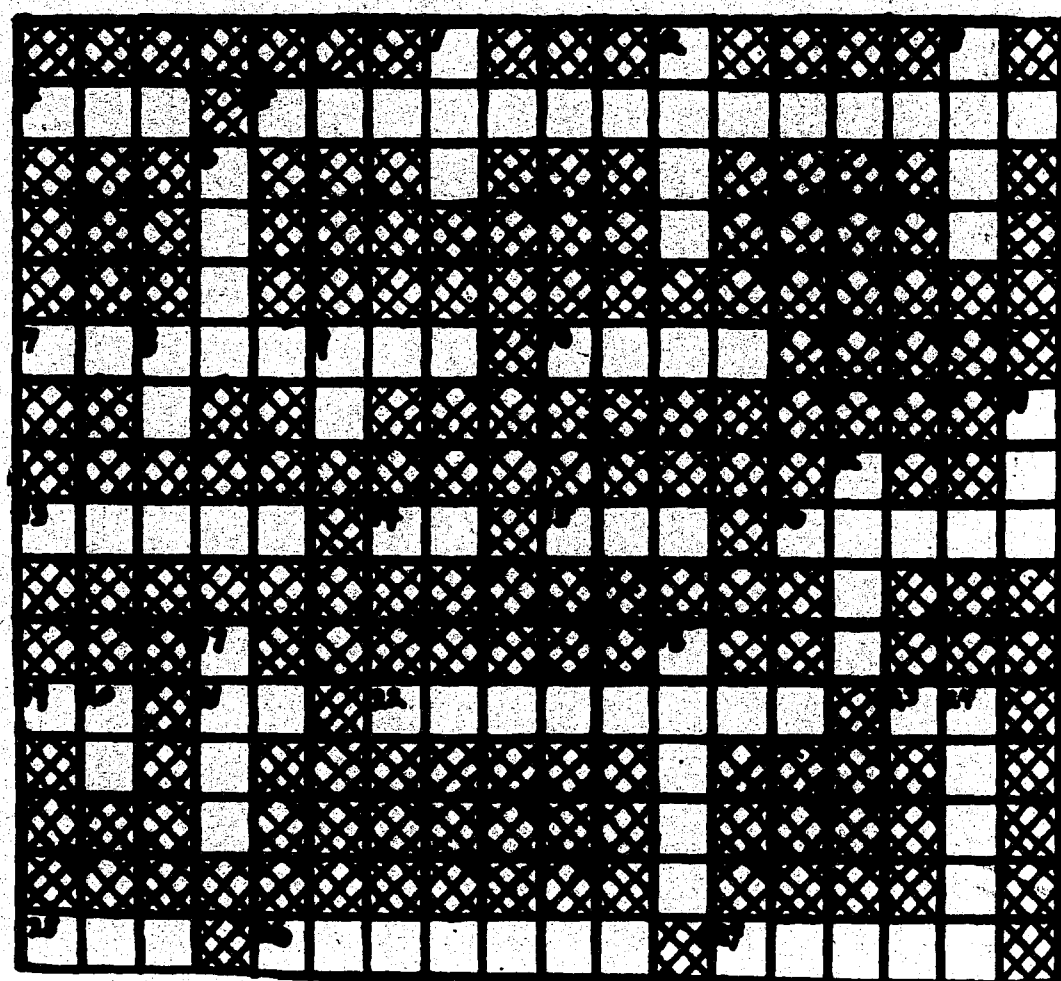


A MESSAGE FOR YOU



HORIZONTAL

- 4. Definite article.
- 5. Pertaining to religious sects.
- 7. A structure put up for use or convenience.
- 10. Future of "to be."
- 13. To endure.
- 14. Preposition "toward."
- 15. Definite article.
- 16. The Eastern and Western hemispheres.
- 19. Adverb meaning "thus."
- 21. Indefinite article.
- 22. Proof.
- 23. Preposition meaning "belonging to."
- 25. Definite article.
- 26. The seventh day.
- 27. A moral, religious, or scientific principle.

VERTICAL

- 1. Personal pronoun, singular or plural.
- 2. To possess.
- 3. A share.
- 6. Future of "to be."
- 8. Preposition meaning "within."
- 9. Definite pronoun.
- 11. Conjunction.
- 12. Possessive pronoun, singular or plural.
- 17. To fashion.
- 18. Understood.
- 20. Adverb, meaning "thus."
- 24. "The substance of things hoped for."

The Sabbath Recorder

THE GREAT OUTDOORS IN WINTER

Have you stood upon the threshold of the great Outdoors in winter
 When the fields and hills are wrapped in shrouds of snow?
 Does the azure arch of heaven fill your soul with awe and wonder,
 As you gaze upon the blue above and white expanse below?
 When the laurel and the fir trees boldly stand on the horizon,
 And the glistening plains on every hand are spread before your view,
 If you see and recognize the mighty nature panorama
 Then the great Outdoors is calling, calling you.

Oh, every day and every hour in the never-ending cycle,
 Some mystery too deep for words is spread before your sight,
 Be it springtime's green, or summer's heat, the autumn's gorgeous splendor,
 Or the silence and the whiteness of the bitter winter night.
 And if your mind and heart and soul are tuned to catch the whispers,
 And your eyes behold the scenes that pass unchanged, yet ever new,
 Then from sorrow, toil, and weariness to you relief is granted,
 And the great Outdoors is calling, calling you.

—Nellie Burleton.

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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.

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

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

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Western—Mrs. Walter L. Greene, Andover, N. Y.
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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)

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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.

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Southeastern—Miss Maybelle Sutton, Salem, W. Va.
Southwestern—Miss Fucia F. Randolph, Fouke, Ark.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 98, No. 5

PLAINFIELD, N. J., FEBRUARY 2, 1925

WHOLE No. 4,170

"Our Father, we pray thee to keep us from self-satisfaction and from slothful ease. May we fear for ourselves lest we fail to be and to do according to thy will! May we learn to forget the achievements of the past, and to press toward the mark of our high calling in Christ Jesus! May we run the race that is set before us as those who know that others are looking on and especially that the eyes of our Captain are upon us! Amen."

Request for an Old Sermon Christ at the Door

A few weeks ago a letter came to hand from a friend in Dodge Center, Minn., regarding a sermon I preached there in the association several years ago. The writer said: "One time when you were here you preached a sermon from the text, 'Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.'" Rev. 3:20.

After stating some points she remembered in that sermon, the letter writer said: "I liked the sermon very much. It contained thoughts new to me that I wanted to know more about, and I wonder if it has ever been in print, or if I could get it. But whether I can get it or not, I shall never forget it."

For some weeks this letter has been on my desk, and I have wondered what would be the best answer I could make to her request. The text is a favorite one with me, and now and then others have mentioned the sermon in some such way; for I have used this text many times and in various places. Although it was one of the very first of my missionary sermons more than fifty years ago, it has never been written out or printed.

Therefore, in keeping with this request, I am venturing to answer the letter by giving the sermon on another page of this RECORDER.

The Moving Picture Menace One of the saddest features of our modern life appears in the indifference with which Christian people regard the growing moving picture menace.

The fact that moving pictures are among the very best educators for good when properly used, the fact that in the "movie" show is found one of the most attractive and harmless amusements when of the right kind, probably account for the readiness with which the American people have so easily given them the right of way. The fact that pictures are so instructive and attractive has made it all the easier for impure and unprincipled men to turn them into improper and dangerous exhibitions suggestive of the most debasing evils.

With marvelous rapidity the motion picture industry has come to be the most highly organized business and most strongly backed by money, until it is now regarded as the fourth largest industry in America.

Close observations by men and women who have made a careful study of the tendency to evil which is so rapidly growing in "movie" circles, have convinced them that no further dependence can be put upon the promises for improvement made by the film makers and showmen.

This accounts for the wide-spread movement now on foot for a national regulation of the film-making business. They would begin at the source of the evil and forbid the manufacture of impure and improper films for moving pictures. They would stop the immoral, evil-suggesting films before the great cost of making them begins.

Films that tend to educate young people in crime, in impurity, in scandalous social life, in infidelity to marriage relations, that put a premium upon banditry by making heroes of devilish "gunmen" and bank robbers, are bringing forth a fearful harvest of criminals for our future citizens.

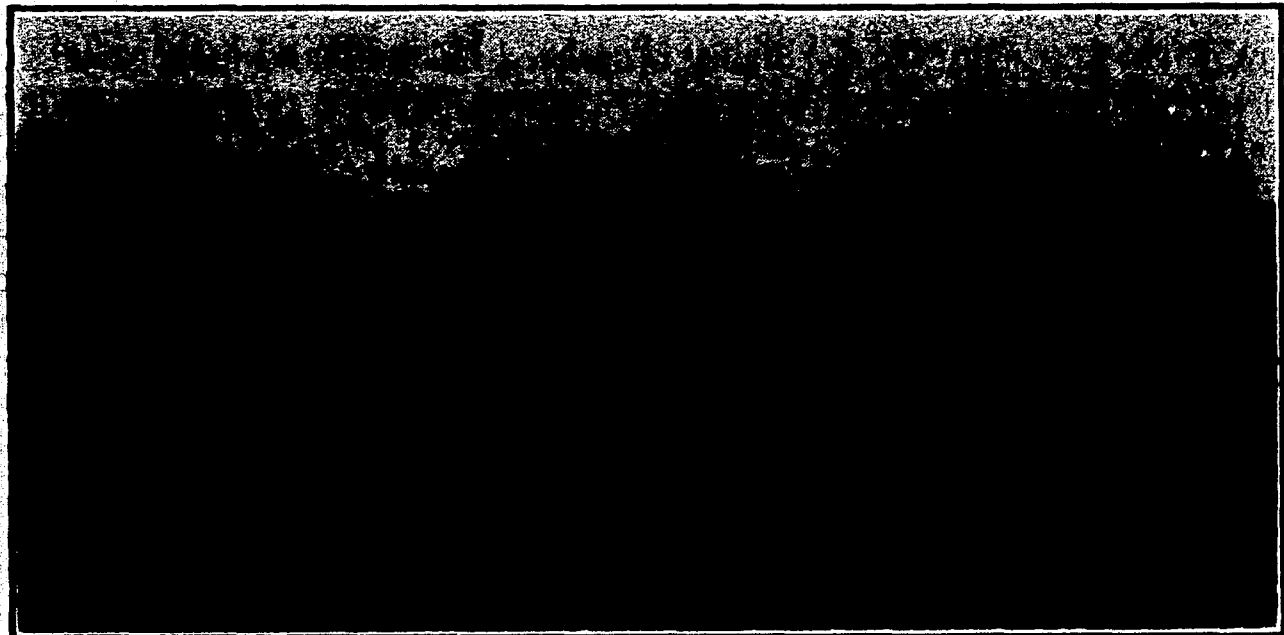
Films that ridicule law, that make light of our most sacred institutions, that caricature our best and truest men and women, that make crime attractive, films that portray cruelty to men and animals, and that ridicule the most holy and sacred relations, should never be exhibited if our nation would promote the welfare and assure the better manhood of its rising generation of citizens.

In view of the unquestioned increase in these characteristics in moving picture shows I do not wonder at the far-reaching movement to mobilize all Christian forces to abate the evil.

If the evil can be eliminated, the moving picture can yet be made one of the most wholesome educators and inspirational uplifts in the country.

There is no reason why such "movies" can not be made as popular as any, and also be free from the evil influences that threaten ruin.

Glimpses of Brother Coon And Family in Tent Work In the RECORDER of December 29, our missionary in the Colorado field gave us an interesting write-up of the work of himself and family in evangelistic service in the great state of Colorado.



In connection with the copy for that article there came a picture of Brother Coon's tents, automobile and members of his family, but by a misunderstanding on my part no cut was made and the picture did not appear.

Our readers must have been interested in Brother Coon's description of the size of the state of Colorado, and in the fact that we have only one church there. But there are scattered ones of our faith many miles away from Boulder, which Brother Coon loves to visit, to whom he goes with loving messages of salvation.

For such a mission there is nothing like a good automobile and tents for camping. The car belongs to Mr. Coon to be used for gospel work, and some friends of the cause contributed toward the expense, so the Missionary Board is partly relieved

from the financial burden. Mrs. Coon and their three daughters gave their services without cost, and the family makes a good team in evangelistic work.

When you see this belated picture you will probably want to return to the article on page 811 in the RECORDER of December 29, and read the story again. The picture here shows their camp in what is called the "Shaw neighborhood" some one hundred twenty miles south of Denver. The persons are: Mr. Coon, who did the preaching; Mrs. Coon, who led the congregational singing; and their daughters, Tacy, Gladis and Bulah. Miss Tacy, who used to play the pipe organ in Battle Creek, Mich., was the organist in the camp on the plains. Gladis is a Battle Creek nurse graduate who has passed the State Board's examination for nurses and is working in the

Fitzsimons General Hospital near Denver, Colo. Bulah was graduated from Milton College last June. These two daughters also helped their father in the tent-work by singing duets and solos, and in whatever way they could. They all did personal work in visiting

the homes of the neighborhood where their camp was pitched.

In years gone by I have had enough of summer vacation work to convince me that this must have been a delightful experience for this family.

Friends, if you have any doubt about it, just try it for yourselves.

For the "Good Cheer Club" The Wisconsin Message From New Jersey *Agriculturist* contains a department called "Good Cheer Club," a page of which lies before me as I write. There are three good cheer articles written by women, one of whom is a New Jersey woman. She tells why she is thankful, and I am sure you will see in it something to be thankful for.

At its close the editor of the Wisconsin paper says she is thankful for the good

words, and asks our Jersey friend to come again.

Here is the article:

Why I am thankful? Because I am one year older and I trust, one year wiser. Although there is a chair vacant to the material eye, it is not vacant to the spiritual eye. Father's passing was a beautiful benediction, a consummation devoutly to be wished for by any one. He needed no one but the Great Physician, who is always at hand. God's laws had been so respected and obeyed that the drifting out of the spirit was as peaceful as the turning of the tide. I am thankful that not only his life, but his death, taught me wonderful lessons.

In the world I see form, show, and dishonesty. But now I see it is not heartless worship, fine clothes, or getting by with something, that count. It is having a high ideal and living and dying for it. What we did yesterday, what we do today, and what we will do tomorrow will all count at the supreme moment. It is not the clothes we wear, the money we have, the church we attend, the popularity we attain, but the honesty and purity of the inward life that count. I am thankful for an inheritance which will help me think it out and have the courage to live according to the highest spiritual ideals I can conceive.

—CORA JUNE SHEPPARD.

