Seventh Day Baptist Onward Movement

*Motto*: Onward and Upward
*Slogan*: Lead on, O King Eternal

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

---

*Lines to Mount Everest*

George Imrie Hilt

Arising from his night's repose,

The sun looks o'er the eastern verge of earth,

To where, O Everest,

Thy vast misshapen form upheaves,

Frowning portentons on the covering land.

Where sky in homage bends,

And ice-bound, rocky ramparts rear,

Forbidding,

High towered thy mighty head,

Set in the silence of ages gone,

Crowned with the dawn,

Imperial and alone.

And from that dizzy, frigid height,

Of virgin solitude,

Beyond the far-distant plain below,

Across the arid desert's weary waste,

Beyond where ocean's sounding billows surge

On other shores;

World-wide, Adventure's page is proudly cast

Before the sons of men:

Of them that dare,

Who next shall take the challenge given,

And try that upward path,

Beast by Death?

Who shall, forsaking all,

At last attain that eminence

And live among the stars of fame?

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The Seventh Day Baptist Directory

The Seventh Day Baptist General Conference
The Seventh Day Baptist Missionary Society
The Seventh Day Baptist Educational Society
The Woman's Executive Board of the General Conference

SABBATH SCHOOL BOARD
President—Rev. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. Corliss F. Randolph, Ashaway, R. I.
Treasurer—L. A. Babcock, Milton, Wis.

SABBATH RECORDER
President—Dr. Alvart L. Davis, Ashaway, R. I.
Corresponding Secretary—Mrs. Hazel Langworthy, Adams Center, N. Y.
Secretary—Prof. E. Titsworth, Wharton, Mass.
Tract Recorder—Mrs. Hazel Langworthy, Adams Center, N. Y.

CONTRIBUTIONS
American Sabbath Tract Society
Barbour, W. Va., $406.50
Burlington, Iowa, $75.00
Cincinnati, Ohio, $100.00
Chicago, Ill., $500.00
Detroit, Mich., $250.00
Galesburg, Ill., $50.00
Grand Rapids, Mich., $100.00
Huron, Ohio, $100.00
Minneapolis, Minn., $250.00
Montreal, Que., Canada, $100.00

President—Corliss F. Randolph, Newrk, N. J.
Recording Secretary—Benjamin F. Johnson, Battle Creek, Mich.
Treasurer—Garret E. Trimble, Plainfield, N. J.

SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxson, Plainfield, N. J.
Vice-President—William H. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Corliss F. Randolph, Newrk, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND
President—Rev. Willard D. Burdick, Plainfield, N. J.

Tract Society
On Thursday morning at 9:30 a.m. the Annual Conference, after a morning devoted to business, opened and from 10:15 to 11:15 a.m. the afternoon was given to the American Sabbath Tract Society for its first program in its annual session. The afternoon from 2:30 to 4:30 was also given to this society.

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

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

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

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

Let us set our hearts upon it and complete our undertaking with credit.

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

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

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

The Seventh Day Baptist Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.
Mary A. Stillman. Then followed the responsive Bible reading which was prepared some time ago by Rev. James L. Slagg.

At 2:40 an interesting symposium on "Ways of Promoting the Sabbath" was begun. This was divided into two parts—first, "Among Our Own"; second, "Among Others."

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

Elder St. Clair's address on employment and vocational guidance was timely and will appear on these pages. He asks some important questions and gives counsel regarding the choices of employment, which will be well worth careful attention by our people.

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

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

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

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

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

As the strains of this loyal song died away, Rev. A. J. C. Bond came on with a ringing message on "Sabbath Sanctions for a Scientific Age." Our readers will enjoy it, we know, when he gives it to them through the Recorder.

In the evening after the Tract Society's program, Dr. Herbert L. Willett, of the Federal Council, spoke upon "International Justice and Good Will." He showed that great progress is being made in the line of world-wide, serviceable activities through the co-operation of Christians in the work of the council. Thirty-two denominations for twenty years have not labored together in vain. This address was full of good things, showing the blessings that have come from a co-operation of churches in America. The last thing in the programs of this good day at Conference was Rev. George B. Shaw's excellent sermon on "Seventh Day Baptist Fundamentals," which has already appeared in the Recorder.

