

# The Sabbath Recorder

## THE BEST ANSWER TO PRAYER

We rejoice that in all time men have found a refuge in Thee, and that prayer is the voice of love, the voice of pleading and the voice of thanksgiving. Our souls overflow toward Thee like a cup when full; nor shall we search to see if our prayers have been registered, or whether of the things asked we have received much, or more, or anything. That we have had permission to feel ourselves in Thy presence, to take upon ourselves something of the light of Thy countenance, to have a consciousness that Thy thoughts are upon us, to experience the inspiration of the Holy Spirit in any measure—this is an answer to prayer transcending all things that we can think of. We are glad that we can glorify Thee, that we can rejoice Thee, that it does make a difference to Thee what we do, and that Thou doest enfold us in a consciousness of Thy sympathy with us, of how much Thou art to us, and of what we are to Thee.—Henry Ward Beecher.

### —CONTENTS—

<b>Editorial.</b> —We Wish You All a Happy New Year. Let Us Do Better.—Fishers of Men Better Than Fighters of Men.—We Can Not Leave Behind the Harvest of By-Gone Days.—The Fear of God Should Be Taught in Our Schools.—Heavenly Chimes Sounding Above the Babel of City Streets.—Blessings Appreciated Too Late.—A Splendid Tribute to a Worthy Veteran.—Rev. Simeon H. Babcock at Salem College.—Out of Place, But Good.—Good Wishes for Rev. S. R. Wheeler . . . . .	1-4	Religion and Morals in the American School System? . . . . .	9-14
Rev. Simeon H. Babcock Pleases Salem College Students . . . . .	4	What Freedom of Worship Under the Constitution Means to Me . . . . .	14
The Oldest Active College Student in the World . . . . .	4	<b>Woman's Work.</b> —Christ With Us.—The Woman Who Went Eight Times Over Instead of Only Once . . . . .	16-18
The New Forward Movement.—Meeting of the Federal Council.—The Sabbath . . . . .	6	Letter From Lone Sabbath Keepers to Their Pastor . . . . .	18
Letter From Welton, Iowa . . . . .	8	<b>Young People's Work.</b> —Gospel Triumphs in Japan.—A Thought for the Quiet Hour.—How and When Jesus Prayed.—Young People's Board Meeting . . . . .	19-21
<b>Education Society's Page.</b> —Shall Provision be Made for Instruction in		The Book of Books . . . . .	21
		<b>Children's Page.</b> —Little New Year.—Africa.—Atooka and the Needles.—When Animals Sleep.—The Wolf in the Path . . . . .	23-26
		Pastor Polan's Annual Letter . . . . .	27
		Home News . . . . .	27
		<b>Marriages</b> . . . . .	30
		<b>Deaths</b> . . . . .	30
		Sabbath School Lesson for January 19, 1924 . . . . .	32



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

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

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## We Wish You All A Happy New Year Let Us Do Better

It does not seem possible that the year 1923 has taken its place in the land of memory. It is a thing of the past, and the door has opened for the year of our Lord 1924. "Forward" and "Better" are to be the slogans for the new year. A new clean page is given upon which to write the record. We are tired of the old page because we see mistakes. We feel that we have not followed the "copy" as we wish we had. There are some erasures, and here and there a blot appears for which we feel ashamed. So we are glad indeed to be given a clean white page upon which to make the record. Deeply conscious that we should make it better than our last year's record, we all look forward with hope.

By the way, I have just found two stanzas by an unknown author, which are very appropriate in this connection. It is called:

AT THE CLOSE OF THE OLD,  
ON THE THRESHOLD OF THE NEW  
He came to my desk with a quivering lip—  
The lesson was done—  
"Dear teacher, I want a new leaf," he said,  
"I have spoiled this one."  
In place of the leaf so stained and blotted,  
I gave him a new one all unspotted,  
And into his sad eyes smiled—  
"Do better now, my child."

I went to the Throne with a quivering soul—  
The old year was done—  
"Dear Father, hast Thou a new leaf for me?  
I have spoiled this one."  
He took the old leaf, stained and blotted,  
And gave me a new one all unspotted,  
And into my sad heart smiled—  
"Do better now, my child."

## Fishers of Men Better Than Fighters of Men

As we look upon the new leaf that is turned for us to use in the record, let us remember that millions of our fellow-men must be saved this year or never saved at all. Jesus called his disciples to be fishers of men rather than fighters of men. If the Christian workers set about fighting one another over theories which their Master left untouched during all his ministry; if they forget the real message of evangelism; if they turn aside from the work of giving the bread of life to starving souls who

are ready to perish; if they kindle the fires of controversy until millions are driven away from the church and from the Bible as the lamp to their feet, we are sure that "Better" can not be written over the page of history they make in 1924.

Fishers of men need to be careful about the kind of bait they use, the kind of noise they make, and they need some tact if they catch any fish. One might as well go stamping and quarreling along the stream, slapping the water with bare hooks and telling the fish to "bite or be damned," hoping in that way to catch trout, as for some men to use the methods all too common in fishing for men, still hoping to save any.

## We Can Not Leave Behind The Harvest of By-Gone Days

As the years go by we are constantly leaving things behind. This we can not help. It belongs to the very nature of life, and it matters not whether we have made good use or bad of all the opportunities the years have brought us, as facts of life they are left behind—gone beyond recall. The days, months, and years have passed swiftly away. These have all been filled with experiences of joy or sorrow. They have brought excellent opportunities, privileges and responsibilities. Mistakes and failures, successes and victories, the vigor of young manhood, the ambitions of youth, the splendid outlook of life's bright morning, the seed-sowing of our spring time—all these are left behind.

We can not go back and live them over again. We can not recall the privileges and opportunities which were offered us in years gone by. There have been presented to each of us, means of mental and moral progress, openings for useful service, chances to improve our ability to serve; but they can never come to us again. They are all left behind. But there are other things that can not be left behind. These are the results of the things that are in the past.

We can not leave behind the consequences of our acts and words and thoughts. They have been like living seeds sown in spring time and their fruits remain for good or



evil. The consequences of the years gone by abide with us to cheer and comfort, or to startle and rebuke. They make us strong or weak in life's battles.

Responsibilities can not be left behind. Burdens must be borne through all the scenes of life until we appear before the judgment seat of God. Happy is the man who has so well improved the opportunities of the past that he can meet his responsibilities as a true man should.

Character can not be left behind. The deeds of other days that have been forming it are all left behind; but, whether good or evil, the thing itself must go with us.

God can not be left behind, no matter how much we may fear to meet him; no matter how unprepared we may have become through neglect of the things left behind. It is sad that so many seem to live as though they owed no allegiance to him. Oh! what a blessing would come to earth if we could only impress these lessons upon the hearts of those in life's spring time so that all their seed-sowing might be done to insure a good harvest.

#### The Fear of God Should Be Taught In Our Schools

Some three years ago a grand jury in one of our great American cities became painfully impressed with the feeling that very many witnesses to whom the oath was administered had little or no conception of its real meaning. Therefore this jury placed a printed placard in large plain letters where it would be just in front of every witness when the oath was taken. It read: "The man who takes an oath enters into a covenant with God that he will act faithfully and testify truly in the case in which he is sworn."

The sobering and impressive effect of this large placard upon the witness was so marked that the jury recommended the placing of such a sign before the witness stand of every court in the county.

A thoughtful person can not look upon such a scene as this, and realize the necessity of such a reminder of God to thousands who are ignorant of their relations to their Creator, without a deep conviction that America can not be indifferent to religious instruction if it expects the name of God to mean anything vital with witnesses in our courts of justice.

We can not expect the covenant with

God, implied in an oath, to mean anything to multitudes who have never been taught to revere him.

How can a nation that forbids religious instruction in its schools expect its citizens, either high or low, to possess a conscientious fear of God sufficient to impel them to speak the truth in courts of justice and to move them to deeds of honesty and to lives of dutiful reverence for their Creator? A sense of man's accountability to God which keeps him from speaking or acting a lie in defiance of the commands of Eternal Truth, must lie at the very foundation of a safe and sane government. Every American school should give a thorough course of instruction in the fear of Jehovah and in man's relation to him.

#### Heavenly Chimes Sounding Above the Babel of City Streets

As we were walking down Broadway in New York City, amid the rush and hustle and rattle-to-bang of the multitudes, we passed the open door of a great church just across the street from the Wanamaker stores. The hands of the clock in its tower pointed to twelve—the hour for noon-day prayers—and from the chimes in the steeple came the sweet strains of a familiar hymn: "Faith of our fathers." The soothing, helpful music rose above all the din and clatter of street cars, trucks, and taxis, and we were constrained to stop on the corner and stand in as sheltered a place as we could find to listen to one after another of well-known gospel songs until the music ceased.

We could not help feeling that even in that rushing, hurrying crowd of men and women the influence of such music must be soothing and restful, and to many it must come like angel songs from the heavenly home.

Almost every evening during the autumn days at about five o'clock, the chimes of a church near by start up their heavenly music; and for something like an hour the sweet strains of songs our mothers loved to sing are wafted on evening breezes to the ears of weary men and women as they walk homeward after their day of toil. I love to hear them on my way from the office to our home, and sometimes stop to listen when the player touches the chords of a favorite tune that was precious to loved ones of long ago.

But these are only local instances suggestive of similar conditions where thousands of church chimes throughout American cities are pealing out the charming strains that remind the busy world of spiritual things. Tens of thousands amid the tiresome whirl of business are reminded of childhood days and homes where mothers sang and prayed and told the story of Jesus' love. Even the giddy child of pleasure, given up to a life of vanity, must be touched as these church chimes recall the days when mother sang the old songs of Zion.

Music is a great evangel reaching hearts of wayward men and women in the busy whirl of life, and only eternity can tell how many souls have been kept from going far astray by the fingers that touch the keys of the church chimes calling men to prayer.

#### Blessings Appreciated Too Late

We have just read of one who had a beautiful vase that for years had stood on the mantel, greatly admired by every observer. While its owner loved to hear his friends admire it, some way he never seemed to hold it in very high esteem, and so took little pains to guard it from harm. Finally some one dropped it and it was shattered into a hundred pieces. Then it was that beauty seemed to flash from every fragment and its owner was awakened to a sense of its great value. How he did wish that he had been more careful, after it was too late.

One of the saddest things in life is failure to appreciate our blessings, our opportunities, our friends even, until we are deprived of them and they are gone forever. Many a poor man awakes to a realization of the worth of time, opportunities, and advantages after they are gone beyond recall. After our friends have passed away a thousand memories of their beauty and worth fill our minds and bring sorrow of heart after it is too late. Enough kind words are spoken at some funerals to have cheered the lost friend through years of sorrow, if they could only have been spoken in time.

**A Splendid Tribute To a Worthy Veteran** Many RECORDER readers have enjoyed a pleasant acquaintance with our venerable missionary-spirited friend, Elder J. Franklin Browne, a convert to the Sabbath, who has spent several years in service with some

of our smaller churches. For a number of terms he has been in Salem, W. Va., doing whatever he can for the good causes there, with only enough remuneration to supply his needs, which are few, while he eagerly improves his opportunity to secure the higher education for which he has always longed.

On another page of this RECORDER we publish an article regarding Brother Browne, entitled, "The Oldest Active College Student in the World." It speaks of him as an octogenarian acting just like a boy as Christmas approaches. The article is written by Jennings Randolph, a grandson of "Uncle Jesse," and a son of Earnest Randolph of Salem, W. Va.

#### Rev. Simeon H. Babcock At Salem College

Our readers will also enjoy an article from the Clarksburg, W. Va., paper, written by Jennings Randolph regarding a visit to Salem College of our aged friend, Rev. Simeon H. Babcock, of Albion, Wis.

Brother Babcock carries his more than four score years splendidly; and all through our denomination are those who remember with pleasure the excellent ministry of this good man.

**Out of Place But Good** On page 862 of last RECORDER is an article entitled: "Six Lessons from the Gridiron," which should have been in the Education Society's Page, as it was copy sent by President Paul E. Titsworth. By a combination of circumstances it got into the wrong page, but the excellent, practical lessons it teaches are just as good wherever it might appear.

If you missed reading it, please read it now and mark well the six lessons found therein. Treasure in your heart the application to real life presented in the last paragraph.

**Good Wishes for Rev. S. R. Wheeler** In the *Bulletin* of the First Presbyterian Church of Boulder, Col., we find this note concerning our aged friend, Rev. Samuel R. Wheeler:

#### DR. WHEELER'S EIGHTY-NINTH BIRTHDAY

It was our privilege to have with us last Sunday morning, Rev. S. R. Wheeler, D. D., retired pastor of the Seventh Day Baptist Church, who took part in the services. It was the occasion of his eighty-ninth birthday, and as a church we wish for him not only the compliments of the

Christmas season, but the presence and comfort of the Holy Spirit during the remainder of his sojourn here. His presence is always an inspiration to us.

The SABBATH RECORDER joins Pastor Robert Karr, of Boulder, in good wishes for Brother Wheeler. Eighty-nine years is a good while to be traveling through this earthly vale toward the promised land. But some way it does not seem so long, to think of it now, as it did fifty years ago. Then the eighty-ninth milestone did seem far away; but as one draws nearer the banks of the river that divides the visible from the invisible, the life-journey seems shorter—only a span between the cradle and the grave.

It seems but yesterday that our good friends Wheeler, Platts, and Livermore, were young men just entering the ministry—and now they say that Brother Wheeler is eighty-nine! One has to think twice to realize it.

More than sixty-one years Brother Wheeler and his good wife have walked together in the holy bonds of wedlock; and now as they sit together in life's evening time, on the banks of the river, waiting for the boatman to take them over, we pray that the sunset may be golden, full of promise for a glorious tomorrow.