Uncle Oliver Is Welcome A note from the secretary of the Sabbath School Board informs me that Uncle Oliver has been chosen contributing editor to the Sabbath School Department of the SABBATH RECORDER, provided the editor approves.

I hasten gladly to welcome Brother Hosea W. Rood—our Uncle Oliver of long standing—to this good work.

I know our people, both young and old, will extend to him a welcome hand and bid him Godspeed in this work.

More Data Regarding New Jersey Yearly Meeting In my account of the New Jersey Meeting in the RECORDER of December 29, mention was made of the scarcity of data regarding its early history. Brother C. H. West, of Riverside, Calif., sends some memoranda from his old family record which make it certain that the yearly meeting was in existence and was spoken of as being well established in 1802, when there were more than thirty baptisms.

Again following the yearly meeting in 1805, there was a revival in which more than fifty persons were added to the Shiloh Church.

We are glad to receive any data that will help fix the early beginnings of this yearly meeting.

POSSIBLE REVISION OF A RADIO MESSAGE

REV. A. J. C. BOND

Leader in Sabbath Promotion

Some weeks ago a good Seventh Day Baptist, a member of the Plainfield congregation, told me that he had been listening in on his radio a few days previous to that time, and that he heard Dr. S. Parkes Cadman, following his usual Sunday afternoon address, answer the question as to the authority for the change of the rest day from Saturday to Sunday. He didn't think the answer was quite satisfactory.

A few days later I received in the mail a page taken from the Brooklyn *Daily Eagle* containing the questions and Dr. Cadman's answers for the previous Sunday. From the return address I took it that the clipping was sent by a Seventh Day Baptist pastor in central New York; but no matter. It seemed to suggest that possibly there was something that ought to be done about it, so I decided to write Dr. Cadman a friendly letter, the main purpose being to place in his hands a little book representing my own, and what I believe to be, the Seventh Day Baptist view of the question.

As I was dictating the letter, and the purport of it became known to my stenographer, she told me she heard Dr. Cadman; and, although the word did not appear in the Brooklyn *Eagle*, she remembered that the doctor used the word *tradition* in speaking of the authority for Sunday.

Well, I wrote the good doctor the following letter, to which he made reply immediately.

MY LETTER TO DR. CADMAN

Dr. S. Parkes Cadman,
Brooklyn, N. Y.

MY DEAR DR. CADMAN:

I am sending you under separate cover a little volume on the early history of the Sabbath. While I am sending you this book in view of the answer you gave two weeks ago today to the question with reference to the change of the Christian rest day from Saturday to Sunday, this is done in no controversial spirit, and I should be glad if you will accept it as a belated Christmas present from one of your admirers.

I hope you will do me the favor to read the book through and if you have any comments to make I shall be glad to receive them.

The report of what you said as given in the Brooklyn *Daily Eagle* contains some bold statements with reference to the Master's sanction of the Sunday. One who heard you thinks you used the word "tradition" in this connection. I trust that is true.

To introduce myself a little further, let me say I am a member of the Federal Council of the Churches of Christ in America, having attended four of its quadrennial meetings, and am a member of its Executive Committee. I was present at Atlanta, and assisted in taking the minutes, and was chairman of the Committee on Closing Resolutions. I enjoyed the warm devotional atmosphere and the wholesome spontaneity which seemed to characterize the work of our new president as a presiding officer.

Sincerely,
A. J. C. BOND.

December 28, 1924.

DR. CADMAN'S REPLY

MY DEAR BROTHER BOND:

I shall be glad to read your volume and I know I shall like it. I am always happy to hear from, or read after, one of my colleagues in the council. What a splendid spirit prevailed there! May it prevail in all the churches still more and more!

And may our blessed Lord vouchsafe his best to you for 1925!

Ever yours,
S. PARKES CADMAN.

December 30, 1924.

Dr. Cadman was elected president of the Federal Council at its meeting in Atlanta in December. He presided during the early days of the session, but was obliged to leave before the meetings closed, and was not present when the report of the Committee on Resolutions was read. Of course he was speaking on general principles when he said he would enjoy my book, for he had not received it yet. Some days since, I saw him at a meeting of the Executive Committee of the Council, in New York City, and he told me the book was on his desk when he returned from a visit to my old college in West Virginia.

Some one may ask what is to be gained by such acquaintance and correspondence, and by the gift to such a man as Dr. Cadman of a book on the Sabbath question. "Is it expected that by reading that book Dr. Cadman will himself become a Sabbath keeper?" Well, I must say I am not looking for that. Perhaps I ought to have more faith. But, some one may ask, "Then, what possible good can come from it all?"

I am repeatedly reminded of the experience of Dr. Deems, the author of a book entitled, "Holidays and Holy Days." After he had written his book he became pastor of a Presbyterian Church in Hornell, N. Y., and learned to know Dean A. E. Main and President B. C. Davis and other good Seventh Day Baptists of Alfred. Knowing

them, of course he soon became familiar with their position on the Sabbath question. This was during my seminary days at Alfred, and what I particularly remember is the following remark made by Dr. Deems. He said, "If I had known Seventh Day Baptists before writing that book as I know them now, some things in it with regard to the Sabbath would have been different.

There is a service which Seventh Day Baptists may render to the world and to the Christian Church which may be as real, as far reaching, and as important as winning converts to the observance of the Sabbath. We want to win the converts. But we may also change the thought and mind of Christian leaders on this important question, and change the trend of their discussion and the course of their influence, and bring a little nearer the day when the Sabbath of the Lord shall have its chance in the thought and life of mankind. It is my hope that this little volume, presented under these rather unusual circumstances, may render some such service in the hands of this great preacher and leader in the Church of Christ.

LATER

As I was about to hand the above article to the editor, I learned that last Sunday Dr. Cadman was asked a similar question to the one previously considered. All of which goes to show that it is a live question. A member of his radio audience in Plainfield could not recall the exact language of the question. She did remember that, after hesitating a moment, Dr. Cadman replied: "Saturday is the Sabbath, Sunday is the Lord's Day."

There were two things in this reply that were especially interesting at this time. The first is that he hesitated before making a reply. And the second is that he did not say, "Saturday is the Jewish Sabbath."

Now, I trust it is well understood by the readers of the SABBATH RECORDER that it is in no sense the purpose of the leader in Sabbath Promotion to press our views upon Dr. Cadman unduly. The thing I hope to do is to cause him to hesitate before answering a question with reference to the Sabbath, and possibly to influence somewhat his reply when it is made.

No one on a forum platform can give either a profound or a comprehensive answer to all the questions that are asked. He must

think rapidly and speak quickly. He must possess an inexhaustible fund of knowledge from which to draw if he is to give any sort of an acceptable answer. Such a man as Dr. Cadman, with so large a range of interests, is a very busy man, and can not go into every subject with thoroughness, but must get much information on the run.

If my friendly effort in this matter, which has also been received in a friendly spirit, shall cause him to see the Sabbath question from a different angle, and to frame his answers conscious of the fact that there is a Christian denomination, a constituent member of the Federal Council, evangelical, and interested in promoting the welfare of all mankind, which observes the Sabbath of the Bible, a real service will have been rendered the cause of truth.

STILL LATER.—A SECOND LETTER FROM DR. CADMAN

MY DEAR DOCTOR:

Allow me to thank you for your concise, clear, and admirably written book on Sabbath History. I hope you are well and wish you God's best.

Ever yours,
S. P. CADMAN.

January 23, 1925.

PRAYING OR PREACHING?

H. D. CLARKE

There is much criticism in the pews concerning the prayers of ministers and it is well founded. It is almost an every Sabbath fault of most pastors to put preaching into their prayers, to give exposition of Scripture and try to unfold many truths. That is preaching, not praying. Some times we hear them telling of personal experiences in the supposed prayer. Of course that may be instructive to the audience, but it is not praying.

Paul tells us to be "always praying with all prayer and supplication in the Spirit," etc. Worship is involved in prayer, and also thanksgiving, praise, and adoration; but preaching and personal experiences and the exposition of Scripture have their place in the regular sermon and not in prayer. Let us do our exhorting outside of our prayers at the proper time and season.

Brethren of the ministry, let us reform ourselves in this respect, for our congregations know the mistake and become critical and not uplifted and inspired by our prayers.

That, "most eloquent prayer ever delivered to a Boston audience" is being repeated almost every worship day all over the country; and it is doing much harm to those who would be devout, "watching thereunto with all perseverance and supplication." We are very fearful that much that passes as prayer in the pulpit is too much a form and simply to fill out the regular program of service. We hope that this is not a destructive criticism, but a humble appeal to make prayer what it really is and was designed to be. Fellow preachers, let us do more real praying. There is great need of it.

GOSPEL IN ITALIAN FOR ONE CENT

Italian speaking people throughout the United States will welcome the announcement by the American Bible Society of the publication of the Gospel of St. John in the Italian language for one cent. The same volume, illustrated with four colored pictures, may be secured for two cents.

This little book is three by four and one half inches in size, has a heavy paper cover, and is printed in good, clear type. It is in the Diodati version which, although prepared over three hundred years ago, is still considered the most accurate translation of the Bible into the Italian language.

"Penny" gospels in English have been issued in large quantities for over a year, but this is the first time that any portion of the Scriptures has been published in Italian at the nominal price of one cent.

The production of this much needed volume has been made possible by the kind generosity of a direct descendant of Giovanni Diodati, now living in New York, who is deeply interested in the Italian people.—*Issued by American Bible Society, Bible House, Astor Place, New York City.*

"Forgetting those things which are behind and stretching forth unto those things which are before, I press toward the mark for the prize of the high calling of God, in Jesus Christ." Philippians 3:13, 14.

We can not relive the past. Continued worry about it incapacitates us to make the most of the opportunities of the present. Never allow your thoughts to dwell without purpose on past mistakes! Take them with you through the door of prayer!—E. P. S. H.

**SEVENTH DAY BAPTIST
ONWARD MOVEMENT**

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

NOTICE, CHURCH TREASURERS

The Commission desires that our church treasurers shall send the denominational money that they have received to the Onward Movement treasurer each month and recommends that you send such money to Rev. W. C. Whitford, Alfred, N. Y., the first Monday of each month.

THE HELPING HAND

INCREASE IN PRICE BEGINNING WITH THE SECOND QUARTER

By referring to the minutes of the November meeting of the Sabbath School Board in the SABBATH RECORDER, December 8, 1924, page 734, you will see that action was taken to increase the price of the *Helping Hand*, with a view to making the magazine self-supporting.

At the December meeting of the Tract Board this action was agreed to, and the advanced price will come into effect at the beginning of the second quarter of 1925.

Beginning with April 1, 1925, the subscription price will be fifteen cents per copy, per quarter, or sixty cents per year. In quantities of ten or more copies to one address, the price will be fifty cents per year.

All orders should be sent to the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

IN THE NORTHWESTERN ASSOCIATION

A few weeks ago I was invited by the Executive Committee of the Quarterly Meeting of the Southern Wisconsin and Chicago Churches to give the sermon on Sabbath morning at the quarterly meeting to be held at Milton Junction, Wis., January 16-18.

Probably five hundred people were present on Sabbath morning, and it was indeed a privilege to present denominational matters to such an attentive audience.

Many of those present have since then asked questions about our work, or have spoken of their great interest in the work.

After four hundred fifty people had partaken of the dinner served at the church, the young people presented a splendid program, which is to be reported in the SABBATH RECORDER.

The quarterly meeting as a whole was interesting and helpful and impressed me with the great value, socially and religiously, of such meetings.

While in the Northwestern Association I am planning to spend the Sabbath of January 24 at Albion, the following Sabbath at Battle Creek, and the first Sabbath in February at Detroit, reaching Plainfield in time for the February meeting of the Tract Board.

Between Sabbaths I am attending meetings of the Sabbath School Board and the Young People's Board, as well as committee meetings in the interest of the Onward Movement. Time is also being spent in making calls and visits that are of great value and help to me in my denominational work and that, I trust, will be of value in the work in these churches.

Milton, Wis.,
January 22, 1925.

**GENERAL CONFERENCE
Receipts for December, 1924**

Onward Movement:	
First Alfred	\$192.85
Second Alfred	115.50
Andover	6.35
Battle Creek	25.00
Berlin	95.00
Second Brookfield	59.07
Chicago	55.75
De Ruyter	20.00
Farina	115.00
Friendship	39.00
First Genesee	15.50
Gentry	6.00
First Hopkinton	277.50
Little Prairie	20.00
Lost Creek	192.85
Marlboro	53.00
Milton	139.27
New Auburn	26.25
New York	58.29
Nortonville	200.00
Plainfield	181.00
Roanoke	60.67
Rockville	5.00
Salem	157.00
Syracuse	15.50
First Verona	87.00

Waterford	123.00
Mr. and Mrs. D. W. Boss	35.00
	<u>\$2376.35</u>
Forward Movement:	
Shiloh	341.24
Parallel Budget:	
First Alfred	15.00
Shiloh	24.50
Ministerial Relief:	
Berlin Sabbath school	\$ 8.97
Woman's Board:	
Shiloh Benevolence Society	100.00
Sabbath School Board:	
Shiloh Sabbath school	39.10
Berlin Sabbath school	11.46
Denominational Building:	
First Alfred	\$ 5.00
Tract Society:	
Berlin Sabbath school	16.48
Boys' School, China:	
Carroll B. Swenson	10.00
Marlboro	10.00
Girls' School:	
Marlboro	10.00
Missionary Society:	
(Various special funds)	
Mr. and Mrs. T. Swenson	25.00
First Genesee	10.00
First Genesee	49.69
Friendship Ladies Aid Society and Sabbath school	45.00
North Loup Young Women's Mis- sionary society	25.00
New Auburn	6.19
Marlboro	22.00
First Genesee	3.00
Syracuse Sabbath school	5.65
First Hopkinton	10.00
First Hopkinton	45.00
First Hopkinton	62.10
Berlin Sabbath school	16.49
Fouke School:	
New York	\$ 5.00
Education Society:	
First Hopkinton	16.00

WM. C. WHITFORD,
Treasurer.

Alfred, N. Y.,
December 31, 1924.

"The very God of peace sanctify you wholly! And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

Too little emphasis is put upon this phase of the Lord's coming—as a powerful incentive to holiness.—Selected.

"THE WORST ENEMIES OF THE GOSPEL"

The Pilgrim Fathers were willing to leave the land of their nativity to seek on the cold, bleak shores of the New World, freedom to worship God according to the dictates of conscience. They cheerfully braved the hardships of a New England winter among wild Indian tribes, suffering privations, sickness, and death, that they might serve their God as they believed he had commanded them. To them, the right of choice and eternal interests were dearer than temporal comforts and worldly benefits.

