

The Sabbath Recorder

THE DENOMINATIONAL BUILDING

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

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

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

A PRAYER

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

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

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SEVENTH DAY BAPTIST DIRECTORY

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

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

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

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
 For the joint benefit of Salem and Milton Colleges and Alfred University.
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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"God of our fathers, be the God of their succeeding race. As thou didst guide them, so grant to us the hearing of the Voice that says, 'This is the way, walk ye in it.' Restrain us from their follies, cleanse us from all defilement of flesh and spirit. Help us to perfect holiness in the fear of God. If the struggle to be clean seems to be unequal, come to our aid. Help us ever to be men in whom thou art well pleased. For Christ's sake. Amen."

The Sabbath Reform Most Needed Today The life of the Church, and in an important sense, the vitality of Christianity depend largely upon the right observance of the Sabbath. Therefore, whoever, by teaching or example, tends to undermine the consciences of men as regards God's holy day, strikes a death blow at the very foundation of all that is strong and true and important in the religious life of the people.

People do not seem to understand the vital relation between the Sabbath and true religion. They seem to forget that everything which is worth while in life depends upon religion, and that religion dies where the Sabbath is not regarded.

The prophet, Isaiah, in his beautiful and comprehensive description of the Sabbath, portrays the true spirit and holy joy that should come to the children of God in the observance of his holy day:

If thou turn away thy foot from the sabbath from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isa. 58:13, 14.

Friends of the Seventh Day Baptist Denomination, the one thing most needed today in the line of Sabbath Reform is a thorough and deep-seated revival of genuine Sabbath conscience among ourselves.

Our own Sabbath keeping is coming to be all too much like the pleasure seeking, joy riding, irreligious Sunday keeping of the great world about us!

In answer to our constant efforts to reform the world by arguments on the Sabbath question, those to whom we preach may well say to us: "Physician heal thyself."

Indeed, a thorough revival of Sabbath conscience, well lived up to in our own churches, would be more effective for good in Sabbath Reform than all the printed arguments we can put forth. And when, as a people, we conscientiously observe the Sabbath as Christ would have us, then our printed words and arguments would have a greater effect.

Signs of World-Wide Revival There are many evidences of a new Pentecost in the churches, if one looks carefully at the signs of the times. One of the most conspicuous and assuring signs is the marked revival of interest in the subject of prayer. I do not remember a time when so many papers and periodicals were discussing seriously the practical problems of the spiritual life. Great men are pleading for a deeper prayer-life in the churches. Some of them long for a "rekindling of the flame of prayer."

The "efficacy of prayer," and the invaluable "mental discipline" that come only by fervent prayer, are among the practical topics of the day. "O Lord, revive thy work," is the cry of Christians in the home lands and in mission fields; and this too with a fervency of conviction that it is the only hope of the Church.

This is most encouraging because it is God's own way of building up and preserving his kingdom on earth. It began in a prayer meeting: "And these all continued with one accord in prayer and supplication." Then came the answer to prayer which the departing Christ had promised, and they received the "power from on high."

It was, "when they had prayed" that the disciples "with great power, gave witness of the resurrection and great grace was upon them."

"And when they had prayed . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Thus it was that the Church was established through prayer.

Then when the first missionaries were chosen to carry the gospel to the wide world, they were set apart by fasting and prayer. Indeed at every forward movement made by the Church in all the ages, prayer has been back of the movement and has characterized the workers.

The greatest need of the Church today is a revival of the spirit of true prayer. This alone can bring the power from on high and by this the Church may again rise to conquer the world for Christ.

Which Is Better, Work or Idleness? After all the clamoring for a Child-labor Amendment, I notice quite a strong reaction against the measure by some of our best men and several strong societies. Editors of influential papers, too, are outspoken against Federal legislation on this question. Papers like the *Rural New Yorker* and the *New York World* claim that such a movement should be limited to considerations of health and morals only.

Conditions differ so widely in different states that such a question should be left to the states rather than to the general government.

The RECORDER would be the last one to favor overworking young children in shops and mills—or *anywhere* as to that matter. But I have long felt that a very important feature of the child-welfare question was being overlooked. To say nothing of the fact that many poor widows, and even some fathers and mothers, sorely need the help their children can give before they are eighteen, I am sure that, for the children themselves, there are thousands upon thousands in America growing up in idleness, running in the streets, who would be a hundred times better off if they were obliged to do some work and assume some responsibility in the years before the legal age-limit fixed in the bill now before Congress.

As I look back over the years of a long life, and compare my lot with other boys who did not have to toil, I am absolutely certain that my being compelled to do hard work in my teens, was the best thing that ever happened to me. Had the proposed sweeping Child-labor Amendment been in force in the days of my boyhood, and been well enforced, I am sure I would long ago have died a physical and moral wreck.

There are many things being overlooked by those who would prevent children from working before they are eighteen, that might far better claim the attention of enthusiastic child-labor lawmakers. I can think of several things for a fourteen or fifteen year old boy that are far worse than being obliged to work.

Loyal Citizens Needed We are hearing a good deal in these days about the great need of loyal officials to enforce the laws. There is no doubt about such need. Too much can not be said about the perfidy of an official who violates his oath and ignores the fundamental law of his country.

But when we see the many business men and well-to-do citizens in private life—to say nothing of the newspapers that claim to be public educators—practically ignoring the Constitution and openly winking at the violation of the Volstead Act, we are sure that national loyalty among our private citizens is greatly needed.

A spirit of disloyalty that makes light of all efforts to enforce prohibition, that magnifies every mistake in law enforcement, that discounts every move which shows some gains, and a spirit that makes heroes of desperate rum-runners, is by far the worst feature of all this fight for clean government.

Officers who are encouraged by such backing among the citizens can not be expected to be true to their country's laws. Even a quiet indifference on the part of the citizen voters tends to encourage official neglect of duty and to promote outlawry.

We are therefore glad to see that business firms and shops here and there are ruling out all violators of the liquor laws. Even large hotel corporations as well as immense business concerns and some city governments, are announcing to their employees that any violation on their part of the liquor laws will certainly result in their losing their jobs.

If all the great business corporations, protected by their country's laws and enjoying the blessings secured by the Constitution, would take this loyal stand; and if all the well-to-do, leisure-loving citizens would cease their connivance with outlaws to override the Constitution; all this disgraceful boot-leg, rum-running business would soon be a thing of the past.

THE QUESTION OF SUNDAY LEGISLATION UP AGAIN

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

Recent articles in the SABBATH RECORDER have treated the question of Sunday legislation, and it may not be out of place for the "Leader in Sabbath Promotion" to add his word to the discussion of this question which agitates the minds of our people periodically, and which is of special interest to Seventh Day Baptists, but is at the same time of great importance to all good American citizens.

Regular readers of the RECORDER will recall that two or three years ago the present writer contributed to these pages certain correspondence had on this subject with Senator Southerland; the upshot of which was to reveal the fact that there was not the remotest possibility of such a bill passing Congress at that session.

Recently I took the matter up again, this time writing my old friend of college days, Senator Neely, of West Virginia. My acquaintance with Mr. Neely began in Salem College, and our relationship has been rather more than casual since. When he was in the Lower House of Congress and I was president of our college alumni association, Mr. Neely was our commencement speaker and attended our annual banquet. During the campaign two years ago, when he defeated Senator Southerland, and since his election to the Senate, I have met him on different occasions; and I have had friendly correspondence with him; once at least the subject being certain legislation, not a matter of personal or denominational interest, which I was glad to know he was ready to support.

In writing Senator Neely I asked him for any information he might be able to give me on the question of pending legislation with reference to Sunday observance, mentioning, of course, specifically, the perennial District of Columbia Sunday Rest Bill. I asked that I might be advised as to the present status of that bill, whether it has progressed far enough to make a hearing advisable, and, if so, whether he would take the matter up for me with the committee having the bill in charge.

The following sentence in my letter to Mr. Neely seems to me to represent fairly the position of Seventh Day Baptists and

presents grounds upon which a multitude of good Christians in all communions are able to join us in defeating any bill likely to be brought forward and urged upon Congress by the more narrow-minded element in the Church:

It seems to me and to our people that to require people to observe a particular day, or to designate how any day shall be observed, is religious legislation, and is contrary to the American principle of religious liberty.

Senator Neely replied to my letter promptly, and with his usual frankness. I am sorry that I am not at liberty to quote his strongest statement, which is indeed reassuring and calculated to set at rest any minds that may be disturbed concerning this question. A kindred statement will have to suffice for the present, and for the present it is sufficient:

I beg leave to inform you that, in my opinion, the legislation mentioned in your communication will not be enacted at this session of Congress.

Then follows the statement in which the senator prefers not to be quoted. Continuing to the end of the letter he writes as follows:

While I am not a member of the committee to which the bill has been referred, I shall nevertheless be glad to inform you if any necessity for your appearance before that committee shall arise, and arrange for you to be heard at your convenience.

Please give my very kindest regards to Dr. Gardiner.

Wishing both you and him a happy and prosperous New Year, I am, always,

Faithfully yours,
M. M. NEELY.

If the bill now in Congress shall at any time be advanced far enough to make further consideration on the part of Seventh Day Baptists advisable, the way is open for a hearing under most favorable conditions.

While we may admire the zeal of our Vocational Committee in seeking to keep the way open for the employment of Sabbath keepers, yet in view of the remoteness of the possibility of anyone's rights being interfered with on account of pending legislation, and in view of the higher and more disinterested approach to this question before Seventh Day Baptists, it seems to the present writer rather unfortunate that the question should be agitated at this time to the point of offering an amendment.

To offer an amendment at this juncture to a bill which we propose to do all we can to defeat does not strengthen our position. Our highest interest is not in simply saving ourselves. Seventh Day Baptists, in common with a great many other denominations, have consistently opposed Sunday legislation because such laws are contrary to the principles of our free government. It is upon that broad foundation that we have always taken our stand, and that position is not only logical and right, but it is the one that is most likely to prove effective.

The present secretary of the Lord's Day Alliance, the man who most insistently and persistently, in season and out of season, belabors and harasses Congress on the subject of Sunday laws is welcome to all that such methods get for him and for his organization. I have no desire to match his verbosity or to use his methods.

I know what the manner and method of this same gentleman did for him and his organization in the Federal Council of the Churches of Christ in America. For the first four years of my connection with the Federal Council he was usually present, but to a great majority of the delegates was *persona non grata*; and, so far as that organization is concerned for the last eight years, *non est*.

It is true our own delegates were not inactive, but they worked along lines broad enough to secure the hearty co-operation of Baptists and Lutherans, and of broad-minded men in all communions occupying what we might call an intermediate position between these two.

For the present, in the matter of Sunday legislation, watchful waiting seems to be our wisest method, and judicious silence an accumulating asset. We believe that it is along these lines that Seventh Day Baptists would have us move. We welcome suggestions and counsel.

Faith is of a piece. It believes about the future what it believes about the past; for God is to it the same yesterday, today and forever. We can not live by faith now and look forward to fruition in the days to come, unless we also interpret the past by faith. God's dealings with us are consistent. There is no break in his providence. His grace is not intermittent. It is prevent as well as present.—*Hugh Black.*

FULL SABBATH EXEMPTION SECURED IN NEW ORDINANCE BY SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

ELDER R. B. ST. CLAIR

The SABBATH RECORDER readers will recall the two articles published last summer concerning the protests delivered by the writer, as chairman of the Seventh Day Baptist Vocational Committee, to the City Council of Detroit, Mich., relative to the proposed enactment of an ordinance not containing adequate protection for observers of the Seventh Day Sabbath.

In the article published August 11, 1924 (pp. 183, 184), it was set forth that the representatives of the Master Butchers' Association, after consenting July 18 to the amendment suggested by the Vocational Committee relative to the insertion of the "sunset clause," reversed their position on August 1 and demanded that seventh day observers keep closed until Saturday midnight. The writer thereupon sent a petition to the council in which were set forth many legal decisions bearing on the points at issue. This was also given to the press which carried same under one, two and seven column headlines upon the front pages. This publicity had the desired effect. The enactment of the ordinance was deferred. The secretary of the United Master Butchers' Association of Detroit, under date of August 28, 1924, wrote as follows:

I am writing a few lines regarding the Sunday closing ordinance. I would like to know your objection to the closing of the markets of the retail meat dealers of Detroit. The Creator made the world in six days and rested on the seventh. I do not think it would be a disgrace to close one day a week. It would make better citizens and also church goes throughout the country.

I would like an interview with you regarding this matter.

Let us be better business men and also observe the one day a week which the Creator has given us.

Hoping to hear from you at once.

Yours very truly,
EMIL SCHWARTZ.

I found this awaiting me upon my return from General Conference. I sent a courteous reply, incidentally pointing out that we Seventh Day Baptists believe that we weekly observe the seventh day upon which the Creator rested, enclosing some of our tracts upon the subject.

An interview was had and we arrived at an agreement.

The history of the ordinance is as follows: On July 8, 1924, Acting Mayor Joseph A. Martin sent it to the council, requesting that same be adopted. It was introduced in the council by Councilman Bradley, read twice by title, ordered printed and laid on the table. Certain public hearings followed, at two or three of which the writer was present and spoke. On September 23, 1924, it was moved by Councilman Dingeman that the proposed ordinance be taken from the table and the ordinance be amended by inserting the words "from sunset Friday until sunset Saturday" after the word "week" in line 14, section 6. This was not acted upon, Councilman Nagel moving that the ordinance be referred back to the Committee of the Whole, which motion prevailed. There it received renewed consideration, and after being invited to again appear as vocational chairman, before the Committee of the Whole, the following report was adopted on December 9, 1924, as appearing in the *Detroit Legal News*, of December 10, 1924:

ORDINANCES

To the Honorable, the Common Council,

GENTLEMEN: Your Committee of the Whole begs to report that it has again had under consideration an ordinance to amend Chapter 98, of the Compiled Ordinances of 1920, regulating slaughter establishments and meat markets, and amendment proposed by Councilman Dingeman to insert the words, "from sunset Friday until sunset Saturday," after the word "week" in line 14, section 6. After extended hearings with interested parties, and careful consideration of the matter, your committee recommends that the ordinance (J. C. C., pp. 1585-6) as amended (J. C. C., p. 2193) be placed on the order of third reading and passed. Respectfully submitted,

ARTHUR E. DINGEMAN, *Chairman.*

Accepted.

The ordinance was then placed on the order of the third reading.

Third reading of the ordinance.

The title to the ordinance was read a third time.

The ordinance was then read.

Adopted without a dissenting vote.

The title to the ordinance was confirmed.

Our readers can hardly comprehend what a long, drawn out affair this matter proved to be, and what watchfulness was necessary. We feel to congratulate the Common Council of the City of Detroit for its forward move in putting into words the exact mean-

ing of the exemption to our forefathers. Detroit Council is possibly the first city legislature to thus distinguish itself and the "Detroit Ordinance" will not be lost sight of throughout our nation.

