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

―EDGAR A. GUEST.
Now when they heard this, they were prickled in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins: and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2:38-39.

The Most Dangerous Atheist

The atheist who is most dangerous in his influence against Christianity today is not the one who denies the existence of God, but the one who admits the existence of God and who owns that life's blessings come from him, yet who closes this door of his heart and lives as though there were no God.

People are naturally shocked when they see within lives which are dedicated to the furtherance of the work of God and yet which are as weak as a tarrying of their children's lives, while the unbeliever avows his abhorrence of all such as profess to be Christians and yet whose thoughts-who are the one who deny the existence of God and the one who denies the existence of man out of the universe. Such a man is usually branded as a character to be shunned. Parents somehow seem to abhor the thought of their children's becoming infidels. But too many parents become practical atheists, whose influence inevitably results in the ruin of their children.

Those who claim to be Christians today and live as though there were no God-men who really crown God out of their lives-are practical atheists, so far as their influence over their children is concerned.

Here is a home in which a mother becomes deeply concerned about her boys because when they reached the teen age, they lost all interest in the church. I read of just such a case. And when the mother expressed her fears to a friend about her sons, and asked why the church had lost its grip on the boys, who in childhood had belonged to the Bible school but now refused to go, the friend found that neither the father nor the mother had practiced going to church for years, while both of them attended the "movies" as often as once a week! Whenever there was a party or show the mother cared for, she was perfectly able to go, but found herself too sick or too nervous to attend church services.

Wherever parents like that practically shut God out of their lives, how can they expect their children to include him in theirs?

It seems to me that churches today should be much more concerned about the ravages such practical atheism is making in their ranks, than they are over the philosophic atheism of which there are so few as compared with the others.

How can believers push God out of their lives, live entirely for material things, and then expect their children to become true Christians? Infidels can do no worse.

Have We the Mind of Christ?

In the New Testament we are taught to possess the mind of Christ. "Let this mind be in you which was also in Christ Jesus." Philippians 2:5.

It is a great thing to be like Christ in our thinking. I am sure that a little careful study of the Scriptures would all and convince us of our shortcomings, for too often the substance of our thoughts is out of harmony with the thoughts of God as exemplified in his life among men.

The real Christian must be one through whom Christ is thinking—the one who has the mind of Christ. By as much as we come short of this mind, by so much must we fail to be perfect Christians. Our shortcomings in this respect discount us as his followers. Were it not for his forgiving grace, no one could read his "title clear to mansions in the sky." When we look closely at our thoughts—sometimes instead, sometimes thoughts of jealousy, envious thoughts, selfish or impure or proud or vindictive thoughts—who can think of such thoughts as belonging to the mind of Christ?

The one possessing the mind of Christ
must cherish pure, loving, humble, charitable, and forgiving thoughts; for these are Christlike, and when carefully cultivated they will bring us into closer fellowship with Him.

The man who can conquer his evil thoughts is in danger of being overcome by them until entirely out of harmony with the Master. He who cherishes iniquity in his heart, will find the answer to his prayers.

"If I regard iniquity in my heart, the Lord will not hear." 1 Kings 8:43

The Living Sacrifice

Some of my older readers can remember the time when the motive for true living often presented from the pulpit was mainly to seek Christ in order to escape punishment after death. "Flee from the wrath to come" was the keynote of preaching, until some of us boys would fairly tremble with fear. It was really the presentation of a sort of post mortem incentive to forgo sin in order to secure a reward beyond the gate of death.

Today, if we think a little, we are impressed with the change in the messages which call men to the standards of the cross. Instead of magnifying the doctrine of retribution as an incentive to right living, the messages of evangelism plead with men to live here and now for Christ as a means of blessing in this present life and as the best way to secure good for our fellow men.

If men are moved to seek the glorious results this side of the grave, which Jesus intended His church should obtain, there need be no concern about what is coming when the present life is done. When one can say with Paul, "To me to live is Christ," he may rest assured that "to die is gain." The living then is the main thing—let the dying take care of itself. Paul was emphasizing the right thing when he said, "Godliness is profitable unto all things, having promise of the life that now is," as well as of the life to come.

I am glad that this idea of a piety that has for its purpose the bettering of the present life is gaining in importance as the years go by. If the idea of a living sacrifice is thoroughly planted in human hearts, then the dying need cause us no wrorriment.

The world is suffering for the living sacrifice of such men.

It is well that the strange romance which once gathered around the idea of the martyr's death has given place to the inspiring, soul uplifting passion to become living martyrs for the cause of Christ. The living martyrs of our day are just as unselfish, just as consecrated, just as pure and noble in their lives as were those who died at the stake. A life-long, sacrificial service of cross bearing and suffering for the salvation of men, must be just as worthy in God's sight as trying to make a short cut to glory by the martyr's death.

Suppose Fox's Book of Martyrs was a good book for our day and generation. Times have changed and the living sacrifice rather than the dying one is the ideal for this, our day and generation.

If I had my way, I would like to make the benefits of religion for this present life so bright and alluring that men would long to live a good life while grappling with the duties and problems, suffering under the burdens and enduring the crosses, in order to help men to nobler ways of living here, as to make the dead saints' lives so real to us.

I have read that the author of the song "I would not live always," became sorry he had ever written it and regretted that it had been given a place in any song book. He loved the idea of living a long life of service to God and of helpfulness to men.

One of America's great preachers of two generations ago was told in his old age by one of his sons that his battles were almost over, that he was almost home, and could now have a rest. Whereupon the aged veteran straightened up to his full height and exclaimed: "I thank no boy of mine to talk to me so. If I could have my way I would buckle on my armor and fight the battles all over again."

If Christian workers can look upon life in this way rather than regard it as a hopeless vale of tears, in which they would not stay "one storm after storm rises dark over the way," I am sure they could do a greater service for their fellow men, soften more sorrows, relieve more burdens, and make life better for all concerned, both here and hereafter.

"The world is suffering for the living sacrifice of such men."

Words Appropriate for the New Denominational Building

In Dr. A. H. Lewis' recent address, of a generation ago, dedicating the beautiful new church building in Plainfield to the service of God he said:

"No generation has the right to live and plan for its own life as we are parts of one, unbroken whole. We owe much to the past, but more to the future as consecrated men and women to help us.

These walls, with all the hallowed influences and memories which they may yet enshrine, are our legacy to coming days. Through them we shall unite with those who come after us, in doing the Lord's work and giving honor to Him. We dedicate this house to the kingdom of Christ, of truth, and for righteousness in the largest sense of our faith. These solid walls attest the firmness of our faith.

Almost every word of this quotation regarding the value of that building, devoted to the service of Christ, is just as true and appropriate for the new denominational building for which we are pleading, and to which many lovers of our cause are giving gifts.

I may not live to see the dedication of our new building as a gift of love and faith in our beloved cause, but if it should be my good fortune to live and to help men to nobler ways of living here, it would be for me so."

"One of our deaconesses, containing a pledge of $500. It certainly made us glad. Other gifts amounting to $60 have come in since January 18—time of last report—so we are able to add $560 to the $27,700.72 reported then, making the fund on February 9, $27,707.22."

One of the cheering things in all this movement is the spirit of loyalty and consecration to our good cause, frequently manifested by lone Sabbath keepers and by many whose troubles and burdened condition would seem to excuse them from lifting on this load.

Here lies before me a letter from one who longed to enjoy the fellowship of her home church, but who favored her church among people of other beliefs. She does what she can for Christ where she has to live, but says: "I never did feel the same as in our own Seventh Day Baptist church. I only wish we could live among our own dear people in my little home church. It is so hard to be away from church fellowship altogether."

This sister sends $5 as one payment on her pledge and says: "I wish it were $500; but I have not so little money now since my regular salary has stopped. I am trying to tide what I do get and am spreading it around as best I can."

"Friends, I do not see how any one can read such letters without being touched at heart and inspired to do for the Lord's good cause."

The tendency is to become discouraged sometimes when we see the indifference of those whose treatments for Christ and the Church they if only should. But there is a redeeming feature to it all when one beholds the spirit of loyalty manifested by the part of hundreds who do not seem to be blessed with great opportunities for such service, but who devotedly consecrate their tithes and offerings to the cause of God.