He closes his letter with these words: "Our daily prayer is that the denomination shall increase in numbers and in spiritual power."

#### REV. SIMEON H. BABCOCK PLEASURES SALEM COLLEGE STUDENTS

"Uncle Simeon is eighty-three years young," said President S. Orestes Bond, yesterday morning when introducing Rev. Simeon H. Babcock before the Salem College student body at the regular chapel gathering. There was surprise shown by the students when they heard the statement that the man who was to address them was an octogenarian, because he looked to be nearer sixty-five years. Stepping briskly to the front of the stage came a man who was very straight, sturdily built and attractive, with a magnetic personality, whose talk showed that he had a use of the English language that would put most college people in the background. He carried out the three things that President Bond had asked him to do, namely: conduct devotionals, talk

to the students, and sing some old gospel hymn.

#### REASONS FOR INTEREST

He gave four reasons for his being vitally interested in the Harrison county college. He said:

"I am interested in Salem College, first because I am interested in all institutions whose purpose is to develop high ideals in young people.

"I am interested in it secondly because my ancestors were among the first settlers of Salem, and I think I can claim some pride in the possibilities of this college. (Mr. Babcock knew the founders of the institution and the first presidents.)

"I am interested thirdly in Salem College because your president, your dean, and at least one of your teachers are related to me. My grandmother was a Davis.

"I am interested in Salem College because you are here, and because of the possibilities for you. Young people, what of your future? What kind of a nation will America be in your generation? Will it be on a higher or on a lower plane because of you?"

#### SINGS OLD SONG

After his interesting talk, Uncle Simeon sang to the students an old poem, which has been a favorite for years of a late president of Salem College, Rev. Theodore L. Gardiner, who is now editor of the SABBATH RECORDER. The poem, "I Live for Those Who Love Me," was sung with much feeling, and all listened closely. His voice, though that of an old man, was mellow and beautiful. After he had finished students realized that there is such a thing as growing old beautifully.—*Jennings Randolph in Clarksburg Telegram.*

#### THE OLDEST ACTIVE COLLEGE STUDENT IN THE WORLD

Outside was a gloomy and disagreeable night, made so by a steady drizzling rain that was falling. Electric lights along the main street of this city were trying to give a faint glow through the fine mist. Shoppers were hurrying home with umbrellas held close to keep the bundles and packages dry. Surely it was not a pretty background for the season of good cheer and happiness, with Christmas but three days off.

Within a room at the rear end of the

hall on the second floor of the old Salem College dormitory was peace and quiet. A little stove warmed the room; the clock on the table in the corner measured the seconds with friendly ticking; above the table were two shelves of books, and sitting in a straight-backed chair, reading, was John Franklin Browne, age seventy-four, probably the oldest active college student in the world.

#### 'TIS CHRISTMAS TIME

It was Thursday night. Christmas vacation for students of Salem had begun, the last classes being held that afternoon. The halls and campus were silent, for back to a hundred different cities and hamlets in this State and others the young men and women had gone to enjoy the holiday hours with father and mother. Yet there remained the oldest student of them all; as this picturesque old man will have no home to go back to, as his parents, brothers and sisters are dead. His last living brother, Judge William Browne, of Mountain View, Calif., died but two weeks ago.

Along the shores where the seas come in, there are washed many pieces of driftwood, and some pieces are caught again and borne away to another resting ground, while there are others that lodge in some crevice. It is so easy to think of this man as a piece of human driftwood come ashore here at Salem to stay awhile and rest, yet give joy and help to those with whom he comes in contact. Buffeted by the storms which have brought him the fullest experience, this philosopher and poet sat before his fire and talked of the spirit of Christmas.

#### JUST LIKE A BOY

When asked if he still had the same enthusiasm for Christmas as he did when a boy, he replied, "There is in me the spirit that does not fade with the fading of the years," and then in his mellow and clear voice he recited these four lines of poetry which were his own:

"The western shades of evening bring never gloom to me,  
They but replace the glare of noon with kindlier sympathy,  
While lances of warm light the sun shoots up to make good-night,  
And so the promise is fulfilled, 'at eve there shall be light.'"

Surely, a man must have a great faith to be able as Mr. Browne is to see the closing days of life in such terms. His

life is not one of broken dreams, lonely days and vanished friendships. With the poet, Willis Johnson, he is able to say:

"But now, as lightly down my footsteps go  
Into that valley which they say is drear,  
I find the banks are blue with violets,  
And all the spring-time birds are singing here!"

Children run to meet him as he walks along the street and he stops and plays with them. He loves a dog and there is always one or two running beside him as he walks down town from the college, with no hat or cap on his head, and even in winter he very rarely is seen wearing a coat. This year he is taking advanced Latin and higher mathematics, natural science and art, besides the work he does as desk editor of the weekly college newspaper and his editing of college publications.

#### CHUM OF LA FOLLETTE

It seems funny to many that a man of his age should be a student in college, especially since he has had college work, and at one time was a member of the board of trustees and a professor at Berea College, in Kentucky. Yet it is not so hard to understand; for his philosophy leads him to believe that when he leaves here finally he's not going to be allowed to take with him a single thing, not even his best pair of pantaloons or a favorite book, but only that which he has stored in mind and heart. These last two are to be admitted to the Land of the Leal, duty free and with no ferry charges over the river, so he thinks it wise to stock up with such goods.

A school chum of Robert LaFollette, who is one of the "dark horses" for the Republican nomination for president, Mr. Browne has been associated with many American leaders, including Edwin Markham, the poet of the common people. At one time he taught agricultural journalism for the Home Correspondence School of Springfield, Mass., and has done editorial work on many publications.

How swiftly the minutes had flown, with Mr. Browne talking of the joys of the Christmas time, and of the real need for the same spirit to fill the twelve months of the year. It was time to be leaving, but before going, the reporter asked this man if he would not write a poem for the *Telegram* with a Christmas theme. He promised to do so.—*Jennings Randolph.*



## THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director  
207 West Sixth Street, Plainfield, N. J.

### MEETING OF THE FEDERAL COUNCIL

The Executive Committee of the Federal Council of the Churches of Christ in America held its annual session in Columbus, Ohio, December 12-14, 1923. It was just ten years ago that the committee met in this city. At that time the sessions were held in the First Congregational church of which Washington Gladden, now of honored memory, was still the pastor. Only the closing session of this meeting was held in that church, which was presided over by Rev. Charles L. Goodell, of the Commission on Evangelism, and was addressed by Bishop William F. McDowell, of Washington, and Dr. Robert E. Speer. The other sessions, for the most part, were held in the Central Methodist Episcopal church.

It is indicative of the important place given to evangelism in the plans and program of the Federal Council that both the first and the last sessions of the meeting were given over to the Commission on Evangelism. Perhaps it was necessary in the early years of the council that much time should be given to the setting up and development of its machinery. Someone said at this meeting that, "with multiplication of machinery we need more power." The evidence of power seems more and more apparent. The present writer has been attending these annual meetings of the council for more than ten years, and he does not remember attending one so dominated by the spirit of evangelism. No time was wasted in narrow definitions which are sometimes attempted, to the exclusion of great kingdom tasks and large fields of endeavor. But the evangelistic note was sounded throughout all the sessions.

The following paragraph is taken from the report of the secretaries:

#### THE SPIRIT OF EVANGELISM

There is special satisfaction in the distinctly spiritual emphasis given to the council's work by the Commission on Evangelism. Other phases of work may have received more publicity and be

more widely known; none is of such indispensable value. One sometimes wonders whether in the whole realm of religious life and work, Christian activities have not developed faster than Christian character and spiritual power. No one would desire for a moment any diminution, but rather great increase, of our present emphasis on public righteousness, on the application of Christian principles to the social and international problems of the day. But no one can think long or deeply about our contemporary life without coming to the conclusion that the one supreme need is for a new type of man. Without this the very foundation for the building of the kingdom in our national or international life crumbles to the ground. "Except a man be born from above he cannot see the kingdom of God."

The Federal Council has been fortunate in the character of the men who have presided over its work in the four quadrenniums of its history: Bishop Hendrix, Dean Shailer Mathews, Dr. Frank Mason North, and Dr. Robert E. Speer. Each in his own time of service seems to have been the right man in the right place. It is certainly fortunate that at this time of world uneasiness and stress, Robert E. Speer should be the guiding spirit under God of co-operative Protestantism of America. His own spirit was revealed in the following statement made in the course of an address, "I am not alarmed when great leaders die, if the Great Leader of all is here."

His reference to certain controversies now threatening to divide certain denominations was certainly most happy, and the note which he sounded needs to be re-echoed wherever the spirit of strife creeps in. Making use of certain terms used today to describe persons supposed to occupy different camps in the church, he said: "There is not one of these that I do not want to be. All should be radicals, for the Scriptures speak of cutting at the roots of things. All should be rationalists, for the Bible calls men to reason together. All should be conservatives, for that is always a good thing. We should be reactionary—back to Christ. We should be liberals, for truth will make you free. How are we going to find our way to the heart of the Prince of Peace if there is not peace in the church? Let brotherly love cover all."

The great Christian citizenship meeting was held in the auditorium of the Chamber of Commerce, of Columbus, and was addressed by Senator Ferris, of Michigan. He announced himself as the first Demo-

### THE SABBATH

An extract from a lecture delivered by Father Enright, in the Catholic church in Des Moines, Iowa, September 17, 1889. A copy was sent us recently by Rev. J. H. Hurley for publication in this department.

"There is but one church on the face of the earth that has power, or claims power, to make laws binding upon the conscience, binding before God, binding under pain of hell fire.

"For instance, the institution of Sunday. What right has any other church to keep this day?

"You answer, 'By virtue of the commandment, which says: 'Remember the Sabbath day to keep it holy.' But Sunday is not the Sabbath. Any school boy knows that Sunday is the first day of the week. I have repeatedly offered \$1,000 to any one who will prove by the Bible alone, that Sunday is the day we are bound to keep, and no one has called for the money, and I make the same offer here tonight.

"It was the Holy Catholic Church that changed the day of rest from Saturday, the seventh day, to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath, and urged all persons to labor on the day, under penalty of anathema.

"Which church does the whole civilized world obey? Protestants call us Catholics and our church every horrible name that they can think of—'anti-Christ, the scarlet colored beast, Babylon, the mother of harlots,' etc.; and at the same time, profess great reverence for the Bible; yet by their solemn act of keeping Sunday they acknowledge our power and obey our church instead of the Bible. The Bible says: 'Remember the Sabbath day to keep it holy,' but the Catholic Church says: 'No, keep the first day of the week,' and all the world bows down in silence to the mandates of the Catholic Church."

Whatever the path may be it is forgotten in the charm of the Guide. If I am only on the right path nothing else is of serious concern.—*W. L. Watkinson.*

Labor to keep alive in your breast that little spark of celestial fire, called conscience.—*Washington.*

cratic senator elected from the State of Michigan in seventy years. Fred B. Smith, who presided, said he was all mixed up in his politics. Then he made some telling comparisons and contrasts between certain wet and dry senators of the two political parties.

Dr. Daniel Poling also addressed this meeting in his usual eloquent and vigorous manner.

As I sat in this meeting I discovered in my own heart a fervent four-fold prayer. It was a prayer of double thanksgiving and of double petition. I was thankful that we are a part of all the great work being done by American Protestant Christianity as it is represented in the comprehensive program of the Federal Council of the Churches of Christ in America, and my prayer of petition was that this great federation of churches might be moved by the Spirit of God, and be ever more successful in tearing down the strongholds of Satan and in building the kingdom of God in the earth. I was thankful that I was a Seventh Day Baptist in that council, and that repeated occasions had been given whereby I had the privilege of testifying to my denominational connection. And my prayer of petition here was that we as a people might be true to our trust as observers of the Lord's Sabbath; that our spirit might ever be charitable and our sympathies broad, but that we might never loose our zeal for the one truth which we hold that is not held by any other denomination in this federation which I believe the Lord is using for the advancement of his purposes in the world.

It has not been my purpose to even attempt a summary report of the Columbus meeting. I hope that the action taken in favor of America's participation in some further effort for world peace will appear in these pages at an early date. Possibly other phases of the work may later find place in these pages. I am sure all readers of the SABBATH RECORDER would be glad also if President Davis, who was present at this meeting, and who was chairman of the committee on resolutions, should give us some of his impressions.

The quadrennial session of the council will be held next year. It was not decided at this time just where the meeting would be held.

## LETTER FROM WELTON, IOWA

DEAR EDITOR:

I have not heard you complaining lately about material for the RECORDER, but there are some matters of interest concerning the work here which will, I think, be of general interest. We are having the best kind of fall weather, a thing that Iowa is not always blessed with. Brother Lewis Hurley picked a fine bouquet of pansies and violets from his garden, December 16. This speaks for the kind of weather we are enjoying.

We have to report the loss of a number of our active workers. Miss Mae Mudge went to Boulder, Colo., following the Conference and has decided to remain for some time, so has moved her membership to the church there. Mrs. Elizabeth Knight and son, Wilford, have moved to Milton, where Wilford has work in the Davis printing plant. Brother O. W. Babcock has just left for Montana in the interest of some land holdings there. Mr. and Mrs. Earnie Saunders have moved to Garwin to help with farm work and in caring for Mr. Saunder's mother, who is slowly convalescing from a very serious accident in which both her limbs were broken. Every face is missed from our services, and we can only be reconciled by the fact that what is our loss will be gain to other churches.

Our ladies' bazaar and sale, December 4, was a decided success. More than \$100 was received from supper and sale. Thanksgiving Day we gathered at the church for our service and dinner. There was a good attendance at both church service and dinner, and it was a very enjoyable occasion.

