THE DENOMINATIONAL BUILDING

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

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

F. J. HUBBARD, Treas.
PLAINFIELD, N. J.
"O'ho! great Spirit of God, who worketh in us to will and to do according to the eternal purpose, we pray that we may be found worthy to follow Christ that we may be caught up to Him in glory. Grant that we may serve Thee in some way we may be of use. Move and guide us, we pray; endue us with power from on high, that we may do our work with precision; help us to discern our Lord. May each and every member of the Church of Christ receive something new. It is our life may count in the rebuilding of the kingdom of God! For Christ's sake. Amen."

Blessed is the Influence

The following is a memorial letter to the Sabbath Recorder, regarding a denominational matter of years ago, will be so full of interest to many of our Recorder family that it is venture to giving it here, trusting that in view of all the circumstances, its writer will pardon the liberty thus taken.

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

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

The Sabbath Recorder, Alfred, N. Y.

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

Sincerely,
ALFRED FENNER ISHAM.

Brighton, Colorado.
December 25, 1924.
A Memorial Stone
On a Historic Spot
Aroused Great Interest

Our readers will re-
member the account
in the SABBATH Re-
corder of November 3, 1924, in an article
entitled, “Ancestors’ Day at Shiloh.” In
the two Recorders following that date we
saw evidences of the widespread interest
aroused by the story of the unveiling and
dedication of that monument. Rev. Samuel
R. Wheeler in the issue of November 10
bore loving “Trouble to the Teachers of
Long Ago.” One old student was moved to
write a poem regarding them, and in the
Recorder of November 17, another old
Shiloh Academy student gave us an interest-
ing chapter of reminiscences revived by
the movement for a monument to stand
where once stood the old building.

Of course every one now living who,
years ago, had served either as pastor or
teacher in Shiloh was deeply interested in
it all.
The monument referred to above was
erected: “On the site of the old brick church
which served as a house of worship from
1771-1850, then as Union Academy from
1849-1868.”

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

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

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

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

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

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

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

The present officers are: Miss Mary H.
Davis, president; Miss Julia Davis, secre-
try; Cora Sheppard Lupton, treasurer.

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

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

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

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

Our Motto—More and Better.
The word “boost” always
means a help or lift from
a lower to a higher posi-
tion; a push from behind
to help something forward.
The name “Booster” is
especially appropriate for a
people interested in a for-
ward movement, and we
bid the Lost Creek pastor
and people Godspeed in
their work of boosting the Onward
Movement of 1925.

Regarding this very matter the Lost
Creek Booster says: “The Onward
Movement program was inspirational and success-
ful. The ‘Brick Church’ over-subscribed its
quota. The all day meeting was of unusual
interest. The addresses of our various
members were of high order, and we
have done credit to any associational or
Conference session.”
pressed me as an excellent modern Christian device for spiritual help.

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

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

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

O Lord, I have a busy world around me! Eye, ear, and thought will be needed for my work, done amidst that busy world. Now, ere I enter upon it, I would commit eye, ear, thought, and wish to thee. Do thou bless them, and keep their work, that, as through thy natural laws, my heart beats, and my blood flows, even so spiritual life may hold on its course at those times when my mind can not consciously turn to thee, to commit each particular thought to thy service.

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

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

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

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

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

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

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

Familiar Names in the Old Fund Move Her To Aid the New

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

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

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

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

In regard to the Sabbath Recorder she wrote: "From a child I have loved it next to my hymnbook and Bible; and I never loved it more than now. I wish to thank you for printing some dear old songs such as, 'The Beauty of His Countenance,' and others I much loved and longed to see again. It is a great question in my mind, how a loyal Sabbath keeper can do without the Recorder."

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

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

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

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

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

MINUTES OF THE COMMISSION

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

At the request of the president, a devotional service was conducted by the secretary of the Commission, Edwin Shaw, who read the First Psalm and offered prayer, all the members present standing, as follows: S. Orestes Bond, M. A., president of Salem College, Salem, W. Va.; J. Nelson Ingles, M. A., professor of Romance Languages, Milton College, Milton, Wis.; Rev. Alva L. Davis, M. A., B. D., pastor First Hopkinson Seventh Day Baptist Church, Ashaway, R. I.; J. Nelson Norwood, Ph. D., dean, and professor of History and Political Science, Alfred College, Alfred, N. Y.

