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

—Dr. Hamilton.
An Interesting Journey

On Monday, August

Off for Conference

11, the editor ac­

accompanied by her sister, Mrs. D. H. Davis, and a niece, Miss Anna Stillman, took in a Lehigh Valley train at eight o'clock in the evening for a night trip through the "Swit­

zerland of America," a region we had to forego the pleasure of traversing on account of being on the

seventh day biblical scene along the Lehigh and Susquehanna rivers in order to reach Battle

Creek in the day time rather than in the night—for the ladies had to stop there.

Early morning found us in Buffalo, making

connections with the Michigan Central line for a trip through Canada.

Soon after leaving the city of Niagara Falls, our long train began to creep across the

Niagara gorge between the falls on our left and the whirlpool on our right. To

realize the grandeur

of these features of nature, one must

see it for himself; for no pen however graphic can

make the picture vivid enough to give an adequate conception of the view and the

experience. I never cross this bridge

without thinking of Willet Carleton's descrip­

tion of the train crossing the Tay bridge in Scotland, like an "acrobats monster"

creeping into its doom. I sincerely hope no simi­

lar fate may ever befall any American train

of the

same description.

The rapids, the two falls, and the famous

seething, roaring stream, which we are

soon to see, are the last remnants of the

Lehigh Valley train at eight o'clock in the evening for the ladies had to stop there.

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

I pity the one who feels commissioned of God to spy out every sign of the bad only to magnify it and to seem to overlook the good in his efforts to condemn the Christian world to certain and hopeless ruin! And I pity all whose heads and hearts are being turned by such pessimistic teachings. and usefulness. Rev. Daniel C. Tilton, a great collection of sacred writings could not be understood. They are for the youth and the mature; for the unlettered and the scholar; for us common folk and for the greatest philosopher.

And we have here the Sabbath, a pillar and sign of religion; and marriage and the family, the foundation of good society with its increase of human happiness, growth and usefulness. Rev. Daniel C. Tilton, in emphasizing the value of the Sabbath to the family.

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

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

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

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

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

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

Alfred, N. Y.

SOME QUESTIONS FOR PARENTS

H. D. CLARKE

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

I herewith submit the fifteen questions as follows:

1. Do your children have any regular work to do outside of school hours?
2. Do you permit them to go to suggestive movies and cheap, dirty vaudeville performances?
3. Do they attend public dances? Do they attend parties on school nights?
4. Do they read lewd magazines and books? There are many of these on sale in this city.
5. Do you permit your child to have the family automobile? Have you purchased an automobile for him?
6. Do you permit him to drive an automobile to school? In our estimation this is one of the most perilous practices now indulged in by high school children.
7. Does your girl go to school dressed suitably and modestly?
8. Are you able to say "No" to your child or do you have the "Yes" habit?
9. Do you know where your children are day and night?
10. Have your children lost reverence for and fear of God? Is there any religious or moral instruction in the home?
11. How many Parent-Teachers' meetings have you attended this year?
12. When are you asked to chaperone students' parties both at school and elsewhere do you do it or are you too busy? When parties are held in your home, are you present all the time?
13. Do your children entertain their friends at your home or by driving around in autos?
14. When you permit your child to stay all night with a friend, do you know who the friend is?
15. How much time do you spend with your children daily? (Parents who spend no time with their children can not lose the confidence and cease to have influence over them.)

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

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

The anniversary will find both enjoying old age health. They were married at Lima, Wis., in 1862. Mrs. Wheeler was Sophia F. Truman. They went to Alfred, N. Y., on their honeymoon and he com­ pleted his work there in theological subjects. He was a pastor of Seventh Day Baptist churches for forty-eight years, eighteen years at Nortonville, Kan., six years in Dodge Center, Minn., four years at Marlboro, N. J., and a great many years in Boulder. Rev. Mr. Wheeler is now eighty-nine and Mrs. Wheeler eighty years old. They have been residents of Boulder since 1863, founding the local church at Twelfth and Arapahoe.—The Daily Camera.
The problem just now is; many say, "We would enjoy your service but on account of meeting so near noon on Saturday it is difficult to leave work and home," and the Methodist Episcopal church service is Sunday evening; so we do not feel at liberty to make our appointment for Sunday evening.