"It is a further movement when completed will stand through generations as a witness to the world of the faith and loyalty of Seventh Day Baptists. And out from it will continue to go influences for truth and for the Bible Sabbath as the centuries go by."

We all work under pressure, and sometimes the loads press hard. Each day brings the Lord's help could come to us the time we need it. It certainly made us glad. Other gifts amounting to $60 have come in since January 18—time of last report—so we are able to add $560 to the $27,700.72 reported then, making the fund on February 9, $27,707.22."

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A CALL TO PRAYER ON WORLD ISSUES

The many critical international problems confronting our country at the present hour have led the Federal Council of the Churches in consultation with its sister organizations throughout the churches. No hard-and-fast date is fixed and there is no proposal for interfering in any way with the normal work. 

But the Call to Prayer is a proposal to urge our churches and people to pray for the good of man in all lands. The suggestion is rather made that, during February or March, each minister, in connection with his regular program, direct the attention of his people to the spiritual issues involved in our relations with China, Mexico, Nicaragua and Europe.

The Call to Prayer as adopted by the Administrative Committee of the Federal Council, is as follows:

"In view of the many grave problems threatening to disturb the peace of the world today, the Administrative Committee of the Federal Council of the Churches suggests that, during the month of February or March, every minister turn the thought of his people to those large aspects of the kingdom of God on earth which concern justice, goodwill, and peace between nations. It is a special blessing and guidance he sought, that the end all who in any way share in the responsibility for our international policies may see their problems in the light of the common interests of all peoples as members of the one family of God.

Let prayer be offered for China, asking that the United States and other nations may look with sympathy and helpfulness on her problems and be guided to take those actions that may secure justice and goodwill.

Let prayer be offered that the mutual dealings of the United States, Mexico, and Nicaragua may be right and just in the sight of God.

Let prayer be offered also that the relations of the United States and Europe may be so guided as to do away with suspicion and fear; and it will lead to mutual sympathy, understanding, and helpfulness.

Let us pray that the vast body of Christian people in our churches may be led by the spirit of Christ to see the kingdom of God in its larger relations and responsibilities."
OUR BULLETIN BOARD
Rev. and Mrs. D. Burdett Coon are to sail for Kingston, Jamaica, February 23. Letters addressed to them in care of the Steamship France, United Fruit Company, New York City, will be delivered to them on the steamer when they sail.

The Onward Movement treasurer received the following amounts in January:
For the denominational budget $2,653.06
For special objects 336.40
Total $2,989.46
In the seven months of this Conference year he has received:
For the denominational budget $12,890.79
For specials 1,671.45
Total $14,562.24

Good work by the Farina young people. Pastor Hill writes: "Our Christian Endeavor secured nine new subscriptions to the Recorder."

SABBATH RECORDERS FOR DISTRIBUTION
A few weeks ago I placed before the readers of the Sabbath Recorder a request from Frank Jeffers, 1656 Milwaukee Avenue, Racine, Wis., for used copies of the Sabbath Recorder for him to distribute in his city. A recent letter from Mr. Jeffers says:
"Up to the first of February I have received 253 nice, clean copies of the Sabbath Recorder from a number of Seventh Day Baptist brethren and sisters, and by the time you receive this letter they will all be distributed in Racine. Just think of 253 homes being visited by the good Recorder that would not have been visited if these papers had remained tucked away in attics and closets. I hope the dear Seventh Day Baptist people will send me as many more as is coming month, or double that amount if they care to."
are any criterion by which to judge the future we are having a fine time.

Today we have had letters from China with dates up to January 1. Most of our Christian schools—in fact most schools of all sorts—had already closed. But our schools still hoped to continue and hold the final examinations before closing for the New Year which this year came on February 2. Shanghai was much disturbed by rumors of a big attack but about the same time we had received from Mrs. Thorogood and the children to Shanghai. As the situation seemed to have got better, they had not gone. The Cantonese government in expectation to take Shanghai and to introduce rapid drastic and having regulations for the control of all private schools.

Waterford, Conn.—Christmas was observed at Waterford this year with an entertainment, tree, and free supper. An unusual feature of the occasion was a pageant, "Elizabeth's Hope," given by all the younger members of the church in the direction of Miss Helen Maxson. That it was so well received by the large number of friends present was a source of satisfaction to all who helped make it a success. The new platform, built by the pastor, with the assistance of Albert Brooks, was used for the first time.

The annual business meeting of the church was held the evening of January 13. It was well attended and was an inspiring occasion. Two new members were given the right hand of fellowship, Carlton Davis of Salemville, Pa., during December. The meeting was greatly enjoyed by him and he reports a fine group of people at that place.

Leonardsville, N. Y.—The covenant meeting and special service held last Sabbath was well attended and was an inspiring occasion. Two new members were given the right hand of fellowship, Carlton Davis of Salemville, Pa. Sixteen letters from absent members were read. It was a source of satisfaction to have Deacon Crandall with us again, after several weeks of absence due to illness. Brookfield Courier.

The secret place of victory, O my soul, is not the place where thou shalt assert thy strength: it is the place where thou shalt seek the strength of the Master and put him as thy shield forevermore to quench the fiery darts of the evil one, to strike thy blows for thee, and get for thee thy victory! —G. Campbell Morgan.

A DAY OF PRAYER FOR MISSIONS

The Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions have united in a call for a day of prayer for missions. For some time such a call has been an annual occurrence, and this year the day set is March 4. In the call sent out these words are to be found: "Special attention is called to the day of prayer for missions to be observed on March 4, 1927, by the Christian women of the world. Our hearts are full of gratitude that at least we are to have a day of prayer which will be observed by the women of the world. In every city, town, or community in America a special meeting is to be held. Someone must take the initiative. If there is a woman's interdenominational group in your town or community, will you not make sure that an observance of this day is being planned? If there is no such group, will you not call together a few representative women from the various churches and arrange for the observance of the day?" It is to be hoped that our women will join in observing March 4 as a day of special prayer for missions. In some communities it will be theirs to lead in holding special services; in other places they can cooperate with the women of various denominations; and in still other places they can observe the day alone in their home devotions. March 4 comes on Friday this week, and the weekly prayer meeting might be used as the public service in connection with the day of prayer for missions, and all asked to join.

Though not an exhaustive discussion of the subject, this article is well worth reading by young people and all interested in the Christian ministry. Attention is called to it here because of the urgent call for workers on our missions and elsewhere. There is not space to quote extensively from Dr. Barton's article, but a few sentences will indicate its value and timeliness. We find him saying such things as:

"There is no profession which offers finer opportunities to a man to be industrious, brave, strong, and righteous. It is a profession which enables a man to be his own largest and best possible self. Furthermore, it is a profession which gives a man most historical, and forms of association with his fellow men."

"This, then, is a double reason why I chose and would choose again the ministry: it permits a minister to be a good and as great a man as is in him to be, and it affords him the very best of human companionships."

"The ministry offers a man the friendship of good books. He has opportunity to build a library and to use it. He has freedom for wide reading, not simply books that he may use to help him directly to prepare a sermon, but of those that yield the fruits of rich culture."

"Furthermore the ministry promises a man long life, so long as his profession will afford that promise. Only one class of men lives longer than ministers, and that is gardeners."

"I go still further and say that a minister is about as sure of getting a living as any other man in modern life. I do not mean that he has as good an opportunity of getting rich; but he is not likely to be abjectly poor. I have asked a number of superintendents of almshouses, 'What would you say to doing it if I should come here as an inmate?' They answer, 'We never have ministers here. They go to jail sometimes, to the insane asylum now and then, but to the poorhouse never.'"

"The Christian Ministry. The Youth's Companion is running a series of articles entitled, 'The Choice of a Profession.' The first one appeared January 7, and the subject was the ministry. Its author is Rev. William E. Barton, D.D., a writer well known in religious circles. I ate the entire bill of fare with keen relish while he ate Graham crack-
ers and milk, all the doctor would let him eat. I wear as comfortable clothes as he does and sleep in as comfortable a bed and have more joy in life.

