

The Sabbath Recorder

THE DENOMINATIONAL BUILDING

A PROJECT THAT SHOULD ENLIST
THE APPROVAL AND ACTIVE SUPPORT
OF EVERY SEVENTH DAY BAPTIST

Five dollars per member per year for three years assures this building, but it needs not only the contribution you have sent in, but a similar one from each member of your church. It isn't enough that you have sent your portion, greatly as that is prized, but if you, YES YOU, would make it your business to see that your full church quota is subscribed, the only building we have undertaken as a people would soon be completed.

F. J. HUBBARD, Treas.,
PLAINFIELD, N. J.

A reverently scientific study of prayer will give back to the church once more a generation of those who can detach themselves from the embarrassments of sense and nature, and can ascend to the true level of sharing God's motives and enthusiasms.

Prayer may be considered as a discipline by means of which certain mental attitudes and habits are established. Through prayer the mind is trained so that new forces are liberated, new enthusiasms created, new desires realized, and new loyalties sustained. Through prayer tendencies that otherwise would result in the dissipation of energy are checked. Other tendencies that bring about greater simplicity and soundness of life, greater freedom and joy, greater capacity for work, are realized. Through prayer mental forces are made immediately available for every-day living, for meeting the sorrows and joys of life,—forces that otherwise would remain beyond one's reach.—Norman E. Richardson, D. D.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 18-23, 1925.
President—S. Orestes Bond, Salem, W. Va.
First Vice President—Rev. Willard D. Burdick, Plainfield, N. J.
Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardville, N. Y.; Fred B. Maris, Nortonville, Kan.; Herbert C. Van Horn, Lost Creek, W. Va.; Curtis F. Randolph, Alfred, N. Y.; C. Columbus Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.
Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Milton, Wis.
Treasurer—Rev. William G. Whitford, Alfred, N. Y.
General Secretary—Rev. Willard D. Burdick, Plainfield, N. J.
Treasurer of Onward Movement—Rev. William C. Whitford, Alfred, N. Y.

COMMISSION

Terms Expire in 1925—Eale 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 I. Skaggs, Milton, Wis.; D. Nelson Ingalls, Milton, Wis.
Terms Expire in 1927—S. Orestes Bond, Salem, W. Va.; J. Nelson Norwood, Alfred, N. Y.; Rev. Gerald D. Hargis, Little Genesee, N. Y.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Arthur L. Titworth, 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—J. Nelson Norwood, Alfred, N. Y.
 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 Women's Work, SABBATH RECORDER—Mrs. George E. Croasley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burdick, Dunellen, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Jay S. Brown, Brookfield, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. C. D. Coon, Riverside, Calif.

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Frances F. Babcock, R. F. D. 5, Battle Creek, Mich.
Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.
Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Junior Superintendent—Miss Elisabeth Kenyon, Ashaway, R. I.
Intermediate Superintendent—Duane Ogden, Alfred, N. Y.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.
Central—Miss Hazel Langworthy, Adams Center, N. Y.
Western—Miss Helen Clarke, Little Genesee, N. Y.
Northwestern—Aden Clarke, Battle Creek, Mich.
 G. Merton Sayre, Milton, Wis.
Southeastern—Miss Eunice Rood, North Loup, Nebr.
Southwestern—Miss Maybelle Sutton, Salem, W. Va.
Pacific—Gleason Curtis, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.
Assistant Field Secretary—Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

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VOL. 98, No. 3

PLAINFIELD, N. J., JANUARY 19, 1925

WHOLE No. 4,168

"O thou great Spirit of God, who worketh in us to will and to do according to the eternal purpose, we pray that we may be found worthy of thy endowment. Grant that in some way we may be of use. Move and guide us, we pray; endue us with power from on high; constrain us to greater devotion; help us to discern our Lord. May each and every member of the Church of Christ receive something from thee that his life may count in the rebuilding of the kingdom of God! For Christ's sake. Amen."

Blessed is the Influence Of a Devout Christian Mother

The following personal letter to the SABBATH RECORDER, regarding a denominational matter of years ago, will be so full of interest to many of our RECORDER family that I am venturing to give it here, trusting that in view of all the circumstances its writer will pardon the liberty thus taken.

Early in my school life at Alfred I used to see going and coming a good woman whom everybody there knew as Miranda Fenner. Well do I remember the interest taken by Alfred people in her marriage.

Although never personally acquainted with the family, some way in my going and coming, to this day, I never pass the old Fenner homestead without thinking of the wedding that made Miranda Fenner Mrs. Isham. And now comes this very interesting letter from her son:

The Sabbath Recorder,
 Plainfield, N. J.

DEAR SIR: Inclosed you will find a check for \$25 to be paid to the China Mission of the Seventh Day Baptist Church. When I was a boy, my mother, Adelia Miranda Fenner, used to read to me the wonderfully interesting letters of Dr. Swinney, concerning the glorious work she was doing for the sick of China. Recently I ran across an old letter from my mother requesting me to make a small gift, when I was able, to that mission, and I am hastening to do so, regretful that it escaped my notice so long. Perhaps the missionary-physician has long since ceased her labors, but I hope you can let me know that the small gift can be used in the same good cause.

Sincerely,

ALFRED FENNER ISHAM.

Brighton, Colorado,
 December 25, 1924.

The letter came to Treasurer Frank J. Hubbard, who sent Mr. Isham the following reply:

Mr. Alfred F. Isham,
 Brighton, Colo.

DEAR SIR:

This will acknowledge receipt of your check of the twenty-seventh for \$25 for "The China Mission of the Seventh Day Baptist Church," and I am writing to thank you for it and to assure you that it will be used as you desire.

In this connection, you may know; or if not, you will be interested in knowing that such a contribution is extremely timely, as the hospital at Liuho, which is just a few miles outside of Shanghai, was under fire during the recent rebellion. No less than thirty odd shells penetrated its walls, and the inside was completely demolished and looted, so that they estimate some seven or eight thousand dollars necessary to rehabilitate it, though the building itself was left standing and can be put in good shape again. And they are now about the task of doing that.

Dr. Swinney's successors in this work, Dr. Palmborg and Dr. Grace Crandall, quite distinguished themselves internationally during this episode, in insisting upon staying in the hospital, even while it was under fire, until every patient was removed, although most strenuous efforts were made to have them go themselves and leave the Chinese to their fate. So you see the interesting things that Dr. Swinney found in China have been continued all through our history, even up to the present minute.

With kindest regards, I am,

Very truly yours,
 (Signed) F. J. HUBBARD.

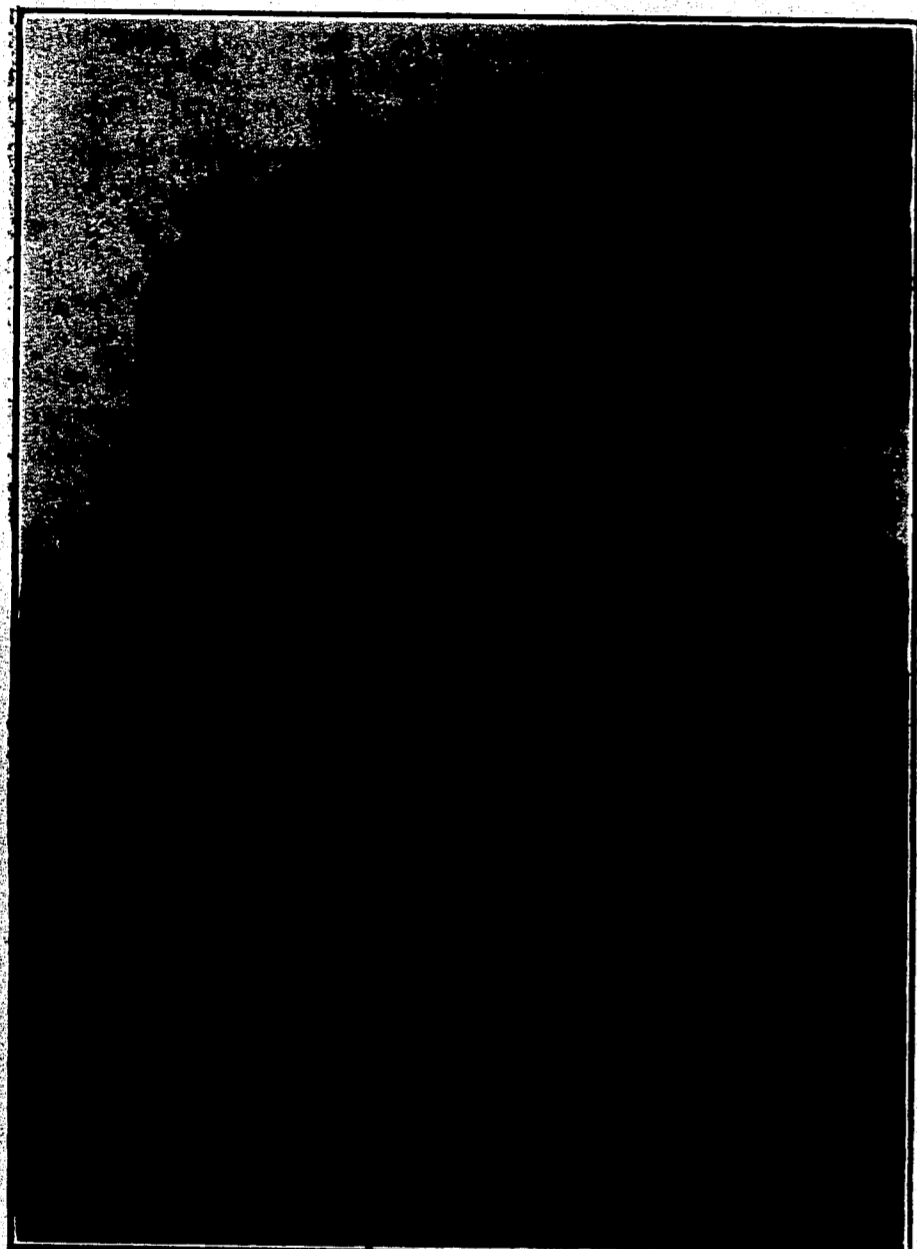
January 2, 1925.

Aside from the ordinary good cheer which such communications bring to RECORDER readers, there is one prominent outstanding thought which can not be made too much of: The things our mothers love and cherish stick to their boys after they have grown to manhood.

I believe that all over this wide world, voices which mothers lifted in prayer, are still sounding in the ears of their loved ones, and interests which the mothers of today are loving will still be cherished in the hearts of their children long after the mothers have fallen asleep.

**A Memorial Stone
On a Historic Spot
Arouses Great Interest**

Our readers will remember the account in the SABBATH RECORDER of November 3, 1924, in an article entitled, "Ancestors' Day at Shiloh." In the two RECORDERS following that date we saw evidences of the widespread interest aroused by the story of the unveiling and dedication of that monument. Rev. Samuel R. Wheeler in the issue of November 10 bore loving "Tribute to the Teachers of Long Ago." One old student was moved to



No. I.—Memorial Stone on a Historic Spot

write a poem regarding them, and in the RECORDER of November 17, another old Shiloh Academy student gave us an interesting chapter of reminiscences revived by the movement for a monument to stand where once stood the old building.

Of course every one now living who, years ago, had served either as pastor or teacher in Shiloh was deeply interested in it all.

The monument referred to above was erected: "On the site of the old brick church which served as a house of worship from

1771-1850, then as Union Academy from 1849-1868."

A friend in Shiloh recently sent me a picture of this monument, suggesting that it might be nice on one leaf of the new calendar. But unfortunately it was a month too late for calendar copy. The next best thing was to give it to the RECORDER readers in the first picture here.

Near the top of this monument is engraved a design of the old church as it was photographed years ago. In searching among the old cuts in the RECORDER office I found one of the same old church which had been used in years gone by. This picture, larger than the one on the stone, we give in the next cut.

The old building had disappeared from the lot in the cemetery years before I went to Shiloh as pastor, but familiar reminiscences of early days were on every tongue of those in middle life some forty-five years ago. I was deeply impressed in those days with the way in which Shiloh people cherished the memories of happy days with beloved teachers in the "Old Academy."

Now, as we look back, it seems only a step from the old to the new, and it occurred to me that a picture or two of the new, as regards both school and church might be interesting to many. So I hunted out a cut of the new academy building as it looked before the high school additions were made. It was while I lived in Shiloh that the trustees settled up the final business of Shiloh Academy. The house was then being used for the public school.

Every one who has visited Shiloh will recognize the next cut as the present-day Shiloh church. The old house upon whose site now stands this memorial stone, stood just out of sight to the left in the background of picture No. IV.

One more interesting thing is to be found in Shiloh. This is the Shiloh Female Mite Society, organized more than one hundred ten years ago, in 1814. In this society the members meet once a year and at a given point in the program they all march to the table and deposit their mites for the year. The rule is to give one cent a week



No. II.—The Old Shiloh Church Used for the Academy

for the Lord's work. This is independent of all other benevolent giving. The Mite Society has never missed a year in holding its annual sessions.

The present officers are: Miss Mary H. Davis, *president*; Miss Julia Davis, *secretary*; Cora Sheppard Lupton, *treasurer*.

A New Church Paper The Seventh Day Baptist Church of Lost Creek, W. Va., known all over that country as the "Brick Church," has started a twelve-page paper called the *Lost Creek Booster*. Eight of its eight by twelve inch pages are well filled with helpful, interesting items of church news and good reading. The other four pages are filled with business advertisements, showing a spirit of co-operation between the business and the church interests of that community.

Everything about the paper goes to show that it means to be a real "booster" of all the community matters. The editor, Pastor Herbert C. Vartt Horn, introduces the first number with these words:

With this issue the *Lost Creek Booster* makes its humble bow to the public and bespeaks for itself the interest and support of the people of Lost Creek. The ambition of the editor is that it may prove of real service, by its visits, to the homes of the community. Let every reader consider it a personal message of cheer and good will from the "Brick Church" and its pastor. Our aim is to build

the kingdom of God in our midst by a larger and better service, and to make the "Brick Church" a larger factor in his kingdom in the life and development of the community.

