THE DENOMINATIONAL BUILDING

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

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

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

A PRAYER

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

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

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Rev. W. B. Whitford, Milton, Wis.


Secretary—Rev. W. B. Whitford, Battle Creek, Mich.


Recording Secretary—J. Nelson Norwood, Alfred, N. Y.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.

Vice-President—William C. Hubbard, Plainfield, N. J.

Secretary—William C. Hubbard, Plainfield, N. J.

Treasurer—Frank J. Rubel, Plainfield, N. J.

The Memorial Seals are issued in accordance with the desires of the donors. The Memorial Seals are disposed of by the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—Arthur T. Tiawan, Plainfield, N. J.

Secretary—Rev. Willard D. Burkard, Plainfield, N. J.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

General Secretary—Rev. Willard D. Burkard, Plainfield, N. J.

Treasurer of Overseas Movement—Rev. William C. Whitford, Plainfield, N. J.

COMMISSION

Term Expires in 1925—Ed P. Randolph, Great Kilo, Maine Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry A. Shearer, Columbus, Ohio; George W. Post, Jr., Chicago, Ill.


AMERICAN SABBATH TRACT SOCIETY

President—Rev. C. A. Burkard, Westerly, R. I.

Recording Secretary—George R. Uiter, Westerly, R. I.

Secretary—Rev. C. A. Burkard, Westerly, R. I.

Treasurer—Rev. C. A. Burkard, Westerly, R. I.

The regular meetings of the Board are held at the home of the President, in the month of October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.

Secretary—Rev. C. A. Burkard, Westerly, R. I.

Treasurer—H. E. Saunders, Alfred, N. Y.

CONFERENCE SECRETARY—J. Nelson Norwood, Alfred, N. Y.

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

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. E. West, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. J. Babcock, Milton, Wis.

Recording Secretary—Mrs. A. E. Whitford, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.

Confessing Members—Mrs. Henry E. Saunders, Alfred, N. Y.; Mrs. George E. Croley, Milton, Wis.

CONSULTING SECRETARY—Mrs. Martin T. Babcock, Milton, Wis.

Eastern—Mrs. William D. Burkard, Dunellen, N. J.

Central—Mrs. J. E. White, Middletown, Ohio.

Western—Mrs. J. E. White, Middletown, Ohio.

Vice-Presidents—Mrs. T. E. Babcock, Milton, Wis.

Secretary—Mrs. J. E. White, Middletown, Ohio.

Treasurer—Mrs. T. E. Babcock, Milton, Wis.

CONFERENCE AGENCY FOR LONE SABBATH-KEEPERS

General Field Secretary—Mrs. Angelina Abbey Allen, Fowke, Ark.

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

President—Rev. William H. Babcock, Milton, Wis.

Chairman—Rev. W. C. Whitford, Alfred, N. Y.

Executive Secretary—Rev. W. C. Whitford, Alfred, N. Y.

Chairman—Rev. W. C. Whitford, Alfred, N. Y.

Conference—Rev. W. C. Whitford, Alfred, N. Y.

Secretary—Rev. W. C. Whitford, Alfred, N. Y.

Vice-President—Rev. W. C. Whitford, Alfred, N. Y.

Secretary—Rev. W. C. Whitford, Alfred, N. Y.

Treasurer—Rev. W. C. Whitford, Alfred, N. Y.

CONFERENCE SECRETARY—Mrs. W. W. Wills, Westerville, Ohio.

Central—Rev. W. C. Whitford, Alfred, N. Y.

Northwestern—Rev. W. C. Whitford, Alfred, N. Y.

Southwestern—Rev. W. C. Whitford, Alfred, N. Y.

CONFERENCE SECRETARY—Mrs. W. W. Wills, Westerville, Ohio.

Central—Rev. W. C. Whitford, Alfred, N. Y.

Northwestern—Rev. W. C. Whitford, Alfred, N. Y.

Southwestern—Rev. W. C. Whitford, Alfred, N. Y.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

Sabbathland Endowment Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

Vol. 98, No. 4

Plainfield, N. J., January 26, 1925

Whole No. 4,169

"God of our fathers, be the God of our youth. As thou didst guide them, so grant to us the hearing of the Voice that says, This is the way, walk ye in it." The Sabbath Reform is a thorough and deep-seated reform in genuine Sabbath conscience among ourselves. Our Sabbath keeping is coming to be all too much like the pleasure seeking, joy riding, irreligious Sunday keeping of the great world about us!

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

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

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

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

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

It was, "when they had prayed" that the disciples "with great power, gave witness of the resurrection and great grace was upon them." "And when they had prayed . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness."
There are many things being overlooked by those who would prevent children from working before they are eighteen, that might far better claim the attention of enthusiastic child-labor lawmakers. I can think of several things for a fourteen or fifteen year old boy that are far worse than being obliged to work.

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

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

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

Official who are encouraged by such backing among the citizens can not be excepted to be true to their country's laws. Even a quiet indifference on the part of the citizen voters tends to encourage official neglect of duty and to promote disorderly.
To offer an amendment at this juncture to a bill which we propose to do all we can to defeat does not strengthen our position. Our highest interest is not in simply saving ourselves. Seventh Day Baptists, in common with a great many other denominations, have consistently opposed Sunday legislation because such laws are contrary to the principles of our free government. It is upon that broad foundation that we have always taken our stand, and that position is not only logical and right, but it is the one that is most likely to prove effective.