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

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

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

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

TENTATIVE PROGRAM
1. Call to order, devotional service, and any special and preliminary matters that need attention.

2. Receiving of any special communications, with preliminary consideration and tentative disposition, or reference to committee.

3. Presentation of reports, with tentative consideration in turn, and reference to appropriate committee: (1) The president of the General Conference; (2) the secretary of the Commission; (3) the treasurer of the Conference; (4) the treasurer of the Onward Movement budget fund; (5) The Auditing Committee; (6) The Scholarships and Fellowships Committee; (7) The Suplementing Pastors' Salaries Committee; (8) The Finance Committee; (9) The general secretary of the Onward Movement budget fund.

4. Presentation of any other matters.

5. General consideration of all the matters thus brought up before the meeting of the Commission.

6. Appointment of special sub-committees "to put into definite form the findings of the discussions of the Commission that need action, and present such findings for further discussion and final action before adjournment.

7. General subjects for discussion:
   (1) Denominational activities: (a) Evangelistic, missionary, Sabbath restoration, religious education, financial support, etc. (b) Denominational relationships and correlation of forces, policies, programs, etc. (c) Interdenominational relationships, and world relationships.

8. Formulation of resolutions and recommendations for presentation to boards and people.

9. Consideration of the program for the sessions of the Commission, which appears rather discouraging so far as the Onward Movement budget fund is concerned.

10. Miscellaneous items of business to close the meeting and provide for matters in the interim till the pre-Conference meeting of the Commission.

11. Adjournment.

Mr. Bond also presented a communication from Corliss F. Randolph concerning matters of interest in reference to the work of the Seventh Day Baptist Historical Society and in reference to the American Sabbath Tract Society, of which societies Mr. Randolph is the president.

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

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

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

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

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

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

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

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

EVENING SESSION, MONDAY, DECEMBER 29, 1924

The Commission resumed its work at 7.10 p.m., with the secretary, Mr. Burdick, in the chair.

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

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

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

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

On motion, the communications through Corliss F. Randolph and William L. Burdick in reference to the work of the Historical Society, the Tract Society, and the Missionary Society, and the personal messages from Mr. Burdick and Mr. Bond concerning the work of the Tract Society were voted to be referred for consideration and recommendation to the Finance Committee.

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

**MORNING SESSION, DECEMBER 30, 1924**

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

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

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

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

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

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

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

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

The Committee on Scholarships and Fellowships would report that it would plan to make loans during the year to young men preparing for the ministry as follows: $200 to each of three students attending Alfred Theological Seminary; viz., S. Duane Ogden, Hurley S. Warren, and Clifford A. Beebe, and $100 to Carroll L. Hill, a senior student in Milton College.

**J. NELSON NORWOOD, Chairman.**

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

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

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

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

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

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

**AFTERNOON SESSION, TUESDAY, DECEMBER 30, 1924**

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

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

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

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

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

It was understood that the secretary would acknowledge the receipt of the letter from the Woman's Executive Board, expressing appreciation for the loyalty and interest of the board, and commending its zeal and purpose in making special efforts to assist the Missionary Society in rehabilitating the hospital at Limbu, which has suf-
The president introduced the question of having speakers from outside the denomination appearing on the program of the Salem Conference, and the matter was given consideration.

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

On the question of when to adjourn, at what place and as to their influence,

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

WINTER MESSAGE OF THE COMMISSION TO THE DENOMINATION

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

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

Do we wish our work still further curtailed?

2. The Commission devoutly commends those churches which have given and urged that matter an item in his work.

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

The Commission by an unanimous rising of their votes decided:...

that the secretary of the Federal Council was notified that the General Conference had nominated Rev. Willard D. Burdick, D.D., as the Seventh Day Baptist representative of the Administrative Committee of the Federal Council, and the nomination for the appointment of Rev. Alva J. C. Bond as a member of the Commission on International Justice and Goodwill. The recommendations of the committee were on motion adopted.

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

Recognizing the fundamental importance of the work of the American Sabbath Tract Society, the Commission was pleased to receive further information concerning the present plans and estimated cost for the completion of the building, and kept up to the highest possible spiritual plane. Let each church cultivate its own vineyard more intensively.

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

Brother Burdick is always an inspiration.

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

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

In behalf of the Commission, 

S. ORESTES BOND,

President.