Our Christian Endeavorers have entered the RECORDER Reading Contest, and all seem to be enjoying it, and there is considerable rivalry between the sides. There is but one home in our community where the RECORDER does not go, and I heard a young fellow say the other night, "I am going to get that subscription." He usually brings to pass things he undertakes. Mrs. Hill reviewed the last RECORDER at the Christian Endeavor meeting Sabbath night by asking questions about certain articles which it contained. It was a delight to see the hands go up and the replies from large numbers of the Endeavorers. One family that has subscribed for the RECORDER since the contest began, reported for the last two

weeks that it had been read from cover to cover by two members of the family.

It was the pleasure of the writer to be with the Garwin people December 8 at the celebration of the sixtieth anniversary of the founding of the Carlton Church. Brother Socwell is on the field until the first of April, so that they have a pastor for the time being. We surely enjoyed the work with the people there and the association with their pastor.

Our choir is working on a Christmas cantata to be given Christmas eve, entitled, "The Star of the East." We are trying to bring the story of the Christ in song.

I neglected to mention that in route to Garwin, I stopped at Marion and called at the home of Brother and Sister Nelson. It is always a pleasure for the writer to meet these good people, for it calls to mind the days when we labored together in the field about the North Loup Church in quartet work, and aided in the effort for county and State option on the liquor question in that State.

We feel to thank God for his blessings and praise his name for all his benefits. We ask your prayers that we may be found in the way that God would have us go, faithfully carrying on the work he has committed unto us.

In our November 4 canvass, we were one hundred per cent. One member of the team said that night after the pledges were tabulated, "Well, I wish every church in our denomination was one hundred per cent." I said, "I was just thinking the same thing."

Fraternally,

C. L. HILL.

To face cheerfully and eagerly the accustomed and ordinary tasks of life is the simple but sure prescription for enjoyment of life. Poor workmen will always blame their tools, and poor fishermen will ever talk about the fine fishing on the next stream, but the workman or fisherman who smiles on and works faithfully right where he is will get results if he is a workman and be happy if he doesn't catch fish. Restlessness, generally a sign of shiftlessness or laziness, is the companion of dissatisfaction and unhappiness, and frequently suggests mental or physical ill health.—*The Continent, by permission.*

## EDUCATION SOCIETY'S PAGE

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

"The man who can convince Christian people of the close connection between the maintenance of Christian colleges and the prosperity and growth of the church will be a benefactor of the race."—*Timothy Dwight.*

### SHALL PROVISION BE MADE FOR INSTRUCTION IN RELIGION AND MORALS IN THE AMERICAN SCHOOL SYSTEM?

(A paper read recently by Dean Arthur E. Main before the faculty of Alfred University. A few more or less irrelevant paragraphs being omitted.)

The question given me by the program committee is, it seems to me, a vital and important one and as interesting as it is important.

I shall try to present the discussion in a logical, plain and consistent way; to arrange the suggested contents of the proposed instruction according to the several degrees of maturity and the probable capacity of the scholars; and to name modes of teaching that are in harmony with psychology, pedagogy, and reason.

The discussion easily falls into several parts suggested by the following words:

Answer—What—Who—When—Why—How—

I. Answer—My answer, without hesitation, with emphasis, and with an increasing sense of the vital importance of the principles involved, is, Yes.

II. What? or, Definitions.

1. *Religion* is too abounding in life, reality, freedom, and aspiration, to be brought within the limits of a hard and fast definition. But even inadequate definitions can not but help us to realize more and more the life, reality, freedom, and aspiration of religion.

There are, it is said, thousands of definitions: I do not know. But this shows how men have tried to compass its bigness of meaning by words. I have gathered here

and there and formed about thirty definitions; and on the whole they seem to me to be richly suggestive. Personally I prefer those that express clearly the principle of right relations and wise adjustments.

#### SOME DEFINITIONS OF RELIGION

An endeavor to bring about right and satisfying individual and social world adjustments.

A human and common effort to bring the resources of existence into the service of individual and social ideals and aspirations.

A theoretical and practical belief that our life and what we make of it are necessarily connected with an intelligent, ideal, and eternal world-purpose.

Science seeks to discover the modes of existence; religion to interpret their meaning. The ideal of one is exactness and completeness of knowledge; of the other reasonable and growing faith. Philosophy looks for the rational and enduring values of both science and religion. Normally all three contribute to the lasting worth of human character and conduct.

The way individuals and groups act in order to reach fullness and satisfaction of life. The best religion brings the more abundant life.

An attitude of mind and heart, varying in degree of intelligence, reverence, trust and loyalty, toward supposed unseen and ruling power and wisdom; and the expression of that attitude.

The higher religions mean the soul's hunger for fellowship with God; its longing for goodness; and its hope of immortality.

A socially felt and practical relationship with what is believed in as superhuman being.

Awe, reverence, and faith, in the presence of the cosmic mysteries that surround us; and a desire and effort to be on friendly terms with them.

A reaching out towards an unseen, spiritual environment, for a satisfaction that can not be expressed in physical terms.

An emotional conviction of harmony between ourselves and the universe.

The recognition of duties as divine commands.

Morality touched by emotion.

Individual feelings, acts, and experiences, growing out of one's relation to something considered divine.



An endeavor to secure the conservation of socially recognized values.

The worship of higher powers from a sense of need.

Prayer is real religion.

Religion is worship,—the expression of one's total attitude toward his God.

The right adjustment between the self, the world of men and things, and God.

Belief in spiritual beings.

A belief in the Infinite that influences morals.

Adjustment to the universe as a whole under the aspect of eternity.

The search for a richer life.

The Divine spirit's knowledge of itself through the mediation of finite spirit.

A feeling of absolute dependence.

The bond of love encircling the earth and binding the world to the heart of God.

The choice between optimism and pessimism as to the world-order.

A craving for a larger and fuller life for oneself and for everybody.

Belief in the conservation of values.

A consciousness of the highest social values.

A continuous, immanent, progressive movement within our valuations.

The life of man in his superhuman relations.

The attempt of individuals and groups to put themselves into right relations to the order of things and to the Orderer.

An expression of our yearning for a more abundant, varied, and continuous life.

The sum total of beliefs, sentiments, and practices, individual and social, which have for their object a power which man recognizes as supreme, on which he depends, and with which he can enter (or has entered) into relation.

The soul feeling after God, if haply it may find him.

If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

2. The term *morals* means the science, philosophy, and practice of right character and conduct, according to recognized standards. I include *sociology* in morals because, as a social science, it means the spirit, methods, and results of goodwill and friendship

in group life,—in the family, and on to the community, to industries, trade, politics, and to all human national and international relations.

3. *The American School System* means our entire school system from the kindergarten and grades up to the university, as far as the system, in its existence and activities, is at all connected with the state.

4. *Instruction* means literally building or piling up in or into. The builder is the instructor; the material, fact and truth; the structure, enlarged self-hood. True teaching is not merely to tell something worth while. It is constructive work in the field of personality. The end is unfolding life; a life conscious of possessing immaterial wealth,—wealth and power consecrated to purposed usefulness.

III. *Who* shall make provision for such instruction? Local, state, or national authorities, as the given case may require.

*Who* shall be the instructors? Those best qualified by information, experience, sympathy, wisdom, and ideals,—ethical and social.

Those whose skill and imagination picture human, harmonious, and beautiful temples built of living stones, of persons.

IV. *When? Or, Where?* Throughout our whole American School System.

V. *Why?*

1. If religion, morals, instruction, and the American School System have been defined with a reasonable degree of accuracy and completeness, the scope and significance of these definitions seem to me to go far in answering the question under discussion.

Emerson said that the foundation of culture, as of character, is at last in the moral sentiment. And we may add that high moral sentiments must be grounded in religion.

2. Why begin this instruction early in life?

Child psychology and the principles of modern pedagogy furnish an answer to this question.

Boys and girls, like adults, differ, of course, in range of susceptibility to appeals; and the progress of true religion has always been hindered by a lack of good morals. Therefore as Dr. Sophie Bryant says, in order to produce the best result over the widest area, the teaching of morality through the development of religious faith and its

teaching by direct appeal to self-respect, reason, sympathy, and common sense, are both necessary.

The earlier one begins to learn that religion, character, and daily behavior are real, related, and reasonable parts of that wonderful thing we call life, the better.

We need to escape, if possible, the necessity of a religious, ethical, and social re-education in later years, after ideas, ideals, and habits shall have become set.

Professor Ellwood says: "If social and moral re-education holds any possibilities for the recovery of physical and mental health by adults—and we think it does—ten times greater are the possibilities of preventing such conditions by right methods of moral and religious education for children. But it must be a type of education designed with reference to the production of social attitudes and not merely to convey information about the subject matter of historic religion."

If the religious and moral self is to be developed, it must be actually related to truth, goodness, and beauty; to unity, stability, and freedom.

But the sweep of these ideas is too large for the immature mind to grasp in definite thought and feeling. This, however, emphasizes the importance of presenting them in the early stages of self-development and in elementary forms. From the dawning of consciousness of a not-self and of purposeful activity, the child should be led on and on to the rational apprehension of God, man, and the world, as the supreme Not-self and the content of religion and morals.

At the meeting of the National Education Association in San Francisco, last summer, a World Federation of Education Associations was organized, representing about forty countries, for the purpose of promoting universal peace by the right education of boys and girls throughout the world. A conception of great magnitude,—rational, religious, ethical, and social.

Religious and moral illiteracy leads to spiritual decay in individual and group life, sapping and mining the very foundations of society.

Teach morals in the school that every religious revival may include a revival of loyalty to the ethics of the Nazarene Carpenter, and to the principles of democracy.

The American Association of University Women proposes to devote itself, for sev-

eral years, through central offices and local groups, to the study of problems of education in each community of the nation.

TWO GREAT PRINCIPLES ARE RECOGNIZED

(1) Education in the community, and school education, will be at essentially the same level, acting and reacting upon each other. (2) When the school shall be given its right place in the development of community life, much will have been done toward determining the character of our future civilization.

The history of organized child-protection work and legislation, for about fifty years, shows how deplorable has been, and still is, the condition of many homes and of many children, in their ignorance, poverty, and degradation; and how little many remedial and preventive agencies have availed.

It seems to me, therefore, essential, in addition to what the courts may do, that the children of today, who are to be the home-makers or home-destroyers of tomorrow, be given an education, and practical instruction in religion and morals. No other safe social foundation can be built. There is no other ground for a true and enduring civilization.

3. Why continue the instruction in high school, college and university?

(1) That religion and morals may keep abreast of the progress in science, psychology, philosophy, and of far-extending human relations and responsibilities. God, the universe, and reigning law, need no change by human minds; but our theories about them may need intelligent revision.

(2) That future religious and church leadership, itself university trained, and possessing breadth of vision and depth of comprehension, may attract and hold college men and women.

(3) That it may be realized with growing certainty that the religious and the moral consciousness do not belong to any separate realm. The mind, or soul, or self, has no special faculties for religion and morals. They belong to the whole of both the inward and the outward life, being vitally related to personality, and to all human achievements in the fields of knowledge and action.

(4) That the physical, mental, moral, social, and theological sciences may see their common sources and ground, and with intelligence and gladness realize their inter-

dependence. Rational spirituality claims recognition in a cosmic fellowship of human thought, feeling, knowledge, endeavor, and progress.

(5) That the separation between natural and supernatural which is contrary to science, reason, and religion; the immoral distinction between secular and sacred; and the idea that the dualism of mind and matter is both metaphysical and ethical, may all be done away with.

As Sabatier says, the supernatural, in heaven's sight, is natural; and the natural, from our point of view, is supernatural, because all things require God for their explanation.

The secular order should be established upon the regulative principles of the sacred order of things; and the face of sacred truth *should* shine through the wonderful achievements of the secular.

But the unwarranted separation of secular from sacred has taken away a large measure of purity and joy from love, marriage, science, philosophy, religion, and from the whole of normal life; and has tended to divorce religion from ethics; and religion and morals from science, philosophy, education, industry, politics, economics, democracy, art, physical training and amusements.

And the metaphysical dualism of mind and matter can and ought to be transmuted into the unity of ethical spirit, by the power of religious and moral instruction.

(6) The sciences with their magnificent advancement may justly claim to be discovering how the things of nature are going on; and invite me to sit at their feet a humble, joyous, and grateful learner. But the interpretation of meanings and values come by the way of philosophy and religion.

(7) That religion and morals, science and philosophy, may understand and estimate each other better. Religion is naturally conservative. This is no doubt well. We can not but regret, however, that men on their spiritual and ethical side have not shown a more cordial attitude, for example, toward geology; astronomy; the Copernican theory; history; the historical-critical, and the literary-critical study of its great Book; esthetics; psychology and philosophy; evolution, and sanitation.

But religion and morals welcome, more and more, all knowledge of facts, and every statement of truth.

For what immediately follows I am greatly indebted to a recently published and excellent book, "The Moral Self:—Its Nature and Development."

That religion may lift morals to the sublime heights of cosmic realities. Morality does not pertain merely to human affairs and relations. It means to be at one with the rational universe.

"Religion regards the principle of wholeness and rationality which is the ideal of, as well as the operative principle in, goodness and truth and beauty as already real. In the light of this realized ideal, as presented by religion, moral issues acquire a new significance; goodness has an added worth, the simplest good act a new splendor, and duty an increased authority; for it is now the demand of the whole scheme of things, that which the spiritual principle, of which the universe is the embodiment, requires for its realization in a particular sphere and station; while moral evil, now regarded as religious sin, appears in its real character as opposed, not only to the individual's true self, but also to the universal or infinite self, of which the individual's self is now seen to be an embodiment. Thus, religion brings to light the positive basis and driving force of morality, for it reveals the principle of which the moral life is the progressive realization."