Our Motto—More and Better

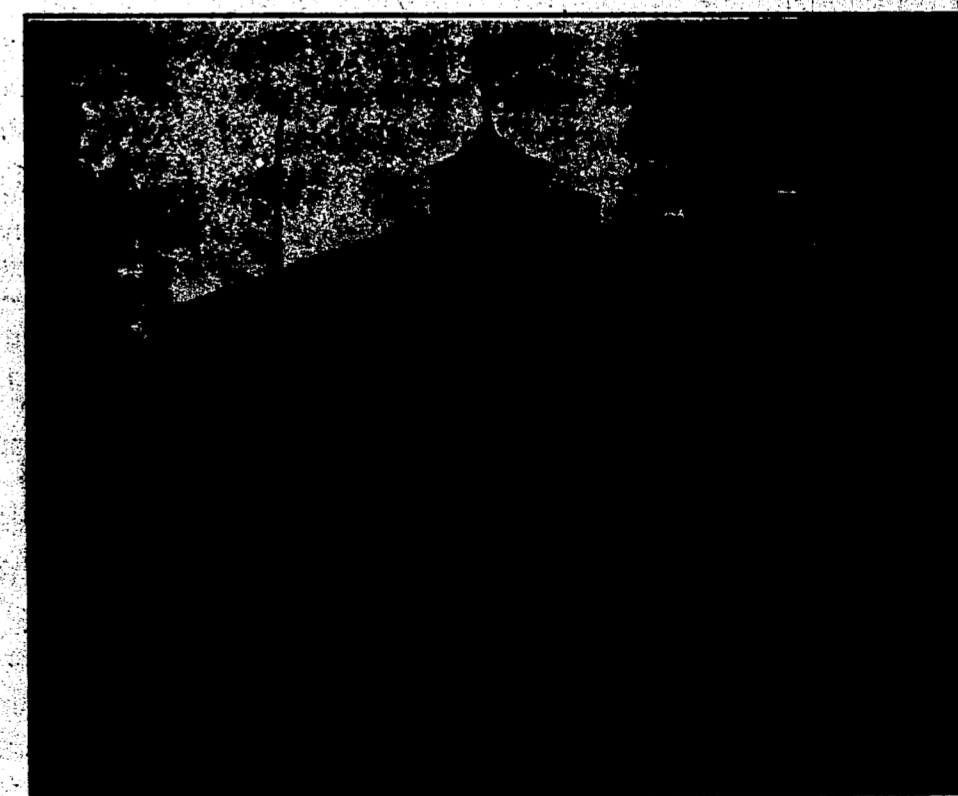
The word "boost" always means a help or lift from a lower to a higher position; a push from behind to help something forward.

The name "Booster" is especially appropriate for a people interested in a forward movement, and we bid the Lost Creek pastor and people Godspeed in

their work of boosting the Onward Movement of 1925.

Regarding this very matter the *Lost Creek Booster* says: "The Onward Movement program was inspirational and successful. The 'Brick Church' over-subscribed its quota. The all day meeting was of unusual interest. The addresses of our various members were of high order, and would have done credit to any associational or Conference session."

A Modern Business Men's Christian Movement A small vest-pocket folding card, two by three inches, entitled, "Thoughts for Business Men (carry in vest pocket)," came to hand recently, which im-



No. III.—Shiloh Academy—Second Building

pressed me as an excellent modern Christian device for spiritual help.

On the other outside page are the words, "Business Men's Silent Pause Fellowship, daily at three o'clock."

Then came the questions in small black-faced type: "Are you willing to become a 'Listener-in' to the voice of God in your soul? Are you willing to learn the art of Spiritual 'Broadcasting' through Jesus Christ, the Teacher?"

The two inside pages each contain a brief prayer for busy men. The first is prepared by Dr. Arnold, of Rugby, and reads as follows:

O Lord, I have a busy world around me! Eye, ear and thought will be needed for my work, done amidst that busy world.

Now, ere I enter upon it, I would commit eye, ear, thought, and wish to thee. Do thou bless them, and keep their work thine, that as through thy natural laws, my heart beats, and my blood flows, without any thought for them; so my spiritual life may hold on its course at those times when my mind can not consciously turn to thee, to commit each particular thought to thy service.

No. IV.—The Present Shiloh Church

Hear my prayer, for my dear Redeemer's sake.
—Amen.

The other prayer is called "Rotarian silent pause fellowship prayer for Remembrance Day, November 11"—our Armistice Day:

O thou who art the King Eternal, Immortal, and Invisible, the only wise God, graciously grant us the inspiration of thy Holy Spirit, calling to our remembrance those loved ones who fought and died, and those who have sustained weakness, suffering, and injury for the love of God, of country, and of home.

May these quiet moments be sacred, and the place where we are be as holy ground. Whilst we contemplate the fragrance of their sacrifice may our souls be softened, and the doors of our hearts be thrown open to a deepening sense of our responsibility to God, the nation, business, and home life, through Jesus Christ our Redeemer and Mediator.—Amen.

The headquarters for the movement is Business Men's Prayer Room, 50 Whitefriar Gate, Hull, England.

The blessed uplifting influence of such a movement, heartily accepted and faithfully carried out, would be beyond all human estimate.

There is a wonderful power in widespread concerted thought and action. Who can estimate the value of this simple plan—its uplift to individual souls, its transforming influence upon the great business world—if the great body of business men and toilers of every kind would pause two minutes every day, and all at the same time carefully repeat the same good prayer, and in their very hearts long for the same spiritual blessings?

Familiar Names in the Old Fund Move Her To Aid the New The editor was cheered by the loyal words of an aged mother in Israel, widow of a Grand Army veteran who has gone from earth, a woman who has almost reached her four-score years in life's pilgrimage, and who has come to be "almost a shut-in"; and yet she sends as her "freewill offering" to the new building fund, the largest single gift so far since the new fund was started at Conference time.

She was much interested in the article of August 11, page 161, regarding the family names of subscribers to a publishing house fund seventy-one years ago, which was allowed to go by default. In reading the names she found among them the name of father and mother, both, and her heart was touched. The spirit of loyalty to the cause they loved moved her to do what she could as a freewill gift to the work they tried to do, but which came to naught for some unexplained reason.

In her letter she says: "Please accept my freewill offering toward the denominational building fund which I am sure we shall feel so well about when the work is accomplished."

After writing of father and mother whose names appeared in the old list, she said: "But if these dear forebears of mine were not in that list, I assure you that as a Sabbath keeper I would be intensely interested in the work of my beloved denomination."

In regard to the SABBATH RECORDER she wrote: "From a child I have loved it next to my hymnbook and Bible; and I never loved it more than now. I wish to thank you for printing some dear old songs such as, 'The Beautiful Hills,' and others I so much loved and longed to see again. It is a great question in my mind, how a loyal

Sabbath keeper can do without the RECORDER."

When I receive such loyal messages regarding our denominational work, I can not help thinking what a great difference there might have been in the spirit and interest of the writers if they had for years kept the RECORDER out of their homes. How can a family be expected to take an interest in denominational matters if its members never read the denominational paper? What a blessing would come to the causes we love if every one of our people were as loyal to the paper as is this aged sister! And then when I think of the importance to Seventh Day Baptists of such loyalty, and realize that in some of our churches an actual canvass will show that more than half the families do not take the RECORDER, I am filled with misgivings for our future! And I wonder if there are not enough interested ones who do take it in such churches to persuade their friends to subscribe.

Very Important Probably the most important message in this RECORDER, just at this time, is the message from the Commission which appears in the Onward Movement Department.

The success or failure of our work for this Onward Movement year depends upon our response to that message. Don't fail to read carefully the "Winter Message," and let us see that we heed it well.

Telegram From China On January 14, the day of the capture of seven thousand soldiers in Shanghai, a telegram from our missionaries there was received saying: "There is no cause for anxiety at present. Please inform the relatives."

Of a mother, a simple but charming woman who died and left several small children, a friend wrote this touching tribute: "I never knew a braver woman. To face life's little things dauntlessly, to finish the day's job in spite of weariness, to answer illness with a jest, and to fight back pain for the sake of husband and children, is the highest form of courage. In certain moods, common, everyday work seems rather useless; but after all it is the pushing and pulling of simple men and women that make civilization.—*Youth's Companion*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

MINUTES OF THE COMMISSION

The Commission of the Seventh Day Baptist General Conference, pursuant to the call of the president, S. Orestes Bond, convened at 9.30 a. m., Monday, December 29, 1924, in room number 5, a small parlor, in the Hotel Henry, Pittsburgh, Pa.

At the request of the president, a devotional service was conducted by the secretary of the Commission, Edwin Shaw, who read the First Psalm and offered prayer, all the members present standing, as follows:

S. Orestes Bond, M. A., president of Salem College, Salem, W. Va.

George W. Post, Jr., M. D., 17 N. Crawford Avenue, Chicago, Ill.

D. Nelson Inglis, M. A., professor of Romance Languages, Milton College, Milton, Wis.

Rev. Alva L. Davis, M. A., B. D., pastor First Hopkinton Seventh Day Baptist Church, Ashaway, R. I.

J. Nelson Norwood, Ph. D., dean, and professor of History and Political Science, Alfred College, Alfred, N. Y.

In addition to these five members of the Commission, there were also present, Rev. Willard D. Burdick, D. D., the general secretary of the Seventh Day Baptist General Conference, and Rev. Edwin Shaw, the secretary of the Commission.

Mr. Bond presented a telegram from Henry Ring, of Nortonville, Kan., and Rev. James L. Skaggs, pastor of the Seventh Day Baptist Church, Milton, Wis., stating that they had been delayed in transit at Detroit and would arrive in the afternoon.

Mr. Bond, in bringing the personal greetings to the Commission from an absent member, Esle F. Randolph, said that Mr. Randolph was unable to attend the meeting because of ill health, that he had been taking a rest of two months, was better, and planning to resume his work the first of the year.

Mr. Bond then made a few introductory remarks, and presented a tentative program for the meeting as prepared by the secretary. It was voted to adopt the program as a guide and outline for the discussions. It was as follows:

TENTATIVE PROGRAM

1. Call to order, devotional service, and any special and preliminary matters that need attention.
2. Receiving of any special communications, with preliminary consideration and tentative disposition, or reference to committee.
3. Presentation of reports, with tentative consideration in turn, and reference to appropriate committee:
 - (1) The president of the General Conference.
 - (2) The secretary of the Commission.
 - (3) The treasurer of the Conference.
 - (4) The treasurer of the Onward Movement budget fund.
 - (5) The Auditing Committee.
 - (6) The Scholarships and Fellowships Committee.
 - (7) The Supplementing Pastors' Salaries Committee.
 - (8) The Finance Committee.
 - (9) The general secretary of the Onward Movement.
4. Presentation of any other matters.
5. General consideration of all the matters thus brought before the meeting of the Commission.
6. Appointment of special sub-committees to put into definite shape the findings of the discussions of the Commission that need action, and present such findings for further discussion and final action before adjournment.
7. General subjects for discussion:
 - (1) Denominational activities:
 - (a) Evangelistic, missionary, Sabbath restoration, religious education, financial support, etc.
 - (b) Denominational relationships, correlation of forces, policies, programs, etc.
 - (c) Interdenominational relationships, and world relationships.
8. Formulation of resolutions and recommendations for presentation to boards and people.
9. Consideration of the program for the sessions of the Conference at Salem.
10. Miscellaneous items of business to close the meeting and provide for matters in the interim till the pre-Conference meeting of the Commission.
11. Adjournment.

Mr. Bond also presented a communication from Corliss F. Randolph concerning matters of interest in reference to the work of the Seventh Day Baptist Historical So-

ciety and in reference to the American Sabbath Tract Society, of which societies Mr. Randolph is the president.

Communications were presented by the secretary of the Commission from A. Lovelle Burdick, the secretary of the Sabbath School Board of the Seventh Day Baptist General Conference, from Rev. William L. Burdick, the corresponding secretary of the Seventh Day Baptist Missionary Society, from Mrs. Frances Ferrill Babcock, the corresponding secretary of the Young People's Board of the Seventh Day Baptist General Conference, and from Mrs. Allen B. West, the president of the Woman's Executive Board of the Seventh Day Baptist General Conference.

Mr. Bond presented a communication from Rev. Boothe C. Davis, as a delegate to the recent meeting of the Federal Council of the Churches of Christ in America, concerning the nomination of a member of the Administrative Committee of the Federal Council to represent the Seventh Day Baptist General Conference. Mr. Burdick presented other communications from the Federal Council concerning several matters.

Following discussion, it was voted that the recording secretary of the General Conference be authorized to procure a new supply of blank cards for Ministers' Certificates.

Mr. Burdick stated that at the proper time he had certain matters that he had been asked to present to the Commission on behalf of the Board of Trustees of the Tract Society.

On motion, the hours for the sessions of the meeting were fixed as follows: 9.00 to 12.00 a. m., 2.00 to 4.00 p. m., and 7.00 to 9.30 p. m.

A general discussion of various subjects followed, among which were the difficulties arising from the different dates for fiscal years of the churches, societies, and the General Conference; also the financial situation in the denomination which appears rather discouraging so far as the Onward Movement budget fund is concerned.

At 12.00 noon the meeting adjourned for recess after prayer by Mr. Davis.

AFTERNOON SESSION, MONDAY, DECEMBER
29, 1924

The Commission resumed its work at 2.15 p. m., with prayer by Mr. Norwood.

The minutes of the previous session were read, corrected, and adopted as corrected.

Beginning on item "3" of the program, Mr. Bond spoke of work that was being planned for the Southeastern Association by the pastor of the Lost Creek Church, Rev. Herbert C. Van Horn, in which leaders in the denomination were to be used. He also told of special evangelistic services as held a year ago at Salem and at Lost Creek, and a general discussion followed in regard to evangelistic efforts together with the presentation of the Sabbath truth, the general conditions for special evangelistic work in the churches and colleges, and various methods for carrying on such efforts.

The secretary of the Commission reported in reference to the detail work of his office since the last meeting, among which were notifications to various boards and persons of actions of the Commission, and the ordering of the supply of stationery including stamped envelopes for the use of the officers of the General Conference and the general secretary. He also presented the reports of the treasurer of the General Conference and the treasurer of the Onward Movement budget fund, both of which offices are held by Rev. William C. Whitford, Alfred, N. Y., for the first five months of the present Conference year. The reports were considered at some length and referred to the Finance Committee for further consideration, audit, recommendation, and report.

The session continued an hour after the stated closing time, till 5.00 o'clock, when adjournment was taken after prayer by Mr. Burdick.

EVENING SESSION, MONDAY, DECEMBER
29, 1924

The Commission resumed its work at 7.10 p. m., with prayer by Mr. Inglis. The minutes of the previous session were read, corrected, and adopted as corrected.

Mr. Ring and Mr. Skaggs had arrived and were present with the other members mentioned before, and for their information the minutes of the two previous sessions were reread.