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

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

Paul's vision of the call to Macedonia was read and prayer offered by Rev. John F. Randolph. Then President Burdick said he had no formal address, but only words of thankfulness for a bright outlook. Doors are opening wide and calls for help are coming. Men of other lands who stand high in their own country are coming and pleading for help. Our God is calling us as never before, showing that he has confidence in us, and that he knows we are able to do the needed work. The work is great and we rejoice in it. We are expecting a glorious blessing here today.

Corresponding Secretary William L. Burdick then presented the annual report of the board which we gave our readers in the Recorder of August 25, and which we hope our people have carefully read. Secretary Burdick made a strong appeal for a campaign of evangelism and also for a real go-to-church campaign. Those who have heard him in three associations this year know something of his interest and burning zeal for the work in Jamaica, and
his desire for an onward movement in China and in the home land.

**THE DAVISES AND THORNGATES IN CONFERENCE**

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

Doctor Thorngate's remarks were simple and sincere in expressing some of the attractions which his chosen life-work had for him. There are always attractions that draw one toward a new country; but these were by no means the things that moved him. He loved to work, and the very work was attractive because he wanted a job that would fill his hands full. This he thought he could find in a land where there is but one physician in eight hundred thousand people. He expressed the hope that he would grow with the doing.

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

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

Then Mrs. Thorngate spoke of her hopes in view of their work. She expressed her thanks for the kind friends who had so generously helped them to the things they would need in their China home. The interest taken by the people in the home land gave them spiritual strength. "Going to China," she said, "is no sacrifice for us. We hope to get away from the love of things, and become more in love with the good work."

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

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

Mr. Davis wished he could take us all to China where we could see conditions and realize the needs as he can see and realize them. Said he: "I am burdened this morning, and wondering how the seventy-five per cent of our people who are not linked up with our work could be reached and interested. I do wish I could believe that more than twenty-five per cent of our Seventh Day Baptists are really and truly interested in our work. Still the twenty-five per cent give us inspiration and strength. The twenty-five per cent are represented here today; but my burden is how can the seventy-five per cent be reached so as to secure their interest and support?"

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

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

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

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

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

For seventy-five years now Sabbath services have been held in our church chapel in the heart of Shanghai. And today Chinese children tell crowds what Christianity is to them. The regular attendance on Sabbath in Shanghai today is larger than in most of our churches in America. This was a wonderfully inspiring address. We wish every Seventh Day Baptist could have heard it. While speaking, Mr. Davis held up twenty-five dollars in dimes which one little boy had saved and given for the school building in China. He said: "It is not the twenty-five dollars that thrills me; but the fact that a boy has invested that much for the great cause."

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

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

Brother Burdick will lay his burden on your hearts through the Recorder, and we pray that the Holy Spirit will prepare your hearts to respond to his plea.

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

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

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

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

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

"Grave on thy heart each past "red-letter day!" Forget not all the good that God has done By which the Lord hath led thee; answered prayers, And love unshaken, strange blessings, lifted cares, Grand promises-echoes! Thus thy life shall be One record of his love and faithfulness to thee."

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

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

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

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

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

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

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

Worship Period:

In the vestibule: "I was glad when they said unto me let us go into the house of the Lord." Inside: Song—Call to Prayer
Prayer
Hymn—Praise Him
Scripture—Psalm 1, recited by Grade 3
Talk—Supervisor
Hymn—Pilot Me
Praying for the children
Song—Who Has Seen the Wind—Grades 1, 2, 3
Scripture—Psalm 121—Grade 1
Song—Sing a Song from the Heart—Grade 3
Exercise—Outstanding events in the Life of Paul

Hymn—An Extra Prayer—Grades 1, 2, 3
Exercise—The Books of the Bible—Grade 4
Flag Salute—Grade 3