The worst foes of the Christian religion are not its avowed enemies. The most bitter persecution and relentless fury are not always found in these. The most seductive and successful destroyers of the sons of God on earth are those who profess the name of Christ, but who exercise a spirit of intolerance and persecution toward those who do not accord with their ideas of religion. . . . They are such as seek to advance the Church by worldly means, and do not rely solely upon the all-powerful word and the "meek and quiet spirit" of their Lord.

Such, when asked for a "Thus saith the Lord" for their course, fail to find it. They contend that numbers and influence and political advantage are weapons to be used by the Church in these days. If they do not openly profess to adopt these, yet carnal weapons are their mightiest and ever-present argument. By these they seem confident of ultimate success in establishing the gospel of the dominion of him who said, "My kingdom is not of this world."

The hope of the world today is the gospel, just as it was nineteen hundred years ago. God has not changed. Men must receive the gospel as they did in the days of the apostles. Eternal life is the pearl of great price. Those who find it, must fully surrender to Christ the Life-giver, as did men in the time of his earthly ministry. All must receive the gospel as did the dying thief upon Calvary, or not get it at all. It does not consist of a multitude of ceremonies and external exaction. The gospel like the leaven hid in the meal, works a transformation in the heart and life of the receiver. It makes him courteous, loving, and lovable.

(Continued on page 144)

MISSIONS

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

EVANGELISTIC PASSION

Much has been said of late in the Missionary Department about methods in evangelistic work. This feature of evangelism has been stressed, not because it is the most important thing, but because there is need that we give attention to methods in evangelism the same as to methods in teaching and farming. Furthermore, it has been hoped that the discussion of methods would aid in reviving the evangelistic passion, which is far more important. One may believe in evangelism as a theory and not possess the evangelistic passion; one may advocate evangelism because he thinks it is the best and surest way to build up his church and denomination and yet not possess the evangelistic spirit.

What is the evangelistic spirit? It is a passion for men and for Christ the Savior of men. The evangelistic spirit is a passion to exalt Christ and to help men; it is a passion to revive cold and heartless professors and churches to lead those who are estranged from the Father's love to know his love and experience his forgiveness, to nurture the young Christian, tempted and tried, to encourage the Christian pilgrim as he pursues the journey amidst toil, sacrifice, discouragement, sickness, and sorrow, and to make Christ King. To sum it up in a sentence, evangelism takes into account every condition among men that hurts life and ignores the Sonship and Kingship of Christ and strives to change these conditions by bringing men into right relation with men and fellowship with God. It is a passion for men and God. In humble dependence it reaches out for God's approval, love, and help; and in loving sympathy it consecrates all to lifting sinning, sorrowing, and suffering men.

One said in the writer's hearing some months past, "If studying and teaching the Bible is not evangelism, what is?" Studying and teaching the Bible are not evangelism in themselves. Preaching, even the preaching of Christ, is not evangelism in

itself. If these things are not done with a passionate longing to exalt Christ and with a heart yearning to help men, they have nothing to do with evangelism. This may be where much preaching and Bible teaching fail. If men are thinking of themselves more than of Christ and are lacking in loving sympathy for all conditions of men, their teaching and preaching are not evangelism; they are "sounding brass and tinkling cymbals." But when Christ and men come to be the passion of one's soul, all one's efforts become evangelism—not alone all preaching, but all teaching, every business transaction, and all things that make up the life of the follower of Christ. May God give all Christ's disciples and all his churches the evangelistic passion!

A LETTER FROM DOCTOR PALMBORG

DEAR DR. BURDICK AND RECORDER

READERS:

It seems to me not long since I wrote you last, but my turn has come again. It is two months today since we returned to Liuho. Each day has been all too short for the work to be done, but the two months seem a long time as one looks back on them.

What with tearing down and patching up, masons, carpenters, and painters as busy as can be, and two men working every day beating up cotton for hospital quilts and mattresses and for quilts and wadded clothes to give away, we are living in constant turmoil and dust and dirt. But out of it all is emerging whole, new-looking buildings, and we hope sometime to get cleaned up. I doubt, however, if we ever can get rid of the plaster dust ground into and blown all through our books and what few things we have been able to gather out of the general ruin. As long as any of those exist we shall have reminders of the war.

We have had a new fence built around the front and one side of the premises. We had an iron gate made and put up before the war and planned to build the fence then, but the time came for me to go to Peking before it could be done, so it was postponed till after the summer. Then came the war, and we have been glad it was not built, as we have saved that much. The old fence was riddled with bullets and shells, but the gate was not irreparably damaged. One of the iron bars was bent

by a shell into sort of an elbow and will have to remain so. We are also having a garage built, as we must have some place to put the hospital automobile, when it comes here to stay. The next thing is to alter the road so that it can be run over from the automobile road, but we seem unable to get time to look after it or men to work on it, as every one is busy.

We certainly hope that the constant rumors of renewed conflict will prove false, or we shall be sorry indeed that we have done these things, for we have come to the bottom of our reserve funds, and we hardly know how we are to re-equip the hospital, but we are going on in faith that in some way the means may be provided. We have had a vague promise of indemnity, but that is all, though the Chinese papers have stated that we have received an indemnity, causing us some little trouble thereby, and making us wish it were possible to get on without one.

We are still sleeping on borrowed beds, Dr. Crandall with two nurses on one and I with two on another. Fortunately the beds are very wide, and it is quite comfortable, for winter.

A patient came by boat from a neighboring town three days ago, and we had to borrow a bed from a mutual friend for her to sleep on. We have had six other patients in the hospital, some of them sleeping on the floor. Four of them are sufferers of the war, whom we took in out of mercy; and one is a woman who was knocked down and injured by an automobile. There is a little girl who had the calf muscles of her leg and one of the bones cut right in two by shrapnel. When she came it was in awful condition, and she was bloodless and emaciated. It is healing so that she will have a little use of her leg, and good food and care have changed her appearance entirely. Her cheeks and lips are red, and I tell her that her face is getting so fat that her nose will soon be just a dimple in the middle of it.

The story of a little girl of twelve will hardly bear telling in print, but it was such as to make me hate the sight of a Chinese soldier worse than ever! Last evening she was relieved of her suffering by death and taken to her home, her mother and baby brother, who were also patients, going too. The two latter may return in a few days.

The mother is a sweet woman, heartbroken over the loss of her daughter, who was evidently a beautiful child. The mother's whole married life between a gambler for a husband and a shrew for a mother-in-law, has been almost unendurable except for this little daughter who was her companion and helper; and now she is gone, and in such a cruel way. It makes one's heart ache, to say the least.

The town of Liuho is coming to life again faster than we thought possible. Many shops have been opened in the buildings remaining. Most of the larger merchants are beginning again at the bottom, with a small stock of goods in a little room. Some small shacks have been put up in the burned districts, and several real buildings are arising in the midst of the ruins. Schools are being opened with a surprising number of pupils. At least one new enterprise, that of knitting stockings by machine, has appeared. I myself have started another, having rented some rooms in town; and since the first of December I have had a group of about twenty women and girls making clothes for themselves and to give away, for which I have furnished most of the materials myself, with some help from Dr. Crandall. I am afraid I have pushed off most of the medicine work on her, as I am over there nearly every afternoon; and it has been necessary to spend a good many mornings as well, running about the town and surrounding country investigating homes, etc. I hardly wanted to begin this work before Dr. Thorngate came out here to stay, but somehow it seemed the "psychological moment" and I did not dare to let it slip by. The young man who is working to get us an indemnity begged me to do it and was instrumental in getting me rooms in the one house in town where I felt I could live, and which I had long coveted and prayed for; and he has recently told me that the governor is going to grant me \$2,000 to help carry it on. That may be part of our indemnity, however. It is all rather vague; at any rate, I shall be glad to see money coming in for any purpose, for it is needed everywhere.

I am beginning now to teach them to make things which I hope I may be able to sell either here or in America, as I can not give much more. It gives them a way to earn a little money, which they so greatly

need, and gives me an opportunity to get really acquainted with them and to know their lives; and I hope to have an influence over them for Christ and righteousness. For a few moments each afternoon I teach them a few Chinese characters and give them Christian instruction. A few days ago one of them managed to steal a whole piece of material. I told them about it pleasantly, listened to the heart-beats of them all two days in succession; then I talked about the sin and how I cared more about that than the loss of the material, and I urged that whoever had taken it should return it privately to me, and I would forgive her and tell no one. The next afternoon when we arrived, we found the material on the floor where it had been thrown through a broken window glass from the hall-way! Whether it was a victory of conscience or of fear of detection I do not know.

There is some talk of a weaving industry for women being started by a young man who has been studying in France, who is to receive help from the provincial government.

There has been a remarkable relief work conducted in Liuho, by Christian organizations and non-Christian ones. Indeed the latter have given much more than the former. They have opened rice kitchens for feeding the hungry, and hostels for caring for the homeless. One in the school near us is just closing up; and the people going out are provided with warm clothing, bedding, rice enough for one person to eat for three months, and sums of money ranging from ten to twenty dollars, really enough to keep them till warm weather. Their banner is a white cross on a blue field, in contrary distinction from the red cross. It looks as if the Chinese in the region want to "show the world" that they can take care of their own poor! There is a good deal of that spirit manifested these days, in all organizations—including the church—the spirit of Chinese independence.

I have been made the custodian of \$200 from the Christian War Relief Organization of Shanghai, which I am using at my own discretion. I have just stopped writing long enough to give ten dollars of it to buy a coffin for the little girl who died last night. They have absolutely nothing. Their rice and cotton crops have been ruined by

the soldiers who dug trenches all through their land.

Dr. Crandall and I thought ourselves busy at sundry times in our career, but have decided, I think, that we have hardly known the meaning of the word before.

Our out patients have been more numerous than ever. We have necessarily given medicine and treatment freely to many, which may account for it in some ways. Then we have been asked to superintend street cleaning after the soldiers' occupancy, which has taken a great deal of time. We have not been all over the town even yet; but it is quite discouraging, for the streets where we have cleaned seem to say that the inhabitants are quite as dirty as the soldiers, when it comes to throwing rubbish about!

We have also had the work of distributing two hundred quilts and about as many garments donated by Shanghai friends of our church there, which has taken no little time and much walking about the country to investigate the real needs. As I close, a whole mob of country people are receiving quilts from the before mentioned white cross organization across the way. I could tell many stories of the cupidity of those being helped, but I must close some time, so will do so now.

Sincerely your sister in Christian work,
ROSA PALMBORG.

*Liuho, Ku, China,
December 22, 1924.*

NOTICE

Secretary William L. Burdick expects to sail for Trinidad February 10, on the steamship *Mayaro*, and will probably be gone two or three months. Mail intended for the board should be addressed to him at Ashaway, R. I., as usual; it will be looked after by his stenographer, assisted by the chairmen of various committees. Material for the Missionary Department of the SABBATH RECORDER should be sent direct to the SABBATH RECORDER, Plainfield, N. J., and marked for the Missionary Department. This trip has been ordered by the board for the purpose of investigating our interests in Trinidad and what can be done to advance them. It is also expected that the secretary, while so near, will visit Georgetown in the interests of the work in British Guiana.

EDUCATION SOCIETY'S PAGE

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

PRESIDENT WHITFORD AT ASSOCIATION OF AMERICAN COLLEGES, CHICAGO

President Whitford went to Chicago last Thursday to attend the eleventh annual meetings of the Association of American Colleges, which were held there on the last three days of last week. He also attended while in Chicago, a union mass meeting under the auspices of the Council of Church Boards of Education, and heard an address by President W. O. Thompson, of Ohio State University, on the Opportunities of the College in Christian Education.

The outstanding achievement of the Association of American Colleges, said President Whitford upon his return, was the study of education and educational problems by the commissions of this association. This study is done through surveys and investigation, and is not based upon theories.

He was also much interested in the report of the Commission on Faculty and Student Scholarship given by the chairman, President Raymond M. Hughes, of Miami University, Oxford, Ohio, in which an attempt was made to rate the different graduate schools of the country. This has never been done before, and while this attempt is very preliminary, it proved to be interesting, as it graded such schools according to the number of first, second, third, and fourth choices given it by certain professors reporting, first choice counting four, second choice three, third choice two, and fourth choice one point. These were averaged to find the rating.

On Thursday evening, President Whitford attended a banquet for the delegates to these meetings. While in Chicago, he also was entertained by President Boothe C. Davis, of Alfred University at dinner, to which President Paul E. Titworth, of Washington College, Chestertown, Md., was also invited. This dinner was for the group of Seventh Day Baptists of the association, and in honor of President Whit-

ford, the president of Milton College. Saturday morning President Whitford attended the services of the Seventh Day Baptist Church in Chicago.—*Milton College Review.*

PROGRESS

Progress is ever dependent on willingness to consider new propositions and ever to encourage the presentation of new ideas. If individuals and organizations refuse to consider the omnipresent improvements suggested by those who are eager for changes, society would become stagnant and in fact deteriorate. However, this does not mean that people should continually propose things which are ridiculous in their application to the problems at hand. The spirit of willingness to boost and the spirit of progress are commendable. But let us stop before reaching the point where we would insist on doing this, that, and everything else just to be doing something. Of course, such a procedure would furnish much food for the critic, but is it necessary for us to nourish the critic in such a manner? One of the "wettest blankets" we can throw on co-operation is that of proposing preposterous ideas which merely complicate matters without offering any real improvements. Neither do we like to have capable people sitting around without taking part in the affairs of life. So let's strike a happy medium and be progressive.—*Editorial from Milton College Review.*

HOME NEWS

WATERFORD, CONN. — The Waterford Church, while still pastorless, has had a successful year during 1924. Sabbath morning services, followed by Sabbath school, and prayer meetings Friday evenings, have been held every week. The prayer meetings are conducted by the members, who take turns at leading. Rev. George Strouse, of the Jordan First Baptist Church, preaches for us on Sabbath mornings when we do not have one of our Seventh Day Baptist men with us.

The church has been painted, both interior and exterior, a furnace installed, new carpets purchased, and new cushions put in, during the year.

In August we enjoyed having Rev. Ahva J. C. Bond and family, of Plainfield, with

us, they coming to Waterford for a two weeks' vacation. We hope they will be with us again next summer.

Rev. William L. Burdick, of Ashaway, R. I., conducts the communion service every other month and is with us occasionally at other times.

We have made several unsuccessful attempts to secure a pastor, and at present are working on three possible chances to bring a man to Waterford.