Morality is the demand of the eternal order, the whole scheme of things; and to yield to this demand is to attain freedom in the realm of truth, goodness, and beauty. The true purpose of life and the purpose of the universe are the same. And the ethical function of religion is to idealize every human act and experience; to link old age to youth; time to eternity the finite to the infinite; our moral life to the unseen but real and teleological spiritual world.

It would be well for us, I believe, to covet a little of the mystic life, and a great deal of intelligent imagination, that, in thought, we might not only rise upward on the strong wings of science, psychology, philosophy, metaphysics, and theology, but, on the humbler practice

and ideals of religion and morals, as on ladder rungs, climb toward the Infinite and eternal; and in our better moods seem to touch the hem of His splendid garments, even as the young Hebrew prophet and statesman, in vision, saw the Lord sitting on a throne, high and lifted up, whose glory filled the whole world.

(8) That the religion of the Bible and the philosophy of life of the Man of Nazareth, may have an opportunity of placing their solution of the problems of existence over against the Spencerian unknowable; naturalistic monism; Berkeleyan idealism; Hegelian pantheism; the agnosticism of Huxley; extreme pragmatism; neo-realism; Henderson's "order of nature"; Durant Drake's "increeping life"; Bergson's "vital impulse"; Christian Science; etc., etc.

(9) While real values are expressed or implied in the terms used below, I want religion and morals to have a chance to show that science and philosophy make a tremendous mistake when they propose to account for cosmic order and unity by way of a mechanistic system of existence; by physics, chemistry, and biology; by Behaviorism, phycho-analysis, and genetic psychology; by psycho-neurosis, psychiatry, etc., etc.

(10) Right physical and spiritual adjustments promote health of body and stability of character. Intelligent religion and morals believe in real medical science and art as among the noblest of them all. They also believe that psycho-neurosis and many other diseases, and social, industrial, and economic troubles, are due to a mal-adjustment of mind and body to one's environment; that is to defective religious, ethical, and social attitudes.

Sex life and relations, marriage and divorce, present one of the most vital and important problems in modern society. I have heard the question talked about in public places with a so-called freedom that seemed to me to go far beyond the borders of reason and decency.

There is a rational modesty and grace in dress, speech, and action that gross ignorance and vice may ruin. There is an immodesty that is repellant and evil.

In the discussion of normal sex life and

relations nothing is more needed than a pure and intelligent balance between unreasoning prudishness, and a more or less popular frankness, which is unscientific, immodest, and immoral.

Nothing can establish personal and social balance in this field of thought, feeling, and action,—a field ordained to promote human happiness and competency, but scientific education, religion, and morals.

We therefore welcome the suggestion that not infrequently the sick, the troubled, and the tempted, should be ministered unto by the physical, mental, moral, and social sciences, and by medicine and religion, all working in holy companionship and in mutual confidence.

Now if a consumation so greatly to be desired is to be reached,—that of co-operation in the work of human betterment on a scale of such magnitude,—it seems to me that instruction in spiritualized and socialized religion and morals must be given in our entire American school system, in a scientific, rational, practical, and thorough manner.

#### VI. *How?*

1. The instruction of children and youth must not only be abstract but concrete; not merely in theory, but in practice.

Education must come by way of action, in and by means of environment and life. That is, religion and morals must be socialized in order to be vital and controlling forces.

The instruction must be human-centric, as the late Dr. Henry F. Cope said, that is, according to the laws, needs, and possibilities of persons, who are members of a great and living social whole.

In harmony with this idea one writer,—Professor Ames, I think, says that he would have all members of the church engaged in some aspect of the practical promotion of Christian principles, of living as applied to the relief and cure of poverty, crime, disease, and ignorance; as applied also to business, industry, politics, domestic life, and education; and as applied to the extension of church enterprises in our own community and everywhere else around the world.

2. It should be kept in mind by all instructors that boyhood and girlhood are



not merely on the way to adult life; but that the religious, moral intellectual, social and health problems of the school, are vitally related to home and community problems.

Literature, sane and helpful, is abundant. Carlyle said that a collection of books is a university.

3. By example, under the laws of suggestion, sympathy, and imitation.

4. By stories of events, and by biographical sketches, from many sources, that have religious, moral, and social values.

5. By word pictures of symbolic acts found in pagan, Hebrew, and Christian religions.

6. By the history of religions, resulting in,—

(1) Information.

(2) In mental discipline.

(3) In re-evaluations:—

a. A new appreciation of religion and religions.

b. A better understanding of our own.

c. Not a less high but a truer estimate of our own religion in its evolutionary history and pragmatic tests. It has proved its right to survive by its evidence of beauty, order, design, and power.

7. By advanced work in the history, psychology, and philosophy of religion.

8. My last answer to the question *How?* is: Let the method be comprehensive and fair.

A former United States Commissioner of Education once said substantially this: When in our colleges we require the study of Greek and Roman history, geography, mythology, and ethics, no one seriously objects. But if there should be required something of far more importance, such as Hebrew and Christian history, geography, religion, and ethics, there would be those to exclaim that this interferes with their freedom of religious thought and belief and is an effort to force religion upon them. But the simple fact is that this line of study is just as reasonable as the other in the field of the history of religious thought.

It has been recently declared by some authorities that the Bible is a "sectarian book." Now I am quite willing to affirm that the Hebrew and Christian Scriptures are no more sectarian than the religious

writings of the great nations, such as, Babylonia, Egypt, Assyria, Persia, India, China, and Japan.

I do not ask that any preferences shall be given in the college and university grade of the American School System to the Hebrew and Christian writings, religion, and history; but that they shall simply have an equal place with other great religions; that is to say, give them an equal chance with other faiths and then let our young men and women choose between them.

### WHAT FREEDOM OF WORSHIP UNDER THE CONSTITUTION MEANS TO ME

MISS MILDRED SEVERANCE

(Written in response to an essay contest directed by Judge Woods; and read at the yearly meeting of the Iowa Seventh Day Baptist churches.)

"Congress shall make no laws respecting an establishment of religion or prohibiting the full exercise thereof."

Such a few words to express so much. There are very few, perhaps, who realize how much that brief statement means to them. But, if they should go back into the early times and review the troubles and persecutions of their forefathers, they might be more grateful to our grand, old United States and her rights giving constitution.

Article I of the amendments and additions to the Constitution, probably means more to me than to many others. You ask, "Why?" Because I am one of those few who uphold the beliefs and doctrines of the Seventh Day Baptists.

Our people have been blasphemed and persecuted since the beginning of time. During Bible times our missionaries were stoned to death outside the city gates; and even Jesus Christ was hung on the cross on Calvary with that fateful sign, "King of the Jews," above him. We are not Jews and do not pretend to hold their views, although we are branded as "Jew Sabbatarians."

In ancient times the seventh day of the week was kept, even as far back as 321 A. D., and by the Romans. Not long after this, however, the day was changed to the first day of the week; not as a holy day, sanctified to God, but as a day of festivals, "The Lord's Day." When Pope Leo came to the papal throne, he secretly helped the persecuted band with whom he was in sym-

pathy. They were sheltered in the Piedmont valley until after Leo's time, when they were again a hunted people.

I can imagine them when they heard of the enemy's coming, hurriedly calling a meeting and listening to one dear old man as he told them to keep faith in God and they would be delivered. "Brethren, let us trust in God, and away to the British Isles where we may have peace." So they slipped away through the hills and after years of hardships, reached England. Oh! the wonderful feeling that must have passed over them upon reaching that loving rest.

Six short months of peace, and the Catholics arrived in England. It is hard to realize the mental, and perhaps, physical agony those faithful few endured. For Christ's sweet sake, they suffered another period of hardships and persecutions.

With the rise of England, you will remember how the rulers enforced laws compelling every one to belong to the same church. Of course, this little band refused to comply and secretly held meetings every Saturday. The royal officials knew of this band of Waldensians, but could never quite locate them. There were several who were accused and brought to trial, but were pardoned after long imprisonment because no evidence could be brought against them. After this confusion, they made their way to America. Keeping their identity a secret, they joined the Baptists in Massachusetts.

Would they ever reach a place where they might worship according to the dictates of their own consciences?

They were literally forced out of the Massachusetts church, and with a number of dissenters, made their way into New Haven. Finally, at that promising call of Roger Williams, they went to Rhode Island, and here the first Seventh Day Baptist Church was founded at Newport. The church was very small at first, but grew steadily. It thrived so well that a number of German Seventh Day Baptists were added to the membership. This promising church was not to last long, however. The different churches began taking steps against them, declaring that the seventh day was not the day to keep.

It seemed that God meant for them to see the time when they could have perfect religious freedom, for with the Indepen-

dence of the United States and the Adoption of the Constitution, came this coveted freedom. Is it not easy to imagine that they spent days in blissful worship and praise to their God? No one dared forbid them now. I think if I had been there I should have sung that old song that begins, "Peace, peace, wonderful peace."

Every Saturday morning we meet in our little church on the hill for our worship. We never think of keeping it secret. Why should we? We do not fear to tell people we are Seventh Day Baptists; we welcome Sunday worshipers to our services. Why? Because we have the Constitution of the United States to protect us.

Occasionally, a first day minister will come in and preach for us. He tries to tell us we are keeping the wrong day; but are we? No! not according to our own views; and, thanks to God, we have a right to freedom of thought and freedom of religion. We do not condemn the visiting minister, for he has the same rights as we are enjoying.

But what is this compared to what our forefathers endured? Nothing. Shouldn't we be thankful?

God is and has always been so good to America. He, only, knows how grateful to and how dearly I love this wonderful America, my own, dear, native land. She has been like a spring of water in the center of a vast desert to me and my people.

You would be surprised to see how the darkness, the death, and the gloom of heathenism give way to the light, the life, and brightness of Christianity under gospel teaching. I have known men to stand up and thank God for the illness which brought them to the hospital, because it was the means of bringing them into contact with the life which is eternal. Some of your good people at home are beginning to think that they can do with a Christianity in which the divinity of Christ and the atonement of the cross may be classed among the debatable, non-essential dogmas of the Church. The moment you have made up your minds to adopt this conclusion as the truth of God, that very moment you may break up your missions, for we feel that a gospel robbed of these two cardinal doctrines is no gospel at all to the heathen.—*Griffith John.*



## WOMAN'S WORK

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

### CHRIST WITH US

"Inasmuch as ye did it unto the least of these,  
ye did it unto me."

I cried aloud: "There is no Christ  
In all this world unparadised!  
No Christ to go to in my need,  
No Christ to comfort me and feed!  
He passed in glory out of sight;  
The angels drew him into light:  
Now in the lonesome earth and air  
I cannot find him anywhere.  
Would God that heaven were not so far  
And I were where the white ones are!"

Then from the gray stones of a street  
Where goes an ocean drift of feet,  
I heard a child's cry tremble up,  
And turned to share my scanty cup.  
When lo, the Christ I thought was dead  
Was in the little one I fed!  
At this I drew my aching eyes  
From the far-watching of the skies.

And now, which ever way I turn,  
I see my Lord's white halo burn!  
Wherever now a sorrow stands,  
'Tis mine to heal his nail-torn hands;  
In every lonely lane and street,  
'Tis mine to wash his wounded feet;  
'Tis mine to roll away the stone  
And warm his heart against my own.

Here, here, on earth I find it all—  
The young archangels white and tall,  
The golden city and the doors,  
And all the shining of the floors!

—Edwin Markham.

### THE WOMAN WHO WENT EIGHT TIMES OVER INSTEAD OF ONLY ONCE

About fifty years ago, Carrie Lena Crawford, a high spirited, popular girl of old Kentucky, faced many doors that opened before her invitingly. She was full of fun and a rollickingly good humor. When she studied the *Westminster Catechism*, she learned not only the first phrase of the answer to the question, "What is the chief end of man?" "To glorify God"—but also the second phrase—"And to enjoy him forever." She "enjoyed" her Lord so thoroughly she wanted to share her joy with the whole world.

Before the Student Volunteer Movement was organized, she offered herself to

the Foreign Mission Board of the Presbyterian Church. "Too young," was the reply. "It is not advisable to send such a very young and inexperienced girl."

Miss Crawford became Mrs. Alexander Stuart Moffett, and she and Dr. Moffett both volunteered for foreign mission service, but again the Mission Board said, "Not advisable."

Years passed, but the missionary purpose did not pass from their hearts. When Dr. Moffett was pastor at Midway, Ky., and he was fifty years old and his wife forty-five, they offered themselves once more. They had six children, and planned to place the older ones in school in America. At last they were accepted. Their outfit was prepared, and they were ready to sail to Brazil. At a meeting of the Presbytery called in the church in Midway, the question was again opened; and by a small majority it was voted that after all it was too expensive to send a family to the field, so that their commission was recalled—even before they had sailed.

As the members of the Presbytery came out of the meeting, Mrs. Moffett faced them in the vestibule. Tears were in her eyes and determination was in her heart. "You will not let me go," she said, "but I'll send every child I have." A great peace filled her heart. She had prayed earnestly that God would not let her miss his will for her life. It had been hard to understand why, again and again, the door had been closed before her eager feet, but now the answer was clear. "The door is not closed. You are to go—not in person, but through your children."

She not only gave her children, but she trained them for lives of service. There was no long-faced Christianity in her life. Her piety was deep and genuine, but she entered into the sports and pleasures of her children as if she were as young as they.

About twenty-five years she spent in getting ready to go, not as one missionary, but as eight missionaries—through her eight children.

Then one day she was stricken suddenly. "Only a few days more," the doctor whispered. "Even so, come quickly, Lord Jesus," she answered with confidence and joy. She went happily home, knowing in her heart that, although her own eyes might never see the ships on which she sailed to

foreign lands, some day she would go—eight times over. And she did go.