We especially commend Councilman Dingeman for fathering our amendment and standing by it until it was enacted into law. Mr. Loughheed, Mr. Marx, and others of the city clerk's office have our thanks for their courtesy and helpfulness at all times from July to January.

The ordinance which is destined, we believe, to become famous for its splendid exemption, has been signed by the Hon. John W. Smith, our new mayor, and reads as follows:

—ORDINANCE NO. 164-B

An Ordinance to amend Chapter 98 of the Compiled Ordinances of the City of Detroit, 1920, being an ordinance regulating slaughter establishments and meat markets, by amending Section 5 thereof and adding a new section to be known as Section 6.

It is hereby ordained by the People of the City of Detroit:

Section 1. That Chapter 98 of the Compiled ordinances of the City of Detroit, 1920, being an ordinance regulating slaughter establishments and meat markets, be and the same is hereby amended by amending Section 5 thereof and adding a new section to be known as Section 6, to read as follows:

Sec. 5. Any person, firm, or corporation violating any of the provisions of this ordinance shall upon conviction be punished by a fine not to exceed five hundred dollars (\$500) or imprisonment in the Detroit house of correction for a period not to exceed ninety days or both such fine and imprisonment in the discretion of the court.

Sec. 6. No person, firm, or corporation shall conduct or engage in the business of slaughtering or in the business of selling, buying, delivering or distributing meat or meat food products in the city of Detroit on the first day of each week commonly called Sunday. Provided, that the provisions of this section shall not be applicable to any person who conscientiously believes that the seventh day of the week "from sunset Friday to sunset Saturday" should be observed as the Sabbath and actually refrains from conducting or engaging in the business of selling, buying, delivering, or distributing meat products or performing other secular business on that day.

Sec. 2. All ordinances or parts of ordinances in conflict herewith are hereby repealed. Approved, December 15, 1924,

JOHN W. SMITH, *Mayor.*

Attest:

RICHARD LINDSAY, *City Clerk.*

The above ordinance will take effect on the fifteenth day of January, 1925.

RICHARD LINDSAY, *City Clerk.*

SOME EARLY SETTLERS IN ALLEGANY COUNTY, N. Y.

REV. ELIZABETH F. RANDOLPH

Of the pioneers of Allegany County, N. Y., Mr. Joshua Greene and Mr. Milo Greene, of the town of Alma, are among the few still living. At the present writing these two cousins are spending the after-

noon together at the home of Joshua, like the old cronies that they have always been from early childhood. They were never separated from each other for any length of time except during the four years that Milo was serving in the Civil War.

Joshua resides on the farm that he cleared as a young man over

Milo and Joshua Greene
Ages 87 and 89

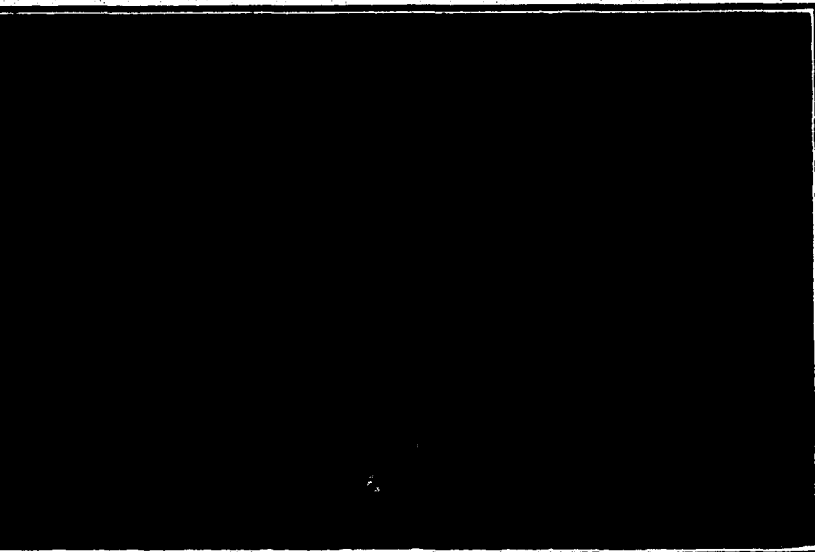
fifty years ago. He was the son of Clark and Abigail (Smith) Greene, of Alfred, N. Y., born on August 16, 1834, the third of a family of nine children. His cousin, Milo, was the oldest child of Asa and Mary Ann (Vincent) Greene, also of Alfred, N. Y. Milo was born July 17, 1836. Thus it has been their privilege to live through some of the most stirring and critical periods of our history, both national and local. Milo is a veteran of the Civil War. He served as orderly under General Gregory and Captain Canfield in the First Division of the Army of the Potomac. He was one of the reserves at the Battle of Gettysburg, and at the close of the war he received an honorable discharge.

On July 22, 1865, he was married to Sarah Witter; and their home was made happy for a few brief years by two bright little children, both of whom went to their heavenly home in early childhood and were soon followed by their mother. On June 22, 1891, Mr. Greene was again mar-

ried to Mrs. Nettie Genung. Mr. and Mrs. Greene now reside in the little cottage beside the Petrolia church, which both cousins have had a part in building and of which they are both members.

On July 5, 1856, Mr. Joshua Greene married Sarah C. Burdick. To this union were born ten children, four of whom are now living. In 1871 Mr. Greene purchased and located on a tract of land situated on a high hill south of where later the village of Petrolia was established. His tract of land joined the tract which his cousin, Milo, had secured and settled on during the preceding year. The entire region was at that time covered with heavy timber, as yet untouched by the axe of early settlers. Joshua made a small clearing, built a small log cabin barn, and then erected a frame house, into which the family moved in March before the windows or doors were cut out. Thus another link was added to the substantial pioneer homes that were then binding the outlying regions to the already established body politic of our Empire State. Mr. Greene has been closely identified with the development of the township of Alma, always striving to maintain the highest ideals of Christian Americanism in both public and private life. Since he was twenty-one years of age, he has been to the polls for every presidential election, except in 1920. On February 22, 1907, Joshua's faithful wife of his pioneer days was called to her reward.

Later Mr. Greene's oldest son, Albert,

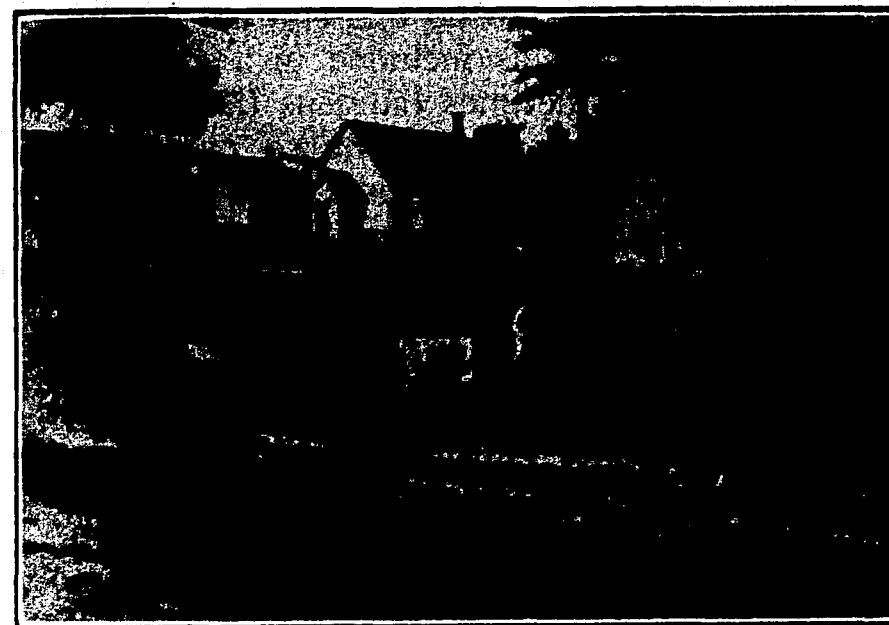


Four Generations of Greenes

bought a half acre of land of his father and built a home for his family, that he might be near his father and provide for his needs and take over the farm work as the father's

strength began to fail. But Joshua continued to live alone in the home that he himself had built so many years before, and on May 26, 1908, he was married to Mrs. Martha Mead.

Since the days of Mr. Greene's earliest ancestors in this country (1639), the descendants have been, for the most part, Baptists; and a large portion of these, Seventh Day Baptists. At the age of nineteen Joshua was baptized and received into the Seventh Day Baptist Church by Elder Jared Kenyon at what was then known as the "Goose Pasture" schoolhouse near the present Alfred Station. For several years



Petrolia Church—Milo Greene's Residence

services were held in this schoolhouse, and from among these devoted workers was organized the Second Seventh Day Baptist Church of Alfred, located at Alfred Station. To this church Mr. Greene belonged until the establishment of the Wellsville Seventh Day Baptist Church in 1885. But since the members of the Wellsville Church have been scattered far and wide, there have been ten years that services have not been maintained on the Sabbath day in Wellsville. And it is now a great source of delight to Mr. Greene that the Wellsville Seventh Day Baptist Church is being revived and that the community church of Petrolia, that Mr. Greene helped to build, is recognized as the place of worship for the Seventh Day Baptist people around Wellsville.

For over fifty years Mr. Greene has been a constant subscriber to, and reader of, the SABBATH RECORDER, and this publication is now found in the homes of his children and grandchildren.

On the same farm originally settled by Mr. Greene are now living representatives of three generations of this family, and children of the fourth generation often come to the old homestead with their parents to visit "grandpa." On Mr. Greene's ninetieth birthday anniversary about fifty children, grandchildren, and great-grandchildren gave him a happy surprise at his old home.

Thus in the life of Joshua Greene we have tried to give to you, dear readers of the SABBATH RECORDER, a picture of a noble man who has always lived a humble and unpretentious life; but who, loved and respected by all, has truly been a pioneer in many respects. For, as we have noted, he had a part in the good work that led to the establishment of our church at Alfred Station; and, as he forged his way into the wilderness in the outlying country around Wellsville, he helped in the organization of our Wellsville Church and has retained his membership in it to the present day. As the locality around Mr. Greene's home became cleared and settled he united with his neighbors to erect a church building where all in the community might gather for worship. And he now has the joy of seeing this community church, not only

the home of a flourishing Bible school on Sabbath day and of an equally flourishing Bible school on Sunday morning and an active Christian Endeavor society Sunday evening; but in this community church building the Semi-annual Meeting of the Western Association of the Seventh Day Baptist Denomination was held this fall; and it has now welcomed within its portals the brothers and sisters in and around Wellsville of the Christian faith as maintained by the Seventh Day Baptists as an organized church of Christian worshippers.

"Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints in the sands of time."

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil or railing for railing, but contrariwise blessing." 1 Peter 3:8, 9.

MISSIONS

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

ENLARGING THE WORK

The appropriations of the Missionary Board are made for the calendar year. Two years past, the board, with a debt of nine or ten thousand dollars, was compelled to retrench and the appropriations were cut about twenty-five per cent. Last August the board went to Conference able to report all bills paid and the debt canceled. The General Conference through the report of the Commission and in other ways expressed the desire that the work be enlarged, particularly on the home field.

This the board is trying to do. The work in China has already been enlarged by the sending of Dr. and Mrs. George Thorngate to Liuho, and by the re-election of Miss Mabel West. Miss West has already spent five years in China, having been employed three years by the Missionary Board and two years by other interests; and though the board has not received her reply, it is supposed she began work for the board again the first of the year.

For about one year now the board has been aiding the work in Jamaica to the amount of thirty-five dollars per month. Nine months past it was voted to employ another man on this field, but the brother engaged for this work has not commenced his labors for the Missionary Board, and it is not settled when he will.

Turning to the home field, the board began the enlargement of the work last summer by increasing the appropriation to the Southern Illinois field; so that, with what the field can raise, the missionary on that field can give full time to the work of the ministry. Upon the recommendation of the Commission and approval of the Conference the appropriation to Rev. Robert B. St. Clair has been increased from six hundred to fifteen hundred dollars, that he may give full time to the work. Rev. Elizabeth F. Randolph is beginning work on the Hebron (Pa.) field, and an appropriation of five hundred dollars has been made to aid the churches in supporting the work on

that field. Increase of appropriations for other fields has been voted for this year till the work on the home field has already been increased about two thousand dollars.

The enlarging and strengthening of the work at other points is needed and is under consideration and will be undertaken as soon as the income is sufficiently increased to justify launching out further.

In this connection it may be well to explain that on the home field the board employs general missionaries and assists churches in support of pastors where they are not able to bear all the expense connected therewith. The general missionaries give their time to no one church, but try to minister to fields included in a given territory. It sometimes happens that a general missionary supplies a church more or less regularly for a given time; but this is done in carrying out a general scheme for all the field; and no church has any particular claim on the services of the general missionary. He is directed by the board through the corresponding secretary. When the board helps a church support a pastor, the church chooses its pastor, raises all it can for his support and asks the board to help out on the balance. The board sometimes helps a church support its pastor with the understanding that the board can demand a part of his time for work outside the bounds of the church; otherwise the pastor gives his time to the church and is directed by it.

In the last five years the question has been raised several times whether a church should raise its quota to the denominational budget before supporting a pastor. There can be but one answer to this question; namely, a church's first duty is to support its pastor. Its life depends on this, and it is not fair to other churches to raise its quota to the denominational budget and then turn and ask other churches to help support its pastor through an appropriation from the Missionary Board. It has long been the published rule of the board that a church shall do all it can towards supporting its pastor before asking for help. If this rule is followed, it will save misunderstanding. This is not saying that a church receiving help from the board should do nothing for the denominational budget, but it is saying that a church shall make the support of a pastor its first consideration.

A church that does not maintain a pastor will not long be able to contribute much to the denominational budget.

MORE EVANGELISTIC SERVICES

[Last week announcement of two more evangelistic campaigns came to the corresponding secretary. One was the announcement of a campaign just beginning and the other of one completed. Both are encouraging. The one at Roanoke gives occasion for rejoicing because of the results attained, and the one at Andover because of the promise of good results—they found so great interest during the Week of Prayer they could not well close the meetings. Both are given below.]

I.—ROANOKE, W. VA.

Rev. W. L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

You may be interested in the campaign and its results at Roanoke, from December 28 to January 10. The interest was very good from the first, and after the first two meetings we had a house full at each meeting. At first I felt a lack of support from the older ones, who had always stood by, but now were unable to attend the evening meetings, at least. But I soon came to realize that this perhaps was good after all, as it caused the younger ones to feel more and more their responsibility. They certainly gave the pastor good support.

Meetings were held for six days, morning and night. For the three-quarter-hour service in the forenoon the school was dismissed and brought up by Miss Ruth Bond, the teacher, who is one of our own young women. She was a tower of strength in these services, and to her consistent life and earnest personal work was due in no small degree the stand taken for Christ on the part of many of the young people of the school and community.