Mr. Bond stated the principal topic for consideration at the evening session would be the report of Mr. Burdick, the general secretary. Mr. Burdick had no written report but spoke for some time regarding the beginning of his work, and the various diffi-

culties arising from the fact that he had several lines of work, together with the problems of becoming adjusted to the new position, the moving of his family, and the fact that while he began the work October 1, three months after the Conference year opened, he had not been released from his duties as the pastor of the Piscataway Church until December 1, 1924. He stated that he had sent one letter each to members of the Commission, and that he plans to send such letters monthly, that he had sent two letters to each of the pastors, and that he plans to continue that method of getting into and keeping in touch with the people, and that he is making use of the pages of the SABBATH RECORDER as an avenue of approach. As to field work, he said that he had made one visit to Rhode Island for the purpose of conference with officers and members of the Missionary Board, that he helped to plan for and himself took part in the Yearly Meeting of the Seventh Day Baptist Churches of New Jersey, New York City, and Berlin, N. Y., recently held at Plainfield, N. J., and had visited New York City as the Seventh Day Baptist representative in the work of the Federal Council. He has an invitation to meet with the Executive Committee of the Western Association on his way home from the meeting of the Commission, and an invitation to attend the Quarterly Meeting of the Seventh Day Baptist Churches of Southern Wisconsin and Chicago in January, 1925, both of which invitations he plans to accept. He has been carrying on a voluminous correspondence with Sabbath interests in Jamaica, Trinidad, Australia, and Holland, as well as in other parts of the world and in the United States.

His report was followed by a general discussion in which various questions were asked and suggestions were made concerning the work of the secretary.

On motion, it was voted that the general secretary be authorized to procure some sort of duplicating machine, or mimeograph, suitable for use in his work.

On motion, the communications through Corliss F. Randolph and William L. Burdick in reference to the work of the Historical Society, the Tract Society, and the Missionary Society, and the personal messages from Mr. Burdick and Mr. Bond con-

cerning the work of the Tract Society were voted to be referred for consideration and recommendation to the Finance Committee.

Further discussion followed till 10.30 o'clock, when adjournment was taken after prayer by Mr. Post.

MORNING SESSION, DECEMBER 30, 1924

The Commission resumed its work at 9.10 o'clock a. m., with scripture reading and prayer by Mr. Skaggs. The minutes of the previous session were read, corrected, and adopted as corrected.

The president, Mr. Bond, presented a telegram, which had arrived late the night before, stating that the other absent member of the Commission, Rev. Gerald D. Hargis, pastor of the Seventh Day Baptist Church at Little Genesee, N. Y., was at Battle Creek, Mich., whither he had gone with a sick child. The telegram addressed to the Commission was as follows: "Sorry to miss Commission. Brought baby sanitarium today very ill."

On motion, the secretary of the Commission was instructed to send a message to Mr. Hargis.

Mr. Burdick, as general secretary, presented other matters in reference to his work, and further discussion followed.

On motion, it was voted to direct the treasurer of the General Conference to establish a revolving expense account of \$100 for the use of the general secretary.

On motion, it was voted that the president appoint a special sub-committee to prepare a statement or message to go out from this meeting of the Commission for publication to the people. The president appointed the following: Mr. Norwood, Mr. Skaggs, Mr. Davis, and Mr. Burdick, *ex officio*.

It was voted that the following be a special sub-committee to consider and recommend matters connected with the Federal Council: Mr. Bond, Mr. Burdick, and Mr. Shaw.

Mr. Skaggs, as chairman of the College Scholarships and Seminary Fellowships Committee, made a report which was adopted as follows:

The Committee on Scholarships and Fellowships would report that it has planned to make loans during the year to young men preparing for the ministry as follows: \$200 to each of three students attending Alfred Theological Sem-

inary: viz., S. Duane Ogden, Hurley S. Warren, and Clifford A. Beebe, and \$100 to Carroll L. Hill, a senior student in Milton College.

JAMES L. SKAGGS,
J. NELSON NORWOOD,
Committee.

No member of the Committee to Administer the Fund to Supplement Pastors' Salaries was present, but through Mr. Bond the committee reported that correspondence was being carried on, and thus the committee was preparing to distribute the fund as wisely as possible at the close of the Conference year. The report was adopted as a report of progress.

On behalf of the Sabbath School Board, as indicated in the letter from the secretary of that board, Mr. Inglis, who is a member of the board, presented matters connected with the field work of the board. After considerable discussion it seemed to be the general opinion that it was not a wise policy at the present time for the Sabbath School Board to secure a field worker by taking a pastor from active service, or to select a man who is preparing for the gospel ministry and raise him up for special field work for the board, but rather to make use of some one of the several capable women who have fitted themselves, or are now fitting themselves, for special work in the line of religious education.

Also on behalf of the Sabbath School Board, Mr. Skaggs, who is a member of that board, presented to the Commission the problem of a Seventh Day Baptist publication, or paper, for children and young people. After considerable discussion the Commission was unable to come to any definite conclusion at the present time in reference to giving any advice or making any suggestions or recommendations, believing that the Sabbath School Board and the Tract Board, after securing more definite data as to the size, form, and general character of the proposed paper, together with approximate cost of editing and publishing the same, would be in a position to make a wise decision in reference to the matter.

On motion, the secretary of the Commission was empowered to prepare a letter of appreciation to be given to the management of the Hotel Henry for the conveniences provided for the meeting.

On motion, the secretary of the Commission was authorized to prepare a message

to send to Esle F. Randolph, expressing the deep regret felt by the Commission because of his inability to attend the meeting on account of ill health, and extending to him the cordial, fraternal, sincere sympathy of the Commission, and the heartfelt, prayerful desire for a speedy restoration to health and a return to his place in the deliberations of the Commission.

At 12.10 p. m., adjournment was taken after prayer by Mr. Ring.

AFTERNOON SESSION, TUESDAY, DECEMBER 30, 1924

The work of the Commission was resumed at 2.10 p. m., with prayer by Mr. Bond. The minutes of the morning session were read, corrected, and adopted as corrected.

The secretary of the Commission presented the letter which he had prepared, as directed, to send to Esle F. Randolph. On motion, the letter was approved as the message of the Commission.

The secretary also reported that he had sent a telegram to Gerald D. Hargis as follows, on behalf of the Commission: "Commission keenly regrets your absence, prays devoutly for stricken child." The expense of the telegram was met by the members of the Commission and the two secretaries.

The letter from the Young People's Board was taken up for discussion, and, after consideration, on motion, it was voted that the secretary make reply, acknowledging the receipt of the letter, stating that it was given sympathetic attention, and saying that the commission notes with satisfaction the interest and activity manifested in the work of the board, and commends its plans and efforts, its attitude and spirit of loyalty.

It was understood that the secretary would make a suitable reply to the letter from the Sabbath School Board, stating that Mr. Inglis and Mr. Skaggs would explain to the board the results of the deliberations of the Commission concerning the work of the board.

It was understood that the secretary would acknowledge the receipt of the letter from the Woman's Executive Board, expressing appreciation for the loyalty and interest of the board, and commending its zeal and purpose in making special efforts to assist the Missionary Society in rehabilitating the hospital at Liuho, which has suf-

fered so severely in the recent war in China, not only in great damage to the buildings but also in the complete wrecking of all equipments.

The Finance Committee, which consists of Mr. Post, Mr. Inglis, and Mr. Davis, presented a report, which after discussion and changes was adopted as follows:

Your Finance Committee would recommend the following items:

1. That no change be made in the list of apportionments to the churches at this time.

2. That the sum of two hundred dollars (\$200), or as much thereof as may be needed, be appropriated out of the contingent fund of the Onward Movement budget fund to complete the publication of the new edition of 1000 copies of the Seventh Day Baptist *Manual*, and that Ahva J. C. Bond, Willard D. Burdick, and Esle F. Randolph be a committee to have charge of the distribution of the books, the selling price of which is to be one dollar (\$1) per copy.

3. That the Commission recommend that the Missionary Society make concrete plans for the building of the China schools, and for rehabilitating or rebuilding the hospital at Liuho, taking into consideration the amounts already raised for these purposes.

4. That the Missionary Board consider the advisability of using funds now in hand to build the one most needed of the school buildings, and report at the August session of the Commission, it being understood that if funds should be taken from one school fund that the money would be raised later to cover the deficit.

5. That, with the exception of the appropriation for completing the publication of the Seventh Day Baptist *Manual*, no funds be appropriated from the contingent fund of the Onward Movement budget fund until the end of our fiscal year. We sympathize with the various boards in contemplating their present deficits, and yet, in view of the deficits of the General Conference, large as they are, we feel that until the contingent fund becomes large enough to meet in some measure the demands in this direction, we should not withdraw more from it.

The matter of the selecting of a man to be sent to the Universal Christian Conference on Life and Work at Stockholm, Sweden, in August, 1925, as authorized by the General Conference, was taken up for discussion.

On motion, it was voted that J. Nelson Norwood be asked to be the representative for Seventh Day Baptists at the Universal Christian Conference on Life and Work, and also to visit Seventh Day Baptist interests in London and in Holland, and that an appropriation of one hundred fifty dollars (\$150) be made from the general fund of the General Conference treasury for the expenses of these visits, it being understood

that Mr. Norwood is to be in England during the summer of 1925 for a visit with his mother.

On motion after discussion, it was voted that the preparation of the program for the next sessions of the General Conference at Salem, W. Va., be left with the president with power.

A general discussion on Sabbath and denominational problems and outlooks followed, without any definite action being taken, the principal topic being the need of, and the character of, the message from Seventh Day Baptists concerning the Sabbath which should be given to the world—a message to meet the conditions of the present day situations, and to appeal to the hearts and lives of people as well as to their intellects.

At 5.30 p. m., the meeting adjourned after prayer by Mr. Davis.

EVENING SESSION, TUESDAY, DECEMBER
30, 1924

The Commission resumed its work officially at 7.15 p. m., after prayer by Mr. Norwood. The minutes of the afternoon session were read, corrected, and adopted as corrected.

The special sub-committee appointed to make recommendations concerning relations with the Federal Council, recommended that the secretary of the Federal Council be notified that the General Conference had nominated Rev. Willard D. Burdick, D. D., as the Seventh Day Baptist representative of the Administrative Committee of the Federal Council, and the nomination for the appointment of Rev. Ahva J. C. Bond as a member of the Commission on International Justice and Goodwill. The recommendations of the committee were on motion adopted.

The following was presented and after discussion was on motion adopted:

Recognizing the fundamental importance of the work of the American Sabbath Tract Society, contemplating with pleasure and satisfaction the ardor, zeal, and consecration manifested in the work, realizing that the demands are far in excess of the means, and knowing that the work is restricted by lack of funds, the Commission hereby approves the efforts made by the Tract Society in raising the necessary funds for the completion of the Denominational Building, and commends this worthy cause to our people. The Commission would be pleased to receive fuller information concerning the present plans and estimated cost for the completion of the building.

The president introduced the question of having speakers from outside the denomination appearing on the program of the Salem Conference, and the matter was given consideration.

On motion, the Commission gave its hearty approval of the plan of holding a pre-Conference meeting for the pastors and ministers of the denomination, and requested the general secretary to take counsel with the corresponding secretary of the Missionary Society and make suitable plans for such a meeting next August.

On motion, it was voted that, when we adjourn, it be to meet at the call of the president at such place and time as he may choose.

The special sub-committee to prepare a statement or message for publication as the voice of this meeting, presented a report which was given careful and prayerful consideration and was adopted as follows:

WINTER MESSAGE OF THE COMMISSION TO
THE DENOMINATION

The Commission of the Seventh Day Baptist General Conference held its winter meeting at Pittsburgh, Pa., in the last days and hours of 1924. Many serious matters connected with our denominational life occupied its attention. In this winter message to the people whose servant the Commission is, it wishes particularly to emphasize the following thoughts:

1. The report of the treasurer for the first five months of the Conference year shows that less than \$14,000 has been paid in this year so far for denominational purposes. This includes all payments on the old Forward Movement pledges, as well as on the Onward Movement, and is less than one-fourth of the present year's budget (Onward Movement) of \$58,000. Obviously unless our people come to the rescue, the essential work of our boards and conference committees must suffer, and that is another way of saying our cause will suffer. Do we wish our work still further curtailed?

2. The Commission devoutly commends those churches which have had vigorous evangelistic campaigns recently or are planning to have such campaigns this winter. It urges our other churches seriously to consider starting a similar work. It is vital that our local church work be revived and

kept up to the highest possible spiritual plane. Let each church cultivate its own vineyard more intensively.

3. The attention of our churches and especially of officers of our quarterly, semi-annual, and yearly meetings, and of our associations is called to the fact that our new general secretary, Reverend Willard D. Burdick, is open to invitations to speak or otherwise assist at such meetings. Brother Burdick is always an inspiration.

4. The Commission bespeaks for all our work a yet greater interest on the part of the people, an interest expressing itself through a willingness to seek information about current denominational efforts, and a cordial support of them. Especially it craves from the people a double measure of support for the new general secretary who is undertaking his tremendous and perplexing tasks in a prayerful and efficient way. Express confidence in him by prayers and dollars.

5. Finally, let us never lose sight of the fact that the biggest result to be coveted from our Onward Movement and from all our church and denominational activities is a deeper and more vigorous spiritual life. This should show itself in all our human relations. Let us all pray that this harvest be speedy and abundant.

In behalf of the Commission,
S. ORESTES BOND.

President.

Pittsburgh, Pa.,
December 30, 1924.

The report of the treasurer of the General Conference and of the Onward Movement budget fund, was presented as a matter of information, rather than for adoption, as these reports are made annually. Mr. Burdick stated that the treasurer had sent a copy to him, and that he was having it published in the *SABBATH RECORDER* for the information of the denomination. (See *RECORDER* for December 29, 1924, page 805.)

The matter of nonresident membership in the churches and the problems connected with it, were considered, and it was understood that the general secretary would make that matter an item in his work.

The matter of broadcasting sermons, addresses, tracts on the Sabbath, etc., by radio, came into the field of discussion.

The Commission by a unanimous rising

vote expressed its full confidence in the general secretary and pledged its purpose to support him loyally.

And likewise, by a unanimous rising vote, the Commission manifested its full confidence in the president, and pledged its purpose to support him loyally.

Most of the members were planning to take trains for home between 10.00 and 11.00 o'clock, and so the minutes of the session were read, corrected, and adopted, it being understood that the secretary would furnish a copy for publication in the SABBATH RECORDER, and at 9.30 o'clock, after a closing prayer by Mr. Burdick, the Commission adjourned its fourth annual meeting at the Hotel Henry, Pittsburgh, Pa.

S. ORESTES BOND,
President.
EDWIN SHAW,
Secretary.

Pittsburgh, Pa.,
December 31, 1924.