Ellis R. Lewis, Stonefort, Ill.

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

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

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

L. J. Branch, White Cloud, Mich.

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

R. J. Severance, Genesee, Ark.

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

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

C. C. Van Horn, Tichnor, Ark.

Rev. R. J. Severance was with us the latter part of June and preached fourteen times. Observed Sabbath rally day during his visit. There were fifty-four present. Celebrated the Lord's supper in March. Prayer and testimony meeting on Sabbaths are very helpful.

Angeline P. Allen, Fouke, Ark.

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

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

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

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

In your report of last month's work in the Recorder the statement was made that I wrote "no minister is about to unite with us." Instead I wrote "no number are about to unite with us." The above mentioned family were about ready, and others were talking of it. There are three other Sabbath-keeping families, and some other individuals living near here who should be in the church. Pray for us.

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

William Clayton, Syracuse, N. Y.

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

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

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

THE BRITISH GUIANA MISSION

DEAR RECORDER READERS:

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

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

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

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

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

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

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


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

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

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

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

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

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

The work is moving onward and I am sure that the hearts of all Seventh Day Baptists will rejoice with us in what has been accomplished. There are some debts to be paid and we hope the Forward Movement will bring in all the necessary means. There are some members who are willing to engage in colporteur work, and we hope that the Tract Board will soon be able to put out some suitable books in the field. Then the greatest possibility is awaiting Seventh Day Baptists in these fields, which are white for the harvest.

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

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

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

Remember us, dear friends, in prayers.

Yours in the good work,

T. L. M. SPENCER.
150 Regent Street,
Georgetown, British Guiana,
South America.
July 15, 1924.

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

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

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

1. THE HOME FIELD
Eastern Association

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

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

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

Central Association

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

Western Association

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

At the time of the last report Rev. Elizabeth F. Randolph was pastor of the Hartsville churches and Rev. William M. Simpson was on furlough from the mission station at Petrolia, N. Y. Mr. Simpson found more on his hands than he could carry and gave up his work at Petrolia. Miss Randolph has since taken up the work at this point in connection with her work at Scio, N. Y., and has resigned as pastor of the Hartsville Church, a position she had filled very acceptably two and one-half years, and Mrs. Ogden, a student at Alfred, has become pastor at Hartsville, N. Y. The most of the faithful ones at East Portville, N. Y., are going to our church in Little Genesee, N. Y., and arrangements have been made by which the members of the Sabbath school can go to Little Genesee, this being made possible by the trolley line, state roads and automo-biles. The Missionary Committee of this association and the secretary have been trying to perfect some arrangements by which the Hebron churches can have the regular ministration of the Word and pastoral leadership, but no plan has been devised as yet.

Since the general missionary left this field the churches have been faithfully plodding away alone, but the interest has fallen off and some one must be put on the field or our cause will suffer severe loss. This association should have a general missionary.

Southeastern Association

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

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

Northwestern Association

In the Northwestern Association seven ministers have served in connection with the work of the board, some full time and some part time. The Detroit Church has been aided at the rate of $50 per month in the support of its pastor, Rev. Robert B. St. Clair. This church, under the leadership of its pastor,
has been pushing the work of the Master's kingdom in a new and more extensive way; and if Mr. St. Clair could be supported so as to give his entire time to the work, much more could be accomplished.

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

The board has been making a small appropriation to the church at Stonerfie1d, Ill., to help support its pastor, Brother Ellis R. Lewis. A very good work is being accomplished on this field. It is now about fifty years since the church was organized and Seventh Day Baptists commenced their work in southern Illinois. It is said by those who know that the prospects were never more promising than they are at the present time. During the last three years a goodly number have been added to the church, the bitter prejudice created in other years has largely disappeared and the church is serving a large rural community that is otherwise churchless. This little church, with a membership of about forty, has erected a neat and commodious house of worship costing upwards of $7,500. This sum they have raised among themselves with the exception of $200 advanced by the Memorial Board. The pastor has been giving most of his time to the work of the church and has received only about one third what he would have received himself in his farming in other days. This he cannot continue, as he has a good sized family of young people who are now at the age when they should have the advantages of the high schools. This is a promising field, and something should be done, if possible, by the church and denomination to give him a reasonable support so he can give his entire time to the work, for he is preeminently adapted to this work.