At our annual meeting, the treasurer's report showed all bills paid and a balance in the treasury.

Our greatest need, it seems, is a pastor, and the prayers of our brothers and sisters throughout the denomination are earnestly requested that we may soon fill this need.

JOSEPHINE MAXSON,
Correspondent.

NORTH LOUP, NEB.—North Loup seems to have lost her place on the denominational map, but she is still in the same place, though we, who live here, have a feeling these cold mornings we have been moved several degrees to the north. We are experiencing the most disagreeable winter we have ever had. Early in December a cold wave came our way, bringing with it an unusually heavy fall of snow. More cold waves have come accompanied by more snow. We have had but few warm days, and the ground is covered with snow. We have had but little wind, though the snow has drifted badly—so badly that travel by autos is practically out of the question. More time has been spent in shoveling snow from our roads than has been spent heretofore in the history of the country. There is no suffering, and the work on the roads and putting up ice has furnished employment to those who cared to work. According to present indications our "January thaw" has started; and, if so, the snow will be gone before long, especially if we get a "Chinook."

The writer has noticed that through the clippings from the *Loyalist* we have had a place on the denominational map, but since the Home News Department has not made these clippings of late, the writer is hoping through these items again to locate us denominationally.

The work in the church and society goes

on in much the same way year after year. The pastor and his helpers are doing all they can to build up and strengthen the church; the Sabbath school is doing splendidly under the supervision of L. O. Greene, assisted by Mrs. E. J. Babcock, superintendent of the graded department. Recently a men's class was organized. It is made up in part by men who had not been regular in attendance—men who enjoyed discussions of questions of special interest to them. The Endeavor society, though small in numbers because so many are away teaching or in school, is doing a most excellent work. The intermediates have increased in numbers by the addition of those promoted from the Junior. The juniors are doing their work in a very satisfactory way under the superintendency of Mrs. Jennie Bee. This society celebrated its thirty-fourth birthday yesterday, the seventeenth. So far as the writer has been able to learn, it is the first Junior society organized in the denomination. During the thirty-four years of its existence it has not taken a vacation, has not disbanded, and has met at three o'clock each Sabbath afternoon unless some other appointment took the place of the meeting. Only a few times has it failed to meet because of inclement weather. More, much more, might be said about this society. Superintendent Greene conducts a teachers' training class at five o'clock each Sabbath afternoon, and from three-thirty to four Mrs. Polan has charge of a class studying, "Why We Believe the Bible." So you see, Dr. Gardiner, we are rather busy. Pastor Polan is giving us some most excellent sermons—he is growing rapidly, not in height, but as a preacher. The writer is not betraying any confidences when he says he believes our pastor is a coming man in our denomination, is moving so rapidly that some must, of necessity, speed up to make way for him. He is well thought of by all outside our own people.

As usual, the annual church dinner was well attended, though the bad roads and the cold weather kept some, from the country, away. The feed was all one could ask for; the social time was enjoyed; so it was a time well worth while. Because of so many outside interests the social side of our life has been somewhat neglected—there are some who are glad it is so. Isn't it a splendid thing, Dr. Gardiner, we have eyes

which see life's needs—its necessities—from different angles and yet agree touching these matters?

We enjoyed the home coming of our young people—those who are teaching and those who are in school. Nearly twenty-five of them are either teaching or away in school. When a half-hundred young people are taken from our ranks, we feel a sense of loss. When they come home for their vacations, they liven things up a bit.

Our church has long been noted, locally, for its musical talent. This talent has been made more manifest of late, in that the choir seems to have taken on new life under the able direction of Mrs. A. H. Babcock. A large orchestra has met more or less regularly for practice; and a smaller one, made up largely of intermediates and juniors, has helped in the Sabbath school music.

Christian Endeavor week will be observed by the Christian endeavorers. On Christian Endeavor Sabbath they and invited guests will break bread together in the church basement at the noon hour.

Because of inclement weather, the Christmas program was not as well attended as in former years, but the program was just as good. The offering received was for the hospital fund at Liuho. Offerings were received in Sabbath school for the same purpose and other organizations have made contributions, the total making a nice sum for the hospital.

If this finds a place in the RECORDER, it is just possible the writer will make another effort to place North Loup on the denominational map.

SCRIBE.

CHICAGO, ILL.—The Chicago Church has been going on in the even tenor of its way for the past few months. Pastor Hansen left us just before Conference to answer the call to the Riverside Church. After a few weeks of supply, Mr. August Johansen, of Battle Creek, came to us for a Sabbath and was asked to continue with us. The church has since licensed him to preach. He gives us excellent sermons, and we very much esteem him and appreciate his ministrations. He is a student in the University of Chicago, pursuing his college course.

In the absence of Pastor Johansen at the recent quarterly meeting in Milton Junc-

tion, we were glad to have with us our former pastor, Rev. George E. Fifield, who gave us one of his good sermons and also administered the communion.

At the annual church meeting, which followed, Dr. Allison L. Burdick was chosen to fill the office of deacon; Mrs. Bessie Sinclair French and Mrs. Henrietta Dunstan were chosen deaconesses.

The church budget for the year was presented by the Finance Committee. They also presented a circular letter to be sent to all contributors, together with a card asking pledges for church support and for the Onward Movement.

Following the church meeting was a supper and social held in Room 601 of the Capitol Building, where we meet for church services. A bountiful supper was served under the direction of Mesdames Agnes Post and Adelaide Van Horn, to which sixty people did ample justice. Music, games, and story telling gave variety to the social hour which followed.

In the Chicago Church, where the congregation is so scattered, such a coming together is an event more to be anticipated and enjoyed than a similar occasion in a neighborhood church.

CORRESPONDING SECRETARY.

"Well-considered, unselfish, persevering prayer without any doubt whatever deepens one's own spiritual life, brings one constantly closer to the heart of God and accomplishes wonders in the world for Christ's sake."

"Since God has placed us in a world of human beings, we have a duty to God and to these human beings. We perform this duty in two ways—by working (which includes giving) and by praying. This is how we accomplish our Christian stewardship."

Consecration is the actual present surrender to God of the whole man and all we possess,—hands, feet, eyes, lips, memory, affections, ambitions, time, reputation, friends, possessions, influence, family, all! How proper! Christ made us, keeps us, redeemed us, and has a right to us. The act of consecration is to recognize Christ's ownership and to accept it. It is not an act of feeling, but of will. It must be complete and eternal.—A. M. Hills.

WOMAN'S WORK

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

MOTHER

You were a girl, and you dreamed.
Your hair gleamed golden and free in charming disorder.

Your laughter rang out, and your strong little hands took firm hold on things;
Bright-eyed you went out to meet life.

Like clusters of lilac your dreams burst into flower,

Overwhelmingly splendid; and joyful as song;
Your day was a streak of sunshine.

You were a girl, and you dreamed.
Night lifted his stern face before you,
And you looked into his eyes.

Your hair lies smooth and gray and your hands are old,

Work-hardened and rough;
Symbols of love are your hands.
And the failing beats of your heart
Are like hands that give, and give.

You were a girl, and you dreamed.

You are mother. Behind your eyes lies the heart of God.

—By Johannes Weltzer, translated from the Danish by Winifred Anderson.

ACCIDENT TO MRS. WEST, SHANGHAI

The many friends of Mrs. Nettie M. West, Shanghai, will be sorry to learn that she met with a very painful accident a few weeks ago. While supervising some work in the kitchen of her home, a kettle of boiling water in the hands of another was upset in such a way that most of the water was thrown over Mrs. West, and she suffered severe burns. A recent letter from her daughter, Mabel, stated that her condition at that time seemed a little improved, but that the pain was still intense. They had been able to move her from her bed to a chair, but the suffering had been so great, and she had been so weak that they had feared a collapse, but she rallied and seemed easier. Miss Mabel expressed their thankfulness that Dr. Thorngate was not far away and came to them at once and has been able to do everything possible for her since, seeing her several times each day. They were fortunate also, so she wrote,

that Miss Helen Su was there and could take over the care, or at least supervise the nursing. The services of two people night and day had been required at first. We hope by this time that Mrs. West is out of danger and well on the road to recovery.

FOREIGN MISSION NEWS BY RADIO

"I'll tell the world" can not be regarded merely as American slang, but also as a correct way of expressing a modern fact in these days of the radio. Whether the expression when used is inflected this way or that way may be the determining factor in the mind of the linguistic exegete. If it is spoken as a declarative sentence, with the voice punctuated by a period and coming to a full stop, it may not be considered slang, but rather a statement of direct purpose. If it is spoken with many up and down variations and a circumflex accent at the end, it may be regarded as modern American English, with its declarativeness a variable quantity. Call it slang or what you will, let the literary exegete decide. That has no purpose in this article.

The expression tells the latest method of informing people about the work of the foreign missionaries—radio broadcasting. This method has been regularly adopted by the Board of Foreign Missions of the Presbyterian Church in the United States of America. Under the direction of the writer, news and feature missionary stories are sent out into the air for a half hour each week at half past three on Fridays, from Station WFBH, 273 meters, New York City. It is expected that some evenings, broadcasting will be done.

Among the topics thus far sent out into the air are:

- "Medical Miracles in India."
- "Missionary Silk Worms in China."
- "Missionary Athletics in the Philippines."
- "Christian Progress in Brazil."
- "Industrial Missions in the Cameroun."
- "Feng, the Chinese Christian General."

The value of the method can be realized from the fact that it is estimated that the regular "unseen audience" probably numbers up to as high as half a million people in the daytime, and the evening audience over a million. Of course no speaker should flatter himself that all of them are "listening in" to him while he is telling about the

progress of Christianity; but that he reaches people who would never come to hear him in any auditorium he may be assured.

The "applause cards" over the telephone and in the mail show the real value of this method. The following are some of them:

"That makes me feel like applying for a job," said by a young man who had heard the story of the industrial work of Fred Hope and his associates in Cameroun, West Africa.

One who heard because he had to hear at the station, being one of the electricians, said, after the story of Feng, the Chinese Christian General, "Well, that is interesting!"

A Jewess called up and said she had heard very well and was pleased.

A pastor writes: "I have written a letter to the service station WFBH expressing our delight at being able to receive this service."

Another pastor: "I congratulate the board on the use of the radio. I will wreck every law of homiletics and work this fact into my sermon tomorrow morning."

Another pastor says: "I trust you will be able to stay in the air."

The way to keep foreign missions in the air is to write to the board and to the radio station, commending the plan occasionally. When "applause cards" cease, the station infers that interest is waning.

The address of the writer of this article, who is in charge of the broadcasting, is 156 Fifth Avenue, New York City. Write to WFBH Radio Station, Hotel Majestic, Seventy-second Street and Central Park West, New York City.—Rev. Ernest F. Hall, in *Missionary Review of the World*.

MINUTES OF THE WOMAN'S BOARD MEETING

The deferred meeting of the Woman's Board met January 12 with Mrs. G. E. Crosley. Others present were: Mrs. West, Mrs. A. E. Whitford, Mrs. J. F. Whitford, Mrs. Skaggs, Mrs. M. G. Stillman, and Mrs. Shaw. There were three visitors: Mrs. E. D. Coon, Miss Lottie Baldwin and Mrs. Victor Hurley.

Mrs. West read the Ninety-first Psalm and offered prayer.

Minutes of the December meeting were read.

The treasurer read her monthly and quarterly reports, and the board voted to adopt them. She read letters from Dr. Rosa W. Palmborg, Shanghai, and Mrs. Westover, Guilford, N. Y.

The faithful corresponding secretary who was detained at home by illness, sent the following correspondence: Committee of Reference and Counsel; Foreign Missions Council of North America; National Council of Women; Ruby Coon Babcock, Battle Creek; and Mrs. W. C. Daland.

Mrs. West presented letters from Edwin Shaw, secretary to the Seventh Day Baptist Commission; the Federation of Women's Foreign Mission Boards; and Mrs. Cook, Shanghai.

Voted that the president be a member of the Conference Committee, and that she appoint two other members to serve with her.

Adjourned to meet with Mrs. Skaggs in February.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

TREASURER'S REPORT

For Three Months Ending December 31, 1924

Mrs. Alfred E. Whitford	
In account with	
The Woman's Executive Board	
Dr.	
Balance on hand September 30, 1924.....	\$133 77
Treasurer W. C. Whitford	278 31
Treasurer W. C. Whitford:	
First Brookfield, N. Y., Miss Burdick's salary	10 00
Verona, N. Y., Ladies' Aid society.....	25 00
Adams Center, N. Y.	100 00
Albion, Wis.:	
Missionary and Benevolent Society,	
Miss Burdick's salary	15 00
Glenita Williams, Dr. Crandall	12 00
Alfred, N. Y., Woman's Evangelical	
society, board expenses	8 00
China, Dr. Palmborg, Miss West's salary.	
Dodge Center, Minn.:	
Mrs. E. L. Ellis, unappropriated.....	\$2 00
Milton College Thanksgiving Gift	
Dr. Palmborg, Dr. Crandall	3 00
	7 00
Gentry, Ark., Ladies' Aid society, unap-	
propriated	5 00
Guilford, N. Y., Mrs. Maryette Benjamin	
Milton, Wis.:	
Circle No. 3, Dr. Palmborg, Dr. Crandall	
Ladies' Benevolent Society:	
Miss Burdick's salary	\$10 00
Miss West's salary	10 00
	20 00
Circle No. 2, Dr. Palmborg, Dr. Crandall	
Mrs. H. Vine Clark, Dr. Palmborg, Dr.	
Crandall	2 00
Riverside, Calif., Mrs. Charles Coon,	
board expenses	3 00
Rockville, R. I., Loyal Workers, Dr. and	
Mrs. Thorngate	5 00
Shiloh, N. J., Benevolent society, board	
expenses	5 00
	<u>\$744 03</u>

	Cr.	
Dr. Palmberg, Dr. Crandall	.....	\$105 00
Dr. Crandall	.....	12 00
Dr. and Mrs. Thorngate	.....	5 00
C. E. Crandall, treasurer Milton College,		
Thanksgiving gift	.....	2 00
W. C. Whitford, treasurer	.....	25 00
S. H. Davis, treasurer:		
Miss Burdick's salary	.....	\$200 00
Miss West's salary	.....	200 00
		400 00
		\$549 00
Cash on hand December 31, 1924	.....	195 08
		\$744 08

"THE WORST ENEMIES OF THE GOSPEL"

(Continued from page 135)

The worst foes of the gospel of Christ Jesus, place wealth, majorities, and influence above the rights of the individual. Their conception of religious liberty is that a minority may be tolerated so long as they keep quiet, and do not interfere with the religio-political ideas of these professors of Christ; but they often rage and threaten when confronted with a commandment of Jehovah, or a rebuke uttered by their Lord Jesus. How can such hope to win against those who love and obey him?