HOME NEWS

WALWORTH, WIS.—Sabbath day, January 3, was the time of the regular communion season of this church. It was a cold day but there was a goodly number present. A splendid spirit was manifested in the meeting. The pastor had sent a letter to all the nonresident members and had also sent one to each one of the resident members with the hope that there might be aroused a deeper interest in the work of the church and denomination. He also arranged for a roll call of all the members. There were thirty-seven responses to the names as they were called. Some of these were very interesting and showed a new sense of devotion to the work in hand and were very helpful indeed. It is hoped that this new relation through writing will strengthen the tie that binds the absent ones to the church. The pastor was much surprised to find that this was the first roll call this church ever had. Many expressed their pleasure in being permitted to bear a part in such a meeting.

The annual church dinner and business meeting were held Sunday, January 3. There were present over fifty for the dinner and a real good social time was enjoyed. In the afternoon the business meeting was held. Officers for the coming year were

elected and reports given. While all is not as we would like to have it, there is evidence of real live interest in the things that pertain to the kingdom of God. The church has suffered a loss of two by death during the year, and there has been an addition of three by baptism and one by letter. A good prayer meeting is maintained. There were eighteen present at the last meeting. There is an abiding desire for a real spiritual quickening.

PASTOR.

RICHBURG, N. Y.—At our yearly meeting it was decided that a letter from Richburg should be sent the RECORDER, as we feel that although we are small in numbers, we have made some progress, which may be of interest to others.

A year ago the church was not holding prayer meetings, but at the church meeting it was decided to start them again; and if the year 1924 has been a success it has come from the prayers offered at these meetings. They have been largely attended and there seems to be still a growing interest. We are using the Christian Endeavor topics for these meetings.

Singing books were purchased and a fund started for a new organ the first of the year, and before the year had advanced very far, the organ was in the church. Through the winter, socials were held at different homes in the community, and at each social a freewill offering was taken for the organ, which was soon paid for.

The next work of the church was to put a new hardwood floor on the rostrum, which was very much needed. Also electric lights have been placed in the church.

The last of November the Ladies' Aid held a Christmas sale in the town hall, which brought in a goodly sum of money which was used for church work.

Christmas exercises were held on the Sunday night before Christmas, and an offering was taken for the China mission. The Sabbath before, the Sabbath school took an offering for China also.

On January 4, 1925, we met at the home of Charles Saunders for our yearly meeting. The forenoon was spent in visiting, and about 12.30 we sat down to tables well filled with good things to eat, and if any went away hungry it was their fault. After dinner the church meeting was called to

(Continued on page 96)

PERSONAL WORK

THE IMPOSSIBLE NOT REQUIRED

People many times shrink from undertaking or signing up for personal work because they think the things they will be asked to do are, for them, impossible; and no small part of what we hear and read on the subject puts the matter in such a way as to lead the people to feel that personal work is beyond the ordinary Christian. The truth, however, is that much personal work is in the reach of every consecrated follower of Christ, there being many things we can do without embarrassment that will help in leading men to Christ and in aiding professed Christians to get onto higher ground. God does not ask the impossible, but when one consecrates himself and says as did Isaiah, "Here am I, send me," it is wonderful the way God leads out and how many things that are really personal work open up.

Pastors and other leaders should not make the work appear more difficult and embarrassing than it is. The following letter is one sent out by the pastor in the recent campaign at Nile, and is given here because it illustrates the truth stated above by outlining a number of ways in which a willing disciple can aid in the work.

DEAR PERSONAL WORKERS:

I thank you for your support in signing the enlistment card and putting a cross before "Personal Work." It shows that you really believe in the meetings and that you are behind me in the effort.

I believe that a few suggestions as to what to do will not be amiss. We should have a meeting and elect a chairman of the Personal Workers' Committee. That person could then call meetings, supervise the work, etc.

First, I believe that if our meetings are to be a success, we will have to spend much time in prayer. I am enclosing enrollment cards for a "Prayer League." Please read it over carefully and then sign it, returning the card to me. The noon period need not be more than just the momentary cessation of the task in hand, and a turning of the heart to God silently. I am enclosing four cards. Won't you try to enroll three others beside yourself?

I have also enclosed five "Enlistment Cards" such as you signed Sabbath day. Perhaps you will find some one who has not had the opportunity to sign one. If so, sign them up and hand the card to me.

One of your principal activities will be to invite people to the meetings. We will have some announcements printed, and it will be a simple matter to hand them out and give the personal invitation at the same time. If we can get peo-

MISSIONS

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

MISSIONS AND THE SABBATH

ALL NATIONS NEED THE SABBATH

During the last forty years one has occasionally heard talk to the effect that there is very little, if any, connection between the propagation of the Bible Sabbath and worldwide missions, while the truth is they are closely connected.

A vital and worth while religion must have the Sabbath if it is to be maintained for any great length of time. This is why God instituted the Sabbath. Without the Sabbath, which is intended to call men back to God and give them an opportunity to develop the spiritual life, they drift into worldliness and the things which destroy both the individual and society. The Sabbath needs "Thus saith the Lord" back of it to commend it to men's minds. The Sabbath and the Bible stand or fall together. A sacred day that is not backed by the authority of the Bible is bound to degenerate into a holiday and become a sabbath only in pretense. Therefore vital religion and the Sabbath of the Bible ultimately will stand or fall together.

Granting, as we all do, that the distinctive mission of Seventh Day Baptists is to herald the Sabbath of the Bible is not saying that Seventh Day Baptists should confine their work to any one land, race, or people. If the Sabbath is a vital matter to religion, does not one country or race need it as much as another? Do not England, Holland, China, India, South America and the West Indies need the Sabbath as much as the United States? Do not the colored people need the Sabbath as much as white people?

God's call to Seventh Day Baptists is to carry a complete gospel, which includes the Bible Sabbath with other vital truths, to all the world. The great commission is to make disciples of all nations and to teach them all things whatsoever Christ commanded.

ple out two or three nights; they will probably become interested enough to want to come again. If necessary, call for them and bring them with you.

And I wonder if the Personal Workers' group can't meet in the balcony room for a short prayer service each night before the meetings, which will start at 7.45. And during the invitation each night, I should like for three or four to quietly withdraw to the balcony room to be in prayer for the unsaved. If these plans appeal to you, let me know; and we will have a meeting, elect a chairman, and map out the program.

In the auditorium your first work will be to make the people feel the spirit of the "Church with the Warm Welcome." A good handshake will go a long way toward making one feel interested. During the invitation those who are not in the balcony room should watch the people, and if you feel moved to speak to some one quietly and unobtrusively, asking them to go forward with you, do it. But be very tactful, and not at all conspicuous. Be sure that God is sending you to speak to the person.

After the service, pick out some one who has seemed especially touched, and try to get a few words with him or her alone, urging a decision.

Sincerely your pastor,
LESTER G. OSBORN.

Nile, N. Y.,
October 23, 1924.

TREASURER'S MONTHLY STATEMENT
December 1, 1924-January 1, 1925

S. H. Davis, In account with The Seventh Day Baptist Missionary Society	Dr.	
Balance on hand December 1, 1924.....	\$15,455 62	
Income Permanent Funds, General Fund	500 00	
Leonard Van Horn, work at Liuho, China	5 00	
Milton Circle No. 2, Missionary Society	25 00	
J. H. Coon, General Fund	20 00	
Mary A. Stillman, special for China	25 00	
Income Permanent Fund, General Fund	600 00	
Plainfield Sabbath School, Liuho Hospital	180 00	
Andover Seventh Day Baptist Church, Missionary Society	3 50	
Woman's Board:		
Miss Burdick's salary	200 00	
Miss West's salary	200 00	
Petrolia, N. Y., Juniors, China Missions	2 20	
One-third collection Southeastern Seventh Day Baptist Association, Missionary Society	12 29	
New York Church, Fouke School	5 00	
Onward Movement, Missionary Society	670 93	
Parallel Budget:		
Georgetown Chapel	1 46	
Boys' School	6 63	
Girls' School	7 01	
Missionary Society	10 00	
Forward Movement:		
Georgetown Chapel	2 51	
Boys' School	8 86	
Girls' School	8 86	
Missionary Society	74 49	
C. B. Swenson, Boys' School	10 00	
Marlboro Church:		
Boys' School	10 00	
Girls' School	10 00	
Mr. and Mrs. Timon Swenson, special for China	25 00	
First Genesee Church:		
Jamaica	10 00	

China Mission	49 69
Friendship Ladies' Aid society and Sabbath school, China	45 00
North Loup Young Women's Missionary society, China Hospital	25 00
New Auburn Church, Missionary Society	6 19
Marlboro Church, Liuho Hospital	22 00
First Genesee Church, China Mission	3 00
Syracuse Sabbath school, relief and reconstruction of Liuho Hospital	5 65
First Hopkinton Church:	
China	10 00
Missionary Society	45 00
Liuho Hospital	62 10
Berlin Sabbath school, Missionary Society	16 49
Alfred F. Isham, China Mission	25 00
	<u>\$18,404 48</u>

Cr.	
Rev. T. L. M. Spencer, December salary	83 33
R. J. Severance, November salary	83 33
William L. Burdick, November salary, traveling expenses, postage, and clerk hire	183 43
L. J. Branch, November salary	25 00
C. C. Van Horn, November salary	41 66
Ellis R. Lewis, November salary	50 00
R. B. St. Clair, November salary	50 00
George W. Hills, November salary	41 66
G. H. F. Randolph, November salary	25 00
Angeline P. Allen, November salary	25 00
H. Louie Mignott, November salary	35 00
Elizabeth F. Randolph, November salary	25 00
Industrial Trust Co., China draft	1,394 81
Girls' School appropriation	\$37 50
Evangelist and incidental	125 00
Susie M. Burdick, salary	169 00
Rosa W. Palmberg, salary	169 00
Grace I. Crandall, salary	194 00
Anna M. West, salary	194 00
J. W. Crofoot, salary	388 00
H. E. Davis, traveling expenses	118 31
Treasurer's expenses	21 00
Balance on hand	<u>\$ 2,084 22</u>
	<u>16,320 26</u>
	<u>\$18,404 48</u>

Bills payable in January, about.....	\$1,000 00
Special funds referred to in last month's report now amount to \$18,823.86, bank balance \$16,320.26, net indebtedness \$2,503.60.	
S. H. Davis, Treasurer.	

We are theological,—are we Christian? We are clever,—are we good? We talk about Christ,—do we live Christ? We defend the gospel,—do we exemplify it? We speak with the tongues of men and of angels,—have we love? How do we take rebukes, slights, misconceptions, misrepresentations?—*Joseph Parker.*

Did you ever try to measure one day's actions by the standard of the New Testament? Cultivate the habit of bringing all that you do side by side with this light, as a scholar in some school of art will take his feeble copy and hold it by the side of the masterpiece, and compare line for line, tint for tint.—*Alexander Maclaren.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

VALUE OF AN EDUCATION

We notice in the collegiate press considerable discussion concerning the cash value of a college education. We believe in higher education, of course, or we wouldn't be in college. But we fear that the argument is overdone when too much emphasis is placed upon the cash value. We are told by certain educators that the cash value of a college education is \$72,000, and that the total earnings of a college graduate up to the age of sixty are \$150,000. Perhaps these figures are correct and true statistically, but too much emphasis is placed upon them, we think. It may be true that "figures don't lie," but we should remember that "they make liars out of people" sometimes.

There is no doubt that a college education does increase the earning power of an individual, but we deplore the emphasis placed upon the financial gain of an education. There is much truth in the proposition that Americans are a "money-mad" people, and such talk only aggravates the condition. We feel that the less said about the cash value of an education, and the more said about the less mercenary values, the better. An education increases one's ability to appreciate the bigger and better things in life, the beauties of nature, the real joy in living, the spirit of service, and the moral and religious conceptions of life. These are the big things in any life, and too much emphasis can not be placed on them.

It may be true that "money makes the world go 'round," but on the other hand there is some truth in the proposition that "the love of money is the root of all evil." But let us not think so much of the value of money and financial success that we make a god of them. Let us not go so far as to evaluate everything in terms of cash. When we go to such extremes we may soon be placing a monetary value upon a sermon or the length of a prayer. What a farce! We do not want to be charged with being pessimistic, however. We know there is a

cash value for almost everything, and such a value is not entirely out of place. But such a valuation will be given to things without our aiding and abetting it. Let us rather emphasize the higher values, even if we lose the popularity of the more mercenary elements.—*Milton College Review.*

SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

The Executive Board of the Seventh Day Baptist Education Society met in regular quarterly session at Alfred, N. Y., January 11, 1925, at 2 p. m.

Members present were: Arthur E. Main, A. Clyde Ehret, Alpheus B. Kenyon, Frank L. Greene, Curtis F. Randolph, Waldo A. Titworth, Samuel B. Bond, Clifford M. Potter and Earl P. Saunders.

Vice President Frank L. Greene presided. Prayer was offered by Dean Arthur E. Main.

The treasurer presented his report for the second quarter of the seventieth year of the society, an abstract of which follows:

I. REVENUE	
<i>Receipts</i>	
Balance on hand October 1, 1924	\$ 420.13
Interest	870.06
Denominational Funds	202.76
Contributions	28.29
Rent from the Merton Burdick farm.....	115.00
	<u>\$1,636.24</u>

<i>Disbursements</i>	
Denominational Funds distributed:	
Alfred University	\$ 17.81
Milton College	17.81
Salem College	17.81
Theological Seminary	149.33
	<u>\$202.76</u>

Interest distributed:	
Alfred University	\$336.68
Theological Seminary	415.21
Salem College	3.21
	<u>\$755.10</u>

Contribution to Church Boards of Education		\$ 50.00
Treasurer's salary		25.00
Interest		2.08
Safety Deposit box at bank		2.00
Tax on Merton Burdick farm		8.81
Balance on hand December 31, 1924.....		590.49
		<u>\$1,636.24</u>

II. PRINCIPAL	
<i>Receipts</i>	
Balance on hand October 1, 1924	\$ 1.03
Difference in exchange bonds	97.50

Borrowed on notes at bank	600.00
Borrowed from revenue	241.47
	<u>\$940.00</u>

Disbursements

Bond purchased	\$ 940.00
Present endowment	\$54,426.59

The report was approved, as also was his distribution of revenue funds.

Considerable discussion was had relative to the work and finances of the society, but no formal action upon these matters was taken.

A vote was taken requesting the corresponding secretary to send the president, Rev. William C. Whitford, a letter of friendship and sympathy in view of his illness.

EARL P. SAUNDERS,
Recording Secretary.

A VISIT TO A REFUGEE CAMP IN CHINA

ANNA CROFOOT

The other day as I was going out I met Faung Lung-ts, one of the girls who graduated from Bridgman last June. She had expected to go to Huchow to teach this year, but like many others, she has been prevented from going by the war. For several weeks she has been teaching in a refugee camp, and she invited me to visit it on Friday afternoon. I was delighted and found the camp most interesting. Lung-ts met me when I got off the tram and escorted me to the camp, which is a large building, evidently a godown (warehouse). There are three floors in the building, each floor being just one huge room. The only partitions in the whole place are yellow cotton curtains hung on wires.

