It matters not what gold you seek,
Its secret here reposes;
You've got to dig from week to week
To get Results or Roses.
—EDGAR A. GUEST.
The Sabbath Recorder

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

Vol. 102, No. 6

Plainfield, N.J., February 7, 1927

Whole No. 4,275

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST

Next Session will be held with the Seventh Day Baptist Church at Westfield, N. J., on August 23 and 24. 1927.

President—Benjamin F. Johnson, Battle Creek, Mich.

Secretary—Frank J. Hubbard, Battle Creek, Mich.

Treasurer—J. Nelson Norwood, New York, N. Y.

Assistant Treasurer—Horace B. Whitcomb, Ashaway, R. I.

Vice-President—Edgar D. Van Horn, Alfred Station, N. Y.

Recording Secretary—Arthur T. Lathrop, Plainfield, N. J.

Treasurer—Joseph W. Whiting, Westfield, N. J.

General Secretary—Frank J. Hubbard, Battle Creek, Mich.

The Seventh Day Baptist Church is dedicated to the financial support of our denomination. Members are asked to give generously and regularly.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

The Seventh Day Baptist Church has established a Memorial Fund to honor its leaders and esteemed members. Contributions are accepted throughout the year.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated 1916)

President—Charles H. Randolf, Maplewood, N. J.

Recording Secretary—Arthur T. Lathrop, Plainfield, N. J.

Treasurer—William L. Burdick, Chairman, Plainfield, N. J.

Secretaries—W. E. Sums, W. E. Wulf, J. H. Wulf, J. S. Mignott, Miss Elsie Bond, N. Y.

SABBATH SCHOOL BOARD

President—J. Nelson Norwood, New York, N. Y.

Secretary—Frank J. Hubbard, Battle Creek, Mich.

Treasurer—William L. Burdick, Chairman, Plainfield, N. J.

Members of the Board are chosen to represent the denomination in educational matters.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Greater City, R. I.

Secretary—J. Nelson Norwood, New York, N. Y.

Treasurer—William L. Burdick, Chairman, Plainfield, N. J.

The regular meetings of the Board are held on the second Monday of each month at 3 p.m.

SEVENTH DAY BAPTIST EDUCATION

President—Edgar D. Van Horn, Alfred Station, N. Y.

Recording Secretary—Arthur T. Lathrop, Plainfield, N. J.

Treasurer—Joseph W. Whiting, Westfield, N. J.

The regular meetings of the Board are held on the second Monday of each month, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Mrs. Allen R. West, Milton Junction, Wa.

Recording Secretary—J. Nelson Norwood, New York, N. Y.

Treasurer—Mrs. Albert E. Whitcomb, Milton, Wyo.

The executive board oversees the financial affairs of the denomination's missionary society.

SEVENTH DAY BAPTIST VOTATIONAL COMMITTEE

Chairman—R. B. Craycraft, Detroit, Mich.


The vocational committee is charged with the task of recruiting and placing new members.

ADRESSES OF MISSIONARIES IN CHINA

Miss Mabel West, Pont. Ste. Catherine, W. J.

Miss Mary Lane, Shanghai, China.

Miss Mabel L. West, Pont. Ste. Catherine, W. J.

Miss Mabel L. West, Pont. Ste. Catherine, W. J.

The addresses of missionaries in China are listed for those who wish to correspond with them.

This year marks the beginning of the new school year at the American Sabbath Tract Society. We welcome all who wish to join us in this important work.

Ministers' Sabbath Conferences

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

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

There are very interesting sessions were held in the ministers' meeting room of the Y. M. C. A. building next door to our publishing house. Every minute was improved in exchanging views and making suggestions regarding our work and what they appear elsewhere in the Recorder.

Our readers are urged to come as one another and great good should result from discussing with us.

A Timely Warning

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

The employment department of the association says:

New York draws hundreds of young men every week from all parts of the country, and it has been a remarkable fact that confronts them. Some succeed, some drift into poverty, some into crime, and some become hobos. That they often come from good homes and are fine types of boys makes the situation all the more tragic.

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

The Sabbath Recorder can say anything to check this mad rush to the cities and so help save some of the men from certain ruin, it will gladly do so.
Practical Tests

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

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

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

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

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

Let the unbeliever meet and honestly answer these questions: Do you not believe that a man is made better by becoming a true Christian? Do you not believe that the world would be infinitely better today if all men should become sincere, enlightened, whole-hearted Christians? Would you not rather live in such a world and enjoy the society of such men? Would you not prefer to bring up your children in such a community? Would you not rather your loved ones possess Christian characters? Would you really object to being such a character yourself?

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

He that is Faithful

Some where I have heard the expression, "The little ones are the larger," and as I take the pen to say a little more about "Practical Tests" this expression persists in coming to mind. When we probe our hearts and think of the past little things have to do in making up the great things in almost every line of upbuilding, it is natural to think that the expression holds true in character-building as well as in other things.

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

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

"Oh, that thing is no good."

The sad thing about this whole matter is the tendency to condemn the one who discovers the fault just as the man did the scale when it declined to let him weigh as he wished. If everyone could be fully aware of the presence of these whose good opinion he very much desires, he would refrain from many little things that give him away. Had the railroad engineer known that the president of the road was watching him as he came out of that saloon wiping his mouth, he might have taken a little more care. Had the young lady, who was so cross and saucy to her mother known that her lover was within ear shot, she would have been more careful. Had the young upset in the ticket office realized that he was speaking to the president of the road, he would have answered his questions more respectfully. Had the young man in the hotel known that his own pastor was near by to hear him, he would have been more choice in his language. If that preacher on his summer vacation had known that a company of young men were conducting such a cheap method of shore, he would have never indulged in such unbecoming conduct.

This reminds us of an experience which from very much desired to receive a call was close by watching him in the hotel corridor, he would have never indulged in such unbecoming conduct.

SOME OF THEM BLAME THE SCALE

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

So it is sometimes when men are fairly "sized up" by their fellows. The engineer of the railroad went away with hard words of reproach against the president who discovered his impertinence. The pastor who lost a good call would probably say, "Oh, that committee is no good." The layman who feels deind by the preaching of the pastor is apt to say, "Oh, the pastor is no good."

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

MINISTERS' SABBATH ENLISTMENT CONFERENCE


The meeting was called to order at 2:30 p.m. by Rev. A. J. C. Bond, leader in Sabbath Promotion.