The greatest political document ever framed by man,—the United States Constitution,—is great because so far as the nation and its laws are concerned it recognizes, guards, and guarantees to the individual the inalienable right of choice in his religion. In this there must be no interference. The least interference in this question destroys true religious freedom. This is true Americanism.

The conscientious man seldom interferes with the equal rights of his neighbor although they may differ widely in religious belief. The man who is made just, by faith through the holy life, victory, and sacrifice of the Son of man, regards the exercise of the equal rights of his fellows as too dear and sacred to be hampered by fines or imprisonment. The man who is not made righteous by faith, but trusts in his own efforts for salvation, is the one who persecutes.

We agree that the Church needs more power. Not more civil power made effective by fines and imprisonment, and torture and death. The Church does not need these, nor will the true Church accept them. The Church of 1925 does need the power of the Spirit. Not more law, but more love.

If the religious bodies now professing the name of Christ in America shall adopt the Cain-like course in their attempt to enforce their doctrines upon men by civil laws; if the Church shall take the last step away from her Lord, and secure the enactment of national laws to force men to observe the day she has chosen for her sabbath, the limit of her course will be reached. Her power for good will be forfeited forever; and then the solemn alarm will be sounded around the world, "Babylon is fallen, is fallen." And from heaven will be heard a voice saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."—*H. G. Thurston, in Liberty.*

LIQUOR BUSINESS THE ONLY ONE TO SUFFER

We are finding out in Mississippi that in proportion as we are able to enforce the prohibition laws, in the same proportion is crime and also poverty decreased. We are also finding that no interest except the liquor business has suffered from prohibition, and that every other business has been benefited. — *News item, Christian Evangelist.*

"And Jesus said unto them, I am the bread of life." He likens himself not to the luxuries, but to the necessities of life. And in so doing he shows a wisdom, a reach of mind, a grasp of human nature, which should save him from the attacks of malignant men. An adventurer would not have seen in metaphors so humble a philosophy so profound. Adventurers like big words and glaring figures. Not so with Jesus Christ. He is bread, he is water, he is light, he is the door, he is the shepherd, and these words, so simple, stretch their meaning around the whole circle of human life, and by their choice alone is the supreme wisdom of Jesus Christ abundantly attested.—*Joseph Parker.*

"She doesn't love anybody at home; how can she love God?" was the comment of a neighbor on a girl who thought herself a Christian, but wasn't. She had failed in the home test.—*Selected.*

YOUNG PEOPLE'S WORK

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

INDUSTRIAL MISSIONS

Christian Endeavor Topic for Sabbath Day,
February 21, 1925

DAILY READINGS

Sunday—Helping the worker (Ruth 2: 11-17)
Monday—The spirit of missions (Jas. 2: 8, 9)
Tuesday—The law of labor (Exod. 20: 9-11)
Wednesday—Generous employment (Matt. 20: 1-15)
Thursday—Making people self-respecting (Eph. 4: 28)
Friday—Making people self-supporting (2 Thess. 3: 7-12)
Sabbath Day—Topic: Friendliness as expressed through industrial missions (Isa. 61: 1-4)

What are the underlying reasons for industrial missions?

What effect have industrial missions on the character of converts?

Why can not missionaries let converts live in their old ways?

What work are industrial missions doing today?

How can we help our church's missions?

—Questions from *Endeavorer's Daily Companion and Topic Card.*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

James 2:8 says, "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well."

The spirit of missions is love for humanity. It is the force which impels men and women to leave friends and relatives in the homeland and go to the mission fields. It was love for a lost and dying world that caused our heavenly Father to send his Son that he might redeem us from our sins. Jesus loved even the worst sinners, and he longed to save them. This is what medical and industrial missions are trying to do, and in their work they show the world that he loves them.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 21, 1925

China saved by its students. Eccl. 12: 1-7; Joel 2: 28, 29.

DEAR INTERMEDIATES:

This is indeed a big subject for us to consider in one short meeting, and the success will depend largely on the leader and the preparation.

It always helps to advertize the meeting. An attractive poster may be made on a sheet of poster board by sketching Chinese hieroglyphics along either side and announcing the topic, leader, etc., in words printed vertically, and a C. E. monogram at the bottom of the poster.

Let us make the meeting itself as Oriental as possible. Remove all chairs from the Christian Endeavor room, cover the floor with rugs or straw mats, and cushions. Decorate the walls with ferns, palms, and Oriental lanterns. Crepe paper in orange, black, and various colors, cut in strips of different lengths and hung around the room, adds to the decorations.

The cushions or pillows may be numbered, and as the members arrive, give each a number, directing him or her to find the proper seat. The singing will be more effective if accompanied by a stringed instrument.

I would suggest that the leader let himself represent one of our teachers in the mission school at Shanghai, and that two or three members represent students at the school. Dress in native costume if possible.

After the leader has told about the work of the school, the students (with their talks prepared beforehand) can tell of their plans and ambitions for service to their countrymen when their education is completed. One student might pretend to be preparing for a teacher, another for a nurse or doctor, etc. After the native students have talked, then the meeting should be open for general discussion by all present.

The following are a few points that should be brought out in the meeting:

1. God needs the young people. Ecclesiastes 12:1, "Remember now thy creator in the days of thy youth." Let us give God the best part of our lives and not wait until we are old and worn out before we decide to serve him.

2. The young people are the hope of

any nation, taking the places of the older people as they drop out.

3. Through the students, Chinese ideas are being revolutionized.

4. It is through education that the Chinese women are receiving their rights and are beginning to be recognized as human beings.

5. In the schools the students have been taught sanitation, hygiene, and the care of the sick. They are putting these new ideas into practice.

6. Because China is being educated in Christianity, the blind and the poor are being provided for instead of being turned out to die.

7. The educational system in China is breaking down the old ancestor worship, which has retarded her progress for centuries.

8. Because of perseverance of educators, the Chinese are now crowding the schools, and are paying for the privilege, instead of being paid to attend, as in years gone by.

9. China is awakening, and the Chinese students are taking the lead in introducing the ideas of modern civilization.

In the prayers during the meeting, pray especially for the rehabilitation of our hospital at Liuho.

MRS. LESTER G. OSBORN.

INTERMEDIATE NEWS NOTES

THE FOUKE INTERMEDIATE SOCIETY

MRS. ANGELINE ALLEN

There are only eight members besides the superintendent. Two of these live too far away to be able to attend except during the school year, and this year they could not come to enter the school, so really we have at present only six working members. These are very faithful to their duties, and a source of thanksgiving and joy to the superintendent.

They are faithful attendants at church, Sabbath school, their own Christian Endeavor meeting and at the regular church prayer meeting. Some of them frequently attend the Senior Christian Endeavor meeting on Sabbath afternoon.

They recently elected new officers: Ohnie Jones, president; Kenneth Davis, vice president; Mantie Longino, secretary-treasurer; Pansy Scouten, corresponding

secretary; Alma Wilson, chairman Prayer Meeting Committee; Pauline Moman, chairman Lookout Committee; Mantie Longino, chairman Social Committee.

The intermediates paid \$14 on the church debt.—money raised by working in the cotton fields and by birthday offerings.

At our New Year consecration meeting every one pledged: "With God's help I will strive to do more for him, and better work in the society than last year." It doesn't always require large numbers to be strong. Pray for us that we may grow in grace and knowledge of our Lord and Savior, Jesus Christ.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR TOPIC FOR FEBRUARY 14

Have the Prayer Meeting Committee meet some time during the week and make little booklets, enough for each member and visitor that is likely to be present at the meeting. Make them oval shape, about three inches wide and four inches long, tying them together on the left side, using four leaves for each booklet. On the cover draw a rainbow around the top about half way down, draw a line to represent a horizon and below that, some wavy lines to represent water. Then color the whole picture. At Junior each one present should be given a booklet in which he copies "Bible Promises" representing the five colors of the rainbow. (See story on Children's Page of January 26.) Then on the back page let them all write this promise: "Those that seek me early shall find me" (Proverbs 8: 17), underlining the word "early." The superintendent should center her talk on this last promise, at the same time calling attention to the other promises they have written.

SUGGESTIONS FOR TOPIC FOR FEBRUARY 21

Remember to remind the juniors the week previous about bringing money for their missionary banks. See RECORDER of January 5 for particulars.

On the blackboard or a large sheet of cardboard work out the following acrostic for the meeting: Across the top write, "Ways You and I Can Help the Boys and Girls in Alaska," and underneath, the ways in which we can help them, fully explaining each way as you go along.

E-arn money to send for missionary work.

S-end missionaries.

K-eepr praying for them.

I-nquire about their needs.

M-ake scrapbooks, etc., to send to them.

O-bey God's voice if he calls you to be a missionary.

S-tudy about them.

Ashaway, R. I.

LITTLE GENESEE HOLDS A WATCH SOCIAL

All of our students from Milton and Alfred being home for the Christmas season, several social functions were held in their honor. Among these was a Christian Endeavor watch social. (If any society in the future wishes to hold a social until midnight, try the calendar social, for you will then celebrate every month in the year, all in one night.) Our social was held in the community hall, thus giving stage room as well as sufficient floor space for a variety of games. About forty were present, including juniors, seniors and friends of the society.

Twelve people representing the various months, came on the platform, one by one, and gave appropriate selections for their months. Each was dressed to represent either a holiday in that month or the season itself. The program consisted of vocal and instrumental solos, readings, pantomines with chorus or solo behind scenes. In June, even our future bride appeared to the strain of Lohengrin's "Wedding March." Gladys Hulett gave the bride a surprise by singing "O Promise Me," behind the scenes, whereupon the bride reappeared, throwing her bouquet at the audience. Even though it was a late date for Santa Claus to be traveling about, nevertheless he was invited to be present and accepted the invitation, bringing with him a large basket filled with packages for every one. While we were unwrapping these neat little parcels, which we found to contain sandwiches and cookies, waiters appeared with hot cocoa. Thus we feasted in December.

Then followed a program of games for every month, many of these being conducted by those representing the various months. January took us for a merry sleigh ride, and as the piano struck up "Jin-

gle Bells," every one sang merrily. It was an exciting moment when the last couple were getting seated in the much depleted sleigh. April tried to fool us all, and when July rolled around the Goddess of Liberty appeared again bringing a huge firecracker. At the end of the fuse, within, were enough sticks of red and white striped candy for all. October brought us a Halloween game, "I see a ghost." Two college students conducted this game in an admirable way, excepting for the fact that it left the doctor sprawled upon the floor, and before he could find the culprit our games for the evening came to a close.

All joined hands in one large circle and sang two hymns, followed by many short prayers that we might be strengthened for greater service during the coming year. After the Christian Endeavor Mizpah benediction, some of the young people left for the church where they tolled the old year out and rang in 1925. Then we parted, each wishing the other a "Happy New Year."

CHRISTIAN ENDEAVOR MEMBER.

Financial statement of the Fouke School from July 1, 1924, to Dec. 31, 1924

Receipts

Balance on hand July 1	\$100.64
Tuition	233.66
Unclassified	11.00
School collections	13.05
Gifts—Members of the Fouke Church	117.75
Mrs. Markham	10.00
Mr. Bonham	2.00
Nortonville ladies	20.00
Young People's Board	200.00
Mr. and Mrs. Beebe	5.00
Alfred Evangelical Society	5.00
Andover ladies	5.00
Westerly ladies	20.00
New Market Sabbath school	10.00
Mrs. Loofboro	10.00
	<u>\$763.10</u>

Expenses

Traveling	\$150.00
Teachers' board	160.00
Teachers' salaries	260.00
Books	116.48
School supplies	22.54
Unclassified	17.33
	<u>\$726.35</u>

Balance on hand January 1, 1925

36.75

\$763.10

A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

(Continued)

Upon their arrival at Hong Kong the missionaries were without funds to complete their journey to Shanghai. After praying for divine direction, they went to call on the United States consul, Mr. Bush. During their conversation he asked if they had sufficient funds for their needs and, upon hearing their plight, offered to loan them what they needed until they could hear from home—a convincing proof of God's care for them. Mr. Carpenter went on immediately to Shanghai to determine its suitability for the mission. As his decision was favorable, the others followed him, reaching Shanghai on August 2, 1847.

Within two years, a Chinese house had been rented, fitted up as a chapel and dedicated; and in six months more four Chinese were converted to Christ and the Sabbath, and the first day school had been opened. So great an accomplishment in so short a time seems almost incredible when we consider the difficulties of language and customs.

Milne, a co-laborer of Morrison, says: "To learn the Chinese language is work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah." When we think that the Chinese dictionary contains 44,449 characters, and that each one must be learned by itself and offers no help in learning the others except by way of increased mental quickness, we can well believe the statement above. Only about 10,000 characters are in common use, but it is considered a sign of great education to be able to dig out and use some of the old and forgotten characters. Some of the signs are crude outlines of the objects represented: for instance, the sign for man is a straight line for the body with two spreading lines for the legs; the sign for the sun is a circle with a dot in it. Signs are sometimes combined to represent other ideas: the sun beside the moon means brightness; a man in a box, a prisoner; a woman beside a broom, a wife.

The spoken language is even more difficult. In English the same sound always means the same thing, the tone in which it is uttered expressing merely emotion. In

Chinese the tone makes a new word; for instance, the sound for man by a change of tone becomes a disease, nightingale, or a carrot. Naturally these variations of tone cause many amusing mistakes on the part of those learning the language.

During the year 1850, many interesting accounts of Chinese life, written by Mrs. Carpenter, were published in the SABBATH RECORDER. A few selections from these articles are given here:

"The children born in his house and the stranger bought with his money, are, to the patriarchal father, as much bone of his bone and flesh of his flesh as are the inferior wives, who are also bought with money and therefore can never share the rank of the first or great wife. The first wife, betrothed in youth, unless legally divorced, retains certain inalienable rights. A son must be heir to the father's property; and in order to obtain a son, he may buy as many wives as he likes; but they may be disposed of at the will of the first wife."

"The position of the wife as daughter-in-law in the family is far from enviable. Betrothed at an early age, the young people usually greet each other for the first time on the consummation of the marriage, as husband and wife. It occasionally happens that the girl is taken into the family of her future husband immediately after betrothal and shares the lot of a menial as well before as after marriage. Among the better classes, she is measurably exempt from these menial duties; but their absence is abundantly compensated by the increased seclusion to which she is subjected."