Rev. D. Burdett Coon has served the board three months during the year and the Boulder Church nine months. The time spent for the board has been used in general missionary work on the Colorado field. The field has been carefully surveyed to determine its needs and as a preparation for the forming of definite plans. The plan entered into by the Boulder and the Minneapolis Second and Seventh Day Adventist churches is working well and encouraging results are already being realized.

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

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

Southwestern Association

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

The Southwestern Association was held with the church at Attalla, Ala., and the church took on new life. Their pastor, Rev. Verney A. Wilson, has been attending Howard College, Birmingham, Ala., to better fit himself for the work of the gospel ministry, and the board has been aiding him from time to time to help young men preparing for the ministry.

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

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

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

Pacific Coast Association

The Pacific Coast Association includes all of the western States, the Rocky Mountains, Oregon, Washington, Idaho, Montana, Wyoming, Colorado, New Mexico and Arizona. Our field is of great extent and it is necessary that some provision be made to help defray the expenses of the work. We have in our Report for the year ending June 20th, 1900, $232.26, which is $7,500 less than the $7,732.26 that we gave out in 1899. We have within the last year been at work on two missions, the Garwin Mission, serving the church at Garwin, Iowa, and the Church Missionary Association, serving the church at Del Mar, Calif.

The Garwin Mission was organized by the Church Missionary Association in the month of April, 1894, by Rev. Charles Lucking, who, after serving the church for three years, resigned his services in October 1806, and Rev. Charles Hill, who, after serving the church for six months, resigned his services in May 1897. The Board of Directors of the Church Missionary Association, in a letter to the Church Missionary Association, expressed the opinion that the said church was ill fitted to function as a mission, and that the Board of Directors of the Church Missionary Association could not see its way clear to continue the said mission. In November, 1897, the Church Missionary Association, in a letter to the Church Missionary Association, expressed the opinion that the said church was ill fitted to function as a mission, and that the Board of Directors of the Church Missionary Association could not see its way clear to continue the said mission.

We have also within the last year been at work on the Church Missionary Association in the state of California. This mission was organized by the Church Missionary Association in the month of August, 1894, by Rev. Charles Hill, who, after serving the church for six months, resigned his services in May 1897. The Board of Directors of the Church Missionary Association, in a letter to the Church Missionary Association, expressed the opinion that the said church was ill fitted to function as a mission, and that the Board of Directors of the Church Missionary Association could not see its way clear to continue the said mission.
and the people a business depression, but they thought they could bear one half the salary of the general missionary. Upon hearing the report of Pastor Hansen and the fact that the board voted to appropriate $35 per month to the salary of the general missionary, Elder Mignott. This board has been doing since the first of January. The people are happy in their new relationship and the work seems to be growing. The Tract Society, under the efficient leadership of their corresponding secretary, Rev. Willard D. Burdick, has been aiding in publishing the Seventh Day Baptist Reformer and introducing Seventh Day Baptist lesson helps and other literature.

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

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

III.—SOUTH AMERICA

Georgetown

Elder T. L. M. Spencer has continued as missionary in Georgetown, S. A., and vicinity.

The membership of the church in Georgetown is increasing and interest is spreading to other stations. During the year a series of meetings was conducted in Georgetown and quite a number were added to the church; also since last report a church has been bought and moved onto the lot which the board purchased over four years ago. This gives the mission a house of worship large enough for all purposes, located in a desirable part of the city and a credit to any mission. The removal of this building to the lot cost more than Mr. Spencer anticipated, and other matters pertaining to the property have dragged. To advise regarding these affairs, as well as to deliver a series of sermons and addresses and to gather information regarding the field in general, the corresponding secretary was sent there in February. It was thought that the kind of the property matters would soon all be cleaned up, but this has not been realized as yet.