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

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


Rev. D. B. Conv, missionary designate to Jamaica, B. W. I., and Miss Gladys Wooden of Plainfield were also present. A letter was read from Rev. L. A. Wing, pastor of the Berlin, N. Y., Church, saying among other things:

"I assure you that I hope some measures will be adopted at the meeting that can be practically carried out in Sabbath Promotion among ourselves and others. My past experience has taught me that we render ourselves great help when we faithfully try to help others." A letter from S. Duane Ogden, pastor at Waterford, Conn., suggested the following for discussion:

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

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

WHAT CONSTITUTES A SABBATH?

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

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

Is this advantage such as to exclude everyone else from consideration by the one who would live Jesus' way?

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

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

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

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

Prayer was offered by Rev. William L. Burdick.

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

1. Sabbath promotion among Seventh Day Baptists.
2. Co-operation with other Sabbath keepers and with people of non-Sabbath keeping bodies.
3. The dedication of Sunday legislation.

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

Adjournment was taken at about 9.30 p.m.

The conference was called to order again on Wednesday, January 26, at 10 a.m., by the chairman. Prayer was offered by Rev. Willard D. Burdick.

The report of the Findings Committee was read.

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

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

B. A statement of methods for promoting the Sabbath:
1. We commend the Teen-Age Conferences as a vital part of the Sabbath work.
2. We commend the work of the Sabbath school, and encourage the further development of summer camps.
3. We encourage the founding of Sabbath schools of neighboring Seventh Day Baptist Christian Endeavor societies, especially when the topic is the Sabbath.
4. In a one-church community, the pastor should shepherd all the sheep, who are dependent on any church. Evening Bible study groups should be helpful.
5. Our people, and especially the pastors, should accept opportunities to present objections to legislation curtailing religious liberty, both in private conversation and in religious conventions, so that every pastor should be ready to write to the press when occasion presents itself, as for instance when a discussion of the Sabbath question arises, or special effort is made to enforce Sunday laws.
6. Essentials to a Sabbath Promotion program:
1. There must be renewed dependence upon God.
2. In order to commend Sabbath keeping to others keeps us known by the world, we must show results in our lives. We must be more Christian, more kindly, and more lovable, as well as keepers of all the commandments.
3. It was voted to present our thanks to the Plainfield Y. M. C. A. for kindness in furnishing accommodations for this conference.
4. In closing, thanks were voted to the Director Bond and to the Tract Society for calling the conference, and to the people of the Plainfield Church for their entertainments.
5. The minutes were read and approved and adjournment took place at 12 a.m. Paul S. Burdick, Secretary.

LIVING WORDS FROM DR. A. H. LEWIS

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

Below we give Dr. Lewis' words, in part, as a dedication. These were read by Pastor Bond as the closing part of his memorial address. In them, after giving a history of the building work, Brother Lewis gave the following reasons why they were dedicating this house, in the following words, that are well worth our study today.

T. L. G.

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

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

The energy of all righteousness sought to check the growth of Christ's kingdom in countless ways. Ignorance tried to benumb it; hatred sought to overthrow it; dissension strove to break the bonds of love and to embitter the love which the Saviour planted in the conference. This power, the influence of the civil power and the influence of paganism perverted it. Barbarism assailed it, and decaying national life pounced upon it. It looked to roll back the thousand pitfalls for the weary feet and faltering steps of the stricken Church. These things hindered, corrupted, perverted, but it could not be destroyed. As the sun comes out after the storms have fought themselves into silence and calm, as with a burst the battle-scarred veterans turn defeat into victory, so Christianity refused to be overcome. We have built this church to attest our faith in such a Christianity, in its power to bless, and in its permanency, in spite of all enemies.

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

It is a fact that is too seldom recalled, and too lightly confessed, that Protestant Christianity is a child as to age, and much limited in extent, when compared with the more ancient forms of faith. When in the future there is permanent and progress of Protestantism fully assured. There are many indications in England and the United States, the two strongest Protestant countries and the two unprotestant trend, and of such a readjustment of the attitude of Romanism to the course of history and to popular tendencies as will place Protestantism at increasing disadvantage for the next century. It must not be forgotten that the Roman Catholic Church is the source of the basic elements of organic strength and unity from the Roman Empire, and that it is today the most efficient organization and the best sample of successfully applied power in the world. On the contrary, so far as organic unity is concerned, Protestantism is a rope of sand. It has nothing but superior ideas and ideals on which to hang any hope of victory. Whether it will be true enough to itself and to these higher ideals to win final success, whether it will fulfill all the dreams and promises of the future, is a question of which the outcome is certain: if it does succeed, it will be after many severe battles and painful lessons.
The ideal development of Protestantism is only begun. We rejoice to utter our unshaken faith in the fundamental doctrines of the Bible, and to do so we do not refuse full credit to "Roman" and "Greek" Christianity for all the truth they have accomplished, and for the good they have accomplished.

We have the abiding faith, because Protestantism is the beginning of a radical return to the Bible. This is the only way in which we face the future without fear. Therefore and because we do not refuse full credit to these men to angels yield. at last, God's will is accomplished.

No generation has had a clearer view of his position. The very idea of a Christian community it is not the perfect social mind. But how are we to get that kind of man in those places? Does our denominational program of Christian evangelism and Christian education produce an actual demand for such places? How far is it true, as sometimes stated in influential quarters, that the presence of a Christian community is itself "hard-boiled" in opposition to a Christian policy? If this is so, then the supreme test of leadership it is willing to vote for and to pay for. Such questions thump hard upon the church doors.

Do those conditions that exist outside of and within the Church mean much to Sev­enth Day Baptists? Our profession before the world should be to aid the Christian Church to become " responsive enough, Christlike enough to be the medium and organ through which Christ will come to India," and to all of the seeking world.
If every Seventh Day Baptist were Christlike in our service to the Christian Church and to the seekers after God outside of the Church would be greatly increased in value.

