

# The Sabbath Recorder

**WE** HAVE often seen persons made more fruitful in good works and loving Christian service by the trials and discipline of this life. "It is the broken rock that sends forth streams of living water through the wilderness. It is the broken ground that opens its bosom for the reception of the incorruptible seed which springs up and brings forth fruit abundantly. It is the broken cloud that discharges itself in showers which usher in the spring and cheer the thirsty ground. It is the broken alabaster box wherewith the poor penitent anoints the feet of the Savior, which fills the whole house with the odor of the precious spikenard. It is the broken body which the nails of the cross and the spear of a mortal enemy have pierced, that furnishes the blood which cleanses the soul from all sin. It is the broken veil that opens into the holiest of all, and gives to the believing soul bright glimpses into the glory that is yet to be revealed."

—Dr. Hamilton.

## —CONTENTS—

<b>Editorial.</b> —An Interesting Journey— Off for Conference .....	225	at the Quarterly Meeting, Albion, Wis., July 19, 1924.—Christian En- deavor News Notes .....	237-239
A Suggestion or Two .....	226	Quarterly Meeting at Albion, Wis. . .	239
Some Questions for Parents .....	227	Hannah's Prayer .....	239
Rev. and Mrs. Wheeler Married Six- ty-two Years Ago .....	227	The Oplum Traffic .....	240
<b>Missions.</b> —Gleanings From Quarterly Reports.—The British Guiana Mis- sion .....	228-230	The Immigration Problem .....	241
Eighty-second Annual Report of the Board of Managers of the Mission- ary Society .....	230	<b>Children's Page.</b> —Our Father's Care. —The Winged Playhouse.—"He's a Friend of Mine".....	243-246
<b>Young People's Work.</b> —Serving the Sabbath School. — Intermediate Christian Endeavor Topic for Sab- bath Day, September 13, 1924.— Junior Work.—Young People's Hour		Annual Meeting of Sabbath School Board .....	246
		The Religion of Our Presidents.....	247
		<b>Marriages</b> .....	255
		<b>Deaths</b> .....	255
		Sabbath School Lesson for September 6, 1924 .....	256

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-24, 1924.

**President**—Rev. Alva L. Davis, Ashaway, R. I.  
**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, Northville, 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.  
**Director of New Forward Movement**—Rev. Ahva J. C. Bond, Plainfield, N. J.

**Treasurer of New Forward Movement**—Rev. William C. Whitford, Alfred, N. Y.

### COMMISSION

**Terms Expire in 1924**—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Tittsworth, Chestertown, Md.; M. Wardner Davis, Salem, W. Va.

**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.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—Arthur L. Tittsworth, 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. Tittsworth, 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, Hamover, 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, 156 Goodale Ave., Battle Creek, Mich.

**Field Secretary**—E. M. Holston, Dodge Center, Minn.  
**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**—Marjorie Burdick, Dunellen, N. J.  
**Central**—Hazel Langworthy, Adams Center, N. Y.  
**Western**—Vida Randolph, Alfred, N. Y.

**Northwestern**—Doris Holston, Dodge Center, Minn.  
Miss Eunice Rood, North Loup, Neb.

**Southeastern**—Miss Maybelle Sutton, Salem, W. Va.  
**Southwestern**—Miss Fucia Randolph, Fouke, Ark.  
**Pacific**—Miss Alice Baker, 159 W. Date St., Riverside, Cal.

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

**General Field Secretary**—G. M. Cottrell, Topeka, Kan.  
**Assistant Field Secretary**—Mrs. Angeline Abbey Allen, Fouke, Ark.

## 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. 8

PLAINFIELD, N. J., AUGUST 25, 1924

WHOLE No. 4,147

## An Interesting Journey On Monday, August 11, the editor accompanied by his sister, Mrs. D. H. Davis, and a niece, Miss Anna Stillman, took a Lehigh Valley train at eight o'clock in the evening for a night trip through the "Switzerland of America." We had to forego the pleasure of feasting our eyes on the magnificent scenery along the Lehigh and Susquehanna rivers in order to reach Battle Creek in the day time rather than in the night—for the ladies had to stop there.

Early morning found us in Buffalo, making connections with the Michigan Central line for a trip through Canada.

Soon after leaving the city of Niagara Falls, our long train began to creep across the Niagara gorge between the falls on our left and the whirlpool on our right. To realize the grandeur of this scene, one must see it himself; for no pen however graphic can make the picture vivid enough to give an adequate conception of the view and of the experience. I never cross this bridge without thinking of Will Carleton's description of the train crossing the Tay bridge in Scotland, like an "acrobat monster" creeping to its doom. I sincerely hope no similar fate may ever befall any American train crossing the Niagara gorge. As our train reached the horseshoe falls on the Canadian side, five minutes were given the passengers to step to the brink and view the seething, roaring, steaming torrent as it takes its desperate plunge into the depths. The rapids, the two falls, and the famous islands, were splendidly illumined by the morning sun which shone full in our faces, giving us a nature-picture which no kodak could reproduce.

We then found ourselves "sailing under another flag"; but it was hard to realize that we had left Uncle Sam's domain, the scenes seem so little changed. On every hand were cozy cottage homes with well-kept lawns and good gardens, surrounded by fair fields of ripening grain, broad pasture lands with herds of black and white cattle grazing or lying peacefully in the cooling shade of pleasant groves, patches

of growing truck, whitened fields of blossoming buckwheat, oats and wheat in standing shock, meadows green with second crop alfalfa, and here and there a summer fallow freshly plowed—these were the scenes that greeted us as our train sped away across far-reaching plains that stretch from horizon to horizon.

Canada, north of Lake Erie, is a fair rival of Uncle Sam's land on the south of it, so far as beauty, fruitfulness and signs of peaceful and prosperous home-life is concerned. And I suppose the Canadians are just as fond of the British flag as we are of our Stars and Stripes.

If the people of both lands were all as good and true in character as their two lands are full of beauty and good fruits, what a paradise all America would be!

After all, may not the conditions of both people and country depend somewhat upon what we look for? In the description given above my attention was fixed upon the good and fruitful things of beauty and worth. I was delighted with these and did not think so much of the flower-sprinkled fields of noxious weeds—pests and hindrances for the farmers—scattered all along the way. These were Canada thistles, paint brush, daisies, yarrow, crab-grass, pusley, wild mustard, etc., which persisted in every neglected field.

Of course this land would be better without them and the farmer's troubles would be greatly lessened if they were not here. He must constantly fight to keep them from spoiling good crops. And every field of grain shows were victories have been won. This very thing makes the wide-spread areas of wheat and corn so admirable and attractive.

I suppose if I had fixed my eyes upon the evil weeds, if I had possessed an eagle-eye for the detection of all the bad I could spy out, magnifying that and ignoring the growing and ripened harvests, this whole country might have lost its charm, and I might have concluded that everything is going to the bad. But what a fool I would have been to do such a thing!

Whatever good there is in these fair Canadian fields has come by the faithful efforts of men who have conquered wilds and subdued the weeds because they admired the good and their hearts were set upon cultivating and magnifying it. Let us do what we can to recognize the harvest of good, and to encourage men to keep on toiling for fruit, rather than to magnify the weed crops to his discouragement, and to dishearten him by saying the bad is bound to win out, and that he is fighting in vain.

I pity the one who feels commissioned of God to spy out every sign of the bad only to magnify it and to seem to overlook the good in his efforts to condemn the Christian world to certain and hopeless ruin! And I pity all whose heads and hearts are being turned by such pessimistic teachings.

I prefer to believe that this is God's world and that he has not forsaken it nor given it over to the evil one. I love to think God is stronger than Satan, and that Jesus Christ, his Son, who conquered the tempter in the wilderness will be the victor in the end. Let us magnify the good which has gone a long way toward subduing the evil, and make the good so attractive that men may cultivate it with the full assurance that victory will come in God's good time. Only the neglected ground goes to weeds.

### A SUGGESTION OR TWO

DEAN A. E. MAIN

That the modern sciences—physical, psychological, ethical and social—furnish mechanism, or forms, for religious thought and for religious expression in speech or action. That is to say, science helps us to adapt spiritual facts and truths to the many human needs of today.

Philosophy, that is, human reasoning about things we know, gives to both science and religion a cosmic or universe-wide view.

Religion is a theoretical and practiced attitude of mind and heart toward God.

According to the sublime first verse of the first book in the Bible there can be no opposition between correct science and true religion. See also Psalm 33:6-9.

By reason of its place in the first crea-

tion story; in that remarkable and ancient religious, moral, and social document called The Ten Commandments; and in such Scripture as Isaiah 58:13, 14; Ezekiel 20:12; and Mark 2:27, 28, whatever other good purposes it may serve, the Sabbath, in its weekly rounds, is a memorial of creation and the Creator, and a needed and holy symbol of religion.

The first three chapters of Genesis are an introduction to the entire Bible. Without them this great collection of sacred writings could not be understood. They are for the youth and the mature; for the unlettered and the scholar; for us common folks and for the greatest philosopher.

And we have here the Sabbath, a pillar and sign of religion; and marriage and the family, the foundation of good society with its increase of human happiness, growth and usefulness. Rev. Wardner C. Tittsworth used to emphasize the value of the Sabbath to the family.

Now if the Sabbath is a support and symbol of religion, a position that seems to be Biblical and reasonable, then it has an important contribution to make to the motivating, energizing and directing of human feeling, thought and will.

I am not unmindful of the noble character and great service of Christians of many names. But is a reasonable claim to make that they can not preach the gospel with the Sabbath of Jesus in it as we can do.

I pay highest honor to Moses, the great deliverer and law-giver of his people. I sit at his feet, a learner. But for us of the new covenant, the Preacher of the Sermon on the Mount is supreme Law-giver; and he lifts the Sabbath into the "freedom" of which both Jesus and Paul speak.

I know a father who deeply regrets that he said to his boy, You are to do this, or not to do that, because *I say so*; that is enough. This was an insult to human personality, even that of a little boy. He should have taught his boy why obedience is right, and how its fruits are good.

Have we not often taught obedience to God just because he "says so"? But God is not only Ruler, he is Love; not only Will, but Reason. The Sabbath, therefore, is not only a matter of divine will and authority but an ordinance of holy love and reason and of abundant human individual and social benefit.

As a result of scholarly research it seems to be increasingly evident that Christmas and the Sunday of the Church came from pagan Mithraism, which was a strong rival of early Christianity. This does not prove that these institutions are necessarily bad in themselves; for Mithra was not altogether a bad god. But I very much prefer the Sabbath of Jesus, the divine Man of Nazareth, to the Sunday of Mithra and Mithraism.

Alfred, N. Y.

### SOME QUESTIONS FOR PARENTS

H. D. CLARKE

The fearful neglect of most parents in the moral training of children is becoming more and more a matter of public notice, especially among educators in high schools. It has gone so far that George Robertson of the United States Department of Labor, Bureau of Children, describes a survey revealing that over half of them are "fundamentally dishonest." What a sweeping statement! If true, what of the results in our nation? Anyway it is worthy of the most serious questioning of every parent. An example is given in the Kalamazoo, Mich., High School children. Report gives it that "over thirty boys have been arrested for contributing to the delinquency of other pupils." The principal of the high school has sent a letter to parents and in it states that "school authorities can not be held responsible for the condition of children after school hours." Then he propounds fifteen questions that would be well for every parent in America to seriously answer. I might, with the editor's permission, call this a supplement to my last article (VI) on the education of our children.

I herewith submit the fifteen questions as follows:

1. Do your children have any regular work to do outside of school hours?
2. Do you permit them to go to suggestive movies and cheap, dirty vaudeville performances?
3. Do they attend public dances? Do they attend parties on school nights?
4. Do they read lewd magazines and books? There are many of these on sale in this city.
5. Do you permit your child to have the family automobile? Have you purchased an automobile for him?
6. Do you permit him to drive an automo-

bile to school? In our estimation this is one of the most pernicious practices now indulged in by high school children.

7. Does your girl go to school dressed suitably and modestly?

8. Are you able to say "No" to your child or do you have the "Yes" habit?

9. Do you know where your children are day and night?

10. Have your children lost reverence for and fear of God? Is there any religious or moral instruction in the home?

11. How many Parent-Teachers' meetings have you attended this year?

12. When you are asked to chaperone students' parties both at school and elsewhere do you do it or are you too busy? When parties are held in your home, are you present all the time?

13. Do your children entertain their friends at your home or by driving around in autos?

14. When you permit your child to stay all night with a friend, do you know who the friend is?

15. How much time do you spend with your children daily? Parents who spend no time with their children rapidly lose their confidence and cease to have influence over them.

### REV. AND MRS. WHEELER MARRIED SIXTY-TWO YEARS AGO

Rev. and Mrs. Samuel R. Wheeler, of 632 University Avenue, will celebrate their sixty-second wedding anniversary on August 13. They are the parents of John Wheeler, ticket agent at the C. and S. depot; Alfred Wheeler, trapper and miner; Herbert N. Wheeler, of the United States Forestry service; Mrs. D. M. Andrews, of Rockmont nursery, and Mrs. O. S. Rasmussen, all of Boulder, except H. N. Wheeler.

The anniversary will find both enjoying old age health. They were married at Lima, Wis., in 1862. Mrs. Wheeler was Sophia F. Truman. They went to Alfred, N. Y., on their honeymoon and he completed his work there in theological subjects. He was a pastor of Seventh Day Baptist churches for forty-eight years, eighteen years in Nortonville, Kan., six years in Dodge Center, Minn., four and a half years at Marlboro, N. J., and a great many years in Boulder. Rev. Mr. Wheeler is now eighty-nine and Mrs. Wheeler eighty years old. They have been residents of Boulder since 1893, founding the local church at Twelfth and Arapahoe.—*The Daily Camera*.