We endeavored to make it a community revival rather than for one particular church. This, however, without interfering in any way with presenting fully as possible our own doctrines. The sermons on baptism and the Sabbath were given closest attention and were received with apparent great interest. I feel that several families are thinking on these things. I

gave out tracts on the Sabbath, also on repentance, etc.

Last Sabbath morning, the tenth, after the morning sermon, four young people were baptized in the West Fork. Two others deferred for more favorable season. These marked the outward results of the meeting; but a larger spiritual life, quickened conscience, and interest in church and denominational work are very apparent. As a part of, and leading largely up to, this revival, were the extensive repairs to the church building and the oversubscribing of the Onward Movement quota. You may be pleased to know that while the movement's quota was but \$195, more than \$240 has been pledged and nearly \$80 already paid in.

I am enclosing a leaflet with some of the themes presented. Leaflets were freely distributed through the village and community. There was much evidence of the Bible being searched for text passages. When nothing could be found relating to the theme, the preacher heard from it. I think from this experience that on a similar occasion I would print the themes and texts for the entire meeting. The printing in this case was done free of charge by one of our young men who recently has established a printing business in the community.

For all the blessings that came to us we feel to "praise God from whom all blessings flow."

Sincerely yours,
H. C. VAN HORN.

Lost Creek, W. Va.,
January 12, 1925.

Themes.—What's the Matter With Roanoke?—Ezekiel 8:16; Drifting—Whither?—Hebrews 2:1; What Think Ye of Christ?—Matthew 22:42; Which Way Shall I Take?—Proverbs 4:42; Believe, be Baptized, or be Damned.—Romans 6:4; Kingdom of God First—Matthew 16:32; Christians and the Sabbath.—Hebrews 13:8; "The King Who Died From the Bite of a Monkey."—John 3:14; "A Revival in Egypt"; The Early Followers of Jesus; How Shall We Escape?; Reaping Our Own Sowing; Unshakable Foundations; Where Are You?; A Working Force in the Church; Prayer; Naaman the Leper; Growth in Grace; Abraham and His Altars; "Flowing Wells."

II.—ANDOVER, N. Y., AND INDEPENDENCE,
N. Y.

DEAR BROTHER BURDICK:

I am enclosing a card announcing five nights of gospel meetings here in Andover.

We had union services during the Week of Prayer and there was sufficient interest to warrant continuing another week.

These meetings are bringing the churches together. The Presbyterian Church is without a pastor, and we are holding meetings in that church also, and the pastors of the other three churches are taking turns preaching and conducting the song and opening services. It may not result in many converts, but is enriching the life of the churches.

The Week-end Gospel Mission at Independence brought very gratifying response. I trust a few additions to the church will result.

Cordially yours,

W. L. GREENE.

Andover, N. Y., January 13, 1925.

ANNUAL MEETING OF THE JAMAICAN ASSOCIATION

Rev. W. L. Burdick,
Ashaway, R. I.

MY DEAR BROTHER BURDICK:

I know that you are anxiously awaiting a report of our first session. Am glad to report the excellent meeting that we have had here, and for which we must thank our heavenly Father. Everything went off harmoniously. Delegates came from all the churches save three, Watersford, Race Course and Font Hill. Brethren Samms, Flynn, Smicle and Dalhouse were with us and rendered very valuable service throughout. Resolutions were formulated and adopted, and we believe they will be for the general advancement of the work. Our Forward Movement goal is fixed at four hundred pounds for the year for the establishment of the work in the city and elsewhere. This resolution was thoroughly discussed by all the delegates, and all were determined to push it to a successful end. Right in the meeting we began to raise some money towards it. Six dollars was raised in cash. So you see that we have not quite four hundred pounds remaining to be raised. A complete report will be sent to you as soon as the secretary is able to get it out. The resolutions and our constitution will be printed and sent to you.

The brethren are of good courage. They have felt glad for the Christian liberty they are enjoying.

We have planned for a great missionary movement in this island, and we hope to

see several hundred take their stand for the truth of God today.

Now that our meeting is put through, we need a tent to establish the message in many places. This is a great missionary field and we simply need the tools for gathering the harvest. We hope that the reports of our session will be pleasing to you. You shall be able to see the fruits of your labors in this field. The motorcycle is doing excellent work. God bless you, dear Brother Burdick. Accept kindest regards.

Yours in the blessed hope,

H. LOUIE MIGNOTT.

12 Hitchen Street, Kingston P. O.,
Jamaica, January 4, 1925.

PASTOR'S ANNUAL LETTER

STONEFORT, ILL.

To the Stonefort Seventh Day Baptist Church.

GREETINGS:

This week sees the conclusion of my fourth year in the ministry, during all of which time I have tried to be of service to our local church. Looking back over this time it seems very brief indeed, as though it were but yesterday that I stood before you in the old building and made my first appearance as a preacher of the gospel. The results attained are amazingly small when compared with what we had hoped to do or that which a better man might have done. Yet we are indeed grateful to God, to you, the members of the church, and to the many friends who have helped in the work, and to whose prayers and hearty co-operation belongs the credit for that which has been done.

Last year has perhaps been one of wider variation in our ups and downs than either of the preceding. In spite of the present discouragements there is much for which to be thankful.

We have completed and dedicated a comfortable, commodious, and substantial house in which to meet to worship God and serve our fellowmen; and while we are sorry it could not be free from all debt, there is cause for sincere congratulation that the debt is so small. The spiritual growth of our people, while by no means spectacular, is and has always been of the steady kind, safe, sane, and sure.

You have paid your pastor as salary \$110;

from outside sources I have received \$18; and these sums have been supplemented by the liberal support of the Missionary Society.

The Sabbath school, which has long been the largest activity of the church, has in this year again borne excellent fruit. Six of our young people under the ministrations of Secretary William L. Burdick, have taken definite stand for Christ and gone forward to baptism, and four to church-fellowship. We have recently added a Young People's Christian Endeavor society, which is doing excellent work, the young folks conducting their worship and business in a most creditable manner.

We have had the pleasure of the presence and the messages of Rev. William L. Burdick, who was with us the latter part of May and first of June and guided us through the services of the dedication of the church, and who conducted an all too brief, though very successful, evangelistic campaign; and Prof. L. H. Stringer, of Milton College, who spoke to us three times in November.

For the first time in our pastorate we have had to give up through death one of our members. Sister Henrietta Lewis Tripp was taken from us on December 26. The church in her death has lost a faithful, efficient and worthy member. The pastor has lost a willing, capable helper. A place is left vacant which will be desperately hard to fill.

Dismissed by letter—None.

Lost by death—One.

Added by baptism—Four.

Net gain—Three.

Respectfully submitted,

E. R. LEWIS, Pastor.

**TRACT SOCIETY—TREASURER'S REPORT
For the Quarter Ending December 31, 1924**

F. J. HUBBARD, Treasurer,
In account with the
AMERICAN SABBATH TRACT SOCIETY.

Dr.	
To cash on hand October 1, 1924:	
Denominational Building Fund—	
Old	\$3,092.62
New	85.00
Maintenance Fund	2,861.30
	\$6,038.92
Less overdraft, General Fund..	140.17
	\$5,898.75

To cash received since as follows:

General Fund	
Contributions:	
October	\$198.91
November	171.01
December	332.41
	\$702.33

Collections:		
November	8.41	
Income from Invested Funds:		
October	\$1,330.36	
November	753.00	
December	85.98	2,169.34

Publishing House receipts:		
Records	\$ 709.68	
Helping Hand	329.30	
Intermediate Graded Lessons	7.80	
Junior Graded Lessons	31.35	
Outside Sabbath School Board publications	13.15	
Tract depository	17.55	
Calendars	6.30	1,115.13

Interest on equipment notes	345.00	
Interest on daily bank balances	12.96	
Contribution for special Sabbath Reform Work—William M. Stillman, Plainfield, N. J.	250.00	
Contributions for Cornelia Slagter—		
October	11.00	
Amount reserved to cover check issued in third quarter 1923-4, apparently lost in mails	25.00	4,639.17

Denominational Building Fund

Old Fund:		
Contributions:		
October	\$ 86.14	
November	57.00	
December	188.54	331.68

New Fund:		
Contributions:		
October	\$ 166.50	
November	160.00	
December	125.00	451.50

Maintenance Fund

Rent from publishing house	\$ 600.00	
Income, denominational building endowment	1.37	
Interest on bank balances	25.92	627.29

Permanent Fund

May L. Krewson—in full of principal bond and mortgage	\$2,000.00	
Transferred from savings bank for investment	500.00	2,500.00
		\$14,448.39

Cr.

By cash paid out as follows:

General Fund	
Sabbath Reform Work:	
G. Velthuysen, Holland— <i>De Boodschapper</i>	\$ 150.00
T. L. M. Spencer, Georgetown, British Guiana— <i>Gospel Herald</i>	25.00
Mill Yard Church, London England	25.00
A. J. C. Bond, special Sabbath Reform worker—	
Salary	\$125.00
Traveling expenses	161.36
	286.36
H. Louie Mignott, Jamaica—printing	35.00
	\$521.36

Publishing house expenses:		
RECORDER	\$2,809.19	
Tract depository	8.50	
Outside Sabbath School Board publications	14.85	
Tract Society printing, etc.:		
Folders—1923-4 committees \$ 9.73		
Dismissal letters	50.00	
Rebinding <i>The Light of the World</i>	54.29	
<i>The Sabbath and Seventh Day Baptists</i>	115.04	
Subscription to <i>The Baptist</i>	2.50	231.56
		3,064.10

Interest on equipment notes	345.00
Miscellaneous:	
Traveling expenses:	
Dr. T. L. Gardiner	\$16.81

L. H. North—to Conference	86.06	\$102.87
Incidental expenses (Tract Society)		
Advertisement in <i>The Year Book of the Churches</i> ..	30.00	
President's expenses:		
Stationery and postage	\$21.61	
Stenographic work	30.02	51.63
Treasurer's expenses:		
Stamped envelopes	12.24	
Secretary's expenses:		
Salary, second quarter	\$125.00	
Salary, balance of first quarter	31.25	
Expenses—postage, etc.	\$11.35	
Clerical work	23.00	190.60
Committee on Denominational Files:		
Classifying literature	27.65	
Life Annuity payment	40.00	
Interest on loans, General Fund	51.00	505.99
Gertrude E. Richardson, replacing check lost in mails, appropriation third quarter 1923-4...		25.00
Cornelia Slagter, Java—contributions for the quarter		11.00
		\$4,472.45
<i>Denominational Building Fund (Old)</i>		
Paid account principal of loan from Permanent Fund	\$3,000.00	
Interest on loan	138.00	3,138.00
<i>Maintenance Fund</i>		
Cord wood	\$ 14.00	
Care of furnace, etc.	40.05	
Coal	85.03	
Insurance	145.75	284.83
<i>Permanent Fund</i>		
May L. Krewson, loan on bond and mortgage..	2,500.00	
		\$10,395.23
Balance on hand:		
General Fund	\$ 26.55	
Denominational Building Fund—Old	286.30	
Denominational Building Fund—New	536.50	
Maintenance Fund	3,203.76	4,053.11
		\$14,448.39
E. & O. E.		
F. J. HUBBARD, Treasurer. Plainfield, N. J., January 7, 1925.		
Total indebtedness (loans) General Fund	\$1,700.00	
Examined and compared with books and vouchers, and found correct.		
O. B. WHITFORD, Auditor. January 11, 1925.		
DENOMINATIONAL BUILDING FUND (Old) December 31, 1924		
<i>Dr.</i>		
To total contributions and income to 10/1/24, less loss by sale of Liberty Loan Bonds	\$59,470.53	
To contributions and income, second quarter ..	331.68	
		\$59,802.21
To loan from Permanent Fund, less amount repaid	2,000.00	
		\$61,802.21
<i>Cr.</i>		
By cost of site, and of building, as per last annual report	\$61,377.91	
By interest on loan	138.00	
		\$61,515.91
By cash on hand	286.30	
		\$61,802.21
DENOMINATIONAL BUILDING—MAINTENANCE FUND December 31, 1924		
<i>Dr.</i>		
To balance on hand October 1, 1924	\$2,861.30	
To rent from publishing house	600.00	

To interest on daily bank balances	25.92
To income, Denominational Building Endowment	1.37
	\$3,488.59
<i>Cr.</i>	
By care of furnace, etc.	\$ 40.05
By coal	85.03
By cord wood	14.00
By insurance	145.75
	\$ 284.83
By balance on hand	3,203.76
	\$3,488.59

AMERICAN SABBATH TRACT SOCIETY
Treasurer's Receipts for October

<i>General Fund</i>			
Contributions to General Fund:			
Mrs. M. C. White, Sioux City, Ia.	\$ 5.00		
Mrs. F. E. Eaton, Brookfield, Mass. ...	10.00		
W. C. Whitford, Treasurer:			
Forward Movement	\$ 8.32		
Parallel Program	4.21		
Onward Movement	171.38	183.91	\$198.91

Income from Invested Funds:			
Annuity Gifts	\$225.00		
Lois Babcock Bequest	2.20		
Sarah C. L. Burdick Bequest	2.59		
Hannah Cimiano Bequest	55.00		
Joshua M. Clarke Bequest	4.50		
S. Adeline Crumb Fund	28.50		
Oliver Davis Bequest	147.79		
Nancy M. Frank Bequest	10.48		
Rosannah Green Bequest75		
Amanda B. Greene Bequest	29.87		
Olive A. Greene Bequest	22.79		
Ellen L. Greenman Bequest	6.00		
George Greenman Bequest	45.00		
George S. Greenman Bequest	19.50		
Celia Hiscox Bequest	5.26		
Benjamin P. Langworthy, Second Bequest	1.50		
Life Memberships	1.20		
Eliza L. Maxson Bequest	1.50		
Elizabeth U. Maxson Bequest	1.29		
Paul Palmiter Gift	6.00		
Marilla B. Phillips Bequest	28.50		
Electra A. Potter Bequest	3.24		
Maria L. Potter Bequest	15.00		
Arletta G. Rogers Bequest	10.50		
George H. Rogers Bequest	30.00		
E. Sorhia Saunders Bequest	2.59		
Sarah E. Saunders Bequest	2.59		
M. Julia Stillman Bequest	24.05		
Sarah E. V. Stillman Bequest	15.00		
Mary K. B. Sunderland Bequest	2.59		
I. D. Titworth Bequest	15.00		
A. Judson Wells Bequest	1.29		
Mary J. Willard Bequest	6.46		
I. H. York Bequest	2.59		
Mary B. York Bequest	1.58		
Seventh Day Baptist Memorial Fund:			
Delos C. Burdick Bequest	\$ 64.51		
Eugenia L. Babcock Beq.	105.56		
Geo. H. Babcock Bequest	82.59		
Eugene K. and Francelia Burdick Fund	\$300.00	552.66	1,330.36