Resuming the Training Courses:

The Pupil
Andrea Breeman
Ruth Randolph

The Teacher
Eli Rogers

Message of the Master Teacher

Organization and Administration
Mrs. Flora Groves

Hymn—I Must Be True—Grades 4, 5, 7, 8
Exercise—Perry Songs—Kindergarten
Scripture—Psalm 100—Grade 3
Flag Salute—Grades 4, 5, 7, 8
Exercise—Perry Songs—Grades 1, 2, 3
Geography Song—Grades 4, 5, 7, 8
Exercise—The Books of the Bible (Pt. 2) Grade 5
Offering—Grade 8
Exercise—Heroes of Israel—Grade 7
Song—Jesus Loves Me—Kindergarten
Closing Prayer—Three song prayers—Kindergarten, Grades 1, 2, 3
Organ Postlude

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

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

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

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

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

Respectfully submitted.

RUTH MARION-CARPENTER, Supervisor.
Alfred, N. Y.
August 29, 1924.

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

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

People often go into his house and learn whole chapters, which in many instances make them wise through faith which is in Christ Jesus.—Record of Christian Work.
THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

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

OUR ONWARD MOVEMENT BUDGET
CAN WE RAISE IT?

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

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

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

The commission and the General Confer­ence evidently think not. The budget as presented to the Conference by the com­mission is for just a little in excess of fifty-eight thousand dollars. And that budget was adopted by the Conference at Milton; perhaps the largest and most representative Conference in the long histo­ry of Seventh Day Baptists. And I believe the answer of that Conference is the answer of Seventh Day Baptists everywhere.

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

Professor Carver was once asked by one who wanted to prepare himself for Chris­tian work, what he should do first. The answer was "Start something." If there are Seventh Day Baptists who want to serve the cause, and do not know where to begin, there is a good practical sugges­tion. And let it not be considered lightly. I fear some of our churches, and perhaps especially some of our smaller churches, will suffer loss as did those men with the one talent. The quota for your church is meant to be suggestive only. No church and no Seventh Day Baptist has to answer to the commission; or to the gen­eral secretary, or the General Conference, or to any other general. No church can do more than its best. The work demands that all do that. Each member must an­s­wer to himself and to God. Surely each one wants to have a real part in the work as it has been outlined and as it is being undertaken by the boards.

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

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

It is a wonderful thing to know the Holy Spirit, to have your soul and your body not the tomb of buried possibilities, but the temple of God. The temple of God is the church of God which is the church of the Father, and the Son, and the Holy Spirit. It is the church of God where the Holy Spirit dwells. And the church is meant to serve the cause, and to have a real part in the work of God. And that the church does not have a real part in the work of God, is a problem that must be solved.

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

No domestic work, no missionary work, no educational work, no religious work, can possibly be as truly prosperous or permanently strong which does not cher­ish the sanctity of the home, with Chris­tian parenthood and a religiously cultured childhood as its basis.

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

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

We may make a distinct contribution to our time if we maintain high standards and ideals of home life. When so many homes are composed of a low standard of condition, low in their intellectual ideals, unattractive and unwholesome in their moral and social con­ditions, the challenge is all the more ring­ing to us as a people to maintain a high level in all these points.

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

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

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

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

On the other hand where parenthood has been dignified, where its responsibilities are widely accepted, its spirit is exalted, it be­haves mutually borne, there you will find the source of earth's noblest joys, its sweet­est satisfactions and highest hopes.

The authority of the church is best rooted in the home. And both will do well to safe­guard more zealously this primal and funda­mental institution. Some one has asked:
I. Costs money; so do fine clothes, all immigrants at the promulgation of information that will dispute the idealism of the past plus the wealth of our own love and heroic self-sacrifice and consecration.