Rev. Lacy Moffett.

Miss Carrie Lena Moffett.

Mrs. May Moffett Crenshaw.

Mrs. Emma Moffett McMullen.

Mrs. Paxton Moffett Crawford.

Miss Natalie Moffett—her children are in foreign mission service today. Another son, Rev. Harry Moffett, who was unable to go to the foreign field because of ill health, is at work with a missionary purpose in America; and another daughter, Mrs. Maude Moffett Walker, is living in America, training her own children for Christian service.

So did Carrie Lena Crawford Moffett go eight times over instead of once.

### HER SECOND CHANCE

In a recent convention, a young college woman was introduced as a student volunteer. Her face was radiant with the light of a great purpose. In clear tones she told of that purpose. As she sat down a woman arose, her hair was white and her shoulders were bent with the burdens of years. In her eyes was the glory of the girl's face as she said: "This is the happiest day of my life. In the children's Mission Band, I trained her with missionary interest for missionary service; and I feel now as if I were going out as a foreign missionary myself."

### ENGAGING DIRECT PASSAGE

The mother of the famous missionary, Jacob Chamberlain of India, led not only her own distinguished son, but also more than forty other young people into Christian service through her prayers and her personal work.

A school teacher in teaching geography incidentally taught missions also.

Eliza Agnew, "Mother of a thousand daughters," went out from that class to Ceylon.

A Bible school superintendent interested himself in the circulation of missionary papers in his school. A little girl, who became interested in reading the papers, became a valuable missionary in Japan.

A father took time on Sabbath afternoons to talk with his little son and to show him missionary pictures. The father never sailed as a missionary; but the world knows of the work of Alexander Duff, the son,

who became the pioneer of higher education in India.

Someone placed a missionary book, *The Star of the East*, in the hands of a young man. Adoniram Judson read the book and decided to give up his delightful parish in Boston to follow the leading of the Star into the mission field.

John Williams, "Apostle to the South Seas," attributed his first interest in missions to the stirring missionary sermons preached by his pastor.

Mothers and fathers in their homes, Bible school superintendents and teachers in the schools, pastors in their pulpits, friends across the street—whatever our occupation, whatever our limitations, many who can not go in person may go through others they lead into the work.

### THROUGH GIFTS OF MONEY

Justinian von Weltz, Austrian nobleman of nearly three hundred years ago, sold his entire estate so that he might get funds to establish a school for missionaries.

Pastor Stearns, of Germantown, Pa., gave all of the many and the large honorariums which came to him from his Bible teaching and platform work, after he had taken out his actual expense of travel, for sending out and supporting missionaries. He led his congregation so to understand the possibility of going into all the world, that they gave one million dollars for foreign missions during his pastorate, supporting missionaries in practically every land of earth.

A student volunteer, who was detained in America, became pastor of a weak, struggling congregation in the West Virginia coal fields. The feeling of responsibility for going to the foreign field was so great, he worked unceasingly until his little congregation supported a missionary.

A Georgian of large wealth, who had been living in extravagant luxury, put himself on a salary which he agreed was generously large for himself and his family and gave the balance of his income to sending out and supporting missionaries.

### INCLUDING AMERICA

Surely the Lord did not intend to exclude America when he gave his great commission. It requires as true obedience, and sometimes a more difficult obedience to cross the street in missionary service than to go



across the ocean. The whole world has sent its representatives to America, yet many students say the door to missionary service is closed to them if they can not go to some foreign country.

"One Chinese student who returns from America to China thoroughly Christian, is worth a whole mission station," declares an outstanding leader of Christian work in China.

Go ye.

The whole world—our parish.

The place which needs us most and in which we can accomplish most—our station.

Our life, our money, our influence, our time and talents—our opportunity.—*The Christian Herald*.

### LETTER FROM LONE SABBATH KEEPERS TO THEIR PASTOR

[Though not written for publication, we venture to give our readers this excellent letter from a lone Sabbath keeper and his wife to their pastor and their home church.—EDITOR.]

Rev. W. D. Tickner,  
Jackson Center, O.

MY DEAR PASTOR:

In retrospect today, my attention and memory turns back to our dear, old church in Jackson Center, and this Sabbath day is no exception in my calling to mind the memories of the dear place of worship, but is typical of the many Sabbaths during which I think of the pleasant memories which are interrelated with the home church and her consecrated members. We are always glad to get any news from the church and it is with a most keen interest that we anticipate the coming of the *Jackson Center News* each week for the one purpose above all else, namely, to read the announcements relative to our church's program and activities. Likewise it was with great delight that I received your good letter some few days ago.

You may be interested to know just an "inkling" about where we live, about my work, etc. Delavan is a very pretty little city, situated only fifty-five miles from Milwaukee, the heart of Wisconsin; twenty-three miles from Milton, and eight miles from Walworth. We get over to Milton frequently, and it goes without saying that we always enjoy being where we can have

Sabbath privileges. In our own city here we have eight churches which well represent a Christian community, yet we greatly miss not having our own church. Delavan is a very industrious city,—the main industry being that of the Bradley Knitting Mills which employ some eleven hundred men. I myself was employed there during the summer months in their advertising department. The "big" men of the firm are thoroughly Christian, and wholly tolerant, which won from me my greatest respect, especially for the advertising manager, who gave me special privilege of a five-day week out of respect for my Sabbath.

The junior and senior high schools have enrolled here approximately six hundred and fifty students. Both schools are in the same building,—or rather two buildings, which are joined,—and I am teaching in both. I have the freshmen and sophomore work in English with a total enrollment in my five classes of one hundred sixteen students. That fact alone makes me feel that I have resting with me a big responsibility which offers me daily one hundred sixteen opportunities to help mold and fashion the future citizenship of our nation. To my mind the ministry, and the teaching profession are the primary factors in making or marring the destiny of the world. I have faith to believe that they will make and uplift that which now points toward deterioration. Therein lies the reason for my liking my chosen vocation.

I am greatly interested in young people,—especially those in our own denomination, and especially glad am I that there are those, whom I remember as mere children then; but who are now carrying on the good work in the Junior and Senior Christian Endeavor societies in the home church. I predict many great things for them in the future; for, as you said in your letter, "Right always wins. Courage to live up to one's convictions is never overlooked by God."

Both mother and Janet join me in sending greetings to the church. May her watchword ever be "Onward!" in her mission to spread the gospel of God whose teachings and law were exemplified in the life of his Son, Jesus Christ. That is our sincere wish and trust.

Most sincerely,

CHESTER D. NEWMAN AND WIFE,  
MRS. FRONIA M. NEWMAN.

## YOUNG PEOPLE'S WORK

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

### GOSPEL TRIUMPHS IN JAPAN

Christian Endeavor Topic for Sabbath Day,  
January 19, 1924.

#### DAILY READINGS

Sunday—An open door (Rev. 3: 7-13)  
Monday—Won for righteousness (Luke 3: 10-18)  
Tuesday—A seeker (Mark 9: 24-30)  
Wednesday—Idols abandoned (1 Cor. 8: 1-6)  
Thursday—Transformed lives (2 Cor. 5: 14-21)  
Friday—Honorable service (2 Cor. 6: 1-10)  
Sabbath Day—Topic, Gospel Triumphs in Japan  
(Acts 10: 34-48)

The following quotations were taken from the October *Missionary Review of the World*. Any society which has access to that magazine will find in it a fund of information about present day conditions in Japan.

Japanese possessions include a population of eighty million. "Thus in territory somewhat greater than the State of Texas, about one-tenth of which is available for cultivation, lives a population two thirds as great as that of the United States."

#### PRESENT NEEDS

1. The Need of Manning the Unoccupied Fields.

"Let us remember that as yet there is but one Christian communicant to two hundred and fifty of the population of Japan proper. Conditions, perhaps imperative, have left the country regions comparatively untouched by either Japanese or foreign workers, who have centralized largely in the great cities and provincial capitals. While it is a fact that few of the towns and large village are without some who have had direct contact with Christianity, it is also a fact that the masses in these places go on as if Jesus had not lived. Reinforcements, principally of Japanese, but in some measure of foreigners are greatly needed, for here is virgin soil for the seed of the gospel on a larger scale than exists anywhere in the home land."

2. The Educational Need.

"The quality of government kindergarten work and the extent of that done for higher education are still very inadequate. The

waiting lists of missionary kindergartens and training schools is a long one, while the applicants for entrance to our middle schools and colleges for both boys and girls, far outrun the possibilities of accommodation. While the government is ever increasing its efforts, it will be long before the need can be met, thus giving our missionary societies general education, but also to bring thousands of young lives into daily contact with a grand opportunity not only to assist in a genuine Christian environment."

3. Need for a Rally Against Reaction. "Japan has at last entered the community of world powers, a position fought and bled for through half a century. Her political goal has been attained. Now is the time of danger, for the pendulum is swinging back from universal to national ideals. Witness the great revival of official Shintoism. Not long ago a Christian minister of outstanding reputation and a prominent layman pleaded before a select group of missionaries for an increase of their forces. 'We are drifting,' they said, 'into a narrow nationalism, such as was not known even in the anti-foreign days of fifty years ago, and it is only you with your Christian ideals of universal brotherhood that can keep us sane.'"

4. Need of a Rally Against Materialism. "The breaking down of old feudal restraints in family and community life, the new freedom accorded to women, the rapid change in living conditions due to the rise of industrialism and consequent herding in the great centers, the democratic movement, the labor agitation, etc., all these developments are calling for such moral and spiritual treatment as seems possible to Christianity alone. Conscious of the seriousness of the situation and realizing the church's weakness, its leaders are insisting that this is no time for our missionary boards to relax, but on the contrary, the time for them to gird up their loins and hasten to the help of their sorely taxed brethren, with all the resources in their power."

"Through its hunger areas (gospel hunger) Japan speaks of a great opportunity to serve a great race. It is possible now to help shape the destinies of a nation of great latent power before it has settled into inflexibility. There are hosts of adversaries, but these should only nerve us for greater deeds. A land made free from its pangs of



want, a people made strong for the crusade against wrong, a race made holy for the loftiest human enterprises, a kingdom redeemed by the crucified Christ, this is the ultimate aim of our work in Japan. The realization of this vision depends upon the alleviation of its areas of need."

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The gospel was taken to Japan in 1549 by Francis Xavier, a Jesuit missionary. He won only a few converts, one of whom was a prince, who was so impressed by the image of Christ on the cross that he fell on his knees and worshiped and commanded his soldiers to do the same. This was only a small beginning but it paved the way for larger things, and since then Christianity has made wonderful progress there. The gospel has transformed the lives of hundreds of Japanese, and the life of the nation has been changed; for along with Christianity, western civilization has gone there also. Education has played an important part in this great movement. But there are thousands of Japanese yet who have never heard of Christ, and many of them never will unless we carry the gospel to this land. Let us hope and pray that some Seventh Day Baptist young people may hear and answer the "Macedonian call" from Japan.

Auntie Rutt says: If I were president of a Christian Endeavor society I'd study the Efficiency Chart. I'd pick out every suggestion that our society could carry out, and decide which committee could do each one best; and then—I'd have a little personal talk with each committee chairman.

### HOW AND WHEN JESUS PRAYED

HURLEY S. WARREN

Christ is our example. His prayer life is a pattern for us. The Master was never too busy to commune with his heavenly Father. Before beginning the day, while laboring, and at the close of the day, he prayed. Prayer was the very essence of his life.

How many of us are too busy for this? Do we go blindly into the day's tasks without seeking guidance? Are we disre-

garding this fundamental part of life?

Christ prayed earnestly. Read for yourself Luke 22:39-46 (Daily Reading for January 7). Do we give our thanks in a half-hearted manner, and make our petitions as though we don't care, or does our very being express our gratitude and expectation?

Christ prayed humbly. The Father was first in our Master's life. At all times Christ "rendered unto God the things that are God's." Do we bow our hearts as well as our heads? Do we permit self to be predominant? Are we willing to say, "Nevertheless not my will, but thine, be done"?

Christ prayed for others. How many times our narrowness prevents us! How long will it be until we can lose sight of the "ego" and pray in terms of the "altar"? Of course we should pray for ourselves, but blessings become manifold when shared with our fellow-men.

Christ prayed in the immediate present. We are in the midst of revival meetings and a spiritual outpouring. The spirit of prayer is evident. We listened last evening to a thought-provoking and powerful message on the theme, "Tomorrow." Yet we put off until tomorrow to pray. Why?

Christ prayed regularly. "And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him." The writer confesses his weakness in the keeping of the Quiet Hour, a time that can be made the richest of all. My friends, let us resolve to do as he would have us do.

*Salem, W. Va.*

### YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met in the college building of the Sanitarium, at 7.30 p. m.

The President called the meeting to order.

Mr. D. M. Bottoms offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Dr. L. S. Hurley, Miss Frances Babcock, E. H. Clarke, D. M. Bottoms, Aden Clarke, Allon Van Noty, Marjorie Willis.

Visitor: Mr. W. H. Burdick.

The Corresponding Secretary's report was presented and received to be placed on file. It follows:

### REPORT OF CORRESPONDING SECRETARY FOR NOVEMBER, 1923

Number of letters written ..... 66  
Number of bulletins sent out ..... 90

Correspondence has been received from: Lester G. Osborn, Rev. R. R. Thorngate, O. T. Babcock, Miss Maybelle Sutton, Mrs. Clara Beebe, Miss Fucia F. Randolph, Miss Elisabeth Kenyon, Rev. E. M. Holston, Rev. D. B. Coon, Miss Grace Loofbourrow, Miss Elizabeth Crandall, Duane Ogden, Rev. W. D. Burdick, Miss Helen Jordan, United Society of Christian Endeavor, Miss Harriet Bell and, Genevieve Hyde, Miss Alta Van Horn, Rev. James L. Skaggs, Mrs. C. L. Hill, Miss Alice Baker, Miss Helen Ring, Miss Myra Thorngate, Miss Hazel Langworthy, Miss Arline Emily Peffer, Miss Elva Scouten, Mr. John Randolph, Miss Josephine Maxson.