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

Trinidad

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

IV.—HOLLAND AND JAVA

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

As was stated in the former report, the work in Java consists in caring for the needy, orphans, feebleminded and others in an organized and systematic way, and in evangelism. We are trying for those in want opens the door for evangelism throughout the entire community where the philanthropic work is done.

A good work has been commenced in Java and together with the Sabbath truth is being proclaimed by the workers there. As near as can be gathered from correspondence, Mr. and Mrs. Vizjak, both trained nurses, are working at Temanggoen and are busy doing what is needful at Pangoengsen to assist Cornelia Slager. Miss Helen Stunt, a member of the Haarlem Church and a trained nurse, is ready to go to Temanggoen to relieve Brother and Sister Vizjak so that they may go to Pangoengsen. Elder Velthuysen is enthusiastic over sending Miss Stunt, but the funds necessary are not in sight. It should be remembered in this connection that in the process of reorganization two years ago the appropriation for Holland was reduced $300 and that the workers there have expressed the earnest desire that our support of that work be increased.

The brethren in Holland are zealously striving to advance the Master's kingdom in Holland, Java and elsewhere.

V.—CHINA

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

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

Sabbath Schools

The Seventh Day Baptist Mission of Shanghai, China, send most hearty greetings to the Missionary Society and to the people of our churches in the homeland.

The reports which we are sending give a summary of the various departments of the mission work and the work of Sabbath schools. This is a branch of the work which perhaps should not be neglected in summing up that which our missionaries are trying to do in this country. We can ease the anxiety of parents by showing them that we are doing something: a seed sowing, some of which we trust will fall upon good ground and help in the bringing in of the kingdom of God.

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

We are eagerly looking forward to the return of the Davis family to China and the commencement of the work there. They have gained fresh impetus for the work of the coming year. We pray for a rich outpouring of God's Spirit on the coming Conference.

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

Our annual report has to be written a month before the close of the school year, so it happens that the month of June is often neglected. The school closed last year on June 29 and we had commencement jointly with the Boys' School. The Girls' School had only one graduate and that after the old order of an eight year course. Of the closing exercises we remember the beautiful decorations—ferns and hydrangea loaned from the greenhouse next door—some good music by different classes of both schools and a practical address by Dr. Rawder what to do next. But the closing exercises were

Hard upon this came the Daily Vacation Bible Schools, the report of which has probably never been sent to you. The secretary took the records and proposed making a report, but a busy senior at the Shanghai College held back the matter.

Depending upon memory with the help of
some of the teachers, the report is as follows:

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

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

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

This spring term we have done what we have often proposed — a careful physical examination of the girls. Doctor Cran dall came for the general examination, and for the eyes the girls went to an eye specialist in Margaret Williamson Hospital. Two day pupils were ready to leave school rather than submit to the ordeal. They did not think it right to listen to what was going on inside the body, in the heart and lungs! Most of the girls were grateful. A few cases of heart and incipient lung trouble, as well as other disorders, were found. Physical exercises have been ordered with reference to these conditions and remedial measures used. There has been a distinct improvement in many cases.

A good diet is a trouble appeared; trachoma, not a little trouble, have been seen eye clinics in our study three times a day and occasional trips to the hospital. It is good to see that the number needing treatment is steadily decreasing. We believe the examinations have emphasized the value of early treatment to the health for the year, at no time has there been an epidemic, but various contagious diseases and other disorders have appeared from time to time. The teachers have suffered particularly. Just now one girl is in the isolation ward with scarlet fever.