STATEMENT ONWARD MOVEMENT TREASURER, JANUARY, 1927

Receipts

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Tract Society:
- Berlin Sabbath school | $ 20.45 |
- For Denominational Building | $ 10.00 |
- Albion W. W. society | $ 0.00 |
- New York City | $ 40.45 |

Woman's Board:
- Carlsbad Ladies' Aid society | $ 20.00 |
- Richburg Woman's society | $ 5.00 |
- Milton Junction (for Anna West's salary) | $ 50.00 |

Sabbath School Board:
- Berlin Sabbath school | $ 17.68 |
- Ministerial Relief:
  - Albion W. W. society | $ 10.00 |
  - Berlin Sabbath school | $ 11.33 |

Denominational Budget:
- Special | $ 336.40 |
- Balance January 1, 1927 | $ 37.73 |

**Disbursements**

- Missionary Society | $1,143.94 |
- Tract Society | $490.25 |
- Sabbath School Board | $204.88 |
- Young People's Board | $114.40 |
- Woman's Board | $298.60 |
- Education Society | $52.00 |
- Historical Society | $26.00 |
- Scholarships and Fellowships | $62.40 |
- Relief | $229.33 |
- General Conference | $234.00 |
- Contingent Fund | $80.60 |

Balance February 1, 1927 | $2,936.40 |

**SPECIAL DISBURSEMENTS**

- 10 Stanley Place, Yonkers, N. Y.
  - First February, 1927

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

If we are praying for some soul to be brought into the obedience of Christ, or some opposing power to be defeated in another, let us see to it that there be no unfruitful labor in the stone of a new name written, which no man knoweth saving he that receiveth it.—Mrs. T. H. Robertson.

MISSIONS

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

THE GOSPEL WAY

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

The gospel way is one of service. Christ said, "And whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many;" "Freely ye have received, freely give" and again as recorded by Paul, "It is more blessed to give than to receive." The work of the minister and that of the missionary do not belong to the money-making vocations. The same may be said regarding the work of the doctor, teacher, artist, musician, and homemaker. The ministry and all these may be followed for money, but such a course is prostituting a high calling. This principle applies, also, to all who enter the employ of churches, denominations, and denominational boards in any capacity.

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

But according to the gospel, Christ's way of sacrifice is for all disciples as well as for the minister and missionary. Though the disciples follow one of the vocations which justly has money-making for an objective, he is called upon to follow the sacrifice of living. This is the object taught in connection with the rich young ruler. How will any man who has never made any sacrifices for Christ and those for whom Christ feels when he sees his Master face to face? May the compassionate Father pity such.

The disciples of Christ are called upon to sacrifice in the way of living. This is the object, namely, in giving personal loving service in Christ's name, in giving of their substance that they feel it, and in serving the church of Christ for the last few days to be emphasized. The most of the work of the church must be free service. Those who give their entire time must be supported; to be sure, and others who are asked to give time that cuts continually into their incomes may be obliged to ask remuneration, but beyond these two classes of paid service in the church is not the gospel way. The most of the work in the church must be free of charge; otherwise the work will not be done.

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

MY CHURCH

My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the Lord is present, the Master's kingdom is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my life, and the inspiration of my soul. Having united with the church in solemn covenant, I will advance its interests by my faithful attendance at its services, by studying its holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and its leaders, and by joining with them in all good works. Let me then not only worship God I shall share with many others the life of the kingdom of heaven.—Rev. Walter O. Kingsley, in Christian Advocate.
**BIBLE READING**

If you wish to read the most popular and up-to-date book, it will not be the "best selling" novel of this or any other year. It will be the Bible. For it is more than eighteen centuries since the ink was dry on its last pages. No other book can compare with it in circulation. It has been translated into five languages and dialects according to the last report of the British Bible Society. Next to the Bible in number of translations, comes the American Bible. More Bibles were printed last year to a hundred and seven languages and dialects. It is a matchless biographies of the ages. In hours of quiet meditation you find here pro founder quotes from it in every one of his poems ever written begins, "The spirit of unselfishness is the ruling passion. We want Dr. Bond to represent us at the Lausanne World Conference on Faith and Order." If the New Testament teaches that God calls and went out to bring others with which to begin the Church of the living God—how bad men became good, and went out to bring others to Christ. Here we are told how we may conquer our troubles and find forgiveness of our sins. Surely there is no way in which we could be helped to fulfill our task and bear our burdens, than to spend a few minutes each day in reading a portion of God's Word.—Jesse M. Bader, Secretary of Evangelism, United Christian Missionary Society.

**AN EXPLANATION**

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

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

We want Dr. Bond to represent us at the Lausanne World Conference on Faith and Order; to visit our European churches; to do some research work, particularly in connection with the history of the Sabbath; and to enjoy a most restful change. To enable him to do all this comfortably and efficiently will require about three hundred dollars more than the boards have appropriated. If we will, but not to the hurt of the ministry, this leveling up process has led us into the error that the ministry is no whit different from any other profession or occupation. The New Testament teaches that it is a calling quite differentiated from others under the dominion of the preparation and prophetic task he has the right to represent Christ in a very special sense and speak with special authority. The minister's profession can not be considered a mere "job" as compared with other jobs. If it is, young men will consider it merely for the opportunities it offers for pleasure and the money that is paid to the average Christian pastor. From this they talked and prayed and labored until one day their dreams were realized. Now the emphasis has changed. New fields have opened, opportunities for Christian service have multiplied, and in the exaltation of other fields of Christian enterprise, the ministry has been allowed to wane until now we find ourselves contending with a dearth of suitable candidates for the ministry. Other causes contributing to this shortage are the social and economic standards of the times and the inadequate salaries paid, when so many other professions offer three times the income paid to the average Christian pastor.

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

Let us talk up, and not down, the ministry. Let all indiscriminating of this high profession cease. Exalt other professions if we will, but not to the hurt of the ministry. This leveling up process has led us into the error that the ministry is no whit different from any other profession or occupation. The New Testament teaches that it is a calling quite differentiated from others under the dominion of the preparation and prophetic task he has the right to represent Christ in a very special sense and speak with special authority. The minister's profession can not be considered a mere "job" as compared with other jobs. If it is, young men will consider it merely for the opportunities it offers for pleasure and the money that is paid to the average Christian pastor. From this they talked and prayed and labored until one day their dreams were realized. Now the emphasis has changed. New fields have opened, opportunities for Christian service have multiplied, and in the exaltation of other fields of Christian enterprise, the ministry has been allowed to wane until now we find ourselves contending with a dearth of suitable candidates for the ministry. Other causes contributing to this shortage are the social and economic standards of the times and the inadequate salaries paid, when so many other professions offer three times the income paid to the average Christian pastor.

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

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

The Roman Catholic Church secures its recruits for the priesthood largely in the manner. The parish priest is constantly on the watch, for those boys who show special talent and he is not slow to turn them towards the priesthood. How many ministers in his denomination are on the watch and are doing their utmost to show bright young men the unusual opportunities of the Christian ministry or to convince them that they could serve in the church the best? A recent publication by the Young People's Board, through its Life Work Department, reports that Mrs. George E. Crosley, Milton, Wis., Contributing Editor

WOMAN'S WORK

This world is not so bad a world as one would expect if we weighed up the value received than we expect if we gave a just return for the small sums we grudgingly give.