Publishing House Receipts:			
RECORDER	\$245.06		
Helping Hand	203.70		
Intermediate Graded Lessons	5.85		
Junior Graded Lessons	8.40		
Outside Sabbath School Board publications	1.95		
Tract Depository	5.25	471.11	
Interest on equipment notes	345.00		
Interest on daily bank balances	12.96		
Contributions for special Sabbath Reform work:			
William M. Stillman, Plainfield, N. J.	250.00		
Contributions to Cornelia Slagter:			
T. A. and A. C. Gill, Los Angeles, Calif.	\$10.00		
"A Friend," Providence, R. I.	1.00	11.00	
			\$2,619.34

<i>Denominational Building Fund</i>		
<i>Old Building</i>		
W. C. Whitford, Treasurer:		
Forward Movement	\$11.93	
Parallel Program	4.12	
Onward Movement	57.13	\$73.18
Interest on daily bank balances	12.96	86.14

<i>New Building</i>		
Contributions:		
Helen A. Titworth, Alfred, N. Y.	\$ 5.00	
Mrs. Martha Colburn, Walworth, Wis.	15.00	
Mrs. Susan Loofboro, Milton, Wis.	15.00	
John H. Austin, Westerly, R. I.	15.00	
Mr. and Mrs. E. D. Richmond, Proberta, Calif.	10.00	
T. A. and A. C. Gill, Los Angeles, Calif.	10.00	
M. G. Marsh, Kelso, Tenn.	1.50	
Mrs. Loisanna T. Stanton, Alfred, N. Y.	50.00	
Mrs. Archie Tuning, McDonald, Pa.	25.00	
Mrs. F. E. Eaton, Brookfield, Mass.	20.00	166.50

<i>Maintenance Fund</i>		
Rent from publishing house	\$200.00	
Interest on bank balances	25.92	
Income, denominational building endowment30	226.22
Total		\$3,098.20

Treasurer's Receipts for November

<i>General Fund</i>			
Contributions to General Fund:			
W. C. Whitford, Treasurer:			
Onward Movement	\$171.01		
Collections:			
Southwestern Association	8.41		
Income from Invested Funds:			
Annuity Gifts	\$ 98.22		
Henrietta V. P. Babcock Bequest42		
Mary R. Berry Bequest	15.00		
Richard C. Bond Bequest	3.00		
Harriet Burdick Gift	3.00		
Mary A. Burdick Bequest	1.80		
Susan A. Burdick Bequest	18.00		
Hannah Cimiano Bequest	11.58		
Joshua Clark Bequest	9.00		
Relief A. Clark Bequest	24.00		
Eliza M. Crandall Bequest	34.51		
Elizabeth R. Davis Bequest	6.74		
Russell W. Greene Bequest	4.50		
George Greenman Bequest	30.00		
George S. Greenman Bequest	265.50		
Celia Hiscox Bequest	11.02		
Orlando Holcomb Bequest	30.00		
Angenette Kellogg Bequest	4.32		
Adelia C. Kenyon Bequest	63.06		
Elizabeth L. North Bequest	3.00		
Arletta G. Rogers Bequest	66.00		
Charles Saunders Bequest	1.50		
Mary Saunders Bequest60		
Miss S. E. Saunders Gift, in memory of Miss A. R. Saunders	4.50		
Sarah A. Saunders Bequest60		
Second Westerly Church Fund	9.68		
Fannie R. Shaw Bequest	30.45		
Julius M. Todd Bequest	3.00	753.00	

Publishing House Receipts:			
RECORDER	\$194.75		
Helping Hand	30.60		
Intermediate Graded Lessons45		
Junior Graded Lessons	5.25		
Outside Sabbath School Board publications	2.00		
Tract Depository	8.50	241.55	
			\$1,173.97

<i>Denominational Building Fund</i>		
<i>Old Building</i>		
W. C. Whitford, Treasurer:		
Onward Movement	\$ 57.00	
<i>New Building</i>		
Dr. Sherman E. Ayars, Philadelphia, Pa.	\$25.00	
Rev. W. D. Burdick, Dunellen, N. J.	5.00	
Mrs. W. D. Burdick, Dunellen, N. J.	5.00	

Marjorie J. Burdick, Dunellen, N. J.	5.00
"A Friend," Little Genesee, N. Y.	15.00
Women's Society for Christian Work, Plainfield, N. J.	25.00
L. E. Maxson, Matheon, Colo.	20.00
Dr. W. H. Tassell, Honesdale, Pa.	10.00
Mrs. J. L. McClary, Stanford, Ky.	15.00
Mrs. Julia F. Main, Orleans, Neb.	5.00
R. Arta Place, Alfred, N. Y.	5.00
Lucius Sanborn, Goodrich, Mich.	25.00
	160.00

<i>Maintenance Fund</i>		
Rent, publishing house	\$200.00	200.00
Total		\$1,590.97

Treasurer's Receipts for December

<i>General Fund</i>			
Contributions to General Fund:			
J. H. Coon, Milton, Wis.	\$ 20.00		
Lucia M. Waldo, Venango, Pa.	1.00		
W. C. Whitford, Treasurer:			
Forward Movement	\$ 55.00		
Parallel Program	5.73		
Onward Movement	250.68	311.41	\$332.41

Income from Invested Funds:			
Annuity Gifts	\$ 8.51		
Henrietta V. P. Babcock Bequest	21.38		
Lois Babcock Bequest12		
Alfred Collins Bequest	6.39		
B. R. Crandall Gift	1.06		
S. Adeline Crumb Fund	4.44		
Rosannah Green Bequest12		
Life Memberships	14.86		
North Branch, Neb., Church Fund	2.12		
Electra A. Potter Bequest	20.21		
George H. Rogers Bequest	4.65		
John G. Spicer Gift	2.12	85.98	

Publishing House Receipts:			
RECORDER	\$268.97		
Helping Hand	95.00		
Intermediate Graded Lessons	1.50		
Junior Graded Lessons	17.70		
Outside Sabbath School Board publications	9.20		
Tract Depository	3.80		
Calendars	6.30	402.47	

Amount reserved for fourth quarter (1923-4) check, lost in mails	25.00		
			\$845.86

<i>Denominational Building Fund</i>			
<i>Old Building</i>			
W. C. Whitford, Treasurer:			
Forward Movement	\$99.37		
Parallel Program	5.61		
Onward Movement	83.56	188.54	

<i>New Building</i>			
Miss Mary E. Bowler, Little Genesee, N. Y.	\$ 25.00		
Charles H. Coon, Battle Creek, Mich.	15.00		
Irma S. Blinn, Glassboro, N. J.	5.00		
Edwin E. Crandall, Westerly, R. I.	5.00		
Frank L. Greene, Alfred, N. Y.	15.00		
Mrs. M. C. Parker, Chicago, Ill.	5.00		
S. G. Burdick, Cuba, N. Y.	5.00		
Hosea W. Rood, Milton, Wis.	10.00		
Elsie A. Bass, Alden, N. Y.	10.00		
Mrs. Elizabeth L. Utter, Westerly, R. I.	5.00		
Miss Mary Lou Ogden, Dumont, N. J.	25.00	125.00	

<i>Maintenance Fund</i>		
Rent, publishing house	\$200.00	
Income, denominational building endowment	1.07	201.07

<i>Permanent Fund</i>		
May L. Krewson, in payment of principal of bond and mortgage	\$2,000.00	
Transferred from Plainfield Savings Bank, for investment	500.00	2,500.00
Total		\$3,860.47

EDUCATION SOCIETY'S PAGE

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

SOUTHERN COLLEGE OUTLINES CODE OF GOOD CITIZENSHIP

CREED FOR THE DEVELOPING OF FINER SENSE
OF DUTY ADOPTED AT WILLIAM
AND MARY COLLEGE

Williamsburg, Va., December 13.—Attention has been drawn to a citizenship creed recently adopted by the classes in Virginia government and citizenship of the Marshall-Wythe School of Government and Citizenship of the College of William and Mary. The college authorities say many applications have been received asking for copies of the creed. Here it is:

1. "To acquaint myself with those fundamental principles embodied in our constitutions and laws which experience has shown are essential to the preservation of our liberties and the promotion of good government, and to defend these principles against all attacks.
2. "To inform myself on all public issues, and on the character, record, and platform of all candidates for office, and to exert actively my influence in favor of men and measures in which I believe.
3. "To vote in every election, primary and general, never using my vote for personal or private ends, but only for the public good, placing the welfare of my country above that of my party, if the interests of the two should ever conflict.
4. "To connect myself with the political party which most nearly represents my views on public questions, and to exert my influence within the party to bring about the nomination of good men for office and the endorsement of measures for the public weal.
5. "To have the courage to perform my duties as a citizen regardless of the effect upon me financially or socially, remembering that a cowardly citizen is as useless to his country in time of peace as a cowardly soldier is in time of war.
6. "To stand for honest election laws impartially administered.

7. "To obey all laws whether I deem them wise or not, and to uphold the officers in the enforcement of the law.

8. "To make full and honest returns of all my property and income for taxation.

9. "To be ever ready to serve my country in war and in peace, especially in such inconspicuous capacities as junior and election official.

10. "To acquaint myself with the functions of the various departments of my government and to spread the knowledge of the same among my fellow citizens in order that they may enjoy to the fullest extent the advantages offered by the government, and may more fully realize the government as a means of service to the people.

11. "To encourage good men to enter public service and remain therein by commending the faithful performance of their duties and by refraining from criticism except such as is founded on a knowledge of facts.

12. "To seek to promote good feeling between all groups of my fellow citizens and to resist as inimical to public welfare all partisan efforts to excite race, religious, class and sectional prejudice.

13. "Not to think alone of what my government can do for me but more about what I can do for it.

14. "To inform myself with respect to the problems which confront my country in its foreign relations, and to support policies which safeguard its legitimate interests abroad and which recognize the responsibilities of the United States as a member of international society."—*Selected.*

CHRISTIAN CO-OPERATION

II

DEAN A. E. MAIN

The purpose of this article is to mention, briefly, the steps that led to the organization of the Federal Council of the Churches of Christ in America; of course the real beginning was in the minds and hearts of those who were coming to believe with a growing intensity of conviction, that Christians should co-operate in their efforts to advance the kingdom of God.

The Open and Institutional Church League was organized in New York City in 1894.

Leading denominations were represented.

The object was to seek to become more successful in winning men to Christ and to increase the purity and power of the Church.

The New York City Federation of Churches was organized in 1895.

These two organizations arranged for a conference in New York City in 1899, to consider the question of a national movement.

It was the privilege of the writer, then pastor in Plainfield, to attend this conference, in token of his having taken seriously for years our Lord's Prayer, that his disciples might be one, to his glory.

There were already local church federations, as in Maine, where state home missions had for many years received special attention.

In 1898 the National Council of Congregational Churches had recommended that a conference of Protestant churches be held in Washington in 1900, to plan for a visible Federation of the Evangelical Christian Churches of the United States.

In 1901 a temporary organization of the National Federation of Churches was completed, and its first annual meeting was held in Washington in 1902. At that meeting it was voted to invite evangelical denominations to be represented at a National Federation Conference, to be held in 1905. At my suggestion, sent from Alfred, where my home had been since 1901, Secretary E. B. Sanford sent an invitation to our own General Conference.

The Federation Conference met in New York, November, 1905; and in that city and at that time began the history of the Federal Council of the Churches of Christ in America. Its object was and is "the prosecution of work that can be better done in union than in separation." And, "This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

Our General Conference, at Shiloh, N. J., on August 28, 1905, appointed the follow-

ing delegates: Professor Stephen Babcock, Reverend H. N. Jordan, Reverend A. H. Lewis, D. D., Reverend E. F. Loofboro, Reverend George B. Shaw.

Mr. Loofboro was made a member of the Publication Committee, and Dr. Lewis of the Press Committee. Doctor Lewis offered prayer at the opening of one of the morning sessions. And the writer is under the impression that Mr. Shaw was one of the pulpit supplies in New York City on the Sunday of conference week.

One committee spoke of the "desecration of the Lord's day." One speaker said that Calvary stands, but Sinai has not been destroyed, and the Decalogue is still in the Bible. The same speaker said that the Federal Council will stand by the Lord's day. "We will preach, declare, and contend for the Christian Sabbath—the Christian Sabbath that is the safeguard of a vital Christianity."

The conference had the right to say such things, and no harm has ever come to us Sabbath keepers because they said them.

The writer has always been appreciatively interested in two things among others: (1) Again and again it has been emphatically affirmed that the movement was that of co-operating evangelical, that is, New Testament, Christians. (2) From the first until now we have been accorded rights, privileges, and courtesies far beyond what our numbers would entitle us to, were that the basis.

In view of attendance, interest, and outcome, this conference was "one of the most momentous gatherings in the annals of American Christianity." A Russian Jew is reported to have said, "How can we believe in your Jesus? How many Jesuses have you?" The Federal Council stands for one Jesus, one Father, one Spirit, and one kingdom of Christ.

Following the Federal Conference of 1905, in New York City, the first quadrennial of the movement now named the "Federal Council of the Churches of Christ in America," met in Philadelphia in 1908. Our delegates were: Boothe C. Davis, Arthur E. Main, and Lewis A. Platts. This meeting and subsequent quadrennials have been reported to our people through the RECORDER.

The fifth quadrennial, one of the best and greatest, held in Atlanta, in December, 1924, will be reported in a later article.

FATHER AND SON BANQUET AT SHILOH

W. W. SHEPPARD.

The idea of giving the banquet originated in the "Brotherhood," and it had all the charm of novelty and its consequent enthusiasm.

One hundred sixteen fathers and sons assembled in the church banquet hall (?), besides a number of visitors and the wives and mothers who served the viands. An abundant repast was served, and it seemed to disappear rapidly and with mechanical certainty till the sources of supply were in some cases exhausted.

Those who had no sons borrowed one, and some sons borrowed fathers. It being a masculine affair, the ladies just naturally kept in the background, except as servers of the food.

Pastor Loofboro was the able toastmaster; Associate County Agricultural Agent and Expert Charles Cane was there with President of the Cumberland County Board of Agriculture Elmer Wene as song leader. Pastor J. H. Hurley, of Marlboro, responded to the first toast and put the crowd in the best of humor with one of his standard broad gage stories. It would be impossible to give the intellectual menu served by the various speakers, but all sides of the father and son question were touched upon. Some gave reminiscences of their fathers when they, the speakers, were boys. Others told of how they were going to train up their boys. Two read poems. The following are remembered as the ones taking part in the speaking: Pastor Hurley, President of the County Board Elmer Wene, County Expert C. H. Cane, Professor B. K. Matlack, of the high school, Realtor J. C. Bowden, County Supervisor George Schaible, Robert Jones, Harold Schaible, John Harris, Frank Harris, Bertie Sheppard, Irving Sheppard, Jr., Samuel Sproule, George Lykens, Walton Davis, Samuel V. Davis, Hoover Harris, and W. W. Sheppard.

The stunt of each father introducing his son or foster son took some time and was an interesting exhibition of phizes as each couple rose for the occasion.