## MISSIONS

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

### GLEANINGS FROM QUARTERLY REPORTS

*Robert B. St. Clair, Detroit, Mich.*

The offerings have been good. Ninety dollars has been paid to Parallel budget (this being one half of our Forward Movement quota of \$180), the Forward Movement itself receiving \$232.60, an excess of \$52.60, or about 30 per cent; the money for the Santa Cruz Church (\$175) has all been sent to the Missionary Society, part of this amount being contributed by the Michigan Semi-annual Meeting; about \$100 sent to Evangelist C. A. Crichlow, and about \$50 for Java; \$125 raised for Semi-annual Meeting entertainment.

*D. Burdett Coon, Boulder, Colo.*

I preached eight times in a neighborhood whose post office is Shaw, Colo. Once in a private house there; seven times in a small school house. Commendable interest was shown. The people there expressed the desire for more meetings at a later date. I spoke twice for our people in Denver; and briefly once, upon invitation, to a Seventh Day Adventist congregation in Denver.

We should have means for engaging a church building or public hall in Denver, and another preacher, preferably a former Seventh Day Adventist, and a leader for the song service, so that we can conduct in a reasonable way a special evangelistic campaign for one or two months there. We should have a church organization there. To my mind the best way to make that possible is to follow some plan similar to the one suggested above. I am not asking the board to supply the need. I am simply stating what seems to me and others to be the real need.

*Charles W. Thorngate, Exeland, Wis.*

The semi-annual meetings were held here and greatly enjoyed by many outside our society. Three families and one lady are attending our services who are not Sabbath keepers. One Sabbath there was no service, which cuts down our average.

The problem just now is, many say, "We would enjoy your service but on account of meeting so near noon on Saturday it is difficult to leave work and home," and the Methodist Episcopal church service is Sunday evening; so we do not feel at liberty to make our appointment for Sunday evening.

*Ellis R. Lewis, Stonefort, Ill.*

There are many things to write you, some things which can not be written and some which one hesitates to write.

On last Sabbath morning at a shady spot in the valley of the "Little Saline" creek six of our young people were baptized by the pastor. It was certainly a great day for us as a people and especially for our family; Billy who had made his decision when you were here, and Dorothy and Nellie Grace; from the heart we can say "Thank God." The others were Ira's boys; Paul, Ford and Sammy. Three others had expressed a desire for baptism at that time but were hindered by various things. You ought to be a very, very glad man for your part in this great work.

So, though our deepest, most sincere gratitude is to our heavenly Father, we are also most truly grateful to you. May God richly bless you and give you many more precious souls for your encouragement.

*L. J. Branch, White Cloud, Mich.*

I received a call today to arrange, if possible, to hold a meeting at Woodville and I shall endeavor to hold the meeting immediately if it will not conflict with the one already in progress. A very good interest at Goodwell.

*R. J. Severance, Gentry, Ark.*

Went to the assistance of Brother Van Horn at Little Prairie this month; preached fourteen times to congregation ranging from twenty-five to seventy-five. The interest was very good and I am quite certain the people were helped spiritually.

I do not know that there are problems or conditions peculiar to this part of God's vineyard. There is a great need for an awakened conscience on the part of all professing Christians; Seventh Day Baptists along with the others.

*C. C. Van Horn, Tichmor, Ark.*

Rev. R. J. Severance was with us the latter part of June and preached fourteen

times. Observed Sabbath rally day during his visit. There were fifty-four present. Celebrated the Lord's supper in March. Prayer and testimony meeting on Sabbaths are very helpful.

*Angeline P. Allen, Fouke, Ark.*

During the year have raised Budget fund \$200, Parallel budget \$51, Junior Christian Endeavor sent in Me-ling shoe \$10.75.

We co-operated with the Methodist people in special meetings in April. Several professed conversion, and we expect them to join the church before long.

We need \$500 more next year to carry on the school as it should be done. About \$150 of this has been subscribed.

We hope R. J. Severance or someone else can come to help in protracted meetings in July. The two who united with the church reported as "Sabbath converts" come to us from the Christian church, and have been keeping the Sabbath for some time, before they came to Fouke; they are the parents of six little girls, two of whom have expressed a desire to become Christians.

In your report of last month's work in the RECORDER the statement was made that I wrote "a minister is about to unite with us." Instead I wrote: "A number are about to unite with us." The above mentioned family were about ready, and others were talking of it. There are three other Sabbath-keeping families, and some other individuals living near here who should be in the church. Pray for us.

The church has given me a call for another year, and desire my full time as pastor. More pastoral and missionary work surely are needed on this field.

*William Clayton, Syracuse, N. Y.*

The Building Fund of the China schools has been given some attention; for this purpose \$14.67 has been sent in to the General Conference treasurer, beside our contribution—which was a shoe full when Eugene Davis was here.

We have no special problems except the great one of more intensive labor, which under present conditions can't be given.

I feel sure the Missionary Society is burdened too heavily already, to comply with any suggestions I may make for Syracuse.

Sent this quarter for the Forward Movement \$40.81, Parallel budget \$10, China schools as on other side stated, \$14.67. I have received from the church during quarter \$41, (this includes car fare.)

I attended the association held with the Leonardville Church, and had a place on the program and took part in some of the meetings. I have also been on a committee of ministers and others which has put in operation a community school for Bible instruction here. This summer our church contributed \$5 toward this work.

The way is opening before us here, and I believe much good could be done if I only had more time to give to the work.

*Lena G. Crofoot, West Edmeston, N. Y.*

There does not seem to be much to report this quarter, only we are having our prayer meeting Sabbath morning just before the preaching service, more are able to get out then than Friday evening. We are plodding along trying to do our bit for the Master.

*G. H. F. Randolph, Blandville, W. Va.*

The church manages by special solicitation to keep up with repairs, incidentals and its share of pastor's salary—nothing more. However, I believe there is a small credit on the Forward Movement and some help given to Salem College.

### THE BRITISH GUIANA MISSION

DEAR RECORDER READERS:

I wanted to let you know several weeks ago of the good work going on here, but a multitude of other duties prevented until now.

The removal of the church building commenced February 27, and ten days after the reconstruction. This gave me many anxious days and nights, but I am happy to inform you that on Sunday afternoon, June 8, the building was dedicated to the worship of Almighty God. This is another milestone in our work and will surely give great influence to the mission here as well as in other places near by. The mission location on Regent Street is an excellent one and as thousands pass this great thoroughfare their attention will be called to the work of Seventh Day Baptists. Now is the time for a strong evangelistic effort to be put forth in this city. I do hope

that it will not be long before some one will be sent out to lead such a campaign. Another seventh day denomination is making plans to start a big effort in the fall. This is no time for retrenchment, for the outlay will bring in great results in the near future.

As I look back to eleven years ago, I can see the guiding hand of Jehovah in this movement. There was a strong current of opposition against the work by another seventh day denomination, but Jehovah has blessed my humble efforts and today we have a good following in this city, and the work of Seventh Day Baptists is known in this field and the West Indies.

Delegates came in to our dedication service from the island of Wakenaam, Essequeto River, and brought greetings from the little company there. The work at this station is growing. Recently I baptized three, and there are seven others awaiting baptism at my next visit. Our catechist, Brother William Berry, is doing a good work and is well adapted to the river district.

On Sunday, June 15, I held the first baptism in the new building. Six souls were buried with their Lord in this sacred rite. Three of the converts were from the Wesleyan Methodist, two from the Christians, and one from the Seventh Day Adventists.

The cost of removal and reconstruction was more than I estimated, but every piece of work was done at the cheapest figure. The Missionary Society owns a fine property and the value is far more than what was paid for it.

The work is moving onward and I am sure that the hearts of all Seventh Day Baptists will rejoice with us in what has been accomplished. There are some debts to be paid and we hope the Forward Movement will bring in all the necessary means.

There are some members who are willing to engage in colporteur work, and we hope that the Tract Board will soon be able to put out some suitable books in the field. There are great possibilities awaiting Seventh Day Baptists in these fields, which are white for the harvest.

On Sabbath day, July 12, an impressive ordination was held when Brother F. Lynch was ordained deacon and Sister Catherine Goddard ordained deaconess.

This Conference year we had the largest number of conversions and baptisms since the work began. The interest for hearing Sabbath truth continues good and we are looking forward to greater things this year.

The distribution of literature has been pushed throughout the colony and often appeals are made for tracts which we can not supply. A branch depot of the American Tract Society in this city would supply the demand for here and the West Indies. Tracts from here could be quicker and cheaper sent to the West Indies (Jamaica excepted) than from the United States. The expansion of our work in this field calls for such a change.

Remember us, dear friends, in prayers.

Yours in the good work,

T. L. M. SPENCER.

150 Regent Street,

Georgetown, British Guiana,

South America.

July 15, 1924.

### EIGHTY-SECOND ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY

Acknowledging Christ as the source of every worthy work accomplished during the year, looking to him to pardon every failure, and depending on him to lead to greater achievements in the year to come, the Board of Managers presents its eighty-second annual report.

In this report an effort is made, first, to briefly record the work done during the year; and second, to call attention to some unoccupied fields that are appealing to the board for help in advancing our common cause.

#### I.—THE HOME FIELD

##### *Eastern Association*

Since the last report the Second Western Church, Bradford, R. I., has closed its labors; this being made necessary by the removal of most of the faithful ones who have maintained the cause in this place. Only one church, Waterford, Conn., in this association is pastorless. This church, though without a settled pastor, has a supply regularly, maintains all the appointments of the church in a most efficient manner and raises more per capita for the Forward Movement and Parallel budget than its quota.

The church has never received aid from the board in carrying on its work.

In Daytona, Fla., there is a wide-awake company of Seventh Day Baptists. This company is largely increased during the winter by Sabbath keepers going to Daytona to spend the colder months of the year. Last autumn the Sabbath keepers in Daytona asked the board to assist them in finding and supporting some one to minister to them during the winter. Working with the committee in Daytona, the secretary secured Rev. L. A. Wing and the board appropriated \$100 toward his support.

#### *Central Association*

In the Central Association two churches, West Edmeston and Syracuse, are receiving help in the support of their pastors. Brother Robert W. Wing is supplying the Scott Church more or less regularly. Mr. Wing's home is in DeRuyter, N. Y., fifty miles distant from Scott; he works as do other men during the week, drives to Scott on Sabbath morning, conducts the services and returns home in the evening. The Second Brookfield Church has had no resident pastor during the year, but is ably supplied by Rev. F. E. Peterson, pastor of our church in Leonardsville, N. Y. Mrs. Lena G. Crofoot, our missionary pastor at West Edmeston, N. Y., and Rev. William Clayton, our missionary pastor at Syracuse, N. Y., are bravely "carrying on" with very limited support. Syracuse, especially, appears to many to be a field that would yield fruitful results if the right kind of a campaign could be properly supported through a series of years.

#### *Western Association*

The amount of the appropriation this year for mission work in the bounds of the Western Association was \$250. This was for the Hebron field, but none of it has been used because no one has been employed on the field for which the appropriation was made.

At the time of the last report Rev. Elizabeth F. Randolph was pastor of the Hartsville and Scio churches and Rev. William M. Simpson was shepherding the flock of the mission station at Petrolia, N. Y. Mr. Simpson found more on his hands than he could carry and gave up his work at Petrolia. Miss Randolph has since taken up the work at this point in connection with

her work at Scio, N. Y., and has resigned as pastor of the Hartsville Church, a position she had filled very acceptably two and one-half years, and Mr. Duane Ogden, a student at Alfred, has become pastor at Hartsville, N. Y. The most of the faithful ones at East Portville, N. Y., are going to our church in Little Genesee, N. Y., and arrangements have been made by which the members of the Sabbath school can go to Little Genesee, this being made possible by the trolley line, state roads and automobiles. The Missionary Committee of this association and the secretary have been trying to perfect some arrangements by which the Hebron churches can have the regular ministrations of the Word and pastoral leadership, but no plan has been devised as yet. Since the general missionary left this field the churches have been faithfully plodding away alone, but the interest has fallen off and some one must be put on the field or our cause will suffer severe loss. This association should have a general missionary.

#### *Southeastern Association*

Only one church, Middle Island, W. Va., has been receiving help from the board the last year. April, 1923, under the necessity for retrenchment, the appropriation for this church was cut down from \$500 to \$300 per year; but the church has bravely and faithfully made up the difference, so that the pastor, Rev. G. H. F. Randolph, has received the same as before.

Rev. W. L. Davis, who has been pastor at Berea, W. Va., has gone to Salemville, Pa., Rev. Royal R. Thorngate having terminated his work with the Salemville Church last autumn. Neither of these churches has been asking for aid in supporting their pastors the last year, but the secretary has tried to keep in touch with, and advise them as best he could. The work at none of these points where we have well established churches, though small, should be allowed to languish.

#### *Northwestern Association*

In the Northwestern Association seven ministers have served in connection with the work of the board, some full time and some only part time.

The Detroit Church has been aided at the rate of \$50 per month in the support of its pastor, Rev. Robert B. St. Clair. This church, under the leadership of its pastor,

has been pushing the work of the Master's kingdom with zeal; and if Mr. St. Clair could be supported so he could give his entire time to the work, much more could be accomplished.

The appropriation of \$300 for the year made to the work in northern Michigan has been paid to Rev. L. J. Branch, White Cloud, Mich., who has been meeting the calls in that part of the field the best he could. The same appropriation as last year has been made for the church at Exeland, Wis. This appropriation enables Brother Charles W. Thorngate to continue his splendid work on this field.

The board has been making a small appropriation to the church at Stonefort, Ill., to help it support its pastor, Brother Ellis R. Lewis. A very good work is being accomplished on this field. It is now about fifty years since the church was organized and Seventh Day Baptists commenced their work in southern Illinois. It is said by those who know that the prospects were never before so bright as now. In the last three years a goodly number have been added to the church, the bitter prejudice created in other years has largely disappeared and the church is serving a large rural community that is otherwise churchless. The last year the little church, with a membership of about forty, has erected a neat and commodious house of worship costing upwards of \$7,500. This sum they have raised among themselves with the exception of \$2,000 received from the Memorial Board. The pastor has been giving most of his time to the work of the church and has received only about one third what he would had he applied himself to his farming as in other days. This can not continue, as he has a good sized family of young people who are now at the age when they should have the advantages of the high schools. This is a promising field, and something should be done, if possible, by the church and denomination to give him a reasonable support so he can give his entire time to the work, for he is pre-eminently adapted to this work.