Pittsburgh, Pa., December 30, 1924.

The report of the treasurer of the General Conference and of the Orwell Movement budget fund for the past year, rather than for adoption, as these reports are made annually. Rev. Willard D. Burdick stated that the treasurer had sent a copy to him, and that he was having it published in the Recorder for the information of the denomination. (See Recorder for December 29, 1924, page 805.)

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

The matter of broadcasting sermons, addresses, tracts, etc., by radio, came into the field of discussion.
vote expressed its full confidence in the general secretary and pledged its purpose to support him loyally.

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

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

S. Orestes Bond, President.

Edwin Shaw, Secretary.

Pittsburgh, Pa., December 31, 1924.

HOME NEWS

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

The annual church dinner and business meeting were held Sunday, January 3. There were present over fifty for the dinner and a real good social time was enjoyed. In the afternoon the business meeting was held. Officers for the coming year were elected and reports given. While all is not as we would like to have it, there is evidence of real live interest in the things that pertain to the kingdom of God. The church has suffered a loss of two by death during the year, and there has been an addition of three by baptism and one by letter. A good prayer meeting is maintained at this church. There were eighteen present at the last meeting. There is an abiding desire for a real spiritual quickening.

Pastor.

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

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

Singing books were purchased and a fund started for a new organ the first of the year. The organ is not very far, the organ was in the church. Through the winter, socials were held at different homes in the community, and at each social a freewill offering was taken for the organ, which was soon paid for.

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

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

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

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

(Continued on page 96)
People out two or three nights; they will probably become interested enough to want to come again. It is necessary, call for them and bring them with you.

And I wonder if the Personal Workers' group who meet in the balcony room for a short prayer service each evening, how the meetings, which will start at 7:45. And during the invitation each night, I should like for them to quietly withdraw to the balcony room be in prayer for the unsaved. If these plans appeal to you, let me know, we will have a meeting, elect a chairman, and map out the program.

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

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

Lester G. Osborn.

Nite, N. Y. October 23, 1924.

Treasurer's Monthly Statement

S. H. Davis.

The Seventh Day Baptist Missionary Society.

Balance on hand December 1, 1924, $18,485.48.
Income: Permanent Funds, General Fund, 600.00.
W. L. Harrell, work at Lihu, China, 500.00.
Milton Circle No. 2, Missionary Society, 25.00.
R. A. Grant, China Baptist Association, 25.00.
M. H. Green, Mobile, Mobile Missionary Society, 25.00.
W. H. Warren, salary, 25.00.
W. H. Warren, Permanent Fund, 25.00.
W. A. West, mission, 25.00.
T. B. Gehre, mission, 25.00.
T. B. Gehre, Permanent Fund, 25.00.
Wordly Missionary, salaries and expenses, 150.00.
A. W. Crockett, mission, 150.00.
A. W. Crockett, Permanent Fund, 150.00.
A. W. Crockett, mission, 150.00.
J. F. Code, mission, 150.00.
J. F. Code, Permanent Fund, 150.00.
A. F. Toy, mission, 150.00.
A. F. Toy, Permanent Fund, 150.00.
J. F. Code, China Mission, 150.00.
Chinese Mission, 150.00.
Friendship Ladies Aid society and Church Mission, 100.00.
North Loup Young Women's Mission society, 100.00.
New Oxford Church, Missionary Society, 100.00.
Marlboro Church, Lihu, China, 100.00.
First Generations Church, Missionary Society, 100.00.
Syracuse Sabbath School, Relief and Reconstruction Fund, 100.00.
First Hopkinson Church: China, 50.00.
Missionary Society, 50.00.
Lihu, China, 50.00.
Berlin Sabbath school, Missionary Society, 50.00.
Alfred F. Isham, China Mission, 50.00.

Balance on hand December 31, 1924, $18,485.48*

Bills payable in January, $2,924.24.
Special funds referred in last month's report now amount to $11,835.26, bank balance $1,935.26, net indebtedness $9,900.00.
R. H. Davis, Treasurer.

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

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

VALUE OF AN EDUCATION

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

There is no doubt that a college education does increase the earning power of an individual, and it is the responsibility of everyone to explore that emphasis placed upon the financial gain of an education. There is much truth in the proposition that Americans are a "money-minded" people, and such talk only aggravates the condition. We feel that the less emphasis is placed upon the cash value of an education, and the more said about the less mercenary values, the better.

