FIVE DOLLARS
A Year for Three Years
From Each Member of our Churches
WILL BUILD
The Denominational Building
Some will want to give more
WHY NOT SEND IN SOME OF THOSE LIBERTY BONDS

F. J. HUBBARD, Treas.
203 Park Avenue
Plainfield, N. J.
THE SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at Ashaway, R.I., Nov. 1925.
President—S. C. Whitford, Ashaway, R.I.; Recording Secretary—George B. Utter, Utterway, R.I.; Corresponding Secretary—Rev. W. M. Burdick, Ashaway, R.I.

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Secretary—W. C. Hubbard, Plainfield, N. J.; Treasurer—Frank F. Hubbard, Plainfield, N. J.
GIFTS OR BEQUESTS FOR ANY DENOMINATIONAL PURPOSE ARE WELCOMED AND WANTED, AND WILL BE KEPT SAFE FOR THE BEST INTERESTS OF THE BENEFICIARIES IN ACCORDANCE WITH THE WISHES OF THE GIVING PERSON.
The Memorial Board acts as the Financial Agent of the Memable Fund.

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President—Rev. C. A. Hubbard, Ashaway, R. I.; Recording Secretary—George H. Arter, Utterway, R. I.; Corresponding Secretary—Rev. W. M. Burdick, Ashaway, R. I.

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THE TENTH CENTURY ENDEAVOR FUND
Alfred, N. Y.

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

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

This Spirit Will Win
Without Making a Burden for Any One

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

DEAR BROTHER HUBBARD:

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

With brotherly love and sincere good wishes for all denominational interests, I am,

Brother in Christ,

OCTOBER 10, 1924.

Dear Mr. Hubbard,

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

An October Day

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

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

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

What time in all the year could be better for sight-seeing in country life, than these hazy October days. I know some poet has called them the "melancholy days, the saddest of the year," but I do not think so. Autumn ought not to be filled with sadness, if the opportunities of spring and summer have been well improved. No season can preach more helpful sermons than those which Dame Nature is holding out to her children in these October days. Look if she is changing her gorgeous robes of crimson and gold for November's somber drab. Her summer clothing would seem distastefully out of place amid the snows of December. Her leafy garments have served well their purpose. They have been the very lungs that have given life to tree and plant, and now they should go the way of all the earth to enrich the soil from which every lung that has given life to tree and plant, and now they should go the way of their purpose. They have been the very lungs of the earth to enrich the soil from which the flowers do not fade, and where growths of summer never dies.

**Waiting for Cuts**

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

**Names Omitted**

By Mistake

Our attention has been called to a mistake in publishing the names of those in the Newport trip. Get your RECORDERS, please, and write them in.

**AUSTRALIA SENDS SECOND INVITATION**

**ELDER R. B. ST. CLAIR**

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

Brother Paget said, in part:

"I have received communication from

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

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

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

"Your Brother in Christ.

"A. E. PAGET."

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

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

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

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

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

"Is it possible to send some able man to Nassau to enlighten these honest Christian souls who are being deluded into believing doctrines which are plain teachings of the Scriptures? You did some good work in Jamaica, and I feel sure that God will bless your work here, if you send one or two. The same gentlemen who were sent to Kingstown failed to come here, if for two weeks only. Why not start a Seventh Day Baptist mission in Nassau? There are Sabbath keepers here who, if enlightened as to the erroneous teaching of a certain sect, would link up at once with your mission."

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

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

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

**THE BEST LITERATURE**

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

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

"Evangelist C. M. FLYNN

Presented by

The Seventh Day Baptist Christian Endeavor Society

Detroit, Mich., U. S. A.

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

The other Book bore this inscription:

"Evangelist H. EDWIN SAMMS

Santa Cruz, Jamaica, B. W. I.

From the Seventh Day Baptist Church

Sabbath School and Christian Endeavor Society

Detroit, Mich., U. S. A.

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

REV. W. D. TICKNER

The establishment of a sacred day was by God himself. After he had completed the six days of creation he rested. We read, “And God blessed the seventh day and sanctified it” (Gen. 2:3); that is, he set it apart from all other days and made it holy. As it was sanctified by God, man could not remove the sanctity from it.

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

No other day in the weekly cycle is mentioned in Scripture as having superseded it. No other day than the seventh could fittingly commemorate the Creator’s act in closing the seven days of creation, and the memorial persisted. The reason why God sanctified the seventh day was not left to speculation, for the reason is plainly stated. We read, “And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.” He thus set his seal upon it, and no vandals have ever been able to remove the seal; and who is there so presumptuous as to even suggest that a memorial divinely ordained may be lightly esteemed.

Latter God said, “How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath” (Ex. 16:28, 29). That this Sabbath was none other than the already ancient memorial, the seventh day, is clearly seen by the statement that followed, “So the people rested on the seventh day.” (Ex. 34:24).

When a short time later God, from Sinai’s crest, spoke to the people by an audible voice, he again charged them concerning this same memorial. He again designated the seventh day as “the sabbath of the Lord thy God” (Ex. 20:10). Not only that, but he wrote it upon stone with his own finger, giving it a most prominent place among the ten precepts of the Decalogue (Ex. 31:18).