"Besides his vocation every man should have his avocation. No calling offers so many or such productive sides of interest as the ministry.”

I commend the ministry because the pulpit is the throne of eloquence.

The Church is a religious institution that addresses its members as spiritual beings. High is the privilege of the man who on Sunday may lead the willing and expectant minds of a score or a hundred or a thousand such to higher levels of thought and affection and resolve than those they cherished when they came.

PANOENGEN

THE AGRICULTURAL COLONY OF SISTER

Out our correspondent at Pati writes:

Being provided with an opportunity we visited the agricultural colony at Panoengen, a distance of several miles from Tajoe. It is the home of a deaf and dumb orphan, one of the newest and most important work more known among the people. Miss Marie Jansz, a Seventh Day Baptist, daughter of the late well known missionary Jansz, at the edge of the slopes of the Moeria Mountains. As the location there was not so favorable the plantation was moved closer to the highway and now belongs to the Christian Philanthropy for Natives, for Their Moral Uplift. Its aim is to do away with poverty and degradation among the natives. They try to accomplish this by furnishing work to make a living to poor and needy Javanese, taking care of old and unfortunate ones, and to train orphans to become useful members in life.

The name "Panoengsen" (meaning "refuge") was printed on a small board, but was so weather-beaten that we passed it twice before we noticed it. Sister Slagter, the head of the colony, was kind enough to show us around. It was Sunday and therefore a good day to see every one at work. The two hundred members of the colony—seventy of whom are Christians—live in small cottages. Two families dwell in each house. They take care of their own homes. Sister Slagter also lives in such a house, in company with one who is assisting her in the work for the time being. The men are paid according to the kind of work they perform, up to about eighty cents a month, U. S. money. The women get about half as much. They also receive a certain amount of rice every day and some money for a little extra food. They prepare their own meals.

They grow several crops—pineapple, ginger root, tapioca, and quite a few other native crops. The women perform the lighter tasks—pound poëlé bark (medicine used against malaria); they also make a certain kind of flour, take care of the kapok harvest, etc. The men do the hard field work and take care of the live stock. A few lame and blind make rope. The milk is being sold to regular customers. A few drug stores and others buy some of the products.

The sick are being treated by the mission doctor at Keleti and have to be taken there; the children are being instructed by a teacher.

When the people express the wish—they are perfectly at liberty about it—to become Christians, the mission baptizes them in the nearby stream. If they feel inclined to do so, they are welcome to attend the services in the little bamboo church, "Bethel," led by Mr. Vizjak. Mr. Vizjak expects to leave in a few weeks, accompanied by his wife, to return to the old site of a colony and the mountains, to fix up things over there, so as to make it livable again.

Speaking about the difficulties of the colony, Sister Slagter bemoaned the fact of shortage of medicines. It seems that people have directed her from one place to another without avail. Even contributions of money come in slowly, they come from far away America. The colony has a hard struggle in many respects. Therefore we ask for the cooperation of all of our readers. If you can help, kindly do so either with money or goods.

This communication was sent to Brother Frank J. Hubbard by Cornelia Slagter, and was translated by Jacob Bakker of the publishing house, here.—T. L. G.

History is a race between education and disaster.—H. G. Wells.
1. I said that the temper of these collegiate administrators was self-critical. Here are some of the deficiencies which they saw in colleges throughout the country:

1. An enormous increase of students, many palpably unsuited for liberal training and not knowing what college is all about anyway even after they have been subjected to it.

2. A disturbing disinterest on the part of students in those intellectual and cultural studies which should lead to a thorough disciplining of the powers of the mind and soul; on the other hand,

3. A growing body of youngsters who are finding college degrading and formal, who are asking what’s the matter; or why it is not what’s the matter with the college from a disillusioned public.

2. A spirit of constructive self-criticism and sure-sighted educational revision, which, while not lessening their instructors Which, while not lessening their insufficiency, is steadily increasing. Mr. Albert Mansbridge, the mentor of the university extension movement in England, recently stated that in the workmen’s tutorial classes of Oxford and Cambridge the students do not chiefly ask for vocational help; they seem university credit towards a degree.

4. A continuing spirit of constructive self-criticism and sure-sighted educational revision, which, while not lessening their insufficiency, is steadily increasing. Mr. Albert Mansbridge, the mentor of the university extension movement in England, recently stated that in the workmen’s tutorial classes of Oxford and Cambridge the students do not chiefly ask for vocational help; they seem university credit towards a degree.

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and had some Chinese shoes made for me, so I will keep warmer in the unheated school rooms. She hopes to take Wege, the oldest girl, home with her. They will be at Milton.

We had a lovely Christmas, even though it was a bit hectic. We had a foreign gathering after sundown on Christmas. The Thorgates were in. You may well imagine that they added to our pleasant. Steffen is a darling, big-eyed, fat youngster. David is too sweet for words. I love his curly hair as he goes strolling around. His smile shows the sweetest dimples. Brir was the one who got me first on the boat the day I came and stuck by as long as he could. It is so good to be able to see them sometimes.

Dr. Crandall and Dr. Palmborg are well. I haven’t seen Grace so well as now. The new doctor at the hospital lifts a burden from her shoulders. Dr. Pembel wants suggestions as to what to have the women make for sale in America.

Just now the Davises are sick. The children have seemed unusually well this fall, but just now all are down. Marcia was the last to give in. Many of us got some bugs somewhere but mine didn’t “down” me.

This week-end we had a foreign and a Chinese girl, came out to talk to the girls. I am sure the Chinese can be a great help to those who are struggling with the question of accepting Christianity. I wish I could drop into a meeting to visit with you. I fear this long letter will have tired you out. I hope the reports in the news makes the work and courses for the younger interesting. The older view of the world has given way to an insistence on facts, and consequently an increased interest in science. Some new conception must replace the old. Life must have coherence. It must retain its purposefulness. Hence lectures, articles, books, and for the layman in every science, in psychology, philosophy, sociology, geology, astronomy, physics, and history now enjoy an enormous popularity. Since the World War, the age has been one of great and moving changes. There has been a questioning of old dogmas, creeds, theories, conventions, and fundamental social conceptions. Possibly never before has society been more conscious of its own movements. Not only the shop girl and the mechanic are reaching out for further education to keep abreast of the times, but the college graduate as well. The concept of education as a thing which may be accomplished or completed has been done away with.

The ideal of adult education is that every man and woman shall continue until late in life to pursue formal and organized courses of study. Whether these courses be theocentric, artocentric, or otherwise, aimed specifically at the development of skill: whether they be undertaken merely for enjoyment, or whether they be followed with the conscious intent of obtaining the benefits of knowledge and culture, there will be fruitful results. Unlike the school child, the mature and seasoned worker is already oriented by his practical contacts and experience, or if not, his approach is at least illuminated by a sense of his own task to find himself. He seeks some pathway which will lead to self-realization and a richer interpretation. His aims, probably consists essentially to be placed on those studies which broaden his horizon, deepen his sympathies, not only train him for a place in society as it is now organized, but prepare him mentally, spiritually, and ethically for a place in the orderly evolution of society. The social importance of such an educational movement cannot be overstated.

We have no swift panacea for all social ills but a sure and steady growth and development which will produce not only leaders but intelligent and thoughtful followers.—Rufus D. Smith.

**RE-EDUCATING ADULTS**

(Continued from page 204)

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**THE SABBATH RECORDER**

**SUGGESTIONS**

Number chairs with white chalk or numbered slips of paper.

Decide how many will probably be at the meeting, and make questions and numbered envelopes for all.

If any numbered envelopes are not given out, remove corresponding numbers from leader's table.

Notify special numbers at least one week in advance.

Look up suitable hymns and give their numbers on the slips.