First my friend took me into the teachers' office on the ground floor. This was a room formed by curtains at the rear and benches at the side. In it were a table, a stool and a bench. On the table were some teacups and a teapot. A teacher told the woman who was hovering around to wash a teacup carefully and give me some tea, but I didn't take any chances by drinking it. The air downstairs was something terrible. As far as I could see, the few windows were tightly closed and a great many people were there. While I was sitting in the office two other Bridgman 1924 graduates came in. We waited a while for another, who also teaches there, to come; but

as she didn't put in her appearance, the girls started school without her.

Altogether there are about seven hundred people in that one camp, which is operated by a Buddhist organization. Ninety of the children attend the school, and many other smaller children and their mothers stand around and watch. The school is held on the second and third floors. There are four classes, kindergarten, and the first three grades. The two lower classes are held at one end of the second floor. Here, fortunately, there were several windows and most of them were open. The only schoolroom facilities that I saw there were a couple of narrow blackboards and an organ. The children all sat on mats on the floor. The first class that Lung-ts taught was second and third grade singing. That was on the third floor which was better equipped as a schoolroom, having stools and desks. The children seemed to enjoy the singing exceedingly, and I thought Lung-ts did splendidly with them. They seemed to enjoy especially singing a translation of that common song:

"Soldier boy, Soldier boy, where are you going,
Bearing so proudly the red, white and blue?" etc.

But of course they sang "red, yellow, blue, white and black" instead of "red, white, and blue." They marked time and clapped their hands as they sang, and one of the tiny tots standing by, watching, seemed to enjoy it as much as they did.

The next class was first grade singing and kindergarten story telling. The curtain was drawn between the two classes, but I sat in the middle and watched both classes. I should think it would be very distracting to try to teach under the circumstances. The children paid surprisingly good attention, there was so much else distracting going on around them. Some women were standing around sewing on heavy winter clothing.

There were absolutely no beds in the place, but all around on the floor were mats with rolls of bedding spread out on them. Some men and women were fast asleep on the floor. The refugees come from Liuho, Kading, and Nanzaing, all places that have been badly affected by the war, and quite thoroughly looted. I suppose most of them have lost all their possessions but the few things they could take away from home. Of course, this is only one of many places doing such work.

WOMAN'S WORK

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

THANKSGIVING

My God, thou art a God of strength and beauty,

Thou art the Mighty Keeper of the seas,
Thou givest me my life, my faith, my seeing—
And I so small...what can I give for these?

Thou givest me the sun, the hills, the rainfall,
Clear eyes to see the daybreak and the night,
A mind to fathom truth and follow straightly—

And I so small...what can I give of might?

Thou givest me the love of little children,
The quiet shining of the passing day,
The flow of peace within a burning heart-ache—

And I so small...what can I give or say?

And then as though thou countest not these blessings,

Thou sendest thine own Son to die for me—
And I so small...oh, humbly and with gladness

I give my all—I give my life to thee!
Peter Pan in Chicago Tribune.

THE EFFECT UPON OTHERS

THAT IS A REAL INFLUENCE WHICH TENDS
TO MOLD A LIFE

I saw a car skid, a few days ago, upon the slippery pavement of a city street. It skidded very badly—so badly that it crashed into another car that was coming along behind it. It was a fortunate accident, for nobody was injured; but it left the occupants of both machines badly shaken!

I happened to be in one of the cars. And so I got, quite plainly, the opinion of the driver of the car—who was a woman.

"It wasn't that I was afraid," said the woman, "not for *myself*. Although I knew that I had quite lost control of the machine that I was driving. It wasn't that I was afraid, *for myself*. But I was terrified at the thought that I might have hurt somebody else—the woman who was in the car with me, for instance, the people in the other car, the folk who were on the sidewalk, even—for when one's skidding one never knows whether the sidewalk will be the end of a skid, or not!"

That's the answer to the fear question, isn't it? People aren't often terrified at the thing that's going to happen to them, as individuals. It's the effect of a deed, or a mishap, or an accident, upon other people that matters most. It's the feeling that the widening wave of consequence will touch upon some other shore—some innocent shore!

Once I heard a friend express herself upon the subject of death and dying. She expressed herself very clearly, and very honestly, I thought.

"If a physician told me," she said, "that I was going to die, I don't think that I would be unduly disturbed. I think that I could calmly go about, setting my affairs straight, and preparing for the Great Adventure. I don't think that I would lose my head, nor my sense of perspective. I don't think that I would become cowardly in the face of the emergency. No, frankly, I do not think that I fear the thought of death, in relation to *me*! But, oh," her face became suddenly grave, "I fear the thought of death when I think of it in relation to the people that I love. Death seems hard to me—not as a mile post that I must meet, but as a parting from those people of whom I am fond!"

After all, there are few things in life—or death either—that do not most matter, to the folk whom they affect, because of their relation to other folk. The average person counts his or her reaction to circumstance by the amount of harm, or good, that it may do to others.

I once knew of a woman who had had a tremendous struggle, in her youth, against adverse conditions. Left widowed at a very early age, and quite without either friends or funds, she had been faced with the dreariest sort of an outlook. It seemed, at one time, that she would have to turn to a life of wrongdoing, that she would even have to steal, to get the bread that she required. But the fact that she had a small son—a tiny baby—kept her on the straight and very narrow path. For his sake she struggled against the hand of fate. And, by hard work and honest endeavor, she won at last to the place of safety and light—without, in any way, sacrificing that thing which the world calls honor, and which some of us know by a higher name!

"There were times," she told me, "when

I could scarcely go on, when I saw people using and wasting those things that I so bitterly needed. I saw other people who weren't bothered by the thought of earning their living in an unscrupulous way. I wanted, sometimes, to follow their example. If I had been alone I wouldn't have taken the trouble to go straight. I wouldn't have endured the mental—and often physical—agony that going straight involved. But I had my son to consider. I had his future to think of. I couldn't let him face the world with the knowledge that his mother was in any way dishonest. That his mother was a thief.

"I wasn't afraid of being caught—not for myself. There were times when I couldn't see ahead—when I couldn't even pray. But to hear my child, *lisping his prayers*, put new strength into my heart and laid a foundation of fresh courage in my soul. To know that my child had faith in me made me have faith—absolute faith—in myself!"

So in this case, the other person in the equation—a child so young that he didn't even know that he figured in a great drama of life—made that great drama come right.

When we are skidding—whether we are in a car or in a difficult situation—we must pay heed to the other people who are to be affected by the direction in which we slide. Often, as in the situation of the lady in the skidding motor, we can't help skidding. Often we don't know, just the beat of a pulse before, that we are going to skid. But that doesn't affect the matter, at all. When the moment comes, whether we are prepared for it or not, we are pretty likely to think of the other person—the person in the car coming toward us, the person on the sidewalk, the child playing carelessly in the gutter. We are apt to think of them, and to feel fear for them. *Not fear for ourselves.*

If no life had to be molded and governed by the effect, or lack of effect, that it has on some other life we would be very different people—most of us! We would live out our years in a selfish and, undoubtedly, careless manner. We would let circumstance take its course, without trying to stop it. And we would let events hurry by without stretching out a hand. Not all of us—but most of us!

But, so long as we have other people's safety and confidence and happiness at

heart, we must take into consideration just what our actions—large ones and slight ones—may mean to them.

So long as we have other people's welfare in our souls we must pause to discover how far we can go without doing harm. We must consider where we are going to begin, and where we must stop. It can not be said, by anybody: "This deed of mine will affect nobody but myself! I am a free lance. I have only my own loss, or my own salvation, to think of." Perhaps a casual deed will re-mold the whole mental attitude of some casual passer-by.

No life, no matter how isolated, can be judged as quite apart from the world. It will have its effect upon somebody. And so long as a life has an effect upon somebody it will give us something to be afraid about. Afraid that we will not live up to its responsibilities and its hopes and its prayerful duties.—*Margaret E. Sangster in the Christian Herald.*

DAY OF PRAYER FOR MISSIONS

Friday, February 27, 1925

A CALL TO PRAYER

Issued by Federation of Woman's Boards of Foreign Missions of North America and Council of Women for Home Missions.

"Be it unto thee, even as thou wilt"

"If my people who are called by my name shall pray, then will I hear from heaven."

Let all women who long for the coming of the kingdom of Christ in the hearts of the people of earth meet together in their several communities to make intercession and to give thanks on Friday, February 27, 1925.

Pray—That God's people may seek "in the unity of the Spirit" the setting up of his kingdom on earth, striving to see eye-to-eye in establishing the basic principles of Christ's program.

Pray—That Christian people may stand together for obedience to law in this land, and in the preservation of those great principles of equality and justice for which our fathers struggled and suffered, that they might found a free country.

Pray—That the effort to secure world peace may be honored by all Christian nations and that America may assume her full share of responsibility in promoting world co-operation and goodwill.

WHAT TO DO

1. Pray that the meetings may be blessed of God.
2. Enlist others as intercessors.
3. Arrange, in co-operation with the leaders of all the churches, a meeting for your own community.
4. Order from the denominational headquarters of your Women's Missionary Board or Society, the program, "Even As Thou Wilt," in sufficient quantities to give a copy to each person present at the public meeting and to send one to each possible intercessor who can not be present. Price two cents each, \$1.50 per hundred. This card may also be obtained from the denominational headquarters.

PASTOR'S ANNUAL REPORT OF THE WHITE CLOUD SEVENTH DAY BAPTIST CHURCH

White Cloud Seventh Day Baptist Church.

DEAR BROTHERS AND SISTERS: In submitting this, my annual report, I want to express first my gratitude to you and our heavenly Father for the privilege of rendering another year's service in this part of the world's great harvest field. It has been imperfectly rendered; but God has blessed the labors, and we confidently look forward to an ingathering this coming year.

Before taking up a general review of the year's work the pastor and family would like to take this opportunity to thank the church for the kindly interest taken in their comfort and welfare—for the new furnace, bath room, and new decorations, part of which were paid for by the Ladies' Aid, for the generous Christmas gift, and for the many other tokens of love which we have received.

It is a pleasure to work with a church that raises its funds by the scriptural method of tithing. We ourselves have followed this method of systematic finance for years and heartily rejoice in the fellowship of people of like practice.

The pastor notes with satisfaction the careful attendance maintained at the Sabbath school and the morning worship. One commendable feature of this attendance is the custom of parents attending these services with the children. Old and young are together at the Sabbath services—just as it should be. Fathers and mothers do not send

their children, while they do something else, but their interest in their children is manifest in their example.

The pastor wishes to thank the loyal corps of officers and teachers who have rendered such faithful service in the Sabbath school throughout the year. Besides the regular weekly Sabbath school so well maintained, there was a three weeks' Daily Vacation Bible School conducted with marked success by an unselfish group of workers from our church.

Another effective means of religious instruction is found in the Junior Endeavor now being conducted on Sabbath afternoon by Mrs. Van Horn and Mrs. Nettie Fowler.

A Young People's Society of Christian Endeavor has also been reorganized during the year and is functioning with increasing interests of scattered Sabbath keepers there; and expected that this organization will fill a deep need in the devotional life of the young people of the church. This organization meets once in two weeks, alternating with the Junior Endeavor society on Sabbath afternoon. It is led by the young people themselves and is well attended. The pastor regards this as one of the notable achievements of the year. The young people are the hope of the future and their growing loyalty brightens its outlook.

While a report from the Ladies' Aid will be given by that organization, the church should record, in this way, its appreciation of the faithful and effective support given the enterprises of the church by the women. Their report will show that \$365 has been raised, relief has been given where needed in the community, and other lines of philanthropy supported. All this has involved much time, careful thought, and sometimes arduous labors, all of which have been generously and unselfishly given. I am sure that many will say with the pastor, "God bless the work of the women."

One organization which has contributed in no small degree to the success of the year's work is the orchestra. Speaking not as a member of the orchestra, but as pastor of the church, I fear this organization is not appreciated as it should be. It requires the expenditure of a considerable sum of money, years of training, constant practice, to be able to furnish the type of music to which the public listens each week; and yet this service is given just as gratuitously

and generously as any other contribution to the church. While it may not be wise to mention or single out names, the pastor would like to speak in the name of the church and community and say, we are proud to have such talent at the services of the church on Sunday night.

Another organization of the church which has been a strong factor in the social life of our young people is the Young People's Auxiliary. This organization has held semi-monthly meetings with opportunity for developing the social life of the young people and has, through its Sunshine Committee, sent flowers and fruit to the sick and lonesome. It constructed the tennis court at the rear of the church, which has provided opportunity for wholesome recreation to a considerable number of young people during the summer. This organization is now planning and working in co-operation with other bodies for the completion of this church basement.

The value to the church and community of the organizations which I have mentioned can not be over emphasized. They need careful oversight and guidance that they may be co-ordinated in the great program of the church and work together for the great Christian ideals. The pastor has been present at most of these group meetings and notes with a considerable degree of satisfaction the earnest purpose of the leaders to follow the suggestions that are made from time to time for the good and welfare of the church and community.

In summarizing, let me say I have conducted the services regularly, preached with few exceptions at the Sabbath morning service, conducted the prayer meetings of the church, attended the young people's meetings, given advice and counsel when and where needed, met with, practiced and played with, the orchestra, conducted the Sunday night services, called on the sick, engaged in pastoral visitation in the village and country, and otherwise carried on the work falling to a pastor in a busy parish. Outside of the local church work, the pastor has made two trips to Muskegon in the interests of scattered Sabbath keepers there; he has attended both sessions of the Michigan Sabbath Keepers' Association, one at Detroit. He drove to Battle Creek to the Northwestern Association and took part in its program, and also to Milton with his

family, where he attended the sessions of the General Conference.

The pastor of this church has been honored with the office of secretary-treasurer of the Newago County Ministerial Association and has attended regularly the monthly meetings of that body. As a member of its Program Committee, he has helped shape its programs and otherwise contributed to its success.

It will appear from the treasurer's report that this church raised last year, \$2,350. Of this sum about \$700 was spent in repairing the parsonage, installing a furnace and bath room, and otherwise making it more comfortable for the pastor's family. Our tithes amounted to \$1,217.70, and our offerings to \$962.67. While we still have indebtedness on the church and parsonage, we confidently look forward to the time when these will be wiped out. Meanwhile we hope to take part in promoting the Onward Movement and thus share in the larger work of Christ's kingdom.

We are planning on special meetings this month to begin the twenty-first, when Rev. Erlo Sutton, of Milton Junction, is coming to help us. We ask that you may join your prayers with ours that this series of meetings may result in a great ingathering of souls in White Cloud.