Rev. D. Burdett Coon has served the board three months during the year and the Boulder Church nine months. The time spent for the board has been used in general missionary work on the Colorado field. The field has been carefully surveyed to deter-

mine its needs and as a preparation for the forming of definite plans. The plan entered into with Brother Coon and the Boulder Church eighteen months past is working well and encouraging results are already being realized.

Rev. Angeline P. Allen spent a few weeks at the beginning of the Conference year on the Minneapolis, (Minn.) field and then became pastor of our church in Fouke, Ark. Since she left this field no effort has been made to meet its needs.

The Seventh Day Baptist Church in New York City generously gave the services of its pastor, Rev. Harold R. Crandall, last summer vacation, to serve some mission field under the direction of the board. After correspondence with the Seventh Day Baptist Church at Garwin, Iowa, it was arranged that he should go there. Brother Crandall writes: "We were in Garwin six weeks. I preached four times, conducted one prayer meeting and one funeral. We were at Welton one Sabbath, the Sabbath of the ordination of Rev. Claude L. Hill. The last Sabbath in Garwin Rev. A. Clyde Ehret preached. The congregations numbered from forty-four to seventy-six. We were in something like twenty-three homes, some of them several times. . . . They need a pastor to lead and keep the many children and young people." Rev. E. H. Socwell spent some time there during the winter. Aside from the services of these men this field is being neglected. Here is another point with a small Seventh Day Baptist church well established that should be made a center from which the gospel as proclaimed by Seventh Day Baptists should be spread. It has been suggested that one man could serve the Garwin and Minneapolis fields as general missionary.

#### *Southwestern Association*

In the Southwestern Association Rev. R. J. Severance has continued as general missionary with headquarters at Gentry, Ark. He serves the Gentry Church when at home, has a regular appointment at Belzoni, Okla., and goes occasionally to other points needing his services.

The Southwestern Association was held with the church at Attalla, Ala., and the church took on new life. Their pastor, Rev. Verney A. Wilson, has been attending Howard College, Birmingham, Ala., to bet-

ter fit himself for the work of the gospel ministry, and the board has been aiding him from the fund to help young men preparing for the ministry.

Brother C. C. Van Horn has continued at Little Prairie, Ark. Brother Van Horn is assisted in the work by his wife, and they with a faithful few are maintaining the church with its hallowed influences in a very needy community.

Brother Clifford Beebe closed his year's work with the church at Fouke, Ark., before Conference last year, and Rev. Angeline P. Allen has been serving this church as pastor. Following the custom of other pastors she has taught in the school as well as served as pastor.

Rev. S. S. Powell closed his services with the Hammond Church, Hammond, La., the first of April, and the church is now pastorless. Brother Powell has served well with meager support, and it is to be hoped that some other field may have his scholarly and consecrated services. It is also very essential that the church secure a pastor without delay, for this is an important field for our work.

#### *Pacific Coast Association*

The Pacific Coast Association includes all west of the Rocky Mountains. On this field the board is helping to support only one worker, Rev. George W. Hills, Los Angeles, Calif. It should constantly be borne in mind that this is a large and inviting field, one that will produce very satisfactory results if our people are willing to man the field for continued aggressive work.

#### II.—BRITISH WEST INDIES

The most important new undertaking of the year was in Jamaica, B. W. I. Some five years ago quite a large number of Seventh Day Adventists in British West Indies, United States and elsewhere withdrew from the Seventh Day Adventist denomination for justifiable reasons and formed the Free Seventh Day Adventist denomination. There were about seventeen of these churches and companies in Jamaica. About a year ago it was reported that two of the churches had turned to be Seventh Day Baptist churches. This came about, largely, through the *Voice*, a little paper published by our church in Detroit, Mich., and through the correspondence of Pastor St. Clair and others. The North-

western Association, in its session held with the Battle Creek Church last September, urged that two men be sent to Jamaica to investigate the situation and give such help as was needed while there. A fund to help defray the expenses of the trip was started during this association. At the October meeting of the American Sabbath Tract Society it was voted to join with the Missionary Board in sending two men to Jamaica. When this board met three days later, the action of the Tract Board was reported to this board, and it was voted to join with the Tract Society in sending Pastor C. A. Hansen, Chicago, Ill., and the corresponding secretary. Pastor Hansen went overland by way of Florida and Cuba and arrived eleven days ahead of the secretary, who sailed direct from New York to Kingston, Jamaica.

Upon arrival it was found that the Free Seventh Day Adventist Conference of Jamaica was about to break up and the churches go out. Many had become dissatisfied with management of the conference affairs and the polity of the denomination, and some no longer believed in Mrs. White as a prophetess of God. Under these circumstances Pastor Hansen and the secretary immediately set about to try to save the churches from dissolution. They needed to be connected with some denomination which could give them financial aid and to whom they could look for advice. In company with Elder Louie H. Mignott, president of the defunct Free Seventh Day Adventist Conference of Jamaica, the discouraged churches were visited, Seventh Day Baptists' beliefs and practices were explained and eight additional churches were helped to become Seventh Day Baptist churches. This made ten churches on the island that had turned to be Seventh Day Baptist churches at the end of the campaign of about five weeks. These churches were organized into the Jamaica Seventh Day Baptist Association and plans were set in motion to gather in the tithes and offerings for the work. Other churches have become Seventh Day Baptist churches and joined the association till there are now fourteen or fifteen churches and companies, over each of which there is a leader.

Elder H. Louie Mignott was left as general missionary on the field. The island of Jamaica was suffering a severe drought

and the people a business depression, but they thought they could bear one half the salary of the general missionary. Upon hearing the report of Pastor Hansen and the secretary, the board voted to appropriate \$35 per month to the salary of the general missionary, Elder Mignott. This the board has been doing since the first of January. The people are happy in their new relationship and the work seems to be growing. The Tract Society, under the efficient leadership of their corresponding secretary, Rev. Willard D. Burdick, has been aiding in publishing the Seventh Day Baptist *Reformer* and introducing Seventh Day Baptist lesson helps and other literature.

This is a promising mission field and should soon become self-supporting. To attain the best results a minister from the United States, well versed in denominational matters, should be located here. But there appears no reason why the work may not prosper with timely aid, advice and an occasional visit from some one representing the churches in America.

There are Free Seventh Day Adventist churches in other parts of the British West Indies and in Central America that are asking for our help, and it may be wise to send Elder Mignott to some of them as soon as he can be spared from Jamaica. Churches in Costa Rica, Central America, have been especially urgent that Elder Mignott, who labored twelve years in that country, should come to them.

### III.—SOUTH AMERICA

#### *Georgetown*

Elder T. L. M. Spencer has continued as missionary in Georgetown, S. A., and vicinity. The membership of the church in Georgetown is increasing and interest is spreading to other stations. During the year a series of meetings was conducted in Georgetown and quite a number were added to the church; also since last report a church has been bought and moved onto the lot which the board purchased over four years ago. This gives the mission a house of worship which is adequate for all purposes, located in a desirable part of the city and a credit to any mission. The removal of this building to the lot cost more than Mr. Spencer anticipated, and other matters pertaining to the property have dragged. To advise regarding these affairs, as well as

to deliver a series of sermons and addresses and to gather information regarding the field in general, the corresponding secretary was sent there in February. It was thought when he left for home that the property matters would soon all be cleared up, but this has not been realized as yet.

Two other stations in British Guiana have a small company of Sabbath keepers each and are asking for the regular ministrations of the Word; also there are other calls for Mr. Spencer's services, and he is asking for a native helper aside from the Bible woman now employed.

#### *Trinidad*

In this connection mention should be made of the work in Trinidad; for while Trinidad is listed as one of the British West Indies, it is very close to South America and the work there is closely connected with our work in Georgetown. For some time there have been in Trinidad those interested in the gospel as proclaimed by Seventh Day Baptists. Within the last six months a work has sprung up in Mayaro, Trinidad, under the leadership of Brother Charles R. Cust, a dispensing chemist. Two or more Sabbath schools have been organized in Mayaro and vicinity and a number are waiting to be organized into a Seventh Day Baptist church. Mr. Cust appears to be an efficient and enthusiastic worker. Our missionary in Georgetown can visit this place at an expense of \$30 or \$35 for the round trip, and has been expecting to do so for three or four months, but other work has kept him in Georgetown. The Tract Society is in correspondence with Brother Cust and is furnishing him with literature. The interests in Trinidad are mentioned here because the corresponding secretary has been in touch with this work through his visit to the island and through correspondence, and because this is another field from which is coming the Macedonian cry to our board.

### IV.—HOLLAND AND JAVA

Holland and Java are connected in this report because what Seventh Day Baptists are doing in Java is through our churches in Holland; we aid Holland and Holland is conducting the work in Java. The appropriation for Holland this year has been the same as last; namely, \$700.

As was stated in the former report, the

work in Java consists in caring for the needy (orphans, feeble-minded and others) in an organized and systematic way, and in evangelistic work. The caring for those in want opens the door for evangelism throughout the entire community where the philanthropic work is done.

A good work has been commenced in Java and the gospel together with the Sabbath truth is being proclaimed by the workers there. As near as can be gathered from correspondence, Mr. and Mrs. Vizjak, both trained nurses, are working at Temanggoeng and are much needed at Pangoengsen to assist Cornelia Slagter. Miss Helen Stuit, a member of the Haarlem Church and a trained nurse, is ready to go to Temanggoeng to release Brother and Sister Vizjak so that they may go to Pangoengsen. Elder Velthuysen is enthusiastic over sending Miss Stuit, but the funds necessary are not in sight. It should be remembered in this connection that in the process of retrenchment two years ago the appropriation for Holland was reduced \$300 and that the workers there have expressed the earnest desire that our support of that work be increased. The brethren in Holland are zealously striving to advance the Master's kingdom in Holland, Java and elsewhere.

### V.—CHINA

As the reports from China show, the work there has been much as in other years. Mr. H. Eugene Davis and family have been in the homeland on a furlough and are now planning to return soon after Conference. Since our last report Doctor George Thorngate has been elected to serve as our missionary in Liu-ho, China, in connection with Doctors Palmberg and Crandall. Doctor Thorngate and family, together with Mr. Davis and family, plan to sail from Vancouver on the steamship *Empress of Russia*, October 23, 1924. At the January meeting of the board, action was taken in connection with the approval of a tentative budget for 1925 looking towards the reelection of Miss Mabel West to serve as our missionary in Shanghai, China; but the final action has not been taken.

*Mrs. N. M. West, Corresponding Secretary of the Shanghai Mission Sabbath Schools*

The Seventh Day Baptist Mission of Shanghai, China, send most hearty greet-

ings to the Missionary Society and to the people of our churches in the homeland.

The reports which we are sending a summary of the various departments of the mission except that of the Sabbath schools. This is a branch of the work which perhaps should not be neglected in summing up that which our missionaries are trying to do in this country. We can not say what is being accomplished, but it is a seed sowing, some of which we trust will fall upon good ground and help in the bringing in of the kingdom of God.

Three Sabbath schools are being maintained in our mission; one at Liu-ho, one in the native city, and one here at Zia Jaw. In the Liu-ho school there are about thirty pupils and three teachers with Doctor Crandall as superintendent. In the native city Miss Li, one of the teachers in our boarding school, is superintendent. Here there are about eighty pupils and six teachers. At Zia Jaw there is an average weekly attendance of one hundred eighteen pupils and sixteen teachers. Miss Anna West is superintendent of the main school and Miss Mabel West of the primary department.

We are eagerly looking forward to the return of the Davis family to China and the coming of the Thorngates, hoping to gain fresh impetus for the work of the coming year. We pray for a rich outpouring of God's Spirit on the coming Conference.

*Report of Girls' Boarding School—Miss Susie M. Burdick*

Our annual report has to be written a month before the close of the school year, so it happens that the month of June is often not reported. School closed last year on June 29 and we had commencement jointly with the Boys' School. The Girls' School had only one graduate and that after the old order of an eight year course. Of the closing exercises we remember the beautiful decorations—ferns and hydrangea loaned from the greenhouse next door—some good music by different classes of both schools and a practical address by Dr. Rawlenson, editor of the *Chinese Recorder*.

Hard upon this came the Daily Vacation Bible Schools, the report of which has probably never been sent to you. The secretary took the records and proposed making a report, but a busy senior at the Shanghai Baptist College, he has failed to do so. Depending upon memory with the help of

some of the teachers, the report is as follows:

There were three schools, in Liu-ho, Shanghai native city and St. Catherine's Bridge. I was with the Liu-ho School for the first three weeks and Waung Eling looked after it the remaining three. There were more than sixty names on the roll. For a time the daily average was in the thirties, but for the six weeks the average was twenty-eight. Some children, regular attendants at other schools, undertook to come; but their schools promptly opened half day sessions and strongly discouraged their pupils coming to us. We got many rough children from the streets. Fights were not unusual and a teacher needed to be on hand long before the opening hour arrived. It was the children who had had little or no opportunity we were after, so it was all right. The city school was held in our own building, put up so many years ago by Dr. Carpenter. Dzau Sing-chung, his two sons and daughter-in-law looked after this school without outside help. They had seventy-one pupils with better average attendance than the other schools. This was a fine school to see and I am sure they did good work. The school here at St. Catherine's Bridge had more than a hundred names. On good days the attendance was in the sixties, but on rainy days it dropped to the thirties. Miss Anna West was with this school the first three weeks and I was here the rest of the time. The teachers in this and at Liu-ho were from the boarding schools. No wages were paid but some teachers had their board and traveling expenses. The total cost of the three schools was \$128, which was raised by an appropriation from the church, subscriptions and a moving picture show.