Another new undertaking was the educational test, a movement which national authorities propose to make nation-wide. The morning the examination descended upon us was a tense occasion. There was most careful oversight and we know it was an honest trial. Different people do not look upon these tests alike. Some feel there was something gained, while others—our limited educators among them—say it amounted to little or nothing. One of my friends of wide experience, says the Chinese fell down (Continued on page 249)
member how enthusiastic the juniors were, and get ready for two this year. Many of us have heard the inspiring and enthusiastic talks by Rev. E. H. Davis, we filled our Chinese shoes for the Parallel budget, and some of us have bidden Doctor Thorngate and his family success in their new work in China; and what would be more appropriate this year than to have the foreign mission theme for 1923 on "China." The following are the books to be used this year: The Honorable Crimson Tree, by Anita B. Ferris, the eight stories of which deal with new China and phases of Chinese life, (your juniors will like it very much); price 50 cents; Chinese Lanterns by Minna McEuen Meyer, stories telling of the life and work of a mission station in China; price 50 cents; Friends in China by Wilhelmina Stooker and Janet Hill, a teacher's handbook of material for worship, study, story-telling and service; price 50 cents. Juniors enjoy pictures of the country and people they are studying about; two series of pictures can be obtained this year for 25 cents each, "Chinese Boys and Girls" and "Chinese Snapshots." The youngest children will enjoy The Book of a Chinese Baby by Mary Entwistle; price 50 cents.

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

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

Canochet, R. I.

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

PROGRAM

Song Service—Led by Maurice Sayre, Albion.
Scripture Reading, Gal. 6—Miss Leona Sayre, North Loup, Neb.

Song, Quartet—Professor L. H. Stringer, C. L. Hill, Maurice Sayre, L. D. Seager.

Prayer—Offered by Miss Alice Baker, Riverside, Calif.
Song—Miss Ethlyn Sayre, Milton.
Story—The Jester's Sword—Miss Dorothy Maxson, Battle Creek, Mich.

The Talk: Thou Pipet May Not Bring Thee Pleasure—Albert Whitford, Milton.

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

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

Talk—E. W. Vincent.

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

CHRISTIAN ENDEAVOR NEWS NOTES

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

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

In May our society entertained the Rockville society at a May social, and in July we were invited to Rockville to attend a meeting of the Washington County Union. A number of our members took up the work of the RECORDER Reading Contest, and our mission study work has been kept up.

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

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

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

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

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

MRS. BLANCHE BURDICK, Corresponding Secretary.

QUARTERLY MEETING AT ALBION, WIS.

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

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

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

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

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

At 7:30 p.m. there was a business meeting followed by an interesting sermon by Rev. M. G. Stillman, of Milton, after which the meeting was adjourned to meet with the church in October as decided by the Executive Committee.

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

SECRETARY.

HANNAH’S PRAYER

REV. SAMUEL R. WHEELER

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

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

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

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

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

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

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

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

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

Perhaps it will be the fourth step that will Christianize the whole world, for a thousand years. Revelation 20: 1-5.

632 University Avenue, Boulder, Colo.

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

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

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

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

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

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

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

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

In the meantime the League of Nations’ Health Committee is working to secure definite information as to the actual annual world needs of opium and cocaine for medical and scientific purposes. Already this committee has roughly estimated that about seven grains per person would be sufficient. This would call for an immediate reduction of production to one-sixth of the present output.

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

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

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

SPEAKING OUT OUR PLEASURE

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

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

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

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

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

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

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

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

A quick glance passed between the girls, and then they broke out into a merry laugh. "Laughing at the old doctor, are you?" smiled the gray-haired man in the roaster. "Well, laugh away—you can't take away my enjoyment no matter how you laugh."

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

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

THE IMMIGRATION PROBLEM

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

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

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

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

We propose too, a plan for giving a knowledge of the Bible to the immigrants and to the aliens throughout our country; a plan that will do much to quiet social unrest and disarm the spirit of rebellion that grows out of unbelief. The immi-
LARGER VIEWS OF GOD AND CHRIST
Since personal liberty in interpretation of the Scriptures and the will of Christ is allowed, it follows that there will be varied interpretations on many subjects. Allowances must be made, if we are charitable, for these personal variations of interpretation and expression, which often grow out of experience or education, and which frequently change with the years. There is someone criticizing now as he reads this and says, "The Scriptures are our infallible rule of faith and practice. Here is our gage. If a man is true to Scripture in all things, he is acceptable." All right, I will not quarrel; but will simply say that so far as I am concerned the Scriptures have grown more meaningful with the years. The Bible which I read today is vastly different from the Bible I first knew as a boy, or later as a young convert, or still later as a young pastor. It reveals to me a God vastly greater in holiness, love and power than the God I had in earlier days.