A vote of thanks was given to the two county officials, and they replied that the pleasure was theirs and that they never before enjoyed a fuller or more hearty re-

sponse than was given to them in their song leadership.

Some fathers are too severe; some are too lenient. Some are pals with their boys; others have no comradeship with their sons. Some preach too much; some not at all. It is the greatest handicap in life not to be well born; and if some of our great-grandfathers could have been spanked we might be better today. This laying it on to some one else is the popular thing to do. Our great-grandfathers laid it on to Adam, and Adam blamed Eve, and Eve blamed it on Satan. If humanity is not perfect, the rising generation must profit by the mistake of the past and do better. The fabric of character which all young people are weaving is in a measure under their control. The warp of life is made up of our inherited constitution, mental traits, and our environment; while the cross threads, the woof, we ourselves weave into the warp in the loom of life. We can weave in dishonesty, laziness, or sin of any kind; or we can weave in temperance, industry, education, spirituality, just as we choose. And on our choosing aright depends our inheritance in that spiritual kingdom, that house not made with hands, eternal in the heavens.

We tell our boys that wise people profit by the experiences and mistakes of others. The ancient phrase is, "The righteous looketh well to his going but the foolish pass on and are punished." The boy problem seems complicated sometimes, but the main points are so plain that a wayfaring man, though a fool, may not err therein. Providence does not create human beings without an ever-present guide. They may be illiterate and unable to read their Bible, but conscience never fails to tell right from wrong. "That little spark of divine fire" never goes out unless quenched by a flood of wrong doing.

We have never known a boy to learn anything worth while by loafing at the corner or the grocery or cigar store,—better be alone than in bad company. A boy at home with his school studies and the companionship of good books has better associations than those made by chance. The great books of the world represent the souls of the world's greatest men, and what better companions and ideals can a boy have than these?

We are sure that we are more than half

right when we get the ancients on our side; and the boy problem was solved by Moses three thousand years ago, when he inscribed on the slate the inspired commandment, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

HOME NEWS

NORTH LOUP, NEB.—In the Sabbath school class taught by Mrs. W. G. Rood a contest has been waged for several weeks. It closed last week and the losers gave a dinner to the winners. All were guests Sabbath day for dinner at the home of their teacher, though a part of the class could not be present because of illness, bad roads, etc. The contest, we understand, will continue.

The attendance at prayer meeting Friday night was larger than usual. The interest was in keeping with the attendance. In the opening exercises the choir sat on the rostrum and led the singing and sang a beautiful anthem. We believe the pastor's heart gave an extra beat or two because of the splendid attendance.

The men's class re-elected their teacher in Sabbath school and voted to give full privilege in the matter of subjects and manner of conducting the class. However, he was asked to outline the subjects for discussion and present them for discussion next Sabbath. Some interesting points were brought out in the discussion of the strong features of our church.

The attendance at Intermediate was the largest in a long, long time. The superintendent was re-elected and plans were discussed for better work. The plan is for subjects to be outlined in advance, and certain parts of the meetings be under the leadership of members of the society. In two weeks the president will be leader and she will outline her plans next week. The society has been strengthened by the addition of several new members—members who have come from the Junior. The social committee is planning another social for this month. It was decided one must attend at least one meeting per month to be entitled to an invitation to the social. However, those living in the country are to be exempted from this rule.

The Junior will have reached its

thirty-fourth birthday next Sabbath, the seventeenth. During the years of its existence—its life—it has never taken a vacation, has never disbanded, has had a continuous existence. From its membership have gone out ministers, doctors, missionaries in foreign lands, teachers, singers, Christian workers in other churches. From its membership have gone out those to whom we can not but point with pride. The writer believes it has been a strong factor in developing the lives of those who have been its members. It has been a strong factor in the life of the church. Mrs. Carrie Babcock Van Horn, now in Florida, was the first superintendent. Others who gave the society splendid service and have done much to help those under them are: Aunt Metta Babcock, Eva Hill, Melva Worth, Cora Hemphill, Jennie Bee, Marcia Rood, Myra Thorngate, and others who did not serve as long as those named. Mrs. Jennie Bee is the present superintendent and is doing a splendid work for and with the boys and girls of the society.

Superintendent Greene announced last Sabbath the Sabbath school had gone over the top in its offerings to Grace Hospital in Liuho, China. The amount asked was \$25, but much more than that has been contributed.

Plans are being made to observe Christian Endeavor week, which begins January 24. More details will be given next week.

We were one of the husbands who enjoyed the hospitality of the Y. W. M. S. Wednesday at the noon hour. The society held an all day meeting at the home of Mrs. L. O. Greene to do sewing for the hostess. They took their dinners and invited their husbands to eat with them. For one we are glad the invitation was given and accepted for we had a most excellent time and a feed which, if indulged in too often, would give one dyspepsia. A lot of sewing and visiting was done and the day was thoroughly enjoyed by the members and their masculine guests.—*The Loyalist.*

My voice shalt thou hear in the morning, O Lord! In the morning will I direct my prayer unto thee, and will look up. Psalm 5:3.

A right start in the morning has much to do with the day's value and finish.—*John Timothy Stone.*

YOUNG PEOPLE'S WORK

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

JESUS' FRIENDLINESS

Christian Endeavor Topic for Sabbath Day,
February 14, 1925

DAILY READINGS

Sunday—In the temple (Luke 2:43-52)

Monday—Friendliness for John the Baptist
(Matt. 11:7-11)

Tuesday—For children (Matt. 19:13-15)

Wednesday—For those in need (Luke 14:1-6)

Thursday—Friendly service (John 13:1-11)

Friday—Jesus' teaching on friendliness (Luke
6:27-38)

Sabbath Day—Topic, Striking instances of
the friendliness of Jesus (John 11:1-
11; Luke 19:1-10)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In this lesson we read of two striking instances of the friendliness of Jesus. He was friendly with Zaccheus, a tax-gatherer, and a man whom the Jews despised because he sometimes extorted more money from them than he should. Jesus saw good qualities in this man, and as a result of this friendship salvation was brought to the home of Zaccheus.

Jesus was friendly with all classes of people, the poor as well as the rich. He did not confine his friendships to one class alone, but he showed no partiality and treated every one alike. He sought out especially the poor, sick, and needy ones, those who needed his friendship; and he was a real friend to them.

This is what he wished us to do. There are many people around us who need our friendship. Let us seek and find them and show them the Jesus-friendly spirit.

Battle Creek, Mich.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The topic for January 31 is about Bible study. We might make our talk for today in the form of an object lesson, or, if the objects can not be obtained, the pictures could be drawn on the board.

In order to impress on the minds of the juniors the real value of the Bible and why they should study it, show the following objects one by one and talk briefly about each. The Bible is a lamp because it lights our pathway through life; a staff for, as the shepherd uses his staff to pull a lamb from the bushes over a precipice where it has fallen, so the Bible will help us in times of danger; a fire because, as we study it, our doubts and fears disappear as if we had burned them; a sword with which we can withstand the attacks of Satan; a candle which we can use to help light the world; a mirror in which we can see ourselves as we really are by comparing our standards of living with those of the Bible; a torch to light us through dark places, as the miners use their torches in the mines; a compass, to guide us on our way through life; a rule by which we should live each day of our lives; a rock which stands firm and sure no matter what hits against it, a sure foundation upon which to build our lives; as food for our hungry hearts, etc. Many more will be suggested as you study the topic during the week.

Ashaway, R. I.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, FEBRUARY 14, 1925

S. DUANE OGDEN

"If Marco Polo should come back." Ps. 107:1-9.

If Marco Polo *could* come back and see the China of today, where a republic has displaced the great and despotic monarchy, where the people then hopelessly ignorant and enslaved by the ruling classes are fast shaking off the superstition and political subjection and standing for liberty and democracy, where Christianity has shed its light on the darkness of primitive religion and reigning ignorance, where modern western civilization and industry flourish in a land that had for centuries practically marked time commercially, what would he think? He would wonder who and what had brought these wonders to pass. Instead of exclusion, modern China maintains a growing commercial intercourse with the rest of the world. Instead of prevailing and enforced ignorance, modern education is rapidly gaining the day. Where disease

and famine once stalked unmolested, medical, sanitary, and surgical science are promoted on every hand. What an unbelievable progress has been made in that vast and promising country! Truly it is now the "Land of the Rising Sun." Who could have foretold back at the dawn of the fourteenth century that China—the distant and magnificent oriental empire described so fascinatingly by the traveler, Marco Polo, could have ever undergone such a tremendous transformation? The gospel of the living Christ, by the power of the Spirit of God working through heroic Christian men and women has wrought this marvelous change. "All things are possible with God." "Oh, that men would praise Jehovah for his lovingkindness, And for his wonderful works to the children of men!" Ps. 107:8.

A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

During this year, missionary and young people's societies all over the United States are studying China. In order that our young people may be able more easily to study our own mission there, a brief history of our work in China will be published in this department as rapidly as space will permit.

In preparing this I have tried to be very accurate in the matter of dates, but as my opportunities for research were rather limited, it is possible that inaccuracies may have crept in. If any are discovered, please call my attention to them, as I wish to make the history as reliable as possible.

I wish to thank those who have assisted me in securing and compiling the facts presented. I am especially indebted to our missionaries, Mrs. Martha H. Wardner, and Rev. and Mrs. W. D. Burdick.

The paragraph which introduced the studies of our mission by Rev. W. D. Burdick, which appeared in the RECORDER some years ago, seems just as well fitted to introduce the present studies. R. C. B.

INTRODUCTION

"A more general and complete knowledge of our extremely rich history will arouse admiration and loyalty in our young people far beyond our hopes, I believe. It has been my observation for several years that the person who becomes interested in denominational history, unconsciously be-

comes an enthusiastic Seventh Day Baptist, not alone enthusiastic over the past, but enthusiastic and alive to the present needs and demands; and a person who is more easily interested in present day problems and plans, and plans for the future than any other class among us."—C. C. Chipman.

1840-1850

While missionary societies and interest in home missions had existed among Seventh Day Baptists since their earliest organization in this country, interest in foreign missionary work did not develop to any extent until 1844. The next year, in May, Elder Soloman Carpenter preached the introductory sermon at the third anniversary of the Seventh Day Baptist Missionary Association at Plainfield, N. J. His text was Matthew 28:19, 20. So strong an impression was made by this sermon that the next day the Executive Board was instructed to open a subscription to establish a foreign mission.

The first place seriously considered for the mission was Abyssinia, but upon investigation it did not seem to be practicable, so China was chosen.

Early in 1846, Elder Soloman Carpenter, then pastor of the church at Shiloh, N. J., and his wife, Lucy Clarke Carpenter, were called to the work and began preparations for it, Mr. Carpenter attending medical lectures in New York during the winter.

Mr. Carpenter was born at Stepentown, N. Y., March 16, 1808. His education was secured in common schools and at Brown University. He was converted at the age of nineteen, and after being sent by his pastor, Elder William Satterlee, to do personal evangelistic work in Verona, N. Y., he was encouraged in the idea of the ministry as a life work. He taught school for six years and was ordained to the ministry at Hopkinton, R. I., May 25, 1842.

He was married to Miss Lucy M. Clarke, September 3, 1837. Miss Clarke was also a native of New York, born at Brookfield, on June 25, 1811. Her education was secured in common schools and at Lima (N. Y.) Institute. She taught with Mr. Carpenter at DeRuyter, N. Y., and Westerly, R. I.

Later in the year Mr. Nathan Wardner and his bride, Olive Forbes Wardner, were chosen to accompany the Carpenters to China. Mr. Wardner was born at Wheat-

land, N. Y., April 12, 1820. His mother was a most enthusiastic believer in and supporter of missions and dedicated him at birth to missionary work. He attended Alfred Academy in preparation for the ministry. He was married to Miss Olive Forbes on October 6, 1846. Miss Forbes was born in Locke, N. Y., May 22, 1822. Her mother died when she was nine years of age, and soon after that she was forced to leave home and earn her own living. In spite of this handicap, she graduated from Alfred Academy in 1844. Like Mr. Wardner, she accepted the Sabbath after a careful investigation.

On the afternoon of December 31, 1846, in a meeting at Plainfield, N. J., Mr. Wardner was ordained to the gospel ministry and he and Mr. Carpenter were set apart as missionaries.

The party sailed on the ship *Houqua* on January 5, 1847, and arrived at Hong Kong, China, after a voyage lasting one hundred twelve days.

A hint of Mrs. Carpenter's literary ability is seen in her poem, "Farewell to the Ship Houqua."

Now fare thee well, spread thy white wings
forth
And haste, noble ship, to thy home in the
North;
But thou wilt waken fond memories there
Of the loved and the lost and the dwellers
afar.
They will hasten to meet thee who trustingly
cast
Dear treasures with thee on the ocean's
breast;
And some they will welcome with usury back
While others, alas! have no homeward track.
And there will be pictured at memory's beck
A sad, fond scene on thy crowded deck,
When they met who will meet upon earth no
more
And parted, whose partings will soon be o'er—
The sighs, that were wreathed with hope's
best smile
And tears whence the rainbow gleamed out
the while,
And hopes that were symbolized, good ship, by
thee,
Unmoored from earth's soundings, thrown out
on the sea;
To the prospering breath of the unseen given,
Steered only by eyes that are fixed on heaven.
'Tis past, thou wilt shelter our heads no more,
We pass from thy decks to a foreign shore;
Thou hast been a bright link in the lengthened
chain
That bound us with dear ones beyond the
main.
That link is severed, but love guards well

The wires that thrill to its wakening spell,
Nor fears, with a whole broad world between,
The cankering rust; but go, we have seen
The Celestial Empire heave in sight
And we turn from thee with a sad good night.
God prosper thee on thy homeward track,
Bearing kind hearts and loved voices back
To the homes, whose hearths shall be glad-
dened by thee

When thy pennons stream out to the land of
the free.

Peace to thee!
O wanderer, God's blessing be with thee still
And ours, dear Houqua. Farewell, farewell.
(To be continued)

IS IT WORTH WHILE?

One day when I was weary and not a thing went right, a quitter, sad and dreary, urged me to leave the fight. He painted me a picture of rest and quiet ease, where Wets would never trouble, and Drys would never tease. It might have seemed quite tempting, if he hadn't made me smile, when he asked the foolish question: "Do you think it worth while?" For I see folk by millions, now saved from whiskey's curse. And still another million snatched from the open hearse. I see the prisons emptied, the homes content has filled, since down the open sewer, John Barleycorn was spilled. Instead of crowded bread lines, I look at bulging banks; an army of investors files past in serried ranks. Upon each mile of highway a flock of flivvers pass, as men step off the brass rail, and step upon the gas. The mirth of joyous children, the smile of happy wives is worth the consecration of many dreamers' lives. I may have missed some pleasure; I may have known some pain; I have amassed no treasure; but I'd do it again! As at this Christmas season, God shows us how to give, I find the truest reason why it's worth while to live. 'Tis in the call of service, the summons to the fight, against the hosts of evil, and for the truth and right. Enlisted in such service, how could I help but smile, when any ask the question: "Do you think it worth while?"—*Wayne B. Wheeler.*

No bank ever closes its business day until its balance is found to be absolutely correct. And no Christian should close a single day until his accounts with God for that day have been perfectly adjusted alone with him.—*R. A. Torrey.*

wrote a description of each of them on the back. Perhaps some one might add a few words to each one.

