

The Sabbath Recorder

Seventh Day Baptist Onward Movement

Motto: Onward and Upward

Slogan: Lead on, O King Eternal

As we pass from the New Forward Movement five year period to the Seventh Day Baptist *Onward Movement*, let it be without any break or any slacking of effort, but rather with a steady shoulder-to-shoulder united advance all along the lines.

LINES TO MOUNT EVEREST

George Imbrie Sill

Arising from his night's repose,
The Sun looks o'er the eastern verge of earth,
To where, O Everest,
Thy vast misshapen form upheaves,
Frowning portentous on the cowering land.

Where sky in homage bends,
And ice-bound, rocky ramparts rear,
Forbidding,
High towers thy mighty head,
Set in the silences of ages gone,
Crowned with the dawn,
Imperial and alone.

And from that dizzy, frigid height,
Of virgin solitude,
Beyond the far-flung plain below,
Across the arid desert's weary waste,
Beyond where ocean's sounding billows surge
On other shores;
World-wide, Adventure's gage is proudly cast
Before the sons of men.

Of them that dare,
Who next shall take the challenge given,
And try that upward path,
Beset by Death?
Who shall, forsaking all,
At last attain that eminence
And live among the stars of fame?

—CONTENTS—

Editorial.—Tract Society at Conference.—An Impressive Moment in General Conference. — Missionary Day at Milton Conference; High Water Mark 321-325	Young People's Work.—How Jesus Cheered Others.—A Thought for the Quiet Hour. — Intermediate Christian Endeavor Topic.—Junior Work 345
Alfred-Alfred Station Daily Vacation Bible School 326	Michigan Sabbath Keepers' Association 346
The New Forward Movement.—Our Onward Movement Budget 328	Children's Page.—Jesus Giving His Life.—The "Why" Habit 347
Facing Our Responsibilities..... 329	Lone Sabbath Keeper's Page.—Report of the General Conference Auxiliary for Lone Sabbath Keepers..... 349
Missions.—Monthly Statement 335	Marriages 350
Woman's Work.—Interesting Letters From China 340-343	Deaths 350
Report of the General Conference Vocational Committee 343	Sabbath School Lesson, Sept. 27, 1924. 352

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., Aug. 18-23, 1925.

President—S. Orestes Bond, Salem, W. Va.
First Vice President—Rev. Willard D. Burdick, Dunellen, N. J.

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; Fred B. Maris, Nortonville, Kan.; Herbert C. Van Horn, Lost Creek, W. Va.; Curtis F. Randolph, Alfred, N. Y.; C. Columbus Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Milton Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
General Secretary—Rev. Willard D. Burdick, Plainfield, N. J.

Treasurer of Onward Movement—Rev. William C. Whitford, Alfred, N. Y.

COMMISSION

Terms Expire in 1925—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

Terms Expire 1926—Rev. Alva L. Davis, Ashaway, R. I.; Rev. James L. Skaggs, Plainfield, N. J.; D. Nelson Inglis, Milton, Wis.

Terms Expire in 1927—S. Orestes Bond, Salem, W. Va.; J. Nelson Norwood, Alfred, N. Y.; Rev. Gerald D. Hargis, Little Genesee, N. Y.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Willard D. Burdick, Dunellen, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—Rev. Wm. L. Burdick, Ashaway, R. I.

Treasurer—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titsworth, Chestertown, Md.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edwin Shaw, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.

Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burdick, Dunellen, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.

Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston, Dodge Center, Minn.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, R. F. D. 5, Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Miss Elisabeth Kenyon, Ashaway, R. I.

Intermediate Superintendent—Duane Ogden, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Miss Hazel Langworthy, Adams Center, N. Y.

Western—Miss Helen Clarke, Little Genesee, N. Y.
Northwestern—Aden Clarke, Battle Creek, Mich.

G. Merton Sayre, Milton, Wis.
Miss Eunice Rood, North Loup, Nebr.

Southeastern—Miss Maybelle Sutton, Salem, W. Va.
Southwestern—Miss Fucia F. Randolph, Fouke, Ark.

Pacific—Gleason Curtis, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.

Assistant Field Secretary—Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, 3446 Mack Avenue, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; E. S. Maxson, Syracuse, N. Y.; George H. Davis, Los Angeles, Cal.; John H. Austin, Westerly, R. I.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 97, No. 11

PLAINFIELD, N. J., SEPTEMBER 15, 1924

WHOLE No. 4,150

Tract Society On Thursday morning at **At Conference** Conference, after an hour devoted to business, the time from 10.15 to noon was given to the American Sabbath Tract Society for its first program in its annual session. The afternoon from 2.30 to 4.30 was also given to this society.

In the absence of President Corliss F. Randolph, no vice president being there, the corresponding secretary, Rev. Willard D. Burdick had charge of the sessions.

By special request of the president, the editor of the SABBATH RECORDER spoke for him. After speaking of Brother Randolph's being in West Virginia at the bedside of his dear, aged father, who seemed nearing the borderland in his long earthly pilgrimage, and after expressing the president's sincere regrets that he could not be present, we spoke as best we could of some things that we knew lay close to the heart of Brother Randolph, who is very loyal to our good cause and anxious to see it go forward.

The interests of the denominational paper and the work of the Tract Society whose problems confront the board, were laid upon the hearts of the people, and listened to with interest.

Among other things we urged that the good work of completing our publishing house be not allowed to cease until the building is finished. The gist of our remarks was given in a recent editorial, and we hope our readers will give it careful reading. It is not proposed to make an *intensive* drive for funds; but we must not lie down on our job with the work half done. We believe that our people have faith enough in our future and love enough for the memory of their fathers to give us the building in less than five years, without interfering with our Onward Movement program. Let us set our hearts upon it and complete our undertaking with credit.

The treasurer's report was read by Rev. James L. Skaggs, and need not be reported here since it has already appeared in the SABBATH RECORDER.

The corresponding secretary's report by

Rev. Willard D. Burdick, giving a general review of the year's work, and the report of the publishing house by Mr. L. Harrison North, were listened to with much interest by the congregation. Both reports will be given our readers, and we believe they will be read with much satisfaction.

Aside from the detailed report by Mr. North, we give here a brief report of profit and loss, which was presented to the last board meeting by Mr. Orra S. Rogers, chairman of the Supervisory Committee, and which was distributed through the Conference audience.

CONDENSED PROFIT AND LOSS STATEMENT For year ending June 30, 1924

Sales:
Tract Society and denominational \$14,270 85
Commercial 40,479 98
\$54,750 83

Cost of sales:
Tract Society and denominational \$12,732 92
Commercial 32,805 07
45,537 99

Factory operating profit \$ 9,212 84
Miscellaneous income:
Interest earned \$ 33 98
Discount on purchases 209 45
Bad debts collected 11 00
254 43

Gross operating profits \$ 9,467 27
Office and miscellaneous expenses:
Administration, clerical, etc. \$7,435 33
Interest and discount 67 00
Interest on equipment notes 690 00
8,192 33
Net Profit \$ 1,274 94

ASSETS AND LIABILITIES

Assets
Cash on hand \$3,789 92
Accounts receivable (considered good) 7,140 56
Materials, etc. 3,891 11
Plant 21,433 90
\$36,255 49

Liabilities
Accounts payable (including interest) \$2,404 17
Profits due society 1,274 94
3,679 11

Net worth of publishing house \$32,576 38

The committee wishes to call attention to the following results for the year:

Rent paid Tract Society	\$2,400 00
Interest on equipment notes	690 00
Profits for the year	1,274 94
Saving on denominational work approximately	1,500 00

ORRA S. ROGERS,
ALEXANDER W. VARS,
OTIS B. WHITFORD,
AHVA J. C. BOND,
Supervisory Committee.

Plainfield, N. J.,
July 13, 1924.

The afternoon session of the Tract Society was opened by singing Daland's Sabbath Hymn. The words were composed by



Dining Hall and Kitchen Tent

Mary A. Stillman. Then followed the responsive Bible reading which was prepared some time ago by Rev. James L. Skaggs.

At 2.40 an interesting symposium on "Ways of Promoting the Sabbath" was begun. This was divided into two parts—first, "Among Our Own"; second, "Among Others."

Rev. William M. Simpson's talk on religious training was very good. To him religious training means only those things that bring us near to God and that help our fellows to come to him. Merely "laying off" one day in the week is not Sabbath keeping. There must be a worshipful spirit in the true Sabbath keeper.

Elder St. Clair's address on employment and vocational guidance was timely and will appear on these pages. He asks some important questions and gives counsel regard-

ing the choices of employment, which will be well worth careful attention by our people.

The second part of this program had to do with ways of promoting the Sabbath among others. Rev. R. J. Severance, general missionary on the southwestern field, spoke ably on "Missions and Evangelism." His address is promised for our paper.

On the subject of "Literature and Tract Distribution," Secretary Willard D. Burdick made a plea for literature, Bibles, and song books for the churches and workers in Jamaica and in other new fields. Doors are opening to several new fields. These must be supplied with appropriate literature, and personal letters.

There is demand for the SABBATH RECORDERS and our other denominational papers. The people are glad to get old RECORDERS, many of which have been sent them.

Brother Burdick made an appeal for new subscri-

ers to the RECORDER and expressed the wish that a hundred might be secured at this Conference. I fear that some of you will be sorry when I tell you that he did not get his wish. Was his wish too large? Don't you think the editor and the Tract Board could stand it if one hundred new subscribers should come to us in one General Conference?

One thing was noticeable: after this address and that good wish for our denominational paper, the congregation did make the great hall ring as they sang with enthusiasm, "Faith of our fathers, holy faith, we will be true to thee till death."

As the strains of this loyal song died away, Rev. A. J. C. Bond came on with a ringing message on "Sabbath Sanctions for a Scientific Age." Our readers will enjoy

it, we know, when he gives it to them through the RECORDER.

In the evening after the Tract Society's program, Dr. Herbert L. Willett, of the Federal Council, spoke upon "International Justice and Good Will." He showed that great progress is being made in the line of world-wide, serviceable activities through the co-operation of Christians in the work of the council. Thirty-two denominations for twenty years have not labored together in vain. This address was full of good things, showing the blessings that have come from a co-operation of churches in America.

The last thing in the programs of this good day at Conference was Rev. George B. Shaw's excellent sermon on "Seventh Day Baptist Fundamentals," which has already appeared in the RECORDER.

The congregation enjoyed the simple, practical, and sensible way in which this subject was presented. I, for one, would like to see this sermon in tract form for general distribution.

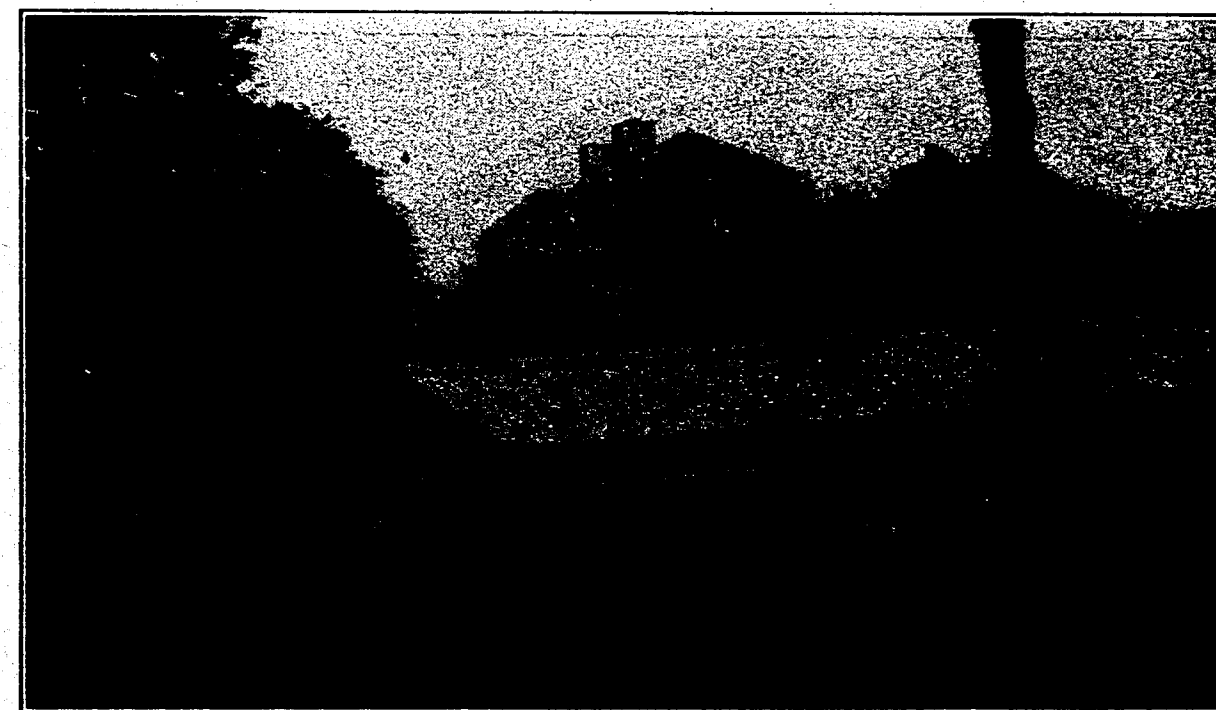
An Impressive Moment In General Conference The Committee on Obituaries reported the death of one minister, Rev. Jesse E. Hutchins, pastor at Farina, Ill., and twelve deacons during the year. Since all the obituaries had appeared in the SABBATH RECORDER, it was not thought best to read the long report of the committee in full; so only the names and addresses of the departed ones were read.

Then the congregation arose and stood with bowed heads in silent prayer for a few moments; after which Rev. A. J. C. Bond led in tender prayer for God's blessing upon the bereaved families and loved ones of the dead.

This was an impressive scene, and no action could be more appropriate by which to pay loving tribute to those who had passed on.

Missionary Day at Milton Conference High Water Mark Friday was missionary day at Conference, and it proved to be the great day of the feast in many respects. After a brief business session in which Mrs. Angeline Abbey Allen presented the report of the Lone Sabbath Keepers' Auxiliary, President Davis handed the gavel over to Rev. Clayton A. Burdick, president of the Missionary Society, who took charge of the annual meeting.

Paul's vision of the call to Macedonia was read and prayer offered by Rev. John F. Randolph. Then President Burdick said he had no formal address, but only



Dining Hall of Conference and Memorial Building

words of thankfulness for a bright outlook. Doors are opening wide and calls for help are coming. Men of other lands who stand high in their own country are coming and pleading for help. Our God is calling us as never before, showing that he has confidence in us, and that he knows we are able to do the needed work. The work is great and we rejoice in it. We are expecting a glorious blessing here today.

Corresponding Secretary William L. Burdick then presented the annual report of the board which we gave our readers in the RECORDER of August 25, and which we hope our people have carefully read.