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

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

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

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

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

FULL SABBATH EXEMPTION SECURED IN NEW ORDINANCE BY SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE
ELDER R. B. ST. CLAIR

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

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

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

I would like an interview with you regarding this matter.

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

Hoping to hear from you at once.

Yours very truly,

EMIL SCHWARTZ.

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

An interview was had and we arrived at an agreement.

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

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

ARTHUR E. DINGEMAN, Chairman.

Accepted.

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

Third reading of the ordinance.

The title to the ordinance was read a third time.

The ordinance was then read.

Adopted without a dissenting vote.

The title to the ordinance was confirmed. Our readers hardly comprehend what a long, drawn out affair this matter proved to be, and what watchfulness was necessary. We feel to congratulate the Common Council of the City of Detroit for its forward move in putting into words the exact meaning of the exemption to our fathers.

Detroit Council is possibly the first city legislature to thus distinguish itself and the Detroit Ordinance will be lost sight of throughout our nation.

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

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

ORDINANCE NO. 154-B

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

It is hereby ordained by the People of the City of Detroit, in accordance with our Constitution and the Laws of the United States of America, That:

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

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

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

As amended.

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

RICHARD LINDSAY, City Clerk.
SOME EARLY SETTLERS IN ALLEGANY COUNTY, N. Y.

REV. ELIZABETH F. RANDOLPH

Of the pioneers of Allegany County, N. Y., Mr. Joshua Greene and Mr. Milo Greene, of the town of Alma, are among the few still living. At the present writing these two cousins are spending the afternoon together at the home of Joshua, like the old cronies that they have always been from early childhood. They were never separated from each other for any length of time except during the four years that Milo was serving in the Civil War.

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

On July 22, 1865, he was married to Sarah Witter; and their home was made happy for a few brief years by two bright little children, both of whom went to their heavenly homes in early childhood and were soon followed by their mother. On June 22, 1891, Mr. Greene was again married to Mrs. Nettie Gemung. Mr. and Mrs. Greene now reside in the little cottage beside the Petrolia church, which both cousins have had a part in building and of which they are both members.

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

Later Mr. Greene's oldest son, Albert, bought a half acre of land of his father and built a home for his family, that he might be near his father and provide for his needs and take over the farm work as the father's strength began to fail. But Joshua continued to live alone in the home that he himself had built so many years before, and on May 26, 1908, he was married to Mrs. Martha Mead.

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

To this church Mr. Greene belonged until the establishment of the Wellsville Seventh Day Baptist Church in 1883. But since the members of the Wellsville Church have been scattered far and wide, there have been ten years that services have not been maintained on the Sabbath day in Wellsville. And it is now a great source of delight to Mr. Greene that the Wellsville Seventh Day Baptist Church is being revived and that the community church of Petrolia, that Mr. Greene helped to build, is recognized as the place of worship for the Seventh Day Baptist people around Wellsville.

For over fifty years Mr. Greene has been a constant subscriber to, and reader of, the SABBATH RECORDER, and this publication is now found in the homes of his children and grandchildren.
The appropriations of the Missionary Board are made for the calendar year. Two years past, the board, with a debt of nine or ten thousand dollars, was compelled to retrench and the appropriations were cut about twenty-five per cent. Last August the board went to Conference able to report all bills paid and the debt canceled. The General Conference through the report of the Commission and in other ways expressed the desire that the work be enlarged, particularly on the home field.

This the board is trying to do. The work in China has already been enlarged by the sending of Dr. and Mrs. George Thurgood to Liuho, and by the re-election of Miss Mabel West. Miss West has already spent three years in China, having been employed three years by the Missionary Board and two years by other interests. Though the board has refused her reply, it is supposed she began work for the board again the first of the year.

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

Turning to the home field, the board began the enlargement of the work last summer by increasing the appropriation to the Southern Illinois field; so that, with what the field can raise, the missionary on this field can give full time to the work of the ministry. Upon the recommendation of the Commission and approval of the Conference the appropriation to Rev. Robert B. St. Clair has been increased from six hundred to fifteen hundred dollars, that he may give full time to the work. Rev. Elizabeth F. Randolph is beginning work on the Hebron (Pa.) field, and an appropriation of five hundred dollars has been made to aid the churches in supporting the work on that field. Increase of appropriations for other fields has been voted for this year till the work on the home field has already been increased about two thousand dollars. The enlarging and strengthening of the work at other points is needed and is under consideration. The work set forth as soon as the income is sufficiently increased to justify launching out further.

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

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


denominational budget.

MORE EVANGELISTIC SERVICES

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

I.—ROANOKE, W. VA.

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

DEAR BROTHER BURDICK:

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

Meetings were held for six days, morning and night. For the three-quarter-hour service in the forenoon the school was dismissed and business was put on Miss Ruth Bond, the teacher, who is one of our own young women. She was a tower of strength in this work. The Bible being searched for was mainly John 2:14. The results at Roanoke were very extensive. A large amount of money was raised, which, with other suitable gifts, has been sent to the Board, and the balance is being held in reserve for future work in the field.

