poodle dog. After feeling of it without looking John Brown "Gentlemen, if you have any kind of machine which will make up dog hair, you better try it on this." The joke was on the cockney, not the Yankee.

While in Europe John Brown traveled in France, Germany and Austria and visited many battle-fields and famous forts with the view of acquiring knowledge. He reviewed troops in various countries and made a special study of some of the great battles of Napoleon. Brown even at that time made no secret of the fact that he was planning to liberate the American Negroes by force.—The Pathfinder.

"FURTHER" and "FARThER"

Question. Would you please tell me when to use "further" and when to use "farther"? Answer.—The general rule is as follows: When actual longitudinal distance is intended, use "farther," as, "I shall walk so farther tonight." When you are speaking of distance figuratively, use "further," as, "I shall speak further on that subject." I shall follow that course no further."

In popular practice, however, the two words are frequently used interchangeably.—Pathfinder Question Box.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BARCOCK
R. F. D, Box 166, Battle Creek, Mich.

CHRISTIAN CITIZENS
Christian Endeavor Topic for Sabbath Day.

DAILY READINGS

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

The best citizenship comes not through laws and policemen, but through education. How true this is. We need laws for the safety of society, and we need police-men to enforce laws; but, more than this, we need education in Christian citizenship, which means loyalty to our country and respect for its laws.

This education should start in the home. The home should make up for legislation of our government. Here the children should be taught to love God, to love their country, and to respect its laws. But many homes fail to do this because fathers and mothers deliberately violate our laws. What kinds of citizens can we expect from homes where the father is a bootlegger, openly violating theEighteenth Amendment to our Constitution? Can he teach patriotism to his children in this way? And yet this condition exists today. What are you going to do about it?

I believe the Church has a great responsibility in training the young for Christian citizenship. Thus training can be given in the Sabbath school, the Junior and the Intermediate societies, and it should supplement the training in the home. I heard a man say recently that politics should not be mentioned in the pulpit. He thinks the Church and State should be separate. I heartily disagree with him. I believe it is the duty of every pastor to urge his parishioners to be true citizens as Christian citizens. If politics is corrupt, let us do our level best to make it clean.

As a closing thought, let us meditate on this parody:

"What kind of a country would my country be If every citizen were just like me?"

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent

Sabbath Day, February 19, 1927

DAILY READINGS

COURTESY

This topic is one that should yield an abundant harvest of suggestions for better living in the Christian society. Ask members beforehand to look about them for illustrations of courtesy and discourtesy. Keep your eyes open along the city street or country road. Note the behavior of auto-mobile drivers, pedestrians, hunters, laboring men. Acts of courtesy may be revealed in the most unexpected places. See who can bring to the meeting the best illustration of courtesy. Some one may tell of the courtesy of the good Samaritan; another of the courtesy of Jesus. You will also be able to find illustrations of discourtesy in certain Bible characters.

Speak gently, "tis a little thing Dropped in the heart’s deep well. The water will rise to that it will return. Eternally shall it remain.

Courtesy begins at home. The person who does not try to show courtesy in the home will play the hypocrite when he tries to show it outside.

If none were sick and none were sad What service could we render I think if we were always glad We scarcely could be tender.

Did our Master do it May our patient service never be so.

Our patient ministration, Earth would grow cold, and miss, indeed,
THE SABBATH RECORDER

Its sweetest consolation. It sorrow never claimed our heart, And all its yearnings were granted, Patience would die and hope depart— Life would be disenchanted.

SEMI-ANNUAL MILEAGE IN RECORDER READING CONTEST

SOCIETY

Miss Various, E.
Marlboro, 4139.25; North Loop, 3446.5; Adams Center, 2358.3; Lost Creek, 1098.58.

