

The Sabbath Recorder

FIVE DOLLARS

A Year for Three Years

From Each Member of our Churches

WILL BUILD

The Denominational Building

Some will want to give more

WHY NOT SEND IN SOME OF THOSE LIBERTY BONDS

**F. J. HUBBARD, Treas.
203 Park Avenue
Plainfield, N. J.**

FULFILLMENT

There is a sea—a quiet sea,
Beyond the farthest line,
Where all my ships that went astray,
Where all my dreams of yesterday,
And all the things that were to be—
Are mine!

There is a land—a quiet land,
Beyond the setting sun,
Where every task in which I quailed
And all wherein my courage failed,
Where all the good my spirit planned,
Is done!

There is a hope—a quiet hope,
Within my heart instilled,
That if, undaunted, on I sail,
This guiding star shall never pale,
But shine within my labor's scope,
Fulfilled!

And there's a tide—a quiet tide,
Flowing toward a goal—
That sweeps by every humble shore,
And at its fullest ebbs no more;
And on that final swell shall ride—
My soul! —Anon.

—CONTENTS—

Editorial.—This Spirit Will Win Without Making a Burden for Any One.—An October Day Among the Allegany Hills.—Waiting for Cuts.—Names Omitted by Mistake... 545, 546	Ticket.—Our Purpose.—Our First Expression of Good Will.—Treasurer's Report 560
Australia Sends Second Invitation... 546	Young People's Work.—Stewardship: Time and Service.—A Thought for the Quiet Hour.—Intermediate Christian Endeavor Topic.—Intermediate Christian Endeavor Goals.—Junior Goals.—Christian Endeavor News Notes.—Meeting of the Young People's Board..... 562-567
Seventh Day Baptist Onward Movement.—A Tangled Knot Untied.—The Jamaica Association.—"What Pastors Can Do in the Crusade for a Warless World" 548	Tract Society.—Meeting Board of Trustees 567
Worker's Bible Study 549	Children's Page.—Count Your Blessings.—Kitty.—My Grandma Used to Say.—Children's Service at Petrolia.—The Morning Star 569-572
Judgment 550	Sabbath School.—The Teacher.—The Message of the Master Teacher.—Lesson for November 15, 1924..... 573
Missions.—An Evangelistic Program.—The Sabbath School.—Letter From Berea, W. Va. 551-553	Marriages 575
Education Society's Page.—Ancestors' Day at Shiloh.—Memorial Address 554-559	Deaths 575
Reunion of Former Pupils of Old Union Academy 559	
Woman's Work.—The Commuter's	

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 18-23, 1925.

President—S. Orestes Bond, Salem, W. Va.
Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardville, N. Y.; Fred B. Maris, Nortonville, Kan.; Herbert C. Van Horn, Lost Creek, W. Va.; Curtis F. Randolph, Alfred, N. Y.; C. Columbus Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Milton Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
General Secretary—Rev. Willard D. Burdick, Plainfield, N. J.

Treasurer of Onward Movement—Rev. William C. Whitford, Alfred, N. Y.

COMMISSION

Terms Expire in 1925—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

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

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Willard D. Burdick, Dunellen, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—Rev. Wm. L. Burdick, Ashaway, R. I.

Treasurer—S. H. Davis, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titsworth, Chestertown, Md.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edwin Shaw, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, R. F. D. 5, Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Miss Elisabeth Kenyon, Ashaway, R. I.

Intermediate Superintendent—Duane Ogden, Alfred, N. Y.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Blanche Burdick, Ashaway, R. I.

Central—Miss Hazel Langworthy, Adams Center, N. Y.

Western—Miss Helen Clarke, Little Genesee, N. Y.

Northwestern—Aden Clarke, Battle Creek, Mich.

G. Merton Sayre, Milton, Wis.

Southeastern—Miss Eunice Rood, North Loup, Nebr.

Southwestern—Miss Maybelle Sutton, Salem, W. Va.

Pacific—Gleason Curtis, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.

Assistant Field Secretary—Miss Lois R. Fay, Princeton, Mass.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 97, No. 18

PLAINFIELD, N. J., NOVEMBER 3, 1924

WHOLE No. 4,157

This Spirit Will Win Without Making a Burden for Any One

Here is a letter to Treasurer Frank J. Hubbard, from a lone Sabbath keeper in Tennessee, which reveals a spirit of love and loyalty that would carry our denominational building project well over the top in less than three years, if it comes to prevail in the rank and file of our people. This spirit, if wide spread, would soon give us the memorial building without causing any burden and without hindering our other work.

DEAR BROTHER HUBBARD:

I am a very poor man but want to do a little for the denominational building; so please accept the small amount I am sending, herewith, for that purpose. I hope the time will soon come when the building is completed and Seventh Day Baptists will truly have a home of their own.

With brotherly love and sincere good wishes for all denominational interests, I am,
 Your brother in Christ,

October 10, 1924.

Let our people generally become interested in this worthy cause, as this lone Sabbath keeper is; and it would surprise ourselves to find how easy it can be done. We would be better satisfied with ourselves as Seventh Day Baptists, and our faith in our future would be increased.

An October Day Among the Allegany Hills

It was Sabbath morning in the cozy home of Mr. and Mrs. A. J. Greene, of the Petrolia community, Western Association. In the darkness of the night I had been whirled along, up hill and down, two or three miles from the little church, after the first meeting of the association on sixth day evening. The night before had been spent on the train and the day had been long; so I was glad to find a quiet, restful home, away from the rattle-to-bang and jarring rumble of street cars and auto trucks and busses, where one could enjoy the blessed silence and restful quietude which old Mother Nature spreads over her country homes.

All unconscious of the magnificent scen-

ery awaiting to be revealed by the morning light, I slept the sleep of a child—such as I used to know on another of old Alleghany's hillside farms. The night was so still! The very air seemed laden with an autumnal fragrance, conducive to refreshing sleep.

One thing in this country home on the hillside impressed me with the marvelous changes that have come to country life since I was a boy among the hills. Here was a home warmed and lighted by natural gas from wells right on the farm—a thing never dreamed of in the old days!

Then the next thing I noticed was a good-sized bookcase well filled with complete sets of John L. Stoddard's lectures on travel, Van Dyke's complete works, and Stevenson's writings, with many other interesting and helpful volumes of modern literature, such as I never knew when a boy.

Close beside this case of literature so full of the world's best thoughts, there stood the radio horn all equipped so one could tune in and listen to famous singers and lecturers throughout the land. Near at hand, too, was the telephone which brings all the families of the region and much of the outside world into close touch with this home. Then when I thought of the automobile, which helps to bring the town so near, and which speeds away up hill and down on errands, in minutes, where it used to require hours to accomplish, I could not help saying over and over in mind, as I retired to rest: "Times are changed, and we are changed."

When I awoke in the morning, the sun was casting long shadows of the hills across the valleys. The barking of distant oil-well pumps had already begun. As I looked out from the height of that hillside home the scene of a long valley, marked by an auto road stretching off toward the blue hills eight or ten miles away beyond the railroad valley, was enchanting enough to hold one spell-bound. Two mornings the temptation to go to the hilltop above the home for a broader vision gained the victory. Pastor Elizabeth F. Randolph in-

sisted on making her auto do the climbing on the second morning. No one can easily forget the vast, far-reaching ocean of hill-top farms, stretching in all directions to the horizon twenty miles away!

We love to sing of the West Virginia hills. They, too, are grand to look upon. But there is a vast difference in the character of the scenery. In the one you see a far-reaching wilderness of forest-covered peaks, with the cultivated vales hidden from view between the hills. In the other you see some of the very best farms of the country, on the hilltops, farms which require a climb of a mile up the hillsides to reach them. The view here seems much like being on an elevated plateau, with broad rolling farm-lands stretching away on the hilltops.

What time in all the year could be better for sight-seeing in country life, than these hazy October days. I know some poet has called them the "melancholy days, the saddest of the year"; but I do not think so. Autumn ought not to be filled with sadness, if the opportunities of spring and summer have been well improved. No season can preach more helpful sermons than those which Dame Nature is holding out to her children in these October days. What if she is changing her gorgeous robes of crimson and gold for November's somber drab. Her summer clothing would seem distressingly out of place amid the snows of December. Her leafy garments have served well their purpose. They have been the very lungs that have given life to tree and plant, and now they should go the way of all the earth to enrich the soil from which their successors must come for a new generation.

What revelations these autumn changes are making! Crooked deformities and ugly growths that have been hidden all summer long are now laid bare. There is no more hiding the blemishes and defects. The day of discovery has come. There is no way of escaping the one relentless law of nature—*autumn is a revealing time!*

If revelation of the defects were the only phase of this question, then these might be called "melancholy days." But there is a brighter side. Now as never before can be seen the actual growths of good wood the year has added. At every finger-tip of plant and tree, fresh new growths of sub-

stantial timber appear, showing what the summer has done. Frosts of winter can not destroy them, and every bud carries the germ of another springtime when life shall be renewed.

Yes, and here and there may be seen evidences of nature's God-given *healing* power where wounds have been inflicted in the body of the tree. An augur-hole, a gash from a woodman's ax—some violent blow has broken the fiber. But nature soon set to work to heal the wound, and now we see the new bark nearly covering the defect. What a reminder of the merciful healing power our Father has provided to cover the wounds that sin has made! Many a man in his autumn carries evidences of divine healing for the sin-scars made in youth. Happy is he whose autumn time of life reveals genuine growths as the outcome of his year. Blessed is the man whose early scars have been covered by the life-giving power of divine healing. He may still look forward to another springtime in which flowers do not fade, and where growths of summer never dies.

Waiting for Cuts The RECORDER's plan for reporting some things about the Newport trip and for the write up of the Petrolia association have been somewhat interfered with by necessary delay in securing some cuts which should go with them. Thus it became necessary to change the plan somewhat and hold the reports for another week.

Names Omitted By Mistake Our attention has been called to a mistake in publishing the names of those composing the Budget Committee in the RECORDER of October 20, page 487. The names of Henry Ring and Benjamin Johanson should be added to that list. Get your RECORDERS, please, and write them in.

AUSTRALIA SENDS SECOND INVITATION

ELDER R. B. ST. CLAIR

In addition to the letter received a few weeks ago from Brother Sampson, of Mar-rickville, Sydney, Australia, we have received one from Brother A. E. Paget, of Gunnedah, New South Wales, Australia. This location is near Sydney.

Brother Paget said, in part:

"I have received communication from

our brethren in Sydney, endeavoring to encourage us by stating: We think we shall have a Seventh Day Baptist worker here before long, as we have written for one.

"And we in Gunnedah also wish to express our desire for that worker because we find that the Seventh Day Baptist religion is a refuge to all who wish to enjoy the God-given right of freedom of conscience and speech.

"Trusting that God will open the way and that you are enjoying a good Christian experience and good health, I will conclude with Christian love from

"Your Brother in Christ,

"A. E. PAGET."

As I understand it, there are between twenty and twenty-five in this group in addition to those in Sydney.

These brethren have agreed to pay all stipends for a Seventh Day Baptist minister or other worker, so that no charges will fall upon the Seventh Day Baptists in the United States.

In the former article regarding Australia, it was said that a minister was "put on" because he did not accept a certain belief relative to the sanctuary mentioned in Daniel 8:14. "Put out" is the way it should have read. Also the article states that immigration is "not greatly restricted" by Australia. Immigration is greatly restricted.

Will not the pastors of the various churches call for a day of solemn prayer in order that these many calls from Australia, India, Jamaica, Trinidad, Esthonia, and elsewhere may be placed before Almighty God?

And, in praying, do not forget the Bahama Islands. A recent letter from W. E. S. Callender, Esq., barrister-at-law (Middle Temple Bar, London, Eng.), now practicing in the capital city of the Bahamas, Nassau, has this to say:

"Is it possible to send some able man to Nassau to enlighten these honest Christian souls who are being deluded into believing doctrines which are against the plain teaching of the Scriptures? You did some good work in Jamaica, and I feel sure that God will bless your work here, if you send some one. The same gentlemen who were sent to Kingston might be asked to come here, if for two weeks only. Why not start a Seventh Day Baptist mission in Nassau? There are Sabbath keepers here who, if en-

lightened as to the erroneous teaching of a certain sect, would link up at once with your mission.

"Your paper, *The Voice*, is doing a good work. Personally, I am thankful to God that I got hold of it in England. It was through the exposures in *The Voice* that I gained my liberty.

"If you decide to send any one here, I shall be most happy to do all I can to make their visit an enjoyable and fruitful one."

As the Bahamas are but a short distance east of Florida, possibly President B. C. Davis, or some other Seventh Day Baptist representative, can make a trip to Nassau this winter, delivering a number of discourses while there.

THE BEST LITERATURE

Detroit people have been taking quite an interest in sending out good literature, and, recently, they sent out two copies of the best literature obtainable.

They had learned that two of our dear brethren in Jamaica were using Bibles which were scarcely presentable, so two good Bibles, with helps, etc., were purchased and sent to be gold-lettered in Old English style. These Bibles have been sent to the brethren and are inscribed as follows:

"EVANGELIST C. M. FLYNN

PRESENTED BY

THE SEVENTH DAY BAPTIST
CHRISTIAN ENDEAVOUR SOCIETY
DETROIT, MICH., U. S. A.

Brother Flynn is presiding over a school of twenty-five at Pedro, Jamaica; and no doubt both in this school (Mondays-Thursdays, inclusive) and in his evangelistic work (Fridays and Sundays, as well as in the regular Sabbath services, this Bible will be used.

The other Book bore this inscription:

"EVANGELIST H. EDWIN SAMMS

SANTA CRUZ, JAMAICA, B. W. I.

FROM THE SEVENTH DAY BAPTIST CHURCH,
SABBATH SCHOOL AND CHRISTIAN
ENDEAVOUR SOCIETY,
DETROIT, MICH., U. S. A.

We feel assured that Evangelist Samms will make good use of this sacred volume both at Santa Cruz, in the Church of John James, the Sabbatarian martyr, and upon his numerous evangelistic tours.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
510 Watchung Avenue, Plainfield, N. J.