**QUESTIONS, ETC.**

1. What talents are committed to us?
2. In what ways is the use of talents a revelation of character and a means of developing character?
3. Why is one that has received least in danger of failure?
4. What ways are there of increasing talents?
5. What influence will one's feeling toward Christ have on one's stewardship?
6. What is the relation of talents to stewardship?
7. Is one responsible for greater influence because of greater wealth?
8. How far is a person responsible for the loss to the world of his neglected and undeveloped talents?
9. What is the difference between being busy and being a steward of one's time?
10. Is it possible to be a steward without keeping an account of money and time expenditures?
11. Call for hymn number —
12. To what extent is preventsible ill-health a violation of the principles of stewardship?
13. Does a life governed by a sense of stewardship lose its freedom?
14. Offer prayer at the close of the meeting.
15. Special music.
16. What is the purpose of stewardship of talents?
17. Tell about the life of William Whiting Borden.
18. Call for hymn number —
19. Offer prayer at the close of the meeting.
20. Talk on: What things have a rightful claim on our time?

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**A THOUGHT FOR THE QUIET HOUR**

LYLE CRANDALL

In discussing this topic let us consider briefly some of the topics for daily reading this week.

1. Stewardship of time. God has given us time. How are we using it? Do we use all of it to further our own selfish interests, or is some of it devoted to God's work? We should give one tenth of our money to the Lord's service. Why can we not also give one tenth of our time?
2. Stewardship of money. How should we use our money? I heard just recently of an elderly man who has spent the most of his life in making money. This has been his chief aim in life, and he has worked so hard that his health has been ruined. Why did he do this? He did it simply to further his own selfish desires.

**THE INTERMEDIATE CORNER**

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

**SABBATH DAY**

March 5, 1927

**DAILY READINGS**

Monday—The most important part (John 13: 34-35).
Tuesday—Our duty to tell the story (1 Cor. 9: 15-27).
Wednesday—Helping the preacher (3 John 5: 8-13).
Thursday—My part in prayer (Jas. 5: 16-20).
Friday—Writing about Jesus (John 20: 19-31).
Sabbath Day—Topic: My part in helping some one else to know Christ (John 1: 40-46. Consecration meeting).

"My brethren, if among any one err from the truth, and one convert him, let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

The work of soul-winning is the greatest work that it was ever the privilege of man to undertake. It is a work of angels, because it is a work that angels might well covet, and they rejoice over the conversion of one sinner.

The work of soul-winning is in some ways the hardest work that man can undertake. We are dealing here, not with matters of buying and selling, which require some skill, but we are trying to persuade persons to give their lives, and people often-times who have been hardened by sin and unbelief.

Yet in another sense, soul-winning is one of the easiest of tasks, for in order to begin it, we need only to have a heart wholly consecrated to our Master. Knowledge of...
the Bible and of human nature will make us more and more proficient, and yet these qualities are as well compared with a passionate longing for the life of God in the life of a friend.

Young folks are able to do this work to the greatest advantage because they can win their young friends better than an older person can. Someone has said that when you win a young person, you have saved one soul for Christ, but that when you get a young person, you get a multitude.

The Intermediate Companion tells of the conversion of Gypsy Smith. An old Methodist class leader spoke a kind word to him when another man had said, “He’s only a gypsy boy.” The kind word was the means, not only of winning the boy but through him thousands of others.

Let several in the meeting tell what influences were most helpful in winning them to Christ. Then from these experiences gather suggestions as to the best means of winning others who are still unsaved.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent
SUGGESTIONS FOR SABBATH, MARCH 5, 1927

MRS. GERALD GREENE

On the blackboard the leader might represent a fence drawn around a large field named “Today,” explaining that “Today” is very important because it is the only time or chance we have to do good. If each “Today” is filled with loving deeds we will grow to be happy and helpful.

Be sure the juniors understand that their little helpful ways at home, such as cheerfulness, neatness, obedience, and thoughtfulness, please God just as much as the big things that older folks do.

Jesus was first a good little boy at home before he could be a man and Savior.

Then let the juniors name kinds of service they could do daily, while the superintendent wrote the thing inside the fence on “Today.” Try to have them name the real things they do as far as possible. They might think of things for each day of the week.

After they have filled “Today” with their suggested deeds of kindness, print the lines by Mary Butts underneath:

**PUT LIFE IN YOUR READING CIRCLES**

—TRY THESE PLANS

**“THE MISSIONARY LADDER”**

Contests are of unending interest, in fact most of life is a contest. Try a missionary reading contest. Any organization or group can do it. It may be a very simple affair like “The Missionary Ladder.” A few books are chosen; one title is put on each rung of the ladder drawn on a poster or made out of wood or cardboard and hung on the wall of the meeting room. Each contestant has a pouch, with his own name attached; it may be in the form of a little cut-out figure to be more interesting. As each book is read, the name of the contestant is moved up one rung in a lively race for the top. Prizes may be offered, preferably along the line of missionary interest.

**A MISSIONARY BASEBALL GAME**

“Missionary baseball” has proved a most popular contest with all people’s groups, who look forward to it annually. The whole membership of the organization is divided into two sides. A missionary book, or two, are chosen and are diligently read by each member of the organization. A time is set for the contest. Each team selects as many as nine members. A baseball diamond is marked out on the floor of the room of meeting. An impartial umpire is chosen who must have accurate knowledge of the books that have been studied.

The pitcher asks a question based on the material that has been read. The player at the bat answers it, and if he gives the right answer, he is safe. The pitcher then catches the ball, and the next runner is safe. If the answer is wrong, both runners are out. This game is played until one side has enough runs to win.

Fill the Space with loving thoughts. All during the day think of things you can do to help others.

If the pupils copy this poem in their notebooks, and when they come the next week report on kind deeds done, if they have tried to do one each day, I think a star or flower on the wall of the meeting room. Each contribution counts as one rung with the number higher for each rung of the ladder drawn on a poster as a code letter, or a check in the space used. At the end of the month a count is made, and the group with the most points wins the contest.

**A GOOD TURN DAILY**

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day, March 5, 1927

DAILY READINGS

Sunday—A good-turn woman (Acts 9:36)
Monday—Help the other fellow (Gal. 6:1, 2)
Tuesday—Simon’s good turn (Matt. 27:32)
Wednesday—How Jesus did good turns (Matt. 8:5)
Thursday—Folk with the good-turn habit (Matt. 25:34-36)
Friday—Reward for good turns (Gal. 6:9)
Sabbath Day—Topic: A good turn daily (Mark 10:43-45, Conference Meeting)

MRS. EDNA BURDICK

DEAR JUNIOR BOYS AND GIRLS:

Let us think for a minute what the topic of our lesson for today really means. It is a good turn daily. That means to do something good for some one every day. It doesn’t mean to get up in the morning and find fault with everybody, or to be always thinking of yourself. It means to get up in the morning with the idea of doing good and doing some thing which will be fun to hear.

JUDY STORIES

THE WAY WE SHOULD GO

H. V. G.

After school little Judy Harris and her chum, Betty Lane, hurried for Judy’s house as fast as they could, that is, as fast as any two little girls can hurry when there are snowballs to make and throw, a new kind of woodpecker to watch, and when there is ice on the brook to be tried to see if it is hard enough to bear one up as one walks on it.

“Let’s ask mother to tell us about her story-land this afternoon,” Judy suggested as they left the ice-covered brook to go back to the street.

“All right,” Betty agreed. “My mother said I could stay until five o’clock. It will be fun to hear the story, and I still have the key we found.”

“Let’s see it,” Judy requested.

From the depth of her pocket along with a mixed collection of old pencils, pins, buttons, and other valuables Betty brought forth an old rusty key. Judy had found when hunting for the lost yeast cake.

“Let’s pretend,” said Betty, “that this really is a magic key which will turn to gold covered with jewels.”

“Yes, let’s,” Judy answered. “It will be just as in the story mother told. The key must be a special key, and we must keep it forever.”

“And,” Betty added, “as long as we keep it and are friends, we’ll have the key to the unknown land. I wonder what that is?”

“Mother will tell us,” Judy answered, skipping on ahead. Then she turned back with a new thought.

“You know,” she said, “this is a special key, we should keep it in a very, very safe place where nobody will find it.”

“You’re right,” said Judy, and we should pledge our friendship just as in stories.”

By this time they were near the foot of the old elm tree in Judy’s yard. Half way up the trunk was a hollow. This thought Judy and Betty would be an ideal place for the key. Judy ran for a ladder and placed it against the tree trunk. She would just be able to reach the ladder, carefully she reached a mitten hand inside the hollow.
"Is it very deep?" asked Betty at the foot of the ladder.