I do not understand why we growl about new and tempting enough to account for the attendance of the hundreds of women who packed the theater, main floor, and balconies, filling every available seat, even the steps of one stairway and the standing room at the rear. The first day I attended I wondered about this, until at the close of the demonstration of these cards were placed in a receptacle and a hundred or more were drawn out, one at a time, and the signers of these cards were called to the platform to receive a gift of some kind; then I understood about the record attendance, for you see my name was called off with others. Of course, I have something to show for my little package, who wouldn't, no matter whether it was a waterless cooker, a can of baloney, a pair of underwear, or a box of sausage, or what not? Was not this something for nothing? The following day it fell to my lot to stand at the door and give out the registration cards. Do you think anyone of that audience, larger than the Day before, refused a card? Guess again.

At this time of year we and all our neighbors are busy finding out what our taxes are and what proportion of our income seems to obtain throughout our entire country. Taxes must be paid and they are paid; yet we often seem to feel that we are getting something for almost nothing. What we pay in taxes are and by natural inclination we are as resistant to paying taxes and claims and opportunities of the Christian ministry would be convincingly and appealingly set forth?

4. What Samuel McCrea Cavert has to say about the church in vocational decisions generally is truly the only truth of the ministry: "The final solution of our securing leadership for our church is probably a matter of habit. For surely no government, whether in any enterprise or method, still less in any special campaigns and drives for more recruits. The one great problem to attend to is the choice of men and women to the service of the church is to have a church which in itself, by virtue of what it is and does, unconsciously makes a powerful appeal. If the church is a community, it is not to remain long in our memory. The desire to find something for nothing or "next to nothing" seems to spring eternal as if we wish to make a similar purchase; or unless we feel that we have secured an article for less money than it is actually worth we wish to make a similar purchase; or unless we feel that we have secured an article for less money than it is actually worth."

I have been interested this past week in attending some sessions of a cooking school in a neighboring city. The instructor was a woman who never seemed to get tired of explaining, but it hardly seemed to me that her personality was pleasing enough or her recipes depended on how we take it.

"For value received," the words seemed to jump at me this morning from the paper we were reading. Afterwards I went back to see what was being given out for "value received," and I was surprised that I could find any of the word "value"; the complete phrase was not visible to my physical eye, evidently my mental vision was not working in harmony with my physical. However, one does not have to search far to find illustrations to fit the mental picture. Every day every one of us uses something, often many things, that we have obtained as value received for money expended. This is such a common occurrence that no thought is given to the transaction, unless we are made to feel that we have been overcharged for some object, in which case we doubtless try some other dealer. If we were to wish to make a similar purchase; or unless we feel that we have secured an article for less money than it is actually worth, we wish to make a similar purchase; or unless we feel that we have secured an article for less money than it is actually worth.

For a number of years now it has been held that it is easy to persuade young people to attend some of the church's gatherings, at which decisions for life work have been made. This is a splendid service and should be encouraged. It has its limitations just as good numbers of our young people attend these gatherings, it may be said that only a small per cent of of our young people are reached in this way. Last year our Sabbath specialist, Rev. A. J. C. Bond, and Mr. Duane Ogden conducted a number of Teen-Age Conferences and reached a good number of large groups of young people. Would it not be well for this team of workers to make this more prominent feature of these conferences in the future? It has been shown that the majority of men in the ministry and on the mission field reached at least some general conclusion as to their life work before entering college. And while it is usually during their college days that their decision is made, let us not forget that even during their high school days they are dreaming dreams and seeing visions, and impressions are made that may determine their life work. It may not be wise to force premature decisions as to a special vocation, usually during their college days that their decisions are made. This is a splendid service and should be encouraged. It has its limitations just as good numbers of our young people attend these gatherings, it may be said that only a small per cent of of our young people are reached in this way.
our taxes and give grudgingly into our church treasuries unless we have reached that point where we take all our blessings for granted and think we should have them just like "the children begging for nothing" gifts we occasionally find. Maybe we think the people of other nations have as much or more than we do and that helps keep us dissatisfied with our expenses; if so, let's move out, if not, let's pay cheerfully, both our taxes and our taxes and give grudgingly into our church treasuries.

SUPERVISING OUR CHILDREN'S READING

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

MRS. FRED M. COON

No one who knows and loves children can fail to appreciate the influence which noble thoughts and high ideals exercise upon the unfolding character, and no one who knows good literature can fail to realize the wealth of joy and beauty which it holds in store for the young. Hawthorne, in one of his books, gives us a picture of a boy who grew up under the influence of a granite profile on the mountain top which he saw each morning from his cottage door, expressing to him what was best in human character. So it is that love of noble characters and all that is good in books always exercised a large influence upon the development of the child's personality. In general we all love to read of noble characters and always wish to be like them. Every normal child has an appreciation of the good and the beautiful at least equal to our own experience. Every child is also a hero worshiper and unless given a true one, will set up an imitation one. Some believe that a taste for good literature is a gift of the gods received at birth; others that it begins with the grandfather, which perhaps is partly true. But environment seems to count for more. I think one of the things that will be found will be found to count for more.

A PROGRAM FOR YOUR MEETING

I. Instrumental Selection.
   Annunciation of topic and the plan of the meeting.
   Hymn: "Is Calvary's Hill Rejected in Our Street?"

   a. Matthew 2
d. Reading-Acts 17: 24-31
   b. Liturgy-"Lord's Supper"
   c. Missionary Dime: "Our World Conditions"
   d. Scripture lesson-Mark 3:31-35, Rev. 7:9, 10

   MISSIONARY COMMITTEE, ASHAWAY C. E. SOCIETY

   W. S.

   A PROGRAM FOR YOUR MEETING

   Instrumental selection.
   Announcement of topic and the plan of the meeting.
   Hymn: "In Christ There Is No East or West."

   Psalm 2-read in unison.
   The leader's prayer.
   Reading-Acts 17:24-31
   Doxology-"Lord's Supper"

   a. Matthew 3:31-35, Rev. 7:9, 10
   b. The leader's talk:
   c. Short talks:
   d. How may we show friendship to others?

   (T. C.)

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

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

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

How may we support efforts toward world peace?