EDGAR D. VAN HORN.
White Cloud, Mich.,
January 4, 1925.

THE NEED FOR PRAYER

The great need of the churches of today is for the power and presence of the Holy Spirit, to direct in the preaching of the gospel and to make the gospel effectual to those who hear it preached. The churches are in sore need of revival. All admit this as a fact. But the revival may be had through prayer to God for the Holy Spirit to bless and energize his ministers and people. Let there be continual prayer, and the prayer will be answered. God is no respecter of persons, nor does he restrict himself to particular seasons of the year. He is always ready to bless if hearts are open to receive the blessing. Prayer is, perhaps, the most effective service in which God's people can engage. Nothing can withstand a praying people. All can pray if they will, and those who pray are instrumentalities of power.—*Selected.*

YOUNG PEOPLE'S WORK

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

CONQUEST OF SELFISHNESS

Christian Endeavor Topic for Sabbath Day,
February 7, 1925

DAILY READINGS

Sunday—Selfish gain (Jas. 4: 13-17)
Monday—Unselfish service (1 Cor. 10: 23-33)
Tuesday—Self-seeking (Luke 14: 7-11)
Wednesday—Heart-searching (Ps. 139: 23, 24)
Thursday—Deny self (Matt. 18: 7-9)
Friday—Practice humility (Luke 18: 9-14)
Sabbath Day—Topic: The conquest of selfishness
(Rom. 15: 1-7; Matt. 16: 22-27)

"We project the shadow of ourselves on everything around us. Then comes in the gospel to rescue us from this selfishness. Redemption is this—to forget self in God."
—F. W. Robertson.

A BULLET MEETING

Why not try a "bullet" meeting in the "Conquest of selfishness"? Ask each member to bring to the meeting a poem, quotation, Bible verse, anecdote, or personal experience containing some suggestion which will be helpful in the struggle to overcome selfishness. This should result in a rapid-fire testimony meeting.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

One way by which we can conquer selfishness is by rendering unselfish service to those around us. Every day we come in contact with people who seem to think of nobody but themselves. Often, when walking along the streets of our city, I meet two persons who force me to step off the sidewalk in passing them, seeming to think that they must have the whole of it. Sometimes I am so disgusted that I am strongly tempted to push them a little to one side and say, "Have some regard for the rights of others." If we will only practice this in all of our daily acts, think of others more than of ourselves, we shall conquer the selfishness in our lives.

We must deny self if we would follow Jesus, for he said, "If any man will come

after me let him deny himself, and take up his cross and follow me." What does this mean? If we follow him, we must give up our selfish desires and pleasures and think only of others. My heart is sick when I think of the thousands of people in the world who are unwilling to do this, simply because they are too selfish. Young people, let it not be said that you are too selfish to follow the Master; but deny yourselves and bear the crosses which he gives you, for his sake.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, JANUARY 24, 1925

What is the value of Christian Endeavor?
Phil. 2: 1-16. (Christian Endeavor day.)

MARJORIE WILLIS

There are numerous ways in which Christian Endeavor is valuable, so many, in fact, that the reader may think of many I have not mentioned here. To every one the greatest value in it may be slightly different, according to the way in which it has helped him most.

1. One of the ways in which it proves valuable is in the association that young people may have together in its activities, in its social life, the prayer meeting, and the committee work. We all seek companionship and will inevitably find it in one place or another. Through the Christian Endeavor social we play together in a wholesome, wholehearted way; and we feel at the end of the evening that something has been gained. In the prayer meeting and committee work we discuss problems common to all young people, and find that others are thinking much as we are on religious subjects. It becomes easy and natural to talk over problems that we perhaps would otherwise hesitate to mention. The influence upon young people of this contact with other young Christians is one that can be gained in no other way. Further, the firm, sweet, Christian spirit exhibited by the older endeavorers makes a lasting impression on younger members. In all our association together, friendships spring easily and naturally, friendships which often last through life and which are the deeper for the interests out of which they rose.

2. Christian Endeavor offers an oppor-

tunity to serve, and directs our desire for service into worthwhile channels. It is organized to serve. Its committees are all service committees. The most active young person finds an outlet for his energy and enthusiasm in committee work. Particularly is this an essential feature for intermediates. They can and will do big things.

3. From this committee work it is an easy step to active interest in Church life. In reality, the aim of all Endeavor is primarily to so train young people that they readily take up duties in the Church. They understand and work with people better for this experience. If we were able to determine the number of men and women now in the Church who are there as a result of Christian Endeavor, I am sure we would have evidence enough, if more were needed, to prove the lasting value of our beloved organization. It points to Christ, to a life controlled by him, and magnifies the Church as the place where such a life may best find inspiration and expression.

4. Not only does Christian Endeavor draw young men and women into the Church, but it sends them out into lives of service. It cultivates that inner groping for the noble and ideal, and urges them into a purposeful life. Not so long ago, Mr. Wilson, of North Carolina, an enthusiastic young leader in state work, described vividly his introduction into Christian Endeavor. As a backward, awkward, country boy, he found friendship among the people of that society. He found that they were considering the very things he had felt but never dared express, and through the inspiration of his surroundings he discovered that God was calling to him. Today he is an eloquent speaker, a young man who does big things for Christian Endeavor in his state. He attributes it all to Christian Endeavor. There are thousands of examples similar to this. Intermediates, many of you are thinking seriously of your life work. Have you asked God what he wants you to do? He may not call you to the ministry or the mission field, but he calls you just as surely to some trade or profession where he wants you to work and serve. If your choice is guided by him, you may feel certain that your life will be a purposeful one and your work of eternal significance.

5. Christian Endeavor cultivates a deeper devotional life. The pledge itself empha-

sizes this most important phase of a Christ-like life. The Quiet Hour is a time when the soul draws near to God and grows quiet enough to hear him speak. Those who have known the blessing of this close touch with him wonder how they could meet the day without it. It is a necessity if we would always manifest the kindly, sympathetic, patient spirit when things go wrong, as they so often do. Intermediate Christian endeavorers are apt to speak hastily, sometimes slightly, of another and unconsciously cause pain. Let us avoid an impatient tone, let us be a little more kindly.

6. Of greater value than these points we have mentioned is the fact that Christian Endeavor brings Christ very close to young people. He reveals himself to the earnest seeker as a friend and elder brother. He may be that to you. Intermediates, are you in touch with him? Is he a friend of yours? Have you met him intimately and felt the impress of his life upon yours? To know him is to have a magnificently transforming experience. Inevitably, you will feel an irresistible desire to enjoy a still deeper friendship and to share the joy of it with others. May we, as intermediates, learn to know him in this way.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, FEBRUARY 7, 1925

Lessons from the lives of great Americans. Luke 22:24-27.

REV. A. CLYDE EHRET

Consider the following questions:

What makes a man great? Can a man do a great deed, or write a great poem, or make a great invention and still not be great himself? Is a rich man a great man? Is one who is highly educated great? Is a great man one who can take life easy? Is he one who can do little thinking? How do great purposes, great ideals affect one's greatness? Are great men perfect men? Are they without faults? Can anything be truly great that is not right? What part does goodness play in being great? If a man is good, does that mean that he is great? Can greatness be bought with money? How can it be acquired? Can a man be great and no one know it?

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The juniors should be taught how to spell the names of the books of the Bible. During the memory work period a little game might be played which will help fix not only the names of the books but their correct spelling as well on the minds of the boys and girls.

Let one junior go to the blackboard and think of the name of one of the books. Then he chooses some other junior who names one letter, the one at the board writing that letter as many times as it appears in the name, leaving proper room for the other letters. If the letter does not appear at all he calls upon some one else. The junior who can guess the name of the book from the fewest letters on the board takes the place of the other junior at the board, etc. Each junior suggests but one letter and only when called upon; when some one thinks he knows the name of the book he raises his hand until the one at the board calls on him.

Another interesting plan for memorizing the books in their proper order is to have each week the books repeated in concert from the beginning to the one where the scripture lesson is found for that day.

At another time let one junior stand in front of the room and give the name of one of the books, he then calls upon some one to give the name of the book that comes before and the one that comes after the one he named. If the first one misses he calls upon some one else until the right books are named. The one who names the correct books takes his place in the front of the room.

The juniors many times will learn as much by playing short games like these, not realizing they are really working, as they will by doing it in the regular way each week. If these games are played, it must be understood to begin with, that just as soon as they get noisy the game will stop; and by all means stop the first time they begin to get noisy, and they will soon learn that if they are to play at all they must be quiet.

Ashaway, R. I.

Now what is greatness? Philips Brooks gave the following definition: "True greatness consists in being the best and doing the best that our nature is capable of. It is the making the most of ourselves." Further, we can not be great without being useful. Greatness means that we have given something that will help people to live better and happier and will help to relieve them of the pains and ills of life.

As Christians we can not think of greatness apart from Christ. The one who is nearest like him, is the greatest.

Taking the above definitions as constituting greatness, we must look for these qualities in the Americans whom we call great. Can you name a half dozen Americans, who in your estimation are great? What lessons can you learn from them?

Consider the following Americans and tell why, in your mind, you would or would not call them great men: Roger Williams, William Penn, Benjamin Franklin, Thomas Jefferson, Aaron Burr, Benedict Arnold, Robert Morris, Alexander Hamilton, John James Audubon, Daniel Webster, Peter Cooper, Robert E. Lee, Henry Wadsworth Longfellow, Thomas A. Edison, Theodore Roosevelt, Woodrow Wilson, Russell Conwell, John Wanamaker, Marshall Field.

From some of these I will give a quotation, and you judge as to whether or not that expresses an element of greatness.

"Labor to keep alive in your heart that little spark of celestial fire called conscience."—*Washington*.

"Neither piety, virtue, nor liberty can long flourish in a community where the education of youth is neglected."—*Cooper*.

"My heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality."—*Webster*.

"Be honest in everything."—*Field*.

"Ideas, not gold, govern the world."—*Edison*.

"Character consists in little acts well and honorably performed."—*Comwell*.

"The boy who is going to count in any way in life, must make up his mind not merely to overcome a thousand obstacles, but to win in spite of a thousand repulses and defeats."—*Roosevelt*.

Learn to admire men who are truly great, and then try to weave into your own actions what you see that is admirable in others.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met at 7.30 p. m., in the college building. The president called the meeting to order and Lyle Crandall offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Aden Clarke, Lyle C. Crandall, Mrs. Ruby Babcock, E. H. Clarke, Mrs. Nida Siedhoff, Ivan O. Tappan, Dr. L. S. Hurley, L. E. Babcock, Egmond Hoekstra, Marjorie Willis.

The recording secretary read the minutes of last meeting.

The corresponding secretary presented a monthly report which was received. Correspondence from the following was discussed: Rev. A. J. C. Bond, Lester G. Osborn, Fucia F. Randolph, Whitehead and Hoag, Rev. Edwin Shaw, Elder H. Louie Mignott. The latter speaks encouragingly of the work among the young people in Jamaica. Christian Endeavor societies will probably be organized there soon. The Young People's Board has sent some material to aid them in organizing.

The secretary's report follows:

REPORT OF CORRESPONDING SECRETARY FOR NOVEMBER, 1924

Number of letters written 40
 Number of bulletins mimeographed and sent out 100

Correspondence has been received from the following: Courtland Davis, Hurley Warren, Rev. A. J. C. Bond, Miss Maybelle Sutton, Miss Illa Hurley, Miss Elisabeth Kenyon, Miss Fucia Randolph, Whitehead and Hoag Co., O. T. Babcock, Michigan Christian Endeavor Union, Rev. Edwin Shaw, Lester Osborn, Miss Ruth Lewis, Miss Helen Clarke, Harley Bond, Rev. H. C. Van Horn, Gleason Curtis, Miss Edna Lowther, Elder Louie Mignott, Rev. F. E. Peterson, Leland Shaw, Rev. W. D. Burdick.

Bi-monthly reports were received after last board meeting from: Miss Helen Clarke (Western Association), Miss Fucia F. Randolph (Southwestern Association), and Gleason Curtis (Pacific Association).

The corresponding secretary visited the Salem, Middle Island Christian Endeavor societies and was present at the re-organization of the society at Berea (Ritchie). The societies are all planning to take up a mission study. Salem and Ritchie organized their committees under the "Big Four Committee" plan. Plans were talked over for Conference with the Salem Christian Endeavor Conference. Conferences were held with several about Christian Endeavor work and the Conference program.

The Conference Program Committee on young people's activities at Conference would report

that the program for the pre-Conference meeting has been nearly completed and that most of the ones chosen to be on the program have accepted.
 FRANCES FERRILL BABCOCK.

The treasurer presented an informal report which was received.

The following bills were allowed:
 Corresponding secretary (supplies)\$ 5.00
 Young People's Editor, RECORDER 2.00
 Frances F. Babcock, salary and expense recent trip to Southeastern Association 104.32
 Total\$111.32

Mrs. Frances Babcock gave a detailed report of her visit to the Southeastern Association. She reported a conference with President S. O. Bond, president of Conference, on our place on the Conference program.

The L. S. K. superintendent explained the questionnaires he is sending out soon. Committee on Christian Endeavor Programs made a report of progress.

General discussion.
 Reading and correction of the minutes.
 Adjournment.

MARJORIE WILLIS,
Recording Secretary.

*Battle Creek, Mich.,
 December 4, 1924.*

JAIL SENTENCES FOR VIOLATORS OF PROHIBITION LAW

The senior judge of the United States District Court at Chicago announced to thirty defendants in dry law violation cases that hereafter all who are found guilty, either by trial or by pleas of guilty, will be sent to jail.

"The law has been in effect long enough for every one having liquor in his possession to know that transportation or selling liquor, or other violation of the law, subjects him to a jail sentence," the judge announced.

"Hereafter that sentence will be imposed by the court, and the court will ask his associates to co-operate in imposing like sentences."

Calling attorneys for the defendants to the bench, the court said:

"Be ready to bring your clients in with the idea that they are going to jail if found guilty. There will be no mere fines."—*News item, Chicago American.*

CHILDREN'S PAGE

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

BIG LITTLE THINGS

Junior Christian Endeavor Topic for Sabbath Day,
 February 7, 1925

DAILY READINGS

Sunday—A little laziness (Prov. 6:10)
 Monday—A little lie (Acts 5:1-6)
 Tuesday—A little kindness (Luke 10:34)
 Wednesday—A little word (2 Kings 5:1-5)
 Thursday—A little tongue (Jas. 3:5, 6)
 Friday—A little help (Matt. 6:3, 4)
 Sabbath Day—Topic: Big little things (John 6:1-13)

One day while Michael Angelo was working on a piece of sculpture a friend walked into his studio and examined the piece he was working on. Several months later the same friend again visited Mr. Angelo and was surprised to see that the piece of sculpture looked practically the same as the day he first examined it, although Mr. Angelo had spent days and days of hard work on it. The great master explained to his friend how he had rounded a limb here, smoothed a roughness there, and put some finishing touches in another place. "But these things are so small and of very little importance," remarked the friend. "Yes," replied the great sculptor, "but little things go to make up perfection, and perfection is no little thing."