"Now, answered Judy, "I can reach the bottom. There are dead leaves, too; they will help to hide the key." Judy was still uncertain when her hand touched something heavier than leaf. In a few minutes she cried out in surprise.

"Betty Lane, look what I've found. Here's the yeast cake you lost the other day. Now, how do you think is the best way to hide the key?"

Betty's mouth opened in amazement.

"It surely is. Who could have put it there?"

Judy came down the ladder. "I bet I know who did it. Look! There he goes." Teddy Grey Squirrel at that moment was squeezing a snow-covered lawn from one tree trunk to another, his bushy tail arched over his back like a sail, he seemed fairly to fly over the ground, and in his mouth was a big brown nut. Up in the tree, with the nut held firmly between his two little paws he began to scold and chuckle, "Ho, ho, I fooled you that time."

"No wonder we couldn't find the yeast cake," Betty exclaimed, "for of course Teddy hid it. Do you 'spose he'll find our key?"

"We'll cover it all up so he can't. Naughty squirrel, he should go to bed when it's winter. What shall we say when we make our pledge?"

Betty thought a minute. "I know," she said suddenly, "We can use the golden text of our Sabbath school lesson last Sabbath, isn't it?" Here she hesitated, "If I can remember it."

"Oh, I remember." Judy thought a minute and then in a clear voice recited, "For this is the message that ye heard from the beginning, that we should love one another."

So there at the foot of the big elm tree, Judy and Betty, each with a hand on the key, held the simplified pledge and promised to help each other always. Judy and Betty are now grown up, but to this day they have not forgotten that simple scene, and many times the memory of it has helped to smooth away differences.

Judy then climbed the ladder again and placed the key at the foot of the hollow where it remained covered by the dead leaves. Then arm in arm they went into the house to tell mother all about finding the yeast cake and then their pledge with the key. At Judy's request mother agreed to tell about her story-land.

"It is really a good place," she began, "but it is also something real, difficult to find and more difficult to keep. When I was a little girl, I and my chum pretended that we lived in a tree. As long as we were happy and did wrong we were entitled to play our game. There is really a state of happiness when one is at home, which is like a land all golden, and each person can find it for himself only by doing right. When you are in this story-land, everything seems changed, people are to be loved, and all things appear in the rosy glow of an enchanted place. But let wrong enter, and the land and the happiness disappear; you are outside in an everyday grey-colored world. Not until you regain the key, can you again enter the magic land. Now, if you can tell what you think is the best way to find the key and open the gate."

"I know," said Betty after a few moments. "It is helping others, isn't it?"

"And that's the way we feel, and not our key," interrupted Judy. "I was helping Betty find her yeast cake, and we forgot our pledge."

"It's curious, but that must be a magic key."

Mother smiled and added softly, "And it was a little boy across the sea who first told us the way we should go."

A BIBLE PUZZLE

In the following Scripture verses there are eleven mistakes. For instance, instead of "singing a joyful noise," it should be "make a joyful noise." See if you can find the other ten mistakes. Next week's Recorder will tell what these mistakes are.

1. Sing a joyful noise unto the Lord, all ye people.
2. Serve the Lord with joy: come before his presence with singing.
3. Enter into his courts with thanksgiving and into his gates with praise: be thankful unto him, and bless his name.
4. Know ye that the Lord he is God: it is he that hath made us and not we ourselves; we are his sheep, and the people of his pasture.
5. For the Lord is good; his mercy is everlasting: and his truth endureth to all generations.—Psalm 101. v. 1, 2, 3, 4, and 5.

WHEN TO BE STUBBORN

REV. AMY J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J. February 6, 1927)

Text: "We must obey God rather than men."—Acts 5:29

Did anyone ever tell you that you were stubborn? Do you know what the word stubborn means? It comes from a good old English word, "stubborn," short stump of a tree. When all the trees sway and bend in the wind, the stump stands firm like a stump of a tree. That will help you to see what the word stubborn really means. It isn't so bad after all to be a bit stubborn sometimes, is it?

But George didn't seem to think Peter was very stubborn because he wouldn't stop preaching when they told him to. He said, "We must obey God rather than men," and went ahead telling the people about Jesus. He had just escaped from jail, and he knew they might kill him. But he went right on.

Boys and girls get into troubles sometimes by not being able to stand by what they think is right. They can't stand it to hear people or things they have thought are wrong. They may have to yell and scream or some other way to make people see what they think is right. They can't take a dare and fear to be called a coward, and so are led into wrong doing.

I remember reading when I was a boy in one of my school readers about a boy who was such a coward he finally yielded and did what he knew was wrong because he wanted to be popular. He had a little brother who was so stubborn that he wouldn't do anything his brothers wanted him to do. But George didn't seem to think Peter was very stubborn because he wouldn't stop preaching when they told him to. He said, "We must obey God rather than men," and went ahead telling the people about Jesus. He had just escaped from jail, and he knew they might kill him. But he went right on.

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Lone Sabbath Keeper’s Page

A LONE SABBATH KEEPER’S TESTIMONY IN A FIRST-DAY PAPER

My seventh birthday, sixth day, was a particularly happy occasion. It was my birthday, and I was nearly six years old. I was with my family, who were visiting my grandparents. They gave me a special present, a new bicycle. I was very happy and rode it all day long.

I have many happy memories of my childhood. One of my favorite memories is when I went on a picnic with my family in the park. We had a great time, and I enjoyed the sunshine and fresh air.

As I grew older, I began to understand the importance of hard work and dedication. I remember when I was in high school, I was a member of the track team. I worked very hard to improve my skills, and I eventually went on to compete in the Olympics.

Looking back, I realize that the most important thing in life is to be happy and to make the most of every day. I am grateful for all the wonderful experiences I have had, and I hope that I will be able to share them with others.

Lord even of the Sabbath day.” Christ and the apostles observed it and it is perpetual. If we would observe the day as God commanded, we would be more successful in our work for the Master. I think others would be interested in the tract as I am. If any who would like to read it would send me a self-addressed, stamped envelope, I would be pleased to send them one.

(Miss) MARY E. ROGERS.
Confederate Soldier’s Home.
Fayetteville, N. C.

PUT LIFE IN YOUR READING CIRCLES—TRY THESE PLANS

(Continued from page 210)

on first base; if anyone else on his side can improve on the answer the runner steals second base. Runners already on base naturally advance when a player makes first or steals second, and runs are scored as in baseball when players reach home. A home run may be allowed, if desirable, for an exceptionally good answer. This must depend, however, on the nature of the question. A player who puts the batter out, the sides changing at three outs as in baseball.

Different pitchers may be used in the different innings. All questions to be put by the pitchers should be worked out in advance and submitted, of course confidently, to the Keeper for his judgment as to their fairness.

Young people versed in baseball can easily work out additional features, such as pinch hitters, sacrifice hits, etc.

Members of the organization who are not on the teams should sit on the bleachers on either side of the room. A large score-board should be in evidence, with an equal score-keeper, and all the interesting features of a baseball game carried out to add to the fun.

Bring the occasion around to a thoughtful conclusion, probably with a hymn, prayer, and appropriate Scripture reading, and the forming of purposes to undertake a more definite share in missionary service.

(These plans are taken from “Missionary Reading—Plans and Possibilities,” a leaflet published by the Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.)

SABBATH SCHOOL

WHY NOT A VACATION RELIGIOUS DAY SCHOOL IN EVERY SEVENTH DAY BAPTIST COMMUNITY?

REV. ERLE E. SUTTON
Director of Religious Education

If there is a person in any church or community who really believes in a Vacation Religious Day School, a school can usually be started. This person can get the co-operation of the pastor or some other leading spirit of the community, and together they can get enough help from others to start a school. There must be reasonable co-operation in the local church and community if the Vacation School is a success. If a school is put on by people outside, even where efficient and trained leaders have been paid and put into such schools, the work is seldom self-perpetuating. On the other hand, where local co-operation is secured, aided perhaps financially and otherwise by a denominational board, the church usually adopts the Vacation School as a part of its yearly program.