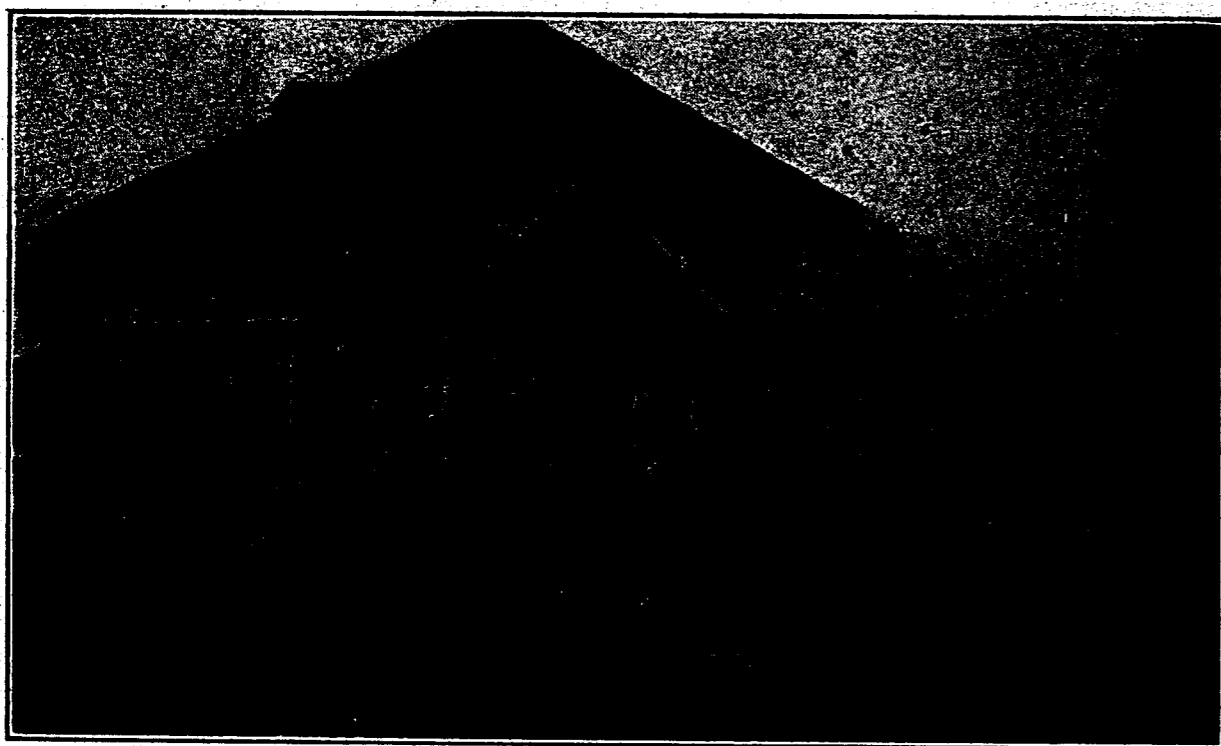
Secretary Burdick made a strong appeal for a campaign of evangelism and also for a real go-to-church campaign. Those who have heard him in three associations this year know something of his interest and burning zeal for the work in Jamaica, and

his desire for an onward movement in China and in the home land.

THE DAVISES AND THORNGATES IN CONFERENCE

Doctor George Thorngate and wife, who are preparing to sail for China in October, and Rev. H. Eugene Davis and wife, who are returning to their work in Shanghai, had important parts in this day's meeting.

Doctor Thorngate's remarks were simple and sincere in expressing some of the attractions which his chosen life-work had for him. There are always attractions that draw one toward a new country; but these were by no means the things that moved



Coming out at Noon

him. He loved to work, and the very work was attractive because he wanted a job that would fill his hands full. This he thought he could find in a land where there is but one physician in eight hundred thousand people. He expressed the hope that he would grow with the doing.

Brother Thorngate said he was glad to fulfill the Master's commission. To him Christ's "Go ye" seemed to be personal.

The next attraction mentioned was that he is doing just what he *wants* to do for others. He said he had noticed that missionaries are happy people, and he and Mrs. Thorngate are sure they will be happy in the work.

Then Mrs. Thorngate spoke of her hopes in view of their work. She expressed her thanks for the kind friends who had so generously helped them to the things they

would need in their China home. The interest taken by the people in the home land gave them spiritual strength. "Going to China," she said, "is no sacrifice for us. We hope to get away from the love of *things*, and become more in love with the good work."

Rev. Eugene Davis, who has visited so many churches during the year, said he had a few things he wanted to say before returning to China.

Nine years ago at Conference he stood on this very platform, when he called on young people to come forward and commit themselves to life-work decisions, George Thorngate was one of the forty who rallied around him at that time. He has held true to his pledge all these years and now is ready to start for China.

Mr. Davis wished he could take us all to China where we could see conditions and realize the needs as he can see and realize them. Said he: "I am *burdened* this morning, and wonder-

ing how the seventy-five per cent of our people who are not linked up with our work could be reached and interested. I do wish I could believe that more than twenty-five per cent of our Seventh Day Baptists are really and truly interested in our work. Still the twenty-five per cent give us inspiration and strength. The twenty-five per cent are represented here today; but my burden is, how can the seventy-five per cent be reached so as to secure their interest and support?

May the joy and peace of George and Helen Thorngate be shared by all those in the home land."

Brother Davis has visited fifty-one churches this year and he believes that twenty of them could pay their full quota and each one support a missionary if they would.

Fifteen young people with whom Eugene had talked this year, who would like to go to foreign lands as missionaries, have no opening. Pray that a place may be made for them. There is a great day ahead for us if we can only arise to the occasion. The China Mission's future is at stake; and it is too bad that, after five years of appeals for funds to rebuild the dilapidated school buildings, the Forward Movement period has failed to secure them and Eugene Davis has to go back to China without them.

Upon this subject Eugene said: "If I had to believe that the money for our school buildings would not come, I *would not go back!* Our cause there will be *doomed* if no new buildings are provided."

Brother Davis spoke of the growth of the missionary spirit for more than a hundred years. Early missionaries brought help to feeble churches which have now become strong. Many years of prayer resulted in sending Carpenter and Wardner to China. I hope to see the day when several of our churches will be supporting missionaries of their own.

For seventy-five years now Sabbath services have been held in our church chapel in the heart of Shanghai. And today Chinese children tell crowds what Christianity is to them. The regular attendance on Sabbath services in Shanghai today is larger than in most of our churches in America.

This was a wonderfully inspiring address. We wish every Seventh Day Baptist could have heard it. While speaking, Mr. Davis held up twenty-five dollars in dimes which one little boy had saved and given for the school building in China. He said: "It is not the twenty-five dollars that thrills me; but the fact that a boy has invested that much for the great cause."

In the afternoon of missionary day, Rev. R. J. Severance spoke of mission work in the Southwest. His address will appear in the RECORDER in due time.

God's Call to Seventh Day Baptists, by Secretary Burdick, was presented in his usual enthusiastic way and gave unmistakable evidence of Brother Burdick's passion for saving men. He spoke of this as the greatest epoch in our history, noted for its opportunities as never before. The need of help from above was never greater.

Brother Burdick will lay his burden on

your hearts through the RECORDER, and we pray that the Holy Spirit will prepare your hearts to respond to his plea.

Another strong appeal on the afternoon of missionary day was made by Brother Hansen, of Chicago. He thinks that if every Seventh Day Baptist will get into the work as he should for the truth and the gospel, things will surely go forward. They are *bound* to go if we do our duty. All the workers are needed, and if they are loyal and true, the year to come will see great things done for the Master. If all will walk in the foot-steps of Christ, and get a true Sabbath *conscience*, it should be the best year in our history.

If we neglect our duty, what answer can we give when God recalls the opportunity he has given and asks: "What did you do with it?" May he lead us on through the coming year to win great victories for him.

As this great missionary day was drawing to a close, Doctor George Thorngate and his wife, Helen, the daughter of Rev. and Mrs. George B. Shaw, were called to the platform and consecrated by Conference to their work in China.

President Burdick made a touching address regarding the interests at stake in such a time as this. He had invited to the platform Rev. Eugene Davis and wife, Mrs. D. H. Davis, former missionary to China, the parents of Doctor and Mrs. Shaw, and others. The desk was removed so all the great audience could see the candidates as they knelt by two chairs at the front of the stage. The friends gathered around while the editor of the SABBATH RECORDER made the consecrating prayer, all uniting in the laying on of hands.

It was a scene never to be forgotten by many who witnessed it. All through the congregation men and women were moved to tears. And I am sure they will bear me out in calling this the high-water mark in the Conference of 1924.

'Grave on thy heart each past "red-letter day"! Forget not all the sunshine of the way By which the Lord hath led thee; answered prayers, And joys unasked, strange blessings, lifted cares, Grand promise-echoes! Thus thy life shall be One record of his love and faithfulness to thee. —F. R. Havergal.

ALFRED-ALFRED STATION DAILY VACATION BIBLE SCHOOL

(Report as rendered to the Sabbath School Board and Tract Board)

The Daily Vacation Bible School was held at Alfred Station from June 30 to July 19 inclusive, holding fourteen full time sessions, each three hours long. On July 19 there were two demonstrations, thus completing the fifteen sessions.

This school was a combination school between the two Sabbath schools of Alfred and Alfred Station. Transportation for the Alfred children was provided by volunteers from Alfred. Mr. Curtis F. Randolph was chairman of the committee to provide this transportation. Each morning at eight o'clock there were, on the average, five cars ready to carry the children to the Station, each car averaging from nine to fourteen passengers. The same cars came for the children at eleven-thirty.

The school was held in two divisions: the kindergarten and grades one, two and three met in the Seventh Day Baptist church with the Misses Gertrude Saunders, Mary Allen, Elizabeth Ormsby, and Ruth Whitford, respectively, as teachers. The lower grades used the Baptist Vacation School Graded Courses.

The teacher training pupils were young people eager for the training which would help them to become more efficient teachers. Besides their studies they had special duties about the school. Some helped the regular teachers with the handwork; some acted as substitute teachers at certain periods of the session while the regular teachers were having their teacher training recitations; some were in full charge of the playground; and one superintended the music of the school.

The training department included four courses: *The Pupil*, *The Teacher*, both by Weigle; *The Message of the Master Teacher* by Winchester; and *Organization and Administration of the Church School* by Athearn. *The Message of the Master Teacher* was taught by Rev. William M. Simpson; the other three courses were taught by the supervisor. There were nine pupils in these different courses, all working for credit toward their teacher training diploma issued by the New York State Sunday School Association.

Grades four, five, seven and eight met in the public school building under the able instruction of Rev. William M. Simpson, Mrs. Simpson, and Rev. A. Clyde Ehret. This part of the school was large and well attended. The pupils were eager for the work and did work very creditable to their teachers.

Mr. Simpson gave the fourth grade the first part of the course, *The Books of the Holy Bible*. Aside from their textbook and notebook work, each member of the class made a miniature library of the books of the Bible and knew how to arrange and classify them according to the style of literature. Each member of the class also made another notebook which they called their "Bible Drill Chart." In this notebook work each book in the Bible was classified and the names of all of the important stories or incidents of the book were named with the reference. The children memorized the names of important stories and the books where they were found.

The Books of the Holy Bible, arranged by Georgia Louise Chamberlin, from the University of Chicago Press, contains work enough for two grades, therefore the fifth grade completed this course which they began last year. They also had a course on *The Meaning of Baptism and Church Membership*. This was prepared by Mr. Simpson himself, and the children were very much interested. Mr. Simpson found this course brought quite tangible results in the fact that some of the pupils offered themselves for baptism and church membership at the close of the school.

As there was only one pupil for the sixth grade, it seemed best to put her into the fifth grade.

The seventh grade studied *Heroes of Israel* under Pastor Ehret. He also taught the eighth grade which studied *Paul of Tarsus*, both published by the University of Chicago Press.

The total registration of the school was 99; by classes the registration was:

Kindergarten	8
First Grade	12
Second	9
Third	12
Fourth	22
Fifth	12
Seventh	3

Eighth	7
Training Classes	9
Teachers	9
	103
Duplicates	4
Actual total	99

It was thought best to give two demonstrations of the work done, therefore, on Sabbath morning at the time of the regular service, the first demonstration was held at Alfred Station. In the afternoon at four o'clock the same program was given at the church in Alfred. The program as presented is as follows:

- Worship Period:
- In the vestibule: "I was glad when they said unto me let us go into the house of the Lord."
 - Inside: Song—Call to Prayer
 - Prayer
 - Hymn—Praise Him
 - Scripture—Psalm 1, recited by Grade 3
 - Talk—Supervisor
 - Hymn—Pilot Me
 - Prayer—by the children
 - Song—Who Has Seen the Wind—Grades 1, 2, 3
 - Scripture—Psalm 121—Grade 1
 - Song—Singing from the Heart—Grade 3
 - Exercise—Outstanding events in the Life of Paul—Grade 8
 - Hymn—An Extra Prayer—Grades 1, 2, 3
 - Exercise—The Books of the Bible—Grade 4
 - Flag Salute—Grade 3
 - Resumes of the Training Courses:
 - The Pupil* Andrea Breeman
 - The Teacher* Elsa Rogers
 - Message of the Master Teacher* Ruth Randolph
 - Organization and Administration* Mrs. Flora Groves
 - Hymn—I Must Be True—Grades 4, 5, 7, 8
 - Exercise—Little Raindrops—Kindergarten
 - Scripture—Psalm 100—Grade 2
 - Flag Salute—Grades 4, 5, 7, 8
 - Exercise—Pansy Song—Grades 1, 2, 3
 - Geography Song—Grades 4, 5, 7, 8
 - Exercise—The Books of the Bible (Pt. 2) Grade 5
 - Offering—Grade 8
 - Exercise—Heroes of Israel—Grade 7
 - Song—Jesus Loves Me—Kindergarten
 - Closing Prayer—Three song prayers—Kindergarten, Grades 1, 2, 3
 - Organ Postlude

While it was thought best to follow the course of instruction which has been used in the Alfred Station Vacation School for five previous summers, the course is considered to be fully equal to that recommended by the Sabbath School Board. In addition to this course of study, your supervisor requested her teachers to include in

the work such scripture memory work as is required by the board.

There was a good deal made of the opportunity to teach through music. Miss Ruth Randolph, of Alfred, gave the lower grades one-half hour instruction each day on the appreciation of good music, standard hymns, verse songs, and prayer songs. Miss Randolph should feel well repaid for her efforts in the enthusiastic response she received.

The playground was never without its directors, Miss Andrea Breeman, head director, or her assistant, Miss Elsa Rogers. Both young ladies had excellent control of the children at this period, keeping them happy and out of danger.