A TANGLED KNOT UNTIED

REV. W. D. TICKNER

The establishment of a sacred day was by God himself. After he had completed the six days of creation he rested. We read, "And God blessed the seventh day and sanctified it." Nothing is said about a Sabbath, but "God blessed the seventh day and sanctified it" (Gen. 2:3); that is, he set it apart from all other days and made it holy.

As it was sanctified by God, man could not remove the sanctity from it.

The rest upon that day was holy because the day was holy. This must continue until he who sanctified it shall remove the sanctity, not from the rest but from the day, and that day was the seventh.

No other day in the cycle of the seven days was thus honored. No other day in the weekly cycle is mentioned in Scripture as having superseded it. No other day than the seventh could fittingly commemorate the creative act. Secularize the seventh day, and the memorial perishes.

The reason why God sanctified the seventh day was not left to speculation, for the reason is plainly stated. We read, "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." He thus set his seal upon it, and no vandal has ever been able to remove the seal; and who is there so presumptuous as to even suggest that a memorial divinely ordained may be lightly esteemed.

Later God said, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath" (Ex. 16:28, 29).

That this Sabbath was none other than the already ancient memorial, *the seventh day*, is clearly seen by the statement that followed, "So the people rested on the seventh day" (verse 30).

When a short time later God, from Sinai's crest, spoke to the people by an

audible voice, he again charged them concerning this same memorial. He again designated the *seventh day* as "the sabbath of the Lord thy God" (Ex. 20:10). Not only that, but he wrote it upon stone with his own finger, giving it a most prominent place among the ten precepts of the Decalogue (Ex. 31:18).

Not only once, but twice he wrote it, for we are told that Moses brake the first tables of stone; and we read in Exodus 34:1, "And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables which thou brakest." Thus God, declared by his voice the *seventh day* as the Sabbath of the Lord, and twice wrote it upon stone. What could be plainer than that he required men to cherish that memorial?

From that time to the time of Christ no other day was known as the Sabbath.

A day thus sanctified by God for more than five thousand years, surely commands our reverence and can not be unsanctified by other than him who set it apart from other days as holy unto the Lord.

This rest upon the seventh day was enjoined upon every Israelite to be observed forever by a perpetual covenant (Ex. 31:16, 17). Jesus was a Jew. He kept it. All the apostles were Jews, and were obligated by a perpetual covenant to observe the sanctity of the seventh day. All the writers of both Old and New Testaments were Israelites and bound by this perpetual covenant. Luke, Paul, Matthew, Mark, John, James, Peter, each and every one, were obligated by this same perpetual covenant to observe the seventh day forever. None of them was at liberty to either practice or teach otherwise. Whoever, therefore, interprets any of their writings as in any way conflicting with this obligation (again read Exodus 31:15-17) placed by God on every Israelite, has done violence to the text. Well would it be for every expositor of God's Word to frequently read and carefully ponder the words of Peter. He says, "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as

they do also the other Scriptures, unto their own destruction" (2 Peter 3:15, 16).

Luke, a Jew, wrote Acts 20:7.

Paul, an Israelite of the tribe of Benjamin, and blameless as regards the righteousness which is in the law (See Phil. 3:4-6), wrote Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philip- pians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon—thirteen books.

James, Peter, and John were, each and all, Israelites, bound by the perpetual covenant.

The author of Hebrews was an Israelite, as his letter indicates. Hence there is *absolutely no intimation whatever* in any of their writings that the sanctity, placed upon the seventh day at creation, had been removed.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

Jackson Center, Ohio.

THE JAMAICA ASSOCIATION

The Seventh Day Baptist churches in Jamaica are to hold their associational meeting in Kingston, Jamaica, beginning the last Sunday in December and continuing three days. Elder H. Louie Mignott is the moderator.

"WHAT PASTORS CAN DO IN THE CRUSADE FOR A WARLESS WORLD"

This is the title of a pamphlet issued by the Commission on International Justice and Goodwill of the Federal Council that our General Conference authorized the Commission to secure and distribute among our churches.

These pamphlets, together with another, *The Churches of America Mobilizing for World Justice and World Peace* will be sent to our pastors in a few days.

The Federal Council desires that churches unite in Mobilization Day services on November 11, and that speakers use materials and suggestions found in these pamphlets in preparing addresses in the interest of world peace and world justice.

Those of our pastors who do not join with others in such Mobilization Day services can profitably spend the next Sabbath considering this very important subject.

"The Crusade for a Warless World will succeed when tens of thousands of pastors and churches give themselves whole-heartedly to the program of ending war through constructive measures for world peace."

WORKER'S BIBLE STUDY

REV. C. A. HANSEN

I

1. What does the Bible say of soul winners?

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—Dan. 12:3.

2. To how many of God's children is this privilege extended?

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work."—Mark 13:34.

3. In what direct way is this told by Zechariah?

"These are the things that ye shall do: Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates."—Zech. 8:16.

That is, we are to both live and teach the truth where we live, so as to be a light to our neighbors.

4. According to Jesus, what position do we hold among men?

"Ye are the light of the world."—Matt. 5:14-17.

5. How are we to be equipped for this high service?

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

Most careful study, and prayerful seeking to know God's way of working, must precede successful work.

6. In what spirit must all efforts to bring truth to others be made?

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you *with meekness and fear*."—1 Peter 3:15.

Note.—It does not seem possible for any disciple of Christ to be sincere, and not do everything in his power to spread the full gospel that has made him happy among his fellow men. No doubt Jesus expects this of every soul. Let no one disappoint him.

JUDGMENT

George Imbrie Sill

As meted out by man,
How circumscribed and fallible,
Is judgment of a fellow creature's life;
How often swayed by ignorance,
And habit of the mind;
While all forgotten is the robe
Of gracious charity.

Ah, here's her grave:
See where a sunlight shaft
Doth pierce the trees' funereal shade,
And rests thereon;
It glorifies the flower blooming there,
That lifts its little face of purity,
In supplication mute.

'Twas not remorse for heinous crime,
By law proscribed,
That broke her kind and trusting heart,
And brought untimely death;
But base betrayal of the love
That filled her very life,
And as a rushing torrent drowned
The still, small voice,
And in a tumult swept away
Calm Reason's barrier.

And now her book
Of bitter life is closed,
And gone that gentle, troubled soul:
No more for her,
The smug and scornful smile
Of hypocrites;
The studied slight of those
Whom nature and environment protect;
The sleepless night
Of grief and vain regret:

For he who searcheth hearts,
And marks the sparrow's fall,
Hath judged aright;
And bending from Creation's throne,
Hath comfort given,
And wiped away her tears.

MISSIONS

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

AN EVANGELISTIC PROGRAM—THE SABBATH SCHOOL

THE WORK OF THE CHURCH

The chief work of the Church is to lead men and women, boys and girls to Christ that they may become his disciples, and to perfect them in Christian discipleship. The church that does not make this its chief object has lost the spirit of Christ, and unless it changes will soon cease to be a church in more than name. The first and paramount thing is to get men to accept Christ and publicly acknowledge that they are trying to be his disciples; the second all important thing in the work of the Church is the Christian nurture of those who have acknowledged Christ; but one does not advance very far in Christian discipleship till he engages in the work of leading others to Christ—till he becomes a soul winner. "He that winneth souls is wise."

THE SABBATH SCHOOL AN EVANGELIZING AGENCY

The Sabbath school, or the Bible school, under the present conditions, is the chief soul-winning agency of the Church. For this purpose it had its origin; this has been the cause of its growth; and this alone justifies its maintenance.

This is sometimes forgotten. Teachers and officers have been known to look upon the Bible school as a place for exploiting themselves and their peculiar theories, with no idea of leading any one to Christ. This is perverting the things of Christ, and in the long run is ruinous to the school. When the teachers and officers make the school an evangelizing institution, there is no trouble about attendance. Mr. Bliss, the head of the Bliss Electrical Institute, Tacoma Park, D. C., has a Bible class in the city of Washington with five hundred members. The writer was curious to learn the secret of his success, and in an interview found that it is because he makes the class an evangelizing agency.

If the Bible school fails to fill its mission,

the church will fail, for eighty per cent or more of those entering the church come through the Bible school; and if the church fails to support the Bible school, it is depriving itself of its chief recruiting agency and is on the road to extinction.

MANY NOT REACHED

Notwithstanding the fact that the Sabbath school is the chief source of increase in church membership, there are millions that are not being reached in this way. Eighty-five million in the United States are not connected with any Bible school. A recent survey of 179 counties, conducted by the Institute of Social and Religious Research, of New York, shows that in those counties 1,600,000 farm children live in communities where there is no church or Bible school of any denomination.

Of those who do attend Bible school millions are not led to Christ. Marion Lawrence states that twenty per cent of those who attend Bible school become Christians while in attendance, twenty per cent after they leave, and sixty per cent never make a profession. This is a terrible waste. It is the business of Christian people, the Bible school, and the Church to see that this sixty per cent is led to Christ. All this loss is not necessary, for it has been greatly reduced in some schools by an organized effort to this end. There are schools in the United States that have worked so efficiently to lead their pupils to Christ that a time came when all had accepted him.

DECISION DAY

Neither a Bible school nor a follower of Christ will lead others to the Christian life unless there is planning and working to accomplish such a result. The officers and teachers may well meet often for the purpose of discussing this problem, and it devolves upon them to formulate an evangelistic program for the Sabbath school. While the winning of men to Christ should be the object all the year, in many schools what is known as "Decision Day" may be observed every year.

Decision Day is the culmination of a special evangelistic effort in the Sabbath school, and often has been the source of most precious ingatherings. To make Decision Day successful, certain things are necessary:

1. Preparation.—If Decision Day is to

be of any great service, there must be weeks of preparation and work. The writer has seen it fail because the school had not decided to observe it till within two or three weeks of the time set for its culmination. The officers and teachers should decide to have such a day, fixing the date and beginning planning and working for it six weeks, two months, or three months before the day set as Decision Day.

2. Workers Committee.—Having decided to observe Decision Day, a Workers Committee should be appointed; or the officers, teachers, and presidents of organized classes may consider themselves as such a committee.

3. A Survey.—A survey of the school should be made and a list of all that are not professed followers of Christ prepared. Each teacher should take the names of those in her class who are not Christians and make them the special subjects of prayer and effort.

4. Prayer Meetings.—The teachers and officers should meet weekly or oftener to pray for Decision Day and their efforts to make it a success.

5. Enlisting Members of Classes.—Teachers should get the co-operation of the members of their classes who are followers of Christ in helping those who are not professed followers to make the beginning. As a rule, members of the class can do more than the teacher in helping others to break away from the old life of sin. The professed Christians in the class can at least pray for those who are not, and encourage them to let Christ have his way with them.

6. Decision Day Service.—Effort should be made to secure a full attendance on Decision Day. Following the opening exercises, which should be simple and evangelistic, the classes should hold a short session of fifteen or twenty minutes, at which time the teachers should explain what it means to be a follower of Christ and the claims he has upon our lives and love. If cards are to be used, they may be handed out while the class is by itself and all who will, should be asked to sign as an indication that they will begin to try to live open Christian lives. (The beginners and primary grades should not be included in the special efforts.) When the school re-assembles, there should be a song and prayer

and an address by the pastor, in which he explains further regarding the Christian way and what a wonderful way it is. The pastor's address should lead up to the invitation, which should include those who have signed the cards and all others who are ready to publicly confess Christ and begin the Christian life.

NURTURING THE CANDIDATES

Decision Day and the work leading up to it should be followed by most diligent work, instructing the candidates, leading them out into the full experiences of the Christian life, and setting them to work to bring others to the Master.

LETTER FROM BEREА, W. VA.

[The New York Church loaned its pastor, Rev. Harold R. Crandall, for one month again this year to the Missionary Board. He spent the time with our church at Berea, W. Va. Below is given an interesting account of that month's work.—W. L. B.]

DEAR BROTHER BURDICK:

It was my good fortune upon the invitation of the Ritchie Seventh Day Baptist Church, at Berea, W. Va., through you, to spend four weeks on that field, from the second Sabbath in July until after the first Sabbath in August. I preached the four Sabbaths to congregations numbering from sixty-three to eighty-five, and by request spoke in the Sabbath school hour on the work of the Missionary Society. The last Sabbath we were there an offering was taken for the Missionary Society amounting to \$26. I also by invitation attended the church business meeting and committee meetings, when plans for the new church building were being discussed, and trust that I may have been of some help in this way. Mrs. Crandall and I made sixty-three calls and visits among the people of the church and community.

The prevalence of whooping cough and very bad roads prevented many from attending the Sabbath services.

There is a good degree of interest among the people there and a fine spirit of harmony and enthusiasm is evident in the task of erecting their house of worship.

The field at Berea is an important one, ours being the only church in the vicinity supporting a resident pastor. The oppor-

tunities, for service are great. There may be future pastors and missionaries among the fine children and young people of this, the boyhood church of Pastors Ehret and Sutton.

May God's richest blessing be upon the Ritchie Church, the Missionary Society, and the cause everywhere.

Weeks of labor (July 8 to August 6), 4; sermons and addresses, 5; average congregation, 73; calls and visits 63; contributions, \$41, (to Missionary Society \$26), (for my traveling expenses \$15).

Fraternally yours,

HAROLD R. CRANDALL.

September 22, 1924.

THE PRESIDENT TALKS TO THE BOYS

Delegates of the Boy Scouts of America:

You are sailing tomorrow to represent your organization at an international gathering of the Boy Scouts to be held at Copenhagen. As honorary president of your body, I desire to give you a word of farewell, and to express my hope that you may have a pleasant and successful journey which will be productive of much good to yourselves and your associates. There was no Boy Scout organization in my boyhood; but every boy who has the privilege of growing up on a farm learns instinctively the three fundamentals of scout-hood.

The first is a reverence for nature. Boys should never lose their love of the fields and the streams, the mountains and the plains, the open places and the forests. That love will be a priceless possession as your years lengthen out. There is an instructive myth about the giant Antaeus. Whenever, in a contest, he was thrown down, he drew fresh strength from his mother, the Earth, and so was thought invincible. But Hercules lifted him away from the earth and so destroyed him. There is new life in the soil for every man. There is healing in the trees for tired minds, and for our overburdened spirits there is strength in the hills, if only we will lift up our eyes. Remember that nature is your great restorer.