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

From that time to the time of Christ no other day was known as the Sabbath. A day thus sanctified by God for more than five thousand years surely commands our reverence and cannot be unsanctified by other than him who set it apart from other days as holy unto the Lord.

This rest upon the seventh day was enjoined upon every Israelite to be observed forever by a perpetual covenant (Ex. 31:16, 17). Jesus. He kept it. All the apostles were Jews, and were obligated by a perpetual covenant to observe the sanctity of the seventh day. All the writers of both Old and New Testaments were Israelites and bound by this perpetual covenant. Luke, Paul, Matthew, Mark, John, James, Peter, each and every one, were obligated by this same perpetual covenant to observe the seventh day forever. None of them was at liberty to either practice or teach otherwise. Whoever, therefore, interprets any of their writings as in any way conflicting with this obligation (again read Exodus 31:15-17) placed by God on every Israelite, has done violence to the text. Well would it be for every expositor of God’s Word to frequently read and carefully ponder the words of Peter. He says; “And account that the long-suffering of our Lord is salvation: even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction” (2 Peter 3:15, 16). Luke, a Jew, wrote Acts 20:7.

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

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

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

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

Jackson Center, Ohio.

THE JAMAICA ASSOCIATION

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

WHAT PASTORS CAN DO IN THE CRUSADE FOR A WARLESS WORLD

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

These pamphlets, together with another, The Churches of America Mobilizing for World Justice and World Peace will be sent to our pastors for distribution.

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

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

THE CRUSADE FOR A WARLESS WORLD will succeed when tens of thousands of pastors and churches give themselves whole-heartedly to the program of ending war through constructive measures for world peace.

“Worker’s Bible Study

REV. C. A. HANSEN

1. What does the Bible say of soul winners?

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

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

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

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

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

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

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

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

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

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

6. What is the best method of study, and prayerful seeking to know God’s way of working, must precede successful work.

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

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

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

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

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

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

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

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

THE SABBATH SCHOOL AN EVANGELIZING AGENCY

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

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

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

MANY NOT REACHED

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

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

DECISION DAY

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

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

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

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

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

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

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

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

NUPTURING THE CANDIDATES

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

LETTER FROM BERE A, W. VA.

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

DEAR BROTHER BURDICK:

It was my good fortune upon the invitation of the Ritchie Seventh Day Baptist Church, at Berea, W. Va., through you, to spend four weeks on that field, from the second Sabbath in July until after the first Sabbath in August. I preached the four Sabbaths to congregations numbering from sixty-three to eighty-five, and by request spoke in the Sabbath school hour on the work of the Missionary Society. The last Sabbath we were there an offering was taken for the Missionary Society amounting to $26. I also by invitation attended the church business meeting and committee meetings, when plans for the new church building were being discussed, and trust that I may have been of some help in this way. I have not been able to as much up on the farm learns instinctively the three fundamentals of scoulhood.

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

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

The third is a reverence for God. It is hard to see how a great man can be an atheist. Without the sustaining influence of faith in a divine Power we could have little faith in ourselves. We need to feel that behind us is Infinite Love.

Sincerely yours,

HAROLD R. CRANDALL.

September 22, 1924.

THE PRESIDENT TALKS TO THE BOYS

Delegates of the Boy Scouts of America:

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

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September 22, 1924.
ANCESTORS' DAY AT SHILOH

[On Sunday, October 5, the Shiloh Church unveiled a monument erected on the site of the old brick church, to commemorate the services of this building to the kingdom of God, first, as a church, 1711-1851, then as the home of Shiloh Union Academy, 1851-1867. The following account was kindly furnished by Mr. Warren W. Sheppard of Shiloh. The main address of the day by President Davis follows Mr. Sheppard's report. — P. E. T.]

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

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

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

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

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

Professor Corliss F. Randolph made the unveiling speech, in which he emphasized the importance of the work of the former generations at Shiloh. His speech was both interesting and appropriate. He referred to historical parallels and made a strong plea that the splendid achievements and traditions of the past would not be clouded by this, or future generations.

The good people then assembled and filled the church. President Booth C. Davis made the address of the day.

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

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

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

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

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

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

In founding the old church and afterward in organizing Union Academy, the people of this vicinity set up a broadcasting station and radiated an influence that still continues to pulsate in the souls of their descendants and in the national life. But in broadcasting their non-sectarian ideas in the church and school, they did not wish to make each member a receiving set. Their aim was to make a broadcasting station of every member and pupil. In so far as they did this, have their spirit and influence been carried and sent out by the members of the student body have migrated. In this way Shiloh has become the mother church of other churches and the school has furnished very many teachers and principals. The list is so long it has never been completed. The old school might be called a successful failure, but it exerts a wider influence today than when instituted.