Your supervisor had full charge of the morning worship period, which was purely worship; it was the supervisor's pride and joy to see the children respond to the spirit of worship. Children have to have some expression for their buoyant energy, but at this period they were as quiet and worshipful as could be desired by the most critical observer.

Aside from the worship period, the supervisor told a story to the children in their different class rooms some time during the forenoon and had general supervision of all the work. She did no actual teaching of the children, aside from that already mentioned. The most of her work was with the teacher training classes. The earnestness with which the pupils took hold of the work was very satisfying.

Respectfully submitted,
RUTH MARION CARPENTER,
Supervisor.

Alfred, N. Y.,
August 29, 1924.

A poor man in China, who is a Christian, has to work all day away from home. He has put on the door of his house this notice:

"I am a Christian, and if any wish to go in and read my good Book while I am out, they may. The Buddhist priests need not come here; I do not want them any more."

People often go into his house and learn whole chapters, which in many instances make them wise unto salvation through faith which is in Christ Jesus.—*Record of Christian Work.*

**THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION**

AHVA J. C. BOND, Director,
207 West Sixth Street, Plainfield, N. J.

OUR ONWARD MOVEMENT BUDGET

CAN WE RAISE IT?

For three years, yea, for four, the churches averaged in gifts to the work of the denomination not quite fifty thousand dollars. For the second year of the Forward Movement period that amount was exceeded by a little more than ten thousand dollars. It is true, also, that last year the receipts were larger than they were during any previous year of the movement, even exceeding the amount received during the second year; but it was the Parallel Program that brought it up. The regular Forward Movement funds for the year just about equaled the amount raised from year to year during the whole period.

The second year witnessed a decided increase over the first, to be sure, but there were reasons for that. Financial conditions were better; the movement was then just getting into full swing; and many persons who subscribed as much as one hundred dollars per year for five years, paid the full amount of their pledge during that year.

The amount of money raised for denominational work during the year last preceding the Forward Movement was nineteen thousand dollars. A gain of thirty thousand dollars per year is not so bad. But should we be content to settle down to that pace? Have Seventh Day Baptists measured up to their opportunity and to their obligation when they have raised fifty thousand dollars per year for all the work represented by our boards and by the General Conference?

The commission and the General Conference evidently think not. The budget as presented to the Conference by the commission this year calls for just a little in excess of fifty-eight thousand dollars. And that budget was adopted by the Conference at Milton; perhaps the largest and most representative Conference in the long his-

tory of Seventh Day Baptists. And I believe the answer of that Conference is the answer of Seventh Day Baptists everywhere.

The boards are undertaking larger things but the work that might be done is hindered because there are churches and church members who have not caught the vision of the waiting harvest fields, and who do not realize that work there is for Seventh Day Baptists to do.

Professor Carver was once asked by one who wanted to prepare himself for Christian work, what he should do first. The reply was: "Start a bank account." If there are Seventh Day Baptists who want to serve the cause, and do not know where to begin, there is a good practical suggestion. And let it not be considered lightly.

I fear some of our churches, and perhaps especially some of our smaller churches, will suffer loss as did the man with the one talent. The quota for your church is meant to be suggestive only. No church and no Seventh Day Baptist has to answer to the commission; or to the general secretary, or the General Conference, or to any other general. No church can do more than its best. The work demands that all do that. Each member must answer to himself and to God. Surely each one wants to have a real part in the work as it has been outlined and as it is being undertaken by the boards.

The budget will be found on the back cover page of this number of the SABBATH RECORDER, sure enough. We promised it last week, and then handed something else to the printer. It was not the printer's fault, therefore, that our word was not made good.

That budget represents the outreach of Seventh Day Baptists into very many lines of religious work. What is your relation and the relation of your church to that work?

It is a wonderful thing to know the Holy Spirit, to have your soul and your body not the tomb of buried possibilities, but the temple of the Holy Ghost. When the church of God gets to that point, something will happen. Pray God that you and I may get there, and then our witness will shine out and blaze forth!—*Gipsy Smith.*

**FACING OUR RESPONSIBILITIES
IN HOME BUILDING AND HOME
TRAINING**

REV. EDGAR D. VAN HORN

(Conference address Milton, Wis., August 20, 1924)

Let me say at the opening of this brief address that, personally, I feel utterly incompetent to speak upon such a subject. Yet I am conscious that no more important question can come before us than this one of home building and home training.

No denomination can be truly prosperous or permanently strong which does not cherish the sanctities of the home, with Christian parenthood and a religiously cultured childhood as its basis.

Dr. W. H. P. Faunce, president of Brown University, said in a recent address that there was a fatal tendency in America to grow away from those high ideals of home and home life which were once our heritage. With our modern inventions, such as the automobile and other space annihilators, the home, in too many cases, has become merely a stopping place to eat and sleep. While this may not be true of the average Seventh Day Baptist home, we must not forget that we are in a measure subject to those subtle influences which are disintegrating and destroying the unity of the American home. This matter was forced upon my attention recently when the head and young father of a family came to me in distress because he felt the need and desire of establishing family worship but found it so difficult to find a time when he could be with his family. Not only business, but literature of a cheap kind, amusements and fashions, have all combined to work lasting harm to the home. Marriage and the marriage vows are held with too light regard. It has become a matter of jesting and joking and in hundreds of thousands of cases ends in the divorce courts.

There is so much to be said on this question of home building and home training that I am going to confine myself to one or two points that need emphasizing.

We may make a distinct contribution to our time if we maintain high standards and ideals of home life. When so many homes are squalid in their physical condition, low in their intellectual ideals, unattractive and unwholesome in their moral and social conditions, the challenge is all the more ring-

ing to us as a people to maintain a high level in all these points.

One of the first essentials in successful home building is a proper respect for the dignity of parenthood. Young people are not taught this as they should be. Courting and marriage are too often treated as a joke and the result is that many superficial and harmful practices have grown up. Many girls from good families adorn themselves in a way disgustingly cheap and superficial. Their attractiveness lies not in the beauty of character and womanhood but in mere outward personal adornments. Let us teach them and train them for home living and that there is no attractiveness so great as that of pure womanhood.

Ashenhurst in *The Day of the Country Church* says: "Girls should be trained for the home, motherhood should be honored in their training. As a nation we are greatly at fault in our treatment of the principles which constitute the foundations of the home.

"It is important that every effort should be made to train boys and girls to be pure and clean, to love nature and to be loyal to home life, to cherish ambitions to accomplish their highest ideals in the home and on the farm."

You can always determine the trend of any civilization by the dignity it accords to parenthood. If you follow history you will see that it has been God's purpose to build the home and that his plan is being accomplished only so far as we are honoring fatherhood and motherhood. Parenthood is the most blessed of all human experiences and the most serviceable social contribution to any generation. The people who have no appreciation of the dignity of parenthood are still in savagery. And among highly civilized people where parenthood comes to be lightly esteemed you will find society in decay, with its "putrid spots or its whited sepulchres full of dead men's bones."

On the other hand where parenthood has been dignified, where its responsibilities are accepted, its sacrifices welcomed, its burdens mutually borne, there you will find the source of earth's noblest joys, its sweetest satisfactions and highest hopes.

The Church and the State are rooted in the home. And both will do well to safeguard more zealously this primal and fundamental institution. Some one has asked:

"What sort of a society would that be with childless homes and business centered male and female bachelors at the top and prolific immigrants at the bottom?" That the present civilization is unfavorable to the family ideal and that the dignity of parenthood is all too lightly regarded is proved by the record of divorces granted in our courts. Social theories are constantly rising up to dispute the idealism of the family. A certain organization is constantly working for the promulgation of information that will destroy the sacredness of parenthood, debase morals, and it not infrequently cripples the lives of those who accept its sodden suggestions as a private highway to conjugal happiness and peace.

The home is a Christian institution and marriage with its parental obligations may be made one of the greatest blessings of the race. Doctor Boynton, of Brooklyn, once said: "Infancy is a beautiful discipline to parenthood. It solidifies character; it commands sacrifice; it contributes love. Many a young fellow has prolonged his boyhood into his married life and has awakened to the sense of what a true man ought to be for the first time when he looked with a father's pride into the blinking eyes of his own child; and many a young girl to whom life has been more or less of an afternoon tea, even after she has made her home, has for the first time discerned the real significance of life's nobility and worth as she embraced the sacred sacrifices and the holy loves which have come to her with the new life God has given her. There is no truer word in the Bible than this: 'A little child shall lead them.' And there is no more glorious discipline for a stalwart man and for a gracious woman than the discipline of parenthood."

It is true that the rearing of children costs money; so do fine clothes, and automobiles, and social activities, and movies, and theaters. It is true that they are inconvenient at times, that they exchange pleasure for pain, anxiety for amusement; it is true that they take time regularly and sometimes irregularly. They have a way of being sick when we want to do something else, go somewhere; of breaking our rest and otherwise making unusual demands upon our time and strength and patience. But it is also true that they discipline manhood, contribute unusual qualities of love-

liness to the character of mother, qualities born in pain, in patience and in care that expand the spirit into the character which we call *mother*. "There is no school of discipline like the school which idealizes parenthood, and no cause for gratitude to God for any gift is like that for the gift of a little child to love, to cherish and by whom to be drawn into affection and loyalty to the summits of life." The old Psalmist was right: "Children are the heritage of the Lord; happy is he who hath his quiver full of them."

We have a high and holy task not only to rear children in our homes but to train them through sacrifice and wisdom and love for the work of life, giving them a vision and a passion for the work of the kingdom of God. There is no more royal and deeper joy than this: for father and mother to sit in the eventide of life to glance back over the long way that has been radiant with love. As they sit in the joy of that achievement "at even time it shall be light."

Finally, the privileges and responsibilities of home building and home training are obligations we owe to the future. Our mission, as I understand it, is to make ready today for a better tomorrow; to leave the world better and more advanced than we found it; to do something for, and to tell something to, the following generations. There is no gift to the future so great as the gift of a purified life. Endowments and institutions are a splendid way of contributing to the good of coming generations, but a far nobler contribution is the contribution of a life, lived in purity and nobility. Many Americans take great pride in their ancestry. We have all sorts of patriotic societies and none more proud than those who trace their ancestry to the Mayflower, Plymouth Rock or who can proudly claim to be sons and daughters of the Revolution. But is ancestry the only thing that should awaken our pride? How about the matter of posterity? Have we no thought of the future? Is the spirit of heroic endeavor and of sacrifice to be lost in the past? Are the children of today better than the children of yesterday? And will the children of tomorrow be better than the children of today? To be true to the past—and the past has been made glorious with heroic living—means to be true to the

future. Parents, young people, if we keep sacred that command, to honor our fathers and mothers that the days may be long on the land which the Lord our God has given us, we shall have to transmit to our posterity all that is pure, high and noble of the past plus the wealth of our own love and heroic self sacrifice and consecration.

If our denomination is to achieve its glorious mission for which it has been kept alive through all the centuries, if we are to make our contribution to the times in which we live and make our nation what it ought to be, then we must not only be true fathers and mothers but we must be priests, and patriots, and partners with God in training our boys and girls into nobility of life, in helping them to reinforce their characters so that they in turn may bear the stress and strain of life in their day. This is our task.

IN CHRISTIAN EDUCATION

ESLE F. RANDOLPH

(Conference paper)

Reflection brings one to the definite conclusion that it is not possible for any one generation to remove responsibility entirely from any succeeding generation, and each generation in turn inherits the responsibilities common to all generations. To our earlier fathers of America, among many grave responsibilities came that of imparting a Christian education to their sons and daughters. That same responsibility is likewise ours today.

The manner in which they went about meeting their responsibility is told on the pages of early New England history. The stress and hardship of those early days made a background favorable to religious teaching; and that those pioneers met the responsibility of Christian education with all the courage and zeal with which they met other responsibilities of that trying period, there can be no doubt.

The accounts handed down to us of that important period impress us with the fact that local laws, provided severe punishments for failure to observe certain requirements as to church attendance, etc. While we may regard those so-called "Blue Laws" as being out of place and unnecessary even in that distant day, they serve to emphasize to us the attitude of those heroic characters

toward religion. It might naturally be expected that those who had suffered persecution, and had been driven from native land on account of their religious views would very naturally guard with most zealous care that for which the hardships of the wilderness were braved. Religion was first in the home and in the community. The daily life centered about religion. To the young of that time Christian education, as it was then understood, was given both by precept upon precept, line upon line, and by stern example.

While religion is of no less importance today than it was in those never to be forgotten days, yet conditions with which we are surrounded are so very different, that Christian education is largely neglected, if not absolutely ignored in the home life of a vast multitude of the children of this day. We may well ask ourselves the question, "Is it not possible that the pendulum of religious fervor has swung altogether too far in the opposite direction since the days of our Pilgrim fathers?" It is true that there are many homes where religion is not forgotten, where it is taught to the new generation, precept upon precept and line upon line, as well as by that noble example which makes practical and plain what might otherwise be misunderstood. The evidences are multiplying about us that in too many homes no effective attempt is made to have the Christian religion recognized as even existing, much less to give it *the prominent* place in the common everyday life,—yes, we may say that evidences seem to be multiplying that the very principles taught by Christ himself are completely wanting in the lives of a multitude to be found on every hand. Liberty in our own glorious land is taken for license, and our conceptions of righteousness suffer violence at every turn.

We are told that evil has been present in the world from the days of Mother Eve—just how much of evil then existed, or now exists, it is not my purpose to decide. Of this I am sure that evil controls the lives of altogether too many people. We believe that the Christian religion is the only remedy for this condition of affairs; and to encourage its spread is our purpose in gathering from the four corners of the denomination here at Milton. The pleasure of meeting old friends, and of forming new friendships is not sufficient to warrant this

gathering, but meeting our "Responsibility in Christian Education" is of such vital importance that we must meet and join forces to accomplish that all important purpose.

The world is so filled with selfishness and greed that the high ideals exemplified by the Master himself appear to find cold and scant welcome. It is not believed that real human nature has materially changed, but only that evil elements have been given such complete control that there has been little chance for growth of unselfishness, of self-control, of a desire to exemplify and follow the teachings of Jesus Christ.

Zeal in the pursuit of happiness brings, in the end, only disappointment unless those qualities of character which appear in the life of Jesus, control. Zeal in driving sin and selfishness out of our lives will bring that satisfaction which makes for happiness.

To teach, then, real Christianity, to teach as the Master taught is the big lesson for today. So sordid and selfish are the general conditions about us, so intent upon selfish interests does the world appear, that the responsibility is indeed great. Youth responds to attractive influences most readily, and evil so often approaches youth in attractive disguise that it is only when bound by fetters of iron from which escape is well nigh impossible that youth awakens to the true situation.

The average American home appears to be ignoring responsibility for giving Christian education to the children. So pronounced is this tendency among Protestant denominations that many of our courts of justice have in no uncertain terms, sounded a word of warning about our tomorrow.