The second is a reverence for law. I remember the town meetings of my boyhood, when the citizens of our little town met to levy taxes on themselves and to choose from their own number those who should be their officers. There is something in every such

meeting, in every election, that approaches very near to the sublime. I am thrilled at the thought of my audience tonight, for I never address boys without thinking that among them may be a boy who will sit in this White House. Somewhere there are boys who will be presidents of our railroads, presidents of colleges, of banks, owners of splendid farms and useful industries, members of Congress, representatives of our people in foreign lands. That is the heritage of the American boy. It was an act of magnificent courage, when our ancestors set up a nation wherein any boy may aspire to anything. That great achievement was not wrought without blood and sacrifice. Make firm your resolution to carry on nobly what has been so nobly begun. Let this nation, under your guidance, be a finer nation. Resolve that the sacrifices by which your great opportunities have been purchased will be matched by a sacrifice, on your part, that will give your children even a better chance.

The third is a reverence for God. It is hard to see how a great man can be an atheist. Without the sustaining influence of faith in a divine Power we could have little faith in ourselves. We need to feel that behind us is Intelligence and Love. Doubters do not achieve; skeptics do not contribute; cynics do not create. Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is a part of an unending plan.

These are not only some of the fundamentals of the teachings of the Boy Scouts, they are the fundamentals of our American institutions. If you will take them with you, if you will be living examples of them abroad, you will make a great contribution toward a better understanding of our own country, and receive in return a better understanding of other countries; for you will find in foreign lands, to a very large extent, exactly what you carry there yourselves. I trust that you can show to your foreign associates in the great Scout movement that you have a deep reverence for the truth, and are determined to live by it; that you wish to protect and cherish your own country and contribute to the well being, right thinking, and true living of the whole world.

EDUCATION SOCIETY'S PAGE

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

Human Thought is Human Destiny.

ANCESTORS' DAY AT SHILOH

[On Sunday, October 5, the Shiloh Church unveiled a monument erected on the site of the old brick church, to commemorate the services of this building to the kingdom of God, first, as a church, 1771-1851, then as the home of Shiloh Union Academy, 1851-1867. The following account was kindly furnished by Mr. Warren W. Shepard of Shiloh. The main address of the day by President Davis follows Mr. Shepard's report.—P. E. T.]

DEDICATION OF MONUMENT TO COMMEMORATE AND HONOR THE PROGRESSIVE CONSERVATIVE SPIRIT OF THOSE WHO FOUNDED AND ATTENDED OLD UNION ACADEMY

A large crowd, on a perfect day, took part in the ceremony, which began at 10.30 a. m.

The meeting in the church was presided over by Pastor Loofboro.

Reminiscences of the olden times were given by the alumni. A good dinner was served to nearly two hundred in the church basement, and the social time was enjoyed by all.

At two o'clock the monument was unveiled in what is now a part of the church yard. The beautiful national emblem drapery on the monument was removed by Mrs. Emma Clements, head of the committee in charge.

Professor Corliss F. Randolph made the unveiling speech, in which he emphasized the importance of the work of the former generations at Shiloh. His speech was both interesting and appropriate. He referred to historical parallels and made a strong plea that the splendid achievements and traditions of the past would never be clouded by this, or future generations.

The good people then assembled and filled

the church. President Boothe C. Davis made the address of the day.

Paul E. Titsworth, president of Washington College, Chestertown, Md., made a few remarks, stressing the importance of the past and appealing to the present generation to preserve the spirit of the founders of the oldest church and school at Shiloh. He dwelt upon the inspiration of the occasion and urged living up to the best traditions of the past.

May we comment a little on the forefathers at Shiloh, the founders of the old church and Union Academy.

They were progressive, conservative people. They were conservative in that they recognized that the ancient, time-honored method of helping humanity is to educate them in the right way. They were progressive in starting the old church and the academic school and they were progressive also in what they taught.

The old walls have been torn down; but from them came the progressive spirits that led to the abolition of slavery, the prohibition movement, and the enfranchisement of women, all now incorporated in the United States Constitution as the common will and common sense of the people of America.

In an oration delivered in old Union Academy and written by my father in the early fifties of last century, he made the prophecy that all of the above reforms would come to pass.

Who would dare to say that they were not progressive in their day? It takes moral courage to stand alone or in advance of society. To champion an unpopular cause, to face the contempt of the vast majority, and brave the finger of scorn pointed at you, requires courage of as high an order as the courage of the patriot who, with a thousand companions, goes over the top to charge the enemy on the battle field; and the graduate body of old Union Academy contained those who were possessed of both these kinds of courage. There were reformers and soldiers, and their memories are still cherished.

In founding the old church and afterward in organizing Union Academy, the people of this vicinity set up a broadcasting station and radiated an influence that still continues to pulsate in the souls of their descendants and in the national life. But in

broadcasting their non-sectarian ideas in the church and school, they did not wish to make each member a receiving set. Their aim was to make a broadcasting station of every member and pupil. In so far as they did this, have their spirit and influence been carried as far as the members of the student body have migrated. In this way Shiloh has become the mother church of other churches and the school has furnished very many teachers and principals. The list is so long it has never been completed. The old school might be called a successful failure, but it exerts a wider influence today than when instituted.

A short time ago, Shiloh High School, housed in the old academy building, was rated by the state authorities as the best rural high school in the state of New Jersey. All must admit that this was due to the vision of the founders of this early school.

We must rededicate ourselves if posterity is to benefit by our lives as much as we have benefited by these, our forefathers, pioneers in church and early education.

W. W. SHEPPARD.

MEMORIAL ADDRESS

PRESIDENT BOOTHE C. DAVIS

I esteem it a privilege and an honor to be invited to speak here today in connection with the unveiling of this memorial to the old meeting house and Union Academy.

It is fitting and appropriate that the citizens of this community, the members of this church, and old students of Union Academy should unite in such a memorial service. We are assembled here on holy ground. The soil has been made sacred by the faith, the struggles, and the victories of our fathers for two and a quarter centuries. Two hundred twenty-five years have given Shiloh a great heritage.

Between 1695 and 1700 Elder Jonathan Davis, an observer of the seventh day, residing at Trenton, N. J., began visiting his Welsh relatives in the Cohansey and at Bowentown, Shiloh, and vicinity. Through his influence there came to the observance of the seventh day, prior to 1716, from the members of the Cohansey Baptist Church, a number of families who were the principal founders of the Shiloh Church. They

were Swinneys, Bowens, Barrets, Bacons, Ayarses, Sheppards, and Robinsons.

Then there came families of Davises from Trenton, among them a Jonathan, who became the first pastor of the Shiloh Church, and who was a nephew of the first Elder Jonathan Davis; and families of Thomases and Griffiths from Pennsylvania; and of Dunns and Randolphs and Bonhams from northern New Jersey.

ORGANIZATION OF THE CHURCH

In 1737 the Shiloh Church was formally organized from members in these Sabbath-keeping families. The next year, 1738, the first meeting house, a wooden structure, was built on land given for the purpose by Caleb Ayars. It was used as a church for thirty-three years. It stood a little to the west of the monument and the spot where the old brick church stood. The pulpit of the first wooden church was where the grave of the second Jonathan Davis now is.

The second church was a brick structure built in 1771 on the site where this monument stands. The old iron figures, "1771," which marked the date of the old brick structure, were preserved by Deacon John B. Hoffman and are here on exhibition today.

That building served as a meeting house for eighty years, when the present church structure was erected and dedicated in 1851. Following the transfer of the church activities to the present church building in 1851, the old building, the church for eighty years past, became the Union Academy for sixteen years, until 1867, when the academy building, now a part of the high school building, was built.

That old brick church was torn down in 1867 about the time the new academy was built.

SERVICE OF A CENTURY

This substantial and beautiful monument, erected here by the gift of loving and loyal friends, commemorates a service for this community and a wide circle outside, of almost a century.

True to American traditions it was the building of the church to be followed by the building of the school.

So we unveil this monument today, and dedicate it to its silent task of standing here through another hundred years or a thousand, as God shall will; just quietly and peacefully to tell men that one hundred, five

hundred, or ten hundred years ago, pious men and women reared to God here a house of worship; that for eighty years they gathered here to pray and sing praises to God and hear his word proclaimed, and then they set it apart, when the new church came, to finish its great service in the training of youth for Christian citizenship, and the founding of a school that far outlived the structure.

There is something deep and inspiring about the plain old churches of our fathers.

It is more than the severe architecture and the grave faces of the saints who frequented these sanctuaries. There is the atmosphere of the past enriched by the sunshine and shadows of primitive life, sturdy faith, and abounding love.

There is nothing left in our civilization that speaks more of these characteristics than the churches and the traditions that cling about them.

AS TOLD IN LITERATURE

Song and verse have written deep in our literature these stories, emotions, and traditions:

The meeting house I love to call to mind,
Endeared by long ancestral ties, where late
We came descendants of the sires of old,
To celebrate in Autumn's pensive hours
The hundredth year of that old meeting house.

In many a loving heart that golden day
Has now become a blessed memory
Of dying woodlands, flaming mile on mile,
Of great cloud-fleets above the sleeping hills,
And old time peacefulness and love and charm.

I love old meeting houses:—simple shrines
That hold the history of our noble faith,
Strong arks that down the rivers of old time
Have become the symbols of our precious
past.

I love old meeting houses:—how my heart
Goes to those dear, silent homes of prayer
With all their quietude and rustic charm,
Their loved associations from old days,
Their tranquil and pathetic solitude,
Their hallowed memories!

The great old trees around the meeting house,
Hear patriots of old chant low to me
Their centuried recollections of the sires
Who plowed the far-spread farms that lie
around,

And matrons who have made, in years long
gone,
These grey farm houses centers of true peace
And friendly cheer, in days when son to son
Succeeded, and the ancient well-loved farms
Became ancestral lands, round which were
twined.

What love, what veneration, what deep faith!

So wrote John Russell Hayes, and he uttered a word about this old meeting house for each one of us today.

OLD UNION ACADEMY

But we must now turn our thoughts briefly to old Union Academy. It seems that Ethan P. Larkin came from Rhode Island to Shiloh in the fall of 1848 and began to make plans for the organization of an academy, which was opened in March of the following year 1849.

Professor Larkin was, in the last years of his life, professor of natural history or science at Alfred University when I entered college there in 1885. Though past middle life he was still strong and vigorous as a teacher, so that I know personally his characteristics. He was a man of tremendous energy and force of character, a thorough and painstaking scholar; and a man whom nothing could defeat when he set his hand and heart to the task.

When he made up his mind to organize an academy at Shiloh, an academy it should be.

TWO THINGS STAND OUT

Two things stand out prominently in the history of our ancestors in America. First, wherever the church went, schools sprang up. Many of the colleges of this country are the outgrowth of pioneer academies. Alfred, Milton, and Salem, like most others, originated as academies fostered by churches. Second, many of the earlier schools and colleges were both fostered by the churches and controlled by the churches, many of them were strictly sectarian, and have only in more recent years broadened to a non-sectarian basis.

Harvard, Yale, Columbia, and Princeton in the early days were exponents of a creed. Interesting enough, Union Academy, like Alfred and most other schools fostered by Seventh Day Baptist churches, began on a non-sectarian basis from the start, and always operated on a broad and non-sectarian policy.

ORIGINAL ANNOUNCEMENT

I have been fortunate in finding in the files of Alfred University Library, a copy of the original announcement of Union Academy, dated March 12, 1849.

I hold that copy of the original announcement of Union Academy in my hand. It is

over seventy-five years old and is the first printed page ever issued regarding Union Academy. I know you will want me to read it in full. It is as follows:

Union Academy
E. P. Larkin, Principal
(S. E. Crandall), Preceptress
The Union Academy

Will be opened on the twelfth of March, 1849, under the charge of E. P. Larkin, principal, and an accomplished young lady, as preceptress, who will be engaged in time to take charge of the Female Department at the commencement of the first term. The contemplated preceptress is a graduate of one of the most popular female seminaries of Massachusetts, and will bestow particular attention upon the accomplishments, etiquette, and refinement of the young ladies of her charge.

The trustees of this academy beg leave to say to the inhabitants of West Jersey, in particular, and to the public in general, that the universally acknowledged and deeply regretted want of such an institution in this section of country, especially by those desiring to give their children a liberal education, has been the prevailing motive with them, and those whom they represent, in commencing a school that shall be conducted on such a plan, and governed by such principles, as to meet their entire wants in these respects. The trustees of this academy consider themselves bound to see the following principles observed and strictly carried out in the conduct of the school:

First, nothing sectarian shall be taught or countenanced in this school.

Second, equal advantages shall be offered to every student, whatever may be his, or her, religious denomination.

Third, the exercises of the institution shall be suspended on the first and seventh days of each week.

Fourth, no efforts shall be wanting to make the advantages of the institution equal to those of the most approved academies in the Eastern and Middle States.

This institution is pleasantly located at Shiloh, Cumberland County, N. J., three and a half miles west of Bridgeton, the county seat, and twelve miles southeast of Salem; amidst an industrious, enterprising, and moral community, and removed from vices ever attendant on large villages and cities.

Terms

Tuition from \$3.50 to \$5 per term, settled invariably in advance, either by payment or satisfactory arrangement. No admittance for less than half a term. Board can be had in families at from \$1 to \$1.50 per week. Rooms can be obtained at a moderate expense by those desiring them.

The winter term of the first year will commence the first Monday in December. Each term will continue fourteen weeks.

Board of Trust

Hon. Lewis Howell, President
Rev. G. M. Langworthy
Rev. S. R. Kollock, Greenwich
Rev. David Clawson, Salem
John Bright
Isaac West
I. D. Titsworth
Dr. Belford Ewing, Greenwich
Thomas E. Hunt, Greenwich
Isaac A. Sheppard, Bridgeton
F. G. Brewster, Bridgeton
John T. Davis
E. B. Sweeney

John H. Jones, Printer,
34 Carter's Alley,
Philadelphia.

INFLUENCE FOR MANY YEARS

Thus was heralded Union Academy which began its formal existence March 12, 1849, and lived as an academy until 1882. For thirty-three years, a third of a century, it was a formative influence in this wide range of country, training many boys and girls for useful service and some for distinction.