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

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

DUTY, DESIRE, DELIGHT
Duty is what is due from us to God, to ourselves, to one another. Desire is the heart's longing toward God, for ourselves and others. When Duty and Desire work in harmony, the result is ever-increasing Delight—in the riches of God, the development of our powers, and the welfare of those around us.—A. S. D.

CHILDREN'S PAGE
RUTH MARION CARPENTER, ALFRED, N. Y., Contributing Editor

OUR FATHER'S CARE
ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Superintendent, September 13, 1924

DAILY READINGS
Sunday—God with us (Ps. 91: 14-16)
Monday—God in the heart (2 Cor. 6: 16)
Tuesday—God in the heart (Ps. 33: 7-10)
Wednesday—"Like as a father" (Ps. 103: 13-18)
Thursday—Carrying our cares (1 Pet. 5: 7)
Friday—God watches over us (Matt. 10: 29-31)

SABBATH DAY—Topic: Our heavenly Father's presence and care for us (Matt. 6: 26-34)

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

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

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

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

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

How did the lily come to be so beautiful? It was not always so. It was once but a brown, onion-shaped bulb. But when it was placed in the soil, God touched the bulb with sunshine and rain, and it became one of our finest flowers. Although smothered in the earth, it did just as God planned it should do. It trusted him and he made it a thing of beauty.

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

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

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

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

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

Asa Hawxby, R. J.

THE WINGED PLAYHOUSE
"Here's the finest place for a playhouse," sighed Clare, curling up like a kitten to rest on the warm sand by the brook. "Plenty of pine trees to furnish furniture and boats—cones, you know. And isn't that a cunning little baby waterfall?"
Billy was more interested in playing in the stream like a tadpole. Splashing about he agreed, "Sure, dandy place, Clare! Got a pin? I'm going fishing."

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

"Soon as I get a good stick and see what's around the bend," promised Billy, wading down the creek and letting Clare start things as usual. She was now busily make believe as she blinked her eyes in wonder. "The tonwoods and willows made a thick screen, Aunt Ann said there were no neighbor homes."

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

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

"It's a perfect fairy house," Clare said rapturously. "Reminds me of the Three Bears' cottage in the woods. Only everything in here is teeny-weeny. Just ready to start keeping house, Billy," she was growing more envious with every peek.

"Stools and a cupboard and oh, my goodness, a truly stove and little pans!"

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

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

"Story books and a cozy corner," she said breathlessly, scanning the names of the books. "The very ones we like, Billy."

Opening a favorite fairy tale book she read with wondering eyes: "To Jack and Jill from grandma."

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

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

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

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

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

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

"Hello, there!" The artist turned a smiling face to greet them. "Been exploring?"

Clare's curls bobbed shily. "And found a fairy playhouse," she confided, dazed with admiration to see trees and hills taking beautiful form on a bit of canvas through the magic of paints and a brush. "Well, how unusual!" The artist's eyes danced pleasantly. "What makes you suspect the fairies of turning carpenter?"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Billy! Remember the playhouse!"

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

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

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


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

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

"Not if I have to stay and guard it day and night," Billy said firmly.
"We'd be glad to have you take lunch with us tomorrow," Clare told the father of Jack and Jill formally as he started off to paint more trees and hills.

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

**THE'S A FRIEND OF MINE**

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

The lawyer touched his arm, and said quietly, "I wouldn't do that if I were you."

Instantly the man stopped, looked troubled, and then exclaimed, "You're right, you're right! I shouldn't do that. I just don't think what I am saying." And the two had a pleasant talk together.

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

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

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

**DIPLOMACY**

Small Harry had received a message from his mother to a woman in the next block, but did not seem in a hurry to go.

"Was that all your mother told you to say?" he was asked.

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

He got the cake.—Selected.

**WHO HAD THE FREE DINNER?**

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

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

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

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

Teacher.—"Where is the Dead Sea?"

Tommy.—"Don't know, ma'am."

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

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

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

**ANNUAL MEETING OF SABBATH SCHOOL BOARD**

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

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

A. LOVELLE BURDICK,
Secretary.

Milton, Wis., August 21, 1924.