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

IN CHRISTIAN EDUCATION

ESLE F. RANDOLPH

(Conference paper)

Reflection brings one to the definite conclusion that it is not possible for any one generation to remain morally and spiritually enoble by passing on to the next generation, as is true from any succeeding generation, and each generation in turn inherits the responsibilities common to all generations. To our earlier fathers of America, among many grave responsibilities came that of imparting a Christian education to their sons and daughters. That same responsibility is likewise ours.

The manner in which they went about meeting their responsibility is told on the pages of early New England history. The stress and strain of those early days made a background favorable to religious instruction; and that those pioneers met the responsibility of Christian education, is largely neglected, as is the fact that the Christian religion as the only religious faith which promotes peace, is the cause of this neglect.

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

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

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

To teach, then, real Christianity, to teach as the Master taught is the big lesson for today. So sordid and selfish are the general conditions upon which selfish interests does the world appear, that the responsibility is indeed great. Youth responds to attractive influences most readily, and evil so often approaches youth in attractive form, is it not bound by fetters of iron from which escape is well nigh impossible that youth awakens to the true situation.

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

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

Seventh Day Baptists are not alone in

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

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

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

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

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

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

The Christian Church is gradually recognizing responsibility for the life of man. We no longer have patience with an effort to save men's souls for a future world while their bodies are needlessly perishing or being violently destroyed. We cannot look upon indifference upon little children who, because of industrial or economic conditions in home or factory, are denied the normal rights of child life.

We recognize the moral and racial dangers which arise from economic conditions which drive mothers and young girls into shops and factories. In short, we are increasingly conscious of an obligation not only to sustain our churches with our money and our devotion to their particular fancies, but also to carry the religion of Jesus into the whole life of the world.

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

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

The Churches Stand For:

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

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

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

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

13. Release from employment one day in seven.

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

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

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

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

CHILD LABOR

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

"The social ideals demand not only the fullest possible development of every child, especially by the provision of education and recreation, but the abolition of child labor." After twenty years of industrious and conscientious effort, we are now on the way to adequate legislation on child labor. There remains the serious task of securing the adoption by thirty-six state legislatures of the joint resolution recently passed by the Congress to make the twentieth amendment a charter of freedom for childhood. Churches throughout the country will need to exert their full influence upon public opinion in the states to secure ratification. Congress will then have the authority, now lacking, to accomplish what it has twice attempted only to have its acts declared unconstitutional, and to legislate from time to time for the protection of children. More than a million children who have been kept out of school to work will then be given their chance at life.

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

WAGE EARNING WOMEN

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

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

A LIVING WAGE

"If the heart of the home is motherhood with all that motherhood implies in (Continued on page 335)
into the industrial system, on the part of organized labor as well as capital, the elimination of waste and of strife, and the fairer distribution of the national income, will go far toward providing a national income sufficient to provide every industrious family with a decent living.

PROPERTY RIGHTS VS. HUMAN RIGHTS

Fundamental to all the ideals mentioned above are those calling for "the most equitable division of the product of industry that can possibly be devised," and for "a new emphasis upon the acquisition and use of property." Property rights are sacred only when they are human rights. Logically, then, a property right that interferes with humanity is no longer sacred. The Christian conception of property, its earning and spending, and its equitable distribution among the people, rests back upon the fundamental teaching regarding the sacredness of personality and upon its goal of democratic organization with a sense of interdependence.

IN INTERNATIONAL RELATIONSHIPS

PRESIDENT S. ORESTES BOND

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

Anything that needs to be done can be done if men will believe and work in harmony with the will of him who says "Go." The group of people addressed here today is relatively small; indeed, the denominations of which we are a part is but a handful when compared with some of the other denominations. That, however, is unimportant since the strength of an army is determined by the strength of the individual unit. If our sector in the great battle line is impotent, the foes of civilization will assuredly find it and break through and thus endanger the world. Certain sectors of the battle line are always more important than certain others. This is determined by what lies immediately back of the line. We have our homes, our kindred, our churches, and many other institutions that are common to other denominations. But we have more than these. We have the sacred institution of the Sabbath, which in these trying times, is being attacked from many new quarters. Certainly no people need to face their responsibilities with more earnest counsel and more believing prayer than Seventh Day Baptists. When our form of government was being threatened by a foe from without, we, along with our fellow countrymen, rushed into the jaws of death for its defense. We would have done the same for the defense of our sacred honor had it related to any other cause in behalf of our flag. It sometimes seems, however, that we do not take as seriously, the insidious foes of our religious faith.