Besides E. P. Larkin as principal, and Miss Susan Crandall, afterwards Mrs. Larkin as preceptress, Miss Amanda M. Crandall's name is associated with that first faculty as teacher of music. Miss Amanda Crandall became Mrs. William C. Burdick and was the step-mother of Miss Susie M. Burdick. Both Susan and Amanda Crandall were daughters of Judge Crandall of Alfred.

Professor Larkin was a scientist and took a keen interest in the agriculture of their community. He was instrumental in having the marl of this neighborhood analyzed and applied to the soil as fertilizer.

In 1851, about the time the present church was built and the old church taken over as an academy, William C. Whitford, afterward president of Milton College, and his wife, Ruth Hemphill Whitford, conducted the Union Academy for two years. Other principals of the Academy before 1863 were: C. Rollin Burdick; William A. Rogers, afterward a famous scientist; James Williams; George E. Tomlinson, afterwards a leading Seventh Day Baptist pastor; and Charles H. Thompson.

A PROGRAM

Among a number of programs of public exhibitions and commencements of Union Academy which we have preserved at Alfred University Library, the earliest is

dated December 9, 1856. It reads as follows:

- Exhibition
of the
Union Academy
Tuesday Evening, Dec. 9, 1856
Order of Exercises
Prayer
1. Oratio Salutatoria, Edward Tomlinson.
 2. Characteristics of the Age, third prize oration, Jacob Harris.
 3. Indigence not Disadvantageous to the Students, Brazilla Crosley.
 4. Misery is Wed to Guilt, Ruth Milford.
 5. The Dying Year, Henrietta Moore.
- Music
6. Hope, the Soul's Best Friend, second prize essay, Loisanna Tomlinson.
 7. A Contrast, Dissipation and Sobriety, Edward Milford.
 8. When Shall We Meet Again? Eliza Davis.
 9. Women, Ruth Sheppard.
 10. Order and Confusion, Mary A. Gillette.
- Music—Duet, Anna Davis, Eliza Davis.
11. Resolved—That Our Country is Tending to Ruin.
Affirm.—Lucius R. Swinney.
Negat.—Garret Lewes.
 12. Modesty, Hannah Minch.
 13. Christ's Ascension, Ellen Swinney.
 14. Fall of Babylon, Emma Tomlinson.
 15. March of Empire, second prize oration, J. B. Hoffman.
- Music
16. Academic Star, Jacob Harris, Atilia Fithian.
 17. Christ Stilling the Tempest, Atilia Fithian.
 18. No Excellence Without Great Labor, first prize oration, Edmund Davis.

Music

Benediction

From other programs which we have we find these names:

Ayars, Cook, Fithian, Hummel, Barrett, Crosley, Fogg, Husted, Birdsell, Davis, Garrison, Johnson, Bonham, Dickinson, Glaspey, Kelsey, Bowen, Dunham, Hall, La Dew, Brooks, Eldridge, Hires, Leaming, Casper, Elwell, Hoover, Lewallan, Casidy, Ewing, Horner, Fisher, Howell, Locke, McGalliard, Robinson, Mickel, Seeley, Miller, Session, Minch, Sheppard, Moore, Stillman, Morton, Swing, Mulford, Swinney, Nicholson, Thompson, Ogden, Tomlinson, Phillips, Platts, Tyler, Probasco, Watson, Rommell, West, Randolph, Williams.—*Bridgeton Evening News.*

PROFESSOR AND MRS. WHITFORD

In 1863, in the midst of the Civil War, there came to Shiloh a man and his wife, O. U. Whitford and Euphemia Allen Whitford, both graduates of Alfred, who built

their lives into Union Academy and gave it distinction as a school, as perhaps no others did. They remained at the head of the academy for six years, resigning in 1869 so that Mr. Whitford could take up the study of theology in Union Theological Seminary. During these six years the new academy building, now a part of the Shiloh High School, was built at a cost of \$10,000. The energy, tact, and the scholarship of Mr. and Mrs. Whitford gave them a wide influence and an able leadership. Students in large number, from great distances, attended the academy. Many of these students of these six years are still living to testify to the ennobling influence of these Godly teachers. Succeeding O. U. Whitford were the following principals: B. G. Ames, Guerdon Evans, Wardner C. Titsworth, afterward a much loved pastor at Alfred and elsewhere, G. M. Cottrell, Samuel Howell, Lewis Howell, J. W. Morton and Miss Anna Davis.

THE PUBLIC SCHOOLS

By 1880 the rise of public high schools all over the country had begun to make inroads on the attendance of the old private academies. Unless they had large endowments they could not stand the competition of the free high schools; so in 1882 Union Academy, like scores of others throughout the country, surrendered its charter and was merged into the free public high school of Shiloh. Here it continued to do a good work in the old academy building until in recent years it has become the Township High School, has a fine new building added to its equipment, and is more thronged with students than ever before.

THE GOOD IT HAS DONE

Who can measure the good Union Academy has done, not only during the thirty-three years of its formal life, but during the more than forty years since its close, and that it will continue to do through influences extending on and on forever? Edward M. Tomlinson, the gentle, fine spirited, classical scholar and loved teacher; Ellen Swinney, the missionary doctor, who gave her life to China; Lucius R. Swinney, the gentle, scholarly, devoted pastor; Frank Probasco, the substantial, upright business man; John Hoffman, the consecrated farmer, deacon, and Bible school teacher; these and scores and scores of others of

their type will continue to send on the influences of Union Academy through the people whom they have influenced, and through their children's children extend that influence to generations yet unborn.

As we unveil this monument today and dedicate it to the memory of the past, to the faith, the heroism, and the sacrifice of our fathers in their zeal for religion and for education, we roll back for a moment the curtain of the years and look once more into the grave earnest faces of the saints of the past. We pay loving and humble tribute to their devotions, their faith, their vision, and their achievements.

We pray God that through this our gift and tribute, future generations may be reminded of the noble deeds of our ancestors, and may be prompted and inspired to emulate their lives of faith in God and loyalty to religion, to education, and to human uplift.

REUNION OF FORMER PUPILS OF OLD UNION ACADEMY

JULIA M. DAVIS

The day of the dedication of the monument placed in the Shiloh cemetery to perpetuate the memory of the old brick meeting house and Union Academy was one of October's perfect days. Old students and interested friends gathered early about the church grounds. For one day at least many of us would forget the onrush of the present and live in the past.

At the call of song we assembled in the church and together shared the history and sentiment of the past. Again we were seated in the old schoolroom with beloved teachers and schoolmates. They were all there, but many of them visible only to memory's eye. Greetings from some who could not be present were read; we listened to a historical essay written by Mrs. Belle Shoemaker when a school girl in Union Academy; Warren Sheppard gave many interesting facts; Charles Fisher added the personal touch; and others responded with greetings and words of appreciation written long ago by Mrs. Phoebe West Howell.

A poem, "The Old Oak," was read and Mrs. Mary Hummel told the story of the old tree with many other delightful memories. Again we were gazing on its towering branches or rushing up the winding

stairs to the play room or listening to the inspiring words of Mr. or Mrs. Whitford.

In the afternoon we stood on the sacred spot and with joyful hearts but tearful eyes uncovered the shaft which will henceforth testify to the spirit of the past. We listened to the earnest words of Professor Corliss Randolph, as he bade us make the present worthy of such a past.

Mrs. Emma Clement unveiled the monument while the children sang "America."

Again in the church we listened to stirring words from Professor Randolph, President Paul Titsworth, and President Boothe Davis. Pastor Loofboro paid a tribute of respect to the memory of Winfield Bonham, who was for many years the president of the memorial association, mentioning also the names of Mrs. Louisa Stanton and Dr. Sophronia Tomlinson, who first conceived the idea that a monument should be erected. A word of prayer and a song composed by Rev. George E. Tomlinson for an old time occasion, and our services were over. The monument had been dedicated not to the past but the present and oncoming generations.

Pastor Eli Loofboro presided at the services and Mrs. Annabel Bowden led the singing.

Those present who had been students in the old academy were Emma B. Tomlinson, Emma M. Clement, Mary H. Davis, Tabitha B. Smalley, Charles T. Fisher, Hannah F. Bonham, Rebecca J. Fisher, Sallie B. Davis, Mary E. Hummel, Emily A. Dickinson, L. F. Glaspey, Dr. Sherman E. Ayars, Anna A. Glaspey, Mary A. Walker, Ella Garrison, Dr. Warren Woodruff, Ella Bonham, Mary E. West, Nettie Randolph, Eliza S. Davis, Richard P. Jones, B. B. Elwell, David Elwell, Charles V. Fraser, E. C. Ewing, Sarah E. Davis, Jared W. Ayars and Julia M. Davis.

Shiloh, N. J.

A certain woman . . . when she had heard of Jesus, came in the press behind, and touched his garment. Mark 5:25, 27.

Here unexpectedly, in this tug on his garment, was somebody who really wanted him. Is there anything more satisfactory than to feel one's self wanted, and desperately wanted? He could not resist finding out who this unknown confidant was: "Who touched me?"—*Henry Sloane Coffin.*

WOMAN'S WORK

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

THE COMMUTER'S TICKET

The dark blue clouds which are coming out of the north are the edges of November. It is time for the last gathering in the garden. There are tall zinnias, and asters. There are still new spurs of delphinium and clusters of phlox, cosmos, and dahlias. Any night when the wind subsides and the sky is clear may bring a killing frost. There is still truck in the garden, red tomatoes on the vines, blossoms and berries on the strawberries, peppers, and lima beans. Rabbits scurry over the fallen leaves. Twilight is a glow of colors along the path. November is in the air. The hunter's moon is coming with the wild geese. The garden lives only from day to day. It will be nipped and blackened. The wind has stripped half the woods.

Here is a purple aster for remembrance and a yellow leaf for prospect. The season does not go with palsy and pallor but with bustle and color, with a zip in the wind and a tang in the air and dancing leaves. The dahlia that is about to die salutes the western sun.—*Chicago Tribune.*

OUR PURPOSE

The Women's Church Committee on International Goodwill came into being as a testimony to the validity of Christian conviction and American idealism of the religious women of America in the emergency presented by the difficulty of securing relief for the suffering children of Germany.

Realizing that such manifestation of Christian belief and American faith will be frequently and recurrently necessary, the committee has transformed itself, at the suggestion of, and with the co-operation of the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, into the permanent Women's Church Committee on International Goodwill.

The purpose of the Women's Church Committee is three-fold:

1. To build channels for the expression of friendship of the women of America for the women of other lands that their faith may endure after the suffering of the past.
2. To establish practical means of sending relief from the women of America that the women of other lands may have courage to face the present.
3. To found a basis of spiritual understanding so firm and so complete, between the women of America and the women of other lands that it shall render future wars impossible.

OUR FIRST EXPRESSION OF GOOD WILL

In searching for a tangible expression of international goodwill, the Women's Church Committee approved the recommendation of the Executive Committee—presented by Mrs. Helen Barrett Montgomery and Miss Carolena M. Wood, chairman,—that the religious women of America send a Christmas "Ship of Friendship" to Germany and that this be accomplished by enlisting the active co-operation of the women through the existing organized channels.

Almost directly after the Armistice Mr. Herbert Hoover made possible generous help for Germany which was administered by the American Friends Service Committee; in the period which followed, the Americans of German descent took care of the destitution, and this year Major General Henry T. Allen has carried on a vigorous relief campaign, supplemented by the help of the Federal Council of Churches under the direction of Rev. Ernest Lyman Mills. Major General Allen's campaign has been an outstanding and significant expression on the part of the Army of Occupation of their belief in the value of love and service in "conquering" an enemy.

A CHRISTMAS "SHIP OF FRIENDSHIP"

Still there is a large group of self-respecting people in Germany whose pride has prevented them from receiving the aid that they desperately need. Through their own churches they can be given this aid, and will be willing to take it. They are women like you and me who would never ask public charity, but who will accept gifts sent from their own kind when they know that into the bundles and into the dollars went real love. Food and clothing come so personally into a home that it is possi-

ble for them to carry special friendship to people who need faith and courage to do what they are setting themselves to do in carrying out the Dawes Report.

WON'T YOU HELP?

Won't you help fill this ship with children's clothes, layettes, sheets, blankets, used clothes (clean and in good condition, especially suits and coats), milk, cod liver oil, cocoa, flour, soap, etc.? What about clothing for students (men and women)?

Won't you help by sending donations in money for the purchase of food and clothing at wholesale? Long experience has shown that food can be bought cheaper in bulk in New York City than in any other part of the country. Send all money contributions, made payable to the Women's Church Committee, Room 608, 105 East 22nd Street, New York.

WHERE TO SEND

Send all goods prepaid, by express, freight or parcel post to the Christmas "Ship of Friendship," c/o The American Friends Service Committee Storeroom, 1521 Cherry Street, Philadelphia, Pa. (*Wrap securely and print your name, address and church affiliation on the package.*) Contributions may be designated for organizations but not for individuals.

Send all money contributions and direct all communications to Women's Church Committee, 105 East 22nd Street, New York, making all checks payable to the Women's Church Committee.

You are earnestly invited to send \$1 in order to cover ocean transportation on your gift. Please enclose this with your notification of shipment.

PLANS IN PROSPECT

October 15 to November 6—Period of final packing, baling, and transfer to the steamship pier.

November 10—The "Ship of Friendship" will sail.

November 19—A number of American church women sail for Germany in order to interpret the spirit prompting this endeavor.

December 1 to January 1—A German Women's Church Committee will collaborate with the Central Relief Committee and the Quakers in making distribution. At the same time the American church

women will form teams to speak throughout Germany.