I t is a good plan for the church to secure the interest and co-operation of the local church or community in the Vacation School. It is important that no school should be attempted without the full co-operation of some of the leaders of the church or community. While the church or community of the school is concerned and should furnish, if possible, much or all of the financial support, teachers, and helpers, for the sake of uniformity and a feeling that the school is working along lines followed by others, there should be close co-operation with the Sabbath School Board through its agent. This is true, not only of the small churches that must be aided, but also of the self-supporting churches.

It is a good plan for the church itself to vote funds and appoint a strong committee to organize, finance, and conserve the results of the school. Of course in some cases, various organizations of the church can take over the responsibility of conducting the school. It is very important that this committee get into immediate touch with the denominational organization, as the work can best be carried out in co-operation with the denominational plans and the denominational board can assist in furnishing trained supervisors.

Many who have given close study to the problem, believe a Vacation Religious Day School succeeds best when held early in the summer, giving the boys and girls a week or two of freedom after the close of the public school. Another argument in favor of such a plan is that many of the superiors and teachers are school teachers and are more willing to help after a few days of rest.

So much for the machinery of the Vacation School, but now the question, "Why Not a Vacation Religious Day School in Every Seventh Day Baptist Community?"

In the standard Vacation School of three weeks, three hours of class work each school day, sound actual instruction in Bible and Christian education is given than in an entire year in the ordinary school. The work is usually better supervised and more thorough than in the ordinary school. The supervisor is usually paid something for the services rendered, and naturally feels a greater sense of responsibility than the superintendent in the regular school. No one can attend a demonstration given at the close of a Vacation School without being impressed to feel the importance of the work done.

Among the most common objections to the "idea" of Vacation Schools is that we do not need such schools: we have the regular Bible school. "Our children will not attend such schools; they are tired of school." "The church and community can not afford the expense." Such statements are perfectly honest, and those making them do not fail to realize the difficulty in explaining to others. There may be communities where these things are true, but they are hard to find.

All are interested in the ordinary education of their children, and how many are willing to say that forty or fifty hours is enough, and give their children four or five during the week. Yet the average child is given less than that number of hours of systematic religious instruction each year. Is not the soul of the child as important as the body or mind?
The Vacation Religious Day School is sufficiently different from the public school to be a vacation for the children in itself. If such schools are properly conducted, it is difficult to keep the children out once they attend and get into the spirit of it. Of course there is expense, but most of it is incurred by the church or community. The first year of a school costs more than following years, because there are books and other articles to be purchased which can be used year after year. Twenty-five dollars will usually provide for a school of fifty; and fifty dollars for a school of a hundred. According to the reports received from Vacation Schools last summer, one had no local expense as books and materials were already on hand, and the cost of several was below ten dollars. This, of course, did not include salaries of supervisors. The board stands ready, where necessary, to furnish and pay part or all of the expense of the supervisors.

Where the expense is not too great, it might be a good plan to have both the supervisor from another community. There are several reasons for this. There is an old saying, "A new broom sweeps clean," and while there may be those in the community who are well qualified for such work, a new face and a new voice may bring better results. The change required may be a sort of vacation to some hard-working teacher.

Why not a Vacation Religious Day School in your community next summer? Let the writer know what you want and he will do all he can to aid you.

REPORT OF VACATION RELIGIOUS DAY SCHOOLS FOR 1928

The following is a brief report of the Vacation Religious Day Schools held under the auspices of the Sabbath School Board of the Seventh Day Baptist General Conference during the summer of 1928. It is here with presented by the director of religious education, as a part of the work delegated to him.

The report is compiled from the reports as sent in by the supervisors of the various schools, supplemented by information received from those connected with the work, and concerns only those schools largely promoted by our churches and people.

The same plan has been followed as in former years, whereby the board furnished a supervisor and a set of books for supervisors and teachers where needed, and paid the salary and traveling expenses of supervisors in cases where the people seemed unable to meet these expenses. However the majority of schools were able to take care of all expenses, thus reducing costs which were used in less favored societies, and in this way aiding in the extension of the work. For this the director wishes to express his appreciation.

In most instances the syllabus furnished by the Sabbath School Board was followed in conducting the schools, the course being supplemented where it was thought wise. The Vacation Religious Day School idea is growing in importance, and its importance is being more and more recognized by the churches and Bible schools of the denomination.

For various reasons some schools that had held Vacation Schools during past seasons, did not deem it wise to hold them this year, but indications are that next year there will be more Vacation Schools held than ever before.

Following is a summarized report of each school held, together with the name of the supervisor and the cost to the local society.

ALBION, Wis.—This school was held from July 12 to August 1 inclusive, and was supervised by Professor J. F. Whittord of Milton College, who had six assistants. There was an enrollment of forty-two, with an average attendance of twenty-three. Eight grades of the public school were represented in the classes, the ages of the pupils ranging from five to fifteen years. Course B, as outlined in the syllabus, was taught in all classes and special talks were given during assembly by the supervisor, Pastor J. H. Hurley, and Rev. H. G. Clarke. A public demonstration was given Sabbath morning, taking the place of the regular church service, and consisted of prayers, hymns learned, memory work, and dramatized Bible stories. Two more pupils enrolled than last year and the average attendance was two higher. The report from the supervisor indicates a good interest on the part of the community and that the school is meeting a popular demand, this being the second one held, and with increasing interest. The entire cost of the school, $60, was met by the local society.

ALFRED STATION, N. Y.—This school, supervised by Harriet Brown Van Horn, was held July 12-31. Five other transitional schools of another denomination, this is a denominational national school and sixty-five pupils were enrolled, with an average attendance of fifty-seven. Kindergarten and eight grades were attended by the children ranging from five to fifteen years. There was a class in church membership, in which were enrolled the children of grades five to eight. With few exceptions, the syllabus outlined by the Sabbath School Board was followed. A public demonstration was given, consisting of worship, memory Psalms, prayer, and songs, which was followed by a missionary pageant, "The Call of the Nations." In nearly every case the parents were loyal supporters of the school, as is shown by the high average attendance. The cost of the school was $57, which was paid by the local people.

ASHAWAY, R. I.—This was a community school and was supervised by Margaret G. Hullins and Clarrice B. She was assisted in the work by six other people. The enrollment in this school was fifty, with an average attendance of thirty-two. Children from kindergarten to the eighth grade were in the three departments represented—beginners, primary, and junior. The work was somewhat hindered, as those who aided the supervisor were unable to take the work during the entire school, making frequent changes in the teaching force necessary in order to counteract a tendency toward a poor attendance over the week-end, surprise programs were given Fridays and Mondays, such as pipe organ and Victrola music, but the most unusual feature this year was an opening assembly in which each day Art Vacation Sabbath songs, school motto, school song, "shall," and original prayers by children were given. The supervisor reports that "the latter were surprisingly good." A public demonstration was held Sabbath day, July 24, and took the place of the regular Sabbath service. The report from this school shows that the majority of our people were indifferent but "the parents from the next village who joined us are very enthusiastic, giving us all help needed with teachers, interest, and finance." The cost of this school, which was $30, was met by the community.

BERLIN, N. Y.—This school, but ten days in length, was a union school and was supervised by Rev. Dayton Janis of the Baptist Church, as Miss Matie Greene, who had been second placed in a State competition, found it possible to do so at a late date. The supervisor was assisted in the work by four other teachers. The date of the school was August 2-13, and was closed with a public session at which a program was given, consisting of songs, primary memory verses, recitation of the Beatitudes by the juniors, a dramatized Bible story, and a display of handwork. Thirty-eight children were enrolled and the average attendance was thirty-five. The ages of the children were from six to fifteen inclusive. As plans were not perfected for the school until about the time the books outlined in the syllabus were not received from the board until so late that it was thought wise to use courses with which the teachers were more familiar. The board was met by the local society. Mrs. L. A. Wing, who furnished the report, says: "The parents who attended were much pleased. We were handicapped by lack of previous preparation, shortness of time, and lack of teachers, but think we have a good foundation for next year's work."