In the evening service, which was conducted by one of our own young people, the results were not so good. The meeting was held in the school, where space was limited, and the teacher was the only one who remained. The meeting was conducted in the afternoon, and, although the teacher was there, the results were not so good as in the evening service. The evening service was conducted in the evening, and the results were not so good as in the evening service. This meeting was held in the school, where space was limited, and the teacher was the only one who remained. The meeting was conducted in the afternoon, and, although the teacher was there, the results were not so good as in the evening service. The evening service was conducted in the evening, and the results were not so good as in the evening service.

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

Sincerely yours,

H. C. VAN HORN.

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

DEAR BROTHER BURDICE:

I am enclosing a leaflet with some of the themes presented. Leaflets were freely distributed through the village and community. There was much evidence of the Bible being searched for text passages. When we were on the other end of this campaign, I heard that one of our young men who recently has established a printing business in the community.

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

Sincerely yours,

H. C. VAN HORN.

Last Sabbath, W. Va., January 12, 1925.


What Think Ye of Christ?—Matthew 22:42; Which Way Shall I Take?—Proverbs 4:42; Shall I Be Baptized, or Be Damned?—Romans 6:4; Kingdom of God First—Matthew 16:32; Christians and the Sabbath—Hebrews 13:6; The King Who Died From the Bite of a Monkey.—John 3:14; A Revival in Egypt—The Early Followers of Jesus; How Shall Men Earn Their Own Sowing; Unshakable Foundations; Where Are You?; A Working Force in the Church; Prayer; Reconciliation, etc.; In Genesis; Abraham and His Altars; "Flowing Wells."
We had union services during the Week of Prayer and there was sufficient interest to warrant continuing another week. These meetings are bringing the churches together. The Presbyterian Church is without a pastor, and we are holding meetings in that church also, and the pastors of the other three churches are taking turns preaching and conducting the song and opening services. It may not result in many converts, but is enriching the life of the churches.

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

W. L. GREENE.

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

ANNUAL MEETING OF THE JAMAICAN ASSOCIATION

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

My dear Brother Burdick:

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

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

We have planned for a great missionary movement in this island, and we hope to see several hundred take their stand for the truth of God today.

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

Yours in the blessed hope,

H. LOUIE MIGNOTT.

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

PASTOR'S ANNUAL LETTER

STONEFORT, ILL.

To the Stonefort Seventh Day Baptist Church.

Greetings:

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

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

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

You have paid your pastor as salary $110; from outside sources I have received $18; and these sums have been supplemented by the liberal support of the Missionary Society.

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

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

For the first time in our pastorate we have had to give up through death one of our local church. Looking back over the fourth year in the ministry, during all of it were 'but yesterday that we need a tent to establish the message in every port of our session will be pleasing to you.

As a place of worship,

H. LOUIE MIGNOTT.

12 Hitheen Street, Kingston P. O., Jamaica, January 4, 1925.
To interest on daily bank balances...

To income, Denominational Building Endowment...

By care of furniture...

By coal...

By cordwood...

By insurance...

By balance on hand...

AMERICAN SABBATH TRACT SOCIETY

Treasurers' Receipts for October

General Fund

Contributions to General Fund...

Mrs. M. C. White, Sioux City, Ia. $5.00

Mrs. W. F. Eaton, Brookfield, Mass. 10.00

W. C. Whitfield, Treasurer:

Forward Movement $8.82

Parallel Program 4.21

North-to Conference 86.06

Salary, second quarter total contributions and interest by sale of

North-to Conference $102.81

$14,448.39

Income from Invested Funds:

Annuity Gifts $225.00

Lois Babcock Bequest 2.20

Sarah C. L. Burdick Bequest 2.59

Hannah Cimiano Bequest 55.00

Joshua M. Clarke Bequest 4.50

S. Adeline Crumm Bequest 26.50

Oliver Davis Bequest 147.79

Nancy M. Frank Bequest 13.48

Rosannah Green Bequest 75.79

Ames R. Greene Bequest 29.97

Olive A. Greene Bequest 22.79

Eilen L. Greenman Bequest 6.00

George Greenman Bequest 45.00

George S. Green Bequest 19.50

Cella Hixson Bequest 5.26

Benjamin P. Langworth Bequest 1.50

Life Membership $1.30

Eliza L. Maxson Bequest 1.50

Elizabeth M. Maxson Bequest 18.00

Paul Palmis Bequest 6.00

Muriel R. Phinney Bequest 26.50

Electra A. Potter Bequest 3.24

Maria A. Potter Bequest 24.51

Adelia G. Rogers Bequest 15.50

George H. Rogers Bequest 2.59

E. Seabright Bequest 6.52

Sarah E. Saunders Bequest 6.52

M. Stillman Bequest 24.05

Sarah E. Stillman Bequest 15.00

Mary E. Storer Bequest 15.00

I. D. Titus Bequest 15.00

A. Judson Wells Bequest 6.50

Mary J. Willard Bequest 6.50

I. H. York Bequest 1.59

Mary B. York Bequest 1.58

Seventh Day Baptist Memorial Fund 4.65

Delos C. Burdick Bequest $.6451

Eugenia L. Babcock Bequest 105.66

Geo. H. Babcock Bequest 82.59

Eugene M. Babcock Bequest 19.68

Burdick Fund $300.00 $522.66, 1,330.36

Publishing House Receipts:

Revenues $84,794

Helping Hand 203.70

Intermediate Grade Loans $1,831.85

Junior Grades Listened

Outside Sabbath School mlications 8.40

Tract Deposits 247.11

Interest on equipment notes 345.00

Interest on daily bank balances...