OTHER EXPRESSIONS

What potent word can the religious women of America say to the women and children of Japan which can be said to come from the heart of America? The Women's Church Committee believes it has found a way of saying this word to Germany, but it is seeking with all its intuition to find some word to say to Japan. What is your suggestion? — *Women's Church Committee on International Goodwill, 105 East 22nd Street, New York, N. Y.*

TREASURER'S REPORT

For three months ending September 30, 1924

MRS. A. E. WHITFORD
In account with
THE WOMAN'S EXECUTIVE BOARD

<i>Dr.</i>	
Balance on hand June 30, 1924.....	\$ 80 38
Treasurer W. C. Whitford	422 08
Andover, N. Y., Ladies' Aid society....	5 00
Collections:	
Central Association	\$ 8 56
Eastern Association	16 01
Southeastern Association	15 56
Conference	46 07
	86 20
Dodge Center, Minn., Mrs. E. L. Ellis.	2 00
Jackson Center, Ohio, Ladies' Aid society	25 00
Milton, Wis., Ladies' Benevolent society:	
Miss Burdick's salary	\$10 00
Miss West's salary	10 00
	20 00
Milton, Wis., Circle No. 3:	
Mrs. H. Eugene Davis	\$50 00
Toward moving church, T. L. M. Spencer	25 00
	75 00
New York City, Woman's Auxiliary society, Dr. and Mrs. Thorngate..	1 00
Riverside, Calif., Dorcas Society, Dr. and Mrs. Thorngate	12 00
Dr. Palmborg, Miss West's salary.....	10 00
	\$738 66

<i>Cr.</i>	
Foreign mission Conference reports. .	\$ 3 80
Outfit for Dr. and Mrs. George Thorngate	53 00
Flowers, funeral Mrs. A. R. Crandall..	3 00
S. H. Davis, treasurer Missionary Society:	
Miss Burdick's salary	\$200 00
Miss West's salary	200 00
Toward moving church, T. L. M. Spencer	25 00
	425 00

(Continued on page 567)

YOUNG PEOPLE'S WORK

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

STEWARDSHIP: TIME AND SERVICE

REV. A. J. C. BOND

Christian Endeavor Topic for Sabbath Day,
November 22, 1924

DAILY READINGS

Sunday—When to begin (Eccl. 12:1-7)
Monday—Prayer for more time (Isa. 38:1-22)
Tuesday—Using time aright (Col. 4:5, 6)
Wednesday—Undivided service (Luke 16:9-13)
Thursday—Satisfaction of service (2 Tim. 4:6-8)
Friday—Reward of service (John 12:26)
Sabbath Day—Topic: Stewardship: Our time and service for Christ (Jer. 1:4-10; Matt. 4:18, 19; Eph. 5:16) (Thanksgiving meeting)

"I KNOW NOT HOW TO SPEAK"
Jer. 1:4-10

It is not an easy matter for one to appraise himself, and to measure properly his own ability and powers. Disappointment and failure are likely to come to the one who over-estimates himself. Humility is a virtue, and as exemplified in Jeremiah it is to be commended. Jeremiah felt himself but a child when called to be a prophet, and not able to do the task to which the Lord was calling him.

If men who are too self-confident are in danger of failing, it is also true that self-depreciation may be carried too far. Emerson has said: "Extremes meet and there is no better example than the haughtiness of humility." And Spurgeon has said: "It is not humility for a man to think less of himself than he ought to think." One may well be humbled when thinking of his own unfitness to meet great responsibility in the service of the Master; but he who has said, "Go," has said also, "All authority hath been given unto me in heaven and on earth." He who is in the line of Christian service, and who is called to undertake great things for God, has the resources of heaven and earth on his side. An appreciation of this fact will make one humble, it is true, but it will also make him quietly and strongly bold.

"I WILL MAKE YOU FISHERS OF MEN"
Matt. 4: 18, 19

As Jesus walked out by the lake that morning the years of his earth ministry were before him, and his kingdom, however clear-visioned, was but a cherished hope, as yet unshared by a single soul on earth. Fresh from the wilderness experience where he had rejected the offer of the world and its glory, he felt the need of companions who should become imbued with his Spirit, and who should share his purposes. The call was for men who could carry forward and out into the world his message of truth and his gospel of salvation.

Conscious of his power with men he was tempted to take the royal road to kingdom-rule, and to manipulate the governments of the world for the good of mankind. But he had vision to see not only out over the world, but down through the centuries; so he turned his back upon what to the worldly-wise was the obvious way, and chose instead the way of the cross. In the silence of the desert, but not without the presence of the tempter, he worked out his program of the kingdom. It was not to be by the glory of military conquest nor by material power that the world must be won, but by the preaching of the Word in the power of the Spirit. He gathered about him a few choice souls, called from the common labors of life, gave them his message, and sent them out to preach. The kingdom has not yet come in its fullness, and the Word must still be preached.

"REDEEMING THE TIME"
Eph. 5:16

I would not say that he who has gone low in sin and has drunk of its bitterness may not be used of God to warn men against the pitfalls from which he has been rescued. I appreciate the enthusiasm with which many, thus delivered, proclaim the way of salvation and point out the dangers along life's road. More precision to their finger, and more power to their voice! But the great prophets of God, both in ancient and in modern times, have not come from that class. They have been men whose early years were pre-empted by the Holy Spirit, and whose natural powers have been brought to the altar of God, not only unimpaired by dissipation, but developed and trained. Witness a Moses, a Samuel, and

an Amos. The list could be extended to include the great majority of prophets and preachers who have profoundly stirred men and have rendered permanent service to the world.

Natural ability, strength of character, and inner integrity should be included in the offering of every young person who would devote his life to Christian service. No one will be able to bring a perfect life, but honesty with God, with men, and with one's self is a prime prerequisite.

When one finds himself going wrong, he may turn around and go the other way. He may become transformed, and his whole life-course changed. But the only time that time can be redeemed is before-time.

"RELIGIOUS VOCATIONS"

(The following paragraphs are taken from the little book having the above title, which is published by the United Society of Christian Endeavor, and which is one of the books recommended for this year's reading course in our Christian Endeavor societies.)

A growing boy is on his way to work, and it will save time and waste later if he can make up his mind as he goes what he wants to do when he gets there.

Especial emphasis is placed upon the desirability of a broad educational background as well as of thorough vocational preparation, the conviction being that a teen-age child is never so well "placed" as when placed in school.

In giving vocational advice go slowly. Make suggestions, but do not make decisions for other people. Encourage, but do not force issues. A man's choice of a vocation is sacred. Let him make it for himself. Above all do not attempt to commit him to a religious vocation solely upon the grounds of the need of workers.

Especially in the matter of desirable qualities, which have been endlessly emphasized in these pages, it must be remembered that most of them are matters of development and the working of the grace of God. The question is not only: Are these such men? But, as Robert E. Speer states it: "Are they willing to let God make them such men?"

The successful pastor is first of all, himself a Christian. That means he is a man who realizes his own sinfulness and reposes

all his confidence and hope in his Savior, Jesus Christ. His love for God and men has made him gentle, forgiving, and true; and has unfolded within him a marvelous sympathy, equipping him with insight, with compassion and tenderness toward all sorts and conditions of men, women, and children; and has set him on fire with a passion to serve.

"Go start a savings bank," was the answer of Professor T. N. Carver, of Harvard to a religious worker who asked in what calling he could best serve society. This reply illustrates the modern conception of the sacredness of all productive labor, of the tendency to consider that the best way to serve God is by serving mankind, that the best way to serve mankind is by producing goods, and therefore every producer is potentially a Christian workman, and, accordingly that every position filled by a Christian is a Christian vocation.

Undoubtedly, all legitimate callings may be filled to the glory of God. Nevertheless, certain types of work are religious per se; that is, they are not only subjectively Christian because of the Christian motive behind them, but they are objectively Christian, furthering directly through organized church and inter-church activities the democracy of God.

In religious vocations work never stops with the whistle. Other men shut the desk, lock the shop, register out, or knock off for the day; but the man in the religious calling does not check out and go home to forget his task. In a certain sense he follows his calling twenty-four hours every day in the year. In his case it is not so much how many miles he travels, how many letters he writes, how many sermons he preaches, how many calls he makes, or how many conferences he participates in; in short it is not how many hours he works or what he does, but what he is, that counts.

SUGGESTIVE QUOTATIONS

Religion.—Religion is God living in the souls of men.—*Lyman Abbott.*

The Church.—It is the Church only which sends out those fresh currents which keep business and society clean, and sweetens the springs of life.—*Finis Idleman.*

The Christian Ministry.—The Christian ministry is the largest field for the growth

of a human soul that the world affords.—
Phillips Brooks.

The Christian Message.—The Christian message must be founded not in the loose rumble of emotional appeal which ministers especially are tempted to use, but upon solid facts which show reverence for the ethics of the intellect.—*S. Parkes Cadman.*

The Pastor's Wife.—“How do you manage to do two men's work in a single day?” Livingston once enquired of Spurgeon. “You forget that there are two of us,” replied the great London pastor, “and the one you see the least of often does the most work.”

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

When Jesus called his disciples to follow him, they did not understand what such a step in their lives actually meant. It is possible that they never fully realized what it meant to serve him. Yet, when he called, they immediately left their work and obeyed his call, thus showing that they were willing to give him their time and service.

Jesus is calling us into his service. Are we, like the disciples, willing to consecrate our time and service to him and say, “Here am I, Lord, send me”?

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, NOVEMBER 22, 1924

How may we practice thanksgiving?
Ps. 40: 5-8. (Thanksgiving meeting.)

THANKSGIVING DEFERRED

I bless thee, Lord, who hast restored my sight;
Where were my thanks through all my years of light?

Thou liftest me again; thy praise I tell;
Where was my gratitude before I fell?

Thou healest me; glad thanks to thee belong;
Alas, my thankless heart when I was strong!

My fetters thou dost loose; all praise to thee!
And yet I praised thee not when I was free.

I bless thee, who dost all my ills remove;
But ah, when all was well, where was my love?

—*Amos R. Wells.*

INTERMEDIATE CHRISTIAN ENDEAVOR GOALS

BIGGER, BRIGHTER, BETTER ENDEAVOR IN
1924-1925

For Christ and the Church

I. BETTER PRAYER MEETINGS

Devote careful attention to making the weekly meetings very much worth while and “alive,” having plenty of variety in order, programs, etc. Promote better and more wide-spread use of the *Christian Endeavor World*.

II. BETTER COMMITTEE WORK

Adjust the number and work of the several committees to local needs, and strive to get conscientious and continuous work done through every committee. The “Big Four” plan of consolidating all the committees into four large committees: lookout, prayer meeting, social, and missionary, is recommended.

III. BETTER ENLISTMENT FOR:

Tenth Legion (tithers). Comrades of the Quiet Hour (those who observe daily private devotions). Christian Endeavor Experts (those schooled in Christian Endeavor work and methods). Life Work Recruits.

IV. BETTER CO-OPERATION

Strive for greater interest and closer co-operation in state, district or county, local, and all inter-denominational and inter-society Christian Endeavor. Make special effort to send delegates to every convention of Christian endeavorers that is within reach. As far as possible attend the meetings of our association in which you belong; and keep in touch with the Young People's Board.

The Intermediate Banner will be awarded at Conference on the following basis and from the Reports in June:

I. Credit will be given for each new plan for prayer meeting sent in. The best plans will be published in the RECORDER, credited to the society submitting them. Vary the meetings by introducing at least one new plan a month.

II. Credit will be given for the Prayer Meeting Committee posting a list of the leaders of the meetings for at least a month at a time, and then personally notifying each leader not less than a week before he is scheduled to lead, providing him with a

copy of the *Christian Endeavor World* containing the topic.

Lookout Committees will advance the standing of their society while promoting its interest and helping the young people, by recruiting as many new members as possible. Credit must, of course, be based on increase.

Reporting new ideas for social evenings, or forms of entertainment devised or used by the Social Committee will advance the standing as well as the interest of the society. The best will be printed in the RECORDER in the Young People's Department. The regularity and reasonable frequency of socials will advance the rating also.

On the side of the Missionary Committee work, particular emphasis will be laid on study classes. The giving will of course be taken into account.

III. Keep the points under Goal III before the society all the time, but promote each one in turn in some special way in an organized effort. Special emphasis will be placed on this goal in the awarding of the banner.

IV. Do not slight Goal IV. It is important and will count. Let us pull together.

DUANE OGDEN.

Alfred, N. Y.

JUNIOR GOAL

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Goal for 1924-1925

Slogan—Each junior attaining a rounded-out junior body.

Memory Verse—“And Jesus increased in wisdom and stature, and in favor with God and man.”—Luke 2: 52.

Memory Song—“Busy for Jesus,” No. 196, in *Songs for Service*, by Homer A. Rodeheaver, price manila covers, 20 cents.

Motto—“For Christ and the Church.”

JUNIOR BODY

Head—Plan and carry out work of society. Prov. 10: 6.

Eyes—Member of Quiet Hour. Ps. 119: 18.

Lips—Testimonies. Ps. 63: 3.

Ears—Member of mission study class. Prov. 18: 15.

Hands—Work for, and give to missions. Ps. 90: 17.

Feet—Attend meetings of society and church service. Ps. 119: 105.

Heart—Becoming a Christian and joining the church. Ps. 119: 10.

Backbone — Memorizing the Junior pledge.

Mouth—Sentence prayers. Ps. 19: 14.

Paste on piece of cardboard 9 by 12 inches and hand in Junior room. Have each junior bring a picture of a boy or girl, as case may be, pasted on white cardboard 6 by 10 inches with name at top. As each of the above work is done and the verse opposite it learned a blue cross with ink or crayon can be put by the superintendent on the part of the body for which work has been done.

Send to denominational Junior superintendent at end of Conference year.

Ashaway, R. I.

CHRISTIAN ENDEAVOR NEWS NOTES

ASHAWAY, R. I.—Our church is observing the month of October as rally month. October 4 was Sabbath school Rally day, and October 11 Young People's day. We had splendid services throughout the day, closing with a banquet in the evening. At our afternoon service our leader, Clarence Crandall made the topic very interesting by assigning different members to give short talks on different phases of the work of the denomination.

I am enclosing the article concerning our services of October 11, as printed in the *Westerly Sun*. I trust many may enjoy reading it.

Next Sabbath our services will be omitted so that all who can, may attend the yearly services in Newport.

The last Sabbath in the month is to be Family day.

Last month our society held a Leap Year social at which the girls had a good time trying to find husbands for the evening, and the boys had an equally good time refusing them. There was also a needle threading contest for the boys. Other games were played and all present seemed to have a good time.

MRS. BLANCHE BURDICK,
Corresponding Secretary.

A DAY OF RALLY SERVICES

Rev. Raymond Cooper, pastor of the Pawtucket Baptist Church and president of the Rhode Island Christian Endeavor Union, was

the principal speaker at the Ashaway Christian Endeavor banquet last evening in the parish house.