Miss Marjorie Green, North Loop 1725
Albert Rogers, Brookfield—November 8 960
Miss Roby Babcock, North Loop 900
Miss Nedva Davis, North Loop 900
Miss Alberta Simpson, Ashaway—November 655
Miss Gladys Sutton, Milton Junction 605
Miss Elmina McCwiller, Milton Junction 570
Ralph Sayre, North Loop 545
Miss Lucille Davis, North Loop 530

These reports are due on January 15. Several reports have not been received yet.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR SABBATH, FEBRUARY 12, 1927

MABEL E. JORDAN

I would try to make the boys and girls feel that the Sabbath is the best day because God gave it to us to cease from our everyday duties and worship him.

We should by our example as superintendents, by attending church, Sabbath school, and Christian Endeavor, lead the juniors to attend these services to worship God and learn what he wants them to do.

The juniors could, on Sabbath afternoon, take flowers or fruit to the sick and aged, thus following Jesus' example of doing good on the Sabbath, as is told us in our Scripture lesson for today.

SUGGESTIONS FOR SABBATH, FEBRUARY 19, 1927

There are so many great Americans that it will be impossible to talk about all of them and draw lessons from the lives of each.

One of my favorites is Abraham Lincoln, and I have just completed reading "The Great Good Man," by William E. Barton. D. D., in the "Companion," and would suggest that the superintendent read these articles and tell the story of Lincoln to the boys and girls. You could also use the pictures that accompany these articles. The juniors will be interested in seeing the old-time pictures, and it will make the story more real to them.

This would be a good time to finish learning our memory hymn for this month. We can, like Lincoln, with God's help, " Yield not to temptation."

THE RECORDER READING CONTEST

HOW ONE INTERMEDIATE FEELS ABOUT IT

(From a letter to the contest superintendent)

"The contest is very interesting. I feelthat our society is out either to win or else make things difficult for the other societies which are in the contest. I must confess that before this contest I never knew what READING CONTEST was. I very seldom looked inside its pages. I regarded it as a 'dead' paper. But now I am convinced that it is one of my best friends. Leland Skaggs, who won the first prize last year, is my neighbor and friend, but even at that I'm doing my best to put that first prize where he can't get it."—Donald Gray, Milton Junction, Wis.

CHRISTIAN ENDEAVOR ACTIVITIES AT FARINA

On August 27, the Farina Christian Endeavor society entertained a group of Christian Endeavor young people in one of a series of Christian Endeavor rallies, being held in various parts of Fayette County during the latter part of the fall. These rallies brought the young people of a number of societies together in prayer meetings, which were sometimes followed by a social hour. The out-of-town people stayed with the members of Christian Endeavor, and after the meetings some of the boys and girls formed themselves into small groups to visit the homes of the members of the German Evangelical Church. The meeting closed with a social hour.

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SAFE TO PORT

There shall, no devil prevail thee."—Psalm 91:10. Whichever way the wind doth blow, some heart is glad to have it so: Then blow on, or else make things difficult for the other societies which are in the contest. I must confess that before this contest I never knew what READING CONTEST was. I very seldom looked inside its pages. I regarded it as a 'dead' paper. But now I am convinced that it is one of my best friends. Leland Skaggs, who won the first prize last year, is my neighbor and friend, but even at that I'm doing my best to put that first prize where he can't get it."—Donald Gray, Milton Junction, Wis.

THE SABBATH RECORDER

"Father, freight is goods that are sent by land or water, isn't it?"
"That's right, son."
"Then, why is it that the freight that goes by ship is called a cargo, and when it goes by car it is called a shipment?"