An education increases one's ability to appreciate the bigger and better things of life, the nature of nature, the real joy in living, the spirit of service, and the moral and religious conceptions of life. These are the big things in any life, and too much emphasis cannot be placed on them.

It may be true that "money makes the world go 'round," but on the other hand, there is some truth in the proposition that "the love of money is the root of all evil." But let us not think so much of the value of money and financial success that we make a god of them. Let us not go so far as to consider everything in terms of cash. When we go to such extremes we may soon be placing a monetary value upon a sermon or the length of a prayer. What a farce! We do not want to be charged with being pessimistic, however. We know there is a cash value for almost everything, and such a value is not entirely out of place. But such a valuation should be given to things without biasing and abetting it. Let us rather emphasize the higher values, even if we lose the popularity of the more mercenary elements.—B. G. Clearfield.
A VISIT TO A REFUGEE CAMP IN CHINA

ANNA CROFOOT

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

First my friend took me to the teachers' office on the ground floor. This was a room formed by curtains at the rear and benches at the side. In it were a table, a stool and a bench. On the table were some teacups and a teapot. A teacher told the woman who was hovering around to wash a teacup carefully and give me some tea, but I didn't take any chances by drinking it. The air downstairs was something terrible. As far as I could see, the few windows were tightly closed and a great many people were there. While I was sitting in the office two other Bridgman 1924 graduates came in. We waited a while for another, who also teaches there, to come; but as she didn't put in her appearance, the girls' started school without her.

Altogether there are about seven hundred girls in that one camp, which is operated by a Buddhist organization. Ninety of the children attend the school, and many other smaller children and their mothers stand around and watch. The school is held on the second and third floors. There are four classes, kindergarden, and the first and second grade classes, and these held at one end of the second floor. Here, fortunately, there were several windows and most of them were open. The only schoolroom facilities that I saw there were the benches, narrow blackboards on the walls, and a small godown (warehouse). The children all sat on mats on the floor. The first class that Lung-tsa taught was second and third grade singing. That was on the third floor which was better equipped as a schoolroom, having stools and desks. The children seemed to enjoy the singing exceedingly, and I thought Lung-ts's acted splendidly with them. They seemed to enjoy especially singing a translation of that common song: "Soldier boy, Soldier boy, where are you going. Being so proudly the red flag." But of course they sang "red, yellow, blue, white and black" instead of "red, white and blue." They marked time and clapped their hands as they sang, and one of the tiny tots standing by, watching, seemed to enjoy it as much as the others.

The next class was first grade singing and kindergarden story telling. The curtain was drawn between the two classes, but I sat in the middle and watched both classes. I should think it would be very distracting to try to teach two classes under the circumstances. The children paid surprisingly good attention. There was so much else distracting going on around them. Some women were standing around sewing on heavy winter clothing. "It wasn't that I was afraid," said the woman, "not for myself. Although I knew that I had quite lost control of the machine that I was driving. It wasn't that I was afraid, for myself. But I was terrified at the thought that I might have hurt somebody else—the woman who was in the car with me, for instance, the people in the other car, the folk who were on the sidewalk, even—for when one's skidding one never knows whether the sidewalk will be the end of a skid, or not!"

THE EFFECT UPON OTHERS

THAT IS A REAL INFLUENCE WHICH TENDS TO MOLD A LIFE

I saw a car skid, a few days ago, upon the slippery pavement of a city street. It skidded very badly—so badly that it crashed into another car that was coming along behind it. It was a fortunate accident, for nobody was injured; but it left the occupant of both machines badly shaken! I happened to be in one of the cars. And so I got, quite plainly, the opinion of the driver of the car—who was a woman. "It wasn't that I was afraid," said the woman, "not for myself. Although I knew that I had quite lost control of the machine that I was driving. It wasn't that I was afraid, for myself. But I was terrified at the thought that I might have hurt somebody else—the woman who was in the car with me, for instance, the people in the other car, the folk who were on the sidewalk, even—for when one's skidding one never knows whether the sidewalk will be the end of a skid, or not!"
I could scarcely go on, when I saw people using and wasting those things that I so bitterly needed. I saw other people who weren't bothered by the thought of earning their living in an unscrupulous way. I wanted to laugh and cry, it was so sad. If I had been alone I wouldn't have taken the trouble to go straight. I wouldn't have endured the mental—and often physical—agonies that going straight involved. But I had my son to consider. I had his future to think of. I couldn't let him face the world with the knowledge that his mother was in any way dishonest. That his mother was a thief.