The banquet was the climax of the day's rally services for Christian Endeavor. At the morning service Rev. A. L. Davis preached a stirring sermon on Living Straight, to the young people who were seated in a body, and in place of the anthem by the choir the Christian endeavorers sang their Seventh Day Baptist Rally Song. In the afternoon the regular meetings of the Endeavor societies were held. The church was beautifully decorated with flowers furnished by Mrs. William R. Wells, Jr., and Mrs. A. L. Davis furnished the profusion of flowers with which the parish house was tastefully decorated in the evening.

The banquet tables were placed in the form of a rectangle with about forty Christian endeavorers and young people from the community seated around the outside with Rev. A. L. Davis, toastmaster, Rev. Raymond Cooper, speaker, and Miss Elisabeth Kenyon, president of the Christian Endeavor society, at the head of the table. Behind them were hung the banners which the society received from their Young People's Board for the work they accomplished this past year. The Christian Endeavor colors, red and white, were the color schemes for the table decorations, which consisted of bouquets of red and white flowers, C. E. napkin holders, copies of the Christian Endeavor pep songs, and booklets containing the menu and toasts.

The four-course menu arranged with the C. E. letters was as follows: Confused enticement, crushed eyes, cerise entree, creatures encased, crystal essence, cat's enjoyment, cow's embrace, combined edibles, crummy elements, cook's experiment and chill extinguisher. It was served by the ladies of the Philathea class to whom much credit is due for the success of that part of the banquet. The Christian Endeavor pep songs were sung between the courses of the banquet and following the crowning events which proved to be the toasts. The toasts as arranged by the toastmaster in the form of an acrostic spelling the words Ashaway C. E., were: A Dangerous Condition, not given; Spectacles We Wear, Mrs. Blanche Burdick; Holding Our Banner, Miss Tacy Crandall; A Backward Look, Rev. W. L. Burdick; Working for C. E., not given; Aims and Ideals, Elisabeth Kenyon; Your All for Christ, or Going Deeper with Christ, Rev. Raymond Cooper of Pawtucket.

Rev. Mr. Cooper in his interesting address spoke on five of the Christian Endeavor fundamentals: the pledge, monthly roll call at consecration meetings, committee work, devotional life of the young people, denominational life, and interdenominational loyalty, closing with a more personal appeal to deeper faith, courage, completeness, diligence and kindness on the part of the young people.—*The Westerly Sun.*

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in the college building of the sanitarium at 8 o'clock.

The president called the meeting to order, and Egmond Hoekstra offered prayer.

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

The treasurer presented a report which was received:

The following bills were allowed:

Stationery	\$11 50
Government envelopes	21 92
Expenses to White Cloud (corresponding secretary)	10 00
Total	\$43 42

The corresponding secretary presented a report which was received and ordered placed on file. It follows:

REPORT OF CORRESPONDING SECRETARY, SEPTEMBER 4 TO OCTOBER 2

Number of letters written, 55; Number of bulletins sent out, 150.

Correspondence has been received from: Rev. C. L. Hill, Miss Naomi Babcock, Miss Elisabeth Kenyon, E. P. Gates, Rev. E. D. Van Horn, Hurley Warren, G. Merton Sayre, Mrs. Edna Sanford, Paul C. Brown, Mrs. Mae Bishop, Miss Maybelle Sutton.

Christian Endeavor helms were ordered from the United Society of Christian Endeavor to be sent to Jamaica to help Elder Mignott in organizing Christian Endeavor societies among our churches. The amount was a little more than \$6. A letter was written to him also.

The corresponding secretary attended the Semi-annual Meeting of Michigan and Ohio Churches held at White Cloud, September 26-28, leading the young people's meeting on Sabbath afternoon and helping organize a Christian Endeavor society on Sunday afternoon. Mrs. Ruby Babcock, Miss Marjorie Willis, and Egmond Hoekstra, members of the board, were also present. They each gave a talk at the Sabbath afternoon meeting.

A Christian Endeavor society has been organized at Farina, Ill.

The new stationery has been printed.
FRANCES FERRILL BABCOCK.

The committee appointed to assist the president in appointing standing committees gave the following report:

Nominating Committee: Ruby Babcock, Rev. H. N. Jordan.

Christian Endeavor Week Committee: Marjorie Willis, Nida Siedhoff, Aden Clarke.

Conference Program Committee: Frances F. Babcock, Dr. L. S. Hurley, Egmond Hoekstra.

The committee appointed at the last meeting to select Christian Endeavor material to be sent to Jamaica reported that a list of helps had been ordered and forwarded. This report was received.

The Committee on the SABBATH RECORDER Reading Contest made a report of progress. Some of the points not yet decided were discussed at length.

The superintendent of study courses presented some of his problems, upon which a lengthy discussion followed. As a result of the discussion it was voted "that three awards be offered in this course, one at \$20 and two at \$10 each, these awards to be used by the winning society to send one of its members to the General Conference or to some other denominational gathering."

The superintendent of the L. S. K.'s read a report which was accepted.

Voted that a permanent committee on awards and banners be appointed by the president.

General discussion on various problems. Voted that hereafter the board meet at 7.30.

Reading and correction of the minutes. Adjournment.

Respectfully submitted,
MISS MARJORIE WILLIS,
Recording Secretary.

*Battle Creek, Mich.,
October 2, 1924.*

TREASURER'S REPORT

(Continued from page 561)

Expense of Conference program, Woman's Board hour	7 70
Program for Woman's Board hour, Conference	9 80
Reception following Woman's Board hour, Conference	4 09
Davis Printing Co., letter heads, circular letters	10 50
Correspondence expenses of officers and associational secretaries	38 00
Mrs. H. Eugene Davis	50 00
	<hr/>
	\$604 89
Balance on hand September 30	133 77
	<hr/>
	\$738 66

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 12, 1924, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Frank J. Hubbard, Marcus L. Clawson, Irving A. Hunting, Edward E. Whitford, Lavern C. Bassett, Ahva J. C. Bond, George R. Crandall, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Ahva J. C. Bond, D. D.

Minutes of last meeting were read.

The corresponding secretary reported that on September 17 he went to Ashaway, R. I., as requested by the Tract Board at its last meeting, to confer with Secretary William L. Burdick concerning the Trinidad work. Correspondence about this work was carefully considered. The final conference was with Mr. Frank Hill and Rev. Alva L. Davis, when it was unanimously agreed that some one of our ministers ought to spend several weeks in Trinidad in the near future, to assist them in organizing the work.

The secretary read a brief report from Rev. George W. Hills about his recent trip along the Pacific Coast for the Tract Society. Calls made, 41; SABBATH RECORDER subscriptions secured, 5; Addresses, sermons and Bible readings, 21.

Considerable interesting correspondence has been carried on during the past month with persons who have been asking for literature, and for information about Seventh Day Baptists.

Director Bond reported on his attendance at the Southwestern Association.

Voted that Director Bond be requested to attend the next meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, and also a meeting of the "American Preparation Committee of the Universal Christian Conference on Life and Work" to be held in Buffalo, N. Y., next month.

Voted that Rev. Ahva J. C. Bond be employed by the Tract Society Board as leader in Sabbath Reform work, and that we hereby express our thanks and appreciation to our co-worker, William M. Stillman, for

his generous contribution of \$500 yearly in payment of Mr. Bond's salary as such leader.

Treasurer Frank J. Hubbard presented his report for the first quarter, duly audited, which was adopted.

The Supervisory Committee reported that an additional linotype operator has been secured.

REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE

Your Committee on the Distribution of Literature had a meeting this morning with five members present. As a result of the consideration of several matters brought to our attention, we wish to make the following recommendations:

First, that the board continue the policy of giving one yearly subscription to the SABBATH RECORDER for every three new subscriptions secured by the Christian Endeavor societies.

Second, the publication in tract form of Rev. George B. Shaw's Conference sermon, "Seventh Day Baptist Fundamentals," which appeared in a recent number of the SABBATH RECORDER.

If this recommendation is adopted we suggest that a thousand copies be printed on our good grade paper, and that two thousand copies on a cheaper grade.

Third, that an edition of a thousand copies of a sermon by Rev. James L. Skaggs, entitled, "Permanence of the Sabbath," and now held in type at the publishing house, be published in tract form.

Fourth, that an appropriation of, not to exceed seventy-five dollars, be made toward the cost of the publication of the Jamaica *Seventh Day Baptist Reformer* for the present Conference year.

We also approve the policy of sending free copies of the SABBATH RECORDER to the leaders in the work in Jamaica and in Trinidad, and suggest that this practice be continued during the Conference year.

A. J. C. BOND,
Secretary.

The recommendations were adopted individually, and the report as a whole then adopted.

The committee also reported the distribution of 7,591 tracts during the last three months.

After the report of the Committee on Publications of the Sabbath School Board, it was voted that we recommend that the price of the *Helping Hand* be increased to fifty cents in quantity, and sixty cents for single copies, and that the matter be referred to the Sabbath School Board and Secretary Willard D. Burdick.

The Committee on Denominational Files reported progress.

President Randolph referred to the recent death of our fellow member, Henry D. Babcock, and by vote Secretary Titworth was requested to extend our sympathy and condolences to the family of Brother Babcock.

By vote, William L. Burdick, of Ashaway, R. I., was elected a member of the board, to fill the vacancy caused by the death of Henry D. Babcock.

Recording Secretary Titworth reported having written a letter of sympathy to William M. Stillman, as requested at the last meeting of the board, and read a reply to the same from Brother Stillman.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITWORTH,
Recording Secretary.

BRITISH VISITOR SEES GOOD RESULTS OF PROHIBITION

"Before leaving England eight weeks ago I determined to learn all I could about the effects of prohibition in the United States.

"English newspapers have described drawbacks to prohibition as deplorable, as degrading the youth of the American nation, that drunkenness was worse than ever, that liquor was as easy to get as ever, that instead of drinking good stuff, everyone was going in for dope, moonshine and potato spirit, and that the Volstead Act was a failure, and that the Eighteenth Amendment would soon be repealed. I have traveled six thousand miles, stopping at hotels and private houses in town and in country, and have seen or heard nothing that would justify the condemnation of prohibition by writers in the English press.

"I visited New York in 1881 and 1912, and will remember the brilliantly lighted and crowded saloons, which occupied nearly every corner site, with the consequent unedifying scenes outside them. These have all now disappeared, and the streets, although more crowded, exhibit no signs of drunkenness, but are full of well behaved and well dressed people."—*Rev. Allen William, formerly vicar of St. Mary's Church, Warwick, England.*

Every opinion reacts on him who utters it.—*Emerson.*

CHILDREN'S PAGE

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

COUNT YOUR BLESSINGS

Junior Christian Endeavor Topic for Sabbath Day,
November 22, 1924

DAILY READINGS

Sunday—Blessings of health (3 John 2)

Monday—Blessings of home (Mark 5:19)

Tuesday—Blessings of plenty (Ps. 65:9-13)

Wednesday—Blessings of friendship (1 Sam. 18:1-4)

Thursday—Blessings of sanity (2 Tim. 1:7)

Friday—Blessings of work (Eccl. 5:12)

Sabbath Day—Topic: Count your blessings:

What are they? (Ps. 103:1-5)
(Thanksgiving meeting)

EULA L. WARNER
Superintendent at Verona, N. Y.

What do we mean when we talk about counting our blessings? Just what are blessings anyway? I think a blessing is something which makes our lives happier and better. We have many blessings then, haven't we, for many things help to make our lives happy.

Have we juniors ever stopped to really think just how many blessings we have and what they are? Wouldn't we find it pretty hard to try to live without father and mother? Just think what a blessing they are to us every day; how many steps they take for us; how we worry them sometimes; but they are always just the same, loving, helping and doing for us. Then think of the friends we have. It would be lonesome without them, wouldn't it? We juniors should be thankful indeed that we have so many kind friends. Can we not be a "blessing" to some one else by being friends?

I wonder how many of us realize what God is to us; what a blessing he is, if we will only let him be. Maybe it is hard to realize how much he means to us; but we all know how he loves us and how he gave himself for us. Could we have a greater blessing?

What other blessings can you think of? The Bible, our church, Sabbath school, and Junior—if we try, we will find many more blessings than we can count on all our fingers.

Durhamville, N. Y.

KITTY

Kitty's first trip in the world was from the woods lot, up the hill to our house. He traveled the short distance in the judge's coat-tail pocket snugly packed in his honor's best silk handkerchief.

"I had Andy cut down that old locust tree, and this is all that was left alive in the gray squirrel's nest." The judge opened his bundle with careful fingers, and there amid the soft folds of white silk was curled a bit of gray fur with a tiny fluff of a plume at one end and at the other a wee round head lighted by newly opened shoe-button eyes. A baby squirrel it was, and so amazingly tiny it might have come straight from fairyland. As he looked down at it the judge blew his nose like a trumpet and covered the trembling waif with a fold of white silk. "I wouldn't have had it happen for the price of a farm!" he said. "But the old tree was dangerous, and I didn't know until it fell that the gray squirrels had made their home in the hollow near the top. The old squirrels were killed when the tree fell, but this youngster bounced out and landed among some branches."

"I'll take care of it for you, father." The mother person had arrived; she took the squirrel in her tender hands and held the palpitating little body against her warm cheek. "He is a very little baby, and we'll make him a nest in a shoe box. A cup of warm milk and a medicine dropper will solve the supper question easily. We'll have him climbing your legs soon, father, and inviting you to a frolic."

That was the way Kitty arrived at our house and the way his future life was settled for him by the mother person. What proved to be his real settling came later, because we had forgotten to consult Philura Ann! It is never wise at our house to do things without telling Philura Ann all about them. She is our cat—or rather, to put it as it really is, we are Philura Ann's people. She is a mighty wise cat and rather strong-minded. She rules us all with a velvet paw that experience has taught us is a miniature buzz saw concealed in a fluff of red-gold fur.

"That baby squirrel is gone, and I believe Philura Ann has eaten it!" Next morning at breakfast time the judge appeared in the dining-room door. He was red of face and indignant of eye; an empty

shoe box was in his hand. He glared at Philura Ann, who was sitting in a sun spot by the window washing her face. Philura Ann always has a place in the sun. "Did you eat my squirrel?" The judge shook the box at the big red cat and glared accusingly.