(h. c.)
World peace can be obtained only when all men agree to live at peace with their fellow men. If all people studied the Bible and followed its teachings, they would love one another. If we do our best to help spread the gospel, so that everyone can know his heavenly Father. If we truly love him, we will do that. Then, and only then, will we have world peace. This is one way by which we can promote world brotherhood. "Love never faiheth."

Suggestions for the meeting, February 19

(Evenett C. Hunting

(Looker of C. E. at Plainfield, N. J.)
I. Opening service of patriotic hymns.
II. Annunciation of the topic—"Our Duty as Christian Citizens."
III. Scripture reading—Isaiah 62: 6-12.
IV. Sentence prayers, closing with prayer by the pastor.
V. Leader's talk (in outline): Our duty as Christian citizens is, briefly, to take a more intelligent interest in the problems of government and national and community life, and to strive to apply the principles which Christ taught in their solution. Rather than preach a young sermon on "Duties" and "Oughts," I want to make this meeting a discussion of a few of these problems. To start it off, I have assigned each of you one or two questions which I wish you would present together with your ideas of the answers. Undoubtedly differences of opinion will arise, but let us enter the discussion with a spirit of constructive helpfulness and of tolerance for others' opinions. Will you now informally give us these questions and answers?

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

The Sabbath Recorder
A WATCH MEETING
IRENA WOODWORTH

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

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

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

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

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

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

Alfred Station, N. Y.

CORRECTION OF RECORDER READING CONTEST SEMI-ANNUAL MILEAGE

SOCETY
Brookfield—1658.13 miles per member (new report)
Salem—1161.5 miles (new report)

INDIVIDUAL
Miss Leo Green ..................... 1895
Mrs. H. L. Polan .................. 1695
Miss Marcia Rood .................. 450
Miss Elise Rood .................... 225
Albert Rogers ..................... 1250
Miss Albertina Simpson .......... 1560
Miss Frances Langworthy ........ 1395
Miss Barbara Brown ............... 610
Kenneth Camenga .................. 165
Robert Randolph ................... 265
Miss Caroline Hurley ............. 160
Miss Candace Hurley .............. 125
Miss Mary Burdick ................ 125

Frances Ferrill Barcock

MEETING OF THE YOUNG PEOPLE'S BOARD

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

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

Members present: Dr. B. F. Johanson, L. E. Babcock, Donald Gray, Mrs. Frances Babcock, Mrs. C. H. Stievoff, Mrs. E. J. Babcock, Lyle Crandall, Lloyd Simpson, Allison Skaggs, I. O. Tappan, Mrs. Marion Long, and Mrs. S. H. Davis.

Visitior: Rex Maxson.

The secretary read the minutes of the previous meeting.

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

TREASURER'S REPORT FOR QUARTER ENDING DECEMBER 31, 1926

Amount on hand October 1, 1926 ................ $503.09
Wisconsin Quarterly Meeting collection .... 15.00
Conference treasurer due quarter ............ 204.80
Sale of Goal Charts ...................... 2.00

$814.89

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

THE SABBATH RECORDER

Ruth Randolph, account fellowship breakfast ........ 10.00
Field secretary work ..................... 97.80
Shore Visiting ............................................. 15.00
Corresponding secretary, salary and supplies .... 38.30
Printing ............................................. 100.00
Balance on hand ......................... 534.26

$814.89

The corresponding secretary presented a report, which was received and approved.

REPORT OF CORRESPONDING SECRETARY, DECEMBER 1926

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

Semi-annual reports received to date (January 6) from: Adelaide, New London, and Detroit.

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

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

Correspondence has been received from: Mrs. Blanche Burdick, Donald Gray, Rev. J. L. Shags, Miss Frances Babcock, Mrs. C. H. Stievoff, Maude Sample, Lyle Langworthy, Mrs. H. L. Polan, Rev. John F. Lyle, Miss Dorothy Hubbard, Mrs. Tacy Crandall, Mrs. Amanda Ringrose, Rev. Wm. L. Burdick, Miss Velma Davis, Rev. Wm. Simpson, Miss Clara Jarman, Mrs. Elizabeth Johnson, Miss Beatrice Davis, Rev. Paul Burdick.

(Signed) Frances Ferrill Barcock

Correspondence was read from the following: Donald Gray, Mrs. Amanda Ringrose, Tacy Crandall, Blanche Burdick, Rev. William L. Burdick, Rev. William Simpson. From them we receive $200 to Secretary William L. Burdick of the Missionary Board to be used for some immediate need in connection with the work of Rev. and Mrs. D. B. Coon in Jamaica. Motion carried.

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

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

Dr. B. F. Johanson explained the purpose of the Committee on Religious Conferences appointed at the last meeting of the General Conference at their recent meeting. Rev. William M. Simpson will represent this board, stressing particularly the Life Work Committee. For our work in this committee, the meeting of the Board being at the expense, provided the Ashaway Church contributed in this arrangement and releases him from other duties.

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

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

Respectfully submitted,

MARGIE W. MAXSON,
Recording Secretary.
Battle Creek, Mich., January 6, 1927.

RECRUITING AND TRAINING FOR THE MINISTRY

(Continued from page 172)

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

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

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

The great thing is, there can be no true hope, there can be no true comfort, there is no certainty. —D. L. Moody.
THE SABBATH RECORDER

CHILDREN’S PAGE

MOUNTAIN MISSIONS

ELISABETH KENYON
Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day, February 24, 1918

DAILY READINGS

Sunday—Facing prejudice (Acts 14: 1-6)
Monday—Heaven a call (Isa. 6: 8-13)
Tuesday—Earnest seekers (Acts 17: 10-12)
Wednesday—Praying for missionaries(Acts 6: 4-8)
Thursday—Willimg givers (2 Cor. 8: 5)
Friday—Faithful believers (1 Tim. 5: 12)

Sabbath—Topical: A new range of missionary missions (Acts 16: 9, 10. Missionary meeting)

MRS. W. L. DAVIS
Superintendent of Salemville Junior Society

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

The mountain people of the South are of Scotch-Irish descent. For years they lived among the mountains. For years they wanted to go to school. Much good has been done along this line and there is still much work yet to be done. The mountain people of the South are sometimes called the Southern Mountain Folk. They are willing to put forth much effort and energy in difficult places and the path alongside where the horses used to walk is along the stream. There is a range of mountains extending from Maryland into Georgia and Alabama.

TOM AND ROSE REACH NEWPORT

LOIS R. FAY

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

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

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

"Just the same," said his father. "But h-o-w is how, and c-o-w is cow, so t-o-w ought to be tow."