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

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

W. W. SHEPPARD.

MEMORIAL ADDRESS

PRESIDENT BOOTHE C. DAVIS

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

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

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

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

ORGANIZATION OF THE CHURCH

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

The second church was a brick structure built in 1771 on the site where this monument stands. The old iron figures, "1717," which marked the date of the old brick structure, were preserved by Deacon John B. Hoffman and are here on exhibition today.

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

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

SERVICE OF A CENTURY

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

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

So we unveil this monument today, and dedicate it to its silent task of standing here through another hundred years or a thousand, as God shall will; just quietly and peacefully to tell men that one hundred, five
hundred, or ten hundred years ago, pious men and women reared to God here a house of worship; that for eighty years they gathered here to pray and sing praises to God and hear his word proclaimed, and then they set it apart, when the new church came, to finish its great service in the training of youth for Christian citizenship, and the founding of a school that far outlived the structure.

There is something deep and inspiring about the plain old churches of our fathers. It is more than the severe architecture and the grave faces of the saints who frequented these sanctuaries. There is the atmosphere of the past enriched by the sunshine and shadows of primitive life, sturdy faith, and abounding love.

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

**AS TOLD IN LITERATURE**

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

The meeting house I love to call to mind, Endured by long ancestral ties, where late We came to worship and we wept, To celebrate in Autumn's pensive hours.

Two things stand out:

**Two Things Stand Out**

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

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

**ORIGINAL ANNOUNCEMENT**

I have been fortunate in finding in the files of Alfred University Library, a copy of the original announcement of Union Academy, dated March 12, 1849. I hold that copy of the original announcement of Union Academy in my hand. It is over seventy-five years old and is the first printed page ever issued regarding Union Academy. I know you will want me to read it in full. It is as follows:

**Union Academy**

E. P. Larkin, Principal

The Union Academy

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

The trustees of this academy beg leave to say to the inhabitants of West Jersey, in particular, and to the public in general, that the universally acknowledged and deeply regretted want of such an institution in this section of country, especially by those desiring to go to a school, shall be conducted on such a plan, and governed by such principles, as to meet their entire wants in these respects.

The trustees of this academy consider them. selves bound to see the following principles observed and strictly carried out in the conduct of the school:

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

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

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

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

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

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

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

**THE SABBATH RECORDER**

Board of Trust

H. W. B. Sweney, Printer, No. 34 Carter's Alley, Philadelphia.

**INFLUENCE FOR MANY YEARS**

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

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

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

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

**A PROGRAM**

Among a number of programs of public exhibitions and commencements of Union Academy which have preserved at Alfred University Library, the earliest is...
dated December 9, 1856. It reads as follows:

Exhibition
of the Union Academy
Tuesday Evening, Dec. 9, 1856
Order of Exercises
Prayer
1. Oriatio Salutatoria, Edward Tomlinson.
2. Characteristics of the Age, third prize oration, Jacob C. Harts.
3. Indigence not Disadvantageous to the Students, BraZilla Crosley.
4. Misery is next to Guilt, Ruth Milford.
5. The Dying Year, Henrietta Moore.
Music
6. Hope, the Soul's Best Friend, second prize essay, Loisanna Tomlinson.
8. When Shall We Meet Again? Eliza Davis.
10. Order and Confusion, Mary A. Gillette.
11. Resolved—That Our Country is Tending to Ruin.
Afirm.—Lucius R. Swinney.
Negat.—Garrett Lewes.
14. Fall of Babylon, Emma Tomlinson.
15. March of Empire, second prize oration, J. B. Hoffman.
Music
16. Academic Star, Jacob Harris, Attila Fithian.
17. Christ Stilling the Tempest, Attila Fithian.
18. For No Excellence Without Great Labor, first prize oration, Edmund Davis.

Music
Benediction
From other programs which we have we find these Ayars, Cook, Fithian, Hummell, Barrett, Crosley, Fogg, Husted, Birdsell, Davis, Garri-
Johnson, Bonham, Dickinson, Glaspie, Kelsey, Bowen, Dunham, Hall, La Dew, Brooks, Eldridge, Hires, Learning, Casper, El-
well, Bowd, Lewallan, Cassidy, Ewing, Horner, Fisher, Howe, Locke, McGalliard, Robb-

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

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

THE PUBLIC SCHOOLS
By 1880 the rise of public high schools all over the country had made it im-
portant on the attendance of the old private academies. Unless they had large endow-
ments they could not stand the competi-
tion of the free high schools; so in 1882 Union Academy was one of those others throughout the country, surrendered its charter and was merged into the free public high school of Shiloh. Here it continued to do a good work in the old academy building until in recent years it has become the Township High School, has a fine new building added to its equipment, and is more thronged with students than ever befor-

THE GOOD IT HAS DONE
Who can measure the good Union Academy has done, not only during the thirty-
three years of its formal life, but during the more than forty years since its close, and that it will continue to do through in-
finite blessing on and on forever? Edward M. Tomlinson, fine spir-
ited, classical scholar and loved teacher; Ellen Swinney, the missionary doctor, who gave her life to China; Lucius R. Swinney, gentle, scholarly, devoted pastor; Frank Probesc, the musical man; John Hoffman, the consecrated farmer, deacon, and Bible school teacher; these and scores and scores of others of