**THE BOY'S ROOM**

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

There is the room of the neat boy whose effects are arranged with precision; there is the one of the careless boy whose room is a veritable liberty hall. There is the room of the young dude, whose arrangement of neckties honored his suit, and perhaps not even, but some of the presidents were nearly the same and others like Lincoln and Grant while in office gave evidence of an acceptance of religious principles. Grant at the close of his life was received into the Methodist Episcopal Church, and other early presidents were consistent Christians as well as church members; but for more
than forty years now no president has been elected who was not a member of a church, save one, and he subsequently united with the church.

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

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

One of the most peaceful and touching things connected with the life of President Harding was the fact that when, shortly before his inauguration, his own pastor was stricken with paralysis and unable to perform the duties of his pastorate, so that the church was compelled to secure an associate pastor, President Harding himself assumed the support of the invalid pastor, whose death preceded that of the president by a few days only.

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

"YOU MAY BE SOMEBODY'S IDEAL." Wouldn't you be very, very careful if you knew you were somebody's ideal? But if one little girl played that way every girl is "somebody's ideal." Which means that somebody looks upon you as being one who does the right things, says the right things. One, indeed, whose words and acts are things to be emulated and followed.

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

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

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

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

(Continued from page 236)

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

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

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

The day school in the native city has been carried on as usual. In the fall there were fifty children—fifteen boys and thirty-five girls. At China New Year this school added thirty-four—eighty-four in all. More than twenty of this number were beginners, and they were a droll, interesting bunch. The street chapel, that is a room on the street which had not been used for years for some purpose, has been converted into a little parlor, and equipped with benches and stools for the little children. At the close of the vaca­tion we were expecting to see a third teacher, with a group of thirty children ready for it.

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

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

After Mr. Davis' return we are likely to need a larger appropriation for this fund from the Missionary Board, especially in view of the second thing I have to report: namely, the new assessment of the value of our land. It is now assessed at the equivalent of $33,000 in United States money, and the last assessment made in 1916. (For details see Sabbath Recorder of May 5, 1924.) As acting pastor I have to report with much regret that there have been no additions to the church, and we are far from satisfied with it. May we indeed commit it unto Jehovah and trust in him that he may "bring it to pass."—Report of J. W. Crofoot.
Mr. Toong has done most of the preaching here, the Revs. Mr. Dau, Mr. Chiu and I have done it when he was absent on his monthly trips to Liu-ho, and occasionally besides. At the Friday night prayer meeting Mr. Toong has usually reported what church members he has visited during the week. One can hardly wonder that he finds it discouraging work, so many fail to make any effort to respond to his advances, either by coming to church or otherwise.

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

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

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

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

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

The Report of the Zia Jaw Day School

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

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

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

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

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

The month of July and half of August, 1923, were spent with the family in Plainfield, N. J., but from August 18 to December 22 the time was occupied in attendance at Conferences and in visiting the churches. During this period of deputation work, at least two addresses have been given at each church, and in some cases missionary and denominational interests have been presented as many as eight times in a community. A number of talks have been given in first day churches, and several high schools have been visited and China interests presented. Fifty-one of our churches have been visited during the year and some of these twice.

Ten days were passed in Alfred, N. Y., where the major part of the time was devoted to work with the students; though during these ten days, missionary addresses were delivered in four of our churches. Four days were similarly spent with the students at Salem, W. Va. Fourteen addresses, round table discussions and many personal interviews with students were held.

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

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

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


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

We feel very grateful to our Heavenly Father for his care over us, for our own good health, and that of our helpers. Only one of our helpers, our men's nurse, has been seriously ill. He has had eye trouble for a long time, and we have constantly warned him of the danger to his eyes from the use of wine, as he was fond of it; but the warning was not heeded. After he had spent a time at home at the wedding of his son, feasting and drinking, one of his eyes became seriously swollen and inflamed. It threatened brain involvement, so, at his request, Doctor Palmborg removed the diseased eye ball. He has vowed since that he will never drink wine again, and he also said that he would become a Christian. He is now well and doing his work again.