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

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

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

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

But, if we have other people's safety and confidence and happiness at heart, we must take into consideration just what our actions—large ones and slight ones—may mean to them.

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

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

**DAY OF PRAYER FOR MISSIONS**

**FRIDAY, FEBRUARY 27, 1925**

**A CALL TO PRAYER**

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

"Be it unto thee, even as thou wilt"—If my people who are called by my name shall pray, then will I hear from heaven, from my kingdom on earth, striving to see eye-to-eye in establishing the basic principles of Christ's program.

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

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

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

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

**WHITE CLOUD SEVEN DAYS BAPTIST CHURCH**

**DEAR BROTHERS AND SISTERS:** In submitting this, my annual report, I want to express first my gratitude to you and our heavenly Father for the privilege of rendering another year's service in this part of the world's great harvest field. It has been impossible to express in words the gratitude of all who have a share in God's mission to save souls, and we confidently look forward to an ingathering this coming year.

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

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

The pastor notes with satisfaction the careful attention maintained at the Sabbath services. The most commendable feature of this attendance is the custom of parents attending these services with the children. Old and young are together at the Sabbath services—just as it should be. Fathers and mothers do not send their children, while they do something else, but their interest in their children is manifest in their example.

The pastor wishes to thank the loyal and efficient women who have rendered such faithful service in the Sabbath school throughout the year.

Besides the regular weekly Sabbath school so well maintained, there was a three weeks' Daily Vacation Bible School conducted with marked success by an unselfish group of workers from our church.

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

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

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

On Easter Sunday, which has contributed in no small degree to the success of the year's work is the orchestra. Speaking not as a member of the orchestra, but as pastor of the church, I am sure that the success should be. It requires the expenditure of a considerable sum of money, years of training, constant practice, to be able to furnish the type of music to which the public listens each week and yet this service is given just as gratuitously...
and as any other contribution to the church. While it may not be wise to mention or single out names, the pastor would like to speak in the name of the church and community and say, we are proud to have such talent at the services of the church on Sunday night.

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

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

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

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

It will appear from the treasurer’s report that this church raised last year, $2,350. Of this sum about $700 was spent in repairing the parsonage, installing a furnace and bath room, and otherwise making it more comfortable for the pastor’s family. The church members, and other offerings amounted to $862.67. While we still have indebtedness on the church and parsonage, we confidently look forward to the time when these will be wiped out. Meanwhile we hope to take part in promoting the Onward Movement and to share in the larger work of Christ’s kingdom.

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


EDGAR D. VAN HORN.

THE NEED FOR PRAYER

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

LYLE CRANDALL

CONQUEST OF SELFFISHNESS

Christian Endeavor Topic for Sabbath Day,
February 7, 1925

DAILY READINGS

Sabbath—Selfish gain (James 1:13-17)
Monday—Unselfishness (1 Cor. 10:10-22)
Tuesday—Self-seekings (Luke 14:7-11)
Wednesday—Heart-searching (Ps. 139:23, 24)
Thursday—Unselfishness (Ps. 10:8-9)
Friday—Practice humility (Luke 18:9-14)

Sabbath Day—Topic: The conquest of selfishness

Rom. 15:17, Matt. 16:22-27

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

A BULLET MEETING

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

LYLE CRANDALL

A THOUGHT FOR THE QUIET HOUR

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

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

INTERMEDIATE CHRISTIAN ENDUE

op for Sabbath Day,
January 24, 1925

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

MARGIE WILLS

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

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

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

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

4. Not all Christian Endeavor draw young men and women into the Church, but it sends them out into lives of service. It cultivates that inner groping for the noble and efficient spirit when things go wrong, as they so often do. Intermediate Christian endeavors are apt to speak hastily, sometimes slightly, of another and unconsciously cause pain. Let us avoid an impatient tone when we are more kindly.