Praise the Lord that the work does grow slowly notwithstanding my poor efforts. Would it were according to God's will to send a strong young man here, who would be able to handle the work better than a weak woman can do. But we know it is not our work, but God's and the main thing is not numbers, but whether the people are born again. We learn all through the Bible that the true Church of Jesus Christ always was small and it will perhaps always be that way. But some time we will conquer with our dear Savior.

We are all well. Trusting that you may receive these

lines in good health.

With kind regards,
Your sister in Jesus,
CORNELIA SLAGTER

P. S.

DEAR MR. HUBBARD:

Would it not be possible for our people in America to take over this work, so that it would belong to them? Our people in Holland do not want it, because they are unable to support it. They are so few and are financially poor.

C. S.

November 16, 1924. Pangoengsen,

Of the pictures mentioned, two were chosen for cuts. In these our readers will be interested.

You will also be interested in the post-script in which a practical question is asked.

T. L. G.

Java.—Blind Horse Keeper and Boy Delivering Milk

LETTER FROM JAVA

SABBATH RECORDER readers have long been familiar with the work in Java, with which our little churches in Holland have been interested. Since Miss Marie Jansz left this mission, it has been in charge of Cornelia Slagter, a faithful sister highly commended by Brother Velthuysen. So far as our American churches are concerned the aid for this work has been by voluntary gifts, which the treasurers of both boards have kindly forwarded as opportunity has been presented, although the boards do not have charge of the Java Mission.

Miss Slagter has been pleading for some one to volunteer as helper in the work at Pangoengsen.

The following letter was sent to Frank J. Hubbard, treasurer of the Tract Society; and the Mr. Davis mentioned is Samuel H. Davis, treasurer of the Missionary Society, Westerly, R. I.

Mr. Frank J. Hubbard,
DEAR SIR AND BROTHER
IN CHRIST:

I want to thank you and Brother Davis that you are willing to receive money for us.

I enclose a few pictures, perhaps you may be able to print some of them in the SABBATH RECORDER. I

Pangoengsen School, Java. Teachers, Scholars, and Sister Slagter

CHILDREN'S PAGE

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

GOD'S PROMISES

Junior Christian Endeavor Topic for Sabbath Day,
February 14, 1925

DAILY READINGS

Sunday—A promise of help (2 Cor. 12:9)

Monday—A promise of support (Heb. 13:5)

Tuesday—A promise of love (John 14:23)

Wednesday—A promise for the tempted (1 Cor. 10:13)

Thursday—A promise of happiness (Matt. 5:1-11)

Friday—A promise of heaven (1 Pet. 1:3, 4)

Sabbath Day—Topic, A rainbow of God's promises (Gen. 9:13-15; Matt. 7:7, 8)

All juniors like to look things up in their Bibles, I know. So today we are going to have a Bible hunt to find some of the verses that contain God's promises to us. Your superintendent is going to let you make little rainbow booklets this week and you can copy your verses in them.

Red—Love

"Yea, I have loved thee with an everlasting love." Jer. 31:3.

Rom. 8:28; 1 John 4:9; 1 John 3:1; Rom. 5:8.

Orange—Faith

"And all things, whatsoever ye ask in prayer, believing, ye shall receive." Matt. 21:22.

John 14:1; Acts 10:43; Acts 16:31; John 20:31.

Yellow—Service

"Well done, good and faithful servant; . . . I will make thee ruler over many things." Matt. 25:23.

Matt. 11:29; Matt. 5:9; Eph. 6:8; Col. 3:24.

Green—Salvation

"For God so loved the world, that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Isa. 55:6 and 7; 1 John 1:9; Acts 16:31; John 3:36.

Blue—Prayer

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened

unto you: For everyone that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened." Matt. 7:7, 8.

Ps. 37:4 and 5; Matt. 21:22; John 16:23; Jas. 4:8.

Violet—Obedience

"Ye are my friends, if ye do whatsoever I command you." John 14:14.

Jer. 7:23; Eccl. 12:13; 1 John 3:22; Eccl. 12:14.

All of God's promises are true and he will never fail to fulfill them all. We can always depend on God even if our friends do not always keep their promises. Why? Because he not only has kept them in the past but is still keeping them. He promised Noah that never again would the earth and the people on it be destroyed by water and as a sign of his promise to Noah he put his bow in the heavens. We all have seen his rainbow showing forth its beautiful colors in the sky just as it did in olden times. As we search our Bibles this week for some of God's precious promises let's try to learn as many of them as we can.

GOOD NIGHT

Some things go to sleep in such a funny way; Little birds stand on one leg and tuck their heads away;

Chickens do the same, standing on their perch; Little mice lie soft and still as if they were in church;

Kittens curl up close in such a funny ball; Horses hang their sleepy heads and stand still in the stall;

Sometimes dogs stretch out, or curl up in a heap;

But little babies dear are snugly tucked in beds,

Warm with blankets, all so soft, and pillows for their heads.

Bird and beast and babe—I wonder which of all,

Dream the dearest dreams that down from dreamland fall.

—Child Lore.

KEEPER OF THE CHURCH LAWN

Teddy liked the stories about Bible children who helped. He wished he could help in the church on the corner, the way Samuel helped in his. He asked his mother if he could.

"Only I shouldn't want to live in our

MY GRANDMA USED TO SAY

"Don't let the grass grow under your feet."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

Miss Rose—What are the sister states?

Mabel—I am not sure, but I think they must be Miss Ouri, Ida Ho, Mary Land, Callie Fornia, Louisa Anna, Dela Ware, Minne Sota, and Mrs. Sippi.

A very nervous man visited a famous nerve-specialist for treatment.

"Do you drink much coffee?" asked the doctor.

"About four saucerfuls."

"Why don't you drink out of a cup?"

"Because when I do the spoon gets in my eye."

Roger had gone into the country for the first time. "There," said his grandfather, pointing to a colt, "did you ever see a horse as little as that?"

"What's the matter with him, grandpa? He hasn't any rockers."

"The train pulled out before you had finished your speech."

"Yes," replied Senator Sorghum, "As I heard the shouts of the crowd fading in the distance, I couldn't be sure whether they were applauding me, or the engineer."—*Washington Star*.

"A circus," says *Spare Moments*, "paid a flying visit to a small Scotch town not long ago. The price of admission was sixpence, but children under ten years of age were allowed to enter for half price. It was Edith's tenth birthday, and in the afternoon her brother Angus, age thirteen, took her to see the show.

When they arrived at the front door he put down ninepence and asked for two front seats.

"How old is the little girl?" asked the money-taker doubtfully.

"Well," replied Angus, "this is her tenth birthday, but she was not born until rather late in the afternoon."

The money-taker accepted the statement and handed him the tickets; but it was a close shave."—*Youth's Companion*.

church," he said. "I'd rather live with you."

"Of course," his mother said. "Little boys don't live in churches now. We will ask Mr. Brown if there is anything you could do."

Mr. Brown was the minister, and lived next door. He and Teddy were great friends. Often Teddy went across the garden and rang the bell of the side door which led into the minister's study. He did this now.

Mr. Brown came to the door.

"Have you come to stay or just to ask questions?" he said. "You can't do both, because I'm writing my sermon."

"I've come to ask questions," Teddy said. "My mother said you'd know whether there was anything I could do in our church, the way Samuel did in his church. Only, I can't sleep in it."

"Nobody does," the minister said. "You couldn't keep golden lamps bright, because we have a janitor to clean our electric lights, and to open the doors. And you don't need to wait upon me, because I am not blind. Let—me—think.

"Yes," he said after a while, "there is something you can do. The janitor is too busy and nobody else seems to think of it. You could pick up the papers that fly over on the church lawn."

"In my new express-cart," said Teddy.

"Yes, and you need to do it every day."

Teddy didn't wait even to say "Good-bye." He hurried straight home to tell his mother and get his express-cart and begin doing his bit as a church helper.

The church was the other side of the minister's home. It was on a corner, and the wind could blow papers from two sides. Teddy filled his express-cart three times that morning, and emptied the papers into the waste-can in his father's garage.

The minister had finished his sermon by the third time he passed, and came to the door.

"I've made you a badge to wear," he said.

It was a round piece of paper, and on it was printed in red ink, Keeper of the Church Lawn.

After this the express-cart, Teddy and the badge always went together, and no smallest piece of paper could stay an hour on the church lawn.—*Frances Weld Danielson, in Storyland*

SABBATH SCHOOL

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

REPORT OF RELIGIOUS DAY SCHOOLS FOR 1924

To the Trustees of the Sabbath School
Board of the Seventh Day Baptist
General Conference:

The secretary submits the following summarized report of the Vacation Religious Day Schools held during the summer of 1924, which is compiled from the various reports sent to me by supervisors of the different schools, supplemented by information obtained from other sources.

These reports are those of Seventh Day Baptist schools supervised and financed wholly or in part by the Sabbath School Board or by societies conforming to the requirements of the Sabbath School Board but supported entirely by the local organizations.

It is a matter for congratulation that so many of the Sabbath schools are meeting the financial requirements of the Vacation Schools so fully, and so are releasing the funds of the Sabbath School Board for promotion work and the extension of religious education in new fields. Several of the Sabbath schools the past summer met the entire expense connected with their Vacation School, including the salary and expenses of the supervisor, either asking the board to appoint a supervisor for them or selecting those that were approved by the board, and all of them have made reports direct to the Sabbath School Board.

In every instance churches where schools have been held have met the local expenses connected with the maintenance of the school, furnished all the teachers, except the supervisor, and furnished entertainment for the supervisor while the school was in session.

In the main, the syllabus prepared by Rev. E. M. Holston and Rev. W. L. Greene has been followed in conducting the schools. Occasionally this has been supplemented by original plans well worked out, which have strengthened the course.

Altogether there have been 16 Vacation

Schools held this past summer, under the direction of 13 supervisors. In addition to these the children of several of our schools have had the privilege of attending Vacation Day Schools other than those conducted by our people. At least five other Sabbath schools made partial arrangements to hold Vacation Schools, but a conflict of dates and other local hindrances caused them to be abandoned for this year, but it is confidently expected that they will be put on next year. In three instances two schools united in putting on the Vacation School, and so 19 churches were thus served this year.

The following is a detailed report of each school together with the name of the supervisor:

SHILOH, N. J.—This school was supervised by Miss May Dixon, one of our pioneer leaders in this kind of work. The assistant teachers were Miss Celia Ayars, Miss Mary Sheppard, Miss Flora Parsons, Miss Mary Davis, of Marlboro, and Pastor E. F. Loofboro. The school was held from July 14 to August 1, and had an enrollment of 60 pupils including 5 from the Marlboro Church. There was an average attendance of 57. Aside from the work as outlined in the syllabus, extra mission work was studied and "A map of the United States, in which was outlined our associations by states and the location of all our churches marked, was made. We also traced the growth of these churches from the Newport Church." They also did some work on the *Sabbath Catechism*. In the assembly period the children were drilled in the "flag salutes" and outsiders were called upon for story telling.

A public demonstration was held on Tuesday evening, August 5, at which time a bazaar was held and the money raised to pay the expenses of hand craft material used in the school—about \$10, which was the only expense connected with the school. However the Shiloh Sabbath school paid the expenses of the supervisor in attending a school of methods held at Blairstown, N. J., during the first half of July.

Mrs. Dora K. Degen supervised two schools in Rhode Island, at Ashaway and Westerly.

ASHAWAY, R. I.—This school was held from July 7 to July 26, and had an enroll-

ment of 41 with an average daily attendance of 29. Mrs. Degen's assistants were Mrs. Edna Burdick Saunders, Miss Margaret Davis, and Mrs. Margaret Collings. There were three classes, taking children from the beginners' through the seventh grade. The course as outlined in the syllabus was followed and in addition much work was done in memorizing scripture passages, songs, and prayers. For their handwork, molding, paper folding, and the sand table were used. Posters and loose leaf books were made to illustrate their lessons. "All class work was carried on in the parish house, but the general assembly was held in the church itself to emphasize more strongly the devotional nature of the period. Scripture, prayer, and singing were always a part of the service. The supervisor or one of the teachers usually gave a talk or told a story. Each class had charge of the program for one service during the school period, and at one service the pastor gave a talk on the Sabbath. The children seemed to look forward to the assembly period as well as to the other periods of the day, and many of them expressed the feeling that the forenoon was a very short time." On the last Thursday each child brought a lunch, and the whole school picnicked under the trees about the parish house after the morning session, and in the afternoon practiced the program that was given at the public demonstration, held in the church at the time of the usual Sabbath service. This service consisted of songs, recitations, prayers and memory work by the children of the different classes, remarks by Pastor A. L. Davis, and a talk by the supervisor, explaining the work of the school and making a plea for greater interest in the cause of the Vacation Religious Day School.

"Interest and pleasure in the work done by the children was expressed by many, and the supervisor and teachers were gratified not only by the work itself, but also by the attitude of the children towards it."

WESTERLY, R. I.—This school was held immediately after the one at Ashaway. Because of local conditions this school lasted only two weeks, but the work was so arranged that the greater part of the full course was given. There was a registration of 27 pupils with a very high average daily attendance. Those who assisted Mrs. De-

gen as teachers were Mrs. John Austin, Miss Elizabeth Hiscox, Mrs. Clayton Burdick, and Miss Mirabel Palmer. The work covered was along lines very much the same as that at Ashaway. It consisted largely of memory work, the children committing to memory many passages of Scripture, prayers, songs, and the books of the Bible. Much time was spent in mission study and the children thoroughly drilled in the facts connected with our own missions, both home and foreign.

The children of the sixth, seventh, and eighth grades prepared a dramatization of the parable of the talents, which was given at the demonstration which the school put on at the time of the Sabbath school hour the Sabbath following the close of the school. A good sized audience was present at these exercises and enjoyed the program that the children presented. Beside the exercises given by the children, talks were given by Superintendent S. H. Davis and Pastor C. A. Burdick.

"Mrs. Clayton Burdick with Miss Mirabel Palmer as pianist, had charge of the music of the school. Besides singing the familiar hymns the children were taught several new songs."

"Although the length of the school was only two weeks, it seemed that a very satisfactory amount of work was done."

The wife of the pastor in writing of it says that it was "the most successful Vacation Religious Day School we have held, both in spirit and numbers,—a regular attendance of 25 and the children longing to have it last longer."

Two Vacation Schools were held in the Central Association, at Verona, N. Y., and DeRuyter, N. Y. Both of these schools were union schools and were supervised by Miss Bertrice Baxter, of Riverside, Calif., a senior of Milton College.