The boarding school opened early in September. During the year we have had ninety-six different names on the list, seventy-eight in the fall and seventy-nine this semester. Last summer we made room for two more beds by enclosing one end of the school veranda. Six have slept on our front veranda; how many times we have thought we had absolutely reached our limit! We think now we really have. Girls who should be in the study hall have had to be put in other rooms and it has not worked out right. We always get a few girls who are sent to school and who have no idea of

really studying. Such girls usually drop out sooner rather than later.

There has been some change in our teaching force. We rejoice in a drawing teacher who is an earnest Christian. She seems glad to conduct prayers once a week. Her home is near and she teaches in some other schools and comes to us four half hours a week. Miss Mabel West, although teaching in two other schools, has taught a class for us and helped in other ways.

This spring term we have done what we have often proposed—had a careful physical examination of the girls. Doctor Crandall came for the general examination, and for the eyes the girls went to an eye specialist in Margaret Williamson Hospital. Two day pupils were ready to leave school rather than submit to the ordeal. They did not think it right to listen to what was going on inside the body, in the heart and lungs! Most of the girls were grateful. A few cases of heart and incipient lung trouble, as well as other disorders, were found. Physical exercises have been ordered with reference to these conditions and remedial measures used. There has been a distinct improvement in many cases. A good deal of eye trouble appeared; trachoma, not a little. There have been eye clinics in our study three times a day and occasional trips to the hospital. It is good to see that the number needing treatment is steadily decreasing. We believe the examinations have emphasized the value of sound bodies. As to the health for the year, at no time has there been an epidemic, but various contagious diseases and other disorders have appeared from time to time. The teachers have suffered particularly. Just now one girl is in the isolation hospital with scarlet fever.

Another new undertaking was the educational test, a movement which national authorities propose to make nation-wide. The morning the examination descended upon us was a tense occasion. There was most careful oversight and we know it was an honest trial. Different people do not look upon these tests alike. Some feel there was something gained, while others—real educators among them—say it amounted to little or nothing. One of my friends of wide experience, says the Chinese fell down

(Continued on page 249)

## YOUNG PEOPLE'S WORK

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

### SERVING THE SABBATH SCHOOL

Christian Endeavor Topic for Sabbath Day,  
September 13, 1924

#### DAILY READINGS

Sunday—Service by prayer (Matt. 7: 7-12)  
Monday—By training (Matt. 4: 19)  
Tuesday—By teaching (Matt. 18: 1-6)  
Wednesday—By visitation (Jas. 1: 22-27)  
Thursday—By friendliness (Phil. 2: 5-11)  
Friday—By support (Heb. 10: 23-25)  
Sabbath Day—Topic: How can we serve our Sabbath school? (John 21: 15-17)

"If I would show my Lord how I love him—as I would—let me show him how I love those whom he loves. Let me take his place, so far as I can take his place, and do the things that he would do. Let me minister in his stead and in his name. That will be proof to him that I love him, and all the proof he needs."—*Amos R. Wells* in "The Living Bible."

#### QUESTIONS FOR DISCUSSION

How can I help the Sabbath school?  
How can the Social Committee help the Sabbath school?  
How can the Missionary Committee help the Sabbath school?  
What opportunities does the Sabbath school offer for the Lookout Committee? For the Quiet Hour Superintendent? For the Tenth Legion Superintendent?  
How can the Sabbath school and Christian Endeavor society best work together and each supplement the work of the other?

#### SUGGESTIONS

Organize from Christian Endeavor members a class of substitute teachers who will study the Sabbath school lessons one week in advance of the rest of the school, so as to be prepared to teach at any time they are needed.

Arrange for a thorough canvass of the Sabbath school, and try to enlist all members of Christian Endeavor age, from juniors to alumni, in the Christian Endeavor organization to which they should belong. Present the Class B Life Work Recruit

Pledge, which, in its list of activities, includes work in the Sabbath school. Copies of this pledge card may be secured from Mrs. Frances F. Babcock, Battle Creek, Mich., R. 5. The pledge reads as follows: "Trusting in the Lord Jesus Christ for strength, I promise him that I will, from this day forth, strive to shape the plans of my life so that I may give some definite time to Christ and the church in some kind of specific religious service."

### INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, SEPTEMBER 13, 1924

Talking with my comrade, Christ. Luke  
24: 13-34; Rev. 3: 20.

#### CHRIST'S WORDS

The words of Christ are fruitful seeds,  
Springing up in loving deeds.

The words of Christ are lamps aglow,  
Showing travelers where to go.

The words of Christ are shining goals,  
Beckoning courageous souls.

The words of Jesus mountains are,  
From whose top we see afar.

The words of Jesus are a fleet,  
Loaded with the finest wheat.

The words of Jesus are a host,  
Conquering foes that loudly boast.

The Savior's words are skillful guides,  
Leading up the mountain sides.

The Savior's words are lashing cords,  
And flying darts and piercing swords.

The Savior's words are gentle rain,  
Freshening the arid plain.

The words of Christ our life shall be,  
Here and through eternity.

—*Amos R. Wells.*

### JUNIOR WORK

ELISABETH KENYON  
Junior Christian Endeavor Superintendent

By this time everything should be settled and back to the regular routine after the summer vacation from school. Junior superintendents have their work all outlined for this next year, haven't they? This should at least be done by the end of the month, and don't forget to plan that mission study class you didn't take time for last year, or if you did hold one, just re-



member how enthusiastic the juniors were, and get ready for two this year. Many of us have heard the inspiring and enthusiastic talks by Rev. Eugene Davis, we filled our Chinese shoes for the Parallel budget, and some of us have bidden Doctor Thorngate and his family success in their new work in China; and what would be more appropriate this year than to have the foreign mission theme for 1925 on "China."

The following are the books to be used this year: *The Honorable Crimson Tree*, by Anita B. Ferris, the eight stories of which deal with new China and phases of Chinese life, (your juniors will like it very much); price 40 cents; *Chinese Lanterns* by Minna McEuen Meyer, stories telling of the life and work of a mission station in China; price 50 cents; *Friendships in China* by Wilhelmina Stoker and Janet Hill, a teacher's handbook of material for worship, study, story-telling and service; price 50 cents. Juniors enjoy pictures of the country and people they are studying about; two series of pictures can be obtained this year for 25 cents each, "Chinese Boys and Girls" and "Chinese Snapshots." The smallest children will enjoy *The Book of a Chinese Baby* by Mary Entwistle; price 50 cents.

The home mission theme is "The way of Christ in race relations." *Uncle Sam's Family* by Dorothy McConnell contains home mission stories for the girls and boys themselves; price \$1. The book for superintendents is *Better Americans, Number Two* by Mary DeBardleben, and is based on the theme, "How people of many races have helped in the making of a better America." The twelve lessons include material for worship, conversation, stories, dramatization and service; price 75 cents.

All the above books can be obtained from the Missionary Education Movement of the United States and Canada, 150 Fifth Avenue, New York, N. Y.

Canonchet, R. I.

#### YOUNG PEOPLE'S HOUR AT THE QUARTERLY MEETING, ALBION, WIS., JULY 19, 1924

##### PROGRAM

Song Service—Led by Maurice Sayre, Albion.  
Scripture Reading, Gal. 6—Miss Leora Gray, Milton Junction.  
Song, Quartette—Professor L. H. Stringer, C. L. Hill, Maurice Sayre, L. D. Seager.

Prayer—Offered by Miss Alice Baker, Riverside, Calif.

Song—Miss Ethlyn Sayre, Milton.

Story—"The Jester's Sword"—Miss Dorothy Maxson, Battle Creek, Mich.

"The Tune Thou Pipest May Not Bring Thee Pleasure"—Albert Whitford, Milton.

"Tis Only One Hour at a Time Thou Art Called on to Endure"—Elizabeth Babcock, Albion.

"Yet Neither Have the Stars Themselves a Light; They but Reflect the Central Sun"—Miss Leona Sayre, North Loup, Neb.

Talk—E. W. Vincent.

Mizpah Benediction.

(The talks from Mr. Whitford's to Miss Sayre's, inclusive, were on quotations from the story which Miss Maxson read.)

#### CHRISTIAN ENDEAVOR NEWS NOTES

ASHAWAY, R. I.—It has been some time since you have heard from our society, so I will tell you of some of the things we have done and hope to do.

During the summer our numbers are few as so many are away for their vacations, but we who are left try to keep up the work and interest of the society.

In May our society entertained the Rockville society at a May social, and in July we were invited to Rockville to attend a meeting of "The Washington County Union."

A number of our members took up the work of the RECORDER Reading Contest, and our mission study work has been kept up.

The semi-annual business meeting was held recently, at which time the following officers and chairmen of committees were elected for the next six months:

President, Elisabeth Kenyon; vice president, Clarence Crandall; secretary, Mary Partels; corresponding secretary, Mrs. Blanche Burdick; treasurer, Clara Hoxie; Junior superintendent, Elisabeth Kenyon; assistant Junior superintendent, Gladys Baker; Tenth Legion and Quiet Hour superintendent, Leland Coon; librarian, Mrs. A. L. Davis; chairman of Prayer Meeting Committee, Elsie Jordan; Lookout Committee, Rev. A. L. Davis; Information Committee, Mrs. Blanche Burdick; Junior Committee, Gladys Baker; Social Committee, Helen Kenyon; Missionary Committee, Tacy Crandall; Finance Committee, Clarence Crandall; Flower Committee, Mary Partels; Transportation Committee, Clara Hoxie.

Our new president has chosen for our motto for the coming six months, "Onward and Upward," and our song is "Onward Christian Endeav'ers."

#### HANNAH'S PRAYER

REV. SAMUEL R. WHEELER

"She vowed a vow and said, O Lord of hosts if thou wilt . . . give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life." 1 Sam. 1:11.

God answered her prayer. She brought forth a son and named him Samuel—"asked of the Lord." Then she fulfilled her vow and gave him to live with Priest Eli at Shiloh as soon as he was weaned.

Hannah's prayer, offered some thirty-one hundred years ago has continued to bring a great blessing to the world; for from that time to this, there have been Christian mothers, yes, and Christian fathers, who have followed Hannah's example in prayer, with the same result.

Blessed be God, Christian homes and praying parents rear Christian children who make Christian churches, good pastors, deacons and efficient active members, both young and old.

Surely the evidence in the Bible is clear and distinct that the Godly active people, through God and Christ, have been the saviors of the human family during the six thousand years of humanity.

1. God saved Noah and his family in the ark to "multiply and replenish the earth" when all others were drowned.

2. God called Abram from an idolatrous people to start a God-worshiping people.

3. Jesus Christ, "beloved Son of God," and his disciples stopped the sacrifice of animals as worship, and taught the world to worship God from a spiritually inspired soul.

These three distinct, historic, progressive steps were of God, Christ and Godly praying persons.

Perhaps it will be the fourth step that will Christianize the whole world, for a thousand years. Revelation 20:1-3.

632 University Avenue,  
Boulder, Colo.

To fight law enforcement is to fight government, and no true patriot can persistently and purposely violate the law.

"Some men think the Volstead Act and the Eighteenth Amendment a joke, but they are laughing at the Stars and Stripes."—Curtis D. Wilbur, Secretary of the Navy.

On July 19, the Westerly and Rockville societies met with us, at which time Doctor George Thorngate was present.

In September, when our members are all back from their vacations, we hope to take up our work with renewed interest and trust we may accomplish much for our society and the cause it represents.

MRS. BLANCHE BURDICK,  
Corresponding Secretary.

#### QUARTERLY MEETING AT ALBION, WIS.

The Quarterly Meeting of the Southern Wisconsin and Chicago churches convened with the church at Albion, Wis., July 18 and 19, 1924.

On Friday evening a praise service was conducted by Byron Rood, of Milton, after which Pastor Erlo Sutton preached an excellent sermon based on the text 1 Tim. 2:19.

Sabbath morning at eleven o'clock Pastor Witter, of Walworth, preached a strong sermon from Zach. 4:6, which was requested to be published in the SABBATH RECORDER.

Sabbath afternoon the service was in the hands of the young people. A song service, led by Maurice Sayre, was the opening of the program. Scripture reading, Gal. 6, by Leora Gray, of Milton Junction. Song by male quartet—Professor L. H. Stringer, C. L. Hill, Maurice Sayre and L. D. Seager. Prayer was offered by Alice Baker, Riverside, Calif. Song, Ethlyn Sayre, Milton. Short papers were presented by Dorothy Maxson, Albert Whitford, Elizabeth Babcock and Leona Sayre, and a short talk by E. W. Vincent, Milton. This program was followed by a sermon by Pastor Erlo Sutton.

At 4 p. m. a conference was held by the ministers of the quarterly meeting.

At 7.30 p. m. there was a business meeting followed by an interesting sermon by Rev. M. G. Stillman, of Milton, after which the meeting was adjourned to meet with the church in October as decided by the Executive Committee.

Altogether it was a good meeting with a good attendance and those attending were most hospitably entertained, as the Albion people know how to entertain.

SECRETARY.

### THE OPIUM TRAFFIC

The International Reform Federation rejoices that Captain Richmond P. Hobson is giving his time as president of the International Narcotic Educational Association. Captain Hobson has rendered notable service along other lines in the past, but at no time, or in no cause has the opportunity for significant service been greater than now in the fight against opium.

Our own Dr. and Mrs. Wilbur F. Crafts, Mr. and Mrs. Hamilton Wright, Dr. Thwing, Bishop Brent and others recognized from the first that this was a world wide conflict and that America could not be saved apart from the rest of the world. No better evidence of this fact can be seen than the present conditions in China due to the smuggling of morphine into that country, and the forcing by certain military men of poppy production for income.