And then Johnny wondered why father put on his hat and sauntered outside to get the air.—Presbyterian Advocate.
CHILDREN'S PAGE

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

GREAT AMERICANS

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, February 10, 1927

DAILY READINGS
Sunday—Lincoln—Wisdom (Jas. 3: 17)
Monday—Washington—courage (Josh. 1: 9)
Tuesday—Booker Washington—ambition (Matt. 2: 7, 8)
Wednesday—Mary Lyon—education (Prov. 2: 1-5)
Thursday—Roosevelt—forcefulness (Eccles. 9: 33)
Friday—Beecher—preacher (Acts 20: 27)

Sabbath Day—Topic: Lessons from great Americans (Ps. 33: 12-15)

MRS. W. L. DAVIS
Salemville Junior Superintendent

In a little log cabin in the western wilderness of Kentucky, surrounded by wild animals, was born, February 12, 1809. His name was Abraham Lincoln. As he grew up, he learned to read, write, shoot, hunt, swim, and fish, and many many other things that boys like to do. When he worked, studied, and dreamed of his future, he read the Bible. And when he was made President of the United States and carried the burden of the slaves until they were set free. Abraham Lincoln was sincere, great in mind, and generous in heart. He was also a man of prayer and faith, asking God to guide him as the President of our great nation.

Henry Ward Beecher was a preacher, orator, and reformer. He was pastor of the Plymouth Congregational Church in Brooklyn, N.Y., for almost forty years. Phillips Brooks classed him as "the greatest preacher in America, and he is generally regarded as the most highly gifted of modern preachers. He was fearless, patriotic, clear-headed, witty, and self-sacrificing." He has been called "the greatest pulpit orator of the world ever saw."

A BIBLE PUZZLE

One Sabbath Day Judy was asked to re­cite four verses from the Junior lesson Scripture, and this was the way she did it. Poor Judy became slightly mixed up and put the first part of some of the verses with the last part of other verses. Can you rearrange them to their proper order? After you have written or numbered the verses the way you think they should read, look up Mark 3:1-4, and see how near right you are.

And they watched him, whether he would heal him on the sabbath day.

And he saith unto the man, Behold, thy sins are forgiven.

And he saith unto them, Stand forth.

And he saith unto the man which had the withered hand, Is it lawful to do good on the sabbath days, or to do evil to save life, or to kill?

JUDY STORIES

JUDY FINDS THE KEY

H. V. G.

As little Judy Harris stepped outdoors, a big saucy snowflake settled imperceptibly right on the tip end of her nose. In spite of her recent quarrel with her chum, and she was really very unhappy about it. Judy smiled.

"Naughty snowflake," she exclaimed to herself.

There was no one in sight except Teddy Grey Squirrel busily hunting for a buried nut at the foot of the big elm tree. Mother had told her to hunt for a key that would unlock an unknown gate into a mysterious story-land.

"Dear me," Judy thought, "it seems to me a perplexity situation.

Just then away down the street appeared another little girl, with light hair instead of brown, in a light blue coat and hat. She was carrying a basket and seemed to be looking for something beside the walk as she came up the street. So she did not see Judy, and Judy did not see her. Instead Judy started off in the opposite direction scuffing about to get away from the dead leaves beside the walk.

"Maybe I'll find the key here," she was thinking when suddenly she saw something that shone like silver. She pushed aside the leaves in great excitement. Down the street the little girl in the blue coat was coming nearer.

"Suppose, oh, suppose, it might—why?"

In astonishment Judy picked up only a humble yeast cake in its tin foil wrapping. The other little girl was now quite near, and she had looked up just in time to see that Judy had found something among the leaves. Still she hesitated, for these were the very two little girls who had quarreled that afternoon.

By this time Judy had turned around, and mouth open in surprise she gazed at her friend. For a minute not a word was spoken until Judy volunteered, "I've found a yeast cake.

Betty, kicking the root of a tree with her foot, finally decided to answer, especially as she saw no other reason for her being over there and the yeast cakes she had been sent to buy.

"That must be one I lost," she replied, but, oh, how hard it is to speak when that naughty elf, Pride, sticks in your throat! It was now Judy's turn again to swallow that same troublesome creature, Pride, but she did, perhaps because of the quiet talk she had had with her mother.

"Then you must take it; I'm glad I found it."

"Thank you," Betty took the proffered cake and then she added, "I lost two. You didn't see another, did you?"

"Why, no, I didn't, but it ought to be where I found this one. Let's look."