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

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

We pray God that through this our gift and tribute, future generations may be re-
mind of the noble deeds of our ancestors, and may be prompted and inspired to emu-
late their lives of faith in God and loyalty to religion, to education, and to human up-

REUNION OF FORMER PUPILS OF OLD UNION ACADEMY
JULIA M. DAVIS
The day of the dedication of the monument placed in the Shiloh cemetery to per-
preserve the memory of the old brick meet-
ing house and church grounds. For during
October's perfect days. Old students and
interested friends gathered early about the
church grounds. For one day at least of the
summer season we assembled in the church and together shared the history and
sentiment of the past. Again we were seated in the old schoolroom with beloved teachers and schoolmates. They were all there, but most of them visible only to the memory's eye. Greetings from some who could not be present were read; we listened to a historical essay written by Mrs. Belle Shoenaker when a school girl in Union Academy, and we sang the music scores, the

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

Here unexpectedly, in this tug on his garment, was somebody who really wanted something more satisfactory than to feel one's self wanted, and desper-
ately wanted? He could not resist finding out who this unknown confidant was: "Who touched me?"—Henry Sloane Coffin.
WOMAN'S WORK

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

THE COMMUTER'S TICKET

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

Here is a purple aster for remembrance and a yellow leaf for prospect. The season does not go with palsy and pallor but is in the air. The season is in the air. The hunter's moon is coming with the wild geese. The garden lives only from day to day. It will be nipped and blackened. The wind has striped half the woods.

OUR PURPOSE

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

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

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

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

OUR FIRST EXPRESSION OF GOOD WILL

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

One day after the Armistice the Reverend Mr. Herbert Hoover asked the help of the American Women for Germany which was administered by the American Friends Service Committee; in the period which followed, the Americans of German descent took care of the destination, and this year Major General Henry T. Allen has carried on a vigorous relief campaign, supplemented by the help of the Federal Council of Churches under the direction of Rev. Ernest Lyman Mills. Major General Allen's campaign has been an outstanding and significant expression of the spirit of the Army of Occupation in furnishing the needs of the prisoners of war in "conquering" an enemy.

A CHRISTMAS "SHIP OF FRIENDSHIP"

Still there is a large group of self-seeking people in Germany whose pride has prevented them from receiving the aid that they desperately need. Through their own churches they can be given this aid, and will be willing to take it. They are women like you and me who would never ask public charity, but who will accept gifts sent from their own kind when they know that into the bundles and into the dollars went real live. Food and clothing come so personally into a home that it is possible for them to carry special friendship to people who need faith and courage to do what they are setting themselves to do in carrying out the Dawes Report.

WON'T YOU HELP?

Wont' you help fill this ship with children's clothes, layettes, sheets, blankets, used clothes (clean and in good condition, especially suits and coats), milk, cod liver oil, flour, soap, etc. What about clothing for students (men and women)?

Wont' you help by sending donations in money for the purchase of food and clothing at wholesale? Long experience has taught that food can be bought cheaper in bulk in New York City than in any other part of the country. Send all money contributions, made payable to the Women's Church Committee, Room 608, 105 East 22nd Street, New York.

WHERE TO SEND

Send all goods prepaid, by express, freight or parcel post to the Christmas "Ship of Friendship," c/o The American Friends Service Committee Storeroom, 152 North Thirteenth Street, Philadelphia, Pa. (Wrap securely and print your name, address and church affiliation on the package.) Contributions may be designated for organizations but not for individuals.

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

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

PLANS IN PROSPECT

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

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

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

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

women will form teams to speak throughout Germany.

OTHER EXPRESSIONS

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

TREASURER'S REPORT

For three months ending September 30, 1924

Mrs. A. E. Whitford, Treasurer.

In accordance with The Woman's Executive Board.

 peril on hand June 30, 1924 .... $ 80 38
 Treasurer W. C. Whitford ....... 422 08
 Andover, N. Y., Ladies' Aid society ... 5 00
 Central Association ....... $ 8 56
 Eastern Association ............. 10 01
 Northeastern States Conference .... 46 07
 Dodge Center, Minn., Mrs. E. L. Ellis .. 2 00
 Jackson Center, Ohio, Ladies' Aid society ... 25 00
 Milnor, Wis., Ladies' Benevolent society ... 1 20
 Miss Burdick's salary ........... 10 00
 Miss West's salary ............. 10 00
 Milnor, W. V., Circle No. 3: Mrs. H. Eugene Davis ....... $50 00
 Towanda, Pa., Miss West's salary .... 25 00
 New York City, Woman's Auxiliary society, Dr. and Mrs. Thorganpe, .......... 1 00
 Riverside, Calif., Dorcas Society, Dr. and Mrs. Thorganpe ........ 12 00
 Dr. Palmberg, Miss West's salary ....... 10 00
 $738 66