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

**Battle Creek, Mich.**

**INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY,**

**February 7, 1925**

*Lessons from the Lives of Great Americans.*


**REV. A. CLYDE EBERH**

Consider the following questions:

What makes a man great? Can a man do a great deed, or write a great poem, or make a great invention and still not be great himself? Is a rich man a great man? Is one who is highly educated great? Is a great man one who can take life easily? Is he one who can do little thinking? How do great purposes, great ideals affect one's greatness? Are great men perfect men? Are they without faults? Can anything be more great? What does God's will do for a man? Can a man do great and be great and no one know it?

**THE SABBATH RECORDER**

**Now what is greatness?**

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

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

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


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

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

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

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

"Be honest in every thing."—Field.

"Ideas, not gold, govern the world."—Edition.

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

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

Learn to admire men who are truly great, and then try to weave into your own actions what you see that is admirable in others.
MEETING OF THE YOUNG PEOPLE'S BOARD

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


The recording secretary read the minutes of last meeting.

The corresponding secretary presented a monthly report which was received. Correspondence from the following was discussed:

Rev. A. J. C. Bond, Lester G. Osborn, Fucia F. Randolph, Whitehead and Hoag, Rev. Edwin Shaw, Elder H. Louis Mignott. The latter speaks encouragingly of the work among the young people in Jamaica. Christian Endeavor societies will probably be organized there soon. The Young People's Board has sent some aid to them in organizing.

The secretary presented an informal report which was received.

The following bills were allowed:

- Corresponding secretary (supplies) $5.00
- Frances F. Babcock, salary and expense 2.00
- Frances F. Babcock, recent trip to Southeastern Association 104.32
- Total $111.32

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

The L. S. K. superintendent explained the questionnaires he is sending out soon.

The Conference Program Committee on young people's activities at Conference would report that the program for the pre-Conference meeting has been nearly completed and that most of the ones chosen to be on the program have accepted.

FRANCES PERRILL BABCOCK.

Adjournment.

REPORT OF CORRESPONDING SECRETARY FOR NOVEMBER, 1924

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

Correspondence has been received from the following: Courtland Davis, Hurley Warren, Rev. A. J. C. Bond, Miss Mary Willie Sutton, Miss Ida Hurley, Miss Elizabeth Kenyon, Miss Fucia Randolph, Whitehead and Hoag, Miss L. C. Babcock, Michigan Christian Endeavor Union, Rev. Edwin Shaw, Lester Osborn, Miss Ruth Lewis, Miss Helen Clarke, Hurley Bond, Rev. H. C. Von Horn, Gleason Curtis, L. E. Babcock, Elder Louis Mignott, Miss Effie L. Peterson, Leland Shaw, Rev. W. D. Burdick.

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

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

The Conference Program Committee on young people's activities at Conference would report that the program for the pre-Conference meeting has been nearly completed and that most of the ones chosen to be on the program have accepted.

FRANCES PERRILL BABCOCK.

Adjournment.

JAIL SENTENCES FOR VIOLATORS OF PROHIBITION LAW

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

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

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

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

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

THE SABBATH RECORDER

CHILDREN'S PAGE

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

BIG LITTLE THINGS

Junior Christian Endeavor Topic for Sabbath Day, February 18

DAILY READINGS

Sunday-A little laziness (Prov. 6: 10)
Monday-A little lie (Acts 5: 1-6)
Tuesday-A little sting (Heb. 10: 34)
Wednesday-A little word (2 Kings 5: 1-5)
Thursday-A little tongue (1 Sam. 5: 6)
Friday-A little help (Matt. 3: 4)
Saturday-Topic: Big little things (John 6: 1-13)

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

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

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

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

So the little moments,
Humble works of love be,
Make the mighty ages of eternity.

So our little errors
Leak the way on
From the path of virtue
Far in sin to stray.

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

THE CHILDREN JESUS KNEW

"I wish that his hands had been placed on my head, and that his arms had been thrown about me, and that I might have seen his kind look when 'Let the little ones come unto me.'
THE SABBATH RECORDER

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

THE STORY OF ONE OF THE CHILDREN

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

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

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

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

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

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

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

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

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

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

We all started back again. Soon we were right next to him. A boy was giving him some flowers. I leaned on his knee to look up into his face. The other children crowded near. He put his arms around a boy and put his hand on the head of a little girl who had been crying. Then he told us a story. All the time our baby slept in my mother's arms. I hoped he would not wake up; it is when he wakes up that he is most afraid.