A war can never be won purely on defense. It is with every creature. The lines must advance, the heart must be strengthened, the conscientious effort of the religious community must be renewed.

THE SABBATH RECORDER
but certainly it was not meant that the Jew-

ish nation itself should cease to be a blessing
to the nations surrounding it. They were scatter-

ed abroad only when they had become corrupt at home and had surrender-

ed their leadership to the surrounding nations.

After Israel had been scattered and the

identity of the nation largely lost, the Lord

offered to the nations of Europe the oppor-
tunity for leadership which the world so much

needed. He did this through the teachings of Paul, who proffered this leadership to the

Cæsars and their successors. Other saintly

charities proclaimed the need in the ears of the leaders of Church and State in

Europe. But Paul, in a new country. He peopled it very largely

through whom the God of

resources and potential values. The opportuni-
ty, placed before them. Then in the

world's highways.' No

One must be taught the lessons of freedom without anarchy. Germany must

be taught the lesson so difficult for the dis-

ciples, that the super-man must be servant of all. France and Italy must be taught

the need of sharing the wealth in both
democracy and man. Turkey must be taught respect

for womanhood and the blessings attendant

on Christian home life. China must be

taught to break down her walls of Tartary

and to use her wealth and strength and utilize her

united man-power and other resources for the good of the world.

Black, ignorant and superstitious Africa,

entirely untutored in even the kindergarten

civilization, must have all the lessons

included in and growing out of Christ's

message. He said, "Go ye into all the

world." All the world includes Africa. This is truly a mammoth task and there is

only one nation that can attack it with any hope of success. That nation is

America. Our government is intact. Our

homes are largely untouched by the recent

world disaster. Our factories will run

again as soon as each family purchases an

automobile and returns from a joy ride. We

have everything to give us hope if we

assume our obligation. If we neglect it, it

can be necessary for civilization to
crumble again before a people can be found to

undertake the job.

In closing, let me again remind you of

our own denominational responsibility. God's

message isHis message. If the church

and our Sunday schools and our Sunday

schools are to continue, it must be taught

out in the fields."

"No, walk, child, do you yield?"

If you don't give way, I shall miss the

path!"

"But it is hard to walk, child."

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

"But the air is thick, and the fog is

swelting, somewhere out of the way."

Yet the church, if not the world, has a

mammoth task. And the world has a

mammoth task.

As in days of old, the world is full of

confusion and strife, and our leaders and rulers and

mayors and statesmen are at a loss to know

which way to turn. And our own

people are at a loss to know what to do.

It is as if we have become a nation of

idlers and do-nothings. And yet it is not so.

We are a nation of achievers. We are a

nation of doers. And we shall accomplish

our task if we will only set our

minds to it.

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

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

I said: "There are no flowers there."

He said: "No flowers, but a crown."
WOMAN'S WORK

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

INTERESTING LETTERS FROM CHINA

The Woman's Board,
Milton, Wis.

DEAR FRIENDS:

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

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

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

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

Since arriving here we have gained a fourth member in our family, a delightful Irish lady who is a missionary in a town near Ningpo, south of us. We are having a restful refreshing period. There is spiritual as well as physical refreshing. Each year for several years there has been held at Rocky Point—about two miles away—a religious Conference for Missionaries. This year the conference has loaned our section two of its Bible teachers for a week each. Dr. John Mac Innis gave us a very helpful, thought-inspiring series of talks on Colossians, and a Dr. Evans, from Los Angeles, took us two days on Malachi and two days on the gospel according to John. He made the pages stand out very clearly. He will continue his talks at the conference grounds for at least a week longer. There have been other inspiring addresses.