Some of the valiant leaders have been called to their reward but others are arising to take their places and for all of these we are most grateful. Such splendid recruits in the cause as Senator Copeland, Representatives Porter and Kinkead, Dr. Simon, Dr. McKibben, Miss Helen La Motte, Canon Bliss and many others give assurance of ultimate success in the war against this gigantic evil.

We are more than gratified for the fact that the United States as a nation, through unanimous action of Congress, is definitely dedicated to the task of securing world cooperation in reducing the production of opium to the actual medical and scientific needs of the world and for the entire abolition of heroin.

Already forty nations have agreed and are sympathetically co-operating with the United States in this work.

Congress has authorized an expenditure of \$40,000 for the conference on this subject which is to be held at Geneva in November, 1924. This body will act with authority and it is hoped it will exercise its powers to the full and destroy this monster of iniquity from the face of the earth.

In the meantime the League of Nations' Health Committee is seeking to secure definite information as to the actual annual world needs of opium and cocaine for medical and scientific purposes. Already this committee has roughly estimated that about seven grains per person would be sufficient.

This would call for an immediate reduction of production to one-sixth of the present output.

Fortunately the people of Great Britain are being aroused by the presentation of the actual facts through recent publications. This question is being persistently asked: "Why is it the official policy of the British government to secure large crops of opium in the far East for revenue?" Such inquiries will force an answer and more light will be thrown on this iniquitous traffic and so hasten its doom.

This battle must soon be won for combined with the United States government and the League of Nations are the churches and all moral welfare organizations and every leading newspaper throughout the world.

Are you helping in this world task? If so, thank you. If not, get into the fight. It can not but be short yet it doubtless will be fierce while it lasts.

### SPEAKING OUT OUR PLEASURE

A young woman walked briskly along the shaded street, nodding smilingly to the two girls sitting on the porch steps. Then her glance taking in the end of the porch where a rambler rose bloomed in pink profusion, she called back admiringly, "What a picture that rambler is!"

"Isn't that just like Ruth Talcott!" exclaimed Charlotte, turning to her companion. "A dozen folks we know would pass along, enjoy the rose, and say nothing. But Ruth always speaks out her pleasure in anything or any one."

"Yes," agreed Esther cordially, "that's one of Ruth's happy little ways. Yesterday she happened in our house while Mrs. Norman was calling. Mrs. Norman always does have the prettiest dresses—they just seem to be part of her, too. I'd been admiring her in her yesterday's gown all to myself, but of course I'd felt rather shy to tell her so. But when Ruth was leaving, she stood by her a moment, and she said, just as if she were speaking to you or me, 'Mrs. Norman, I love you in that blue dimity! It just matches your eyes.' And Mrs. Norman thanked her in such a pleased way. Mother said she spoke about it afterward, too—said she didn't know when anything had struck her more pleasantly than that frank, girlish compliment."

"I wonder," observed Charlotte thoughtfully, as she leaned over to break off a woodbine trailer, "I wonder why we don't say the pleasant things that come into our thoughts more often than we do? It would mean so much to folks lots of times."

"Yes," chimed in Esther quickly, "and would make them so happy, and encourage them. Last week one evening Lois was down to the house. She was sort of low-spirited about the church music. Lois has been playing the organ now for six years—and I guess if all of us, or some of us spoke our pleasure about the music occasionally, she would not get disheartened like she was the other night. We just sort of take her for granted. We speak to each other about the music—how we enjoyed this or that selection—but we say nothing to her. When she told me how she felt, I could have shaken myself first, and then a lot of other people, because we hadn't expressed our pleasure right to her—where it belonged."

"Why," put in Charlotte, in surprised tones, "last Sunday's voluntary was beautiful. I heard several speak of it after service."

"Yes—they spoke of it to one another, but not one of them spoke their pleasure to Lois. There's the lack, Charlotte." And Esther's tone carried conviction.

Just then a trim little roadster drew up at the curb, and a hearty voice called out, "I just can't resist stopping a moment and telling you girls what a picture of health and happiness you are, sitting there on those steps. I see so many scenes of quite a different type during my day, that when I run across one like this, I've just got to stop and express my pleasure in it." Doctor Nelson's twinkling eyes surveyed the two impartially.

A quick glance passed between the girls, and then they broke out into a merry laugh.

"Laughing at the old doctor, are you?" smiled the gray-haired man in the roadster. "Well, laugh away—you can't take away my enjoyment no matter how much you laugh."

"Oh, no, doctor, we're not laughing at you," quickly declared Charlotte. "You see," she went on animatedly, "Esther and I had just been talking about folks speaking out their pleasure—and then to have you come along and express your pleasure as you did, just amused us."

"I see, I see," the doctor nodded his head contemplatively, "if you will just travel through the days giving voice to the kindly thoughts that well up in your soul, 'speaking out your pleasure' as you say, folks will be strengthened and gladdened as you pass along."—*Blanche Coonley Blessing.*

### THE IMMIGRATION PROBLEM

Under this title in our last issue we outlined some of the dangers that threaten our modern national life from the character of the immigrants arriving. We suggested that the only way to lead the foreigners among us to a reverence for our laws and our institutions, and to inspire them with home and Christian ideals, is by giving them a knowledge of the Bible. The lack of knowledge of the Bible is today the nation's peril.

It is stated that over 800,000 children in New York City receive no religious education and that more than fifty per cent of the population grow up without any knowledge of the Scriptures. That which has preserved America from the ruin that has overtaken some other countries, that which has preserved our nation in its moral and political influence is the fact that from the beginning there have been those among our leaders who have not hesitated to declare their faith in God, and in his Word. The secret of America's success and greatness is the Bible.

If we are to carry on the work of the fathers of our country, if we are to continue and increase faith and righteousness in the land we must scatter every where among all the people the Book "the leaves of which are for the healing of the nations."

How can the knowledge of the Bible be given to all the foreign speaking people that crowd about us? By restoring the Bible to the public schools and requiring that some portion of it be read every day. We also advocate that the Bible shall be upon every public school teacher's desk so that it may be always visible in every classroom.

We propose too, a plan for giving a knowledge of the Bible to the immigrants and to the aliens throughout our country; a plan that will do much to quiet social unrest and disarm the spirit of rebellion that grows out of unbelief. The immi-

grants desire as quickly as possible to learn English. Practically no efforts have been made to teach English to the foreign-born until recently.

The simplest and finest plan by which the immigrant can learn English is to furnish him with portions of the Bible printed in two languages, in parallel pages or columns, his own native language and English.

For illustration, the Bohemian will be given the Gospel of John in Bohemian and English, each language parallel with the other, page for page. The Italian will be given Italian and English, the Russian, Russian and English, and so on. Each one eager to learn English will read every line and word on every page. He will learn too from a Book that contains the best and purest English, for as President Coolidge says, "the classic of all classics is the Bible." To promote the learning of English by the foreign born is a real patriotic and Americanization work.

And further, in studying the Bible printed thus in two languages, English and his native tongue, the immigrant will learn of the laws, the moral standards and ideals which are the basis of our America and American institutions. The principles of the Bible are interwoven and entwined with our whole social and national life, and the reading of it for the sake of learning English, will make for good citizenship as well as develop noble Christian character.

The hope of our country is the Bible. In the words of Andrew Jackson, "it is the rock on which our Republic rests." The solution of the immigration problem is the Bible.

A large fund will be required to provide portions of the Bible in two languages for the many nationalities among us. May we have your prayers for the carrying out of this plan?—*New York Bible Society.*

### DUTY, DESIRE, DELIGHT

Duty is what is due from us to God, to ourselves, to one another.

Desire is the heart's longing toward God, for ourselves and others.

When Duty and Desire work in harmony, the result is ever-increasing Delight—in the riches of God, the development of our powers, and the welfare of those around us.—*A. S. D.*

### LARGER VIEWS OF GOD AND CHRIST

Since personal liberty in interpretation of the Scriptures and the will of Christ is allowed, it follows that there will be varied interpretations on many subjects. Allowances must be made, if we are charitable, for these personal variations of interpretation and expression, which often grow out of experience or education, and which frequently change with the years. There is someone criticising now as he reads this and says, "The Scriptures are our infallible rule of faith and practice. Here is our gage. If a man is true to Scripture in all things, he is acceptable." All right, I will not quarrel; but will simply say that so far as I am concerned the Scriptures have grown more meaningful with the years. The Bible which I read today is vastly different from the Bible I first knew as a boy, or later as a young convert, or still later as a young pastor. It reveals to me a God vastly greater in holiness, love and power than the God I had in earlier days.

#### A LARGER CHRIST

Similarly, I have a larger Christ than I had when I was younger in the faith, and he is still growing. The more I know him, love him, preach him, commend him to others, the mightier he becomes. There are wider applications to his gospel than at one time was believed. In former days one was apt to put the emphasis on soundness of faith; but experience and knowledge have broadened and, while one does not minify but rather magnifies soundness of faith, he has discovered that this is not all-sufficient. It is a good starter, and an essential all the way along the Christian life; but soundness of love is equally important, following on faith; and soundness of works is necessary, following on faith and love. It thus appears that one has a growing apprehension of Christ and his gospel and the further on he gets, the richer message he has to proclaim. He begins with Christ, and he ends with Christ—Jesus Christ, yesterday, today and forever the same in himself; but ever growing in the apprehension of the believer and in the meaning of the message which the preacher proclaims.—*W. L. Ferguson, in the Baptist.*

It is not the leap at the start but the steady going on that gets there.—*John Wanamaker.*

## CHILDREN'S PAGE

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

### OUR FATHER'S CARE

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
September 13, 1924

#### DAILY READINGS

Sunday—God with us (Ps. 91: 14-16)  
Monday—God in the heart (2 Cor. 6: 16)  
Tuesday—God everywhere (Ps. 139: 7-10)  
Wednesday—"Like as a father" (Ps. 103: 13-18)  
Thursday—Carrying our cares (1 Pet. 5: 7)  
Friday—God watches over us (Matt. 10: 28-31)  
Sabbath Day—Topic: Our heavenly Father's presence and his care for us (Matt. 6: 26-34)

REV. A. L. DAVIS  
The Junior's Friend

It is natural, I think, for children, and old folks, too, to want things, and to want them anxiously. Jesus taught us to work, to do honest work; to desire beautiful things, too. I am sure he wants boys and girls to have beautiful homes; to have good food and plenty of it. He wants them to have all the things that are *necessary* in order that they may become strong, clean and noble men and women.

But God does not want us to be over anxious about these things, for these things—clothings, possessions, and beautiful things—are not the most important things. God wants us to love him and trust him. He wants us to be his children first. "Seek first the kingdom of God," and if we do that he will care for us.

Jesus gives us two beautiful illustrations—one about the birds and the other about flowers—and asks us to consider these. That is, to learn how they live according to his plans and purposes, that we may also live as he wants us to live.

1. "Consider the lilies." The lily is our favorite flower at Christmas and Easter time. We love it because it is so pure and fragrant and beautiful. We will ever associate the lily with Jesus. It tells us of the manger cradle and also the Resurrection.

How did the lily come to be so beautiful? It was not always so. It was once but a

brown, onion-shaped bulb. But when it was placed in the soil, God touched the bulb with sunshine and rain, and it became one of our finest flowers. Although smothered in the earth, it did just as God planned it should do. It trusted him and he made it a thing of beauty.

When it began to grow, putting forth first a few roots, then a green shoot, then two leaves, and last of all a bud which became a flower, it had no idea of the great honor that would be conferred upon it; that some day little children would look into its face and smile, or that some day it would be taken to church to grace the Sabbath morning's worship.

The little lily added its little to the abundance of God, and working together they made one of the world's most beautiful flowers.

You and I may not have very much to give—not much money and not much ability. It seems easy for us to say, "Oh, I can't give any thing," or "I can't do any thing." We may have little, and we may be able to do little; but if we have God's help we can do wonders. Do you remember, children, the little lad who helped Jesus feed the five thousand? With your little hands and eyes and feet and voices you can do many things for God. If you use these for him, like the lily God will bring your lives into beauty and usefulness.

God is our loving heavenly Father. He is *your* heavenly Father. He wants you to know that he provides for your food and clothing, your home and education. He wants you to know he freely gives you all these beautiful and good things of life. But he wants you to love him.

2. "Consider the birds." I am leaving this subject to be developed in class. The boys and girls know so much about birds—and yet so little. Ask them many questions about birds. Where do they come from? How do they build their nests? Rear their young, etc.?

*Ashaway, R. I.*

### THE WINGED PLAYHOUSE

"Here's the finest place for a playhouse," sighed Clare, curling up like a kitten to rest on the warm sand by the brook. "Plenty of pine trees to furnish furniture and boats—cones, you know. And isn't that a cunning little baby waterfall?"

Billy was more interested in playing in the stream like a tadpole. Splashing about he agreed, "Sure, dandy place, Clare! Got a pin? I'm going fishing."

"But you have to help me make the playhouse!" protested Clare. "We need lots of stones for a fireplace and table and things. Please, Billy!"

"Soon as I get a good stick and see what's around the bend," promised Billy, wading down the creek and letting Clare start things as usual. She was now busily rolling stones, puffing and hurrying about as if she must get that playhouse done or go to jail, when an excited Billy called, "Hey! Come here and see what I found!"

Down went the apronful of pebbles and moss. Around the bend where young cottonwoods and willows made a thick screen, raced Clare. "Oh, Billy!" she paused, blinking her eyes in wonder. "Where did it come from? Isn't it the dearest?"

"Popped up like a mushroom when you wished real hard for a playhouse," teased Billy. "Regular little pine slab house," he went on admiringly. "Some man made it, and look! A door and windows and porch just like a grownup mountain cabin."

"It's a perfect fairy house," Clare said rapturously. "Reminds me of the Three Bears' cottage in the woods. Only everything in here is teeny-weeny. Just ready to start keeping house, Billy," she was growing more envious with every peek. "Stools and a cupboard and oh, my goodness, a truly stove and little pans!"