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

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

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

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

Our out-calls have not been nearly so many as last year, which showed an exceptionally large number, but more than in
any former year. The number of in-patients has been a little smaller, but the percentage of good results has been much higher—seventy-six per cent having entirely recovered or been benefited—while last year showed a percentage of only sixty-six.

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

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

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

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

Our church seems to be in a little more healthy condition than last year, as far as the attendance by the members is concerned, but there have been no baptisms. Seven have written their names as probationers during the year, but many probationers never become full church members.

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

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

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

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

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

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

The town of Liu-ho seems to be prospcring. Some new buildings are going up, and a great many poor old ones are being replaced by much better ones, and more shops or stores are being opened all the time. Though the church does not grow in numbers very fast, we feel that antagonism to Christianity is lessening and the soil becoming more favorable. The managers of the automobile company, whose road is responsible for the business awakening in town, have been very kind to us, bringing out medicines and supplies from Shanghai free of charge. We always try to reciprocate in our treatment of their employees.

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

VI.—ANNUAL REPORT OF CORRESPONDING SECRETARY

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

IX.—CONCLUSION

The missionary task is the same as that to which God the Father set his hand when he sent his Son to earth in the flesh. It was important then; it is just as important now. It is the noblest task to which men or angels ever applied themselves. When undertaken in the Spirit of Christ, it thrills the entire being and causes the soul to glow with joy divine. It comprehends all other tasks and all things else should be made to contribute to it. All are called upon to have part in this colossal undertaking; none are excused. For Christ to do his part in the world-wide missionary enterprise it was necessary for him to lay all on the altar and pay the supreme price. Those who succeed in mission work must also lay all on the altar; some may be called upon to pay the supreme price with their lives. It is worse than useless—it is folly—for men, churches or denominations to engage in missions half-heartedly, to use too much money; it is a man's job and requires the supreme dedication of his best.

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

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

That girl is selfish in her friendship also who insists on having her friends go into lengthy details of explanation and apology for not having written, for not having called, and for all other failings, big or little of which friends are susceptible. It is burdensome and annoying to us to be obliged to make a full and complete report of everything we have done merely to convince a selfish friend that we have not forgotten her. Nor should a friend expect it. All of us are human. None of us can be “perfectly lovely” all the time. So we are quite likely to forget or to overlook some things. We may forget to “drop a card” that we promised to “drop” while we were on a trip. We may not have the time or the opportunity to call when we said we would. And the real friend, looking into our hearts, and knowing we are sincere and earnest, will not insist upon burdensome details.

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

None of us can have too many friends, and such friends as we have we should cherish dearly. To hold them to us as you desire.

Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J.
THE SABBATH RECORDER

SPECIAL NOTICES

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L. H. Norvell, Manager
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Pastor, J. H. Hubbard, Troyhur, Plainfield, N. J.

The Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services at 11:30 a.m. in the Sunday School Room, 3rd floor of V. M. C. A. Building, 334 Montgomery Street. They hold regular meetings each week. Pastor, C. A. Hansen. Parish, 1152 W. Sixtieth Street.

The Detroit Seventh Day Baptist Church of Christ holds regular preaching services each Sabbath in the Mill Square, South. Also regular meetings each Sabbath, beginning at 11 a.m. Preaching service at 10:30 a.m., at the homes. Mr. Lloyd Swickard, 1810 West 49th Street, Phone "Walnut 1319," Superintendent, the Sabbath School. William A. Sumner, Robbinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

Sabbath School, Lesson X—Sept. 6, 1924

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

Golden Text.—"I am the way, and the truth, and the life." John 14: 6. 8 a.m.

DAILY READINGS

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

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


(For Lesson Notes, see Helping Hand)

"If aught good thou cannot say
Of thy brother, foe, or friend,
Take thy pen and write it down,
Lest in word thou shouldst offend.

Be patient suffering soul! I hear thy cry
The trial free may slow, but I am nigh.
I see the silver, and I will refine
Until my image shall upon thee shine
Fear not, for I am near to help thee
Greater than all thy fears, my love for thee.

—H. W. C.

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