Dr. Foreign mission Conference reports, $ 3 80
 Orfite for Dr. and Mrs. George Thorn- gate ......... 53 00
 Flowers, funeral Mrs. A. R. Crandall .. 3 00
 S. Davis Monterey Missionary Society: Miss Burdick's salary $200 00
 Miss West's salary $200 00
 Toward moving church, T. L. M. Spencer ...... 425 00

(Continued on page 567)
"I WILL MAKE YOU FISHERS OF MEN"  Matt. 4: 18, 19

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

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

"REDEEMING THE TIME"  Eph. 5: 16

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

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

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

"RELIGIOUS VOCATIONS"

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

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

Special emphasis is placed upon the desirability of a broad educational background as well as of thorough vocational preparation; the conviction being that a teen-age child is never so well "placed" as when placed in school. In giving vocational advice go slowly. Make suggestions, but do not make decisions for other people. Encourage, but do not force issues. A man's choice of a vocation is sacred. Let him make it for himself. Above all do not attempt to commit him to a religious vocation solely upon the grounds of the need of workers.

Especially in the matter of desirable qualities, which have been endlessly emphasized in these pages, it must be remembered that most of them are matters of development and the working of the grace of God. These are the marks: Are these such men? But, as Robert E. Speer states it: "Are they willing to let God make them such men?"

The successful pastor is first of all, himself a Christian. That means he is a man who realizes his own sinfulness and reposes all his confidence and hope in his Savior, Jesus Christ. His love for God and men has made him gentle, forgiving, and true; and has unfolded within him a marvelous sympathy, equipping him with insight, with understanding, and tender toward all sorts and conditions of men, women, and children; and has set him on fire with a passion to serve.

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

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

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

SUGGESTIVE QUOTATIONS

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

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

The Christian Ministry.—The Christian ministry is the largest field for the growth
of a human soul that the world affords.—Phillis Brooks.

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

The Pastor’s Wife.—“How do you manage to do two men’s work in a single day?” Livingston once enquired of Spurgeon.

“You forget that there are two of us,” replied the great London pastor, “and the one you see the least of often does the most work.”

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

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

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

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR NEWS

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

THANKSGIVING DEFERRED
I bless thee, Lord, who hast restored my sight.

Where were my thanks through all my years of light?

Thou liftest me again; thy praise I tell;

Where was my gratitude before I fell?

Thou healest me; glad thanks to thee belong:

Alas, my thankless heart when I was strong!

My letters thou dost loose; all praise to thee!

And yet I praised thee not when I was free.

I bless thee, who dost all my ills remove;

But ah, when all was well, where was my love?

—Amos R. Wells.

INTERMEDIATE CHRISTIAN ENDEAVOR GOALS

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

I. Credit will be given for each new plan for prayer meeting sent in. The best plans will be published in the Recorder, credited to the society submitting them.

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

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

Reporting new ideas for social evenings, or forms of entertainment devised or used by the Social Committee will advance the standing of the society. The best will be published in the Recorder in the Young People’s Department.

The regularity and reasonable frequency of socials will advance the rating also.

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

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

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

Alfred, N. Y.

JUNIOR GOAL
ELISABETH KENYON
Junior Christian Endeavor Superintendent

Junior Christian Endeavor Goal for 1924-1925

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

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

Memory Song—“Busy for Jesus,” No. 196, in Songs for Service, by Homer A. Rodenbier, price-manilla covers, 20 cents.

Motto—“For Christ and the Church.”

JUNIOR BODY

Head—Plan and carry out work of society.

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

Lips—Testimonies. Ps. 63: 3.

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

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

THE SABBATH RECORDER

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THE SABBATH RECORDER

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

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

Backbone—Memorizing the Junior pledge.

Mouth—Sentence prayers. Ps. 19: 14.

The Christian Endeavor World—Definitive work, including methods. "The Christian Endeavor—World in Review" (October 4), may be published in the Recorder in the Young People’s Department.

THANKSGIVING DEFERRED

II. BETTER PRAYER MEETINGS

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

II. BETTER COMMITTEE WORK

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

III. BETTER ENLISTMENT FOR:


IV. BETTER CO-OPERATION

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

JUNIOR BODY

Secretaries,

Rally day, Thursday, at the church.

Prove.—“Let us lift up our hearts.”—Ps. 119: 199.

The regularity of socials and the standing as well as the interest of the society will advance the rating also.

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

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

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

Duane Ogden.

CHRISTIAN ENDEAVOR NEWS NOTES

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

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

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

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

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

Mrs. Blanche Burdick,
Corresponding Secretary.
the principal speaker at the Ashaway Christian Endeavor banquet last evening in the parish house.

The banquet was the climax of the day’s rally services for Christian Endeavor. At the morning service Rev. A. L. Davis preached a stirring sermon on Living Straight, to the young people who were gathered in a body, and in place of the anthem by the choir the Christian endevours sang their Seventh Day Baptist Church’s (S.D.B.C.) afternoons’ regular meetings of the Endeavor societies were held. The church was beautifully decorated with flowers by the ladies of the church, and fruit decorations by Mrs. R. R. Wells, Jr., and Mrs. A. L. Davis furnished the profusion of flowers with which the parish house was decorated in the evening.