"The door isn't shut tight," observed Billy suddenly. "Let's just look inside. Nobody would care. We won't bother a thing."

Clare hesitated a second, but the temptation for one good close-up look was too great. Dazed with delight she tip-toed into the tiny cabin with as much interest as Snow White felt when she first entered the house of the seven dwarfs in the glen.

"Story books and a cozy corner," she said breathlessly, scanning the names of the books. "The very ones we like, Billy." Opening a favorite fairy tale book she read with wondering eyes: "To Jack and Jill from grandma."

"Tools and a train of cars!" Billy exploded over a box of boys' things in a cubby hole.

"Billy," Clare eyed him so soberly that

he felt a chill creep under his overalls. "Billy, maybe this is a fairy playhouse. Maybe we've found Mother Goose Land, and Jack and Jill are just over the hill getting a pail of water—What's that?"

A noisy rap-rap from above froze the children in their tracks. "Oh, let's run! We're trespassing and the fairies don't like it!" whispered Clare, and grabbing Billy by the arm she simply dragged him out. But Billy did not take as much stock in make believe as Clare liked to.

"Just a flicker knocking on the roof! I saw him!" he exclaimed in disgust, turning around for another look at the mysterious house before losing sight of it beyond a willow clump.

"Well, just the same it's funny, because Aunt Ann said there were no neighbor playmates for us, you know. Oh, Billy, if we could only have that little playhouse while we're visiting!"

"Sh!" warned Billy, catching sight of a broad back and an easel. "It's that picture man again."

"Hello, there!" The artist turned a smiling face to greet them. "Been exploring?" Clare's curls bobbed shyly. "And found a fairy playhouse," she confided, dazed with admiration to see trees and hills taking beautiful form on a bit of canvas through the magic of paints and a brush.

"Well, how unusual!" The artist's eyes danced pleasantly. "What makes you suspect the fairies of turning carpenter?"

"'Cause it wasn't there day before yesterday," explained Clare. But practical Billy wouldn't risk being laughed at.

"Aw, that's no sure sign! A real smart carpenter could have made it in a jiffy. And it will be there tomorrow and next day, and there'll be somebody playing in it, too."

"If it should disappear, presto!" said the stranger, thoughtfully, "like Aladdin's palace did, you would feel rather queer, wouldn't you, young man?"

Billy grinned impishly. "It won't," he said with certainty, and started splashing up stream again. "When do we eat?" he called to Clare.

"Let's climb on up to Ouzel Falls for our picnic," she suggested as she waved good-by to the artist. Somehow, after seeing a truly playhouse, the ideas of stones and cones did not rouse much enthusiasm.

"Just so we're home by supper time, auntie said."

Tired and hungry, and burdened with samples of rock that Billy felt certain contain gold on account of the glittering specks, the children trudged down stream at sunset.

"I hope Aunt Ann has ham and milk gravy. I'm starved," complained Billy forgetting that he found himself in that sad condition several times a day since coming to the hills.

"Let's just run up the hill and take one more peek," urged Clare as they reached the ranch trail. Billy was not keen about an extra step, and his feet lagged. So Clare reached the rocky lookout first. "Why—why—it's gone!" she cried in bewilderment. "That was the place, wasn't it, Billy?"

Billy made it in three hops. He stared at the empty spot near the great pine where the playhouse had certainly stood a few hours before. "Say!" was the extent of Billy's remarks just then. "And he couldn't carry it off to save his neck, even if he wanted to play a trick on me!" he muttered as they plodded on home, eager to share the mystery with Aunt Ann.

"Oh, you just looked in the wrong place," was Aunt Ann's solution. "You city folks have to learn that the hills and trees and rocks all look alike up here if you lose your direction."

But the children were sure they had not looked in the wrong direction, so the mystery deepened. "Come along with me now and watch the men milking. You may help feed the chickens, too," said Aunt Ann later. Billy and Clare skipped from the poultry yard to the corral to watch the funny calves. Then they ran around the barn to see the swallows circling in hundreds to their mud apartment houses for the night. And then—they saw it!

Just outside the corral fence near a clump of aspens it stood, looking very snugly at home. The children tumbled over the fence in a jiffy. "Aunt Ann! Come quick! It's the very playhouse!" squealed Clare excitedly. "Oh, however did it get here, Aunt Ann?"

"Well!" gasped their aunt. "I never laid eyes on it before. But she exchanged a long, odd look with Uncle John who suddenly thought of something to attend to inside the barn.

"Oh, if there isn't a letter on the door!" Billy's eyes were about to pop right out of his round head, while Clare read aloud slowly with an incredulous expression: "Jack and Jill hereby loan their playhouse to Billy and Clare until called for. Kindness of the Fairies."

"Now you see! You see it *was* fairies! Oh, why can't it be sunup 'stead of down!" wailed Clare when they simply had to go indoors. "I won't sleep two winks, I know." Aunt Ann and the wily Sandman knew better, and it was an hour past sunrise and the breakfast bacon was sizzling when Clare's eyes opened, then her mouth.

"Bil-lee! Remember the playhouse!" "It'll prob'ly be gone," muttered Billy half asleep yet. He was ready to expect most anything of that will-o'-the-wisp cabin. But it wasn't gone, so after one reassuring look the children managed to put away a good, filling breakfast.

"Auntie says we may have lunch in the playhouse," trilled Clare, running out to find Billy after doing the dishes. "I'll help you fill the wood box."

While they were playing happily about mid morning a big familiar voice interrupted the housekeeping. "Well, well! How did this happen? This mysterious little house must have sprouted wings!"

Clare gave the artist a grimy hand and bubbled over with happy happenings. Billy stood aloof, eyeing him suspiciously, yet forgivingly. "Tell us," he ordered briefly.

"Please do," coaxed Clare. "Were you the fairies?"

"Well, if you must spoil it all," complained the artist, "my brother, the forest ranger, furnished the wings. A big wagon. You see," he explained, "about a week ago my family came up to camp with me. I have twin youngsters and their uncle, the ranger, had made this playhouse for a surprise. They had one day's fun when word came that their grandma up the canyon was ailing and needed my wife. She started at once, taking Jack and Jill with her. I didn't want the playhouse to feel neglected, and I thought you wouldn't mind looking after it for awhile. Of course, if it's in the way—" He paused to note the effect, "it might vanish again."

"Oh, no, please!" Clare protested earnestly.

"Not if I have to stay and guard it day and night," Billy said firmly.

"We'd be glad to have you take lunch with us tomorrow," Clare told the father of Jack and Jill formally as he started off to paint more trees and hills.

"I accept promptly and with pleasure," declared the playhouse fairy with a courtly bow, as if Clare were a young lady five and a half feet high. "That is what I have been hoping for from the first."—*Junior World*.

### "HE'S A FRIEND OF MINE"

A lawyer was in an elevator with some men he did not know, when a big fellow among them began swearing. He used the name of God wickedly and loosely, and seemed to think nothing of it.

The lawyer touched his arm, and said quietly, "I wouldn't do that if I were you." Instantly the man stopped, looked troubled, and then exclaimed, "You're right, you're right! I shouldn't do that. I just don't think what I am saying." And the two had a pleasant talk together.

That same lawyer has made it his habit for years to speak to swearing men when he could. If a man is using the name of Jesus or God roughly, he says to the man, "Please don't do that; you're speaking of a Friend of mine." And he has never met with anyone who did not listen to him as a gentleman should. It is one way he has of testifying of his love for his Lord and Savior.

That kind of work can be done by man or boy. Some young college boys were having a class supper. One of the fellows started a coarse song to the tune of a hymn. Others joined in. Then one boy who wasn't known to be especially religious jumped up and called out, "None of that, fellows! No sacrilege here! We can have a good time, but none of that!"

He sat down; the song faded away and stopped, and then, without a word, something else was taken up. There was no offense. It was just the clean, manly thing to do, and the crowd knew it.—*Children's Friend*.

### DIPLOMACY

Small Harry had delivered a message from his mother to a woman in the next block, but did not seem in a hurry to go. "Was that all your mother told you to say?" he was asked.

"Yes, ma'am," replied Harry, "only she said I wasn't to ask you for a piece of cake, but if you gave me any I was to take it and thank you."

He got the cake.—*Selected*.

### WHO HAD THE FREE DINNER?

Three jovial travelers were dining together at a hotel one day, when it was agreed between them that whichever of them possessed the oldest name should be exempt from paying the cost of the dinner each was enjoying.

The first traveler said: "My name is Richard Eve, and that is rather old, you must admit."

The next man replied: "I go farther, than you, for my name is Adam Brown."

The third traveler, with a merry twinkle in his eye, took his business card from his pocket and showed it to the other two, who read on it these words: "Mr. B. Ginning."—*Exchange*.

Teacher—"Where is the Dead Sea?"

Tommy—"Don't know, ma'am."

Teacher—"Don't you know where the Dead Sea is?"

Tommy—"No, ma'am. I didn't even know any of them were sick, ma'am."—*Selected*.

A six-year-old girl came downstairs, supposedly ready for Bible school. Her mother was surprised to see her with odd stockings, one black one and one white one. She remonstrated with the child who replied in a superior tone, "I don't go to church to show off my clothes but to get religion."—*Selected*.

### ANNUAL MEETING OF SABBATH SCHOOL BOARD

Notice of annual meeting of the Sabbath School Board of the Seventh Day Baptist General Conference.

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the "Gothic," at Alfred, N. Y., Wednesday night, September 10, 1924, at 7.30 o'clock.

A. LOVELLE BURDICK,  
Secretary.

Milton, Wis.,  
August 21, 1924.

### THE BOY'S ROOM

Some way in settling the house after the spring cleaning the boy's rooms is too frequently the one which is kept bare of decoration and beauty. I think this is a mistake. Boys appreciate fine distinction, and if the amenities of life are left out in dealing with them they may grow to be fine, manly, sturdy fellows; but gentle, manly boys, never. But a boy who has a room which has been especially prepared for him, and whose tastes have been consulted in the decoration and furnishings of it, learns to take pride in it. He feels that it is his sanctum. Here he gathers together the treasures most dear to his boyish heart, and in the accumulation his nature finds free play. It is an interesting thing to visit a boy's room, or perhaps I should say boys' rooms, for different members of the sex vary greatly in their tastes and habits. If it is ever your fortune to go through the dormitories of a large boys' boarding-school, or yet those of a college, you will readily understand this.

There is the room of the neat boy whose effects are arranged with precision; there is the one of the careless boy whose room is a veritable liberty hall. There is the room of the young dude, whose arrangement of neckties around his looking-glass alone would proclaim his natural bent. Then the occupant of this one has fine artistic tastes; the dweller in that one is very fond of dogs; while across the hall is the sanctum of the boy who is very fond of games. There is no end to the variety of genus boy, and it is a wise mother who studies her boy's tastes and fixes his room accordingly.

The idea that anything is good enough for a boy, housekeepers should eliminate from their minds. Anything is not good enough for a boy. To be trained into refined habits boys need refining influences, and a mother can do much toward molding the bent of her young son's mind by suitably furnishing and decorating his room. A rack for books, with his pet volumes upon it, a few good pictures and such appliances for physical comfort and cleanliness as the young human animals need to keep them licked into shape ought to be in the room of

every boy. Boys belonging to any but wealthy families must clean their own boots, brush their own clothes, and look after their toilet appliances themselves. Let all boys be provided with necessary means for doing this. Let them have their blacking-boxes in a convenient receptacle, and give them plenty of whisk brooms.

A set of shelves over the washstand, on which is placed a small bottle of ammonia, eau de cologne, pumice stone, and a bowl of yellow meal will aid a boy in keeping his hands in a presentable condition. All the little habits of cleanliness have doubtless been acquired in the nursery before a boy is old enough to aspire to the dignity of a room, yet some of the neat ways will not be kept up by many boys unless their surroundings are favorable.

A boy usually takes much pride in a nice room. He enjoys cleanliness and good order, and is not one whit behind his sister in the appreciation of artistic surroundings. Therefore, by all means, let him have them.—*The Christian at Work*.

### THE RELIGION OF OUR PRESIDENTS

The sudden death of the beloved and honored President Harding which shocked and saddened the world, intimately affecting the destinies of all nations, comes very close to the hearts of our denomination, for it has removed a brother Baptist.

In the earlier days of the republic—in fact, to the Civil War and beyond—our presidents were not usually active church members. It almost seemed to be taken for granted that no one so active in political life as to be a candidate for the high office could be at the same time a member of a church. There was, of course, no legal pronouncement on the subject and perhaps not even discussion of it. Some of the presidents were nominal members of some church, and others like Lincoln and Grant while in office gave evidence of an acceptance of religious principles. Grant at the close of his life was received into the Methodist Episcopal Church, and some other early presidents were consistent Christians as well as church members; but for more

than forty years now no president has been elected who was not a member of a church, save one, and he subsequently united with the church.

It is a significant thing, that with no requirement affecting the subject and, as before, without even a discussion of the subject as far as is known, the nation has, without infringing on its great constitutional guaranty of absolute religious liberty, come for nearly a half-century to choose for its highest office, men openly belonging to some religious body. Garfield had been a minister and a college president. Harrison was a Presbyterian elder and Bible-class teacher, Cleveland was a minister's son, McKinley was a Methodist, Roosevelt and Taft were both active church members, as were Wilson and Harding. President Coolidge is said to be an example of the typical New England conscience and almost of Puritanism, and to be a staunch Congregationalist.

Still more significant is it that recent presidents have repeatedly preached sermons, from the pulpit and other platforms, worthy of any minister of the gospel. Roosevelt, Wilson and most recently President Harding have repeatedly done this. It is a touching memory of our lamented late president that more than one of the utterances on what proved to be his last journey were practically and sometimes avowedly, brief sermons, though sometimes delivered from the rear of a car platform. More and more our presidents have come to feel that the religion of Jesus Christ is the supreme need of the nation. Doubtless, also, the fact that since the Civil War three of our presidents have been assassinated and an attempt made on Roosevelt's life, while the enormous burdens of the office have broken or shortened the life of every one who has held the high office, has deepened the serious feeling of the presidents themselves and made them look to God both for themselves and for the people.