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

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

THE WIRES

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

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

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

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

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

I do not look, for I might see
A message never meant for me;—
But as I lie awake and hark,
I hear them singing in the dark.
—Laura Lee Randall,
in the January St. Nicholas.

MY GRANDMA USED TO SAY

"Least said, soonest mended."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

THE SABBATH SCHOOL

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

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

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

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

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

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

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

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

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

L. A. BABOCK, in account with the SABBATH SCHOOL BOARD.

Dr.

September—
7 To balance ........................................ $791.51
11 To interest on $300 bonds .................. 6.39
16 To sale of $300 bonds ....................... 306.80

October—
3 To Wm. C. Whitford, Onward Movement ........................................ 27.87
6 To Wm. C. Whitford, Movement ........... 2.60
6 Cowan on Cheesebrouh bond ............ 15.87
30 To Wm. C. Whitford, Parallel ........... 48

November—
3 To Wm. C. Whitford, Parallel ........... 12
3 To Wm. C. Whitford, Movement .......... 2.62
3 To Wm. C. Whitford, Onward Movement .. 100.38
20 Sale of $500 Liberty Bond .................. 504.79
27 Certificates of deposits ................... 200.23

December—
3 To Wm. C. Whitford, Onward Movement .. 97.97

Total ........................................ $2,056.92

Cr.

September—
20 A. L. Burdick, postage ...................... $5.00
22 American Sabbath School Tour, and Conference Reports .................. 121.36
22 Davis Printing Co. ................................ 12.75
22 A. L. Burdick, balance salary Mrs. Degen as secretary .......................... 67.00
22 Methodist Book Concern, supplies ....... 15.05

October—
14 Lawn, first mortgage, J. A. Greigore residence ................................ $600.00
20 Bertrice Baxter, balance salary as supervisor .................................. 1.76
27 Purchase of four $100 Wisconsin Mortgage and Security Bonds ........... 405.59
November—
11 Methodist Book Concern, supplies .......... 22.91
11 Methodist Book Concern, supplies .......... 10.28
11 Hugh S. Magill, one-half apportionment to Council of Religious Education .... 25.00
11 Gladys Hulett, balance salary as secretary at Geneseo ....................... 22.50

Total ........................................ $1,304.55
Balance on hand .................................. 732.36

$2,056.92

December 21, 1924, Milton, Wis.

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

Of daily called...as left in very.

And die4 "Tamar...Colors"

Ju-fe~

...days experienced

or Field...Jan. Milton, Wis., aged 86

1-1. -1.

To-LOD 19.

Goldm

Adjourned.

him, the

The minutes were read and adopted.

(For Lesson

Publications, has been authorized by

Work, and health that attends pioneer

Little ,children. Hers was the com-

characteristic of hers, however, to uncom-

plainingly do the tasks that fell to her lot.

Early in life she was baptized and united

with the Seventh Day Baptist Church at

Mrs. Susan Loofboro

Jackson Center, Ohio. Upon arrival at

Welton she transferred her membership to

the church there, which had been organ-

ized but four years. Thus she was

ized but four years. Thus she was

identified with the life of this church through

the strong churches of our denomination

in the early seventies from Welton

She rejoiced in every victory, and her heart

suffered in every time of sorrow or seem-

ing defeat.

What an inspiration she was to the

young generation; a scriptural lesson the

writer remembers asking her, "What

meant to her, and how she

interpreted the expression of your face."

What an inspiration her life has been. Her

friends will never forget the calm beauty

of her smiling face or fail to recall the
dignity with which she took her accustomed

place in the home, church, or community.

She was the mother of six children:

of Welton...

Prayer is not always like Lazarus, clothed

in rags, and bowing in suppliency at the

rich man's gate; it is sometimes like Laza-

rus in the Father's bosom, dwelling in the

secret place of the Most High, and walking

and talking in the shadow of the Almighty.

—J. H. Lowell.

We know that when he shall appear we

shall be like him; for we shall see him as

he is. And every man that hath this hope

in him purifieth himself, even as he is pure.

1 John 3:2,3.

Let a man once conceive that by his side

forever moves the present and the coming

Christ, and he loses all relish for stain,

uncleanness and spot.—Robert E. Speer.
MARRIAGES

THORNGATE-DAVIS.—At the Seventh Day Baptist parsonage in North Long, Neb., on December 22, 1924, by Pastor H. L. Polan, Mr. and Mrs. Nelson Davis.