Societies having reported entering the SABBATH RECORDER Reading Contest are: Westerly, Ashaway, Rockville, Dunellen, Plainfield, Marlboro, Shiloh, Verona, Adams Center, Little Genesee, Alfred Station, Hebron, Salem, Fouke, Riverside, North Loup, Nortonville, Welton, New Auburn, Exeland, Milton, Milton Junction, Farina, Detroit, Battle Creek, DeRuyter, Waterford.

The following is the standing of the associations in regard to entering the contest:

Eastern—1 has not  
Central—100% has entered  
Western—3 have not  
Northwestern—3 have not  
Southeastern—2 have not  
Southwestern—1 has not  
Pacific—100%

Lester Osborn is supply pastor at Nile. He with the assistance of Duane Ogden has organized an Intermediate society there.

DeRuyter reports that they have organized a society there. They have made a good start by entering the RECORDER Reading Contest.

FRANCES FERRILL BABCOCK,  
Corresponding Secretary.

Communications were read from: Rev. E. M. Holston, Rev. H. Eugene Davis, Miss Myra Thorngate, Miss Grace Loofbourrow, Miss Helen Jordan, Miss Fucia F. Randolph, Miss Elisabeth Kenyon.

A bill for \$2.00 was allowed for supplies for the editor of the Young People's Department of the RECORDER.

Voted that an appropriation of \$5.00 be made the Corresponding Secretary for supplies.

The Secretary presented for discussion some of the plans for the daily Conference meetings next year.

Voted that Miss Maybelle Sutton be elected Secretary of the Southeastern Association.

The Budget Committee submitted a tentative report, which was discussed at length.

The board wishes to enlarge its promotional and extension work. The discussion

on the point resulted in the appointment of an Extension Committee, consisting of E. H. Clarke and Dr. L. S. Hurley. One problem of this committee is that of finding a way to bring the board into closer touch with the young people in the churches where there are no Christian Endeavor societies.

General discussion followed.

Reading of the minutes.

Adjournment.

Respectfully submitted,

MARJORIE WILLIS,  
Recording Secretary.

*Battle Creek, Mich.,  
December 13, 1923.*

### THE BOOK OF BOOKS

DEAN ARTHUR E. MAIN

XXI

GENESIS

This book, as its name implies, is a book of beginnings or origins. And if we compare some of the best ancient stories of Creation with one another the result can not but be to deepen and strengthen our assurance that the early narratives of Genesis are vastly better, more spiritual, and ethical than any of the rest.

A thoughtful young man was once asked to name the most central or fundamental belief or doctrine,—the doctrine that has most to do with the shaping of human character and conduct. His answer was, "The Doctrine of God."

It is what men, groups of men and women, and nations, think of God, and of the relation between spiritual and physical things, that determines what they think of themselves as to their own worth, duty, and destiny. Our motives and ends, our points of view, our ideals, our standards of value, will not be high and holy, unless our conception of God, and of material, moral, social, and spiritual realms, is also pure, elevated, and elevating.

When the ancients began to think concerning the problems of existence, they commenced to have theories about the ground and origin of the world.

Many nations have had their traditions and stories of the source and creation of matter and mind, with their forces and laws.

Illustrative passages and statements will help us to bring these early creation stories



before us for a comparison with those views of origins and of the Great Originator, that have come to us through the Hebrew people.

Commentaries, encyclopaedias, Bible dictionaries, and works on the religions of the nations, furnish abundant material.

One of the oldest of creation stories, from India, is that the universe was once darkness, as if bound up in sleep. At last the eternal and universal Spirit roused himself, and, by his brightness, first of all scattered the darkness. In thought he resolved to bring forth beings out of himself. He brought forth the waters into which he laid a germ that developed into an egg of golden splendor. In this egg, Brahm, the father of all creatures was born. After remaining in the egg for countless years, he split the egg by his thought into two parts. Out of these he formed the heavens and the earth, and between heaven and earth the atmosphere, eight heavenly regions, and the inexhaustible reservoir of waters. Then he caused to go forth from himself thought personality, the great animating soul of the world, the five senses with the objects and qualities perceptible by them, the gods, good and evil spirits, sacred literature, emotions, virtues and vices.

According to one Greek theory of origins there was first of all chaos; then the earth; the bottomless abyss; and love, the active, formative principle. Out of chaos came forth primitive darkness and night, which together, produced the pure world of light. Then the earth of herself brought forth Uranos, the starry heaven and the home of the gods; the mountains, and the salt depths of the sea. And of Earth, and Uranos her husband, there were born Okeanos the earth-surrounding sea and the source of rivers; and all the fabled giants of Greek mythology,—the children of earth and sky.

In Egyptian accounts of creation there appear to have been three creative deities. Nun, chaotic primeval water, was the original source of all. Ra created the firmament; stopped the conflict of the elements; and established the existing order of things. In the beginning, the god Nun, the watery Chaos, filled the dark world-space. From him there came forth an egg out of which Ra the sun-god arose in the form of a little child. With him light and life came

into the world; and from him the other gods were created. In another story the god Chnum, the sculptor god, modeled the egg on his potter's wheel, the egg containing light and the germ of the world. This god is also called the divine breath which stirred the primeval waters, and which fashioned gods and men.

Phoenician tradition is that there came out from boundless, eternal, and dark Chaos, and from Longing, fruitful matter full of the impulses of life and the germs of all individual things. This developed into an egg, which dividing in two, formed heaven and earth, and sent forth sun, moon, stars, and constellations. These upon reaching self-consciousness, became reasonable beings named Heavenly Watchers. As soon as the air became luminous and the sea and land warm, by the action of the sun, there burst forth winds, clouds, mighty rains, lightning and thunder; and amid the noise of thunder-peals, animated beings, male and female, stirred into life on sea and land.

One Babylonian fragment begins when the world was still darkness, and water in which originated a multitude of monstrous creatures over whom a woman ruled. The god Bel came and cut the woman in two, formed heaven and earth from the two parts, and destroyed the monsters. This probably refers, mythologically, to the origin of the present world-system with the sun, moon, stars, and planets. Seeing that the desert land was capable of bearing fruit, the god Bel had his own head cut off by one of the gods; the earth was mixed with the flowing blood; and men, and animals that could live in air, were formed from the mixture. Or, according to another form of the story, only men were created; who, therefore, were partakers of the divine intelligence.

Another and very old Babylonian mythical story tells how, before creation, there was no house for the gods, no reed or tree, no city, building, or brick, and no living creature. All lands were sea. With a movement in the midst of the sea there followed the creation of land, gods, mankind, animals, the great rivers, vegetables, and cities.

"He (the god Marduk) formed mankind," so the myth runs.

"With him the goddess Aruru created the seed of mankind.

(Continued on page 29)

## CHILDREN'S PAGE

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

### LITTLE NEW YEAR

Who's this merry little stranger  
That has just arrived in town  
With his fair face bright and smiling,  
Not a wrinkle nor a frown?  
Gifts of love he freely scatters,  
Filling every heart with cheer,  
Oh, now I am sure you know him,  
Our dear little friend New Year.

### AFRICA

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
January 19, 1924

#### DAILY READINGS

Sunday—First African convert (Acts 8: 26, 27)  
Monday—Man of faith (Acts 6: 8)  
Tuesday—Martyrs (Acts 12: 1, 2)  
Wednesday—Church leaders (1 Pet. 5: 1, 2)  
Thursday—Lives changed (Tit. 2: 11, 12)  
Friday—Teachers of industry (2 Thess. 3: 8-10)  
Sabbath Day—Topic, Christ's heroes and heroines  
in Africa (Acts 8: 26-31).

The following story about David Livingstone, one of the greatest of missionary heroes in Africa, by Emma T. Leopold, will be of special interest to all Junior boys and girls, please do not fail to read it.

#### DAVID LIVINGSTONE

Now children, we are going to hear a story. Of course you are wondering now what or whom it can be about. When I say David you will think it's David of the Bible who killed the giant. But it's not a Bible hero this time. It's just an ordinary boy who grew up to be a great man, and did many wonderful things through the strength of the Lord. His name was David Livingstone. He lived on the banks of the River Clyde in Scotland.

David liked fun just as much as any boy does. His special delight was to fish in the river that flowed by his home. One day he caught a nice big salmon, and what do you think he did with it? Why he slipped it down one leg of his brother's trousers and had all the people feeling so sorry for Charlie because they thought a snake or something had bitten his leg and caused it to be so swollen. That was a mischievous

David, wasn't it? Of course he had to apologize afterward, and so will you if you do anything mean.

The parents of our hero were very poor, so at an early age David had to help earn bread and butter, as well as clothing for his younger brothers and sisters. He had a kind father and a good mother who taught him to love and live for Jesus. On long winter evenings David and his brothers and sisters would gather around their father and listen with ears and eyes wide open while he told thrilling stories of missionaries, and explorers in far-off lands. It was here that David learned about many things that he himself encountered long years afterward.

At the age of ten, David left school and went to work in a cotton mill. Now what do you suppose he did with the money allowed him out of his first week's wages? Why he bought a book. Not a story book, but a Latin grammar. He took this book to the mill with him and propped it open beside him and studied as he worked. Are you as anxious to learn as this boy was? Later he bought more books and went to school at night after working hard all day.

Now I must tell you how David became a missionary. He heard a letter read that had come from Gutzloff, a missionary in China. It told how much the Chinese needed Jesus, and this set his heart on fire. He longed to go and tell the heathen about the Savior and his love. From that time he worked harder and saved his money so that he could attend school and learn how to work for God. By the time David was ready to become a missionary, he had grown to be a sturdy, strong young man. Africa was his goal, and in the year 1840 he sailed from London in a little ship called "The George." Several months later, he was on foreign ground, ready to give his life for the souls of Africa. The ship landed him at a place called Kuruman, where the missionary Robert Moffat was stationed. Young Livingstone stayed there for a while. Some time later he married Mr. Moffat's daughter, Mary.

David Livingstone is called the pioneer missionary of Africa. Now a pioneer is one who goes where no other man has gone. He explores and finds out about the country. This is what Mr. Livingstone did in Africa. As he journeyed through that wild country, he often had strange food to eat.



One time he dined on rhinoceros meat, at another time he broke his teeth tearing at maize (a kind of corn) which made his mouth sore.

Here is a nice letter Mr. Livingstone wrote to his little girl in England. I think you would like to read it: "I shall not see you again for a long time, and I am very sorry. I have no Nannie now. I have given you back to Jesus, your papa who is in heaven. He is above you, but he is always near you when you ask things from him (that is, praying to him), and if you do or say a naughty thing, ask him to pardon you, and make you one of his children. Love Jesus much, for he loves you and he came and died for you."

Wasn't that a beautiful letter? I expect little Agnes always kept it. At one time Agnes did not hear from her papa for two long years, and she and her mamma were worried; they did not know but that he was dead. Then a party of men under Stanley, the great traveler, was sent out with orders to bring Livingstone back to England, dead or alive. In 1871, Livingstone was found. It was a happy meeting, and for four months the two men enjoyed each other's companionship. Then Stanley had to return to England, but nothing could persuade Livingstone to leave his work and go along. So they parted with tender words and prayer.

Just thirteen months after saying good-bye to Stanley, death took him. He was on his knees praying for Africa, the land he loved and had sacrificed his life to save. While in this attitude, God took the devoted spirit up to the realms of bliss. Now his sufferings and hardships were over. He had done his work. He was safe in the glory land.

The missionary found many thousands of savages who did not know the first thing about Jesus. For these his heart was full of love and pity, and it was his chief enjoyment to teach them the love of Christ.

Some very thrilling experiences came into the life of the missionary. One day when he was at Mabotsa, some natives came running to him, saying that a lion had sprung upon their cattle in the day time. This was unusual, for lions usually sleep in the day and prowl around at night. The poor natives thought that they were bewitched by the evil spirit and wanted the good man to do something for them. Now to win

their respect and confidence he must try and kill the lion. So after the beast they went. Suddenly they saw him on a rock. Livingstone took aim, shot twice, but did not kill the lion. Angry from the wound, the beast sprang at its slayer. Before Livingstone could reload his gun, the lion had its teeth in his left shoulder, growling fiercely all the while. A native seeing the danger of the missionary, shot twice at the raging beast and missed. Infuriated by these wounds it sprang at him, and finally, weakened from loss of blood, fell over dead. The left arm of Livingstone was crushed, and all the days of his life he carried eleven vicious tooth marks in his shoulder. His arm was cared for by friends, and he lived many years longer to do the work God had sent him for. Africa was a country full of wild beasts, but Livingstone was not afraid. From his own door he shot a buffalo and rhinoceros. He would walk ten miles through the forests of prowling animals in order to help some one in trouble.

His faithful black men who had been with him even unto death, carefully took the heart out of his body and buried it under a tree that grew in the center of Africa. Then they wrapped the body in cotton and very tenderly bore it to the coast, where it was shipped to England. If you visit Westminster Abbey you will see the spot where his remains are buried there amidst the great men who have died. The nations respect and honor the name of Livingstone.

Now you have read my story, do you not feel that you would like to be a missionary for Jesus, too? You don't have to go to Africa, but you can be a sunbeam for Jesus right in your own home or school. Always be glad to do something good and to help somebody else. I am sure Jesus will bless every boy and girl who wants to be a missionary.—*Reformed Church Messenger*.