The bar association of the United States has recently made a survey of crime conditions existing in our country. Their report ought to open the eyes of all persons who are loyal to principles of right and justice. In the one matter of burglaries alone, contrary to common belief, that the big increase in crime has been due to the recent war, they find that there has been a steady increase in this one matter beginning with the year 1905, or fifteen hundred per cent. This shows that, abhorrent and disastrous as the war was, we must look upon that as a result rather than as the cause of the appalling conditions of our present time.

Seventh Day Baptists are not alone in

finding their congregations diminished, churches abandoned, and areas in rural communities without church opportunities.

It is not my purpose to hold up this condition simply that it may be seen, but rather that the stern necessity for doing something may be fully realized. It is not believed that Seventh Day Baptists are more remiss in this matter than are others, but do not Seventh Day Baptists have a far greater responsibility than do others? The teaching of a real respect for, and observance of the Sabbath, is ours as well as are the other teachings of our Master.

Beyond the home life with its responsibility for Christian education lies that responsibility of community or civic life. Our boasted Christian nation is fast becoming a godless nation, urged on in this direction by the hordes—of those coming from other shores who show little or no respect for those things which we hold sacred—the Christian home and a law observing state. Congress has wisely restricted and checked this current which has so far undermined our cherished ideals as to seriously threaten them with utter destruction. Further restrictions are yet necessary; fewer of that type of immigrants must be permitted to enter through our portals to give our country time to assimilate this over dose of complex humanity with which we have been deluged.

But beyond all of this we have a most pressing responsibility as to the teaching, in both secular and religious schools, those principles which inspire and promote and maintain a real steadfast and abiding faith in Jehovah and in the teachings of his Son Jesus Christ, whom we delight to serve, and a confidence in our fellow men which leads us out into safe and secure fields of service.

This responsibility may, and doubtless has in many instances, led zealous ones to give to immature youth an over dose of teachings—ability to properly assimilate has been over estimated,—with the result that acute spiritual indigestion has followed, resulting in exhaustion of spiritual strength, and a disinclination to accept even a milk diet of religious teachings. Doubt very soon undermines, and doubt and distrust once established are not easily driven out.

Technical and dogmatic teaching and religious bigotry open wide the door for doubt and mistrust.

IN INDUSTRY

REV. JAMES L. SKAGGS

(Conference paper)

The Christian Church is gradually recognizing responsibility for the whole life of man. We no longer have patience with an effort to save men's souls for a future world while their bodies are needlessly perishing or being violently destroyed. We can no longer look with indifference upon little children who, because of industrial or economic conditions in home or factory, are denied the normal rights of child life. We recognize the moral and racial dangers which arise from economic conditions which drive mothers and young girls into shops and factories. In short, we are increasingly conscious of an obligation not only to sustain our churches with our money and our devotion to their particular tasks, but also to carry the religion of Jesus into the whole life of the world.

Much of injustice and wickedness has its basis in greed—in the things of money and industry. Hence the need for Christian people to face their "Responsibility in Industry."

The Federal Council of Churches has recognized these responsibilities, and a few years ago it formulated and published a series of statements entitled "The Social Ideals of the Churches." These statements are as follows:

The Churches Stand For:

1. Equal rights and justice for all men in all stations of life.
2. Protection of the family by a single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
3. The fullest possible development of every child, especially by the provision of education and recreation.
4. Abolition of child labor.
5. Such regulation of conditions of toil for women as shall safeguard the physical and moral health of the community.
6. Abatement and prevention of poverty.
7. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.
8. Conservation of health.
9. Protection of the worker from dan-

As in eugenics youth will be informed amid some environment, whether the favorable, loving and watchful home environment, or if neglected there, more likely amid lustful, sordid environment elsewhere, so will teaching regarding religion be best given amid that environment where both the responsibility to teach and the wisdom to judge correctly of development are found.

Be it far from me to believe that many are found in modern institutions of learning who deliberately plan the upsetting of all Christian belief, but that rather there are altogether too many who fail to take a proper inventory of the real spiritual state, before proceeding to lead so far in advance that the follower is lost in doubt.

Many a parent, many a teacher, must view shattered hopes and ideals not realized, with the feeling that a great mistake has been made in directing the path of youth. A turn has been made from a perfectly plain path because of a fancied obstacle ahead. This detour only served to plunge the individual deeper into doubtful situations.

The way of the Cross is so simple that faith may not be lacking, neither confidence in those who travel by that road. The teaching of this simple way was and is the purpose of the great commission. Jesus taught it among his people in such a real human way that it is not necessary for us to make any attempt to add to it. Minds must be open, but let them be open in that sense which can really and truly say, I thank God that I have been a man of aspirations, for the heart's longing after good is always a rill from the fountain of all good—from God.

Let our purpose in our efforts at Christian education be to develop those things in the lives of those whom we teach that faith in God may be firm and abiding and the great purpose in living will be:

May every soul that touches mine—
Be it the slightest contact, get there from
some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
To brave the thickening ills of life,
One glimpse of brighter skies beyond the
gathering mists,
To make this life worth while, and heaven a
surer heritage.

gerous machinery, occupational diseases and mortality.

10. The right of all men to the opportunity of self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardship of enforced unemployment.

11. Suitable provision for the old age of the workers, and for those incapacitated by injury.

12. The right of employers and employees alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

13. Release from employment one day in seven.

14. Gradual and reasonable reduction of hours of labor to the lowest practicable point and for that degree of leisure for all, which is a condition of the highest human life.

15. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the products of industry that can ultimately be devised.

So my discussion of our Responsibility in Industry represents far more than my own thinking and attitude. It represents the crystalized consciousness of the Federal Council and the following paragraphs are taken from a forth-coming Labor Day message of the Commission on the Church and Social Service.

CHILD LABOR

"The Christian conception of child life is just now finding articulation in laws protecting children from the hardships put on them when compelled to work for wages. The right of parents to put children to work under their own direction and in their own household may make child slaves when it is used to put them to work in a factory or mine under a boss and a wage system.

"The social ideals demand not only 'the fullest possible development of every child, especially by the provision of education and recreation,' but 'the abolition of child labor.' After twenty years of industrious and conscientious effort, we are now on the way to adequate legislation on child labor. There remains the serious task of securing

the adoption by thirty-six state legislatures of the joint resolution recently passed by the Congress to make the twentieth amendment a charter of freedom for childhood. Churches throughout the country will need to exert their full influence upon public opinion in the states to secure ratification. Congress will then have the authority, now lacking, to accomplish what it has twice attempted only to have its acts declared unconstitutional, and to legislate from time to time for the protection of children. More than a million children who have been kept out of school to work will then be given their chance at life.

"A uniform national law controlling child labor will bring all industries up to a minimum standard. It should receive the heartiest support of Christian employers for humanity's sake, but those not moved by that consideration are deprived of the old economic argument that one employer could not give it up while others utilized it.

WAGE EARNING WOMEN

"The heart of the home is the mother. Any industry which takes her out of the home, or makes it necessary for her to labor for the sake of getting material necessities, sacrifices the most vital interest of the nation. The home of the worker has the same right to its homemaker as does that of the employer and investor.

"The social ideals ask for 'the protection of the home by the single standard of purity.' Equally necessary is a single standard of rights for all mothers and those who may sometime become mothers. The resolutions adopted at the Cleveland meeting of the Executive Committee of the Federal Council at the close of the war declared women 'should have full political and economic equality with equal pay for equal work, and a maximum eight hour day.' It made a declaration in favor of 'the abolition of night work for women' and for 'the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.' There are twelve million women wage earners.

A LIVING WAGE

"If the heart of the home is motherhood with all that motherhood implies in
(Continued on page 335)

MISSIONS

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

MONTHLY STATEMENT

S. H. DAVIS,
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
August 1, 1924-September 1, 1924

<i>Dr.</i>	
Balance on hand August 1, 1924	\$18,971 86
Elmer Hunting, Jamaica special	10 00
Lois Fay, Jamaica special	1 00
Morton Swinney, Jamaica special	35 00
Mrs. John J. Miller, Jamaica special	10 00
Mrs. Walter B. Hemphill, Jamaica special	10 00
Berea Church, Missionary Society	25 00
Conference Treasurer, Georgetown Chapel	7 47
Conference Treasurer, Boys' School	26 32
Conference Treasurer, Girls' School	26 32
Conference Treasurer, Missionary Society	221 38
Parallel Budget, Georgetown Chapel	11 35
Parallel Budget, Boys' School	51 30
Parallel Budget, Girls' School	54 26
Parallel Budget, Missionary Society	77 45
Conference Treasurer, Missionary Society	136 14
Milton M. B. S., Missionary Society	5 00
C. Severson, Boys' School	7 50
C. Severson, Girls' School	7 50
Minneapolis Sabbath school, Boys' School	2 50
Minneapolis Sabbath school, Girls' School	2 50
Shiloh Junior, Boys' School	15 00
Shiloh Juniors, Girls' School	15 00
Cosmos children and Sabbath school, Cornelia Slatger	10 00
One-third collection Conference, Missionary Society	142 17
Washington Trust Company, interest credit	2 41
Washington Trust Company, interest credit	1 81
	\$19,886 24

<i>Cr</i>	
T. L. M. Spencer, August salary	\$ 83 33
R. J. Severance, July salary	105 42
Wm. L. Burdick, July salary, traveling expenses, postage, and clerk hire	182 68
L. J. Branch, July salary	25 00
C. C. Van Horn, July salary	41 66
Ellis R. Lewis, July salary	50 00
R. B. St. Clair, July salary	50 00
Geo. W. Hills, July salary and traveling expenses	49 01
G. H. F. Randolph, July salary	25 00
Angeline P. Allen, July salary	25 00
D. Burdett Coon, July salary and traveling expenses	157 92
H. Eugene Davis, July salary and children's allowance	125 00
H. Louie Mignott, July salary	35 00
Committee of Reference and Counsel, Foreign Mission Conference reports	5 33
John Manoah, gift to Missionary work in South India	350 00
R. J. Severance, June traveling expenses	20 84
Harley Davidson Motor Co., Rev. Mignott's motorcycle	280 50
Treasurer's expenses	35 00
	\$-1,646 69
Balance on hand	18,239 55
	\$19,886 24

Bills payable in September, about

Special funds referred to in last month's report now amount to \$18,709.66, bank balance \$18,239.55, net indebtedness \$470.11.

E. & O. E.

S. H. DAVIS,
Treasurer.

IN INDUSTRY

(Continued from page 334)

love, watch-care, and housekeeping, its foundations lie in a sufficient material income. The social ideals demand 'a living wage as a minimum in every industry and the highest wage that each industry can afford.' They stand for 'the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of the workers from the hardships of enforced unemployment.' They ask for 'suitable provision for the old age of the workers, and for those incapacitated by injury,' and for 'the protection of the worker from dangerous machinery, occupational diseases and mortality.'

The first of all human rights is the right to live. The right to live well is a corollary of the right to live at all, if we are to have a Christian social order. It is quite possible to bring this about progressively and finally successfully if those directing industry, including the leaders of labor, concentrate upon an effort to secure abundant economic resources for all. It is the most cynical sort of a scepticism that believes in the bounties of a divine Providence and then denies that it is possible to derive enough from the common effort of all to give to all a decent living.

Nor will pettifogging interrogations about what is a "living wage," avail to confuse the conscience that demands it. A "living wage" can be determined as successfully as can a "fair profit." It means enough to purchase a minimum of those things that the better-to-do consider essentials. It means comforts and savings as well as physical existence. It means enough to give the children the advantages of a public school system that our common citizenship has set up for all the people. It means enough to enable the natural breadwinner to support his family with the mother in the home. It means a chance to save enough to pay for a cottage, to lay up something for sickness, misfortune and old age. It means enough to provide the simple essentials of culture, recreation and philanthropy for the family. This can not be attained in a day, but it can be made the goal for the industry of the nation. The introduction of efficient management and of the simple equities of social justice

into the industrial system, on the part of organized labor as well as capital, the elimination of waste and of strife, and the fairer distribution of the national income, will go far toward providing a national income sufficient to provide every industrious family with a decent living.

PROPERTY RIGHTS VS. HUMAN RIGHTS

Fundamental to all the ideals mentioned above are those calling for "the most equitable division of the product of industry that can ultimately be devised," and for "a new emphasis upon the acquisition and use of property." Property rights are sacred only when they are human rights. Logically, then, a property right that interferes with humanity is no longer sacred. The Christian conception of property, its earning and spending, and its equitable division among the people, rests back upon the fundamental teaching regarding the sacredness of personality and upon its goal in justice and brotherhood. Property is for use and not for personal power. It is a means to service and not a means of conscripting others for some one's service. The chief sources of poverty are low wages, intermittency in industry with consequent unemployment, wars, industrial waste, sickness, mental deficiency, lack of training, the vices which afflict the race, and inequitable distribution.

All these causes of poverty are within the capacity of mankind to remedy, and they are being remedied. The Department of Commerce, with the co-operation of universities and economic foundations, is studying intermittency or the business cycle with a view to its control. Sickness is being brought under control by the medical profession and the public health service. The social workers are laboring with increasing success at the problems of dependency, delinquency, and feeble-mindedness. The Federated Engineers are leading the attack on the problem of industrial waste. The movement against war has taken on enormous proportions. At least two states and a number of industries are experimenting on unemployment insurance. These are immensely heartening undertakings, and they point the way for the future. The Church can lend heart and power to these endeavors by insistent teaching, by lifting up the vision of the ends to be achieved, and by inspiring all with the hope that these

burdens can be lifted and these objects accomplished.

CONCLUSION

The fraternal is the Christian type of organized life, and it must bring employer and worker, struggling social groups, the churches, and the nations into co-operation. When brotherhood is confined to class-conscious organizations it results in war between the brotherhoods. When it is confined to the sanctuary it becomes other worldly and leaves this world to perish. Brotherhood means the co-operation of all for social progress, and the strength of all to meet the need of the humblest citizen. "Interdependence" is a more Christian word than "independence." Brotherhood and co-operation mean interdependence. There can be no peace until there is justice and there can be no guarantee of justice except in the equitable relationships of democratic organization with a sense of interdependence.

IN INTERNATIONAL RELATIONSHIPS

PRESIDENT S. ORESTES BOND

(Conference paper)

If this topic requires a mandate from the Sacred Book, it may be found in the last chapter of Mark, "Go ye into all the world and preach the gospel to every creature"; or in the closing words of the Book of Matthew, "Go ye therefore and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." Jesus spoke these words to the eleven who had followed him through the years of his ministry and had learned something of his purposes for the world. A large task for eleven men, you may say. Yes, it was, and there was, doubtless, a look of consternation on the faces of the little group, but Jesus hastened to say, "and lo, I am with you always, even unto the end of the world."