HUNTING-IRWIN.—At the home of the bride's grandparents, Mr. and Mrs. William J. Irwin, on December 24, 1924, at 4:30, by Rev. George L. Smith of Cedarville, Mr. and Mrs. Elmer L. Hunting of Plainfield, N. J., and Miss Mildred At Irwin of Elmer, N. J.

KENYON-COOK.—At the home of the bride's mother, Mrs. Anna Coon, in Westerly, R. I., August 7, 1924, by Rev. W. W. Kenyon of Hopkins, R. I., and Sarah Margaret Coon of Westerly, R. I.

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

DEATHS

LOOFORD.—Susan Forsythe Looford, daughter of Tamar Bond and Levi Forsythe, was born April 12, 1838, and died December 29, 1924. Extended obituary on another page.

T. L. G.

WILLIAMS.—Earl C., son of Jesse and Mary Whitford Williams, was born in Adams Center, N. Y., on November 5, 1894. He was baptized by Elder A. C. Ehret, and joined the Adams Center Church in 1914. His membership was transferred to the First Vernon Seventh Day Baptist Church, October 27, 1917. An accident in 1919, was the final cause of his death, which occurred on December 26, 1924. The father, mother, two brothers, and four sisters are left to mourn their loss.

T. J. V. H.

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

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

Four children, two of them dying in infancy, were born to this union. George, the older of the two living, resides in Buffalo, and Mrs. Sarah Low in Oneida County.

For about five years Mr. Williams lived on a farm near Oneida. For more than a year failing health compelled him to attend to the business of his farm. He left the farm in 1853. He was unmarried and destitute by his own misfortunes and always sought to aid others in distress.

Punishment was held at her home on December 26, at 2.30.

F. W. B.

FROM NEW JERSEY TO JAPAN

FRANCES L. GABISDE

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

Miss Verry's five years were experiences in earthquakes, which, of small dimensions, are an almost daily occurrence. Due to her fervent visit to this country she missed the great catastrophe, but returned shortly after the event, and was able to do the work that might have been interrupted. Her business there, always an absorbing one, has been of especially vital interest under the new conditions imposed by the tragedy of September 1, 1923.

As head of the Yokohama Young Women's Christian Association she built up the association from infancy, offering Japanese girls and women health, educational and recreational advantages. At the request of the Japanese government, her association opened a special mission work for girls and women migrating to America.

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

"If Newark were only nearer," she writes, "I am sure of some of the business women would help us out in the educational work which has gone far beyond our expectations. There are many business firms coming back to Yokohama; there is great and growing opportunity for girls who are qualified as stenographers; there is in creative demand that girls help out in the financial burden because of the loss of the wage-earning members of the family in the earthquake—and we have more than one hundred girls studying typewriting, and that with no foreigner helping with the teaching."

If one buys a telephone outright it costs $1,000. By patiently waiting till the officials are ready to bestow one, it costs about $250. Telephones are not so inventions are not so.

Everyone knows that straws show which way the wind blows: two were put up for the association as soon as the association was re-housed. The telephones in Japan are government owned.

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

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

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

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

The President's immediate job, as it appears to us, will be to keep the lame ducks from proposing any quick measures.—Columbia Record.
order. Two duets were given and prayer by Pastor Hargis. Then came the various reports and business was taken up. At this meeting it was decided to lay a hard-wood floor in the main part of the church. The floor is to be laid by the men of the church who have offered their time for this work.

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

In Pastor Hargis we have a very helpful and enthusiastic co-worker in his work of teaching, preaching to a congregation, or a parent preaching to a child. Mr. Burdick. This class has filled, and enthusiastic co-worker in his work of teaching, preaching to a congregation, or a parent preaching to a child. Mr. Burdick.

The floor is to be laid by the men of the church who have offered their time for this work.

Do you not long to be a part of the church by baptism—a class of girls who have grown up in the Sabbath school with a very dear teacher, Mrs. Marcellus Burdick. This class has filled, during the year, one of the shoes for the China mission. The Sabbath school has also paid $5 for the county Sabbath school work.

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THE DENOMINATIONAL BUILDING

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

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

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

A PRAYER

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

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

—Frank Dempster Sherman.