Custom, even in the last hours of a dying husband, must keep the wife apart from the sympathizing friends who surround the bed.

The bodies of the dead are often left unburied for some time after death.

"The time of their removal to their last resting place is optional with the family. . . . The planks of which the coffin is made are from four to six inches in thickness, the bottom is strewn with quick lime, and on being closed it is made air tight with cement, the outside being afterwards highly polished, as the inside had previously been. . . . Some times the burial of the husband is delayed until the death of his wife or wives, if he has more than

(Continued on page 153)

CHILDREN'S PAGE

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

TRIP TO ALASKA

Junior Christian Endeavor Topic for Sabbath Day,
February 21, 1925

DAILY READINGS

Sunday—A rich land (Deut. 8: 7-9)
Monday—Awaiting the law (Heb. 8: 10, 11)
Tuesday—A need of preachers (Matt. 9: 36-38)
Wednesday—A land of hardships (2 Cor. 11: 26, 27)
Thursday—Heroes of Alaska (2 Cor. 4: 5, 6)
Friday—Changed lives (1 Thess. 1: 9)
Sabbath Day—Topic: A flying trip to Alaska (Acts 1: 8; Matt. 28: 19)

"All aboard," cries our pilot, "for we must sail in five minutes."

Our good-byes are said and in we climb with fearful, yet joyous hearts, for this is to be our first ride in an aeroplane. Our pilot straps us in so that when we are away up in the sky and want to look on the earth below us there will be no danger of our falling out. Soon we hear a whirling, buzzing sound and we feel ourselves gradually moving, first straight ahead, then we begin to mount into space, leaving our friends behind us. Everything below looks smaller and smaller as we soar higher and higher, and, now that our first excitement is over, we settle back in our seats and listen to the plane fighting its way through the air. It takes but a few days to reach our destination, and we bid good-bye again, but this time to the pilot who has been so kind to us.

We are now in a new land where everything about us is ice and snow; there are no trees, no fences, no roads, nothing but snow and ice. We are told that it is daytime, although we hardly believe it, for, when we look toward the sky, we see myriads of stars twinkling down at us. The Eskimos tell us that winter is just beginning and will last for eight months, during which time there will be almost no sun. As we examine our surroundings more closely, we see funny looking heaps of snow and ice scattered around; but when we approach one, we find that there is a hole in one side that leads to a pit dug in the earth, which seems to be the home of our new

friends. There is no furniture for they eat, sit, and sleep on the floor; in one corner a wick is burning in some oil, which makes the room very smoky. This light is also used to melt the snow for drinking water. To our astonishment and disgust we learn that they never use the water to wash themselves with, for the oil is precious and could be used to melt only snow enough to drink. Wouldn't some of you boys and girls like to be Eskimos and never have your hands and faces washed? But if you were real Eskimos you wouldn't know what it means anyway.

Nevertheless, they are some of the happiest and cheerfulest looking people you ever saw for they are always smiling. The boys and girls like to play games just as much as we do and so we go outside with them to watch their sports. They make balls of ice or snow and kick them up into the air time and time again without touching them with their hands. Another game is called the reindeer game. Deer antlers are set up in the snow on a hillside short distances apart; then the boys and girls slide down the hill on pieces of ice, steering clear of the antlers; the one who is successful and doesn't hit an antler is the winner. Sometimes they play this game with their bows and arrows, and while sliding down the hill at break-neck speed they shoot their arrows at the antlers, and the one who hits the greatest number wins the game. The Eskimo boy learns to shoot by aiming at a raw piece of meat hung in his home by his mother; if he hits it he has it to eat.

When three years old, a boy is given two dogs, (so they tell us after we return to the house), which he must train to drag him on a sled. Every birthday two more dogs are added, which he must also feed and train to obey his voice. He drives them with a whip with a six-inch handle and a sixteen-foot lash. Our little twelve-year-old friend whom we are visiting promises us a ride on his sled before we return home.

The men have just returned from a hunt and to our surprise they all halt outside our house and begin to divide the meat equally among themselves, for the lucky hunter never once thinks of keeping all the meat himself and letting the rest go hungry. This is one thing we are going to remember to tell the folks back home; per-

haps they will learn a lesson from their brothers in the cold North.

The Eskimos believe in spirits—rocks, snow, wind, animals, all have their spirits to which offerings must be made. The priest is the medicine man as well, but such a doctor we never heard of! Why, when some one is sick, he comes to their home, puts on a terrible mask, and walks round and round the house waving his arms back and forth, repeating a charm, in this way trying to drive away the evil spirit that is believed to be in the sick person. How much these brothers of ours need a real doctor and a real missionary to tell them about the Great Physician and Healer!

Christmas Day opens with a prayer to the good spirit after which we all sit down to a feast; but no one is allowed to speak, for every one must think about the good spirit and wish for good things for the next year. When the meat is all eaten each one takes a drink from the vessel of water which has been sitting on the floor in the center of the circle. Then the fun begins, presents are *thrown* at each other, for they believe that they will receive good things from the good spirits if they are generous at this time.

We have had a very interesting trip; but are ready to fly home again, wondering how boys and girls can be so cheerful and happy when they live in the dreariest spot on earth. We also return with the desire to do all we can to help send missionaries to tell them about Jesus our Savior and Friend.

A MAKE-BELIEVE REAL GAME

If you really could see those four children making snow men—I am sure they would never make you think of those friends of the Lord Jesus, Peter and Andrew and James and John. Making snow men and being friends of Jesus seem so far apart.

Yet this is exactly what John and Mabel, Rose and Pauline were—friends of the Lord Jesus; and their make-believe names, as they called them, were Peter, Andrew, James, and John. John was, of course, John, Pauline was Peter—“because Pauline is a near-Peter name,” she said—little Rose was James and Mabel, Andrew. Nobody knew anything about this except their mother, who always knew about all their make-believe games.

It came about this way. Sunday was very snowy, so they had a long story hour. The last story their mother told was about the four fishermen who fished all night and caught nothing, and how morning came and Jesus sent them back to a spot where the fish were plenty, and how they left their fishing to travel about with this wonderful man.

“I would have, too,” John said at the close.”

“So would I,” Mabel added.

“I would,” nodded Pauline.

“And I would,” ended little Rose.

“Why don’t you?” mother proposed.

“Why—mother!” began Pauline.

“I mean be his friends. You can really,” said their mother, “and you can make believe be these four men.”

“It will be the best make-believe game we ever had,” said Mabel, “because it is half real.”

“I shall be the judge,” said their mother. “The test of friendship for the Lord Jesus is making people happy.”

“Who?” asked little Rose.

“The unhappiest first,” she answered.

Monday morning the dazzling sun on the new snow wakened the children early.

During breakfast they talked about the fun they would have. They seemed to have forgotten all about the make-believe real game. Their mother did not remind them till they were all ready to go outdoors. As she pulled little Rose’s cap down over her ears she said, “Perhaps you will find the unhappiest person this very morning.”

The next instance they were pelting each other with snowballs. She watched them. Suddenly John stopped short and pointed to the window of the next house. The curtain was drawn, for Tom, a boy his own age, had been quarantined for a month with scarlet fever.

“Tom’s the unhappiest I guess,” he said.

“We can’t do anything for him,” said Pauline. “He couldn’t even eat mother’s custard.”

“Do you suppose he cries all the time?” asked little Rose. “I cried when I had measles.”

“I’ll tell you what, let’s make him laugh!” shouted John. “Let’s make the funniest snow man right where he can see it.”

“Oh, let’s!” cried Mabel, “and a snow woman that’s just as funny!”

THE NORTH WIND AND THE SUN

A dispute arose between the North Wind and the Sun, each claiming that he was stronger than the other. At last they agreed to try their powers upon a traveler, to see which could soonest strip him of his cloak. The North Wind had the first try; and, gathering up all his force for the attack, he came whirling furiously down upon the man, and caught up his cloak as though he would wrest it from him by one single effort; but the harder he blew, the more closely the man wrapped it around himself. Then came the turn of the Sun. At first he beamed gently upon the traveler, who soon unclasped his cloak and walked on with it hanging loosely about his shoulders; then he shone forth in his full strength, and the man, before he had gone, was glad to throw his cloak off.—*Storyland*.

MY GRANDMA USED TO SAY

“Don’t let the sun go down on your wrath.”

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

“After all, talk is cheap.”
“Not when we have to pay Congress for doing it for us.”—*Exchange*.

Bystander—“I observe that you treat that gentleman very respectfully.”

Garageman—“Yes, he’s one of our early settlers.”

Bystander—“Early settler? Why, he’s not more than forty years of age.”

Garageman—“That may be true, but he pays his bills on the first of every month.”
—*Motor Age*.

Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s. 1 Corinthians 6: 19, 20.

Who would have dreamed that the abstinence of the Rechabites would have concerned the Lord of hosts? It is significant of the great fact that my care of the body is of moment to the Lord.—*J. H. Jowett*.

They set to work. As they worked they called each other by their make-believe names. It sounded strange enough to hear John call to Mabel, “Make that ball for his body bigger, Andrew!” and to little Rose, “Pat him hard, James!”

They nodded and waved to their mother and she nodded and waved back, for she understood that they were playing the make-believe real game, though she didn’t understand just how.

They were as comical a pair of snow people as anybody ever saw. For a great joke Pauline put a palm-leaf fan into the hand of the snow woman, “to keep you from melting, my dear,” she said.

Then the children scampered to the house and told the plan to their mother.

“We were so afraid they’d take Tom to the window before we’d finished!” gasped Pauline—Peter. “My, how we hurried!”

“I’ll telephone over,” said the mother.

From their house a little group watched the sick-room window. Soon the curtain was raised. A big chair was moved close to the window. A pale-faced boy was placed in it, a boy whose eyes looked as though he might have been crying. But they did not look so long. A smile chased every thought of tears away. It was more than a smile—a grin—a shout. The five watchers could fairly hear him chuckle. The telephone rang.

“It’s the snow woman’s fan that strikes him the funniest,” was the message. “He is laughing still.”

“That was a good joke,” said Pauline—Peter.

“And that was a good beginning for the make-believe real game,” said their mother.

I wonder what they did next, don’t you?
—*Frances Weld Danielson, in Storyland*.

THE SNOW MAN

The snow man was a charming sight,
In suit of gleaming, dazzling white,
On which, clear from the neck to waist,
Big buttons made of coal were placed.

He did not care the least bit that
They used a tin can for his hat,
Or that his arms, so long and thin,
The handles of old brooms had been.

And he was brave, while skies were gray,
But when the sun came out one day,
He turned into a little rill
And just went running down the hill!

—*Selected*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

MEETING OF THE SABBATH SCHOOL BOARD

I have just returned from a meeting of our Sabbath School Board. As I have not long been a member of it, this meeting was of no little interest to me. I suppose a formal account of what was done will be printed in due time in the RECORDER, but I am inclined to speak of it in an informal way.

The meetings of the board are held quarterly, the third Sundays in March, June, September, and December. Special sessions are called as occasion requires. This was a special meeting, held at the home of the secretary. The president of the board is Professor A. E. Whitford; secretary, Dr. A. L. Burdick; treasurer, L. A. Babcock. Beside the members of the board there were several visitors, making the attendance sixteen in all. There were six ministers present. The session lasted from two-thirty in the afternoon until five, and every minute of the time was given to the business in hand.

The first question to receive attention was that of field secretary, the position occupied by Rev. E. M. Holston until his resignation to accept the pastorate at Dodge Center. The work of this secretary is considered of no little importance, and the board desires to secure for it as good a worker as practicable, and one who may take the position permanently. After careful discussion it was not thought best to take any person from a pastorate for this purpose, neither to call upon any of our young men who are preparing for the ministry, for the reason that our denomination needs all its ministers, and more too, also that the field secretary should be one with special training for denominational Sabbath school work. Some members of the board were in favor of choosing one of our capable women for the position, four or five of them being mentioned as well qualified for it. The decision concerning the matter was

left for further consideration, the secretary in the meantime to carry on some correspondence to find out some persons available for the position.

Another matter receiving careful attention was that of the publication of a paper for our young people. It was agreed that such a publication is needed, the only questions being its financial support and proper editorial management. It was the opinion of the members of the board that a thousand subscribers could be secured for such a paper, which should pretty nearly pay for its publication, and that if sufficient encouragement comes from our young people, such a paper should be issued. If published, it should not be for children alone, but also for boys and girls up into the high school age; it should be supplied with original matter from our young people, many of whom are capable of writing articles well worth while; and as little as practicable be copied from other papers. It was suggested, too, that original matter, so far as may be, should be used in every department of the SABBATH RECORDER. We have good thinkers among us who can write well and who should exercise their talent. This matter will be taken up further on. Our general secretary, Rev. Willard D. Burdick, was present; and he earnestly urged that all possible be undertaken and done for our young people—to encourage them and utilize their talents, for in them is our hope for the future.

It was voted to ask Dr. Gardiner for a page or two in the RECORDER for a Sabbath School Department.

I was particularly interested in seeing among the members of the board some of the young people I knew in school here a long time ago. Jolly boys they were, yet deep down hard working and serious. In the meantime they have made a success in life, not perhaps in getting houses and lands and dollars, but in the manly service they have rendered in the mental, moral, and spiritual uplift of those who are coming on after them. I can, with the eye of faith, see in the young men and women now here in this Christian college wonderful possibilities. They will use their developing vigor for the betterment of all that comes under their influence. Let us who are older help them in every way we can.

MINUTES OF A SPECIAL MEETING OF THE SABBATH SCHOOL BOARD

A special meeting of the Sabbath School Board was held at the home of the secretary, in Milton, Wis., Sunday afternoon, January 18, 1925, at 2.30 o'clock, President A. E. Whitford presiding, with the following persons present:

Trustees: A. E. Whitford, Edwin Shaw, H. W. Rood, J. L. Skaggs, G. M. Ellis, L. A. Babcock, Mrs. L. A. Babcock, M. G. Stillman, J. N. Daland and A. L. Burdick.

Visitors: General Secretary Rev. W. D. Burdick, Plainfield, N. J.; Pastor August Johansen, Chicago, Ill.; Rev. E. M. Holston, Dodge Center, Minn.; Mrs. M. G. Stillman, and Mrs. A. L. Burdick.

Prayer was offered by Rev. Edward M. Holston.

The minutes of the last meeting were read.