"Excuse me, but it isn't!" interrupted his father quickly; then he laughingly added, "M-o-w is pronounced both ways, according to whether a farmer is mowing grass in the field, or mowing a way in the barn. You have seen and heard of both, probably." "Well, I don't want to spell any more. I wish this old train would start," said Tom. "I want to see where this tow-path begins." "Before the cars are all properly connected? Passengers' impatience, if allowed to come into trains, would result in disaster. Look across the yard. The engineer in the engine didn't notice when we started. I thought that engine started, and when I looked for the tailor shop, it was way off! We're making good time."

The children and their mother were charmed at this new feature of their trip, and they wished each other in hunting and tracing the grassy banks of the old tow-path. They did not hurry along, but there was something different about the journey. It seemed to be playing hide-and-seek.

"Where is that river?" asked Rose, quite disappointed. "Oh, we're coming to a manufacturing village. This route is lined with them, like beads on a string. When these mills commenced business, freight and passengers were transported by water. Then came the railroad, doing away with the slow water method. Now the empty seats in this car indicate something is superseding the river road. I think Tom can easily guess what it is." "The automobile," said Tom promptly. "Oh, there is the cement highway which autos use going between the two cities, right alongside this track for a little way. You will play hide-and-seek with that, too, as you travel along past the city's gas works, great wire mills and other industries, all full of interest to our friends. Then came the broad flat filter beds of the city's sewage system.

"Where these filter beds are, used to be a disagreeable stream of water," said their father. "And before that, this stream was a conduit for water, to be conducted through underground channels, built at the cost of millions of dollars, has entirely erased that evil odor which sometimes hangs over in the town."

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

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

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

"Tom could hardly control his excitement as he exclaimed, "I wish this old train would start." Then he exclaimed, "I wish this old train would start." And long to see his kingdom come, and things the Master hath to do, and of consecrated helpers. This is a great opportunity for Junior and Senior Christian Endeavor societies to help in mission work.

"Three things the Master hath to do, and we who serve him here below, and long to see him here above, may pray or give or go."

Salemville, Pa.

THE SABBATH RECORDER

Children's Page

MRS. MARION CARPENTER, ALUMNED, N. Y.
Contribution Editor

Mountain Missions

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

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

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

"Just the same," said his father. "But h-o-w is how, and c-o-w is cow, so t-o-w ought to be tow."

"Excuse me, but it isn't!" interrupted his father quickly; then he laughingly added, "M-o-w is pronounced both ways, according to whether a farmer is mowing grass in the field, or mowing a way in the barn. You have seen and heard of both, probably." "Well, I don't want to spell any more. I wish this old train would start," said Tom. "I want to see where this tow-path begins." "Before the cars are all properly connected? Passengers' impatience, if allowed to come into trains, would result in disaster. Look across the yard. The engineer in the engine didn't notice when we started. I thought that engine started, and when I looked for the tailor shop, it was way off! We're making good time."

The children and their mother were charmed at this new feature of their trip, and they wished each other in hunting and tracing the grassy banks of the old tow-path. They did not hurry along, but there was something different about the journey. It seemed to be playing hide-and-seek.

"Where is that river?" asked Rose, quite disappointed. "Oh, we're coming to a manufacturing village. This route is lined with them, like beads on a string. When these mills commenced business, freight and passengers were transported by water. Then came the railroad, doing away with the slow water method. Now the empty seats in this car indicate something is superseding the river road. I think Tom can easily guess what it is." "The automobile," said Tom promptly. "Oh, there is the cement highway which autos use going between the two cities, right alongside this track for a little way. You will play hide-and-seek with that, too, as you travel along past the city's gas works, great wire mills and other industries, all full of interest to our friends. Then came the broad flat filter beds of the city's sewage system.

"Where these filter beds are, used to be a disagreeable stream of water," said their father. "And before that, this stream was a conduit for water, to be conducted through underground channels, built at the cost of millions of dollars, has entirely erased that evil odor which sometimes hangs over in the town."

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

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

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

"Oh, there's an aisle up there! It's crossing our path. But all kinds of travel I like the auto best," exclaimed Tom. "I like the river best," said Rose. "And here it is! I wish there were boats on it now, so I could have a ride on one."

"My little girl has never had a ride in a boat, has she?" asked her father. "And I don't see any chance for her to have one now. There's the river, and the nicest canal around both the main stream of the river we have just been following. I wonder if the rest of you have thought of the sabbath of Jehovah are in one of our Cre­

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

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

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

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

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

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

"You may not see that river again, now," said her father teasingly, but her mother and father smiled at her and at each other, and they turned their steps toward the long corridor and the iron steps.

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

And sure enough it did push them into a dark tunnel before it realized them. Then out into daylight again—and such a ride! Tom and Rose thought they had seen a world of sights already, and they sat spellbound after the first glimpse of bridges and beautiful scenery. All of these experiences was a cup of delight running over. They saw more buildings and more railroads, then more bay and bridges and both of them commented that the minister's house was like the river: 'it was likely to show us some new characteristics.'

"Our travelers were soon eating and watching betimes the brick storehouses, factories, and unattractive dwellings that customarily border railway routes into large cities. The train made frequent stops, during this part of the journey, and the major­ity of those entering and leaving the car were apparently mill operatives of foreign races.

Soon the conductor called out, "Next station Providence—all change!" Tom strung up his lunch box and the rest gathered around him preparatory to leaving their comfortable seats.

Their father made some inquiries of the conductor and found they were to board an electric train which would leave in twenty minutes for Newport. As they alighted from the steam train which had afforded them so much comfort and interest, the conductor pointed out the waiting cars, attached to an engine that looked very odd to Tom.

"You have plenty of time to go down into the station and get your tickets," was the conductor's counsel; so their friends followed the stream of passengers down an iron stairway, along a corridor, and into the station. After buying their tickets, they looked out from different windows and doorways at what was visible of this second station. Tom pointed to an empty track, and Rose looked up at her mother and said wistfully: "Don't let's stay down here too long; I want to see something!" asked Tom teasingly, but his father and mother smiled at her and at each other, and they turned their steps toward the long corridor and the iron stairs.

In his address to the congregation of the church, Dr. A. H. Lewis, said: "We did not desire to build rapidly, so much as permanently and for we really ful­led our desire that this was not for ourselves, for the present; but for future generations yet to come, our best." Already new generations are coming in, and those who built have gone on.

Our church is not only beautiful but its arches and columns and towers are symbols of religious things. Do you know how many arcades there are around this room? Would you like to count them now? Reckon this one and then multi­plied by a hundred."