### ATOOKA AND THE NEEDLES

Atooka, the little Eskimo girl, came swiftly down the icy valley. She was on her way to get her mother some new needles, and being trusted with such an important task made her feel very excited and very grown-up.

She couldn't just run to a store and buy what she wanted, because there wasn't any store. The village where Atooka lived was merely a half dozen round-topped stone

houses set down in a land of snow on the edge of a great, ice-covered sea.

But Atooka knew just where to go for needles. She had been there lots of times with Nuknu, her father. So now she trotted happily along, humming a funny little Eskimo song. Soon the village was left behind and she was out on the ice above the sea water. She hunted this way and that, and at last gave a joyful little shout as she found what she was searching for. It was the bare, bleached skeleton of a huge walrus.

In Eskimo land, folks make their needles, spoons, spears, and all sorts of things out of bone, and here was plenty of material.

Atooka set right to work cutting off a lot of slender, pointed bones that would make splendid needles. She tied these in a bundle and had just decided to hunt a long, hollow bone for a whistle, when a terrible sound fell upon her ears.

"Boom! Boom! Crash!"

The ice floes were breaking up! She must run, run for her life! If the ice she was on should crack, she might drift on it away out into the ocean and never see home again. Atooka sped along as fast as her legs could carry her. Suddenly, she stopped short beside an ever-widening strip of green water.

Her chunk of ice had split off! Oh, dreadful, all the ice was breaking! And home lay beyond that awful, grinding, cracking mass that was sweeping away to the ocean.

Atooka choked down her sobs of terror and went running and leaping from floe to floe. When her strength was almost gone, she gave one last, great leap and fell exhausted in a snow bank on firm land.

Little Atooka was safe now. The queer part was that she still held tight to the bundle of needle bones. She had been too scared to think of turning them loose.—*Alice Alison Lide, in The Sunbeam*.

### WHEN ANIMALS SLEEP

Elephants sleep standing up. When in a herd, a certain number will always stand watch while the others sleep, for the big, powerful beasts are timid and cautious at night and will not go to sleep unguarded.

Birds, with few exceptions, sleep with their heads turned tailward over the back, and the beak thrust beneath the wing.

Storks, gulls, and other long-legged birds sleep standing on one leg.

Ducks sleep on open water. To avoid drifting ashore, they keep paddling with one foot, thus making them move in a circle.

Foxes and wolves sleep curled up, their noses and soles of their feet close together and blanketed by their bushy tail.

Lions, tigers, and cat animals stretch themselves out flat upon the side. Their muscles twitch and throb, indicating that they are light and restless sleepers.

Owls, in addition to their eyelids, have a screen that they draw sideways across their eyes to shut out the light, for they sleep in the daytime.—*Children's Friend*.

### THE WOLF IN THE PATH

"We'll get to church in the wagonette," announced Billy's brother. "But we'll certainly have to miss Bible school today."

Billy dropped the shoe string he had half tied. "Wh—why, I can't miss Bible school. Our class would lose the contest. We're tied, you see, with the Crown Jewels."

He looked at the yard, covered with a light snow, which was littered with packing boxes. Worn out, because of the moving out from town recently the family had overslept. Billy knew that the stock had not been fed, and the chickens had not been cared for. The family could not be in the village by half past nine.

"I—I can't, Tom. Because, you see, I was tardy once while we still lived in town. The clock was wrong, but I took five points off the record."

The only way Billy could erase that black mark was to get a new member. He had tried and tried, but every boy in the village went to a Bible school.

"It's just three miles. I can walk—" Billy went on.

"Billy would go if there was a wolf in the way," teased the brother.

"Don't be silly," replied his sister. "Wolves that live around here would run away from a person. Nothing will hurt Billy, if he is sure he knows the way."

Billy was quite sure he could find the way. He would take the big road to the foot of the hill. Where it forked in two, he'd turn to the right, and in a half hour he was sure to see the church.

As he wanted plenty of time, he left the front gate of his home at half pas-



seven to begin his long walk alone. In a short time he had reached the fork of the road. Billy thought he knew rights and lefts. But instead of taking the right fork, he took the left fork of the road, and continued on his way toward the wild woods, instead of the village.

It seemed much darker and more woodsy on either side of the road, than on the way to the village. But Billy felt sure he had taken the right turn. He kept boldly on his way.

Suddenly the road came to an end at the edge of the woods. In its stead, a strange path zigzagged away among the trees. Billy could not recall that the wagonette had come by such a way. He looked at the sun. Would he be late at the village?

Billy thought he would walk a little way down the path. Perhaps he would soon see the road. He did not see what trotted in the shadow of the trees beside him, because they were large, and the shadows they cast were thick.

Suddenly, right in his path stood a wolf! Billy knew what it was from the pictures in his animal book. It had a big mane, a sharp muzzle, and its hind legs looked small. It didn't run away, as his sister had said it would, but it planted itself in his path with a low growl which did not sound very cross.

The boy's knees shook. He took up a stick and cried faintly, "Go away, sir."

The wolf came toward him! Billy looked about for a bigger stick. And then the queerest thing of all happened.

"Where are you going?" he heard a voice ask.

Startled, Billy looked about him. He was sure he was all alone. Had that wolf spoken?

Billy dropped his stick and ran. He did not know whether it was the wolf or not, but something came crashing after him. And the same voice kept calling, "Wait."

A vine tripped Billy, and he fell. And there overtook him, not a wolf, but a boy.

"I was behind a tree where you couldn't see me," said the boy. "Our house is right over here. That's our dog. He's part wolf, but not mean. You mustn't be afraid of him."

Billy picked himself up. And now that he looked at the boy, he knew him. "Oh," he cried, "you and your father took dinner with us once in town, when you brought

our wood; and I asked you to come to our class, but you wouldn't."

"I hated to start in alone," answered the boy. "I'll begin today, if I can. I wonder if there's time for me to get a clean waist?"

There was still more than an hour; so Billy went to the boy's home and waited. At twenty-five minutes after nine Billy walked into his class with a new member. Then, with a new pencil eraser in his own hand, he rubbed out that tardy mark which took five from the record. Billy's class had won the contest!—*Marianne Gauss.*

#### CONSERVING HIS ENERGY

Clarence announced his approach, says the *Chicago Herald*, by a rising succession of howls. "Oh, my finger! my finger!" he cried.

"Poor little finger!" his mother cooed. "How did you hurt it?"

"With the hammer."

"When?"

"A long time ago," Clarence sobbed.

"But I didn't hear you cry."

"I didn't cry then; I thought you were out," said Clarence.

Pat—"Why are you wearing so many coats on such a hot day?"

Mike (carrying a paint can).—"I was goin' to paint me fence, and it sez to obtain best results put on three coats."

An Irishman got out of his carriage at a railway station for refreshments, but the bell rang and the train left before he had finished his repast.

"Hould on!" cried Pat, as he ran like a madman after the train. "Hould on, ye murdherin' ould steam engine—ye've got a passenger on board that's left behind!"

"Now, children," said the teacher, "Who can tell me what the word 'odorless' means?"

Willie Jones was sure he knew.

"Well, Willie, what does it mean?"

"Odorless means without scent," he piped.

"Right. Now who can give a sentence using the word correctly?" continued the teacher.

"You may answer, Jimmy."

"Please, ma'am, when you are odorless you can not ride in the trolley cars."

#### PASTOR POLAN'S ANNUAL LETTER

[The *Bulletin* of the North Loup Church contains some interesting items of home news as well as this good annual letter to absent members by Pastor H. L. Polan.—T. L. G.]

DEAR FELLOW MEMBERS:

Our New Five Year Forward Movement program will close the thirtieth of next June. Much has been accomplished during these years but not all that many hoped, for our ideals were high, as they should always be. During this time our church has kept up its appointments with good interest, both local and denominational.

Our General Conference here this year increased our zeal for our denominational program because of the personal contact with our leaders—that strong, intelligent, efficient and spiritual group of men who would bring inspiration and zeal to any people, who might know and appreciate them. Then, too, there was brought to our attention the fact that we have so many interested and capable helpers here at home. The home folks did their part royally. Then again, where can you find a larger and finer group of children and young people with and for whom we are permitted to work, giving our best to his cause? It is a great opportunity that we have of showing our loyalty to him by supporting our leaders and creating that environment in which our sons and daughters shall grow in the likeness of the Master.

If our God-given talents are dedicated, used and multiplied in Christ's service, our church and denomination will go forward in the building up of his kingdom. That this may be accomplished we must give ourselves, our sons and daughters and as much of our means as he may desire. This may be a tenth, it may be more; but every one must do his best. Shall we square up the five year budget in June? We lacked \$1,830 in 1921-22 and \$100 in 1922-23. The total budget adopted by our church for this year including these deficits is \$9,049. It is an honest obligation. Come on let's raise it! We know that God will prosper us not only in things financial but in things spiritual as well, if we zealously strive to do this.

The Parallel Program is all right! Sending George and Helen Thorngate, both formerly of North Loup, to China, is all right; and we are for it. But here is

our first responsibility. I have great admiration for the church that I serve because she considers herself pledged to one hundred per cent of her five year quota. Let's raise the one hundred per cent and make our spiritual life to accord. This can not be done by one or by a few, but must have the support of all.

Since Conference two of our Endeavorers, Isaphene Allen and Leo Greene, have gone to Fouke to teach and another, Oscar Babcock, has gone to Milton to finish his college work that he may the better prepare himself for the gospel ministry. This is in no small degree because of the inspiration and larger vision of service gained at Conference.

Do you believe in this sort of thing? Then let us support them, and all our workers with a church one hundred per cent efficient.

Yours in the Master's service,

H. L. POLAN,  
Pastor.

#### HOME NEWS

SHILOH, N. J.—The Christmas entertainment of the Shiloh Sabbath school was most beautiful and touching. After a short program by the little tots, who always please, the story of "The Search of the Shepherds" was read and illustrated by a tableau accompanied by appropriate songs. As we looked and listened, the beautiful, sacred story touched every heart. This was our first attempt to carry out the idea of a "white Christmas." Each class was asked to make a donation and decide among themselves for what purpose or to whom it should be given. One class gave a large basket of good things to an aged member, who has not been able to attend church for a number of years; others made equally thoughtful gifts. Most of the adult classes gave to the Near East Relief, and the amount was increased by a generous offering by the audience.

It may be that some among the children were disappointed because no grotesque, blustering Santa Claus came in; but it was thought best to distribute the candy for the little ones in a quiet way; that thoughts of the beautiful story, the pictures, and the sweet music might remain as we went to our homes. It was a fitting close for the happy evening when a group of young peo-



ple went from street to street singing Christmas carols near the homes of the aged or ill. As the last notes died away in the distance, thoughts of the loyal young people who were doing their bit to make the night joyous, of those so strong and capable who had planned and carried out the program, of the many little children who had listened so closely to the wondrous story, brought a feeling of thankfulness for the present and of hope for the future of the Shiloh Church.

J. M. D.

NILE, N. Y.—Although the church at Nile has been without a regular pastor for nearly a year, interest has kept up well, and work has gone on accordingly.

Evening after the Sabbath, December 1, we were glad to welcome Rev. H. Eugene Davis with his Chinese exhibit, and with his message from China and concerning the parallel budget. It was an inspiring message and well worth hearing. After the service the Social Committee served a buffet luncheon in the basement, and a social time was enjoyed.

Mr. and Mrs. Lester G. Osborn presented their church letters and were welcomed to membership on Sabbath day, November 24. Mr. Osborn is supplying the pulpit temporarily.

The community was saddened by the death of one of our faithful members, Mrs. Eva Canfield, on December 9, after a lingering illness of weeks. Rev. William M. Simpson, a former pastor, conducted the memorial services at the church on December 12.

The young people of the church and community have organized a Christian Endeavor society, to meet twice a month during the winter months. It is too early to judge, but from every indication, this society will be heard from in the near future.

VERONA, N. Y.—My plans for the year will not be complete until I have sent a few items concerning Verona for the RECORDER.

It has been an eventful year for the Verona pastor and his family. There was a wedding at the parsonage. A little later there was a silver wedding at the church, where we, with another couple of equal nuptial age, Brother J. M. Sholtz and wife, were the honored guests. There were ap-

propriate gifts, beautiful decorations, and a delightful entertainment of a musical and literary character such as the Verona people know so well how to present and a rich wedding feast that the honored guests reacted towards in a surprising way.

The pastor has had the joy of participating in three ordination services. The first, in his own church; the second, in the church at Scott; and the last, at Welton, Ia., each one of which has had adequate notice in the RECORDER.

It would be a long story all by itself, more thrilling to the writer than anyone else, to tell of the few precious days in the old home neighborhood where the early days were spent. Marvelous things were observed, which the wildest flights of imagination could not have suggested to the minds of farmer boys there fifty years ago. There was the automobile, even more common than the lumber wagon of those days; the telephone, the phonograph, the radio, which permitted us to listen to a fine concert given in a distant city, as we sat in one of the Welton homes. There were the mysterious flashings of light across the sky at night, which proved to be signals from one of the series of towers erected at intervals across the country to guide the mail planes by night in their trans-continental flight. These were things of surpassing interest witnessed on my first visit to the capital of dear old Iowa, my native State, where one of the rollicking boys of school district number two of forty years ago, sat as a dignified senator in the recent days.

But all this is not about Verona which is the subject of this letter. Quietly, but efficiently to a good degree the work has been going on here during the year. In spite of the hard times, there are evidences of material prosperity witnessed, not only in the homes of the people, but in our house of worship. The last improvement is a new chimney which adds immensely to the efficiency of the heating apparatus. Earlier in the year a new lighting plant added much to interior decoration, as well as convenience, while a fresh coat of paint and solid cement porch and steps contributed to exterior beauty. The various classes of the Sabbath school co-operated in the enterprise of beautifying the church lawn by flowers and landscape gardening.