BROOKFIELD, N. Y.—The Brookfield school was held July 10 to 25 inclusive, and was supervised by William M. Simpson of the church and seven other teachers assisting. As this was a union school, one half of the teachers were from other churches than ours, so that the work was evenly divided between Seventh Day Baptists and other denominations. The enrollment for the term was forty-five. Children from kindergarten to the eighth grade were taught, and the ages were from four to fourteen. The syllabus of the board was not used, but the following work was given instead: Baptist Daily Vacation Bible School Courses for Kindergarten and Lower Grades, Simpson's for Juniors, and Ryan's for Seniors. The demonstration was given, consisting of a program comprised only of selections that represented actual school work, such as
Christian flag drill, primary songs, junior pageant, intermediate essays, and an address by the supervisor. Posters, note-books, sand-tables, were also used. The first Vacation School was held here about 1920, then not again until 1925. This work this year was supported enthusiastically by parents and citizens. The expense to the local community was $16.

DOdge CENTER, MINN.—While no formal report has been received from this school, a successful union school was held during the summer. Owing to the serious illness of the pastor's wife, Mrs. E. M. Holston, he and his daughter, Doris, could not participate in the work in as former years.

EXELAND, WIS.—The Vacation School at Exeland, Wis., was held from June 21 to August 9. Miss Lucie M. Burdick was supervisor, and she was aided by three teachers. It was a community school and forty-five pupils, ranging from four to sixteen years of age, were enrolled. The average attendance was forty-two. Courses I to IV as outlined in the syllabus were taught. The enrollment was fifty-seven, with the average attendance of twenty-six. The ages of the children ranged from three to thirteen years of age. Classes I to IV were taught, the high school students entering the upper class. Course B was taken in each case. That the work might close before the heat of the day, the school opened at eight o'clock each morning and was at ten-fifty. The work was as outlined in the Vacation School Board syllabus was followed. On Friday night, August 6, a public program was given, which consisted of retaining the work done by each class, prayers, songs, and demonstrations by each class showing some-thing of the work done. While the supervisor was somewhat anxious over the average attendance, the children were anxious to have a school again next summer. As all material and books were already on hand, and the board paid the expense of the supervisor, there was no expense to the local society.

FARINA, Ill.—This school was not planned until late, but the board was fortunate in obtaining Rev. H. W. Hill as supervisor, and it was held July 19-August 8. Mr. Hill was aided by two other teachers, classes 1, 11, and 14 were taught. The enrollment was fifty-two, with an average attendance of twenty-six. The ages of the children were from five to fourteen. The syllabus of the board was followed and Course A was taught in each class, as none had previously done the work as outlined. The general assembly period was used for announcements, hymnology, and talks on baptism, church membership, winning young people to Christ. An exciting feature of the program, illustrating the work done, took the place of the morning service, Sabbath, August 7. "Great enthusiasm shown on part of both pupils and teachers toward the school." is the report of the supervisor. A school another year is anticipated. The expense of the supervisor was met in full by the board. The local expense was $16.

LITTLE MICHIGIAN, N. Y.—An excellent meeting was held under the direction of Miss Gladys Hulett, who was held at Little Genesee, Miss. The school was entirely self-supporting. No list of the enrollment has been received by the Sabbath School Board.

LITLLE GENESEE, N. Y.—An excellent school under the supervision of Mrs. Abbie Babcack, was held at Little Genesee, Miss. The school was entirely self-supporting. No list of the enrollment has been received by the Sabbath School Board.

LOST CREEK, W. Va.—The Lost Creek school was held June 7-25, and the supervisor was Mrs. Abbie Babcack Van Horn. She was assisted in the work by six other persons. Twenty-seven children were enrolled and the average attendance was nearly twenty-six. The children were from four to thirteen years of age. Classes I to IV, as suggested in the syllabus, were taught and Course B was used in each, except in class I, which was divided and A and B combined. The course outlined by the board was used with the addition of a course in Seventh Day Baptist history and polity, which was given by the pastor, H. C. Wade, to a class of eight grade pupils. An excellent public demonstration was given, a special feature of which was the presentation of the local families. "The First Seventh Day Baptist Church in America." During the school fifty girls were baptized and about another previously baptized were received into the church. The attitude of both pupils and parents was most favorable. The school was wholly self-supporting, the cost being $20.97.

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MILTON—MILTON JUNCTION, Wis.—This school was held in the Milton Seventh Day Baptist church, and was supervised by Prof. J. F. Whitford of Milton College. One hundred six students were enrolled, and the average attendance was excellent. Kindergarten, grammar, and high school grades were taught. Professor Whitford was assisted in the work by six full time teachers. Each class was divided into two second half, or, Course B, as outlined in the syllabus, was used in all classes. The school opened June 14, and closed July 3, with a public demonstration which took the place of the Sabbath worship. The school was enthusiastically supported by both churches. On the opening day the enrollment exceeded the expenses amounting to $56.07, was fully met by the local societies.

DUNNELLEN—NEW MARKET, N. J.—This school was held under the direction of a group of Religious Education made up of members from the Seven Days Baptist, Baptists, and Episcopal churches. The work was supervised by Rev. T. J. Van Horn of the local church. The course outlined in the syllabus furnished by the Sabbath School Board was largely followed. He was assisted by eight other teachers. Eighty-five pupils were enrolled in the three departments, primary, junior, and intermediate. For eight weeks before the opening of the school, meetings were held for training those who were to teach. Nine, in addition to the supervisor, were engaged in the work of the school, all three denominations in the council being repre-
New Milton, Vt.—The New Milton Community Vacation Bible School was conducted at the Middle Island church from May 21 to June 11, under the supervision of Miss Florence Bowden, assisted by Miss Lucy Sutton. There were forty pupils enrolled, with an average daily attendance of fifteen. The attendance was irregular, due to the fact that it was controlled, for a short time, while they were visiting in the community. The interest was good and those connected with the work were pleased with the fine community work shown, as there were many parents in enrolling their children. Many of the children finished courses and will be ready to take up the next course next year. The expense connected with the work was not reported, however the supervisor devoted her time as did also her assistant.

Westerville, R. I.—The school at Westerville was supervised by Miss Florence Bowden and was held June 7-16. Miss Bowden was assisted by five other teachers. Thirty-five children were registered in the four classes, and the average daily attendance was thirty-one. While the entire expense was carried by our people, children of other denominations attended. Although the school was but ten days in length, Course B was conducted. Courses I, II, and III were taught. The syllabus of the Sabbath School Board was followed and Course B was used in all classes except that of the Vacation School, which was held Sabbath morning, July 31. Portions of the Bible were recited, the books of the Bible named, and Bible stories appropriate to something learned in the school. The cost of the school, $32.25, was met by the local people.

NIBLE, N. Y.—Under the supervision of Hurley S. Warren, the student pastor of the Friendship Seventh Day Baptist Church, this school was held July 19-Aug. 6. Pastor Warren was assisted by six other teachers. Forty-three pupils were registered and teachers. It was a denominational school in which forty pupils were registered. The local expense was $36.94. The interest was good, both on the part of students and parents. The local expense was $36.94.

NORTONVILLE, Kan.—The school at Nortonville was conducted by Miss Florence Bowden and was supervised by the pastor, Rev. Herbert L. Cottrell, who was assisted by four other teachers. There was a denominational school in which forty pupils were registered. The average attendance was thirty-seven. Eight grades and a high school class of five were taught. The ages being from five to fourteen. Course A as outlined in the syllabus was used in all the classes except that of the high school students. In this class a "Chronological Study of the Life of Christ," by Grace Saxe, denominational studies by William Simpson, and other appropriate studies were given. A public demonstration of two parts was given, and one consisting of things learned in the school, and part two was a pageant, "Youth's Coronation Day". The expense of conducting the school was $4, which was met by the local society.

NEW MILTON, V. H.—The New Milton Community Vacation Bible School was held at the Middle Island church from May 21 to June 11, under the supervision of Miss Florence Bowden, assisted by Miss Lucy Sutton. There were forty pupils enrolled, with an average daily attendance of fifteen. The attendance was irregular, due to the fact that it was controlled, for a short time, while they were visiting in the community. The interest was good and those connected with the work were pleased with the fine community work shown, as there were many parents in enrolling their children. Several of the children finished courses and will be ready to take up the next course next year. The expense connected with the work was not reported, however the supervisor devoted her time as did also her assistant.