One of the beautiful and touching things connected with the life of President Harding was the fact that when, shortly before his inauguration, his own pastor was stricken with paralysis and unable to perform the duties of his pas-

torate, so that the church was compelled to secure an associate pastor, President Harding himself assumed the support of the invalid pastor, whose death preceded that of the president by a few days only.

Our country may take hope in the fact, that moved by some great common impulse, the people have long been choosing for its highest office men of God.—*The Baptist*.

### "YOU MAY BE SOMEBODY'S IDEAL"

Wouldn't you be very, very careful if you knew you were somebody's ideal? But if one wise philosopher is right, then every girl is "somebody's ideal." Which means that somebody looks upon you as being one who does the right things, says the right things. One, indeed, whose words and acts are things to be emulated and followed.

Here in America our young men are all, to a marked degree, idealists about their girl friends. To them, these lovely girl friends are the perfect embodiment of womanhood. And that implies much in the way of purity, sincerity, and beauty. Admittedly, this puts quite a responsibility on the shoulders of our girls. But it brings us back to the big truth that every girl is somebody's ideal. Thus she should make it a determined duty of her life to be true to that ideal.

After all, the girl of sensible mind can attract to her own circle just such friends as she chooses. It is her talk, her manner, her graciousness, her kindness and sympathetic understanding that make her a loyal friend, and make her what she is. If she is careless and indifferent she will have careless and indifferent folks for her circle.

The girl who realizes as she should, what it means to be "somebody's ideal," will not be careless in her talk. Conversation is our greatest asset for winning friends—and it may be also a real liability in the way of losing them. Slang words and phrases, though they may seem witty, really limit our talk instead of enlarging it. The slang phrase is too often a poor substitute for a score of much better, cleaner words. So they make us "mentally lazy and socially uninteresting."—*Hubert Henderson*.

### EIGHTY-SECOND ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE MISSIONARY SOCIETY

(Continued from page 236)

so in these things they undertake there is not much to be hoped from them.

Last year we reported the inclosing of some recently acquired land as a playground. During the long vacation we were able to equip it with two swings, a see-saw and a slide. There was great glee when the girls returned, and the playthings have had vigorous use. The iron rings of the swings were soon worn through and repairs have often been needed.

Miss Trinling and Miss Spaulding, of the Woman's Christian Temperance Union have given very good talks and Miss Yang of the Young Women's Christian Association, and a delegate to the convention of that organization in India, spoke very interestingly to a church full of girls—our own and neighboring school girls. There have been good talks on the Daily Vacation Bible School and the Student Volunteer movements and on Christian character by men from the Young Men's Christian Association. The Pioneer Club for the little girls and both Senior and Junior Young People's Societies of Christian Endeavor have been maintained, but not always in the spirit that would have rejoiced us. It is a disappointment that we have no baptisms to report. Two girls have written their names.

The day school in the native city has been carried on as usual. In the fall there were fifty children—fifteen boys and thirty-five girls. At China New Year this school added thirty-four—eighty-four in all. More than twenty of this number were beginners, and they were a droll, interesting bunch. The street chapel, that is a room on the street which had not been used for years as a school room, was hastily whitewashed and equipped with benches and stools which we had but which had to be cut down to suit such little folks, and a third teacher, our own Tsau-tsau, herself a former pupil, was engaged to teach them. We have unfortunately had considerable illness among the teachers.

In addition to the school work Miss West and I have tried to do some follow-up work among former school girls. If a history

of these girls for a year were attempted it would make too long a story. We long to stand by these girls more sympathetically and helpfully.

A society of women in the church is held usually the first Wednesday of each month. This is a temperance and missionary meeting. Garments are made for the Liu-ho Hospital and usually a temperance talk given.

Such in part has been our year. We are far from satisfied with it. May we indeed commit it unto Jehovah and so trust in him that he may "bring it to pass."

*Report of J. W. Crofoot*

After twenty-five years of service in the same situation it seems that one should have something really worth while to report. But there is so little variation in what we do that the reports for former years would almost serve as the report for the year ending May 31, 1924.

As mission treasurer, however, I have two things to report that are new. First, owing to the fact that the Davis house has been rented for nearly a year and a half, the balance in the "Evangelist and Incidental Account" has crept up to the sum of eight hundred Mexican dollars! As very few repairs have been done during the last six months and more will be required soon, this sum will probably soon be much reduced.

After Mr. Davis' return we are likely to need a larger appropriation for this fund from the Missionary Board, especially in view of the second thing I have to report; namely, the new assessment of the value of our land. It is now assessed at the equivalent of \$33,000 in United States money, three times the last assessment, made in 1916. (For details see SABBATH RECORDER of May 5, 1924.)

As acting pastor I have to report with much regret that there have been no additions to the church here, or to that at Liu-ho during the year. In Shanghai there has been a loss of one member by death. However we are expecting to have baptism in June, as at least two men are ready for it. Three women, two of them pupils in the Girls' School, have signed their names as probationers. Four school boys and one other young man have also taken this step towards church membership.

Mr. Toong has done most of the preaching here, though Mr. Dzau, Mr. Chiu and I have done it when he was absent on his monthly trips to Liu-ho, and occasionally besides. At the Friday night prayer meeting Mr. Toong has usually reported what church members he has visited during the week. One can hardly wonder that he finds it discouraging work, so many fail to make any effort to respond to his advances, either by coming to church or otherwise.

I have continued to go to Liu-ho for the Lord's Supper on alternate months.

For the school the most striking thing to mention is the purchase of six acres of land at Da-zang which we may use for our new building unless we get a suitable site at Liu-ho. (See SABBATH RECORDER of May 5.)

As the Chinese government schools and many missions have adopted the 6-6-4 system of dividing the school course, we have followed to some extent. We now have a six year middle school course, i. e., three years of senior middle school and three years of junior middle school. We also have two years preparatory to the middle school corresponding to the last two years of the sixth in the primary course—in other words to the fifth and sixth grades. This term we have no graduates from the senior middle school, but we have ten who should graduate from the junior middle school, (ninth grade).

Since the school building was so crowded and we were short of teachers during the fall term we put our fifth grade over into the back room of the church, with Miss Wo, a graduate from the Girls' School as teacher. But she did not care to continue this term so we brought the boys back. Our dormitory has not been full as many of our pupils are not boarders, but our school rooms are much too full for good work.

My activities outside the mission have been much the same as usual, including some help to missionaries studying Chinese, and the treasurership of the Moral Welfare League. In addition I spent some time in preparing and sending a petition to Secretary Hughes that the serving of intoxicants at public functions in American diplomatic and consular offices in China be forbidden. We have had no reply from Washington as yet.

#### *The Report of the Zia Jaw Day School*

As you remember, the students of the two boarding schools did the teaching in this little school the second semester of last year. This year the school has been carried on under a little different plan. The first term Mrs. Zung, the younger Bible woman, could not go out among the women, so offered to teach, as we had not been able to find a teacher for the school. The English was still taught by two of our boarding school girls. This term Mrs. Zung has taken up her old work and Miss Koo, who has been in our school, has done all of the teaching. She was planning to take a nurse's course, but she likes her teaching so well that I think she has given up her other plans for the time being.

Miss Koo herself first attended this little school and then later came into the boarding school. As she had received financial help in her schooling we felt pleased that she is willing to do something in return.

We have seats for twenty-four children in this little school. All were filled last semester and one more has been crowded in this term. The tuition of three dollars goes toward the rent of the building and pays for the general upkeep of things and necessary supplies. Miss Koo's salary is met by the money given for that purpose by the mother of our Miss Mirian Wo, who taught in the boarding school two years and helped Mr. Crofoot in the Boys' School last year. This money will not cover Miss Koo's board another year, as we have promised her a raise; but no doubt the rest will be borne by the boarding school, as she will live here during the school year.

These day school children are very regular in attendance at our Sabbath school. Sometimes they bring in some playmates so that we have as many as thirty in that department. Their hearts were much gladdened by the books and handkerchiefs sent by the Milton Primary Sabbath school at Christmas time.

#### *Report of H. Eugene Davis, July 1, 1923- June 30, 1924*

The month of July and half of August, 1923, were spent with the family in Plainfield, N. J., but from August 18 to December 22 the time was occupied in attendance at Conference and in visiting the churches. During this period of deputation work, at

least two addresses have been given at each church, and in some cases missionary and denominational interests have been presented as many as eight times in a community. A number of talks have been given in first day churches, and several high schools have been visited and China interests presented. Fifty-one of our churches have been visited during the year and some of these twice.

Ten days were passed in Alfred, N. Y., where the major part of the time was devoted to work with the students; though during these ten days, missionary addresses were delivered in four of our churches.

Four days were similarly spent with the students at Salem, W. Va. Fourteen addresses and round table discussions and many personal interviews with students were held.

The first of the year 1924, it was my great privilege to attend the National Student Volunteer Convention at Indianapolis, Ind.

For a period of ten weeks, I enjoyed the opportunity of being enrolled in classes for study and lecture in Union Theological Seminary and the Biblical Seminary in New York. This study, while for but a short period, I consider to have been of inestimable value.

It has been a rare treat also, to have been able to attend four meetings of the Missionary Board during the year.

#### *Report of the Liu-ho Mission Work for the Year Ending May 31, 1924—Doctors Palmborg and Crandall*

It seems that the time for another annual report has come very quickly. We sometimes wonder of how much value it is to the church at home as there is, unavoidably, a great deal of similarity in the work of the different years. Although it involves a great deal of labor, we feel that it is of benefit to ourselves, as it shows us so clearly what we have done, and at the same time reminds us, to our shame, of what we have not done.

We feel very grateful to our heavenly Father for his care over us, for our own good health, and that of our helpers. Only one of our helpers, our men's nurse, has been seriously ill. He has had eye trouble for a long time, and we have constantly warned him of the danger to his eyes from the use of wine, as he was fond of it; but

the warning was not heeded. After he had spent a time at home at the wedding of his son feasting and drinking, one of his eyes became seriously swollen and inflamed. It threatened brain involvement, so, at his request, Doctor Palmborg removed the diseased eye ball. He has vowed since that he will never drink wine again, and he also said that he would become a Christian. He is now well and doing his work again.

One of our servant women is also a patient. She has a chronic disease that needs constant treatment and she was too poor to pay money for it.

At the beginning of the year, we sent one of our nurses home, as she was very poor in her studies and of a trouble making nature. Another who was also very slow in her studies evidently feared that she might be sent away, and left. Two new girls who are better equipped mentally and who get along nicely with the others came in to take their places. Miss Su has supervision of the nurses and teaches the principles of nursing to them. She also superintends the buying and cooking of the food and other house-keeping matters. The doctors teach the other subjects in the nurses' course. We have had a number of applications from girls who wish to enter our school, but so far have had to refuse them because we have no more work at present than our pupils can do.

Statistics really show very little of the real work done. For instance, when we say, "eleven insane cases," it takes up very little room; but the work of caring for them is a much greater matter. One in the hospital at present is not bad enough to be locked up. In her case it would only aggravate her trouble; but she has to be on our minds all of the time to see that she does not run away. Doctor Palmborg, whose patient she is, has to take her to bed with her at night, because otherwise she disturbs all the other patients by talking so much. Fortunately she is immaculately clean.

So with the tuberculosis patients, most of which have been Doctor Crandall's. The severer ones have demanded her constant attention, often with broken rest at night and much anxiety.

Our out-calls have not been nearly so many as last year, which showed an exceptionally large number, but more than in

any former year. The number of in-patients has been a little smaller, but the percentage of good results has been much higher—seventy-six per cent having entirely recovered or been benefited—while last year showed a percentage of only sixty-six.

Our dispensary patients have, however, greatly increased in numbers, being about sixty per cent more than in our last report.

The great number of skin and eye diseases as well as tuberculosis shows the effect of the unsanitary way in which the people live. The comparatively large number of insane and attempted suicides indicates the great amount of unhappiness and the lack of self-control of the people. The many malaria cases suggest the unhealthy climate. The latter have many of them come from a distance, however, as they have heard that our medicine is effective while the same kind bought at other places is not—a commentary on drug adulteration.

Of the tuberculosis cases, two were well and twenty-two on the way to recovery when they left, while four are still here. Of the eleven insane who have spent some time with us, two have gone out well and four much improved; some of the others slightly improved.

The religious part of the work has been done about as before. We have Friday evening prayer meetings at the mission now, as few, excepting those from the hospital, attended in town. The Sabbath morning service is also held here, and at the latter there are usually a good many present from outside, especially dispensary patients. The Sabbath afternoon services are held in town. Now the doctors each have an opportunity to speak there on the first Sabbath of alternate months. Mr. Crofoot comes on the first Sabbath of the month in between to administer the Lord's Supper, and when there are five Sabbaths in the month, we invite one of the Chinese men to come out from Shanghai. Mr. Toong, the evangelist, who is now in Shanghai, comes to spend every third Sabbath and a part of the week with the church and his family. The other two afternoon services of each month are taken by our evangelist here, Mr. Woo.

Our church seems to be in a little more healthy condition than last year, as far as

the attendance by the members is concerned, but there have been no baptisms. Seven have written their names as probationers during the year, but many probationers never become full church members.

Our daily evening prayers, held in our dining room, are attended by as many of the patients as are able or wish to come. The doctors talk to the in-patients in an informal personal way about Jesus, as they have opportunity, and Mr. Woo often goes to the men's ward for the same purpose. He also speaks to the patients in the dispensary waiting room.

Two thousand calendars, containing the Commandments and other Christian teachings, and about a thousand tracts have been distributed to the patients besides numerous Testaments and other Christian books which have been given to the in-patients. During the New Year's season, the evangelist also distributed calendars and tracts in town.