Anything that needs to be done can be done if men will believe and work in harmony with the will of him who says "Go." The group of people addressed here today is relatively small; indeed, the denomination of which we are a part is but a handful when compared with some of the other denominations. That, however, is unimportant since the strength of an army is determined by the strength of the individual unit. If our sector in the great battle line

is impotent, the foes of civilization will assuredly find it and break through and thus endanger others.

Certain sectors of the battle line are always more important than certain others. This is determined by what lies immediately back of the line. We have our homes, our form of government, and many other institutions that are common to other denominations. But we have more than these. We have the sacred institution of the Sabbath, which in these trying times, is being attacked from many new quarters. Certainly no people need to face their responsibilities with more earnest counsel and more believing prayer than Seventh Day Baptists. When our form of government was being threatened by a foe from without, we, along with our fellow countrymen, rushed into the jaws of death for its defense. We would have done the same for the defense of our sacred honor had it related to any other cause in behalf of our flag. It sometimes seems, however, that we do not take as seriously, the insidious foes of our religious faith.

A war can never be won purely on defense. The lines must advance, outposts must be established and kept. Our fathers founded Seventh Day Baptist strongholds in Europe, Asia, Africa, and the islands of the sea. Is it ours to withdraw or surrender? We may not have done much in the eyes of the world, but when compared with an equal unit of force of any other denomination or of any other people, our work stands out in commendable relief. A Judson or a Carey of India, a Livingston or a Stanley of Africa, shines no brighter, but for the time served, than our own Peter Velthuysen of the Gold Coast.

The conception of the service which a Christian nation can render the world has been greatly enlarged in recent years. The heart of this service is and must always be the bringing of men to know Jesus; but the accessories of the gospel which may be looked upon as the body, are assuming a much larger place in the Christian program. To extend the bounds of free government and freedom of worship, to provide markets and just prices for products, are all services which must rank high in the mind of him who said that he would withhold no good thing from them that love him.

Sometimes it seems that God must be discouraged if he really cares. A hundred

generations have come and gone since Jesus gave his commission, and a third of the world's population is even nominally Christian. The other two thirds are largely ignorant of the gospel message. "Coca-cola" or some other brand of soft or hard drink will proclaim its virtues in the uttermost parts of the earth and will find advocates in every center of the world's population in a single generation.

We have found the specific for the world's ills but we can not administer it. When our boys went to war by the millions, the government ordered that they be vaccinated against typhoid fever. It could not be done en mass, but the needle had to pierce each arm. It required an individual effort on the part of some one. The gospel of Christ and all of its attendant blessings must be administered in the same way. Mass conversion was tried in the third century under Constantine. It adulterated Christianity so seriously that the world is not yet rid of its evil effects. We need today a type of Christian devotion and leadership exemplified by Peter or Paul. They spoke boldly. They proclaimed the message of peoples with every angle of religious thought. Our times demand bold speaking. Evils from within and from without are pleading for compromise. A compromise in principle means another adulteration of the gospel plan which is truly effective only in its original strength.

Perhaps our responsibilities as a nation can best be brought out by comparison. When God wanted a great service done for the world, he chose a people mentally alert and full of energy; a people capable of producing Moses, the great lawgiver, statesman and leader; David, the great warrior, statesman and poet; Isaiah, the great prophet, preacher and writer. God placed them in the most strategic location in the ancient world. They had easy access to three continents. The highways of the world met there. The land given them was a goodly land, literally deluged with values of greatest worth to the peoples of that day. There is every evidence that God purposed to pour out his blessings on them in ever increasing abundance as long as they remained true to him in their service to the world. Perhaps the prophecy that through them, all the nations of the earth should be blessed, referred to the blessings that should come through the work of Jesus;

but certainly it was not meant that the Jewish nation itself should cease to be a blessing to the nations surrounding it. They were scattered abroad only when they had become corrupt at home and had surrendered their leadership to the surrounding nations.

After Israel had been scattered and the identity of the nation largely lost, the Lord offered to the nations of Europe the opportunity for leadership which the world so much needed. The great master-apostle Paul, proffered this leadership to the Cæsars and their successors. Other saintly characters proclaimed the need in the ears of the leaders of Church and State in Spain, France, Germany and England; but the appeal of political, territorial, economic and ecclesiastical advantages was so strong that they each in turn refused the opportunity placed before them. Then in the fullness of time, God chose from among the peoples of Europe a few of the boldest and most heroic spirits and revealed to them a new country. He peopled it very largely with those whose consciences were quickened with the spirit of freedom in government, in opportunity and in worship. Considering the improved methods of transportation, this land today lies in the center of the world's highways. No part of the ancient world compares with it in natural resources and potential values. A slice of the cold, frozen north was given to Europe. A triangle of the sweltering south was given to the money seekers of Spain, but the heart of the greatest continent on earth was kept for this new chosen people, through whom the God of the Hebrews is still striving to bless the world.

The moment we seek to build a wall about ourselves as did the Chinese of old, and withdraw from the service which the world so much needs, that moment does the hand appear writing our doom. The Word tells us that no man liveth unto himself and no man dieth unto himself. The same is true of nations. We can never hope to cut ourselves off from the life of other nations and live. We praise men and women like Dr. and Mrs. Eugene Davis, or Dr. and Mrs. George Thorngate, who are willing to go to the uttermost parts of the earth wherever need may be found, that they may the better serve. (Surely a nation which is, after all, made up of individuals, should not want to do less than the in-

dividuals in the nation.) As a matter of fact the world has grown very small. Men can circumnavigate the globe in less time than it required a tax collector to cross the little country of Palestine. The marvels of transportation were recently brought forcibly to my mind. My grandfather, whom I well remember, decided to go from his home to Morgantown, then the nearest point where salt might be had. More than two weeks were required for the journey. A few days ago I arose at break of day, starting from near the same point, drove into Morgantown for breakfast, returning home in the evening after supper. If Saint Paul could have had the speaking facilities which John W. Davis or Calvin Coolidge used in their acceptance speeches, he could have done all his preaching from one of the towers on the walls of Jerusalem and been distinctly heard at the utmost extremity of any of his long journeys. With the telegraphic cables encircling the earth, with the network of telephonic wires, with the rapid aerial mail service, and with the infinite relay radio, the entire world is today but a single community. How could any one be so short sighted as to advocate withdrawal from world affairs?

The best blood of the earth has been intermingled to produce a Washington, a Lincoln, a Theodore Roosevelt, a Woodrow Wilson, a Jonathan Edwards, a Henry Ward Beecher, and an A. H. Lewis. To withdraw from world affairs or to fail to assume world leadership at this critical time is nothing less than national suicide for us and a tragedy for the human race. The world looked dark when Rome collapsed. The period of years which followed were among the blackest in history, but that is only evening twilight when compared with the blackness of night into which the world will be plunged now if America fails. If an instrument were invented to measure the hatred of nations, it would reveal a condition of affairs in Europe that has never been surpassed. Bolshevik Russia, with her hatred of the institutional life which has been built up through the centuries, is clamoring for the leadership of the earth. Whether it obtains this leadership or not depends chiefly upon America. The world has already been set back a century, and perhaps more, as a result of a blunder at the close of the war. I am quite convinced that this blunder is not chargeable wholly to any one

political party, but is chargeable to selfishness and possibly to political greed on the part of politicians in both parties. The sooner far-seeing, unselfish Christian men undo this blunder, the sooner will the world's chaotic condition be remedied.

Russia must be taught the lessons of freedom without anarchy. Germany must be taught the lesson so difficult for the disciples, that the super-man must be servant of all. France and Italy must be taught the lessons of faith and trust in both God and man. Turkey must be taught respect for womanhood and the blessings attendant on Christian home life. China must be taught to break down her walls of Tartary and her more impregnable walls of custom, and utilize her unlimited man-power and other resources for the good of the world. Black, ignorant and superstitious Africa, entirely untutored in even the kindergarten of civilization, must have all the lessons included in and growing out of Christ's message. He said, "Go ye into all the world." All the world includes Africa. This is truly a mammoth task and there is only one nation that can attack it with any hope of accomplishing it. That nation is America. Our government is intact. Our homes are largely untouched by the recent world disaster. Our factories will run again as soon as each family purchases an automobile and returns from a joy ride. We have everything to give us hope if we assume our obligation. If we neglect it, it may be necessary for civilization to crumble again before a people can be found to undertake the job.

In closing, let me again remind you of our own denominational responsibility. Gideon's army reduced to the three hundred was stronger than the thirty and two thousand. "One shall chase a thousand, and two put ten thousand to flight." May we as a people educate our children in denominational affairs, in political and economic affairs, in international affairs. One truly great thinker is worth more to the world than the unskilled labor of ten thousand hands. The thinker has eliminated distance, shortened the working day of the laborer, yet increased the output of our factories, flooded our nights with light, replaced ugliness with beauty and done a thousand other things so common to our daily experience that we are altogether unconscious of them.

Many people marvel at our place and influence in the Federal Council of Churches in America. It is nothing at which to marvel. Seventh Day Baptists have always stood high in councils of Church and State. It must be remembered, however, that we can not live on past glories. As a people we must learn speedily to think in international terms. Our schools and our ministry must ever be held responsible for much of our attitude toward world problems. Neither our schools nor our pulpits can tolerate provincial thinking any more than they can tolerate skepticism on any of the great fundamental doctrines of our religious faith.

Such a task does not call for men with low or selfish aims. It rather calls for those whose consciences are sensitive to the faintest whispers of duty, and whose keenness of vision has been made doubly clear by careful study and training and by an unflinching trust in God. George MacDonald's lines on Obedience emphasize more strongly than my own, the thought I would leave with you as to our attitude toward God.

OBEEDIENCE

I said: "Let me walk in the fields."

He said: "No, walk in the town."

I said: "There are no flowers there."

He said: "No flowers, but a crown."

I said: "But the skies are black;

There is nothing but noise and din."

And he wept as he sent me back—

"There is more," he said, "there is sin."

I said: "But the air is thick,

And fogs are veiling the sun."

He answered back: "Yet souls are sick,

And souls in the dark undone!"

I said: "I shall miss the light,

And friends will miss me, they say."

He answered: "Choose tonight

If I am to miss you or they."

I pleaded for time to be given.

He said: "Is it hard to decide?

It will not seem so hard in heaven

To have followed the steps of your Guide."

I cast one look at the fields,

Then set my face to the town;

He said, "My child, do you yield?

Will you leave the flowers for the crown?"

Then into his hand went mine;

And into my heart came he

And I walk in a light divine,

The path I had feared to see.

WOMAN'S WORK

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

INTERESTING LETTERS FROM CHINA

*The Woman's Board,
Milton, Wis.*

DEAR FRIENDS:

School has been closed a whole month but still my letter to you hasn't been written. The days slip by so rapidly.

I don't know whether any one has written you of the close of school. The Boys' and the Girls' Schools had, as they have the last two years, joint graduation exercises. We had three girls finishing junior high school—two of them daughters of our evangelist, Mr. Tong. There were none finishing the complete high school course of the Boys' School but several from junior high. Doctor Mary Stone, one of the first Chinese women to complete her medical studies in America, and now a neighbor of ours, gave the address—a very helpful talk to the graduates.

When school is over there are always many things left to be done, finishing reports and records, accounts, and then repairs and arrangements for the painting and whitewashing that must be done each summer.

When that was done the Shanghai members of the mission left about the same time for their vacation trips. Miss Burdick and Mr. and Mrs. Crofoot left on Sunday for Tsingtao, a city once in German hands and built mostly by them. Mother, Miss Nelson, (a Bridgman teacher) and I, left the next night for this cool resort on the ocean, where we were last year. Mabel is staying on in Shanghai studying Chinese, teaching English to some girls who wished to make up work, chaperoning the Daily Vacation Bible School teachers and generally overseeing the work and the gardens.

Since arriving here we have gained a fourth member in our family, a delightful Irish lady who is a missionary in a town near Ningpo, south of us. We are having a restful refreshing period. There

is spiritual as well as physical refreshing. Each year for several years there has been held at Rocky Point—about two miles away—a religious Conference for Missionaries. This year the conference has loaned our section two of its Bible teachers for a week each. Dr. John Mac Innis gave us a very helpful, thought-inspiring series of talks on Colossians, and a Dr. Evans, from Los Angeles, took us two days on Malachi and two days on the gospel according to John. He made both books stand out very clearly. He will continue his talks at the conference grounds for at least a week longer. There have been other inspiring addresses.

We have taken one trip to a place of historic interest—the Great Wall. It is not far from here, an hour and a half by train and about the same by donkey, to the place where the Great Wall runs into the sea. Right at the sea the wall is little more than a mud wall running through a swamp, but following it back from Shanhaikwan (mountain-sea-closing) City we found up on the hills a portion that was fairly well preserved. One goes by donkey across the plain and up the mountains to a temple where one sees the wall again. The first part of the way we were in sight of the wall but after we had climbed a little over half way up clouds came down to meet us and we could see little. Then the rain descended and we had to come down without the much desired view. The wall, where we climbed up on it is neither so wide nor in as good repair as at the place north of Peking where we saw it last year. However one can but marvel at the skill that produced this barrier of masonry that has stood these hundreds of years to protect China from her enemies on the north. One must respect what China has done.

I have a little over a week more and then I hope to meet Miss Burdick and with her, on our way towards Shanghai, visit the Sacred Mountain of China, Tai Shan, sacred to Confucius.

We are thinking much these days of the Conference that is so soon to meet in Milton. We wish we might be there for its inspiration and to see the friends. We pray and trust that it may be a

period of great blessing and inspiration for the whole denomination.

Yours sincerely,

ANNA M. WEST.

Peitaiho, North China, July 31, 1924.

DEAR FRIENDS:

At the close of this Sabbath day, I will sit down and talk to you a little while about the happenings in and about this mission which may be of interest to some of you. To begin with I must say that we are in the midst of the hottest weather! Everything is dry, as dry as can be it seems to me, but I am sure it will be drier still in two weeks if the sun keeps on beating down as it has been doing for more than three weeks steadily now. In fact, it had been for some time before that with only a little rain. Our garden is not all dead because it is watered twice a day with the hope that the folks may have some tomatoes and celery and possibly some other vegetables when they get back from their visits in the north.

Doubtless they have all had time to write letters to the RECORDER and if so you know that Miss Burdick and the Crofoots are in Tsingtao and my mother and sister in Peitaiho, as they were last year. They have also told you how cold and rainy it has been some of the time. The rain all went there and elsewhere, so much so that there have been dreadful floods near Tientsin and to the southwest of here along the Yangtse. People and crops are suffering in those areas. To us here it is difficult to imagine wet weather and days so cold that sweaters and coats are comfortable. Here we are thankful that this house has high rooms and wide verandas and that it is situated on a slight rise of ground. Really we are not suffering. It is comfortable enough so we can work and sleep and eat.