Contributions for special Sabbaths...

William M. Stillman, Plainfield, Mass. 250.00

Contributions to Memorial Fund, Mrs. C. A. G. C., Los Angeles, $20.00

"A Friend," Providence, R.I. $10.00

"A Friend," Providence, R.I. $10.00

To balance on hand October 1, 1924 $4,968.19

To rent from publishing house...

$6,219.34
7. “To obey all laws whether I deem them wise or not, and to uphold the officers in the enforcement of the law.
8. To make full and honest returns of all my property and income for taxation.
9. To be ever ready to serve my country in war and peace, especially in such inconspicuous capacities as junior and election official.
10. To acquaint myself with the functions of the various departments of my government and to spread the knowledge of the same among my fellow citizens in order that they may enjoy to the fullest extent the advantages offered by the government, and may more fully realize the government as a means of service to the people.
11. To encourage good men to enter public service and remain therein by commending the faithful performance of their duties and by refraining from criticism except such as is founded on a knowledge of facts.
12. To seek to promote good feeling between all groups of my fellow citizens and to resist as inimical to public welfare all partisan efforts to excite race, religious, class and sectional prejudice.
13. “Not to think alone of what my government can do for me but more about what I can do for it.”
14. To inform myself with respect to the problems which confront my country in its foreign relations, and to support policies which safeguard its legitimate interests abroad and which recognize the responsibilities of the United States as a member of international society.”—Selected.

CHRISTIAN CO-OPERATION

II
DEAN A. E. MAIN

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

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

Leading denominations were represented.

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

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

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

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

To me, the writer has more fully realized church federations, as in Maine, where state home missions had for many years received special attention.

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

In 1901 a temporary organization of the National Federation of Churches was completed, and its first annual meeting was held in Washington in 1902. At that meeting it was voted to invite evangelical denominations to be represented at a National Federation Conference, to be held in 1903.

My suggestion, sent from Alfred, where my home had been since 1901, Secretary E. B. Sanford sent an invitation to our own General Conference.

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

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


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

One committee spoke of the “desecration of the Lord’s Day.” One speaker said that Calvary should not be destroyed, and the Decalogue is still in the Bible. The same speaker said that the Federal Council will stand by the Lord’s day.

“We will preach, declare, and contend for the Christian Sabbath—the Christian Sabbath that is the safeguard of a vital Christianity.”

The conference had the right to say such things, and no harm has ever come to us Sabbath keepers because they said them. We who have been appreciatively interested in two things among others: (1) Again and again it has been emphatically affirmed that the movement was that of co-operating evangelical, that is, New Testament, Christians. (2) In a momentous gathering in New York City, October 1905, at a time when the recorded rights, privileges, and courtesies far beyond what our numbers would entitle us to, were that the basis.

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

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

The fifth quadrennial, one of the best and greatest, held in Atlanta, in December, 1924, will be reported in a later article.
FATHER AND SON BANQUET AT SHILOH

W. W. SHEPPARD.

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

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

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

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

The stunt of each father introducing his son or foster son took some time and was an interesting exhibition of phizes as each couple rose for the occasion. A vote of thanks was given to the two county officials, and they replied that the pleasure was theirs and that they never before enjoyed a fuller or more hearty reception than was given to them in their song leadership.

Some fathers are too severe; some are too lenient. Some are pals with their boys; others have no comradeship with their sons. Some preach too much; some, not at all. It is the greatest handicap in life not to be well born; and if some of our great-grandfathers could have lived, we might be better today. This laying it on to some one else is the popular thing to do. Our great-grandfathers laid it on to Adam, and Adam blamed Eve, and Eve blamed it on Satan. If humanity is not perfect, the rising generation must profit by the mistake of the past and do better.

That which all young people are weaving is in a measure under their control. The warp of life is made up of our inherited constitution, mental traits, and our environment; while the cross threads, the woof, we ourselves weave into the warp in the loom of life. We can weave in dishonesty, laziness, or sin of any kind; or we can weave in temperance, industry, education, spirituality, just as we choose. And on our choosing aught depends our inheritance in that spiritual kingdom. It must not be made with hands, eternal in the heavens.

We tell our boys that wise people profit by the experiences and mistakes of others. The ancient phrase is, "The righteous looketh well to his going but the foolish pass' out unless quenched by a flood of wrong doing.

We have never known a boy to learn anything worth while by loafting at the corner or the grocery store. The fabric of the whole world is made up of other men's brains, and what better companions and ideals can a boy have than these?