"Hummm-m-m-uuum!" replied Philura Ann. She walked over to rub against the legal legs; then she sat down before his honor and told him a long, long story, for our Philura Ann is a very talkative cat. We think she must talk in her sleep; certain it is she is the only cat in town that will sit down before a perfect stranger and open a conversation.

"Look at this!" snapped his honor, stooping down and thrusting the empty shoe box under Philura Ann's coral-pink nose. "Shame upon you, for creeping down here in the middle of the night to stuff yourself with a helpless, motherless and fatherless orphan! And you as big as a sofa cushion!"

Philura Ann gave the judge an icy glare out of her topaz eyes. Then with a disdainful flirt of her splendid red-gold tail she swept angrily from the room and upstairs to her own apartment, which was a silk-lined basket in the sewing room. In that basket Philura Ann kept her greatest treasure, a gold-red kitten that was two weeks old and her own miniature. Her other two kittens had been placed with a common gray mother cat, for Philura Ann was very nervous and temperamental, and heavy maternal cares touched off her hair-trigger temper so constantly that we were daily afraid she would evict us bodily and leave us without a shelter in the world. So we always asked one of the common cats to help Philura Ann raise her family.

We sighed that morning each time we saw the little empty nest in the shoe box. We sighed again when we thought of the iniquity of our dear Philura Ann. Then there sounded a ringing call from the upper hall. "Come! Oh, do come quickly!"

It was the mother person's voice, and there was a little lilt in it that started us all to moving as fast as we could to find out all about the lovely thing we knew that had happened. When the mother's voice is all trilly, it means she knows things—lovely things, beautiful things that she is popping to share with all the rest of us.

"Look! Do-o-o-o look!" The mother

person waved us to the sewing room, and once there we did nothing but look, and then look again, for surely never before in all our lives had our eyes ever rested upon such a sight as confronted us!

In her silk-lined basket lay Philura Ann purring rapturously, her lovely eyes half closed. And clasped tenderly to her breast with one soft arm was her goldy kitten and with the other was a wee gray squirrel baby! Kitten and squirrel were snuggled close together, and both were busily eating breakfast when we appeared. While we stood there, speechless with wonder at this amazing thing we saw, Philura Ann gave the soft little mother call that all kittens know and answer, and then lifting her head she washed that squirrel baby's face until his little nose twinkled and his shoe-button eyes blinked! Then Philura Ann cuddled him close under her chin, and she and the two babies went to sleep together, curled up in a happy and very beautiful ball.

"I am ashamed of myself!" His honor tip-toed from the room. He removed his glasses and polished them upon the tail of his coat. "Truly I am ashamed of myself, Philura Ann." Philura Ann did not even open an eye as he peered back in the room; she only settled herself more comfortably and pillowed her white chin upon the little gray head that rested upon her maternal breast.

That was the way it happened. And for many weeks thereafter people came by the dozen to see the cat that had, of her own will, adopted a baby squirrel. Whatever Philura Ann did, she did well, and she raised up Kitty, as we laughingly named the squirrel, in the way he should go. She spanked him, and she washed him, and she played with him just as she did her own kitten. And the queerest thing about it was, Kitty obeyed his foster mother better than the kitten did.

Kitty thrived under the care of Philura Ann, and grew so fast that in a few months he was the handsomest squirrel I have ever seen. He lived in the silk-lined basket until he was grown and romped and raced with the kitten all over the house and in the yard. If Philura Ann ever felt any difference in the two who called her mother and looked to her for food and love and care, it was that she lavished more attention upon the gray baby than she did upon the golden

one. Long after the kitten was able to care for itself and had been sent to a new home, Kitty trotted at Philura Ann's heels and came racing at her lowest, softest call.

It was not until the next spring that Kitty heard the call of the wild. Early in February he grew moody and cross. Then he started out to link up with his past life, and during his quest he made history in our quiet town!

"Thar's something queer going on," Uncle Joey Scoggins declared one day when he met me on the road. "Last night my dog, Ponto, barked at the moon a hull hour because something jumped by him with a queer streamer flying behind it. On my po'ch gutter I heerd tippy-tappings, and on my chimby thar were mighty queer scratchings las' night. And nigh sunrise I looked outen the winder and seen my tom-cat jump right up in the air arter a shadow that went flying right by him."

His honor and I pondered these tales. We added them to the fact that Kitty had been coming creeping in the window mornings, looking dilapidated (and miserable.

"It's our own Kitty, looking for some of his own clan," said the judge. "Somebody'll shoot him if we don't do something."

That afternoon I interviewed Kitty. We were good friends, and he came to sit on my knee and eat pecans. "You are lonesome, Kits," I told him. I patted his head, and he growled at me for the first time in his life, a deep, guttural growl, down in his throat, such a sound as wild squirrels make when they tell you to let them alone and mind your own business. "You know, deep down in your heart, that there are others of your kind in the world somewhere. But, old top, better not hunt 'em on Uncle Joey's gutter!" As I spoke I gave him a big pecan, and he cocked a friendly eye at me; and when I held out my hand, he very graciously presented me with a pecan shell.

"I cut him off from his own kind by having that tree felled," his honor said that evening. "Tomorrow morning I am going out the old Mill Road. We'll take Kitty along and turn him loose."

Kitty went with us, sitting on the judge's knee. As we left the town far behind he grew restless. Woodsy smells tickled his twinkling nose; soft forest sounds made Kitty quiver through his whole plump little body.

"Here we are!" The judge stopped. He climbed out of the auto and, lifting Kitty to his shoulder, walked to the edge of the forest that came up to both sides of the road. There was a skurry of tiny flying feet around the trunk of a big tree, a flash of silver, a soft chattering call. Then it was that our Kitty ceased being a cat and became all squirrel. He gave a shrill answer to the soft call. One bound took him from the judge's shoulder, a second started him up the tree! As we turned and started back down the winding way we saw two gleams of silver fur flashing along a limb of the big tree. And we both sighed, for we knew that civilization had dropped from our pet forever and that he was now what he had been born to be, a splendid gray squirrel, free as air.—*Junior World.*

MY GRANDMA USED TO SAY

"Turn and turn about is fair play."

Ask your grandma what she thinks my grandma meant.

H. C. V. H.

CHILDREN'S SERVICE AT PETROLIA

MY DEAR CHILDREN:

On Sabbath day, October 25, I had a very happy time, and I am sure you want me to tell you all about it.

It was the Semi-annual Meeting of our Western Association, at Petrolia, N. Y. It was a lovely autumn day and so many people drove to the little church in the Pines that it could not hold everyone; but that was exactly what the Petrolia people had hoped and planned for. There were three divisions of the meeting—one in the church, one in Grange Hall, and one in the schoolhouse. I chose to go to the schoolhouse because that was the children's meeting.

The little schoolhouse almost spilled over, it was so full. Over fifty children gathered there to worship God in their way. It was real worship, too; but it couldn't be otherwise in a meeting so carefully prepared by your friend, Pastor William M. Simpson. Pastor Simpson planned a missionary service; and he had worked so thoughtfully on it that it went off just like clock work—even, smooth, quiet, and regular.

As the service was not held in a church there was no church bell; so the children,

nearly sixty of them, remember, stood in the aisles and rang an imaginary bell with long even strokes, up and down, in time with the organ music played sympathetically by Miss Ruth Randolph of Alfred. As the tones of the bell died away, the children sang "Savior Like a Shepherd Lead Us." This was followed by the Twenty-third Psalm and the Lord's Prayer and the One Hundredth Psalm. Another favorite hymn, "Praise Him," completed the strictly worship part of the service.

Pastor Simpson then gave the boys and girls a "peppy" Bible drill. It was easy for me, a visitor, to tell which children had attended Vacation Bible schools; for they were the ones who gave quick response to the drill. The others soon caught the idea and followed the leaders.

Mrs. Walter Greene of Andover told the story of the little captive maid who was a real missionary in Naaman's home. The children sang the very appropriate hymn, "We've a story to tell to the nations."

Mrs. William M. Simpson told the missionary story that all children love, "The Artist Who Forgot Four Colors." Mrs. Simpson told this story in such a way that we couldn't help but see Jesus with the little children grouped around him—red, and black, and yellow, and brown, and white, children.

While we were feeling very tender towards all these little children from strange lands, Lucile Simpson appeared with her baby doll and recited and sang sweetly, "A Slumber Song," words and music by Mrs. T. J. Van Horn. Miss Ruth Randolph accompanied Lucile at the organ and Alberta Simpson with a violin obligato. This story of the unwelcome girl babies in China called to the children's mind our own missionaries there; and when Mr. Simpson questioned them a little about our work and missionaries and the present war, you would have been surprised to see how much they knew about them, especially the boys.

A generous offering was taken to help our missionaries in China. While the caps were being passed, Lyle Tucker of Alfred Station played a violin solo, "Morning Prayer."

There is a young man in Alfred who is studying to be a minister and, as Pastor Simpson said, he preached his very first

sermon to the boys and girls that day. Perhaps you wouldn't have called it a sermon; you might have thought it was just a story; well, it was a story with a big sermon lesson in it. If you want to know what that story sermon was, suppose you write to Mr. Neal Mills, Alfred, N. Y., and ask him to write it out and send it to the Children's Page of the RECORDER. Will you do that?

A short prayer closed this wonderful children's service.

I want to whisper to you, boys and girls of the RECORDER, a real true secret. Listen! If you are planning an association meeting, quarterly meeting, or something similar in your church, and you want a "just right" service for the children, just tell your committee that you want Rev. William M. Simpson of Alfred Station to have charge of it.

Sincerely, your friend,

RUTH MARION CARPENTER.

Alfred, N. Y.,

October 26, 1924.

THE MORNING STAR

'Way in the wee hours of the night,
I waked to see a silvery light,
And when I turned to look afar
There shone the glorious Morning Star.

I slipped from out my little bed,
And through the window thrust my head,
Amazed to see how hidden quite
Were all the others in its light.

And when the verses mother read
Came tumbling through my curly head,
How 'mong the names of Jesus are
"The Star—the Bright and Morning Star."

I knew he saw me kneeling there;
I breathed, "I lay me" in the air,
Crept back to bed, though wide awake,
And loved the star for Jesus' sake.
—The Child's Gem.

SAFETY FIRST

Our little boy was sent to the store by his mother for a half-dozen eggs and some sugar. When he returned his mother discovered he had brought the sugar, but instead of the eggs he had bought lemons. She asked, "Didn't I tell you to bring eggs and sugar?"

"Yes, you did, mother," answered the little fellow, "but I was afraid the eggs would break, so I got lemons."—A. W. B., in the *Chicago Tribune*.

SABBATH SCHOOL

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

THE TEACHER

M. ELSA ROGERS

A Résumé. Part II of the Teacher Training Course, Alfred, N. Y.

For the past three weeks we, of the teachers' training course, have been studying the work of "The Teacher," its principles, and its methods.

The ultimate aim of teaching is, as you all know, Christianity; and toward that end all our efforts are bent.

Four fundamental principles underlie all teaching. They are: the principle of self activity, the principle of apperception, the principle of adaptation, and the principle of organization.

There are many methods of teaching, a few of which are: the recitation method, the discussion method, the co-operative method (a combination of the recitation and discussion methods), the lecture method, and the story method.

In the beginners' department we provide for, and use, the child's physical activity.

The use of play in the Bible school can be objected to only by those who do not understand children. It does not mean that the department is to be in constant turmoil, each pupil doing what he pleases and moving about where he will, while the teacher distractedly tries to keep all busy. It does not mean that the spirit of reverence and worship are lost. It means, rather, that the teacher knows that there is *sure* to be physical activity, for children are so made; and she plans to use and direct it within the proper bounds.

Marches, drills, and motion songs have both a recreative and an educational value for children. They may be used to illustrate the point of the lesson as well as to engage little hands and bodies that are full of play.

In the primary department, the activity of the pupil centers about his reproduction of the story; while we should enlist the activity of the junior pupils by handwork.

At this point we come to perhaps the most important question in the experience of the teacher: How shall I get and hold attention?

Attention is just another name for definite, clear-cut, mental activity.

In order to hold attention, we must first of all remove all the distractions; second, we must be interested in, and know the story ourselves; and third, we must keep the story alive.

Another important factor in teaching, is illustration. A few simple rules are to be observed concerning illustrations: first, they should be more familiar than the truth which they are meant to illustrate; second, they should be natural, spontaneous, and to the point; third, they should be more unlike the truth than like it; and fourth, the illustrations should not be too numerous.

Perhaps the most important factor to the teacher is story telling. To tell a story well one must prepare and practice it and it should be reduced to its simplest terms.

On the whole, this has been a very educational course, one which every girl should have.

Miss Carpenter, our teacher, has shown rare sympathy and understanding, and I am sure that I shall always feel indebted to her for a new outlook on religion and a broader outlook on life.

THE MESSAGE OF THE MASTER TEACHER

RUTH FITZ RANDOLPH

A Résumé. Part III of the Teacher Training Course, Alfred, N. Y.

When Jesus was here on earth, he gathered about him twelve men, who were chosen to be his particular friends and pupils. To them he left the message of love, which we, today, call Christianity. Among these favored twelve were Matthew, the Publican, Peter, the impetuous, and John, whom Jesus called "the beloved disciple." Of these three men, Matthew and John, each, wrote a book about Jesus, while Peter told a man, called Mark, so much about Jesus, that Mark seems to have written his book as though in a great hurry to get down all Peter was saying in his ear; in Peter's own impetuous way. Still another man wrote a gospel of Jesus, this time, according to Luke, a historian, who dili-

gently sought out the Savior's life chronologically.

Thus it is in Matthew, Mark, Luke, and John, we find, "The message of the Master Teacher."

The Book of Mark was presumably written the first of the four. This gospel presents Jesus, the man, as he walked among men. It is written to meet the needs of a Gentile Church and is simply the memoirs of our intimate friend and eyewitness, Peter. One word seems to characterize Mark's Gospel and this recurs many times—"straightway."

Matthew was a tax-gatherer. He paints a vivid picture of Jesus as he appeared to a Jew. His book contains the sayings and story of Jesus, the Messiah. Matthew seeks carefully to prove to his Jewish readers that Jesus satisfies their expectation of a Messianic King.

The gospel according to the Gentile, Luke, is universal in its appeal. In it, only, we find the story of the "Good Samaritan," the "Prodigal Son," and the parable of the "Pharisee and the Publican."