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

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

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

Yours sincerely,

ANNA M. WEST.

Peitaiho, North China, July 31, 1924.

DEAR FRIENDS:

At the close of this Sabbath day, I will sit down and talk to you a little while about the happenings in and about this mission which may be of interest to some of you. To begin with I must say that we are in the midst of the hottest weather! Everything is dry, as dry as it can be seen to me, but I am sure it will be drier still in two weeks if the sun keeps on beating down as it has been doing for more than three weeks steadily now. In fact, it had been for some time before that with only a little rain. Our garden is not all dead because it is watered twice a day with the hope that the folks may have some tomatoes and celery to eat (since we have no other vegetables when they get back from their visits in the north.) Doubtless they have all had time to write letters to the Recorder and if so you know that Miss Burdick and the Cool resort on the ocean, where we were last year. Mabel is staying on in Shanghai. Chinese, teaching English to some girls who wished to make up work, chaperoning the Daily Vacation Bible School teachers and generally over-seeing the work and the gardens.

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

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

Yesterday I went with the girls to a social meeting held in the Moore Chapel. There were over one hundred Daily Vacation Bible School teachers in the picture which was taken. There was a good program of music, plays, and folk dancing by people from different schools. Our girls here sang Rock of Ages. They had the cross and one of the girls first kneeling by the Rock and later clinging to the cross. It was pretty, but I think when their voices carried out to the audience who were seated on the lawn, Eling had suggested that they do this but she was unable to come and help them as she had hoped. She was taking examinations at present. The students from the city school gave a play which was very funny. The Bridgman people also gave a funny play.

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

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

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

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

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

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

Most sincerely,
MABEL L. WEST.

REPORT OF THE GENERAL CONFERENCE VOCATIONAL COMMITTEE
(Milton, Wis., August 21, 1924)

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

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

THE DRIFT CITY-WARD

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

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

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

A SURVEY

It is for this reason the committee requested each Seventh Day Baptist church, or Sabbath school where there is no church, to adopt something similar to the Detroit plan. The Detroiters made a fairly exten-
sive survey of the local situation, tabulating the results for ready reference. That committee can tell, almost immediately, of vacancies, with Sabbath privileges, in stores, factories, offices, carpentering, plastering, bricklaying, steamfitting, plumbing, etc. The members of the committee, as time permits, aid the newcomers in securing locations, positions, etc. Local members have likewise aided in erecting small houses, painting, cleaning up, or doing whatever work is required for those who have lately moved into their midst.

A NATION-WIDE CANVAS

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

LOCAL COMMITTEES

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

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

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

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

What has been accomplished in Detroit can be accomplished in New York, Chicago, Los Angeles, Riverside, Battle Creek, in fact, as opportunities arise, not return to their homes without first having made provision for the safeguarding of our youth.

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Have We Done for Him?" Let the thought of the meeting be the willingness of Jesus to suffer death on the cross for every boy and girl, man and woman — what can we do in return for him? The above suggestion was taken from Junior Topics Outline by Ella M. Wood, Canocheet, R. I.

**MICHIGAN SABBATH KEEPERS’ ASSOCIATION**

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

Rev. E. D. Van Horn.

**SHE WAS EVERYBODY’S FRIEND**

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

"She was everybody’s friend."

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

A girl was once asked how she liked her old colored janitor. She replied: "Oh, all of us like her ever so much! One can’t help liking her. She is so friendly to every one! Why, she treats the old colored janitor of the school as if he were her equal, and has a friendly word for him every time she meets him. A rugged and dirty driver of a junk wagon came to the school one day to ask something about a boy of his in our room and our teacher met him as if he were the mayor of the city. She is the friendliest creature!"

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

—Paul Creighton, in Girls’ Companion.