VERONA, N. Y.—This school began July 2, and lasted three weeks. There was an enrollment of 42 pupils, 26 of whom were from Seventh Day Baptist homes, 10 Lutheran, 5 Methodist and 1 Presbyterian. The average attendance was 38. Certificates of promotion were given to all that were enrolled.

Besides the supervisor there were six teachers, as follows: Miss Ruby Davis, Rev.

Mr. Anthony, Miss Ruth Scholtz, Miss Tris Scholtz, Rev. Mr. Scheehl, and Rev. T. J. Van Horn.

The work covered was that outlined in "Course B" of the syllabus, and in addition "A Study in the Gospel of John," by Pastor Van Horn, and a sketch of the "Life and Work of Twelve Great Missionaries," also by Pastor T. J. Van Horn, were given.

On the evening of July 23, a public demonstration was given in the Seventh Day Baptist church at Verona. Pastor Van Horn in writing of the school and the work by Miss Baxter says, "It was highly satisfactory; the school closed a week ago with a public demonstration. There was a packed house and the community seemed much pleased with the enterprise."

DERUYTER, N. Y.—This was a three weeks' school and also a community school. There was an enrollment of 43, with an average attendance of 27. Certificates of promotion were given to 27 children.

Of those who attended, 16 came from Seventh Day Baptist homes, 11 from Congregational, 14 from Methodist, 1 from Baptist, and 1 from Lutheran homes.

Four other teachers assisted Miss Baxter in this school, as follows: Miss Velma Bowers, Miss Margarite Oursler, Rev. W. T. Edds, and Rev. J. F. Randolph. "Course B" of the syllabus was covered, with minor changes. *Outlined Studies of Old Testament History, Life of St. Paul, and The Bible and Missions* were also studied in classes four, five and six.

A public demonstration was given in the evening of August 3, in the Methodist church of DeRuyter, N. Y.

NILE, N. Y.—Pastor Lester G. Osborn supervised the school held at Nile, N. Y. This was essentially a community school since over half of the pupils came from other than Seventh Day Baptist homes. There was a total enrollment of 45, with an average attendance of 36. Of these, 19 came from Seventh Day Baptist homes. Eighteen were regular attendants at other Bible schools, 18 were not regular attendants anywhere, and 3 never attended Bible school. Fourteen had attended Vacation Schools before. There were 12 children in the kindergarten class and 3 in the church membership class. Pastor Osborn had

seven helpers to assist him in teaching the school. (Names of the other teachers were not furnished.)

Besides the classes and work recommended by the Sabbath School Board there were a kindergarten class of 12 children from three to six years old and a church membership class of 3 girls, preparing for baptism. Autos were sent after children who lived too far away to walk to and from school. The school closed with a picnic on Friday with games and sports, and a public program in the church on the evening after the Sabbath, which consisted of Bible verse contests, Bible stories told by the children, songs, dramatizations, and an exhibition of the hand work done.

Pastor Osborn writes: "On the whole it was a great success, and well worth the effort. We kept the cost below \$15; and as our superintendent told me last night after the program, 'It is \$15 well spent, all right.' I think it will be an annual feature in this community hereafter."

Miss Ruth Marion Carpenter, of Alfred, N. Y., supervised two very successful schools, one at Alfred Station, which was a union school of the Alfred and Alfred Station Sabbath schools. The other was in the Petrolia Mission Sabbath school. Full and complete reports of these two schools have been printed in the RECORDER to which your attention is invited.

ALFRED-ALFRED STATION, N. Y.—A three weeks' school was held from June 30 to July 19. It was held at Alfred Station, and pupils from Alfred were transported to the Station by autos, about five cars being used.

There was a total registration of 99 pupils, and the average daily attendance was very high. Including the supervisor there were eight teachers, besides the director of music and the directors of the playground. The school was held in two divisions. The kindergarten and grades one, two and three met in the Seventh Day Baptist church, with the Misses Gertrude Saunders, Mary Allen, Elizabeth Ormsby, and Ruth Whitford as teachers. The other grades were held in the public school building and were taught by Rev. W. M. Simpson, Mrs. W. M. Simpson, and Rev. A. Clyde Ehret. The teacher training class was taught by Miss Carpenter and Pastor Simpson. The same

course of study that Pastor Simpson has employed with success for several years was used, and in addition several features of the work outlined by the Sabbath School Board were used. The work done in the teacher training department was such as would give credit toward the teacher training diploma, issued by the New York State Sunday School Association.

A course on "The Meaning of Baptism and Church Membership," by Pastor Simpson, was given and brought quite tangible results, since some of the pupils offered themselves for baptism and church membership at the close of the school.

Miss Ruth Randolph was director of music and Miss Andrea Breeman and Miss Elsie Rogers had charge of the playground.

Two demonstrations of the work were given, one at Alfred Station Sabbath morning at the time of the regular service and the other at the church in Alfred in the afternoon.

PETROLIA, N. Y.—This school was held in connection with the Petrolia Mission of which Rev. Elizabeth F. Randolph is pastor. Miss Carpenter had as her assistants here, Miss Doris Gowdy, Miss Florence Greene, and Pastor Randolph. There were 24 children and 19 young people and adults who attended this school, making a total registration of 43. The young people and adults took work in the teacher training department, and sessions were held both in the forenoon and evening.

The same course of instruction was used in this school as was used at Alfred Station. The work in teacher training was in two courses, the young people studying "Christ the Great Hero," and the adult class taking the "Pupil" and the "Teacher," two separate courses.

The assembly hour was conducted by the supervisor each day.

A public demonstration was presented by the pupils of the school on Friday evening in the Union church of Petrolia. At the close of this demonstration Pastor Randolph made an appeal to those who had not yet received baptism but who would like now to take this important step, to indicate it at this time. In response to this invitation 11 people came forward with the understanding that arrangements would be made for baptism soon.

LITTLE GENESEE, N. Y.—This is the first Vacation Religious Day School that this society has held, and judging from the many reports that have come to us, it must have been a very successful school.

Miss Gladys Hulett, of Bolivar, N. Y., was the supervisor, and she had for her helpers Pastor G. D. Hargis, Mrs. John Sanford, and Mrs. Leslie Bliss. The work taken up was that outlined in the syllabus and was added to by the original ideas of the teachers. Especial interest was taken in the assembly periods, when much time was devoted to the memorizing of songs, pledge to the flags, and scripture passages. Several of the men and women of the society came in at these periods and gave helpful talks. The public demonstration was given at the time of the Sabbath school hour on Sabbath morning, July 26, at which time the people had an opportunity to judge the importance of the work that had been done. The supervisor writes, "We as teachers feel that we have accomplished something not only in helping the pupils, but in getting the people in general interested in this line of work, and awake to the necessities of the child in religious education."

This school was very nearly self-supporting and the superintendent writes that they hope to make it entirely so next year. He speaks very highly of the work done by the supervisor and her helpers.

WHITE CLOUD, MICH.—This was another new school and its outcome shows that it was in every way a success. The school opened July 21 and ran for three weeks. The supervisor was Mrs. Harriet B. Van Horn, wife of the pastor. Plans had been made for a maximum attendance of 20, and 18 pupils were present the first morning. As soon as the people learned of the school, repeated requests came in for outside children to be taken; and when the doors opened the next morning, 34 boys and girls were in line. The numbers kept increasing until at the beginning of the second week there was an enrollment of 50, when it was found necessary to decline taking any more as it retarded the work.

The curriculum prescribed by the Sabbath School Board was followed and satisfactory work done in all grades. Mrs. Van Horn had as helpers in teaching, Mrs. Nettie Fowler, Miss Myrtle Branch, Miss

Naomi Babcock, Mrs. W. Hepinstall, and Mrs. Rose Branch. The whole community became much interested in the school, and the editor of the local paper in asking for a write-up of the school, declared it to be a "real community welfare service." The *Grand Rapids Press* gives to the "Seventh Day Baptists the honor of being the first church in Newago County to hold a summer school for the religious training of children."

There was an average attendance of 35, which was considerable lower than it would have been had all the children known that they could enter the school at the beginning. Fifteen children were present every day, 14 of whom were from our own families.

The public demonstration was held the Sabbath following the close of the school and was of great interest to the entire congregation. A picnic was held in the State Park the next day.

"The teachers are confident that with the experience of this year the work may be more effectively done next season, and they are sure of a good attendance. . . . We have done the best we knew how to do, and may God use the service rendered to open young minds to seek and to serve Jesus."

This school was entirely self-supporting.

NORTONVILLE, KAN.—This school was held from June 9 to June 28, inclusive. The supervisor was Miss Ellen Stacey and her assistants were Miss Nellie Van Horn, Miss Helen Ring, and Mrs. Maud Burdick.

There were 36 children enrolled, with an average attendance of 31. Fifteen of these had a perfect attendance. There were 2 pupils from outside Seventh Day Baptist homes. The work outlined in the syllabus was followed in all four classes. "Part of the time the classes took turns conducting the assembly, giving their memory work, stories to guess, etc., and twice pageants were given."

The demonstration was combined with a Children's Day program and consisted of memory work, class songs, choruses, missionary stories, and a pageant, "This Youth," in costume.

This school was largely self-supporting.

DODGE CENTER, MINN.—This was a community school, made up from children from

all the churches in town. The supervisor was Miss Doris Holston, and there were 12 other teachers, 2 of whom, the Misses Myrtle Lewis and Charlotte Langworthy, were from the Seventh Day Baptist Church.

There was a total enrollment of 97, as follows: from the Methodist Episcopal Church 58, from the Seventh Day Baptist Church 19, from the Congregational Church 16, others 4. The courses prescribed in the syllabus were used in all the classes.

"We held a picnic for the children the last Friday afternoon; and the following Sunday night held a public demonstration in the village opera house, at which each class had a part on the program, giving some work they had done in the school. This was well attended by the town's people, and a freewill offering was taken to help defray the expenses. Free transportation was provided for about 30 children from the country. The attitude of the town's people was very favorable toward the school. There is a unanimous sentiment for a similar school next year. All bills are settled and there will be no requisition on the Sabbath School Board for funds." The entire cost of this school, including salary of supervisor, books, supplies for hand work, etc., was \$120.86.

NORTH LOUP, NEB.—The Vacation Religious Day School at North Loup was held from July 7 to July 28. The supervisor was Miss Vesta M. Thorngate, of the local church. There were in all 59 pupils enrolled; the average attendance is not given. Those who assisted Miss Thorngate in the teaching were Miss Mary Davis, Mrs. Elinor Stillman, Mrs. Marie Rood, and Miss Leona Davis. The work covered was that of Course 1, as outlined in the syllabus. Beside the regular four classes there was a class of kindergarten children.

The assembly hours were filled by exercises by the different classes and by talks by outsiders, who had been invited in to speak to the children. The school was held in the church building, and about one-third of the children of the society attended. The problem of getting the children who live out some distance in the country, in to the school, is a serious one, as the school comes when the farmers are very busy; however, for the most part, the attitude of the parents and children is one of interest in the

work. "The teachers and pupils were all enthusiastic about their work and enjoyed it very much."

The school closed with a public demonstration given Sabbath morning at the regular time of the church services. The program consisted of flag salute and flag song, recitations, and memory work by the classes, songs, mission stories, dramatizations, and a short play, covering the work done.

This school was largely self-supporting.

MILTON AND MILTON JUNCTION, WIS.—The annual Vacation Religious Day School of the Milton and Milton Junction churches was held in the church at Milton from June 23 to July 12, 1924. There was an enrollment of 69 pupils and 12 instructors. The average attendance of pupils was 59, the attendance being nearly perfect in the higher grades.

Professor J. Frederick Whitford was the supervisor, and the following were his assistants: Hosea W. Rood, the Misses Marion Coon, Lucile Hurley, Margaret Babcock, Frances Ellis, Charlotte Babcock, and Bertrice Baxter, Mrs. W. R. Rood, Mrs. L. A. Babcock, Mrs. D. N. Inglis, and Mrs. J. H. Babcock.

"The work outlined in the Holston-Greene syllabus was followed, supplemented by suggestive exercises and work put out by the International Sunday School Association. The pupils generally did very satisfactory work, both in their daily recitations and in their notebook and other exercises, and were regular in attendance after registering, despite the wet weather." A new feature this year was a course in hymnology, under the leadership of Mrs. J. H. Babcock.

"Mr. Hosea W. Rood, formerly patriotic instructor for the state of Wisconsin and more recently known as 'Uncle Oliver' of the *Helping Hand*, gave a series of talks on the history and meaning of the national and Christian flags."

At the close of the school a joint service of the Milton and Milton Junction churches was held in the Milton church, at which time a demonstration program was given by the children. This consisted of songs, prayers, recitations, dramas, and other forms of memory work.

At the close of the program the superintendent of the Milton Sabbath school presented diplomas to eight of the pupils, showing that they had completed the course of study satisfactorily.

Every pupil expressed a desire that the Vacation Religious Day School should be continued next year. Transportation for pupils from out of town was furnished by several men who were especially interested in the success of the school. The school was self-supporting.

LOST CREEK, W. VA.—The Vacation Religious Day School at Lost Creek was held from June 9 to June 29, 1924. The supervisor was Pastor Herbert C. Van Horn, and his helpers were Miss Maleta Davis, Mrs. Glenna Kennedy, Mrs. Lucile Bond, and Mrs. Abbie B. Van Horn.

There was an enrollment of 24, and an average attendance of 22½. Nineteen of the pupils had perfect attendance records. The sessions of the school were held in the high school building, and there was free access to all the rooms, facilities, and equipment.

Grades I-VII completed work as outlined in the syllabus and were given certificates of promotion.

"The assembly hour was conducted as a junior church, for the most part; and when led by the supervisor, a short sermon was preached. The teachers took their turn, either singly or in groups, with their respective classes taking a prominent part." "The aim of the hour was devotional and inspirational."

The public demonstration took the place of the usual Sabbath morning service on June 28. The program consisted of some of the work actually performed during the course of the school. Songs, prayers, recitations, stories, and other forms of memory work were given by the children. The supervisor writes: "We appreciate the hearty co-operation of the parents whose children were enrolled. The children, for the most part, entered heartily into the spirit and purpose of the school and did most creditable and excellent work. . . . We aim to make the Vacation School a regular part of our religious program."

This school was self-supporting, except that the Sabbath School Board loaned them a set of supervisor's books.

SALEM, W. VA.—The Vacation Religious Day School of the Salem Church opened June 9, and closed with a public demonstration at the time of the usual Sabbath morning service, June 28, 1924.

The supervisor was Mrs. Okey W. Davis, of Salem, and her helpers were Miss Alberta Davis, Miss Erma Childers, and Miss Anita Davis, all of whom are experienced and capable teachers. The school was held in the church building, and the outline of study as found in the syllabus was followed in detail. The assembly hour was planned and conducted by the supervisor each day and was a time of worship. Some one said, "It might as well be called a junior church."