Doctor Crandall and Doctor Palmborg are busy with schools and regular work at Liu-ho. They have had more rain or else the water has risen in the canals so that the ground is not so dry. Occasionally I see them, one at a time as she makes a flying trip into Shanghai on business. Doctor Palmborg and Eling will go north to be with mother a couple of weeks after Anna comes down about the fifteenth. Then Eling will escort

mother back here early in September I suppose. That means that mother will not have to be here in the heat. Dr. Palmborg will go on to Peking to study at Peking Union Medical for a two or three weeks course.

Eling has just finished her study in a four weeks summer school held at St. John's University this year. She seems to have enjoyed her work very much, especially that in music and the drama. The history course was more difficult. As many of you know Eling will go to Soochow to teach in the Laura Haygood Normal School. She is to have some English, history and geography teaching in the preparatory department of that school. It will be very hard to let her go but she feels it is best to have a change. She will grow more, no doubt, and we would not want to hinder her in any way. I will let someone else write of the plans for the coming year. I do want to say that one of my girls from Bridgman is coming as one of the new teachers. She is a lovely girl and I have great hopes that she will be also a real help to Miss Burdick and Anna.

This summer some sixteen or more are studying to make up some work in English and grammar that they may be more evenly graded another year. I teach the older girls about two hours a day and the rest is done by Weling Koeh, who graduated from Bridgman this year, Ang pau Chong, and Miss Li, all, our girls, who wanted to stay here this summer anyhow. Weling and Ang pau are helping in the Daily Vacation Bible Schools. Weling has the music here in the two schools and Ang pau goes into the city to help. Here in the Girls' School, Miss Wo's sister, We zung who graduated this year, is the principal. She has seven girls besides Weling to help her, all of whom are giving their time and not even asking that any of their board be paid as we have been in the habit of doing. We have paid half or all of the board heretofore, but there are only a few this year who are to have even that.

Our day begins early, for the girls have so much to do. I have my class from seven to seven-thirty and then they go to help in the Daily Vacation Bible School until ten or after. I take them again until we finish. If I am not in-

errupted, I finish before noon. The others are studying at various times most all day. There is no regular program. The teachers and girls work out their own. You see I am not alone; sometimes it is really a very lively place.

There are about fifty in regular attendance in the Daily Vacation Bible School that the girls teach. At first they had an average attendance of from sixty to seventy and the boys had nearly forty. Now they have about twenty-five. In the city there are over forty. In the Boys' School there are four boys who teach everything but the music. In the city, Mr. Dzau has three of the older city day school girls to help him and a Miss Waung who takes the games and physical exercises. Ang pau goes in three times a week for music and handwork and one of my Bridgman girls, Miss Faung, teaches the Mandarin. She also helps in their school at Bridgman. They teach Bible, Chinese, (which means the children are taught to read the old literary language) some hygiene, handwork, Mandarin, and games. I like to go in and see how the girls go at it. The girl who has the beginners whom she teaches from a chart, is in the class to graduate this year. She is Sieu lan Tsu or as she writes her name in English, Lucretia Tsu. I have heard that among the girls of the school she is one of the most popular as well as the most dependable.

Yesterday I went with the girls to a social meeting held in the Moore Chapel. There were over one hundred Daily Vacation Bible School teachers in the picture which was taken. There was a good program of music, plays, and folk dancing by people from the different schools. Our girls here sang Rock of Ages. They had the cross and one of the girls first kneeling by the Rock and later clinging to the cross. It was pretty, but I could not tell whether their voices carried out to the audience who were seated on the lawn. Eling had suggested that they do this but she was unable to come and help them as they had hoped. She was taking examinations all of the afternoon. The folks from the city school gave a play which was very funny. The Bridgman people also gave a funny play.

It was a pleasure to see the young men who have charge of this work this summer. Mr. Koo is a young fellow but with a lot of poise and earnestness about him that wins people. He has been teaching in Huchow this year, but goes back to Shanghai College to take up his work as a student. The secretary, Mr. Zung, may be a little older, but he is also resuming his studies after a year of teaching. It is such people as they who will be the leaders of the Chinese Christians. We can not help but be proud that there are such sturdy young people to "carry on." Only two older people were there among all of that hundred workers, and one of them was our Mr. Dzau.

Mr. Sung who has for the three past years been actively engaged in teaching and supervising in our Daily Vacation Bible School has also given us some help this year. They asked him to be the adviser and he has kindly acted in that capacity. He attends the teachers' meetings and comes occasionally to visit the school. Mr. Zung was out last week and then came again to attend a joint meeting with the Bridgman School which was held here. After the business he led them in an enjoyable social hour. He and Mr. Sung were able to get the others to forget themselves and enter into the games pretty well. Girls and boys are rather self-conscious when it comes to unbending and really playing together.

Mr. Sung is a very fine young man. I wish you might know him. He graduated from the Shanghai Baptist College this year. This coming year he will teach in the Baptist Boys High School here in Shanghai. I feel sure he will make good for he has such a pleasing way with children and young people. He hopes that he may some day go to America to study. If he does I hope that you may meet him.

Three weeks from now when this letter reaches the United States you will be assembled in General Conference at Milton. How I wish I were to be there, to listen to the good sermons and addresses and to hear the discussions at the business meetings. Oh, would it not be great to be able to see you all face to face and shake hands with you and really talk to you instead of visiting on paper.

I pray that God may pour out a wonderful blessing on the meetings. I know you will be greatly blessed. We shall all be thinking about you at the time and this goes ahead to remind you of that fact.

I might write more, about the commencements, about the girls who are to teach next year, about the sickness in the government school where I teach, and many other things; but at this time you will have so much to publish in the RECORDER that this will be enough. I hope that I will not have to be so busy but that I can write more often next year. August 25 will see me at work giving the final examinations that I could not give in June. (The boys had a foot disease that sometimes kills people so the examinations were postponed. One boy had died and the others were afraid to stay.) A week later we expect the two teachers at Bridgman back from their flying visit home to the United States and the work will begin there at Bridgman. At the same time the schools will be opening here. Already more people have registered than there are beds for them. Six more came today but of course they had to be turned down.

Most sincerely,
MABEL L. WEST.

REPORT OF THE GENERAL CONFERENCE VOCATIONAL COMMITTEE

(Milton, Wis., August 21, 1924)

To the Seventh Day Baptist General Conference:

The Vocational Committee desires to report that it feels, in a greater measure than at the beginning of the Conference year, the great and important task it has had committed to it. To the best of its ability it has endeavored to carry on the vast undertaking.

Realizing the impossibility of carrying forward this work without the active cooperation of the denomination, the committee made an appeal in the SABBATH RECORDER asking for the constant support by all pastors and churches. This appeal was republished in tract form under the caption, "Lost in the Maze of a Great City," copies of which may be had upon application to the committee. A stirring editorial in the RECORDER emphasized the importance of the co-operation requested. Letters

reaching us from many quarters express appreciation of the work already accomplished.

THE DRIFT CITY-WARD

The appeal, after noting the pressing need of conserving our youth by doing effective work along Vocational Committee lines, and asserting our ardent desire to see the missionary work progress on all continents and upon the isles of the seven seas, stated that there was absolutely no reason whatsoever in allowing preventable depletion to occur in the ranks of our main stock.

It was pointed out that the drift city-ward is so pronounced as to be undeniable, and that, while these cities are often a puzzle to those who have lived therein for years, to new-comers, especially to rural folk, such as many of our Seventh Day Baptist folk are, the outlook is nothing short of bewildering. Many of these dear people wander about the city day after day and week after week, in search of work, but unable to find it. Many are "turned down" because of their loyalty to the Sabbath of our blessed Lord. Some, sad to say, fall by the wayside and are lost to the Sabbath of Christ.

This deplorable condition of affairs, the committee points out, can be to a great extent, remedied. The Church is a mother to her children. Her children's interests are her interests. When she fails to function in a motherly way, she is remiss in the performance of a fundamental duty. The Church has no right to allow her inexperienced children to be lost in the maze of a great city. It is her high privilege to anticipate their arrival and make it easy to do right and hard to do wrong. It is the manifestation of mother love which will cause her to throw her protecting arms about her dear children as they go out into the world to start the battle of life. The arms of the mother, as pertains to the industrial and commercial fields, are the members of the denominational and local vocational committees. The realization of this is what has caused our committee to sense, in some degree, the magnitude of its task.

A SURVEY

It is for this reason the committee requested each Seventh Day Baptist church, or Sabbath school where there is no church, to adopt something similar to the Detroit plan. The Detroiters made a fairly exten-

sive survey of the local situation, tabulating the results for ready reference. That committee can tell, almost immediately, of vacancies, with Sabbath privileges, in stores, factories, offices, carpentering, plastering, bricklaying, steamfitting, plumbing, etc. The members of the committee, as time permits, aid the newcomers in securing locations, positions, etc. Local members have likewise aided in erecting small houses, painting, cleaning up, or doing whatever work is required for those who have lately moved into their midst.

A NATION-WIDE CANVASS

The committee views with alarm the annual loss of many of our well-trained youth who depart from the "Faith of Our Fathers" and are lost in the maze of a Christless commercialism. This committee, charged as it is with one of the most important of kingdom tasks, is almost powerless because this denomination has failed to provide the necessary financial assistance to enable it to carry on the great task assigned to it. This neglect, the committee believes, is not intentional, even though it is suicidal. We have confidence in the representative body of our people. We are persuaded that the delegates of our churches will not return to their homes without first having made provision for the safeguarding of our youth. No delegate could look a young Seventh Day Baptist in the eyes and say: "I care so little for your future welfare as a Christian Sabbath keeper that I would not vote the funds to enable the arms of the mother church to make a nation-wide canvass and establish a card-index system in order that you and others like you might continue in the service of Christ and the Church." No delegate will do this. Rather they will help the Vocational Committee to help others. They will be repaid as a denomination many-fold times its cost. The churches which will spring up as a result of such warm-hearted interest, will arise to call us blessed in the days to come.

LOCAL COMMITTEES

The denominational committee has been endeavoring to secure the formation of local committees. In correspondence it has been pointed out that a local church by making the proper approach can, by pledging adequate patronage, secure the co-operation of at least one departmental store in a large city, and, possibly, in a smaller one.

Detroit pointed out to one of the largest departmental stores in the mid-west that it would be a comparatively easy task to hire a few extra first-day girls for Saturday work, releasing our girls for Sabbath rest and worship, and having, as a grateful acknowledgment, our patronage during secular time. The management acquiesced and Seventh Day Baptist girls were placed on duty. One of these girls was working during the Christmas holiday season, and, as required in all stores, employees reported for night duty. Friday sunset arrived, our Seventh Day Baptist girl left; Sabbath sunset came and our Seventh Day Baptist girl returned. Thus she became known in the department as "The Sunset Girl." The manager once sent us word: "Why do you not send us down fifty girls?"

In the Telephone Company, likewise, our girls secured employment, Sabbaths off and Sundays on, through arrangements made by the committee.

The same is true of men in various lines of work.

What has been accomplished in Detroit can be accomplished in New York, Chicago, Los Angeles, Riverside, Battle Creek, in fact, as opportunities permit, everywhere.

The correspondence has been very heavy. Much time and patience is required, but it is a worth-while job and the recompense is sure.

NEW CITIES TO BE ENTERED

Our people must become more firmly entrenched in cities. Cincinnati, with its "Golden Rule" Nash and his five-day-a-week plan, stretches forth its hands alluringly. Let us drive our stakes in Cincinnati; the Vocational Committee can lead the way. The Missionary Committee can follow. What is the matter with Pittsburgh? Philadelphia, St. Louis, Cleveland, New Orleans, San Francisco and Kansas City? Our people are going to these and other places, but without the aid of the Vocational Committee and other agencies how long will it be before some of these people cease to be "our" people?

The Vocational Committee has done what it could; it now passes on the responsibility for an enlarged work to the delegates of the Seventh Day Baptist General Conference.

Respectfully submitted,

ROBERT B. ST. CLAIR,
Chairman.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.,
Contributing Editor

HOW JESUS CHEERED OTHERS

EDMOND R. BABCOCK

Christian Endeavor Topic for Sabbath Day,
October 4, 1924

DAILY READINGS

Sunday—Cheer in death (Luke 23: 39-43)
Monday—Cheer in sickness (Matt. 17: 14-21)
Tuesday—Cheer in fear (John 6: 16-21)
Wednesday—Cheer in discouragement (John 21: 1-11)
Thursday—Cheer in sorrow (John 11: 14-44)
Friday—Cheer in persecution (Matt. 5: 10-12)
Sabbath Day—Topic: In his steps. X. How Jesus cheered the fearful and discouraged (Matt. 9: 2; 10: 24-33; John 14: 1-3) (Consecration Meeting)

In my early teens, I had a motto which read, "Whatever you do, Do It! and Do It Now!" This motto while good, is lacking, and is good only for the purpose for which it was made, that is, getting much done. If I were making a similar motto today I would add to my early motto these expressions, "Do it for others" and "Do it cheerfully."

It is not uncommon to feel kindly toward our fellow men, to wish them well, to feel sorrow for their misfortunes and joy for their successes; but it is sad to think that it is rarer to do for our companions as we would that they should do to us. Follow the golden rule, that is the Christ-like life. He was always looking for the privilege, for such he considered it, of doing good to those in sorrow and in need. The habit of doing good deeds is far more important than the habit of thinking good thoughts. The latter is selfish, the former is the greatest power within our reach. Christ was always doing good to those in sorrow and want. Few of us are eloquent enough to express our feelings in words; but the most backward are eloquent when doing good to those in need. It is very difficult to misunderstand kind acts cheerfully and lovingly done.

The most helpful man I have ever met in public life is a cheerful man. So ac-

customed is he to being cheerful that his voice is cheering in itself. Christ brought cheer to all in sorrow, fear, sickness and death; his was a message of cheer even on the cross. What a success our lives would be with cheerful helpfulness radiating from them as it did from that of our Master. Let us get the cheering habit and enjoy life while we make others happy.

Battle Creek, Mich.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"A little word in kindness spoken,
A motion or a tear,
Has often healed a heart that's broken,
And made a friend sincere."

How many of us, who, when everything was going against us and we were discouraged, and life did not seem worth living, have met a friend who spoke a kind, cheerful word that lifted us up and gave us hope. Jesus always had a cheerful word for those who were discouraged. Let us follow his example.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, OCTOBER 4, 1924

X. Train up: Christian Endeavor work and methods. 2 Tim. 2: 15-20. (Consecration meeting.)

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

Have the Prayer Meeting Committee make some little gifts for the meeting of October 4, as follows: Get a number of very small branches from a tree and cut them into short lengths so that half of them will be two inches long, and the other half three inches long. Make cards two by three inches in size. Fasten the little sticks on the cards in the shape of a cross. These can be fastened together on the cards with a needle and thread. On the lower right hand corner of the card write these references, Mark 15: 22-28 and John 10: 11-18; across the top write "Jesus Giving His Life for Us"; and on the lower left hand corner, "What

Have We Done for Him?" Let the thought of the meeting be the willingness of Jesus to suffer death on the cross for every boy and girl, man and woman,—what can we do in return for him?