In other words Michael Angelo told his friend that it was the little things that make big things and that is just what our topic means today—big little things. You can all name little things that are really big things, too. A diamond may be very small but how beautiful and costly it is! Ants are so small that if we were to step on a colony of them we would kill a large number with just one of our feet, yet what interesting homes they build and how industrious they are! A lie may seem very small, but oh, the trouble it will cause! Our tongues are just small parts of our bodies, but how much trouble they can cause us or how much good they can do if used in the right way! "A smile is such a little thing, but oh, the wonders smiles have wrought!" So we could keep on naming big little things.

Our scripture lesson tells us the story of Jesus feeding the multitude, and what did he feed them with? Why, just two loaves of bread and three fishes that a little boy had, and after everyone had eaten all they wanted there was a lot left. If Jesus had power then to make little things big, he can do the same today. The members of our Junior societies may be small in size and young in experience, but Jesus can use them to do big things. What are some of the big little things we juniors can do? We can live good clean lives; we can be kind and cheerful; we can praise God by our singing and our talking; we can help the needy; we can cheer the shut-ins; we can do errands and above all we can give our hearts to Jesus.

"Two little eyes to look to God,
 Two little ears to hear his word,
 Two little feet to walk his ways,
 Hands to serve him all my days.
 One little tongue to speak his truth,
 One little heart for him in youth;
 Take them, O Jesus, let them be,
 Always obedient, true to thee."
 Amen.

Here is a poem that tells how little things make big things, perhaps some one might surprise their superintendent and have it all learned to repeat during testimonies this week.

LITTLE THINGS

Little drops of water,
 Little grains of sand,
 Make the mighty ocean
 And the pleasant land.

So the little moments,
 Humble though they be,
 Make the mighty ages
 Of eternity.

So our little errors
 Lead the soul away
 From the path of virtue
 Far in sin to stray.

Little deeds of kindness,
 Little words of love,
 Help to make earth happy
 Like the heaven above.
 —Julia Fletcher Carney.

THE CHILDREN JESUS KNEW

"I wish that his hands had been placed on my head,
 That his arms had been thrown about me,
 And that I might have seen his kind look when he said,
 'Let the little ones come unto me!'"

This is the story one of the little girls who was taken to Jesus might have told to a child who did not go:

THE STORY OF ONE OF THE CHILDREN

My mother told me the first thing in the morning that Jesus had come. She said our baby and I could see him. She would take us. I could hardly wait to go. Our baby did not know who it was he was going to see, but he laughed and crowed when my mother got him ready. He knew he was going somewhere.

The other children's mothers were getting them ready, too. We all had our faces and hands washed and our best clothes put on. Our mothers had told us stories about Jesus. We knew we should love him. Only I was afraid our baby might cry. He is afraid of everybody but my father and my mother and me.

At last we were all ready. We looked clean and nice. Even our mothers had on their best clothes. My mother carried our baby and I walked close beside. The big boys and girls ran on ahead.

All of the children were asking their mothers, "How shall we know him? Will you tell us when we get to him? Do you suppose he will tell us stories?"

I kept saying over and over to my mother, "Oh, I hope our baby will not cry! Wouldn't Jesus think it was because he didn't like him? Can't you tell him he always is afraid?"

And my mother kept answering over and over, "If he cries, Jesus will know why. He will understand."

Then we came to him. We could not see him, but we knew he was there because so many people were around. I kept close to my mother. Baby had fallen asleep in her arms.

I was glad he was asleep when some men called to us, "Do not trouble Jesus! Be off!"

My mother took my hand to lead me away. I almost cried. A little girl near us did. Even the big boys did not dare go any nearer Jesus.

Then he spoke and I didn't want to cry any more, and the little girl near us stopped. He said, "Let the little children come unto me."

We all started back again. Soon we were right next to him. A boy was giving him some flowers. I leaned on his knee to look up into his face. The other children

crowded near. He put his arms around a boy and put his hand on the head of a little girl who had been crying. Then he told us a story. All the time our baby slept in my mother's arms. I hoped he would not wake up; it is when he wakes up that he is most afraid.

Jesus finished the story and talked with us. We asked him questions just the same as we ask our mothers. We told him things. Then one boy laughed so loud that our baby woke up. I knew he would cry. My mother thought he would, and so she began to sing softly. Jesus looked at him and held out his arms. Our baby crowed and jumped up and down. That meant he wanted to go. And Jesus took him. Just think, our baby was not afraid.

I hope your mother will take you the next time he comes. We are going—my mother and I and our baby. Jesus is our Friend.—Frances Weld Danielson, in Storyland.

THE WIRES

Whenever I go out to walk With daddy, we just talk and talk. I ask him questions, too, although He often answers, "I don't know."

And so I asked the other day About the wires along our way. They stretched above us, high and tight, From pole to pole, clear out of sight.

He told me that those wires were meant To carry messages we sent By telephone and telegraph All round the world. I had to laugh.

I seemed to see them creeping past, Up on the wires, all going fast; And some had legs, and some had wings— Those messages were funny things!

Now when I'm left alone at night, Tucked in my bed, without a light, I think about those wires out there And all the messages they bear.

I do not look, for I might see A message never meant for me; But as I lie awake and hark, I hear them singing in the dark.

—Laura Lee Randall, in the January St. Nicholas.

MY GRANDMA USED TO SAY

"Least said, soonest mended." Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

SABBATH SCHOOL

E. M. HOLSTON, DODGE CENTER, MINN., Contributing Editor

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held in Whitford Memorial Hall of Milton College, Milton, Wis., Sunday afternoon, December 21, 1924, at 2 o'clock. President A. E. Whitford presided and the following trustees were present: A. E. Whitford, D. N. Inglis, Edwin Shaw, G. M. Ellis, Mrs. L. A. Babcock, J. F. Whitford, L. A. Babcock, E. E. Sutton, H. W. Rood, Mrs. J. H. Babcock, J. N. Daland, J. L. Skaggs, and A. L. Burdick.

Prayer was offered by Pastor J. L. Skaggs. The minutes of the last meeting were read and the secretary reported that notices of the meeting had been sent to all members of the board.

The secretary presented a detailed report of the Vacation Religious Day Schools that were held during the summer of 1924, and on motion the report was adopted and ordered published. It was voted that the secretary be instructed to secure two hundred fifty reprints of the report to be distributed among the pastors, superintendents, secretaries, and other religious leaders of the denomination.

The Committee on Publications made a report which was adopted with the understanding that the committee should complete certain plans that were suggested concerning the publication of graded lessons.

Correspondence was read from Rev. E. M. Holston, Mrs. T. J. Van Horn and Secretary W. D. Burdick. It was voted that Mrs. T. J. Van Horn be asked to revise such parts of the Junior Graded Lesson course as need to be replenished, before another edition is printed.

The report of the Committee on Field Work was presented by the chairman, Rev. E. E. Sutton, and after free discussion was adopted.

The treasurer's report was presented and adopted as follows:

Table with columns for months (September, October, November, December) and items (To balance, To interest, To sale of bonds, To Wm. C. Whitford, Movement, Coupon on bond, Sale of Liberty Bond, Certificates of deposits). Total: \$2056.92

Table with columns for months (September, October, November) and items (A. L. Burdick, postage; American Sabbath Tract Society, Year Book and Conference Reports; Davis Printing Co., envelopes and stationery; A. L. Burdick, balance salary Mrs. Degen as supervisor; Methodist Book Concern, supplies; Loan, first mortgage, J. A. Gregoire residence; Bertrice Baxter, balance salary as supervisor; Purchase of four \$100 Wisconsin Mortgage and Security Bonds; Methodist Book Concern, supplies; A. L. Burdick, telegram; Hugh S. Magill, one-half apportionment to Council of Religious Education; Gladys Hulett, balance salary as supervisor at Genesee). Total: \$1304.56. Balance on hand: 752.36. Total: \$2056.92

December 21, 1924. Milton, Wis.

The report of the Committee on Finance was presented and adopted. It was voted that the secretary notify the secretary of the Commission of the Seventh Day Baptist General Conference that Pas-

tor J. L. Skaggs, chairman of the Committee on Publications, has been authorized by this board to present to the Commission for its consideration and advice, the problems connected with the Sabbath School Board's publications, and that also Prof. D. N. Inglis, a member of the Committee on Field Work, has been authorized to present to the Commission the problems connected with the employment of a field representative.

The minutes were read and adopted.

Adjourned.

A. L. BURDICK,
Secretary.

Lesson V.—January 31, 1925

THE VINE AND THE BRANCHES

Golden Text.—"He that abideth in me, and I in him, the same beareth much fruit." John 15: 5.

DAILY READINGS

Jan. 25—The Vine and the Branches. John 15: 1-11.

Jan. 26—Known by our Fruit. Matt. 7: 15-20.

Jan. 27—Abiding by Love. 1 John 2: 1-11.

Jan. 28—Abiding and Asking. 1 John 3: 13-24.

Jan. 29—The Great Helper. Rom. 8: 24-28.

Jan. 30—Fruits of the Spirit. Gal. 5: 22-26.

Jan. 31—Purity through the Word. Psalm 119: 9-16.

(For Lesson Notes, see *Helping Hand*)

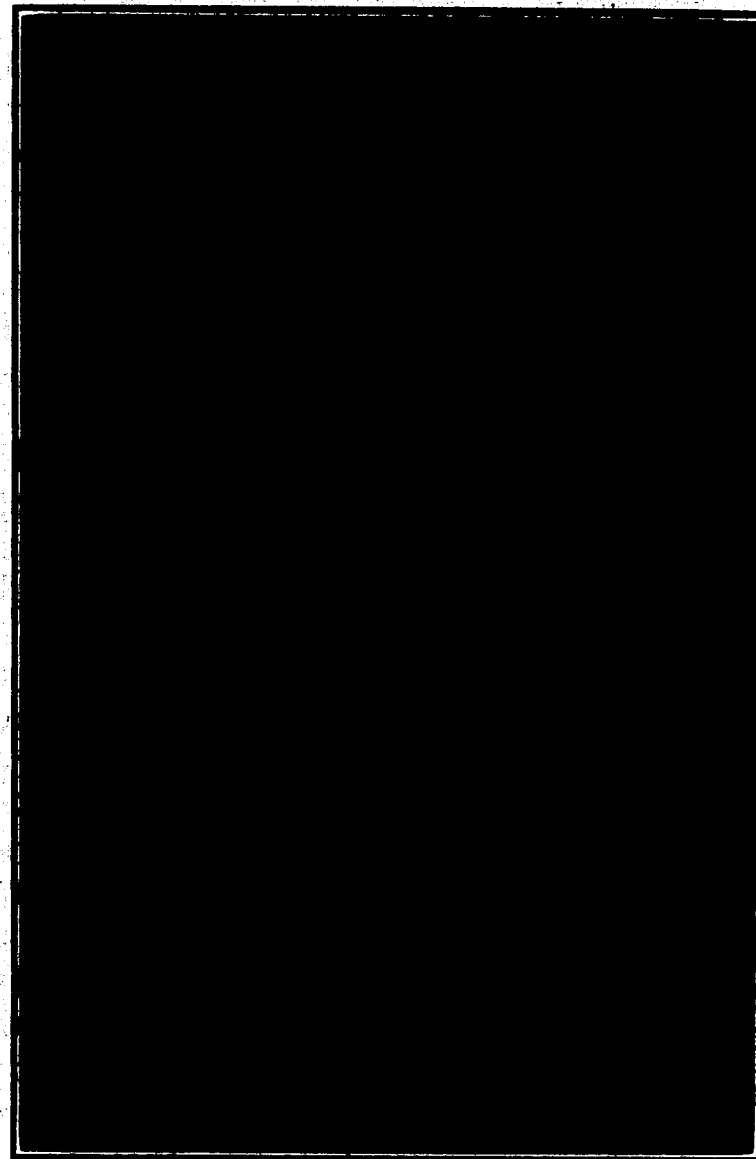
SUSAN FORSYTHE LOOFBORO

Susan Forsythe Loofboro, daughter of Tamar Bond and Levi Forsythe, was born April 12, 1838, at Jackson Center, Ohio, and died December 28, 1924, at the home of her daughter Alice, Mrs. A. L. Burdick, Milton, Wis., aged 86 years, 8 months, 16 days.

She was united in marriage to John W. Loofboro July 8, 1859, and in a few days left for what was then the West, settling at Welton, Iowa. Here they purchased a piece of land and began to make for themselves a home. Here Aunt Susan, as she was familiarly called by the younger generations, experienced with true Spartan fortitude the hardship and prosperity, joy and sorrow, sickness and health that attends pioneer life. The farm home that she helped establish is still the property of a member of the family. When her husband was called to the "Colors" during the Civil War she was left in very straitened circumstances with two little children. Hers was the com-

mon lot of the times,—poverty, sickness, and hard work. She went into the grain fields binding bundles and doing whatever her hands found to do. In speaking of the labor of those days Aunt Susan remembered that the calloused spot; caused by those days of toil did not disappear until well into the next year. It was an outstanding characteristic of hers, however, to uncomplainingly do the tasks that fell to her lot.

Early in life she was baptized and united with the Seventh Day Baptist Church at



Mrs. Susan Loofboro

Jackson Center, Ohio. Upon arrival at Welton she transferred her membership to the church there, which had been organized but four years. Thus she was identified with the life of this church through practically its entire history. She saw it increase in membership and become one of the strong churches of our denomination from the standpoint of numbers, wealth, spiritual life, and candidates for the ministry. Aunt Susan often spoke to the writer of the migration of some fifteen families in the early seventies from Welton to North Loup. It was always with a feeling of sorrow, and the wounds opened by the sever-

ing of those strong ties of Christian fellowship were never fully healed. I suppose Aunt Susan's first thought was for her family and loved ones; second only to that was the work of the kingdom of God as it was carried out through the efforts of what she affectionately called "the little church at Welton." Its interests were her interests; she rejoiced in every victory, and her heart suffered in every time of sorrow or seeming defeat. The Welton Church, the world at large, and every denominational interest have been made the poorer spiritually and financially by the passing of this noble woman.