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

The four-course menu arranged with the C. E. letters was as follows: Confused enticement, was served by the ladies of the Philathetia class to whose members this discount is due for the success of that part of the banquet. The Christian Endeavor songs were sung between the courses of the banquet and following the fourth course which proved to be the toasts. The toasts as arranged by the toastmaster in the form of an acrostic spelling the words Ashaway C. E. were: A: A Dangerous Condition, not given; Spectacles We Wear, Mrs. Blanche Burdick; Holding Our Books, Mr. George R. Crandall; A Backward Look, Rev. W. L. Burdick; Working for C. E., not given; Aims and Ideals, Elizabeth Kenyon; freshness, Eileen Kinman, for Going Deeper with Christ, Rev. Raymond Cooper of Putnam.

Rev. Mr. Cooper in his interesting address spoke on five of the Christian Endeavor fundamentals: the pledge, monthly roll call at conferences, preparation of work, devotionality of the young people, denominational life, and interdenominational loyalty, closing with a message, appeal to deeper faith, courage, completeness, diligence and kindness on the part of the young people.—The Western Sun.

THE SABBATH RECORDER

MEETING OF THE YOUNG PEOPLE’S BOARD

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

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


The treasurer presented a report which was received:

The following bills were allowed:

Stationery ........................................ $11.50
Government envelopes .......................... 21.92
Expenses to White Cloud (corresponding secretary) .......................... 10.00
Total ............................................. $43.42

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

REPORT OF CORRESPONDING SECRETARY, SEPTEMBER 4, 1924

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

Correspondence has been received from: Rev. H. E. Hall, Miss Mary Babcock, Miss Elizabeth Kenyon, E. P. Gates, Rev. E. D. Van Horn, Hurley, W. G. Merton Sayre, Mrs. Edna Sanford, Paul C. Brown, Mrs. Mae Bishop, Miss Mayabelle Sutton.

Christian Endeavor helps were ordered from the United Society of Christian Endeavor to be sent to Jamaica to help Elder Mignon in organizing the Christian Endeavor societies among our colored people, the amount was a little more than $6. A letter was written to him also.

The corresponding secretary attended the Semi-annual Meeting of Michigan and Ohio Churches held at White Cloud, September 26-29, and the young people’s meeting on Sabbath afternoon and helping organize a Christian Endeavor society on Sunday afternoon. Mrs. Ruby Babcock, Miss Marjorie Willis, and Egdorn Hoekstra, members of the board were also present. They each gave a talk at the Sabbath afternoon meeting.

A Christian Endeavor society has been organized in Reina.

The new stationery has been printed. (A. L. Davis)

FRANCES FERRILL BABCOCK

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

NOMINATING COMMITTEE
Rev. H. N. Jordan.
Christian Endeavor Week Committee: Marjorie Willis, Nida Siedhoff, Aden Clarke.
Conference Correspondence Committee: Frances F. Babcock, Dr. L. S. Hurley, Egdorn Hoekstra.

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

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

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

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

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

General discussion on various problems. Voted that hereafter the board meet at 7:30.

Reading and correction of the minutes. Adjournment.

Respectfully submitted,
MISS MARJORIE WILLIS,
Recording Secretary.

Battle Creek, Mich., October 2, 1924.

TREASURER’S REPORT

(CONTINUED FROM PAGE 563)

EXPENSE OF CONFERENCE PROGRAM, WOMAN’S BOARD hour ........................................... 7.70
Program for Woman’s Board hour, Conference ........................................... 9.80
Reception following Woman’s Board hour, Conference ........................................... 4.09
David Printing cases letter heads, circular letters ........................................... 10.50
Correspondence expenses of officers and committee ........................................... 38.00
Mrs. H. Eugene Davis ........................................... 50.00

Balance on hand September 30 ........................................... 133.73

$604.89

$738.66

TRUSTEES’ MEETING BOARD OF TRUSTEES

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


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

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

Minutes of last meeting were read.

The corresponding secretary reported that on September 17 he went to Ashaway, R. I., as requested by the Tract Board at its last meeting. He met with Mr. Frank Hill and Rev. Alva L. Davis, when it was unanimously agreed that some of our scholars are needed in Trinidad in the near future, to assist in organizing the work.

The secretary read a brief report from Rev. George W. Hills about his recent trip along the Pacific Coast for the Tract Society. Call this month, 41; Sabbath Recorder subscriptions secured, 5; Addresses, sermons and Bible readings, 2.

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

Director Bond reported on his attendance at the Southwestern Association.

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

Voted that Rev. Alva J. C. Bond be employed by the Tract Society Board as leader in Sabbath Reform work, and that we hereby express our thanks and appreciation to our co-worker, William M. Stillman, for
The Committee on Denominational Files reported progress. Rev. President Randolph referred to the recent death of our fellow member, Henry D. Babcock, and by vote Secretary Titworth was requested to extend our sympathy and condolences to the family of Brother Babcock.