Federal Judge Rawlins is rapidly making illicit traffic in narcotics among the most popular of indoor or outdoor sports. The sentences and fines he imposes on the dealers in habit-forming drugs are calculated to put a crimp in this wretched traffic. Three years in prison was the sentence given to one Ting Chew. Now if the said Ting Chew is given really hard time or to do just the things that would make him happy. Far from it, for as we study Jesus’ life from start to finish we find that many times it was full of sorrow and pain. Yet he didn’t grumble at the crosses he had to bear. He was glad and willing to do it for our sakes. Are we always glad and willing to do the unpleasant things, stand the temptations and the unkind deeds of others in order that we can follow Jesus?

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

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

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

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

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

Isn’t that wonderful?

So today, boys and girls, let us make up our minds that we are going to follow Jesus just as closely as we can so as not to do anything to make it hard for him to love us. Let us not let joy and sorrow. He gave his life for us, and how little it is for us to give our lives to him compared with all he suffered for us.
He knows that if we give our lives to him we will meet temptations and hardships, but he has promised to be with us, and we can depend on him, too. But can we depend on Satan and his followers? No, indeed we can't; he will catch us in a trap every time he can.

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

THE "WHY" HABIT

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

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

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

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

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

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

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

"Probably some of the cars drop grain and they are hunting for it," said father. Suddenly the mother woodchuck sat up alertly and made a queer little noise. Instantly every baby woodchuck flew to her, and together they disappeared into their hole.

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

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

And do you know that Peggy and Rose never asked "why" foolishly again!—Willie Beek-Jacobson.

THE CONNECTING LINK

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

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

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

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

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

The taxi driver snorted.

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

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

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

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

Lone Sabbath Keeper's Page

REPORT OF THE GENERAL CONFERENCE AUXILIARY FOR LONE SABBATH KEEPERS

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

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

"I have not had the pleasure of meeting with the church in thirty years. It is very hard on the Sabbath keeper living alone without church relationship. We wish we had a church here. The Adventists are four hundred strong. I go to their church when I can. I tried to get to see and believe like them so that I could join that church that I might have church fellowship, but we failed to agree."—Another writes of the wonderful way in which the Lord provided the means for her attendance at the General Conference in answer to her prayer of faith. Many of the writers are reaching out for spiritual help, and their appeals are most pathetic. Some are happy in their Bible study and close communion with the Lord. Some are zealous in the work of spreading the Sabbath truth, and helping evangelize the part of the world in which they live. Those whom I have visited seem hungry for the gospel, and anxious to learn more of the truths of God.

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

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

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

Financial report:

Hand on hand at beginning of year $27 00
Received from General Conference 50 00
Total for L. S. K. work $77 00

Paid out:

For post card stationery and postage $10 60
Denominational calendars for L. S. K.'s $2 25
Records for L. S. K.'s $2 50
Traveling expenses to visit L. S. K.'s 9 07
One half expense to Conference 40 81
Total $66 83
Amount on hand $11 17

ANGELINE ABBEY ALLEN, Secretary.
MARRIAGES

LYONS-DRAKE.—At the home of the bride's parents, Mr. and Mrs. W. R. Drake, Exeland, Wis., on August 27, 1924, by Rev. Robert L. Burton, Mr. David Lyons of Ladysmith, Wis., and Miss Florence E. Drake were united in marriage by their pastor, Rev. Charles W. Thorngate.

DEATHS

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

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

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

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

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

The family home is at 814 Bartlett Avenue, Milwaukee. Mr. Place was an active member of the Unitarian church and a member of the Laymen's League. He is a nephew of Mr. T. I. Place, of Milton, and of the late Dr. H. A. Place, Ceres, N. Y.

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

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

She was the daughter of John C. and Martha St. John Bassett, and the last survivor of a family of fourteen children. At an early age she united with the Seventh Day Baptist Church at Independence, of which she was a faithful and lifelong member. One day a street car keeper from the time she left her father's home at the time of her marriage until her death. She was united in marriage with William W. Kingsbury, October 10, 1847, who died in life in 1891. To them were born three sons: Frank D., who died 1902; George C., with whom she made her home and who died; and William C. of Friendship, N. Y., who survives, together with several grand and great grandchildren, and a great number of nieces.