"How many arcades there are around this room? Would you like to count them now? Reckon this one and then multiplied by a hundred."

"How many arcades there are around this room? Would you like to count them now? Reckon this one and then multiplied by a hundred, and how many are there? Just twelve. How many disciples did Jesus have in that first group? Sure enough, just..."
SABBATH SCHOOL

HOBRA W. ROOD, MILTON, WIR.
Contributing Editor

SABBATH SCHOOL BOARD MEETING

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

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

Some of these schools are organized for the communities in which they are held, tak­ ing in children from different churches. In such cases, of course, no attention is given to differences in doctrine, but all teaching will be taken in their selection as is given to those employed in our public schools.

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

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

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

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

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

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

The minutes of the last meeting were read and the secretary reported that notices of this meeting had been sent to all trustees. Verbal reports of the various standing committees were presented.

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

TREASURER'S REPORT

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

-\n
Dr.
September 17, balance on hand

$699.89

September 30, collection from Conference

48.85

October 5, interest on Cheesbrough

15.00

October 6, Rev. Harold R. Crandall,
Onward Movement

79.20

October 11, J. A. Gregoire, interest on mortgage

36.00

October 11, J. A. Gregoire, payment on principal

100.00

November 4, Rev. Harold R. Crandall,
Onward Movement

79.20

November 24, interest on certificates of deposits

16.56

December 2, Rev. Harold R. Crandall,
Onward Movement

122.40

Total

$1,197.10

Cr.

September 18, Rev. E. E. Sutton, salary

133.00

October 1, Rev. E. E. Sutton, salary

133.00

November 1, Rev. E. E. Sutton, salary

134.00

November 1, Rev. E. E. Sutton, expense

50.00

December 2, Rev. E. E. Sutton, salary

133.00

December 6, invested from Permanent Fund, Wisconsin Mortgage and Security Bond

100.00

Accrued interest on same

83

December 9, International Council of Religious Education apportionment

50.00

American Sabbath Tract Society apportionment on "Year Book"

22.10

Miss Flora Burdick, expense on return of material for Conference exhibit

4.61

Mrs. Hugh C. Van Horn, book for Religious Day School

2.10

Total

$762.64

Balance on hand

$1,197.10

Milton, Wis.
December 19, 1926.

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

President Inglis read the report of the committee appointed by the General Con­ ference to consider the annual report of the Sabbath School Board to the General Con­ ference.

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

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

MINUTES OF SPECIAL MEETING OF THE SABBATH SCHOOL BOARD

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

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

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

Prayer was offered by Mrs. M. G. Still­ man.

The minutes of the last meeting were read.

The Committee on Field Work reported having held a meeting with Director E. E. Sutton, at which an outline of the plans for his work in the immediate future was dis­ cussed, and the committee recommends the plans for the March and much sale of the director's attendance at a series of con­ ferences of the International Council of Religious Education, to be held in Chicago from February 7 to 17, inclusive, a trip east about March 1, in which he would visit sev­ eral churches, assist in evangelistic meetings at Allis Station and Berlin, and then attend a meeting of the International Les­ son Committee in Toronto. Upon motion the report was adopted.

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

The report follows:
undertake a school during the summer of 1926.

Your representative was glad to take the theme assigned him, as your representative of the board and as alternate delegate of the church and Bible school for country constituency were present and took part on the program. The report of the Vacation Religious Day School was held. He also attended the General Conference at Alfred, N. Y., and as a representative of the board and also served as chairman of the Conference Committee on Petitions.

From Alfred, he went to West Virginia as the representative of the board during the summer of 1926, to present the work of the board, as your representative of the church and Bible school for country constituency was this true over the week-end. Ample

The report of the Vacation Religious Day School was held. He also attended the General Conference at Alfred, N. Y., and as a representative of the board and also served as chairman of the Conference Committee on Petitions.

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JESUS THINKS

WHAT JESUS THINKS OF HIS CHURCH
REV. T. JAY HORN
(Sermon at the ordination of deacons of the Philadelphia Seventh-day Adventist Church)
Text: Let this mind be in you which was also in Christ Jesus.—Philippians 2:5.

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

"How did you do it?" The question was asked by a newspaper correspondent of a young man who had been selected out of a number of possible candidates for a very responsible place in a newly organized company. The young fellow had already dis­
guished himself by very efficient service. On this special occasion he had been sum­
moned to the office of his chief on a matter of vital concern to the company. He had answered the summons and in a few min­utes had returned to conclude his interview with the reporter. "How did you do it?" was the astonished question of his interviewer. Without hesitation the answer was, "By thinking as Mr. Davidson thinks."

He had mastered by the closest application the details of the business in which he was en­
gaged. He knew the objects of the company. He was so familiar with the plans that he had anticipated the next move and that pigeon-holed memoranda relating to that question were of no use. It is not the subject of that interview with his chief would be, and he was prepared to sub­
mit lucidly the data which he had been preparing for this anticipated in­
terview.

This illustration is not of wide applica­tion but it is one of the facts that I want to emphasize in my beginning today. It is this: if we would be efficient in the service of our divine Master, we must study to get his point of view; we must think as Jesus thinks. "Let this mind be in you which was also in Christ Jesus." This is not being said these days about changed conditions of society requiring a readjustment of methods in Christian work. However that may be, I am confi­
dent that no change in methods is needed unless we are willing to give up the teaching and spirit of our Lord and Master. I have the profound conviction that an adequate knowledge of ourselves, our character, and methods of teaching will reveal our need of readjustment to his plans. From President Coolidge's speech at Trenton a few evenings ago I caught something to the effect that there must be a new birth of society as well as of individuals. Now, if we would have the mind of Christ, we must study that mind. What is the mind of Christ, what was his attitude toward his Church as revealed in the sacred narrative? I know that my study of the matter has been inadequate, but a casual student of the subject might present it to himsel f.

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

a. He asks that they may be kept. The Greek word translated keep means to watch over, to guard that which is precious. These men were to be left in the world of danger. Forces of evil surrounded them on every side. They were always in danger from the fierce onslaughts of the devil. "I pray, Father," he entreats, "that thou wouldest preserve me from among the evil one." Hepray for their unity in associa­
tion with one another. "I pray, Father," he says, "that they may be one, even as we are one. The world knows that thou hast sent me into the world. For the enemy is insidiously and con­stantly plotting their destruction. Strife and contention are disintegrating forces that are working their own destruction. The enemy that seeks the discomfiture of the Church of God.

c. He prays that they may have—

them.