The above suggestion was taken from *Junior Topics Outlined by Ella M. Wood. Canonchet, R. I.*

MICHIGAN SABBATH KEEPERS' ASSOCIATION

The Semi-Annual meeting of the Michigan Sabbath Keepers' Association will be held with the church at White Cloud, September 26, 27 and 28, beginning Friday night and closing Sunday night. An interesting program is being arranged and the White Cloud Church extends a cordial invitation to the church at Jackson Center, O., the churches at Battle Creek, Detroit and to all scattered Sabbath keepers throughout the state to meet with us on this date. These local gatherings are of great interest and importance in our state work and we look for a good delegation. Our interests are growing and you will be greatly encouraged, if you attend this gathering.

REV. E. D. VAN HORN.

"SHE WAS EVERYBODY'S FRIEND"

An acquaintance tells me that he once saw in the course of his travels a monument to a young woman and below her name these words:

"She was everybody's friend."

A higher tribute to the sweetness and nobility of this young woman's character could not have been put into four words. When the fine and beautiful spirit of friendliness abounds to such a degree that one really feels friendly to all human beings it is proof of a nobility of character akin to that which Jesus manifested as the avowed friend of publicans and sinners, of the whole human race. It is a spirit that finds expression in a high degree of human helpfulness and that results in friendliness in return.

A girl was once asked how she liked a new teacher in the school she attended, and she said:

"Oh, all of us like her ever so much! One can't help liking her. She is so friendly to every one! Why, she treats

the old colored janitor of the school as if he were her equal and has a friendly word for him every time she meets him. A ragged and dirty driver of a junk wagon came to the school one day to ask something about a boy of his in our room and our teacher met him as if he were the mayor of the city. She is the friendliest creature!"

It is such "friendly creatures" as this who add beauty and charm to the everyday life of the world and relieves it of some of its harshness and unkindness and discontent. Such people might well be called sweeteners of life or ministering angels. To be everybody's friend is to fulfill the Biblical admonition: "Be kindly affectioned one toward another."—*Paul Creighton, in Girls' Companion.*

Federal Judge Rawlins is rapidly making illicit traffic in narcotics among the most unpopular of indoor or outdoor sports. The sentences and fines he imposes on the dealers in habit-forming drugs are calculated to put a crimp in this wretched traffic. Three years in prison and a \$1,500 fine was the sentence given to one Ting Chew. Now if the said Ting Chew is given really hard labor to do—not light and easy relaxation as a dilettante landscape gardener—his case will stick in the minds of drug peddlers as an object lesson. Judge Rawlins has already made his sentences a terror to evildoers and that is the way to break up the illicit drug business.—*Editorial, Honolulu (Hawaii) Star-Bulletin.*

The advance of prohibition in every civilized country affords strong encouragement for the United States to stand firm. Mr. Lloyd George, former Prime Minister of Great Britain, recently said: "Temperance workers here are watching the progress of America's bid for sobriety with hopeful if anxious eyes and with longing hearts. What Great Britain does next will depend largely upon the success or failure of what America is doing now." Canada, Australia, South Africa, China, and all western Europe are advancing toward prohibition. A drunken nation can no more compete with a sober nation than a drunken man can compete with a sober man.—*Charles Scanlon, in National Enquirer.*

CHILDREN'S PAGE

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

JESUS GIVING HIS LIFE

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
October 4, 1924

DAILY READINGS

Sunday—The Shepherd dies (John 10: 11, 17, 18)

Monday—Dying for friends (John 15: 13)

Tuesday—Dying for our sins (1 Cor. 15: 3, 4)

Wednesday—Jesus foretells his death (Matt. 20: 17-19)

Thursday—Why Jesus died (Isa. 53: 4-6)

Friday—The reward of Jesus (Heb. 12: 1, 2)

Sabbath Day—Topic: Jesus giving his life for us (Mark 15: 22-28; John 10: 11-18, consecration meeting)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Let's repeat this over and over until we have it learned. God didn't send Jesus down here to have a good time or to do just the things that would make him happy. Far from it, for as we study Jesus' life from start to finish we find that many times it was full of sorrow and pain, yet he didn't grumble at the crosses he had to bear. He was glad and willing to do it for our sakes. Are we always glad and willing to do the unpleasant things, stand the temptations and the unkind deeds of others in order that we can follow Jesus?

When Jesus was born he had a coarse, hard manger with only a little straw to lie in; how different from the nice, soft, pretty cradles or beds most babies have! Then that wicked king, Herod, you remember, tried to find Jesus so that he might kill him. Jesus had his temptations, too—three right after he had been fasting in the wilderness for forty days and nights—yet he had strength and courage to say, "Get thee behind me, Satan." He was not sent to this world to obey Satan but to obey his heavenly Father. Isn't that what we are to do, also—just say "No" to Satan the very first time and it will be easier to say it the next time,—for he never gives up, he hopes some day to get us in his trap.

Jesus knows just how hard it is for us to say "No," and if we ask him he will give us strength to say it.

People on every side criticised his work and tried to find all the fault they could. But did Jesus stop just because of that? No, he worked all the harder and tried to show them that they were wrong. You boys and girls have enemies who will try to make it hard for you to follow Jesus, but just pray a little harder each time to Jesus and he will not let them hurt you any harder than you are able to stand.

Jesus realized in the garden of Gethsemane what he was soon to suffer; yet he said in speaking to his heavenly Father, "Not my will, but thine be done." As you grow older there will be many things perhaps that you would like to do, but when you study the Bible you will find out that Christians can't do those things and so you will have to ask God to help you settle them for good and always; and then don't forget Jesus' words, "Not my will, but thine be done," and you will be all the happier that you decided in God's favor instead of your own.

It must have been very hard for Jesus when one of his friends betrayed him with that kiss so that the wicked soldiers might capture him and lead him away. We will find, too, that our friends, some of them at least, will not always be true to us; but we must not be unkind to them just because they are unkind to us. When he was led to the cross only a few of his friends followed him, he was almost alone in his greatest of all trials. Then we mustn't forget the sponge with vinegar, the nails in his hands and feet, the spear thrust into his side, and all the agonies of hanging on a cross with two wicked men on both sides. We can't realize how awful it was and yet through it all he was able to say, "Father, forgive them for they know not what they do." Many, many times we do things that hurt Jesus and yet he is willing and ready to forgive us and give us another chance. Isn't that wonderful?

So today, boys and girls, let us make up our minds that we are going to follow Jesus just as closely as we can so as not to do anything that will cause him any more pain and sorrow. He gave his life for us, and how little it is for us to give our lives to him compared with all he suffered for us.

He knows that if we give our lives to him we will meet temptations and hardships, but he has promised to be with us, and we can depend on him, too. But can we depend on Satan and his followers? No, indeed we can't; he will catch us in a trap every time he can.

Jesus' enemies crowned him with thorns, but let us give him a crown of beautiful flowers as symbols of our willingness to obey him. All he asks are our hearts and lives; are we willing to give them to him who died on the cruel cross for us?

THE "WHY" HABIT

When Peggy and Rose were very little girls they had the "why" habit. When father or mother told them to do anything, they would invariably say, "Why?" Father often said, "Soldiers never ask why; they obey without asking the reason!"

One day mother said, "It's such a nice, sunshiny afternoon, let's take our lunch and go in the woods." Peggy and Rose were so overjoyed at the thought of a picnic that they forgot to ask "Why?"

They made little, tiny, thin sandwiches and rolled them in waxed paper, tucked these with some fluffy, sponge cakes in a basket and joyfully started out.

It was only a little way to the woods, and Peggy and Rose hopped and skipped merrily over the road, while father and mother walked behind; and presently they turned into the cool shade of the chestnut grove. Just beyond the woods was a high bank along which was a railroad track; and Peggy said, "May we go and see if any trains are coming."

Trains always had a great fascination for the little girls, so father and mother said yes, and they all went farther on and sat on a rock in the field, where they could see the train if it went by.

Presently Rose said, "Father, I see something moving on the bank close by the track. What is it?" And Peggy said, "Look, there are five, six, seven little animals there!"

Sure enough, there was a big, fat mother woodchuck and a family of little baby woodchucks, and they were running about over the bank and up and down the track.

"Probably some of the cars drop grain and they are hunting for it," said father.

Suddenly the mother woodchuck sat up

alertly and made a queer little noise. Instantly every baby woodchuck flew to her, and together they disappeared into their hole.

"Why," said Peggy and Rose together, "Why did they do that?"

Father was silent. Not a sound was heard for several seconds; then away off in the distance an engine screeched, then a rumble was heard nearer and nearer, and a train rushed over the track. After it was gone, and everything was quiet, father said: "Did either of you hear one of those little woodchucks ask why they must go in when their mother called?"

And do you know that Peggy and Rose never asked "why" foolishly again!—*Millie Bock-Jacobson.*

THE CONNECTING LINK

Teacher. "Thomas, will you tell me what a conjunction is, and compose a sentence containing one?"

Thomas (after reflection). "A conjunction is a word connecting anything, such as 'The horse is hitched to the fence by his halter.' 'Halter' is a conjunction, because it connects the horse and the fence."—*Harper's Bazaar.*

A Scotchman whose name was MacIntosh, and who was proud of the fact that he was directly descended from the chief of the clan, was having a dispute over the fare he owed a taxi driver.

The man with the meter talked loud and harshly, and it angered the Highlander.

"Do you know who I am?" he demanded, proudly drawing himself up to his full height. "I'm a MacIntosh."

The taxi driver snorted.

"I don't care if you're an umbrella," he said. "I'll have my rights."—*Judge.*

Two little boys who had been naughty were told by their teacher that they must stay after school and write their names five hundred times. One of them began to watch the other unhappily.

"Why don't you write, Tommy?" asked the teacher.

Tommy burst into tears. "'Tisn't fair!" he said between sobs. "His name's Lee and mine's Schluttermeyer!"—*Watchman-Examiner.*

Lone Sabbath Keeper's Page

REPORT OF THE GENERAL CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

The question has been asked: "Is special work among lone Sabbath keepers needed?" Since we have the budget to which all church members, resident and non-resident, are expected to contribute through the church to which they belong, and since the church clerk, or home department superintendent of the Sabbath school is expected to write at intervals to the non-resident members, is not that enough?

Work among lone Sabbath keepers is a distinctive line of itself, just as Tract Society work, and foreign missionary work. A letter from the home church is very encouraging to the lonely absent one. He appreciates the communications from the L. S. K. secretary who seeks to link him up with all denominational activities, and because the secretary has been in a similar situation, he can sympathize, and often give counsel." The lone Sabbath keeper feels more at liberty to make known his peculiar problems to one who is appointed especially to help him, to one whom he feels understands, and gives more attention to him. Here is what some of them write:

"I have not had the pleasure of meeting with the church in thirty years.—It is very hard on the Sabbath keeper living alone without church relationship. I wish we had a church here. The Adventists are four hundred strong. I go to their church when I can. I tried to get to see and believe like them so that I could join that church that I might have church fellowship, but we failed to agree."

Another writes of the wonderful way in which the Lord provided the means for her attendance at the General Conference in answer to her prayer of faith. Many of the writers are reaching out for spiritual help, and their appeals are most pathetic. Some are happy in their Bible study and close communion with the

Lord. Some are zealous in the work of spreading the Sabbath truth, and helping evangelize the part of the world in which they live. Those whom I have visited seem hungry for the gospel, and anxious to learn more of the truths of God.

In three meetings recently held at Berlin, Wis., eight expressed themselves as desiring to lead a Christian life. Some who had started before, and some who have evidently been conscience stricken for some time, expressed themselves for Jesus Christ. Ten altogether have taken the advance steps in the way of righteousness, who do not belong to any church. We organized a Bible school. There are only two families of Sabbath keepers living there and four professed Christians to carry on the work in the community of the old church among people of a variety of religious beliefs and no belief.

During the year I have made seventeen visits and calls and written about one hundred letters in the interest of L. S. K. work. If we had the means, I believe it would more than pay us to maintain a secretary in each state, or possibly two states in some instances, to visit the people to help them spiritually, and explain the work of the denomination generally; to conduct meeting where the way is open; to distribute our literature, to organize Christian Endeavor societies, Bible schools, and in some places churches.

Every lone Sabbath keeper should study the Sabbath school lesson at a certain hour each Sabbath, and where there are six or more, singing and audible prayer, and regular exercises might be conducted, to get into the spirit of worship.

Financial report:

On hand at beginning of year\$27 00
Received from General Conference 50 00

Total for L. S. K. work\$77 00

Paid out:
For printing stationery and postage\$10.60
Denominational calendars for L. S. K.'s 2 25
RECORDER for L. S. K. 2 50
Traveling expenses to visit L. S. K.'s .. 9 07
One half expense to Conference 40 81

Total\$65 83
Amount on hand\$11 17

ANGELINE ABBEY ALLEN,
Secretary.

MARRIAGES

LYONS-DRAKE.—At the home of the bride's parents, Mr. and Mrs. E. R. Drake, Exeland, Wis., on August 6, 1924, at 3 p. m., Mr. David Lyons of Ladysmith, Wis., and Miss Florence E. Drake were united in marriage by their pastor, Rev. Charles W. Thorngate.

DEATHS

PLACE.—Mark Hopkins, son of William Francis and Alice Dunham Place, was born January 1, 1879, at Walworth, Wis., and died by drowning in Lake Koshkonong, near Milton, Wis., August 28, 1924.

He was the oldest of a family of seven children—five boys and two girls. All the brothers and sisters survive him and are as follows: Dr. Edwin H., Boston, Mass.; Dr. Philip W., Lincoln, Mass.; Charles F., Frankestown, N. H.; Albert W., Oakham, Mass; Miss Olive E., Englewood, N. J.; Miss Alice D., Frankestown, N. H.

Mr. Place spent his boyhood days in the atmosphere of Milton College, his father at that time being a member of the faculty. He was graduated by Milton College with the class of 1901. Following his graduation, he was editor for one year of *The Boomerang*, Laramie, Wyo. In 1902 he entered the Massachusetts Institute of Technology. He was graduated by that institution in 1906. He accepted a position as resident engineer of the Chicago, Milwaukee, St. Paul, and Puget Sound Railroad, Dakota and Montana division. Later he accepted the office of secretary of the Civil Service Commission of Chicago, where he distinguished himself for ability and honor in a fight for clean politics. Among his most loyal friends and supporters at that time he had General Dawes, the present Republican candidate for Vice-president of the United States.