Then both were busily searching among the dead leaves. Not one more key was ever found.

Judy first found an old black button. Next Betty actually found an old rusty key, and both
“NO SMOKING”  
REY. ARVA J. C. BOND  
(Sermon to the boys and girls, Plainfield, N. J., January 22, 1927.)  

Text: Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?—1 Corinthians 3: 16.

Sometimes when I go down to Front Street I go down Central Avenue, and sometimes I go down Madison Avenue. On either street there is a large building with doors standing open and a large sign near the door, “No smoking.” That is because there is gasoline stored in these buildings and there is danger of an explosion. When I go to take the train I see signs in the depot waiting room saying, “No smoking.” That is because there may be people there who do not like to breathe tobacco smoke.

When I was a boy in the country school I studied a little book with a big name, “Anatomy, Physiology, and Hygiene.” I knew nothing about gasoline then, and never had taken a train to go anywhere, but I suppose there were reasons given in that school book why a boy should not use tobacco. No one ever thought then that a girl would ever smoke. That is why I knew they had the key, for it helped me to decide as you must decide about the seven-year-old. Well, whatever else the key in her pocket was about, I do not like to breathe tobacco smoke.

There are many questions you will have to decide as you grow older. Some of them you cannot answer until you come up to them. There are some questions that you can answer early in life and have done with them. Now, the way to become a strong man is to decide as you can answer early in life and have done with them. This is one question you can settle now and have done with it. Then you can go on to other and bigger things with new confidence.

A doctor who has charge of a great sanitarium said recently, “Cigarette smoking injures the heart, lungs, nerves, manly character, and in time tans or ‘pickles’ it.” This I suppose is said for the benefit of the girls. He also says, “With the false idea that the cigarette gives you a manly character, many take up the habit.” In the contrary, the cigarette shatters the nerves. I guess that should be a warning to both boys and girls, who want to keep long and clean and fit.

We will keep it,” both declared.

for the next twenty years. And what about the little boy? Some day will be the father of “Jackie”? Shouldn’t he keep himself just as pure and clean and strong?

When I was a young man I smoked. You didn’t know that? Yes, I smoked twice. The last time was when I was about eighteen years old. I was in Weston attending the teachers’ institute, for I was going to teach a country school that winter. Now, if I had smoked that school, I ought to look quite like a man. So I thought a cigar would help out some. I didn’t know my father was in town that day, and was quite taken back when he came by where I was standing with some other “teachers” smoking. What do you suppose he said to me? I’ll tell you. “You think you are smart, don’t you?” Well, I had, up to that moment. Then I recalled what someone had said about a cigar. Someone had said, “A cigar is something with fire on one end of it and a fool on the other.” Well, I knew right away which end of that cigar the fool was on. Why do I say I was a fool? Because I thought smoking would help to make a man of me, or help me to look more manly. I did not finish that cigar, and I never smoked one more.

A common printer discovered electricity while working in his employer’s garden. A shoe cobbler became a great naturalist who taught a great many names: friendship, loving service, kindness, and forgiveness.

WELCOME  
I wasn’t much given to going to church back then. I was there for a偶然 to rest for a couple of minutes. And then on my journey to far places, I sometimes must have stretched toward me.

And someone said, “How do you do?” And someone else, smiling and friendly, moved over for me in her pew.

And some other said, “How do you do?” And someone else, knowing nothing about fear, though a deep and dry sermon, I found out that the preacher was not the only one with a doctrine. Of creeds I knew nothing.

For, in the wise plans of that preacher, instead of delivering a lecture, he talked to us out of his heart.

I wasn’t enough of a sinner—Or, so I was free to assume—To profit by hearing or singing. So no one ever brought me “out of the tomb.” But, peace that the world had not brought me, or that the gladness that made my heart glow, were wane as we sang there together.

I didn’t want to hurry. But there I’ve stayed many a year.

And some other said, “How do you do?”