NORTH LOUP, Neb.—This school, which was held June 14-July 2, was supervised by Miss Eliza B. Van Horn, and was a denominational school. Miss Van Horn was assisted in the work by a staff of six teachers. A registration was given, with an average of sixty-three, being divided into two courses. There were six classes—kindergarten, four grammar grade classes, and a high school class. The total enrollment ranged from three to fourteen years. Course A, as outlined in the Sabbath School Board syllabus, was used in all the classes. Talks on church membership, by the pastor, and the value of the school to the student were given. The entire expense of the school was $29.35.

VERONA, N. Y.—The Verona or "Churchville Community Daily Vacation Bible School" was held June 23-July 2, under the supervision of G. Osborn of the Seventh Day Baptist Church, who was assisted by five teachers. The number of pupils enrolled was fifty-five, the average daily attendance was sixty-seven. The average distance from the church of those who attended was three miles. One teacher came nine miles, two teachers came one mile. Total distance traveled by four teachers, one thousand two hundred fifty miles, and by the pupils, six thousand miles. The teachers were paid two cents per mile to help bear expenses. A program was presented to the Sabbath before the school closed. A closing program was presented to the Sabbath after the school closed. Talks on church membership, by the pastor, and the value of the school to the student were given. The entire expense of the school was $29.35.

Sihlo, N. J.—Miss Emily Bonham supervised the school at Shilo, which was held July 15-29. She was aided in the work by three other teachers. There was a denominational school and thirty children were enrolled. The average attendance was twenty-five. The ages of those attending ranged from three to thirteen years. A kindergarten and classes I, II, and III were taught. The syllabus of the Sabbath School Board was followed and Course B was used in all classes except that of the Vacation School, which was held Sabbath morning, July 31. Portions of the Bible were recited, the books of the Bible named, and Bible stories appropriate to something learned in the school. The cost of the school, $32.25, was met by the local people.

Salemville, Pa.—Miss Irma Woodworth supervised the school at Salemville, which was held July 12-30. She was assisted in the work by four other teachers. Thirty-five pupils were enrolled and the daily average attendance was thirty-one and a half. The school was divided into five classes—kindergarten and the four grade school classes as indicated in the syllabus. It was a community school consisting of children from three to fourteen years of age. The daily program as suggested by the board was carried out. An appropriate public program illustrating the work done during the session, with a highly темe, each class taking some part. The people of the community are enthusiastic about the work and wish to keep it up. An Educational Committee has been appointed to take care of the work, and they are collecting material to this end. The salary of the supervisor, as well as the other teachers, was taken care of by the board. The local expense of conducting the school was $29.35.

A summary of the reports for 1926 shows that 21 Vacation Schools were held, and that in these schools 1,001 pupils were enrolled, with one of the larger schools not reporting. In the schools reporting there were 29 in high school classes and 7 in the kindergarten departments, with two schools not reporting statistics. There were 21 supervisors employed in the schools and they were assisted in the work by 98 teachers. About 62 weeks of school were held at a cost to the local communities of approxi-
The Family Lubricant

"I can't have family worship in my home. I have to leave for work before the family is up. These words were addressed to a pastor by one of his members after he had preached upon the importance of family worship.

"Why do you have to go to work so early?" Inquired the pastor.

"Because I have to oil the machinery and get it in good shape for the day's work," was the quick response.

"You consider that absolutely essential?" the pastor continued.

Indeed I do," was the quick response: "The friction would be something terrible if the machinery was not thoroughly oiled."

"Who oils the family machinery?" This question was like a shot from a rifle and hit the mark.

Two weeks later this same man came to the pastor with a smile of joy upon his face. "We have a family oil can at our home now," he said. "It works very well."

In conclusion, the director of religious education stated that the syllabus be not complete. "Education would suggest that the syllabus be extended for several weeks, if not for the entire year." He also emphasized that the curriculum must be comprehensive, covering various aspects of religious education.

Respectfully submitted,
Evel E. Sutton,
Director of Religious Education.

LESSON IX—FEBRUARY 26, 1927
Making the Community Christian
10-80

Gold Text.—"Have no fellowship with the unfruitful works of darkness, but rather even repleting a standard fulfilling the highest good." Eph. 5: 11.

Daily Readings

(For Lesson Notes, see Helping Hand)

Read the Sabbath Recorder
New York

Please find enclosed $2.50 for the renewal of my subscription. As I am the only Sabbath School keeper around here (I live five miles from church and do not get there very often) I enjoy reading the Sabbath Recorder very much and could not get along without it. I always read to save the prayer on the first page.

Help Get a New Subscriber

"He thinks he believes it, but he doesn't," commented one of a man who had been speaking of God. "He really believed he loved God as he says he does, and really thought God loved him as he says he does. One rich, though and strong enough to help in trouble, and willing to do to some, one that is loving him and sending him blessings all the time, and getting news of the world for him ready for him to use after he dies, do you suppose he'd go out so gloomy and discouraged-like all the time?—Record of Christian Work."
cantly as pipe organist in the Seventh Day Baptist church. She was taken ill with tuberculosis about two years ago and went to the Pine Crest Sanatorium, near Salisbury, Center, for treatment, where she passed away on Friday, January 21.

Funeral services were held at the home of her brother, Benjamin J. Burdick, in Ilion, Monday, January 24, conducted by Rev. E. P. Peterson.

Her keen intellect, friendly disposition, and active participation in church and social affairs won her a wide circle of friends, who deeply feel her loss.

E. L. P.

Brow—Edmund Matthew Brown, second son of Matthew and Ida M. Brown, was born at Roseland, Adams Co., Neb., October 12, 1898.

When Edmund was about three months of age the family moved to Pleasant Hill Farm, near North Loup. Before he was five years of age he developed serious illness and, before long his health was known to be weak.

He was handier than most children of his age, but his sunny manner hid the fact from many of his intimate friends. His eighth grade work was completed at Pleasant Hill School. He was a member of the North Loup High School graduating class of 1918. That fall he entered the State University at Lincoln. He had previously offered himself for enlistment in the State of Nebraska. But when the United States army and its call came early in the school year he offered his discharge after the armistice, he was not well enough to complete his work.

He farmed for himself the following summer and in August 1920, entered upon his duties as assistant in the county treasurer's office. October 9 of the same year he was married to Miss Carrie Leckey. Their only child, Dorothy Jean, is five years of age.

Besides his wife and child he leaves his mother, Mrs. Ida Brown, three brothers, Alex of Osage, Eugene and Stanley of North Loup; and one sister, Mrs. Isabel Allen of Arnold.

Funeral services were held at Ord, Sunday afternoon, at the Methodist church of which he was a member. The pastor, Rev. E. H. Maynard, assisted by Rev. L. H. Polan of North Loup, conducted the services. The large attendance overflowed the church, the many beautiful flowers, the tributes of those who knew and loved him, the expanse of the interior; all contributed to the exter and high regard in which the young man was held.

The procession, consisting of the family and friends, was led by cars of North Loup;} and went to Pleasant Hill Cemetery following a service and military honors which attested the "friendship of the ministers."

Mrs. Brown and he were known to be weak.

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\underline{THE TWENTIETH CENTURY ENDOWMENT FUND

For the joint benefit of Salem and Milton Colleges and Alfred University; The Seventh Day Baptist Education Society inclusive all ages, and the American Sabbath School Tract Society, Plainfield, N. J.}

\underline{COUNTY LIFE LEADERSHIP.

By Betha Colwight

The latest issue of the "Snoways," the monthly newsletter, has been received by Students of Alfred University, and the membership is invited to read and enjoy it.

\underline{HELPING HAND IN BIBLE SCHOOL WORK.

A month long campaign was conducted by the Salem School Board, under the direction of the Reverend E. H. Maynard, President of the American Sabbath School Tract Society, Plainfield, N. J.}

\underline{S. D. B. GRADUATE'S LESSON.

Senior Students, pay attention. The next Paragraph, 15 cents, Intermediate Series—large quantity, 15 cents. A sample lesson in German Sabbath School Tract Society, Plainfield, N. J.}