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

HOME NEWS

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

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

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

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

The Junior will have reached its thirty-fourth birthday next Sabbath, the seventeenth. During the years of its existence—its life—it has never taken a vacation, has never disband ed, has had a continuous existence. From its membership have gone out ministers, doctors, missionaries in foreign lands, teachers, singers, Christian workers in other churches. From its membership have gone out those to whom we can not but point with pride.

A writer believes it has been a strong factor in developing the lives of those who have been its members. It has been a strong factor in the life of the church. Mrs. Carrie Babcock Von Horn, now in Florida, was the first superintendent. Others who gave the society spiritual service and done much to help those under them are: Aunt Metta Babcock, Eva Hill, Melva Worth, Cora Hemphill, Jennie Bee, Mar­cia Rood, Myra Thorngate, and others who did not serve as long as those named. Mrs. Jennie Bee is the present superintendent and is doing a splendid work for and with the boys and girls of the society.

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

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

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

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

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

MRS. RUBY COON BABOOCK, R. F. D. 6, Box 72, Battle Creek, Mich. Contributing Editor

JESUS' FRIENDLINESS
Christian Endeavor Topic for Sabbath Day, February 14, 1925

Sunday—In the temple (Luke 2:43-52)
Monday—Friendliness for John the Baptist (Matt. 11:7-11)
Tuesday—For children (Matt. 19:13-15)
Wednesday—For those in need (Luke 14:1-6)
Thursday—Friendliness (John 14:1-11)
Friday—Jesus teaching on friendliness (Luke 6:27-38)

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

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

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

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

Battle Creek, Mich.

JUNIOR WORK
ELISABETH KENYON
Junior Christian Endeavor Superintendent

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

In order to impress on the minds of the juniors the real value of the Bible and why they should study it, show the following objects one by one and talk briefly about each. The Bible is a lamp because it lights our pathway through life; a staff for, as the shepherd uses his staff to pull a lamb from the bushes over a precipice where it has fallen, so the Bible will help us in times of danger; a fire, because, as we study it, our doubts and fears disappear as if we had burned them; a sword with which we can withstand the attacks of Satan; a candle which we can use to help light the world; a mirror in which we can see ourselves as we really are by comparing our standards of living with those of the Bible; a torch to light us through dark places, as the ministers use their torches in the mines; a foundation upon which to build our lives; as food for our hungry hearts, etc. Many more will be suggested as you study the topic during the week.

Ashaway, R. I.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, FEBRUARY 14, 1925
S. DUANE OGDEN

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

If Marco Polo could come back and see the China of today, where a republic has displaced the great and despotic monarchy, where the people then hopelessly ignorant and enslaved by the most ruling classes are fast shaking off the superstition and political subjection and standing for liberty and democracy, where Christianity has shed its light on the darkness of primitive religion and reigning ignorance, where modern western civilization and industry flourish in a land that had for centuries been marked for centuries commercially, what would he think? He would wonder who and what had brought these wonders to pass. Instead of exclusion, modern China maintains a growing commercial intercourse with the rest of the world. Instead of prevailing and enforced ignorance, modern education is rapidly gaining the day. Where disease and famine once stalked uncontrolled, medical, sanitary, and surgical science are promoted on every hand. What an unbelievably progressive has been made in that vast and promising country! Truly it is now the "Land of the Rising Sun." Who could have foretold back at the dawn of the fourteenth century that China—the distant and magnificent oriental empire described so fascinatingly by the traveler, Marco Polo, could have ever undergone such a tremendous transformation?

The gospel of the living Christ, by the power of the Spirit of God working through heroic Christian men and women has brought this marvelous change. "All things are possible with God." "Oh, that men would praise Jehovah for his lovingkindness, And for his wonderful works to the children of men!" Ps. 107:8.

A STUDY OF SEVENTH DAY BAPTIST MISSIONS IN CHINA

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

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

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

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

R. C. B.

INTRODUCTION

"A more general and complete knowledge of our extremely rich history will arouse admiration and loyalty in our young people far beyond our hopes, I believe. It has been my observation for several years that the person who becomes interested in denominational history, unconsciously becomes an enthusiastic Seventh Day Baptist, not alone enthusiastic over the past, but enthusiastic and alive to the present needs and demands; and a person who is more easily interested in present day problems and plans, and plans for the future than any other class among us."

C. Chapman 1846-1850.

While missionary societies and interest in home missions had existed among Seventh Day Baptists since their earliest organization in this country, interest in foreign missionary work did not develop to any extent until 1844. The next year, in May, Elder Solomon Carpenter preached the introductory sermon to the third anniversary of the Seventh Day Baptist Missionary Association at Plainfield, N. J.

His text was Matthew 28:19, 20. So strong an impression was made by this sermon that the next day the Executive Board was instructed to open a subscription to establish a foreign mission.

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

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

Mr. Carpenter was born at Steptown, N. Y., March 16, 1805. His education was secured in common schools and at Brown University. He was converted at the age of nineteen, and after being sent by his pastor, Elder William Satterlee, to do personal evangelistic work in Verona, N. Y., he was encouraged in the idea of the ministry as a life work. He taught school for six years and was ordained to the ministry at Hopkinton, R. I., May 25, 1842.