And someone else, smiling and friendly, moved over for me in her pew.

No one has thought I was about to die. That is because they are a temple of God, and that the Spirit of God dwelleth in you.

—1 Corinthians 3:16.
SABBATH SCHOOL

HOBIE W. ROOD, MILTON, WIS.
Contributing Editor

BIBLE READING

For this page the time I will use a part of what I had in the Helping Hand and must go some distance to get together. We of the family used to go to meeting behind an ox team; and then there was organized Sabbath school. The most we got out of the Bible came to us in the sermons—not always so very interesting to us youngsters with minds busy in the right around us. It was different then with the young folks from what it is now.

At home, however, the Bible was read every morning in the family altar. Though we received there no formal religious instruction, such beginning of every day brought around a kind Bible atmosphere, much different from what it would have been without the reading of the good Book. It was wholesome for us children. I still remember some of the passages as my father read them, and when we chance now and then in our daily reading to find one of them it carries my mind to the days of my early childhood. I am indeed glad that the Bible was read and prayer offered in the old home. Such a service gave me a sacred regard for the Word of God that later went with me into the army and kept me from evil ways into which I might otherwise have fallen.

But my father was content with the Bible atmosphere only in the home. He sent me a Bible which I received just before starting upon the march from Atlanta to the front. I carried it in my knapsack on the way to Savannah and from there on to Washington, nearly a thousand miles in all. Then it came back to the old home with me and was the first book in our new home. I may add here that years afterward it went, without any other sacred Book lesson, into Memorial Hall, where it was later burned in the capital fire.

Bible in Sabbath School.—All along for nearly sixty years my church community has, I think, been such with us that I have been called upon here or there to lead classes in Sunday School. As a rule, the teacher, we have lived nearly all the time in the same house, our own church home, so have helped along in Sunday school work—sometimes as superintendent. It may be that some member of our denomination is much in favor of entering into Christian activity with other denominations, especially upon Sunday. Once in a while a Baptist upon the Sabbath School Board sends me a Bible which I received just beginning to use when the Bible lesson was to be given. He remarks, "I am afraid that in your work you are countenancing such service and I read the report to the school. the full total being something more than 53,000 verses. I am not sure that the best motive for Bible reading is to see who can read the greatest number of verses. Anyhow they did ever now, a reading list we had talked about. Good boys they were—now good men.

LESSON VII.—FEBRUARY 12, 1927

Making Our Homes Christian

Golden Text.—"Let us love one another for love is of God." 1 John 4:7.

Febr. 6.—Making Our Homes Christian, Eph. 5:22-26.

Feb. 7.—Teaching Children the Bible. Deut. 6:4-12.

Feb. 8.—Promises to Godly Children. Prov. 3:1-10.

Feb. 9.—Twanity's Training. 2 Tim. 3:14-17.


Feb. 12.—Love Supreme. 1 Cor. 13.

(For Lesson Notes, see Helping Hand.)

Little Howard expressed a world-wide sentiment the other day, subsequent to the hanging of his mother's prize yellow leg-horn.

"Howard," his mother said, shaking her finger prophetically, "did you hang my yellow pullet in the coal-shed?"

Howard kicked a small sandaled foot against the portico steps. "Ma," he said, looking down, "I don't want to talk."

Selected.

ONE LAW IS NO MORE SACRED THAN ANOTHER

Under a Constitution freely formed by the people, and subject to orderly amendment by the people, all laws alike are sacred agreements which all citizens are under the most solemn pledge to support. Differences in the moral quality and the social value of laws make no difference in the duty to obey and enforce them. The legitimate way to get rid of a law that is morally or socially objectionable is to seek its orderly repeal by Constitutional and lawful methods. All violators of the law are alike criminals of precisely the grade designated by the law itself and are enemies of society. They are of the same class morally as the man who for his own profit or at his own pleasure violates a solemn contract. They are lacking in personal honor. They can not be trusted. He who can not be trusted to keep faith with his country, can not be trusted to keep faith with anybody. He who boasts of his integrity and flouts the law is a plain, cheap hypocrite. The man of honor who finds the law for any reason objectionable, obeys the law, and on his objection and proceeds honorably to urge its repeal.—The Baptist.