2. Jesus not only loved the Church so well that he gave himself for it, but he had the highest confidence in that Church to ac­

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stroys the works of the devil, to refute the lie that God did not love men and seek only their highest welfare. If God had not so much as that he would go to any possible length to help them, if only they would believe him and love him.

Now that supreme task that was set before Jesus is expressed in the text that we have just now preached up to. It is in John's Gospel 17:23. "The whole world, he loved them unto the death for them to prove that you love them. I will even tell them that you love them. I will even send them into the world."

We have already considered the prayer from which our text is taken, "As thou hast sent me into the world even so I have sent them into the world. With the same glory which thou gavest me I will give them. While I was with them in the world, I kept them in thy name that they might be one. And the glory which thou gavest me I have given them. That they may be one. As thou art in me, and I in thee, that they may be one in us."

That prayer from which our text is taken is one of the most thrilling in Bible history. Jesus' confidence in this appointed means for the promotion of that highest enterprise, the salvation of men was to be proclaimed.

It may be that this is too long a parenthesis in what I was saying a while ago. But I am inclined to justify the digression. I am sure that in our eager haste to secure proximate ends, the results we so desire immediately, we may not regard it as too much of a digression if I pause right here to say that the Sabbath is one of the highest and most urgent of all our endeavours. For it was written down long ago, "Verily my sabbaths shall ye keep, for it is a sign between me and you through all generations that ye may know that I am Jehovah that sanctifieth you." And in corroboration Jesus himself said, "The Sabbath was made for man." It was designed as one of the great avenues through which God was to be made known and the saving knowledge of his loving favour to be conveyed to mankind.

And the Church thus prepared and equipped will lend emphasis to what I was saying a moment ago, that Jesus had the highest confidence in the Church which he thus founded to accomplish the ends for which he sent it forth into the world. With the Father in prayer he presented the Church to which he had been sent into the world. His mission is identical with the Church's. It is to carry the Spirit of Jesus the only weapon which can not do harm. And we may be sure that the Church is to be God's instrument in the accomplishment of the main object of his mission. And I think it is only as men were born of the Spirit, the Word of God, is the great weapon; truth is our girdle; the nature of the kingdom he had carried forward to the Church—the message for the salvation of men is the message of the gospel? It is only that his exalted purpose all through that prayer. shone out, as he poured out his interceding heart of God, said, "Father, I will go and tell them that you love them."

And God, looking with infinite, yearning love upon his Son said, "Go!" and get them to know men. So Jesus came and made the supreme sacrifice in the accomplishment of his work. His death on the cross was the proof of God's love for men. There is something pathetic in the beginning of the story of that last interview that Jesus had with his disciples before his betrayal. It is said, "That having loved his own that were in the world, he loved them unto the death for them to prove that you love them." And Jesus, sympathizing with the infinite solicitude of the great Father—God seems to say in the councils of the eternalness arid compassion toward those who had believed Satan's lie and then assured them that he would go to any possible length, there is nothing that can not be done. God seems to say in the councils of the infinite solicitude of the great Father toward those who had believed Satan's lie and then assured them that he would go to any possible length, there is nothing that can not be done.

"The kingdom of heaven is like as a man which, being a merchant, went into a far country to buy a field. And he called his servant, and said unto him, care for my house while I am gone. And he said unto him, Lo, thou hast five loaves and two fishes; go and make them to them that are hungry. And the king rejoiced for the salvation of men was to be proclaimed. And the story that is told of their work in the Acts of the Apostles is one of the most thrilling in Bible history. Jesus' confidence in this appointed means for the promotion of that highest enterprise, the salvation of men was to be proclaimed. And the story that is told of their work in the Acts of the Apostles is one of the most thrilling in Bible history.

Jesus' confidence in this appointed means for the promotion of that highest enterprise, the salvation of men was to be proclaimed. And the story that is told of their work in the Acts of the Apostles is one of the most thrilling in Bible history.

We shall have to recognize the eqwp­ment of the Church as the one denomination is not the goal; the Sabbath is the means. And the question is asked, "Will the Church be able to meet the challenge of the world-wide need. Did you catch the out of the Church must come the men who shall work powerful under the domin­ion of that spirit. Out of the Church must go the men to carry the Spirit of Jesus —the spirit of love and faith and good will. It is for the Church to produce such men. It is the Church's work in the Acts of the Apostles is one of the most thrilling in Bible history. Jesus' confidence in this appointed means for the promotion of that highest enterprise, the salvation of men was to be proclaimed. And the story that is told of their work in the Acts of the Apostles is one of the most thrilling in Bible history.

We shall have to recognize the equipment of that spirit. We shall have to acknowledge in penitential sorrow failures of this agency in measuring up at all times to the divine standard. There have been lapses, doublets, in more than one particular, but after all we may join confidently in the song, "Like a mighty army advancing to the song, "Like a mighty army advancing to the right of Jesus Christ as the one divinely appointed agency to minister effectual power to the world at this trying hour. You, my brethren, candidates here before us today to be ordained to this holy office, are to have an important part in this service to our poor humanity. There is none other Name under heaven given among men, whereby we must be saved" but the Name of Jesus. You are to have a part not only in ministration to the needs of the local church, but to the world-wide need. Did you catch the word? Did you catch the word? That message coming from God than the pure of salvation coming from God is to be the message which God seems to say in the councils of the eternalness arid compassion toward those who had believed Satan's lie and then assured them that he would go to any possible length, there is nothing that can not be done. God seems to say in the councils of the infinite solicitude of the great Father—God seems to say in the councils of the eternalness arid compassion toward those who had believed Satan's lie and then assured them that he would go to any possible length, there is nothing that can not be done.
THE SEVENTH DAY BAPTIST CHURCH OF THE TRINITY

(Continued from page 183)

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

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

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

In one of our hymns this morning we sang,

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

And in the other,

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

You know we speak of God the Father, who made the heavens and the earth and who made us and who loves us, and who has prepared a home for those who love him. Then we speak of Jesus as God the Son, who came to earth to show us the Father. He is God our Saviour. Again we think of God as dwelling in our hearts telling us what is right and helping us to be good. That is God the Holy Spirit. Trinity means three. And we speak of the Father, Son, and Holy Spirit as the blessed Trinity. Hundreds of years ago when Christians built churches they were built to represent great Bible truths. This church is patterned after some of those old, old churches, and I think it represents the Trinity.

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