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

Later in the year Mr. Nathan Wardner and his bride, Olive Forbes Wardner, were chosen to accompany the Carpenters to China. Mr. Wardner was born at Wheat-
was land, N. of the ministry. She was born in Locke, N. Y., May 22, 1822. Her mother died when she was nine years of age, and soon after that she was forced to leave home and earn her own living. In spite of this handicap, she graduated from Alfred Academy at Plainfield, N. J., May 22, 1822. Like Mr. Wardner, she accepted the Sabbath after a careful investigation.

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

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

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

The wires that thrill to its wakening spell,
Nor fears, with a whole broad world between,
The cackling rust; but go, we have seen
The Celestial Empire heaven in sight.
And we turn from thee with a sad good night.
God prosper thee on thy homeward track,
Bearing kind hearts and loved voices back
To the homes, whose hearts shall be gladdened by thee
When thy pennons stream out to the land of the free.

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

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IS IT WORTH WHILE?

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

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

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LETTTER FROM JAVA

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

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

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

Mr. Frank J. Hubbard,
Dear Sir and Brother in Christ:

I want to thank you and Brother Davis that you are willing to receive money for us. I enclose a few pictures, perhaps you may be able to print some of them in the SABBATH RECORDER. I wrote a description of each of them on the back. Perhaps some one might hold a few words with them.

I think the word that the work does grow slowly notwithstanding my poor efforts.

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

We are all well. Trusting that you may receive these lines in good health.

With kind regards, Your sister in Jesus,
Cornelia Slager.

P. S.

Dear Mrs. Hubbard:

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

November 16, 1924. Pangoengsen.

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

You will also be interested in the postscript in which a practical question is asked.

T. L. G.
God's Promises


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

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

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

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

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

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

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

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

Red—Love

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

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

Orange—Faith


Yellow—Service

"Well done, good and faithful servant; come in, thou blessed of my Father." Matt. 24:29.

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

Green—Salvation

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

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

Blue—Prayer

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

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

Violet—Obedience

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

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

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

Good Night

Some things go to sleep in such a funny way:

Little birds stand on one leg and tuck their heads away;

Chickens do the same, standing on their perch;

Little mice lie soft and still as if they were in church;

Kittens curl up close in such a funny ball;

Horses hang their sleepy heads and stand still in the stall;

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

But little babies dear are snugly tucked in beds;

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

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

Dream the dearest dreams that down from dreamland fall.

—Child Lore.

Keep of the Church Lawn

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

"Only I shouldn't want to live in our church," he said. "I'd rather live with you."

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

Mr. Brown was the minister, and lived next door. He and Teddy were great friends. Often Teddy went across the garden and rang the bell of the side door which led into the minister's study. He didn't need to ask.

Mr. Brown came to the door.

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

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

"Nobody does," the minister said. "You couldn't keep golden lamps bright, because we have a janitor to clean our electric lights, and to open the doors. And you don't need to wait upon me, because I am not blind. Let me think."—1 Cor. 13:8.

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

"In my new express-cart," said Teddy, "Yes, and you need to do it every day."

Teddy didn't wait even to say "Good-bye." He hurried straight home to tell his mother and get his express-cart and begin doing his bit as a church helper. The church was the other side of the minister's home. It was on a corner, and the wind could blow papers from two sides. Teddy filled his express-cart three times that morning, and emptied the papers into the washtub in his father's garage. The minister had finished his sermon by the third time he passed, and came to the door.

"I've made you a badge to wear," he said. In his hand were a piece of paper, and on it was printed in red ink, Keeper of the Church Lawn.

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

E. M. Holston, Dodge Center, Minn., Contributing Editor

REPORT OF RELIGIOUS DAY SCHOOLS FOR 1924

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

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

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

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

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

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

Altogether there have been 16 Vacation Schools held this past summer, under the direction of 13 supervisors. In addition to these the children of several of our schools have had the privilege of attending Vacation Day Schools other than those conducted by our people. At least five other Sabbath schools made partial arrangements to hold Vacation Schools, but a conflict of dates and other local hindrances caused them to be abandoned for this year, but it is confidently expected that they will be put on next year. In three instances two churches from the Newport Church held a Vacation School, and in one instance 19 churches were thus served this year.

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

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

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

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

Ashaway, R. I.—This school was held from July 7 to July 26, and had an enrollment of 41 with an average daily attendance of 29. Mrs. Degen’s assistants were Mrs. Edna Burdick Saunders, Miss Margaret Davis, and Mrs. Margaret Collings. There were three classes, taking children from the beginning of the seventh grade. The course as outlined in the syllabus was followed and in addition much work was done in memorizing scripture passages, songs, and prayers. For their handwork, molding, paper folding, and the sand table were used. Posters and loose leaf books were made to illustrate their lessons. All classes were won in the parish house, but the general assembly was held in the church itself to emphasize more strongly the devotional nature of the period. Scripture, prayer, and singing were always a part of the service. The supervisor or one of the teachers usually gave a talk or told a story. Each class had charge of the program for one service during the school period, and at one service the pastor gave a talk on the Sabbath. The children seemed to look forward to the assembly period as well as to the other periods of the day, and many of them expressed the feeling that the forenoon was the best part of the school.