Several people outside of the school, including Superintendent Sutton, of the Sabbath school, Miss Mary Lou Ogden, and Mrs. George Thorngate, very kindly accepted invitations to speak to the children on interesting topics. The parents of the pupils were invited in one day the last week of the school to inspect the work being done, and their presence and interest in the work brought encouragement and cheer to teachers and pupils alike.

Beside the songs, prayers, recitations, and other forms of memory work by the children, the Sabbath morning program contained a sermon for children by Hurley Warren.

The school at Salem was entirely self-supporting.

A summary of this report shows that there were 16 Vacation Schools held, supported by 19 Sabbath schools. There were 13 supervisors and 84 other teachers. There was a total enrollment of 770 pupils with an average daily attendance of nearly 600. There were in all 47 weeks of school held at an approximate cost of \$700, divided between the Sabbath School Board and the various Sabbath schools. Exact figures are not available.

In conclusion, the secretary begs leave to suggest:

First, that all Sabbath schools be urged to place in their annual budgets a certain definite sum to be used for religious education as expressed in the Vacation Religious Day Schools.

Second, that, insofar as possible, the schools be urged to take care of all the

expenses connected with their Vacation School, as it will be the means of stimulating greater interest in the schools.

Third, that the Sabbath School Board should willingly continue its financial support either in part or altogether, for the maintenance of such schools as can not be maintained in any other way.

Fourth, that all supervisors, whether supplied by the Sabbath School Board or secured by local arrangement, should receive remuneration at least to the extent of the minimum suggested by the Board, i. e., \$15 per week and expenses. While voluntary and free service is greatly appreciated, we can not escape the fact that this is a real job and calls for much time and expense in preparation to qualify one for the position that the importance of this work demands.

Respectfully submitted,
A. L. BURDICK,
Secretary.

Lesson VI.—February 7, 1925

CHRIST'S INTERCESSORY PRAYER

Golden Text.—"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are." John 17: 11.

DAILY READINGS

Feb. 1—Christ's Intercessory Prayer. John 17: 1-13.

Feb. 2—Intercession of Abraham. Gen. 18: 23-33.

Feb. 3—Intercession of Moses. Exodus 32: 30-34.

Feb. 4—Intercession of Samuel. 1 Sam. 12: 19-25.

Feb. 5—Intercession of Asa. 2 Chron. 14: 9-12.

Feb. 6—Intercession of the Church. Acts 12: 1-11.

Feb. 7—Intercession of Paul. Eph. 3: 14-21.

(For Lesson Notes, see *Helping Hand*)

BIBLE STUDY BOOKS NEEDED

Receiving, as I do, many letters from overseas, I am convinced that we should have books on Bible study to place in the hands of those of our number who wish to canvass the sale of same, and also for the use of our Bible workers. This is a crying need which should be met by *action*.

Meanwhile, if any persons or churches can spare the writer copies of Rev. Walter Greene's excellent *Bible Study* book, good use will be made of same, and all charges paid.

R. B. ST. CLAIR.

3446 Mack Avenue,
Detroit, Mich.

DEATHS

JONES.—Richard P. Jones, son of Robert and Mary Parvin Jones, was born near Shiloh, N. J., August 6, 1844, and passed from this life at his home near Bowen's Corners, January 12, 1925.

April 6, 1867, he was baptized and in company with E. Fisher, C. T. Fisher and David Cook, joined the Marlboro Seventh Day Baptist Church.

November 9, 1871, he was married to Miss Hattie Gillman. Robert G. Jones was their only child and with him Mr. and Mrs. Jones made their home. September 18, 1886, Mr. Jones was ordained a deacon in the Marlboro Church, which office he faithfully filled to the end of life. For a number of years he has been the senior deacon of the church.

Until about fifteen years ago Mr. Jones was accounted one of Cumberland County's best farmers; and up to the last he was deeply interested in agricultural matters and was especially well informed regarding new ideas and methods. At one time he was master of the Shiloh Grange.

Mr. Jones was very retiring, a man of but few words; but he was loved and respected by all who knew him. The influence of his quiet, helpful life will be remembered by all of his friends and neighbors.

Mr. Jones is survived by his wife; and their son, Robert G. Jones, and his wife; and a grandson, Robert G. Jones, Jr.

Farewell services were held from the home

on January 16, 1925, conducted by his pastor, James H. Hurley, assisted by Rev. Wilburt Davis, and the body was laid to rest in the Marlboro Cemetery. J. H. H.

GARTHWAIT.—Perry Fred Garthwait, son of Orson C., and Susan E. Garthwait, was born on a farm near Newville, Rock County, Wis., May 5, 1872, and died in Mercy Hospital at Janesville, Wis., December 9, 1924, in the fifty-third year of his age.

His life was spent largely in the vicinity of his birth. Having obtained his education in the schools of the community, he entered the trade of painter and paper hanger.

He was married to Hattie Julia Hull, of Lima, Wis., November 8, 1894, and to them were born three sons: Harlow Benton, of Chicago; Lester Bernard and Francis Byron, of Rockford, Ill. The wife died in Mercy Hospital, August 5, 1923, a little less than a year and a half before his death.

He leaves to remember his life and helpfulness, the three sons, one grandson, one sister, Miss Mercy, Milton Junction, and his aged parents, also of Milton Junction.

In 1888, he was baptized by the late Rev. Nathan Wardner, and united with the Milton Junction Seventh Day Baptist Church, of which he remained a member until his death. He was also a member of the Modern Woodmen of America, the I. O. O. F., and the Mystic Workers, and also held membership in the trade and musical circles in which he moved.

Mr. Garthwait was a man whose integrity and sincerity drew around him a large circle of friends who valued his sterling qualities and who will feel keenly his absence from their activities. He will also be greatly missed

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by his parents, in whose home he had lived since the death of his wife.

Funeral services were held in the Milton Junction Seventh Day Baptist church, and were in charge of the pastor, Erlo E. Sutton, who was assisted by Rev. M. G. Stillman, of Milton.
E. E. S.

MUNGER—Adaresta Crandall Munger, wife of Henry Munger, deceased, and daughter of Charles and Abigail Crandall, was born in the town of Genesee, Allegany County, N. Y., November 11, 1845, and died at the home of her cousin, Herbert Yapp, near Portville, N. Y., January 2, 1925, in the eightieth year of her age.

For several years Mrs. Munger had lived alone in her home at Main Settlement, being the last survivor of her father's family, and having been a widow since 1897.

Her husband was a veteran of the Civil War, having served in County I of the Eighty-fifth Regiment, New York Volunteers, and their marriage took place October 21, 1865.

Reared in a Christian home, converted in her youth, baptized by Rev. Joel West, this sister joined the Third Seventh Day Baptist Church of Genesee, and was a Sabbath keeper at the time of her death, although the church of which she had been a member for years was long ago unable to maintain its existence, owing to the death or removal of many of its former members.

Mrs. Munger had been in feeble health for some time, but when her final illness came upon her she was removed to the home of her cousin and cared for most tenderly until death released her from her suffering.

Funeral services were held on January 6, and interment was made in West Genesee Cemetery in close proximity to the graves of her husband and her parents.
M. I. B.

RENNISON—Esther Jane Stephenson was born in Naffiton, England, April 22, 1835, and died at the home of her daughter, Mrs. Jay Higbee, Walworth, Wis., the morning of the fourth of January, 1925.

She was married to John Collinson Rennison, of Foston, England, March 19, 1857. Many years ago they came to this country and finally settled near Walworth, Wis.

Mr. Rennison passed away eighteen years ago last fall, having just recently moved into Walworth. Mrs. Rennison was then in feeble health and has spent the remaining years of

THE SABBATH RECORDER

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her earthly life in the home of her youngest daughter, Mrs. Jay Higbee, who has cared for her with tenderness and untiring devotion all these years. For a long time she has been a constant care. Some four weeks before her death she fell and broke both bones of her lower left limb.

She was the mother of twelve children, four of whom are still living: Thomas, Edith, Esther and Minnie. While in early life she was an Episcopalian, she came, during the years of her life in the home of Minnie, who is a Seventh Day Baptist, to believe that the seventh day is the Sabbath of the Lord. Her faith in the Bible and the Christ it represents, was unflinching.

Burial services were held at the home the afternoon of January 7, conducted by Pastor Witter, who spoke from Isaiah 40:8. Interment was had in the Walworth Cemetery.
E. A. W.

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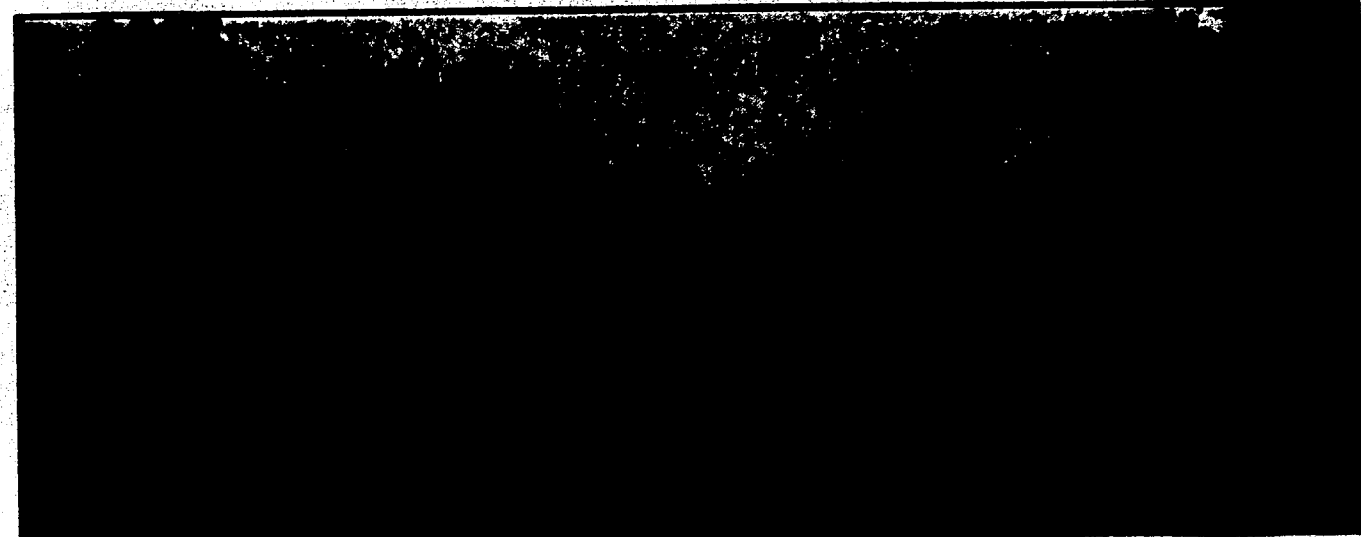
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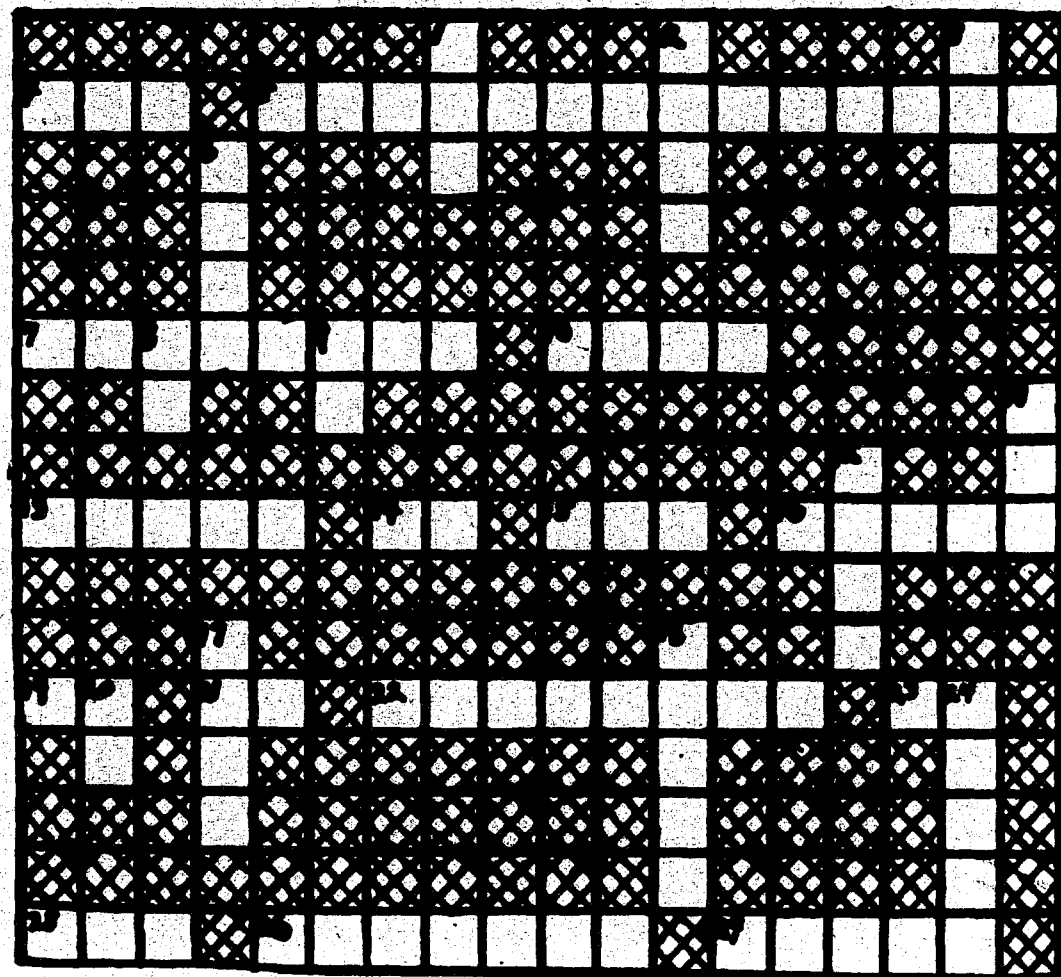
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| 7. A structure put up for use or convenience. | 3. A share. |
| 10. Future of "to be." | 6. Future of "to be." |
| 13. To endure. | 8. Preposition meaning "within." |
| 14. Preposition "toward." | 9. Definite pronoun. |
| 15. Definite article. | 11. Conjunction. |
| 16. The Eastern and Western hemispheres. | 12. Possessive pronoun, singular or plural. |
| 19. Adverb meaning "thus." | 17. To fashion. |
| 21. Indefinite article. | 18. Understood. |
| 22. Proof. | 20. Adverb, meaning "thus." |
| 23. Preposition meaning "belonging to." | 24. "The substance of things hoped for." |
| 25. Definite article. | |
| 26. The seventh day. | |
| 27. A moral, religious, or scientific principle. | |

The Sabbath Recorder

THE GREAT OUTDOORS IN WINTER

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

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

—Nellie Burleton.

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