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

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

Minutes read and approved.

Board adjourned.

Arthur L. Titworth, Recording Secretary.

BRITISH VISITOR SEES GOOD RESULTS OF PROHIBITION

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

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

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

The judge opened the door. He was a very little man, and this little man with a short, curly head, and a round head lighted by newly opened shoe-button eyes. A baby squirrel it was, and so amazingly tiny it might have come straight from fairyland. As he looked down at it the judge blew his nose like a trumpet and covered the trembling waif with a fold of white silk. "I wouldn't have had it happen for the price of a farm!" he said. "But the old tree was dangerous, and I didn't know until it fell that the gray squirrels had made their home in the hollow near the top. The old squirrels were killed when the tree fell, but this youngster bounced out and landed among some branches."

"I'll take care of it for you, father," the young man said; "it took the judge several minutes to reach the squirrel."

"And I'll make him a nest in a shoe box. A cup of warm milk and a medicine dropper will solve the supper question easily. We'll have Kitty climbing your legs soon, father, and inviting you to a frolic."

That was the way Kitty arrived at our house and the way his future life was settled for him by the mother person. What proved to be his real settling came later, because we had forgotten to consult Philura Ann! She is a wise little cat and rather strong-minded. She rules us all with a velvet paw that experience has taught us is a miniature buzz saw concealed in a fluff of red-gold fur.

"That baby squirrel is gone, and I believe Philura Ann has eaten it!" Next morning at breakfast time the judge appeared in the dining-room door. He was red of face and indignant of eye; an empty
one. Long after the kitten was able to care for itself and had been sent to a new home, Kitty trotted at Philura Ann's heels and came racing at her lowest, softest call. It was not until the next spring that Kitty heard the call of the wild. Early in February he grew quite restless. Then she started to link up with his past life; and during his quest he made history in our quiet town:

"That's something queer going on," Uncle Joey Scoopins declared one day when he met me on the road. "Last night my Po' Uncle, down near a hull hour because something jumped him with a queer streamer flying behind it. On my po' gutter I heered tippy-tapping, and on my chimly thar were mighty queer scratchings last night. And nigh sunrise I looked out the winder and seen my tom-cat jump right up in the air a shadow that was going right by him."

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

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

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

"But his own kind, be having that tree fell," his honored self said that evening. "Tomorrow morning I am going out the old Mill Road. We'll take Kitty along and turn him loose."

Kitty thrilled under the care of Philura Ann, and grew so fast that in a few months he was the handsomest squirrel I have ever seen. He lived in the silk-lined basket until he was grown and romped and raced with the kitten all over the house and in the yard. If Philura Ann did not have a width of a shadow in the two who called her mother and looked to her for food and love and things, it was that she lavished more attention upon the gray baby than she did upon the golden

MY GRANDMA USED TO SAY

"Turn and turn about is fair play." Ask your grandma what she thinks my grandma meant.

H. C. W.

CHILDREN'S SERVICE AT PETROLIA

My Deare Children:

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

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

The little schoolhouse almost spilled over, it was so full. Over fifty children gathered there to worship God in their way. It was real worship, too; but it couldn't be otherwise in a meeting so carefully prepared by your friend, Pastor William M. Simpson without thought and planning. It was a missionary service; and he had worked so thoughtfully on it that it went off just like clock work—even, smooth, quiet, and regular.

As the service was not held in a church there was no church bell; so the children,
nearly sixty of them, remember, stood in the aisles and rang an imaginary bell with long even strokes, up and down, in time with the organ music played sympathetically by Miss Ruth Randolph of Alfred. As the tones of the bell died away, the children sang, "Savior, Like a Shepherd Lead Us." This was followed by the Twenty-third Psalm and the Lord’s Prayer and the One Hundredth Psalm. Another favorite hymn, "Praise Him," completed the strictly worshipful part of the service.

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

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

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

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

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

There is a young man in Alfred who is studying to be a minister and, as Pastor Simpson said, he preached his very first sermon to the boys and girls that day. Perhaps you wouldn’t have called it a sermon; you might have thought it was just a story; well, it was a story with a big sermon lesson in it. If you want to know what that story sermon was, suppose you write to Mr. Neal Mills, Alfred, N. Y., and ask him to write it out for you in the Children’s Page of the Recorder. Will you do that?

A short prayer closed this wonderful children’s service.

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

Sincerely, your friend,
RUTH MARION CARPENTER,
Alfred, N. Y.
October 26, 1924.

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

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

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

I knew he saw me kneeling there;
I breathed, "I lay me in the air,
Crest back to bed, though wide awake,
And loved the star for Jesus’ sake."

—The Child’s Gem.

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

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

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

THE TEACHER
M. ELSA ROGERS
A Résumé. Part II of the Teacher Training Course, Alfred, N. Y.

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

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

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

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

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

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

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

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

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

Attention is just another name for definite, clear-cut, mental activity. In order to hold attention, we must first of all remove all the distractions; second, we must be interested in, and know the story ourselves; and third, we must keep the story alive.