On the last Thursday each child brought a lunch, and the whole school picnicked under the trees about the parish house. The usual program that was followed in the Vacation Religious Day School was put on at the time of the Sabbath school hour. The children thoroughly enjoyed the program that the children presented. Beside the exercises given by the children, talks were given by Superintendent S. H. Davis and Pastor C. A. Burdick.

“Mrs. Clayton Burdick with Miss Mirabel Palmer as pianist, had charge of the singing, and the children sang familiar hymns the children were taught several new songs.”

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

The wife of the pastor in writing of it says: “The most successful Vacation Religious Day School we have held, both in spirit and numbers,—a regular attendance of 25 and the children long not to have it last longer.”

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

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

Besides the supervisor there were six teachers, as follows: Miss Ruby Davis, Rev.
Mr. Anthony, Miss Ruth Scholtz, Miss Tris Scholtz, Rev. Mr. Scheehl, and Rev. T. J. Van Horn.

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

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

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

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

Four other teachers assisted Miss Baxter in this school, as follows: Miss Velma Bowers, Miss Margarette Oursler, Rev. W. T. Eds, and Rev. J. F. Randolph. "Course B" of the syllabus was covered, with minor changes.

Outlined Studies of Old Testament History, Life of St. Paul, and The Bible and Missions were also studied in classes four, five and six.

A public demonstration was given in the evening of August 8 in the Methodist church of DeRuyter, N. Y.

NILE, N. Y.—Pastor Lester G. Osborn supervised the school held at Nile, N. Y. This was essentially a community school since over half of the pupils came from other than Seventh Day Baptist homes. There was a total enrollment of 45, with an average attendance of 36. Of these, 19 came from Seventh Day Baptist homes. Eighteen were regular attendees at other Bible schools, 18 were not regular attendees anywhere, and 3 never attended Bible school at all. There were two and three met in the Seventh Day Baptist church, with the Misses Gertrude Saunders, Mary Allen, Elizabeth Ormsby, and Ruth Whittford as teachers. The other grades were held in the public school building and were taught by Reverend M. E. Simpson, Mrs. M. E. Simpson, and Rev. A. Clyde Ehret.

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

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

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

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

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

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

The assembly hour was conducted by the supervisor each day.

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

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

Miss Gladys Hulett, of Bolivar, N. Y., was the supervisor, and she had for her helpers Pastor G. D. Hargis, Mrs. John Sanford, and Mrs. Leslie Bliss. The work taken up was that outlined in the syllabus and was added to by the original ideas of the teachers. Special interest was taken in the assembly periods, when much time was devoted to the memorizing of songs, pledge to the flags, and scripture passages.

Several of the men and women of the society came in at these periods and gave helpful talks. The public demonstration was given at the time of the Sabbath school hour on Sabbath morning, July 26, at which time the people had an opportunity to judge the importance of the work that had been done.

The supervisor writes, "We as teachers feel that we have accomplished something not only in helping the pupils, but in getting the people in general interested in this line of work, and awake to the necessities of the child work and home meetings."

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

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

The curriculum prescribed by the Sabbath School Board was adopted, the factory work done. All grades, Mrs. Van Horn had as helpers in teaching, Mrs. Net tie Fowler, Miss Myrtle Branch, Miss
Naomi Babcock, Mrs. W. Herpinstill, and Mrs. Rose Branch. The whole community became much interested in the school, and the editor of the local paper in asking for a write-up of the school, declared it to be a "real community welfare service." The Grand Rapids Press gives to the "Seventh Day Baptists the honor of being the first church in Newago County to hold a summer school for the religious training of children."

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

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

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

This school was entirely self-supporting.

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

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

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

DODGE CENTER, MINN.—This was a community school, made up from children from all the churches in town. The supervisor was Miss Doris Holston, and there were 12 other teachers, 2 of whom, the Misses Myrtle Lewis and Charlotte Langworthy, were from the Seventh Day Baptist Church.

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

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

The entire cost of this school, including salaries, books, supplies for hand work, etc., was $1208.60.

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

The assembly hours were filled by exercises by the different classes and by talks given by outsiders, given by me in turn to speak to the children. The school was held in the church building, and about one-third of the children of the society attended. The problem of getting the children who live out some distance in the country, in to the school, is a serious one, as the school comes when the farmers are very busy; however, for the most part, the attitude of the parents and children is one of interest in the work. "The teachers and pupils were all enthusiastic about their work and enjoyed it very much."

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

This school was largely self-supporting.

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

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

"The work outlined in the Holston-Greene syllabus was followed, supplemented by suggestive exercises and work put out by the International Sunday School Association. The pupils generally did very satisfactory work, both in their daily recitations and in their notebook and other exercises, and were regular in attendance after registering, despite the wet weather."

A new feature this year was a course in hymnology, under the leadership of Mrs. J. H. Babcock.