The last of the gospels was written by John, the youngest of the disciples, but who, at the time of his writing, was old and philosophical. It is the favorite book of the older people. It is, indeed, the heart of the Bible and tells us of the heart of Christ. The book is a spiritual interpretation of Christ by one who has had time to reflect on the meaning of life. The first of the book is characterized by the word "believe"; while this is woven into the latter part, and enlarged into the word, "love."

But the pupil, who is taking this course by Winchester, may say: "Why all this study of the writers and their purpose; why are we required to read each of the gospels, at one sitting?" It is obvious that to learn Jesus' message, we must know the individual method of teaching the message which each thought essential. It is, then, by studying these authors, we can find Jesus' own message pervading theirs.

All of this has taken four days of concentrated study. Now, we must delve deeper and learn of the other pupils of Jesus, the various types of human nature and human needs as represented among his disciples and followers. We seek out glimpses of the Master Teacher at work with his pupils. We, indeed, find him a Master

Teacher; for every known, valuable principle of pedagogy we discover, Jesus used. One of his most delightful and frequent methods was story telling. In this way he teaches us that God is our Father who does not give a stone when we ask for a loaf, or that our neighbor is that one near us who is in need.

It is this simple man's life that can be appreciated by little children. At this point in our lessons, we pick out the many stories of Jesus which can be adapted to various ages.

At the final class period we discuss Jesus, the Master of life. In this last lesson we are told that the story of Jesus' life is such that children are magnetically drawn to him, and at the end of such a course, it is but natural that each child takes Jesus as the Master of his life.

Is not that the means and end for a teacher? Is it not for that reason we take this course? "Would we," like the Greeks, "see Jesus?" in order that our little pupils may know him, too?

Lesson VII.—November 15, 1924

PETER'S CONFESSION. Matt. 16: 13-20.

Golden Text.—"Thou art the Christ, the Son of the living God." Matt. 16: 16.

DAILY READINGS

Nov. 9—Peter's Confession. Matt. 16: 13-20.
Nov. 10—Peter's Protest. Matt. 16: 21-28.
Nov. 11—Peter's Petition. Matt. 17: 1-9.
Nov. 12—Peter's Loyalty. John 6: 60-71.
Nov. 13—Peter's Love. John 21: 15-25.
Nov. 14—Precious Promises. 2 Peter 1: 1-10.
Nov. 15—Blessings of the Sanctuary. Psalm 84.

(For Lesson Notes, see *Helping Hand*)

CONFIDENCE, COURAGE, CONSECRATION

Misplaced confidence brings one to ruin. Well placed confidence gives true courage. Confidence resting upon God inspires the soul with courage and prompts that consecration which devotes heart and life to God and his service.—A. S. D.

"Why do you insist upon having the biggest piece of pie, Harry?" asked the mother of a small boy. "Isn't your older brother entitled to it?"

"No, he isn't," replied the little fellow. "He was eating pie two years before I was born."—*Chicago News*.

MARRIAGES

SHAW-RANSOM.—At the home of the bride's parents, Mr. and Mrs. Ensign H. Ransom, 217 East Street, Janesville, Wis., at 4.30 p. m., October 25, 1924, by Rev. Edwin Shaw, Mr. Earl W. Shaw, of Edgerton, Wis., and Miss Ethel M. Ransom.

DEATHS

FORD.—Elsie A. (Knight) Ford was born near Garwin, Iowa, January 16, 1872, and died in Mercy Hospital in Janesville, Wis., October 14, 1924, aged 52 years, 8 months, 28 days.

Her entire life was spent in and around Garwin. In early life she was converted and on July 1, 1886, was baptized and united with the Carlton Seventh Day Baptist Church of Garwin, and continued in its fellowship till the time of her death.

On February 9, 1893, she was united in marriage with Townsend Edwin Ford, who departed this life February 6, 1920. This marriage resulted in the birth of two daughters, Leila May, who passed away in September, 1905, at the age of eleven years, and Mrs.

Erma McCloud, of Eagle Grove, who is still living.

Many years ago a Sabbath school class was formed in the Garwin Sabbath school, consisting of nine little girls, the deceased being one of the number, and "Aunt Jane Davis," of Garwin, who is still living, was their first teacher. By the death of the deceased, this circle is for the first time broken.

The deceased was the daughter of Jacob and Nancy Ketchum Knight, the latter of whom passed away in December, 1904. Sister Elsie leaves to mourn their loss: her daughter, Erma, her aged father, one brother, two sisters, and a wide circle of distant relatives and friends.

The funeral was held on October 16, 1924, from the Seventh Day Baptist church in Garwin, conducted by Rev. E. H. Socwell, of Dodge Center, Minn., and was attended by a large concourse of sympathetic friends.

E. H. S.

BOND.—Franklin M. Bond was born in Ritchie County, W. Va., October 26, 1846, and died in Garwin, Iowa, October 15, 1924, aged 77 years, 11 months, 19 days.

He was the second child in a family of six children, two of whom are still living, Oliver, and Mrs. Harriet Stout, both of Albion, Wis.

While still a child he, with his parents, removed to Minnesota and located near New Ulm, and a few years later returned to West Virginia, locating at Lost Creek; at which place he was converted and united with the Seventh Day Baptist Church of that place; where he retained his membership till the end of life.

(Continued on page 576)

Annuity Bonds

OF THE
AMERICAN SABBATH TRACT SOCIETY

Be Your Own Executor

You are planning to leave at least part of your money to the Denomination.
Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J.

SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. C. A. Hansen, Pastor, 1050 Walnut Street, Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

(Continued from page 575)

On April 20, 1873, he was united in marriage with Miss Martha Jane Chancy, who departed this life April 25, 1878. To this union were born three children: Alonzo, who died at the age of 16 years, and Albert and Charles who are still living.

February 6, 1879, the deceased was united by marriage with Nancy Elizabeth McGinty, of Roan County, W. Va., who is still living. This marriage resulted in the birth of ten children, six of whom preceded their father in death, one of whom was Ellsworth S., who was a member of the aviation department during the World War, and died in the hospital in Kansas City, April 19, 1918. Four daughters are still living: Mrs. Hetty Libby, of Toledo, Iowa; Mrs. Elsie Sleeper, of Vancouver, B. C.; Mrs. Rosa Stull, of Beaman, Iowa; and Mrs. Meretta Holmes, of Waterloo, Iowa.

In 1864, the deceased enlisted in Company E, Eleventh Regiment of Minnesota Volunteers, during the Civil War, and served his country till the close of the war.

The deceased leaves to mourn their loss: his wife, his aged stepmother, six children, one brother, one sister, three half-brothers, three half-sisters, fourteen grandchildren, and a large number of other relatives and friends.

Funeral services were conducted in the Seventh Day Baptist church in Garwin on October 17, by Rev. E. H. Socwell, of Dodge Center, Minn., and were attended by a large number of people.

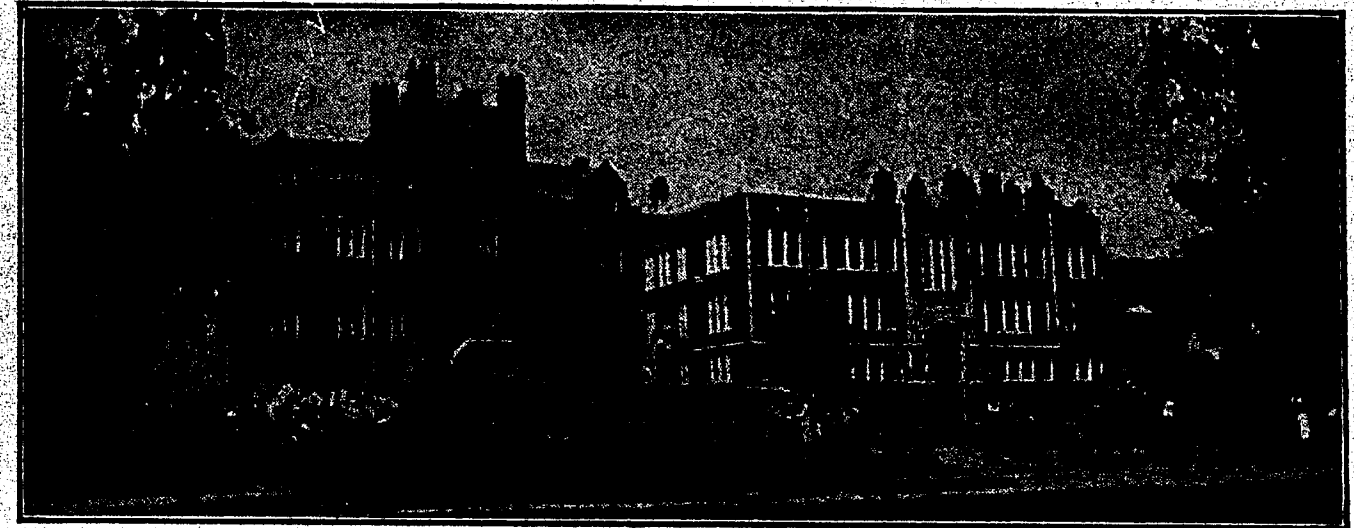
E. H. S.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

CRANDALL'S UNDERTAKING PARLORS.—Funeral Supplies. Hearse and Ambulance Service. Calls promptly answered night or day. Phone 4, Walworth, Wis.

SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested SABBATH RECORDER reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped "A Class," standard College, with Technical Schools.

Buildings, Equipments and Endowments aggregate over a Million Dollars.

Courses in Liberal Arts, Sciences, Engineering, Agriculture, Home Economics, Music and Applied Art.

Faculty of highly trained specialists, representing the principal American Colleges.

Combines high class cultural with technical and vocational training. Social and Moral Influences good. Expenses moderate.

Tuition free in Engineering, Agriculture, Home Economics, Rural Teacher Training and Applied Art.

For catalogues and other information, address

BOOTHE COLWELL DAVIS, LL. D., President
ALFRED, N. Y.

The Fouke School

Miss Fucia Fitz Randolph, Principal
Fouke, Ark.

Other competent teachers will assist.

Former excellent standard of work will be maintained.

BOOKLETS AND TRACTS

GOSPEL TRACTS—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request.

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover.

STUDIES IN SABBATH REFORM.

A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS—10 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE—10 cents each.

THE ABIDING GOD AND HIS HOLY DAY—10 cents each.

MAKING THE ANNUAL CANVASS.

SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath question will be sent on request with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,
PRESIDENT

Milton,

Wisconsin

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY

Catalogue sent upon request

BIBLE STUDIES ON THE SABBATH QUESTION

In paper, postpaid, 25 cents; in cloth, 50 cents. Address, Alfred Theological Seminary.

Chicago, Ill.

LANGWORTHY, STEVENS & McKEAG

ATTORNEYS AND COUNSELLORS-AT-LAW

1235 First Nat'l Bank Building, Phone Central 0911

COUNTRY LIFE LEADERSHIP

By Boothe Colwell Davis, S. T. D., LL. D.
A Series of Baccalaureate Sermons Delivered Before Students of Alfred University

Price, \$1.50 prepaid
American Sabbath Tract Society, Plainfield, N. J.

SABBATH HISTORY, VOL. I

Before the Beginning of Modern

Denominations

By Ahva J. C. Bond, M. A., D. D.

Price, \$.50 prepaid
American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board.

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.
Intermediate Series—Issued quarterly, 15c. per copy.
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

The Sabbath Recorder

FIVE DOLLARS

A Year for Three Years

From Each Member of our Churches

WILL BUILD

The Denominational Building

Some will want to give more

**WHY NOT SEND IN SOME OF THOSE
LIBERTY BONDS**

F. J. HUBBARD, Treas.
203 Park Avenue
Plainfield, N. J.

THE EVENING HOUR

The day is done; the weary day of thought and toil is past.
Soft falls the twilight cool and gray on the tired earth at last.
By wisest teachers wearied, by gentlest friends oppressed,
In thee alone, the soul, outworn, refreshment finds, and rest.
Bend, gracious Spirit from above, like these o'er-arching skies,
And to thy firmament of love lift up these longing eyes;
And folded by thy sheltering hand, in refuge still and deep,
Let blessed thoughts from thee descend, as drops the dews of sleep.
And when, refreshed, the soul once more puts on new life and power,
Oh, let thine image, Lord, alone, gild the first waking hour!
Let that dear Presence rise and glow fairer than morn's first ray,
And thy pure radiance overflow the splendor of the day.

O God, who faintest not, neither art weary, whose everlasting work is still fresh as thy creative thought! we bless thee for the pity of night and sleep, giving us the rest thou never needst. We would lie down each evening in peace and thankfulness, and commit the folded hours to thee. But, O Lord, through toil and repose, save us from any fatal slumber of the spirit; and keep us through life to the holy vigils of love and service, as they that watch for the morning of eternity.—Selected by A. E. M.

—CONTENTS—

Editorial.—"Real Hopeful for Our People"—Another Hearty Response From a Lone Sabbath Keeper.—An Excellent and Helpful Association at Petrolia.—The Opening Session Friday Evening.—Last Evening at Petrolia. — Chicago's New Pastor	577-581	A Problem	591
A Visit to Newport's Old "Island Cemetery"	582	Woman's Work. — News From China	592-594
A Tribute to Teachers of Long Ago	584	The Universal Christian Conference on Life and Work	594
Seventh Day Baptist Onward Movement	585	Jubilee Wedding Anniversary	595
The Old Oak	586	Young People's Work.—Stewardship: Prayer.—A Thought for the Quiet Hour.—Intermediate Christian Endeavor Topic.—Junior Work.—The Efficiency Chart and Awards.—Our Time for Christ	596-599
Missions.—An Evangelistic Program.—The Christian Endeavor Society.—The Annual Week of Prayer for the Churches.—Sad Letter From China	587-589	Children's Page.—In Bible Lands.—November 11.—Joe's Drawings.—My Grandma Used to Say.—Why Coal and Wood Snap	600-602
Who Called?	589	Henry Dwight Babcock	602
Education Society's Page.—What Is the Will?	590	Our Weekly Sermon.—Voices Against Christ	603-606
		Marriages	607
		Deaths	607
		Sabbath School Lesson, Nov. 15, 1924	608