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

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

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

Seven children were born to Mr. and Mrs. Nelson. The first and last died in infancy. The second oldest, a daughter, was married to Joseph Swenson in 1894, and died about one year later.

The following are those who are now living: Mrs. C. Allen Davis, Mrs. Byron R. Rood, Mrs. Frank A. Feeney, Mrs. Vernon H. Davis, Mrs. William C. Johnson, Mrs. Julius, all of Milton; and Martin, James L. and Marion, Iowa.

Mrs. Nelson became a Christian in early life and was a member of a Sunday-keeping Baptist church. About forty-two years ago Mr. and Mrs. Nelson became convinced that Christians ought to observe the seventh day of the week as the Sabbath, and to be so convinced meant to them to accept and practice it. At that time they united with the local Seventh Day Baptist church, their home was a devout Christian home, and its influence was such as to establish their children in their religious faith and devotion. A farewell service was conducted at the family home by Pastor James L. Stagner, Milton College, Rev. Rev. Robert L. Burton, furnished by a trio consisting of Mrs. J. H. Babcock, Mrs. Alice M. Burt and Mrs. Fredrick Whitford. The congregation united to rest in the family lot in the Milton cemetery.

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

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

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

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

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

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

"No one is living aright unless he so lives that whoever meets him goes away more living than he did when he found him. . . . Only the barbarian is rude to persons he does not like."
Contributions to the work in Pangongsen, Java, will be gladly received and forwarded by the American Sab- bath Tract Society.

Frank J. Hurst, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangongsen. Send remittances to the treasurer, S. H. Davis, Westervil.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokesflous Room, 3rd floor of Hotel Miller. Meetings are held every other week at 8 p. m. Friday evening at home of members. A cordial invitation is extended to all for each meeting. Mr. Albert 1477 East 2nd Street, Syracuse. Phone 1032-W. Mr. S. C. Adams, church clerk, 1109 Cumberland Ave, Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washing- ton Square, South. The Sabbath school meets at 10:45 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 501, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 3 p.m. Everybody welcome. Rev. C. A. Hansen, pastor, 1115 W. Sixteenth Street.

The Church in Los Angeles, Cal., holds regular serv­ ices in their house of worship near the corner of West 2nd Street and Montana Avenue every Sabbath morning. Preaching service at 10 a.m., Sabbath school at 11 a.m., Everybody welcome. Rev. Geo. W. Hiltas, Pastor. 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 a.m. School services followed by Sabbath School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage gatherings Wednesday evening at 8 o'clock. Church building, corner Fifth Street and Park Avenue, E. S. Ballenger, Pastor. 418 Delaware, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a.m., at the home of Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sab­ bath school; Mrs. William A. Saunders, Robinhood, Phone "Toycord 422", assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds Sabbath services at 10 a.m. and 6 p.m., in Room 402, V. M. C. A. Building, Fourth Floor (elevator), every Sabbath afternoon at 9 o'clock. Pastor, E. B. Stowe, Coral Gables, Florida, phone, Malvern 6414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services every Saturday in the Sanitarium Chapel at 10:30 a.m. Christian En­ deavor, Sabbath afternoon, 3 o'clock. Church building (opposite Sanitarium) 2nd floor, every Friday evening at 8 o'clock. Preacher, Mr. J. D. McKeag, Battle Creek, Mich. Phone, Carthage 122.

The Second Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school in the assembly room at 11 a.m. Christian Endeavor and prayer meeting each Friday evening at 7:30 p.m.

The Mill Yard Seventh Day Baptist Church of Lon­ don, holds a regular Sabbath service at 3 p.m., at Aberg, 609 West. Every Sabbath evening at 7 o'clock. Preaching service at 10 o'clock is held, except in July and August, in the parsonage of the First Church. Strangers and visiting brethren are cordially invited to attend these services.

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Before the Beginnings of Modern Denominations

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<table>
<thead>
<tr>
<th>Organization</th>
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<tr>
<td>Sabbath School Board</td>
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Total Allocation: $58,264.00