The report of the Committee on Field Work was presented by the chairman, Pastor Erlo E. Sutton; and after full discussion by Dr. Edwin Shaw, Dr. Willard Burdick, Rev. M. G. Stillman, Rev. Edward M. Holston, and others, in which the sentiment of the Commission of the General Conference was expressed, the report was adopted.

Chairman James L. Skaggs, of the Committee on Publications, reported that he brought to the attention of the Commission matters concerning the Sabbath school publications, particularly the matter of the publication of a young people's paper; and in connection with this Corresponding Secretary W. D. Burdick, of the American Sabbath Tract Society, brought to the attention of the board a statement from the Tract Society concerning the publication of such a paper, suggesting an eight-page monthly to be edited by some one appointed by the Tract Society with associate editors appointed by the Sabbath School Board and the Young People's Board, the expense of publication being met by the Tract Society, the other boards paying for the editorial work of their departments and assisting in the promotion and circulation of the paper.

Upon motion it was voted that the Sabbath School Board approve of the suggestions coming from the Tract Society in reference to such a publication; and that it will gladly and willingly co-operate with the other boards in establishing the same if it shall seem advisable to do so.

It was voted that the matter of working out the details of the above action be placed in the hands of the Committee on Publications.

It was voted that the Committee on Field Work be instructed to make further investigations in the matter of the employment of a field representative and to conduct such confidential correspondence as shall be necessary.

It was voted that Professor D. N. Inglis be appointed to attend the coming meeting of the Executive Committee of the International Council of Religious Education, as a representative of this board.

Voted that the secretary confer with the editor of the International Journal of Religious Education concerning our program for Vacation Religious Day Schools for the coming season.

By vote of the board, H. W. Rood was asked to act as contributing editor of the Sabbath School Department in the SABBATH RECORDER until the appointment of a field representative.

The minutes were read, corrected, and approved.

Adjourned.

A. L. BURDICK,
Secretary.

A STUDY OF MISSIONS IN CHINA

(Continued from page 148)

one, when one grand burial is made for all. The wife wears widow's weeds (white) which she is not to lay aside until three years of mourning are expired." White is the symbol of mourning.

"Everything adapted to the exigencies of a long journey is always supplied to the departed one; and if he has been so unfortunate during his lifetime as to part with a tooth or a limb, these are also carefully preserved and deposited in the coffin, that he may not enter halt or maimed into the land of his future sojourn. His shoes, his fan, his pipe, or whatever in his living excursions he would have required, all are furnished him."

(To be continued)

If time be of all things the most precious, then wasting time is the greatest prodigality; for lost time is never found again.—
Benjamin Franklin.

OUR WEEKLY SERMON

CHRIST AT THE DOOR

THEODORE L. GARDINER

By request

Text: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

For several reasons this has long been a most precious text to me. In the first place, when a student in Alfred, after I had promised to go on my first trip as missionary pastor, I was greatly concerned about having to prepare sermons every week. I had never tried to preach but one or two sermons, and a great burden rested upon my heart, for fear I might not be able to do satisfactory work. In this mood I went to my dear friend, Dr. A. H. Lewis, for help. Full of sympathy, he gave me three or four favorite topics and texts, with some helpful suggestions concerning their development.

This text was one of the first he offered, and after a few words of sympathetic suggestions — so characteristic of Brother Lewis—it found a ready and welcome place in my heart. It has been precious to me ever since.

The second reason why I love this text is due to an experience which came to me during my first pastorate, nearly fifty years ago. I had been sent to Richmond, Va., by the Y. M. C. A. of Connecticut as a delegate to the international convention. On my return, the committee wished me to go here and there to tell the story of the Richmond meetings. One Sunday I went, with a friend to a neighboring church for this purpose. The house was well filled and I was prepared to tell my story. The old pastor there had no sympathy with the Y. M. C. A. work, and when I requested him to sit with me and make the opening prayer, he point blank refused!

This gave me quite a chill, and the spiritual atmosphere was very depressing. I could think of nothing but an ecclesiastical ice house and doubted the propriety of telling my story there. At the last moment, as the choir was singing the last hymn be-

fore the address, I flung my notes under the desk and preached as best I could from this text about Christ at the door.

After that meeting I said to my friend: "I don't think I will go there again. I am discouraged about doing any good there." He too felt quite the same way.

Two years went by, and one day the deacon came to see if I would supply their pulpit for a while until they could find a pastor, and I promised to go. After the first service, while at dinner the deacon's wife said: "Mr. Gardiner, do you remember coming here to preach two years ago?" "Yes, indeed," said I, "and I'll never forget how discouraged I was when I went away that day, and I said I would not come again." She replied: "I was afraid you felt that way, and I want to tell you something. Last week a beautiful young lady died here, whose sick room in her last days seemed like the antechamber to heaven, so happy was she in her Savior's love. Her face fairly shone with a heavenly glory, and her words touched every heart who went to see her. One year ago she offered herself to the church, saying, 'I date my conversion to the sermon Elder Gardiner preached here a year ago about Christ at the door.'"

This was a good lesson to me. I then resolved that I would never again be so discouraged about the gospel message. After I had done my best to sow the good seed, I would leave the harvest with God. Sowing the seed as best I can is my part, but giving the harvest belongs to God.

That experience with this text has ever since that day been a great blessing to me. Do you wonder then, that I count it as one of the very best texts in the Bible?

But there is one more reason why I like it so much. To me it reveals divine condescension in seeking to save the lost such as is found nowhere else. When we read of Christ's mission to earth—his walking in the shadow of the cross from Bethlehem to Calvary; his appeals to sinners to "seek" and "knock" and "strive to enter in," with the assurance that those who seek shall find, to those who knock it shall be opened, and all the promises given the man who shall heed his call, we are constrained to say: "Surely divine condescension can go no further." Our God has expressed his matchless love for us by giving his only begotten Son to tread this weary earth path for men, even to his death for them, on

the cross. He has filled his Book with loving invitations and promises until man has no excuse for not accepting, and it would seem that after all this God could go no further in his efforts to reach and save sinful men. If they resist all the gospel invitations, they deserve to die unsaved. The heavenly Father condescends to come near to men, as God manifest in the flesh, to tread the pathway of human suffering even to the end in order to win and save them; and it would seem that nothing more could be done.

DIVINE CONDESCENSION DOES GO FURTHER

But when I come to see this precious text I find that divine condescension does go further! Here the Savior is represented as assuming the same attitude toward the sinner which he urges the sinner to assume toward him, in the gospels. There he pleads with men to "seek" and "knock" and "strive" to enter his kingdom. But here Christ himself has become the seeker. He has sought and found the lost one, and says: "Behold, I stand at the door and knock." He has sought and found the wandering one and wants to come in and bring peace.

I am reminded that this is just like the Christ. After all his sufferings, his death and resurrection, he told his disciples to go into all the world and preach the gospel, promising to be with them always; and he took special pains to add, "Beginning at Jerusalem!" Viewed from a mere human standpoint, Jerusalem was the very last place where the gospel should be offered. The people of that guilty city had persistently sinned against the Light. They had witnessed his marvelous works. They had spurned all his messages of love, mocked and reviled him to the bitter end, and crucified him among thieves. A mere human being would naturally think that Jerusalem would be the last place to receive offers of mercy and messages of love. But not so with the Savior. He did not say, "Go everywhere but to Jerusalem with my gospel." He did not say, "Jerusalem has sinned away the day of grace and I have no salvation to offer her, she is unworthy of any help from me." On the other hand he did tell them to *begin* at Jerusalem!

This is wonderful. I can imagine him saying: "Begin here, and if you find the man who made my crown of thorns, tell

him I have a crown of righteousness for him in my kingdom if he will only accept it. Tell the one who mocked me with that purple robe, that I have a spotless robe for him in glory if he will listen to my words. Tell the man who smote me with the reed that I will give him a palm of victory in the realms of glory if he will let me lead him in paths of peace. And if you find the one who thrust that spear into my side, tell him he opened there a fountain of cleansing from sin and uncleanness, if he will only let me save him."

As you come to realize the fullness of Christ's merciful love as seen in his expression, "Beginning at Jerusalem," you must see that seeking the lost and knocking for admission to hearts that for years have rejected his gospel invitations savor of the same blessed spirit.

You say, "What amazing grace in the crucified Christ to still stand at the door pleading with wayward, sinful men to let him in!" I say, "What amazing depravity, for men to reject such a Savior!"

THE MANSION OF THE SOUL

Look a little more closely now at the figure contained in the text. Christ is represented as standing at the door of a mansion, seeking admittance. The soul may well be compared to a mansion in which dwells all that goes to make the man. This mansion is fitted out with windows through which divine sunlight shines and influences to ennoble the soul. There are doors through which influences from within pass to the world outside. The house is never empty. If the pictures of love and Christian beauty do not hang upon its walls, if Christian graces do not dwell in its rooms, their opposites are pretty sure to be there.

Now the Savior stands outside the soul's door seeking a place within. You know what you do when you long for admission to your neighbor's home. You knock at the door and listen for a response. If none comes, you knock again louder than before, and if you are sure the folks are at home and you are anxious to get in, you try another door—you even lift up your voice and call if you get no response, especially if you know they are in and you have an important message to deliver.

This is just what the Savior is doing today at the mansion of the soul. The text says he *stands* there knocking. He does

not knock once only to go right way; but "he has waited long, is waiting still, you treat no other friend so ill." There are doors before which he has stood for years, which have never been opened, although the inmates have many times heard his call, and his knocking has many times been allowed to go unheeded.

Have you seen that picture representing Christ at the door? It shows the Savior crowned with thorns, standing in the darkness, holding a lantern that throws its light through tall, rank weeds onto a hard, stony door that has long been closed. The Savior with anxious look is reaching through the weeds knocking at the door and listening for the dweller to respond.

The artist has brought out the thought of this text beautifully. The stony door, the rank weeds of sin, showing that the door has long been shut, well represent the sinner's heart; and in the anxious look and loving attitude of the one who knocks, we see the thorn-crowned Christ shedding his light through the darkness and knocking for admittance.

Dear friend, is that heart yours? Do rank weeds of sin before that door show how long your Savior has been standing there waiting for you to open the door and let him in? Have you piled up your sins against the door so it is hard to open, and has Christ been calling you in vain?

HOW DOES CHRIST KNOCK?

Do you ask *how* does he knock, how has he been calling me? He seeks admittance to your heart whenever your conscience accuses you until you feel self-condemned and wish you were a better man. Christ knocks at your door by any means that make you long for a better life. It may be by a sermon or a passage in the Bible or by the striving of the Spirit in the night-watches. It may be by the memory of a good mother or of some loved one gone from earth. It may be by the voice of a little child. I can imagine a dear little child with arms around her father's neck, tenderly saying: "Papa, why don't you pray?" Many a man could face a pistol point easier than he could meet that question from his beloved child.

Oh, yes! there are a thousand ways in our homes, in our churches, in the voices of nature about us, in the pleadings of the Spirit, and in the promptings of conscience,

by which the voice of God is heard in the soul. We have all heard the knockings of Christ at the home of the soul many times.

WHY HAVE WE NOT HEEDED?

1. If I knock at the door of my neighbor's house and the children inside are stirring up a regular rumpus, shouting and thrashing around, my knocking at the door is not heard, and it will not be opened to me. So it is when Christ knocks at the door of the heart. His calls are drowned by the clamorings of our appetites and passions, our evil desires, and our worldly longings.

2. When I knock at a friend's door, if the inmates are away from home, they can not hear, and the door remains shut. So it is when Christ knocks at the door of one who is away from home—out into the world after fame, riches, pleasures, and all absorbed in securing those things that perish with their using. Think of the folly of living such a life! Suppose you could secure all the wealth of the world, and all the pleasures and honors earth has to offer. In a few short years at most you must leave them all. And if you have none of the true riches Christ comes to offer, you must enter the next life an eternal bankrupt! In such a case the things you must leave behind will show for what a small pittance you have sold your soul!

3. If I knock at my neighbor's door, and the inmates are sound asleep, they do not hear me. This is the reason why many fail to hear or to heed the Christ when he knocks for admittance to the mansion of the soul. Some are sound asleep or indifferent as the years go swiftly by, and every day finds them nearer the brink of life's Niagara, over which they must plunge to ruin. Every day of indifference with the Savior calling only hardens the heart and brings them nearer the point where it will be too late!

CHRIST WITHIN

Oh! let us turn away from this picture of Christ outside knocking at the door. Let us open the door and let him in. What a wonderful change comes when the sunlight of heaven floods the house! Never before did the world seem so bright. The outlook for the future is completely changed, and the sunlight of perfect peace fills the soul. No one ever yet let the blessed Christ in

without experiencing the heavenly peace that passeth knowledge.

HAVE YOU COME SHORT OF IT?

It may be that some one longing for this peace will say: "Brother Gardiner, what is the trouble? I did open the door to Christ and tried to let him in years ago; but some way I have not found the perfect peace of which you speak. What is the reason?"

Let me ask you, my friend: When you bid Christ a welcome to the mansion of your soul, did you open all the doors and give full freedom of the house, or did you just invite him into the parlor and, after entertaining him there for a time, let him go again? Did you have some idol—some habit which you knew he could not approve of, shut up in some dark closet which you said nothing about? You showed him your best room, but how about your kitchen? Did you have some dirty work in there—something you felt ashamed of which you feared he might not approve—something your own conscience was not satisfied with, and so you kept that room closed?

If that is the way you let Christ in, no wonder you failed to find perfect peace. It can not be found in that way. But if you can find me a single soul who has made the full surrender, letting Christ fill all the rooms, one who has become perfectly teachable and willing to turn out every idol for his sake, and after so doing has failed to find peace, then I could never again preach the gospel with the full assurance I now have.

HE WILL HELP

Please do not forget that it is our part to open this door. Christ will never force it open against our will. But if it has been closed so long that it seems impossible for us to move the lock and open it, the One who "stands" outside, listening, knows the moment you give up your will and decide to open the door; he will take hold and help you. And you will be surprised to see how easy it yields when you are willing.

The church school is or can be made to be the most effective single agency for character development in the individual, as it has always been the greatest single source of numerical increase for the Church.—*Ashaway Messenger*.

ANNUAL MEETING OF THE NEW YORK BIBLE SOCIETY

MILLION DOLLARS ASKED FOR

At the annual meeting of the New York Bible Society, held January 20, 1925, in the new Bible House, No. 5 East Forty-eighth Street, the officers of the society re-elected for another year, were: Messrs. John C. West, president; Everett J. Esselstyn, vice-president; Charles W. Parsons, secretary, and James H. Schmelzel, treasurer.