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

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

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

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

THE MESSAGE OF THE MASTER TEACHER
RUTH FITZ RANDOLPH
A Résumé. Part III of the Teacher Training Course, Alfred, N. Y.

When Jesus was here on earth, he gathered about him twelve men, who were chosen to be his particular friends and pupils. To them he left the message of love, which we, today, call Christianity. Among these favored twelve were Matthew, the Publican, Peter, the impetuous, and John, the beloved disciple.

Of these three men, Matthew and John, each, wrote a book about Jesus, while Peter told a man, called Mark, so much about Jesus, that Mark seems to have written his book, as though in a great hurry to get down all Peter was saying in his ear; in Peter’s own impetuous way. Still another man wrote a gospel of Jesus, this time, according to Luke, a historian, who did-
gently sought out the Savior's life chronologically.

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

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

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

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

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

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

All of this has taken four days of concentrated study. Now we must delve deeper and learn of the other pupils of Jesus, the various types of human nature and human needs as represented among his disciples and followers. We seek out glimpses of the Master Teacher at work with his pupils. We, indeed, find him a Master Teacher; for every known, valuable principle of pedagogy we discover, Jesus used. One of his most delightful and frequent methods was story-telling. In this way he teaches us that God is our Father who does not give a stone when we ask for a loaf, or that our neighbor is that one near us who is in need.

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

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

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

Lesson VII.—November 15, 1924


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

Daily Readings
Nov. 14—Precious Promises. 2 Peter 1: 1-10.
Nov. 15—Blessings of the Sanctuary. Psalms 84.

(For Lesson Notes, see Helping Hand)

CONFIDENCE, COURAGE, CONSECRATION

Mislaid confidence brings one to ruin. Well placed confidence gives true courage.

Confidence resting upon God inspires the soul with courage and prompts that consecration which devotes heart and life to God and his service.—A. S. D.

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

"No, he isn't," replied the little fellow.

"He was sitting pie two years before I was born."

—Chicago News.

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

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

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

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

E. H. S.

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

He was the second child in a family of six children, two of whom are still living, Oliver, and Mrs. Harriet Stout, both of Albion, Wis. While teaching a class with his parents, removed to Minnesota and located near New Ulm, and a few years later returned to West Virginia, locating at Lost Creek; at which place he was converted and united with the Seventh Day Baptist Church of heart where he retained his membership till the end of life

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THE SABBATH RECORDER

THE SABBATH RECORDER

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

P. H. L. B. Treasurer, Plainfield, N. J.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yochels'show, room 3rd floor of V. M. C. B. Building, 344 Mont­gomery st. Preaching service at 2:30 p. m. Bible school at 4 p. m. Friday evening service at home of members. A cordial invi­tation is extended to all visitors. Rev. H. C. Miller, pastor.

The Seventh Day Baptist Church of New York City holds regular Sabbath services in Hall 401, Capitol Building (formerly Masonic Temple), corner of Sixt and Ran­dolph streets, at 2 o'clock. Everybody welcome. August 21st.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capital Building (formerly Masonic Temple), corner of Sixt and Randolph streets, at 2 o'clock. Everybody welcome. August 21st.

The Church in Los Angles, Cal., holds regular ser­vices in their house of worship near the corner of West 43rd Street and San Pedro Avenue, every Sabbath morning. Preaching service at 11 o'clock, followed by the Sabbath School. Everyone welcome. Rev. Geo. W. Adams and Witherell

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ALFRED UNIVERSITY


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ALFRED, N. Y.

The Fouke School

Miss Fucia Fitz Randolph, Principal

Fouke, Ark.

Alumni and former students welcome.

The Fouke School was established in the year 1876, by Mr. and Mrs. Joseph Fitz, parents of Miss Fucia Fitz Randolph. They were early settlers in the Fouke district, and were the first school house builders in the district. The school was opened in 1876, with a small number of pupils, and has continued to grow and improve ever since. Miss Fucia Fitz Randolph, who is the principal of the school, is a graduate of the Fouke Normal School, and has been the principal of the school for many years. She is a devoted and effective teacher, and has won the respect and affection of all who know her. The Fouke School is a well-equipped and well-staffed school, with a strong curriculum and a large enrollment. It is a credit to the Fouke community and a source of pride to its alumni.
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THE EVENING HOUR
The day is done; the weary day of thought and toil is past.
Soft falls the twilight cool and gray on the tired earth at last.
By wisest teachers wearied, by gentlest friends oppressed,
In thee alone, the soul, outworn, refreshment finds, and rest.
Bend, gracious Spirit from above, like these o'er-arching skies,
And to thy firmament of love lift up these longing eyes;
And folded by thy sheltering hand, in refuge still and deep,
Let blessed thoughts from thee descend, as drops the dews of sleep.
And when, refreshed, the soul once more puts on new life and power.
Oh, let thine image, Lord, alone, gild the first waking hour!
Let that dear Presence rise and glow fairer than morn's first ray,
And thy pure radiance overflow the splendor of the day.

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

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