Hers was a kind, loving, sympathetic and courageous nature; one that continually sought culture and refinement for herself and others through the pursuit of high ideals. She loved her friends and enjoyed writing and receiving letters. One of the great delights of her life was what she called, "a good visit." In later years her hearing was deficient but her eyes, that never lost their girlish sparkle, helped her to understand much that she could not hear. The writer remembers asking her, following a church service, if she could hear the sermon. She replied, "No, not all of it, but what I can not hear is made up for by watching the expression of your face." What an inspiration her life has been. Her friends will never forget the calm beauty of her smiling face or fail to recall the dignity with which she took her accustomed place in the home, church, or community.

She was the mother of six children: Uberto, New Auburn, Wis.; Elmar, Chicago, Ill.; Alice, Milton, Wis.; Wade, Welton, Ia.; Eli, Shiloh, N. J.; Erlo, Janesville, Wis. All were with her during her last sickness. Besides her children there are twenty grandchildren, seventeen great-grandchildren, one brother, Austin Forsythe, of Welton, Ia., and a host of other relatives that "call her blessed."

Farewell services were held in the Seventh Day Baptist church at Welton, Ia., December 30, at two in the afternoon, conducted by Rev. C. L. Hill, of Farina, Ill. He read as a scripture lesson the Ninetieth Psalm and chose as a text three words found in 2 Kings 4: 8: "A great woman."

It was not a curious crowd that gathered for the service but friends and neighbors who could as truly have testified to her

service of love and sympathy as did the widows at the bedside of Tabitha.

Her body was laid to rest by the side of her husband in the Welton Cemetery in the very shadow of the church she loved so well.

The following lines were written by Mr. W. A. Johnson, of Welton.

AUNT SUSIE

A name familiar,
All loved to hear.
Name of a friend
So kind, so dear,—
Aunt Susie.

A cheery face,
A pleasant smile,
Always doing things
Worth-while,—
Aunt Susie.

A kindly voice
Says: "How do you do,"
And beaming eyes
Look straight at you,—
Aunt Susie.

Name on the church book
Many a year,
A life to bless,
A life to cheer,—
Aunt Susie.

None can fill
That vacant place,—
Mother, friend,
That loving face,—
Aunt Susie.

Faithful to the end
Was she.
Hers eternal life
Shall be,—
Aunt Susie.

C. L. H.

Prayer is not always like Lazarus, clothed in rags, and bowing in supplicancy at the rich man's gate; it is sometimes like Lazarus in the Father's bosom, dwelling in the secret place of the Most High, and walking and talking in the shadow of the Almighty.
—J. H. Jowett.

We know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 John 3: 2, 3.

Let a man once conceive that by his side forever moves the present and the coming Christ, and he loses all relish for stain, uncleanness and spot.—Robert E. Speer.

MARRIAGES

THORNGATE-DAVIS.—At the Seventh Day Baptist parsonage in North Loup, Neb., on December 22, 1924, by Pastor H. L. Polan, Mr. Earnest Thorngate and Miss Leona Davis.

HUNTING-IRWIN.—At the home of the bride's grandparents, Mr. and Mrs. William J. Irwin, on December 24, 1924, at 4.30, by Rev. George L. Smith of Cedarville, N. J., Mr. Elmer L. Hunting of Plainfield, N. J., and Miss Mildred A. Irwin of Elmer, N. J.

KENYON-COON.—At the home of the bride's mother, Mrs. Anna Coon, in Westerly, R. I., August 19, 1924, Lawrence Wheeler Kenyon of Hopkinton, R. I., and Sarah Margaret Coon of Westerly, R. I.

S. H. D.

FURROW-ANTHONY.—At the home of the bride's parents, Mr. and Mrs. A. Collier, 46 Waller Street, San Francisco, Calif., at 8 p. m., Christmas eve, by Rev. Mr. Dugan, Mr. Harold F. Furrow and Mrs. Ethel Anthony, all of San Francisco.

D. E. F.

DEATHS

LOOFBORO.—Susan Forsythe Loofboro, daughter of Tamar Bond and Levi Forsythe, was born April 12, 1838, and died December 28, 1924. Extended obituary on another page.

T. L. G.

WILLIAMS.—Earl C., son of Jesse and Mary Whitford Williams, was born in Adams Center, N. Y., July 26, 1903.

He was baptized by Elder A. C. Ehret, and joined the Adams Center Church in 1914. His membership was transferred to the First Verona Seventh Day Baptist Church, October 27, 1917.

An accident in 1919, was the final cause of his death, which occurred on December 26, 1924.

The father, mother, two brothers, and four sisters are left to mourn their loss.

T. J. V. H.

WILLIAMS.—Marsden C. Williams, only son of Joshua and Sarah D. Williams, was born in New London, Oneida county, N. Y., March 26, 1853.

This was his home until he married Abigail Emma Campbell, granddaughter of Elder Alexander Campbell, June 24, 1879. While the major portion of his married life was spent in Oneida county, twelve years were spent in Buffalo, and seven in Fairport, N. Y.

Four children, two of them dying in infancy,

were born to this union. George, the older of the two living, resides in Buffalo, and Mrs. Sarah Low in Oneida Castle.

For about five years Mr. Williams lived on a farm near Oneida. For more than a year failing health compelled a slackening of his activities. A sudden attack of pneumonia overcame the weakened heart, and early Friday morning, December 19, 1924, he passed into the great beyond. He leaves the wife, the two children above referred to, and a large circle of friends.

T. J. V. H.

FLEMING.—Mrs. Alice Champagne Fleming, who died very suddenly and unexpectedly Monday, December 22, at her home in Merrill, Wis., was a resident of Wausau and Merrill since 1871. Mrs. Fleming's maiden name was Alice G. Coon. She was born October 28, 1852, the youngest of eight children born to Elijah H. and Prudence Bowler Coon. She was also the last to survive.

Other members of the family were Morgan E., Fanny Coon Burdick, Courtland J., William M., Emma Coon Witter, Julius J., and James K. Coon. The father died while the children were young, leaving the mother with their care. She lived until August 16, 1877, when she passed away at the home of Mrs. Fleming at Merrill.

The daughter, Alice, while visiting her sister at Wausau, made the acquaintance of P. B. Champagne, a young business man of Wausau, which resulted in courtship and marriage, this ceremony taking place at her home (now known as the parsonage) in Nile, N. Y., July 29, 1871. This was her girlhood home and church. Here she attended school, and later, at the old Friendship Academy.

Mr. and Mrs. Champagne lived at Wausau, until 1882, when they moved to Merrill, and Mr. Champagne engaged in the lumber industry, conducted a store, and built a home. Mr. Champagne passed from earth July 1, 1891, after an illness of four weeks. Three children were born to them: Percy B. Champagne; Marie, now Mrs. W. S. Van Nostrand; and Estelle, who died soon after she was married to H. E. Kennedy. Percy Champagne died May 10, 1906, and is survived by his widow, Mrs. Harriet W. Champagne of Merrill, who has been a devoted and loving daughter. Being an efficient trained nurse she was able to render first aid and loving care through many attacks of illness caused by the hardening of the arteries, and later acute myocarditis. There were three grandchildren: Alece Champagne, and Peter and Billy Van Nostrand.

On November 28, 1893, Mrs. Champagne was united in marriage at Merrill, to John R. Fleming, who died five years later. Mrs. Alice Champagne Fleming dearly loved her home and, while in usual health, loved to entertain her friends.

On February 17, 1866, she was baptized and united with the Friendship Seventh Day Baptist Church at Nile, N. Y. Although a non-resident of that church during her life, she was a worker in the Presbyterian Church where she dwelt. She was a charter member of the Merrill Benevolent Association, a member of the study class and Woman's Alliance. She also belonged

to the Pine Forest Chapter of the Eastern Star. Her quiet unassuming nature made her a host of friends, while her interest in the community has been that of an active citizen, one whose passing will leave a void. She was undaunted by her own misfortunes and always sought to aid others in distress.

Funeral services were held at her home on December 26, at 2.30.

F. W. B.

FROM NEW JERSEY TO JAPAN

FRANCES L. GARSIDE

When among the reports that filter in from foreign countries to the National Board of the Young Women's Christian Association there comes a report from Miss Hazel Verry, who has been for five years stationed in Japan, the thoughts of those who read are turned to New Jersey, for it is the Newark Association that supports her there.

Miss Verry's five years were experiences in earthquakes, which, of small dimensions, are an almost daily occurrence. Due to her furlough visit to this country she missed the great catastrophe, but returned shortly after to begin all over again the work that had been interrupted. Her business there, always an absorbing one, has been of specially vital interest under the new conditions imposed by the tragedy of September 1, 1923. As head of the Yokohama Young Women's Christian Association she built up the association from infancy, offering Japanese girls and women health, educational and recreational advantages. At the request of the Japanese government her association opened emigration work for girls and women migrating to America.

When she returned to Yokohama after her furlough she took with her articles that might have seemed incongruous to you, but which met a real need: five rosebushes and a business desk! The rosebushes flourished and bloomed and the desk is a constant joy.

"If Newark were only nearer," she writes, "I am sure some of the business women would help us out in the educational work which has gone far beyond our expectations. There are many business firms coming back to Yokohama; there is great and growing opportunity for girls who are qualified as stenographers; there is increased demand that girls help out with the financial burden because of the loss of the wage-earning members of the family in the

earthquake—and we have more than one hundred girls studying typewriting, and that with no foreigner helping with the teaching."

If one buys a telephone outright it costs \$1,000. By patiently waiting till the officials are ready to bestow one, it costs about \$150. The work of installing telephones is very slow, and many business houses have been without them over fifteen months. Everyone knows that straws show which way the wind blows: two were put in for the association as soon as the association was re-housed! The telephones in Japan are government owned.

So many requests and of such diverse nature are made of the association in foreign lands that none are surprising. There is a Horse Racing Association in Yokohama and vicinity, and the races which are held once a year are great events. The president of the Horse Racing Association recently called on Miss Verry, and asked that the Y. W. C. A. secretaries be permitted to sell tickets, thus raising the moral standard of the event. "It was decided," comments Miss Verry, "that our program of standard raising was already overcrowded, and we declined the honor."

Miss Verry spent her summer vacation in a most unusual place: in a little foreign hotel situated in the crater of an extinct volcano, "although it was still alive enough to spout hot water and steam and boiling lava. The natural hot sulphur water was piped into the hotel for baths, and was very nice indeed."

Perhaps living in a land where an earthquake is regarded as trivial as the movement of a rocking chair has made Miss Verry immune to nervousness, but to those of New Jersey who do not know what an earthquake means, and to whom the word "volcano" spells "tragedy," there would be no vacation in living for a few weeks in a hotel in the crater of a volcano.

Without doubt if she were nervous in the beginning, love for her work and for the women and girls of Japan, has long since conquered it.—Y. W. C. A., New York City.

The President's immediate job, as it appears to us, will be to keep the lame ducks from proposing any quack measures.—Columbia Record.

HOME NEWS

(Continued from page 76)

order. Two duets were given and prayer by Pastor Hargis. Then came the various reports and business was taken up. At this meeting it was decided to lay a hardwood floor in the main part of the church. The floor is to be laid by the men of the church who have offered their time for this work.

Pastor Hargis brought to us an evangelistic program for the year, which we hope to carry out; for no church can go forward without winning souls for the Master. An invitation was given to those who have been attending our church services to join the church. In the year past, we have taken four into the church by baptism—a class of girls who have grown up in the Sabbath school with a very dear teacher, Mrs. Marcellus Burdick. This class has filled, during the year, one of the shoes for the China mission. The Sabbath school has also paid \$5 for the county Sabbath school work.

In Pastor Hargis we have a very helpful and enthusiastic co-worker as well as pastor and friend; and we ask an interest in your prayers that we may work together with a greater zeal for lost souls and the work of the Master.

Mrs. Jesse Burdick.

Even the Son of God was not fully equipped for his work until he was baptized with the Spirit. What presumption for us to attempt our life work without it! Do you not long to be a most efficient servant for such a Master as Jesus? Are you a preacher preaching to a congregation, or a Bible school teacher or class leader preaching to a class, or a parent preaching to a household daily? Here is your best and only adequate preparation, the baptism with the Holy Ghost.—A. M. Hills.

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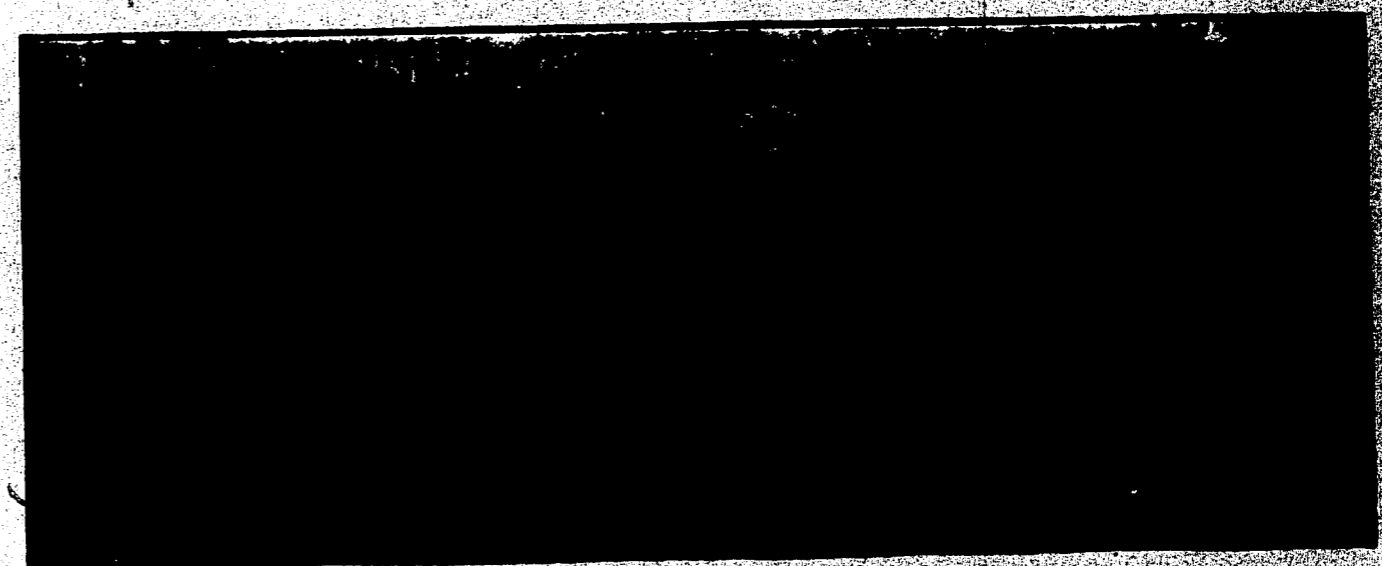
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A PRAYER

It is my joy in life to find
At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load.

And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,—
God make me worthy of my friends!
—Frank Dempster Sherman.

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