The annual report presented by the general secretary, Dr. George William Carter, showed a large distribution of the Scriptures during the year 1924, totaling nearly 800,000 volumes in 67 languages. A large part of this distribution was free and the report showed that 70,000 volumes were given to immigrants arriving at Ellis Island and 121,000 to sailors and seamen from all parts of the world. The society makes it possible for each immigrant and alien desiring a copy, to receive one in his or her own language. Thousands of copies in many languages were given the sick in hospitals, and hundreds in raised type were provided for the blind. Several hundreds of Bibles were donated to the American Merchant Marine Library Association in order that a Bible may be in each library furnished the ships by that association. Over 8,000 Bibles were furnished the guest rooms of New York hotels.

The society handles no literature of any kind excepting the Scriptures. Many new friends are needed to help its work.

An appeal was made that the work of the society might be doubled during the coming year; and in order to properly carry forward the great work of Bible distribution, a fund of a million dollars will be asked for to supplement the present resources of the society.—*George William Carter*.

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. 2 Corinthians 9:8.

It is a very wonderful text. Count the number of universals in it! All grace! Always! All sufficiency! All things! God abounding to us that we may abound to every good work. The word translated "abound" might be rendered literally "to flow or pour over."—*F. B. Meyer*.

DEATHS

HOFER—Theodore Hofer was born in Schleiz, Saxony, South Germany, on February 10, 1841. When he was seven years old his parents brought the family of three girls and two boys to the United States. Within three years the mother died, and not long after the father followed her.

After the death of his father, Theodore was in several different homes, working for his "keep." Some years ago he went to live with his sister in Andover, where he lived until 1910, when he came to Nile to live with his sister, Mrs. Laverne Burdick. This sister is the only one left of the family now.

While in Andover, Mr. Hofer joined the Seventh Day Baptist Church. On November 7, 1914, he brought his letter to the Nile Church, of which he was a faithful member until his death.

On New Year's Day he took to his bed, and after a lingering illness he went quietly to sleep on Monday, January 19, at 7.00 a.m. He was conscious and knew his friends until the last.

Mr. Hofer's life was a fine example of the Christian way of living. No one speaks an ill word of him. Always kind and thoughtful of others, unselfish and helpful, he won his way to the hearts of many, and leaves a host of friends. During his illness he was often in prayer, and the prayers were patterns of simple, childlike trust and showed an intimate acquaintance with the heavenly Father.

One man—an unbeliever—said, "If there ever was a Christian, Theodore was one."

The funeral services were conducted by the pastor at the church, and the body was taken to Obi cemetery for interment.

"Thus star by star declines,

Till all are passed away,

As morning high and higher shines,

To pure and perfect day;

Nor sink those stars in empty night,

They hide themselves in heaven's own light."

L. G. O.

TAYLOR—Ella Brock Champlin Taylor was born in Hebron, Pa., November 10, 1862, and died January 17, 1925, at Topeka, Kan., aged 62 years, 2 months and 7 days.

When quite young she came to Nortonville, Kan., and at the age of twelve she was baptized and united with the Nortonville Seventh Day Baptist Church during the pastorate of Rev. S. R. Wheeler.

She was united in marriage to Henry Champlin, March 8, 1880, who died in 1885. Two children by this marriage were left with their mother. On February 17, 1891, she was married to Cornelius Taylor.

She died at the home of her daughter in Topeka, Kan., who has been caring for her during her last illness, and where everything was done that love and tender care could do. But God's will must be done. She had always lived in or near Nortonville, where she was much loved by her friends and neighbors. She was always ready and willing to help in time of sickness, sorrow, and need; and many have felt the touch of her sympathy and thoughtfulness. She was a faithful member, not only of the church, but also of the Women's Missionary Society and Circle No. 4, always on hand, doing her share of the work, and helping to carry out the purposes of the society.

She is survived by her aged husband, Cornelius Taylor, who has always lived in or near Nortonville, Kan., until the recent illness and death of his wife. She leaves one daughter, Mrs. Myra Cosby; and four grandchildren as follows: Mrs. Marie Hartman, Henry Cosby, Dorothy Cosby, and Almond Champlin, to whom Mrs. Taylor had been both mother and grandmother since he was a baby, all of whom now reside at Topeka, Kan.; also two sisters: Mrs. Etta Mauzey of Los Angeles, Calif., and Mrs. Alta Cone of Nortonville, Kan.; one brother, Charles Brock of Nortonville; and one step-son, Sam Taylor of Topeka, Kan. One son, Homer Champlin, died March 30, 1906.

The funeral, conducted by her pastor, Herbert L. Cottrell, was held from the Seventh Day Baptist Church, and the interment was made in the Nortonville cemetery. H. L. C.

TERRY—Mrs. Emily L. Terry, who died January 3, 1925, at the home of her daughter, Mrs. Dora T. Bell, was Miss Emily Looftboro, and was born in Jackson Center, Ohio, September 10, 1843.

The early part of her life was spent in Welton, Iowa, and she was married in that place April 9, 1864, to Austin H. Terry, who was at that time at his home on furlough from the Federal Army. In 1873 Mr. and Mrs. Terry moved

to North Loup, Neb., and were among the first settlers in that section of the state. In 1883 they came to Baker, Ore., where they resided until Mr. Terry's death January 9, 1893. Mrs. Terry came to Corvallis with her daughter, Mrs. Bell, in the spring of 1918, and had since made her home in Corvallis.

Besides Mrs. Bell, there were born to Mr. and Mrs. Terry, two sons. Elam died in infancy and Duane, at the age of thirty-three years. Two grandchildren reside in Glendale, Calif., and Mrs. Glenn Metzler and Terry Bell, daughter and son of Mrs. Bell, are residents of Corvallis.

Mrs. Terry became a member of the Seventh Day Baptist Church early in her youth and remained a member of that people for many years, but later joined the Presbyterian Church at Baker, Ore., and then the Presbyterian Church of Corvallis, of which she was a faithful member at the time of her death.

Death came to Mrs. Terry after a long period of illness and failing. She had passed the four score years, being 81 years, 3 months, and 23 days.

The funeral service was conducted by Rev. P. A. Tinkham at the Bell home, and interment was made in Crystal Lake Cemetery.

D. B. C.

FRINK—Mary Isabelle Davis Frink, daughter of Andrew and Letticia Huffman Davis, was born at Milton Junction, Wis., April 4, 1861. After an illness lasting some years, she passed away at her home in Milton Junction, January 12, 1925, in the sixty-fourth year of her age.

Her mother having died when she was a young child, she was raised in the home of Cyrus T. Frink, whose wife was her aunt, a sister of her mother.

On September 30, 1881, she was united in marriage, by the late Rev. S. H. Babcock, to Russel R. Frink of Milton Junction. To them were born four children, two of whom are living, William R. Frink, Detroit, Mich., and Mrs. Letty L. Grabenhorst of Onlaska, Wash.

At the age of sixteen years, she was baptized and received into membership in the Seventh Day Baptist Church of Milton Junction, of which she was always a loyal member. As long as health would permit, she was active in all its work, acting for thirteen years as superintendent of the Junior Christian Endeavor, and for several years was a teacher in the Bible school. She was also active in the Ladies' Aid and other church organizations.

Having always lived in the vicinity, she was deeply interested in the activities of the community; and while for some time confined to her home, she tried to be cheerful and make the most of life.

There is left to mourn her departure, the husband, the two children already mentioned, three grandchildren and one brother, E. A. Davis of Chicago, Ill.

Funeral services were held in the Milton Junction Seventh Day Baptist church, Wednesday afternoon, January 14, conducted by her pastor, Erlo E. Sutton.

E. E. S.

EAGLESFIELD—Eli C. Eaglesfield was born at Binghamton, N. Y., March 21, 1851, and passed away at the home of his son, Perl E. Eaglesfield in Joplin, Mo., January 17, 1925, at the age of 73 years, 9 months and 26 days. Mr. Eaglesfield was a trainer of race horses, and was hurt internally while in a race last August, which was primarily the cause of his death, though paralysis hastened the end.

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Sabbath School. Lesson VII.—Feb. 14, 1925

JESUS IN GETHSEMANE

Golden Text.—"Not what I will, but what thou wilt." Mark 14: 36.

DAILY READINGS

- Feb. 8—Jesus in Gethsemane. Mark 14: 32-42.
- Feb. 9—Agonizing Prayer. Luke 22: 39-46.
- Feb. 10—Thy Will be Done. Matt. 26: 36-46.
- Feb. 11—The Suffering High Priest. Heb. 5: 1-10.
- Feb. 12—The Sympathetic High Priest. Heb. 2: 8-18.
- Feb. 13—Sharing his Sufferings. Phil. 3: 7-12.
- Feb. 14—The Suffering Saviour. Psalm 22: 1-8.

(For Lesson Notes, see *Helping Hand*)

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.*

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About five weeks ago his son, Perl, went to Springfield, Ill., and brought his father to Joplin, where he was most tenderly cared for. His son, Ralph, and wife were also with him during these last anxious weeks.

Mr. Eaglesfield was the son of Susan Simmons and John George Eaglesfield. When about twenty-one years of age he was converted and joined the church.

In 1881 he was married to Celestia A. Newell, who died in Gentry, in February, 1902. To this union were born five children: Mrs. E. R. Maxson of Milton, Wis.; Guy E. of Bisbee, Ariz.; E. Ralph of Timpas, Colo.; Perl E. of Joplin, Mo.; and Mrs. Tacy Kerr of Milton, Wis. There are also left ten grandchildren.

Mr. Eaglesfield was a man of most excellent character and will be remembered and mourned by many friends. He came to Gentry in 1901, and lived here about fifteen years. Many friends remember how he had to be both father and mother to his children after the death of his wife, and they can also recall how nobly he fulfilled his mission.

The farewell service was held in the Seventh Day Baptist church in Gentry, Sunday afternoon, January 18. As pastor Severance was away on a missionary trip, Rev. Mr. Hughes of the Congregational Church conducted the service, and the remains were laid to rest by the side of his wife in the Gentry cemetery.

R. J. S.

RELIGIOUS EDUCATION ASSOCIATION TO HOLD 1925 MEETING IN MILWAUKEE

The twenty-second annual convention of the Religious Education Association will be held in Milwaukee, Wis., April 22-25, 1925. The theme of the convention is: "Religious Education and Religious Experience." An effort is being made to determine whether the newer types of religious education can produce a religious experience commensurate with that produced by the older types, and to re-define, if necessary, what is meant by "religious experience."

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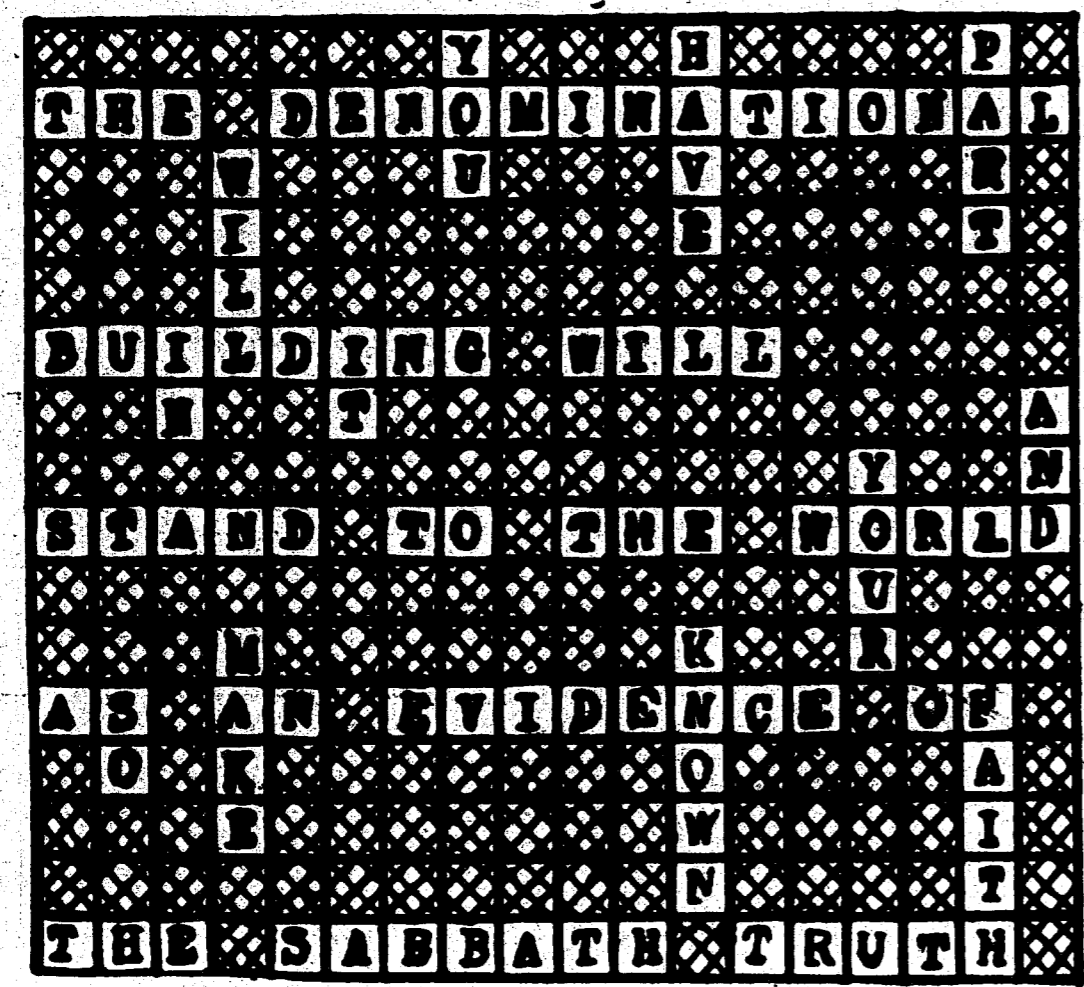
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"Show us thy face, O Jesus, that we may love thee,
For some forget, and some have never seen.
But there is naught we e'er can place above thee.
When once we see thee, beautiful, serene;
Show us thy face that shone of old in blessing
All up and down the ways of Galilee.
And like thy fishers, thy dear name confessing,
We too, for very love shall follow thee.

"Show us thy face thorn-wounded for our healing,
Oh, heart of mine, canst thou these wounds forgive?
These bleeding hands were for our pardon's sealing,
And thy heart faithful, that our souls might live.
Show us thyself, Lord Christ, in loving kindness,
Above the tumult of the world between,
Show us thyself, and take away our blindness—
We needs must love thee when we once have seen."
—Selected by Mrs. L. A. Wing.

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