Doctor Palmberg has spent one afternoon a week teaching a couple of women of the church to read the Bible and has sometimes gone to the homes of some of the church members in the evening to have family prayers with them.

Last summer Miss Burdick came out, and, with the help of some of the Shanghai school girls, conducted a Daily Vacation Bible School.

Just now we have several carpenters from Shanghai at work making screens for windows and doors, for which kind friends in America provided the funds. We hope to get them done before the summer is over!

A piece of land a little over a half acre, between us and "the street" was offered to us for sale, and as we had the money and felt that possibly the land would sometime be suitable for a church building, we bought it.

The town of Liu-ho seems to be prospering. Some new buildings are going up, a great many poor old ones are being replaced by much better ones, and more shops or stores are being opened all the time. Though the church does not grow in numbers very fast, we feel that antagonism to Christianity is lessening and the soil becoming more favorable. The managers of the automobile company, whose road is re-

sponsible for the business awakening in town, have been very kind to us, bringing out medicines and supplies from Shanghai free of charge. We always try to reciprocate in our treatment of their employees.

Take it all in all, we have much to be thankful for and hope that the year of work just beginning may see more accomplished in a real way for the Lord.

#### VI.—ANNUAL REPORT OF CORRESPONDING SECRETARY

The activities and experiences of the corresponding secretary for the year have been most varied and some of them very trying. Whether at home or not, I have tried to furnish material for the Missionary Department of the SABBATH RECORDER and to conduct correspondence as best I could. About the middle of August I went to Stanberry, Mo., to attend a meeting of committees appointed by the Church of God and the Seventh Day Baptist General Conference to consider the question of the closer affiliation of the two denominations. Following this meeting I attended the General Conference at North Loup, Neb., after which I attended the Southeastern Association at Lost Creek, W. Va., the Southwestern at Attalla, Ala., and a meeting of the Commission on Evangelism and Life Service of the Federal Council in New York. Early in November I went to Alfred Station, N. Y., to present our missionary work to the Semi-annual Meeting of the Western Association, and two weeks later I preached the sermon at the time of the annual pilgrimage to the old church in Newport, R. I. Together with Pastor C. A. Hansen I spent about six weeks in November and December on a trip to Jamaica, B. W. I., and in February and March a trip was made to Trinidad, B. W. I., and Georgetown, S. A. In May I went to Stonefort, Ill., where I assisted in dedicating a new church and in holding a series of meetings. On my way home from Stonefort I participated in an ordination of deacons in Dunellen, N. J., and in June I attended the Eastern, Central and Western associations. As often as possible when at home, I have preached on the Sabbath for our church in Waterford, Conn. This year has been full of hard work, most weighty problems, tremendous responsibilities and crushing sorrow, but I trust it has not been without its fruitage.

#### IX.—CONCLUSION

The missionary task is the same as that to which God the Father set his hand when he sent his Son to earth in the flesh. It was important then; it is just as important now. It is the noblest task to which men or angels ever applied themselves. When undertaken in the Spirit of Christ, it thrills the entire being and causes the soul to glow with joy divine. It comprehends all other tasks and all things else should be made to contribute to it. All are called upon to have part in this colossal undertaking; none are excused. For Christ to do his part in the world-wide missionary enterprise it was necessary for him to lay all on the altar and pay the supreme price. Those who succeed in mission work must also lay all on the altar; some may be called upon to pay the supreme price with their lives. It is worse than useless—it is folly—for men, churches or denominations to engage in missions half-heartedly; no use to play missions; it is a man's job and requires the supreme dedication of his best.

Seventh Day Baptists have been in the field three hundred years, and this year has witnessed the opening of more new doors to us than in any decade in the past. Does this mean nothing to us? Can we not see the hand of God in it? If we do, we must not falter, doubting, fearing, trembling; we must go forward and trust him who bade us go into all the world and make disciples of all nations, teaching them to observe all things which he has commanded. Though the tasks look very hard and some things seem impossible; yet if we will take God at his word, enter the doors he opens to us, the darkness will disappear, the seemingly impossible will be easy, and God will use Seventh Day Baptists in bringing multitudes to him and his truth as taught by Christ to all "nations and kindreds, and peoples and tongues."

In behalf of and approved by the Board of Managers,

WILLIAM L. BURDICK,  
Corresponding Secretary.

Westerly, R. I.,  
July 20, 1924.

A friend is one with whom I may be sincere. Before him I may think aloud.—  
Emerson.



**BEWARE OF SELFISH FRIENDSHIPS**

It seems little short of a paradox that friendship can be selfish—that we can think so much of our friends as to make ourselves annoying. Yet this condition actually prevails with those friends of ours who make extraordinary demands upon our patience and our time. The girl who wants her friends "to be hers and hers alone," is asking too much. She should remember that no friendship is real, and no friendship is worthy unless it is generous. The selfish friendship is too narrow in its limits to be generous. It is the kind in which "just we two," or "we three," band ourselves in a tiny group, exclude everybody else, and think we are having a lovely time.

That girl is selfish in her friendship also who insists on having her friends go into lengthy details of explanation and apology for not having written, for not having called, and for all other failings, big or little of which friends are susceptible. It is burdensome and annoying for us to be obliged to make a full and complete report of everything we have done merely to convince a selfish friend that we have not forgotten her. Nor should a friend expect it. All of us are human. None of us can be "perfectly lovely" all the time. So we

are quite likely to forget or to overlook some things. We may forget to "drop a card" that we promised to "drop" while we were on a trip. We may not have the time or the opportunity to call when we said we would. And the real friend, looking into our hearts, and knowing we are sincere and earnest, will not insist upon burdensome details.

The happy friendship is the natural, easy, "human" friendship. There is nothing selfish about it. The girl who has that happy faculty of understanding, who merely smiles and raises her hand for silence when you start to apologize for some oversight or neglect, is the girl who wins and holds. We love such a girl because she is so truly lovely. It matters not to her how many other friends we may have, she is not selfish. She is content in the truth that she is counted among the number.

None of us can have too many friends, and such friends as we have we should cherish dearly. To hold them to our hearts we should be generous. Patience, compassion, sympathy, a broad understanding—these are the qualities that make us friendly.—*D. H. Stovall.*

Men may rise on stepping stones of their dead selves to higher things.—*Tennyson.*

**Annuity Bonds**

OF THE

**AMERICAN SABBATH TRACT SOCIETY***Be Your Own Executor*

You are planning to leave at least part of your money to the Denomination. Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J.

**MARRIAGES**

**CLARKE-GREENE.**—At the Gothic Chapel, Alfred University, on August 12, 1924, Mr. Welcome Errington Clarke of Friendship, N. Y., and Miss Winifred Greene of Alfred, N. Y., were united in marriage by President Boothe C. Davis, assisted by Pastor A. Clyde Ehret.

**HEUGGLER-STILLMAN.**—At the Gothic Chapel, Alfred University, on August 12, 1924, Mr. Edwin John Heuggler of Rochester, N. Y., and Miss Ruth Alberta Stillman of Alfred, N. Y., were united in marriage by President Boothe C. Davis, assisted by Pastor A. Clyde Ehret.

**SEAMAN-WELLS.**—At the home of the bride's mother, Mrs. Lucy D. Wells, Friendship, N. Y., on August 13, 1924, Mr. Raymond V. Seamon of Washingtonville, N. Y., and Miss Gertrude L. Wells were united in marriage, President Boothe C. Davis officiating.

**DEATHS**

**BABCOCK.**—Delos H. Babcock was born at Brookfield, N. Y., August 30, 1838, and died at the home of his sister, Mrs. Nathan Kelly, Albion, Wis., August 3, 1924, aged 85 years, 11 months and 3 days.

In 1856 at the age of 18 years, he came to Wisconsin. February 22, 1863, he was united in marriage with Miss Estella Reynolds of Hebron, Pa. He was then employed in the supply department of the United States government till the war closed. They then settled at West Hallowell, Ill., later they removed to Nortonville, Kan. Their home was broken up by the death of his companion in December, 1922. In March, 1923, Mr. Kelly brought him to their home where he was kindly cared for till his death.

Brother Babcock was baptized by Elder Joshua Clark and united with the Brookfield Seventh Day Baptist Church. He was an esteemed member of the Nortonville Church during his residence there and until death.

There remain to mourn him Mrs. Nathan Kelly, Albion, Wis., and Mrs. L. E. Winnek, San Diego, Calif. The only child, a daughter, was taken from them before reaching womanhood.

A long life is ended, he has gone to his desired home. His "patient continuance in well doing" has the promise of "eternal life." He has used well that which the Master entrusted to him. Only loving remembrances follow him.

L. D. S.

**THE ANSWER**

*The question: "You are not foolish enough to believe in a God, are you?"*

I believe in the skill that created a world,  
Long ago in a mystical dawn,  
And stretched forth the heavens, with stars  
thickly pearled,

And dappled the coat of the fawn;  
I believe, for I too am a maker of things  
And I know what it is to achieve;  
I see a design in the butterfly's wings,  
I am foolish enough to believe.

I believe in the love of a Father of All  
Who is kind to the evil and thief,  
A giver of gifts in the camp and the hall,  
With a heart that is wrung with my grief;  
I believe, for the love of a father I knew,  
And not all in vain do I grieve,  
His heart was the proof that the story is true,  
I am foolish enough to believe.

I believe in the love that came seeking afar  
To die on a hilltop alone,  
A love that no cross-shadowed vision could bar  
From trying to care for its own;  
I believe, for I know the great splendor of love,  
No fables my heart could deceive,  
In my soul is a spark of the radiance above,  
I am foolish enough to believe.

I believe in the tomb that was riven one day  
By the conquering soul of a man,  
That brought back the breath to the pale, blood-  
less clay,

Fulfilling an infinite plan;  
I believe, for I see the green spears of the grass  
From its place the fast-rooted rock heave,  
I see from its mummy the butterfly pass,  
I am foolish enough to believe.

—*Berta Hart Nance, in The Baptist.*

## 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, 1810 West 49th Street, Phone "Walnut 1319," Superintendent of the Sabbath school; Mrs. William A. Saunders, Robbinsdale, 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, Y. 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 Month ..... .25  
Per Copy ..... .05

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 X.—Sept. 6, 1924

JESUS HEALS A NOBLEMAN'S SON. John 4: 46-54.

*Golden Text.*—"I am the way, and the truth, and the life." John 14: 6.

## DAILY READINGS

Aug. 31—Jesus Heals a Nobleman's Son. John 4: 46-54.

Sept. 1—God Heals a King. 2 Kings 20: 1-7.

Sept. 2—Healing Shows God's Mercy. Phil. 2: 25-30.

Sept. 3—Healing Shows God's Power. Luke 5: 17-26.

Sept. 4—Healing Shows God's Love. Isa. 38: 16-22.

Sept. 5—Faith for Healing. Matt. 9: 18-31.

Sept. 6—Hope for the Hopeless. Psalm 130: 1-8.

(For Lesson Notes, see *Helping Hand*)

"If aught good thou canst not say  
Of thy brother, foe, or friend,  
Take thou, then, the silent way,  
Lest in word thou shouldst offend."

Be patient suffering soul! I hear thy cry.

The trial fires may glow, but I am nigh.

I see the silver, and I will refine

Until my image shall upon it shine.

Fear not, for I am near, thy help to be;

Greater than all thy fears, my love for thee.

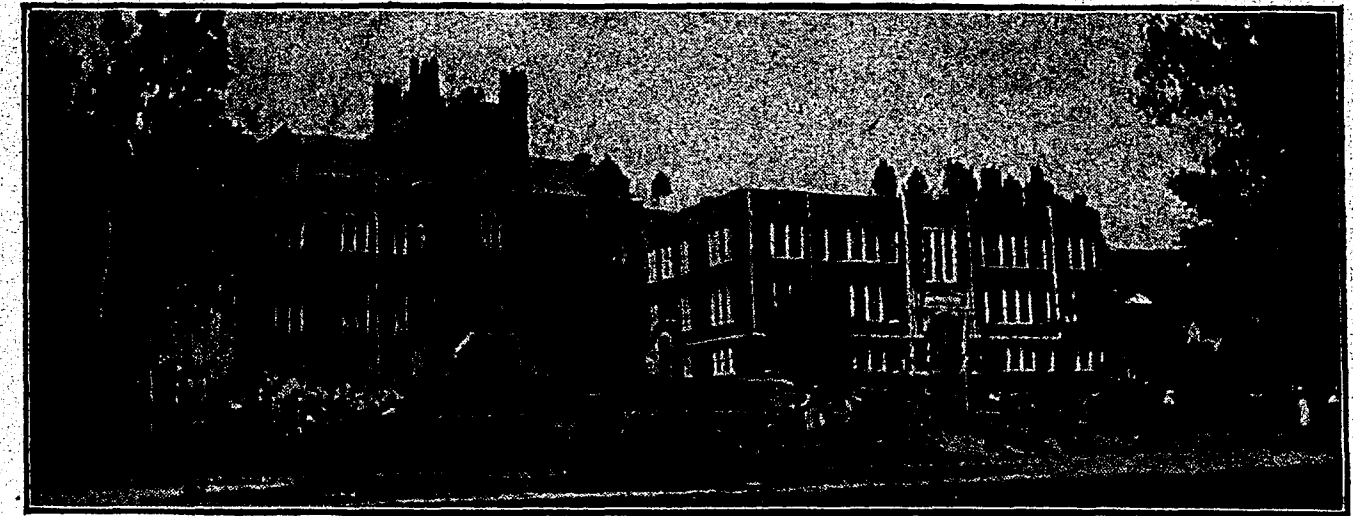
—H. W. C.

## 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.

FARM FOR SALE.—Just beyond the corporation limits of Jackson Center. Forty-four acres; just the right size for four good poultry farms. Small payment down; balance on long time. Inquire of W. D. Tickner, Jackson Center, Ohio. 8-4-4w

## 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 TESTA-

MENT—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.