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

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

THE SABBATH RECORDER

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

Every pupil expressed a desire that the Vacation Religious Day School should be continued next year.

For pupils from out of town was furnished by several men who were especially interested in the success of the school. The school was self-supporting.

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

There was an enrollment of 24, and an average attendance of 22%. Nineteen of the pupils had perfect attendance records. The sessions of the school were held in the high school building, and there was free access to all the rooms, facilities, and equipment.

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

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

"The aim of the hour was devotional and inspirational."

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

This school was self-supporting, except that the Sabbath School Board loaned them a set of supervisor's books.
SALEM, W. VA.—The Vacation Religious Day School of the Salem Church opened June 9, and closed with a public demonstration at the time of the usual Sabbath morning service, June 28, 1924.

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

Several people outside of the school, including Superintendent Sutton, of the Sabbath school, Miss Mary Lou Ogden, and Mrs. George Thorngate, very kindly accepted invitations to speak to the children on interesting topics. The parents of the other forms of memory work by the children, the Sabbath morning program contained a sermon for children by Hurley Davis, the Sabbath School Board or secured by local arrangement, should receive remuneration at least to the extent of the minimum suggested by the Board, i.e., $15 per week and expenses. While voluntary and free service is greatly appreciated, we can escape the fact that this is a real job and calls for much time and expense in preparation to qualify one for the position that the importance of this work demands.

Respectfully submitted,
A. L. Burdick,
Secretary.

Lesson VI—February 7, 1925
CHRIST’S INTERCESSIONARY PRAYER
Golden Text.—“Holy Father, keep them in thy name which thou hast given me; that they may be one, even as we are.” John 17: 11.

DAILY READINGS
Feb. 3—Intercession of Moses, Exodus 32: 30-34.
Feb. 4—Intercession of Samuel. 1 Sam. 12: 19-25.
Feb. 5—Intercession of Asa. 2 Chron. 14: 9-12.

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

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

R. B. St. Clair,
3446 Mack Avenue,
Detroit, Mich.

DEATHS

JONES.—Richard P. Jones, son of Robert and Mary Parvin Jones, was born near Shiloh, N. J., August 6, 1844, and passed from this life at his home near Bowen’s Corners, January 12, 1925. April 6, 1867, he was baptized and in company with E. Fisher, C. T. Fisher and David Cook, joined the Marboro Seventh Day Baptist Church.

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

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

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

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

Farewell services were held from the home on January 16, 1925, conducted by his pastor, James H. Hurley, assisted by Rev. Wilbert Davis, and the body was laid to rest in the Marboro Cemetery.

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

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

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

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

In 1888, he was baptized by the late Rev. Nathan Wardner, and united with the Milton Junction Seventh Day Baptist Church, of which he remained a member until his death.

Mr. Garthwait was also a member of the Modern Woodmen of America, the I. O. O. F., and the Mystic Workers, and also held membership in the trade and musical circles in which he materially contributed.

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

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F. J. HUBBARD, Treasurer, Plainfield, N. J.
by his parents, in whose home he had lived since the death of his wife.

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

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

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

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

They were in a Christian home, converted in their youth, being baptized in the Walworth Cemetery in close proximity to the graves of her husband and her parents.

Rennison.—Esther Jane Stephenson was born in Naffton, England, April 22, 1835, and died at the home of her daughter, Mrs. Jay Higbee, who has cared for her with tenderness and uniring devotion all these years. For a long time she has been a constant care. Some four weeks before her death she fell and broke both bones of her lower left limb.

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

Burial services were held at the home of her daughter, Mrs. Jay Higbee, who has cared for her with tenderness and uniring devotion all these years. For a long time she has been a constant care. Some four weeks before her death she fell and broke both bones of her lower left limb.

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Funeral services were held on January 6, and interment was made in West Genesee Cemetery, in close proximity to the graves of her husband and her parents.
A MESSAGE FOR YOU

HORIZONTAL

4. Definite article.
5. Pertaining to religious sects.
6. A structure put up for use or convenience.
7. Future of "to be."
8. Future of "to be."
9. Definite article.
10. Definite article.
11. Conjunction.
12. Possessive pronoun, singular or plural.
13. To fashion.
14. Preposition meaning "to ward.
15. Adverb meaning "thus."
16. The Eastern and Western hemispheres.
17. To fashion.
18. Understood.
19. Preposition meaning "belonging to."
20. Adverb, meaning "thus."
21. Indefinite article.
22. Proof.
23. The seventh day.
24. A moral, religious, or scientific principle.

VERTICAL

1. Personal pronoun, singular or plural.
2. To possess.
3. A share.
4. Preposition meaning "within."
5. Definite pronoun.
6. The Western and Eastern hemispheres.
7. To possess.
8. Possessive pronoun, singular or plural.
11. Possessive pronoun, singular or plural.
12. Definite article.
13. To fashion.
14. Preposition meaning "toward.
15. Personal pronoun, singular or plural.
16. To fashion.
17. Understood.

THE GREAT OUTDOORS IN WINTER

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

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

—Nellie Burleston.

MISSION NEWS BY RADIO—Minutes of the Teachers' Board Meeting—Treasurer's Report.

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