In 1919 he went to Milwaukee and accepted the position of secretary and chief examiner of the Civil Service Commission of the city. He soon won for himself the confidence and high appreciation of the men associated with him. He has stood through the years for the merit system in the civil service and has accomplished much toward giving the city an honest and efficient government.

He was married in 1908 to Miss Ellen Crandall, daughter of Professor and Mrs. A. R. Crandall, of Milton College. Mrs. Place and two children, Joan, aged twelve, and Philip, aged seven, are the remaining members of the family.

The family home is at 814 Bartlett Avenue, Milwaukee. Mr. Place was an active member of the Unitarian church and a member of the Laymen's League. He is a nephew of Mr. T. I.

Place, of Milton, and of the late Dr. H. A. Place, Ceres, N. Y.

A farewell service, conducted by Pastor James L. Skaggs, was held from the home and from the Seventh Day Baptist church, Milton, on Monday afternoon, September 1. The following individuals participated in the service, bringing their tributes of respect, appreciation, and affection: Professor Edwin Shaw, Milton College, Rev. Robert Loring, pastor of the deceased, Mr. George Hensing, from the Civil Service Commission of Milwaukee, Mr. Douglas, president of the Wisconsin Alumni Association of the Massachusetts Institute of Technology. A male quartet consisting of Everett Van Horn, Carrol Hill, Richard Sheard, and Walter Holliday, furnished appropriate music. Mrs. Walter E. Rogers presided at the organ. Burial was made in the family lot, Milton cemetery. J. L. S.

KINGSBURY.—Betsey Bassett Kingsbury was born at Independence, N. Y., February 23, 1828, and died at the home of her son at Cuba, N. Y., August 14, 1924.

She was the daughter of John C. and Martha St. John Bassett, and the last survivor of a family of fourteen children. At an early age she united with the Seventh Day Baptist Church at Independence, of which she has been a faithful and life-long member. She was a lone Sabbath keeper from the time she left her father's home at the time of her marriage until her death. She was united in marriage to William W. Kingsbury, October 10, 1848, who passed from life in 1891. To them were born three sons: Frank D., who died 1902; George C., with whom she made her home and who died August 27, 1924; William C., of Friendship, N. Y., who survives, together with several grand and great grandchildren, and a great number of nephews and nieces.

Farewell services were held at her son's home in Cuba, August 17, and burial at Hardy's Corners. F. B. B.

NELSON.—Caroline Olson, daughter of Martin and Anna Mortenson Olson, was born in Denmark, April 5, 1845. She died at Milton, Wis., August 29, 1924.

She came to the United States of America at the age of twenty-four years. In 1871 she was married to Nels P. Nelson. They made their home at Dell Rapids, S. Dak., and lived there until eighteen years ago when they moved and established their home at Milton, Wis. Mr. Nelson preceded his wife in death almost exactly three years, her burial being on the third anniversary of his.

Eleven children were born to Mr. and Mrs. Nelson. The first and last died in infancy. The second oldest, a daughter, was married to Joseph Swenson in 1893, and died about one year later. The following are those who are now living: Mrs. C. Allen Davis, Mrs. Byron R. Rood, Mrs. R. Vernon Hurley, the Misses Hannah and Carrie, Julius, all of Milton; and Martin, Walworth, Wis., Charles A., Marion, Iowa.

Mrs. Nelson became a Christian in early life and was a member of a Sunday-keeping Baptist church. About forty-two years ago Mr. and Mrs. Nelson became convinced that Christians ought to

observe the seventh day of the week as the Sabbath, and to be so convinced meant to them to accept it. This they did and after that time they were loyal Seventh Day Baptists. Their home was a devout Christian home, and its influence was such as to establish their children in their beautiful faith and devotion.

A farewell service was conducted at the family home by Pastor James L. Skaggs on Sabbath afternoon, August 30. Music was furnished by a trio, consisting of Mrs. J. H. Babcock, Mrs. Clark Todd, and Mrs. J. Frederick Whitford. The body was laid to rest in the family lot in the Milton cemetery. J. L. S.

BARBER.—Minnie Adelia Kenyon Barber—was born at Carbondale, Pa., September 21, 1872; and died at Friendship, N. Y., August 25, 1924.

She was the youngest daughter of D. Burt and Demila A. Kenyon. In her early childhood her parents with their family moved to the vicinity of Alfred, N. Y., and later into the village. Here they lived for many years, while Minnie attended the public school and Alfred University from which she graduated in the class of 1892 in the art course. She early united with the First Alfred Church and was an interested, active worker in the church, Christian Endeavor society and choir. She was a woman of artistic temperament and taste and had rare ability both in painting and in music. She was an accomplished vocalist and possessed an excellent contralto voice with unusual range, and was much in demand as a singer.

After graduation from college she taught for a number of years before her marriage. In 1902 she was married to W. Allen Barber of Alfred. Here they continued to reside for three years; then they resided for a few months in Schenectady, N. Y., and for a few months in Muskegon, Mich.

The most of their married life has been spent in Cleveland, Ohio, where they resided until June, 1924. There she was active in church and social work. She was a member of the Woman's Christian Temperance Union of the Gideon Auxiliary and of various musical clubs and societies of Cleveland, where she was highly esteemed by all who knew her.

For a number of years she has endured extreme suffering from a complication of diseases that resulted in her death. Her father and mother passed away some five or six years ago, also her older sister, Mrs. Belle K. Ellis. Her brother, William B. Kenyon died about thirteen years ago. She is survived by her husband and a number of nieces and nephews.

Her funeral service was held at the First Alfred Seventh Day Baptist church, August 28, 1924, conducted by Pres. Boothe C. Davis; the interment in the Alfred Rural Cemetery.

"No one is living aright unless he so lives that whoever meets him goes away more confident and joyous for the contact. . . . Only the barbarian is rude to persons he does not like."

THE SECRET OF ONE GIRL'S OPTIMISM

One of the cheeriest and most optimistic of girls was once asked if she could tell the secret of her unfailing cheerfulness and optimism.

"Certainly," she replied. "Come up into my room and I will show you the secret of it all."

The two girl friends who went to her room with her saw on her dressing-case a little illuminated upstanding card having on it these two words:

"God reigns."

The card rested on the girl's closed Bible.

"That card is the first thing I see every morning and the last thing I see when I turn out my light at night, so you see, I begin and end the day with the assurance that God reigns and it is impossible for me to be a pessimist when I know that to be true. Then I have never yet come across the trouble for which there was not some remedy, some solution in the Bible."

With this "shield and protector" this girl was free from the doubts and the fretful discontent of the pessimist. The two little but profoundly significant words, "God reigns," formed the basis of a secure and serene conviction that made it impossible for her to entertain the feeling of the pessimist. In those two words she found the spirit of the beautiful lines:

I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care.

Pessimism is something so foreign to the natural feelings of youth that the girl pessimist must regard herself as an abnormal being, and one set apart from the rightful and natural prerogatives of girlhood. It is a sad day in the lives of any of us when we are unable to find hope and faith and courage in the words "God reigns." I have never in all of my wide and varied experience with life found a daily reader of the Bible who was a pessimist. And I feel sure that you can discover that the pronounced pessimist is a person who has drifted far away from the fundamental principles of right living, away from God.—*J. L. Harbour in The Girl's Companion.*

SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse, Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. Rev. C. A. Hansen, pastor, 1152 W. Sixtieth Street.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, V. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

Sabbath School. Lesson XIII.—Sept. 27, 1924

REVIEW: OPENING PERIOD OF CHRIST'S MINISTRY.

Golden Text.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16.

DAILY READINGS

Sept. 21—The Purpose of Christ's Coming. John 3: 7-17.

Sept. 22—The Birth of Jesus. Luke 2: 7-16.

Sept. 23—The Boyhood of Jesus. Luke 2: 41-52.

Sept. 24—The Baptism of Jesus. Mark 1: 1-11.

Sept. 25—The Temptation of Jesus. Matt. 4: 1-11.

Sept. 26—First Followers of Jesus. John 1: 35-45.

Sept. 27—God's Invitation. Isa. 55: 1-13.

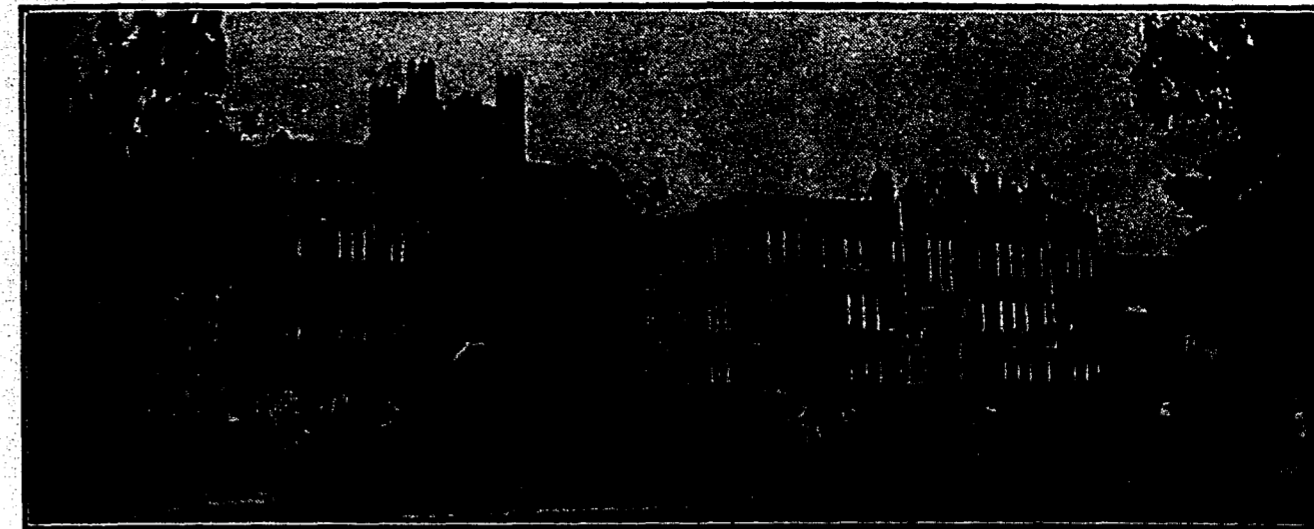
The civil service commission says there are now 544,600 civilians working for Uncle Sam. This is 373,000 fewer than the number employed at the time of the armistice. However, the number is still 106,600 greater than it was in 1916. More than 294,000 of these are employed in the post-office department. The vast army of government employees is scattered over the entire world, for it includes the consular and diplomatic representatives.—*Bible Advocate.*

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

CRANDALL'S UNDERTAKING PARLORS.—Funeral Supplies. Hearse and Ambulance Service. Calls promptly answered night or day. Phone 4, Walworth, Wis.

SALEM COLLEGE



Administration Building Huffman Hall
Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours.
College, Normal, Secondary, and Musical Courses.
Literary, musical, scientific and athletic student organizations. Strong Christian Associations.
Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped "A Class," standard College, with Technical Schools.

Buildings, Equipments and Endowments aggregate over a Million Dollars.

Courses in Liberal Arts, Sciences, Engineering, Agriculture, Home Economics, Music and Applied Art.

Faculty of highly trained specialists, representing the principal American Colleges.

Combines high class cultural with technical and vocational training. Social and Moral Influences good. Expenses moderate.

Tuition free in Engineering, Agriculture, Home Economics, Rural Teacher Training and Applied Art.

For catalogues and other information, address

BOOTHE COLWELL DAVIS, LL. D., President

ALFRED, N. Y.

The Fouke School

Miss Fucia Fitz Randolph, Principal
Fouke, Ark.

Other competent teachers will assist.
Former excellent standard of work will be maintained.

BOOKLETS AND TRACTS

GOSPEL TRACTS—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

STUDIES IN SABBATH REFORM.

A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS—10 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

THE ABIDING GOD AND HIS HOLY DAY—10 cents each.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address
ALFRED EDWARD WHITFORD, M. A.,
PRESIDENT

Milton, Wisconsin

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY

Catalogue sent on request.

BIBLE STUDIES ON THE SABBATH QUESTION.
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

Chicago, Ill.

LANGWORTHY, STEVENS & MCKEAG
ATTORNEYS AND COUNSELLORS-AT-LAW
1235 First Nat'l Bank Building, Phone Central 0811

COUNTRY LIFE LEADERSHIP

By Boothe Colwell Davis, S. T. D., LL. D.
A Series of Baccalaureate Sermons Delivered Before Students of Alfred University
Price, \$1.50 prepaid
American Sabbath Tract Society, Plainfield, N. J.

SABBATH HISTORY, VOL. I

Before the Beginnings of Modern

Denominations

By Ahva J. C. Bond, M. A., D. D.
Price, \$.50 prepaid
American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter. Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.
Intermediate Series—Issued quarterly, 15c. per copy.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

The Sabbath Recorder

Seventh Day Baptist Onward Movement Budget 1924-1925

Sabbath School Board	\$ 3,600.00
Young People's Board	2,200.00
Woman's Board	4,300.00
Historical Society	500.00
Education Society	1,500.00
Missionary Society	16,450.00
Tract Society	8,195.00
Scholarships and Fellowships	1,000.00
Supplementing pastors' salaries	1,500.00
Ministerial Relief	4,000.00
General Conference	5,973.46
Emergency, or Contingent Fund	9,045.54
	<hr/>
	\$58,264.00

"ACCORDING TO THE RICHES OF HIS GLORY"

"For this cause I bow my knees unto the Father from whom every family in heaven and on earth is named that he would grant you according to the riches of his glory that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be able to apprehend with all the saints what is the breadth, and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God."—Ephesians 3: 14-19.

—CONTENTS—

Editorial.—Sabbath Morning at Conference.—Great Christian Endeavor Meeting at Conference. — Young People's Session, Evening After Sabbath.—The Last Day of Conference.—The Deserted Campus 353-358	358	Promoting Sabbath Observance.....	371
History of the Nile Church.....	358	Alfred Theological Seminary	372
The New Forward Movement.—Summarized Report	364	Young People's Work.—My Denomination.—A Thought for the Quiet Hour.—Intermediate Christian Endeavor Topic.—Junior Work	373
Education and National Citizenship..	364	Theological Education in America...	375
Missions.—Church Attendance Campaign.—A Great United Church Attendance Program to Be Launched This Fall.—Other Items and Findings	367	A Correction	376
Mark Hopkins Place	369	Children's Page.—Rules for Daily Living.—A Young Hero.—Junior Christian Endeavor Program for Conference. — The Hoot-Owl's Answer	378-380
Woman's Work.—The Vision Realized 370	370	The Petrolia Vacation Bible School..	381
		Home News	382
		Deaths	383
		Sabbath School Lesson, Oct. 4, 1924..	384