OUR CROWDED LIVES

At what high speed we are going! How crowded are these lives of ours! Why the mad rush which characterizes this age? What are we trying to gain? We fear that the time is running out, but what are we running after? We know too much of the law, and yet in doing so you are countenancing transgressions. What are we seeking to hide in our own religious knowledge?" The American public is perfectly satisfied with what our social and political leaders do. The word "oath," the word "contract," the word "law" are sacred words to those who are reared in a home where at the beginning of the day the members of the household gather to hear a portion of the Word of God read and prayer offered to God, thanking him for his watchcare and blessing upon our people. The Constitution is freely formed by the people and subject to orderly amendment by the people, all laws alike are sacred agreements which all citizens are under the most solemn pledge to support. Differences in the moral quality and the social value of laws make no difference in the duty to obey and enforce them. The legitimate way to get rid of a law that is morally or socially objectionable is to seek its orderly repeal by Constitutional and lawful methods. All violators of the law are alike criminals of precisely the grade designated by the law itself and are enemies of society. They are of the same class morally as the man who for his own profit or at his own pleasure violates a solemn contract. They are lacking in personal honor. They can not be trusted. He who can not be trusted to keep faith with his country, can not be trusted to keep faith with anybody. He who boasts of his integrity and flouts the law is a plain, cheap hypocrite. The man of honor who finds the law for any reason objectionable, obeys the law, and on his objection and proceeds honorably to urge its repeal.—The Baptist.

BIBLICAL RECORDER
MARRIAGES

OSBORN.—Daisy Prall Osborn was born at Estherville, Iowa, December 5, 1896, and is survived by her parents, Mr. and Mrs. William W. Osborn of West, S. Dak.; Jay R., of Rochester. She was married to Mr. L. D. Orcutt, who survives her. Mrs. Orcutt was born in West, S. Dak., and died in 1927, aged 86 years, 1 month and 2 days.

DEATHS

LEHMAN.—Frederick Ernst Lehman was born in Saxony, Germany, June 1, 1840, and died January 12, 1927, at the age of 86 years, 1 month and 14 days.

Davv.—Anna Sheppard Davis, daughter of Ellis and Ellen (Baits) Davis and granddaughter of William and Sarah (Baits) Davis of West, S. Dak., died December 16, 1847, in Shiloh, N. Y., at the age of 18 years, 1 month and 21 days. She was married to W. R. Richburg, and was the only surviving member of the Davis family.

Orcutt.—Sheldon Reed Orcutt was born in Westmoreland, Oneida Co., N. Y., October 23, 1849, and died at his home in Dodge Center, Minn., December 14, 1926, aged 85 years, 1 month and 21 days. He was married to Caroline Wells, and was the father of five children: John A., of Parkersburg; Romeo... of Knoxville, Tenn.; and Mary (Mrs. B. E. Bee) of Columbus, Ohio. He was the last surviving member of the family.

BEE.—Estee Bee, son of John and Ingabee Bee, was born at Allegany, W. Va., December 28, 1849, and died at his home in Berea, W. Va., December 28, 1926, being nearly 82 years of age.

READE THE SABBATH RECORDER

Alabama

I prize the dear old RECORDER very highly, especially since I am so far away from all friends of former days.

New York

I am enclosing money order to pay for the RECORDER for 1927. Am always glad to get and read the RECORDER.
May be shown that the United States is so far below its proportionate naval strength as it may be made to appear, and would not have stayed on the walk, and not make mud-pies.

It was not long before Della was leaning suspiciously far over the walk.

"I thought you promised not to make mud-pies," mother called.

"I'm not, mamma," replied Della, "I'm making doughnuts."—Selected.