The finance committee has assured me that our contributions in this last year of

the New Forward Movement will again meet the demands of the budget. The various auxiliaries of the church have greatly aided in this enterprise, an account of whose activities would make this letter too long. The spiritual interests of the church are well sustained. Our ever alert Superintendent Smith, recently re-elected, keeps our interest stirred, not only in our local Sabbath school, but also in district and State work. The pastor is conducting a wide-awake teacher training class, and we had the joy of seeing a Vacation Bible school once more triumphantly conducted, this time under the efficient management of Mrs. Dora Degan, of Alfred. The Sabbath worship has been unusually well sustained; and the young people are being stirred to renewed interest in Christian Endeavor work, responding generously to the suggestions of the Young People's Board, regarding the RECORDER Reading Contest, new subscriptions, etc.

But after all, we need your most cordial sympathy and earnest prayers, that we may do well our part of kingdom tasks.

NORTH LOUP, NEB.—More than usual interest is shown in the prayer meetings, so that the rest room is too small to accommodate those who attend. Hence the main audience room is used. The ladies' chorus has sung several times and the men's chorus once. Come on, men, don't let the ladies get ahead of you.

The prayer meeting is your meeting. Pray for its success and attend whenever possible.

The Old Settler's Memorial Windows did not get here in time for the dedication, August 21, as we had been assured they would, the company giving for a reason, factory troubles. But they are here now and have been installed and the room has been replastered and painted and electrically lighted and makes a cozy little room for the housing of memorials of the pioneers of this community. Now we would be glad to have some little article as a memorial from each of the families that settled here prior to 1892, something that represents the hardships and privations of the early days, if possible. We had expected to give a report, giving the names of all who had contributed to the Memorial Window Fund together with the

amounts; but there are a few subscriptions still unpaid and we did not want to report until all subscriptions were paid. Will the few who have not paid their subscriptions please attend to it very soon?

Several of the pastor's portraits were delayed and did not arrive before Conference, as we had hoped they would, but they are all here now and hang in the room at the head of the gallery stairs. The pictures of fifteen good if not great men who have served this church for the first fifty years of its existence should help to inspire the young people of our church to better service.

A marker with the following inscription has been placed at the north end of the lots where the memorial trees are planted: "Memorial trees, planted Arbor Day, April 22, 1919, in honor of the thirty-five World's War service men of the Seventh Day Baptist congregation."

At the foot of the marker there is a cement tablet with the name of all the boys who went from our congregation. Each of the trees has a marker which also has the boy's name upon it.

The hitching posts have been removed from the north end of the lots and by permission of Mrs. Black have been placed on the opposite side of the street and the curb has been extended across the lot. The cash outlay for the marker and curb was something over thirty-five dollars, nearly all of which has been paid by families whose boys are represented. The labor was all donated, a dozen or more assisting in the work.—*Church Bulletin.*

(Continued from page 22)

"The grass, the rush of the marsh, the reed and the forest he created.

"The green herb of the field he created,

"The lands, the marshes and the swamps;

"The wild cow and her young, the wild calf, the ewe and her young, the lamb of the fold;

"Orchards and forests;

"The he-goat and the mountain goat;

"Houses he made; cities he built;

"Cities he made, creatures he brought into being."

(To be continued)



## MARRIAGES

**SANFORD-AYERS.**—At the Seventh Day Baptist parsonage, Welton, Iowa, December 24, 1923, at 6.30 p. m., Mr. Paul L. Sanford, of Welton, Iowa, and Miss Genevieve Alys Ayers of Milton, Wis., Rev. C. L. Hill, officiating. Following the holiday's vacation the young people will be at home in Milton, Wis., where the groom is attending college. The best wishes of friends and relatives go with them.

## DEATHS

**SHEPPARD.**—On October 2, 1923, just as the sun was sinking beneath the western horizon and the tide of the historic Cohansey in South Jersey was wending its way toward the Delaware Bay, a notable personage of Shiloh and Cumberland County, New Jersey, was translated from this world to his heavenly reward. This one was the Honorable Caleb Henry Sheppard, who was born in Greenwich Township not far from the place of his demise, February 16, 1833, having lived to the good old age of nearly ninety-one years. Mr. Sheppard was a person widely known in the locality in which he resided and was a remarkable man in many respects.

He was a great believer in education; and the foundation of his own was laid at Bacon's Neck public school and Union Academy, Shiloh. He also took an academic course at Alfred University. He had strong intellectual powers, was a fluent and thoughtful speaker, and a writer of no mean repute. As a reader, he was omnivorous and kept abreast of the times in knowledge of political and news events. In personality, he had a most commanding presence, was a possessor of extraordinary executive ability and a skillful financier. He was a man of high Christian principles and was allied with the Seventh Day Baptist denomination. He believed most firmly in righteous living. He was deeply interested in reform, having intensely radical views, and stood in their day with Wendell Phillips and William Lloyd Garrison. A notable event in his life, and which attracted great attention, was a newspaper

controversy that he entered into in the fall of 1860 with several advocates and defenders of pro-slavery on the question of the abolition of this evil. When woman's suffrage was far from being a popular thing, he spoke and wrote frequently in favor of it.

Mr. Sheppard was by occupation a farmer and made a success of the same. In 1869, he was elected to the New Jersey House of Assembly and to the Senate for three years, in 1871. While affiliated with the Republican party, he was not afraid to speak courageously of things he did not like in it.

Mr. Sheppard was married on March 21, 1855. His wife died some twenty years ago. Three children survive him, Irving M., Warren W., and Mrs. Cora June Sheppard Lupton.

His funeral was held at his late home in Shiloh on October 5, and the interment was made in the cemetery of the Shiloh Seventh Day Baptist Church. Rev. Robert R. Thompson, pastor of the First Baptist Church, Bridgeton, and a friend of the daughter of the deceased, conducted the service. He was assisted by Rev. L. A. Looftoro, pastor of the Shiloh Seventh Day Baptist Church.

**GREEN.**—Lovina H. Green, the youngest in a family of three girls and four boys of Whitford and Free love Williams Green, was born April 5, 1843, in Watson, N. Y.

She spent her young girlhood in the place of her birth, and here she made the great decision to live for Christ, and was, accordingly, baptized, joining the Watson Seventh Day Baptist Church.

She was married to George Arnold Green, July 11, 1861, and soon afterward came to live with him in Verona. After spending a short time working on the Erie Canal, Mr. Green responded to the call of his country and enlisted in the War of the Rebellion, thus leaving his young bride in loneliness during those anxious days of civil strife. The days of peace came and the young soldier returned to his home and to his bride. In 1874, she transferred her membership to the Verona Seventh Day Baptist Church, where she has remained a loyal servant of Jesus and his Church.

Two children Mrs. Emma Herrig, and Grace, came to brighten the home. These daughters have had the joy of caring for the aged mother, exercising tender watchfulness during the sunset years.

After only a short spell of sickness, she quietly fell into her last sleep Wednesday night, December 19, 1923.

A large congregation gathered at the church



Sabbath afternoon at one o'clock for the farewell service.

"We leave thee with a trust serene  
Which time, nor change, nor death can move.  
While with thy child-like faith we lean  
On him whose dearest name is love."  
"I am the resurrection and the life."

"I am the way, the truth, and the life."

T. J. V. H.

**BEEBE.**—Erlo Lewis Beebe, only son of Albert, and Emma Lewis Beebe, was born Dec. 27, 1871, at Beaver Creek, town of Brookfield, N. Y. He died Dec. 12, 1923, in Faxton hospital, Utica, following an operation for appendicitis.

He was a brother of Mrs. Lina Williams, whose death occurred six weeks before. Funeral services were held in the Seventh Day Baptist church, conducted by the Rev. F. E. Peterson, and his remains interred in the Brookfield cemetery.

Mr. Beebe was a man of good habits, and was held in high esteem in the community. "In the midst of life we are in death." F. E. P.

### THE IDEAL MAN

If you are going to draw a picture of the ideal Christian man you would say he ought to be an all-around man. He should be physically sound, no limp in his gait, no dragging of his heels, no whine in his voice. His mind should be as good as his body, open to new truths, able to outgrow superstitions and prejudices, with an intelligent

interest in great questions. He should like smaller things also, recreations and amusement. He should be no bigot, no hermit, but rich in the lore of human life. He should be dead neither at the heart or at the top. That is what we mean by an all-around Christian man. He has the fullness of Christian life.—*Dr. Carl S. Patton.*

Time is a sacred trust, as sacred as life itself. God has made every day of our lives precious with opportunities for speaking a kindly word, lending a helping hand, doing some noble deed, rendering some Christ-like service. The moments that are so golden should be valued in the highest degree and made much of for Christ and his church. Time becomes precious to us according to the high and holy uses we make of it. The better the use we make of it the more enhanced in value does it become. Used in winning a soul to Christ, and thereby adding a star to the Savior's crown that shall shine forever, a few moments of time have a value eternity alone can reveal. One hour's consecrated service for Christ may turn the course of the gospel into new channels of power and blessing unto the salvation of multitudes of souls. A day's doings may affect the destiny of vast empires.—*Charles A. Cook.*

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## SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.  
FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

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

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

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. Rev. C. A. Hansen, pastor, 1152 W. Sixtieth Street.

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

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 1810 West 49th Street, Phone "Walnut 1319," Superintendent of the Sabbath school; Mrs. William A. Saunders, Robbinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

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

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

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

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

## THE SABBATH RECORDER

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## Sabbath School. Lesson III.—January 19, 1924

MOSES CALLED TO DELIVER. Exod. 1: 1—12:36.

*Golden Text.*—"By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11: 24, 25.

## DAILY READINGS

Jan. 13—Moses Called to Deliver Israel. Ex. 3: 1-12.

Jan. 14—The Birth of Moses. Ex. 2: 1-10.

Jan. 15—Moses' Flight to Midian. Ex. 2: 11-25.

Jan. 16—Moses Faces Pharaoh. Ex. 5: 1-9.

Jan. 17—The Last Plague Threatened. Ex. 11: 1-10.

Jan. 18—The Passover. Ex. 12: 1-11.

Jan. 19—The Cry of the Captive. Psalm 130.

(For Lesson Notes, see *Helping Hand*)

Contentment furnishes constant joy; much covetousness, constant grief. To be contented, even poverty may be joy; to the discontented, even wealth is a vexation.—*From the Chinese of Ming Sum Pao Chien.*

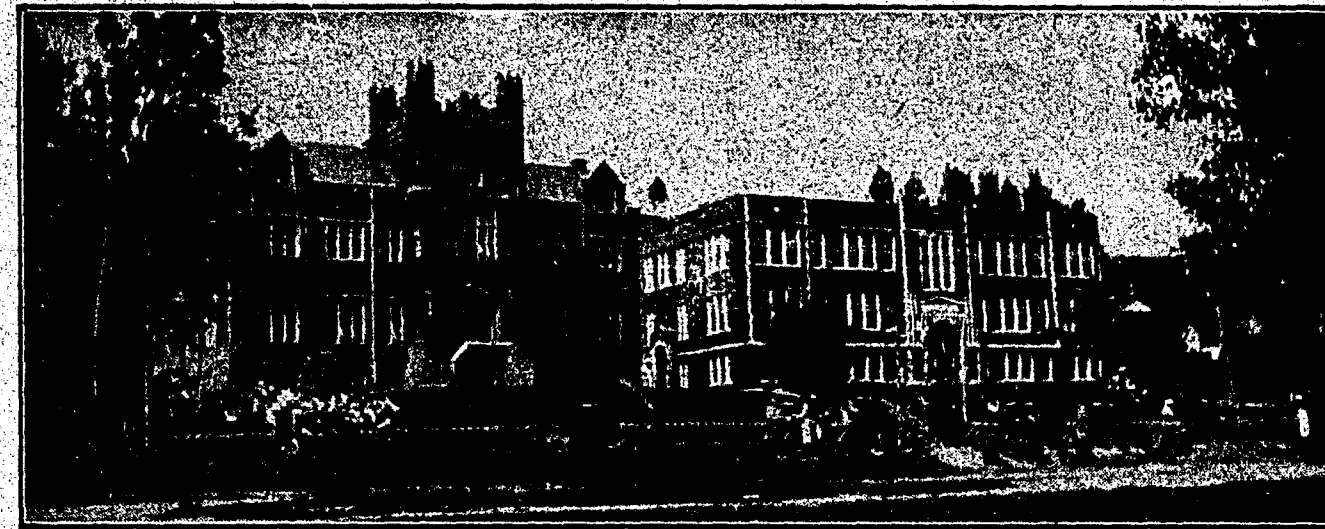
Prohibition enforcement will be easier as soon as every citizen who indorsed it as a matter of public sentiment adopts it as a matter of personal principle.—*Washington Star.*

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# The Sabbath Recorder

## OUR PLATFORM

1. We rejoice in the fact that so many of our capable and conscientious young men are entering the ministry, and we again urge our people by their prayers and their words, to continue their interest and support in ministerial recruiting.

2. We call upon our people everywhere to be faithful in their personal and family devotions, to support the regular church services, and to co-operate in special and sustained efforts for spiritual awakening and for the deepening of our devotional life. We also urge the organization of special efforts among our churches through their pastors for the awakening of religious interest among our people.

3. We call attention to our Future Program and urge upon Seventh Day Baptists a carrying-over into the new plans of denominational co-operation, which may be adopted, an even larger measure of enthusiasm, fidelity, and vision, than have characterized the New Forward Movement.

4. We confidently expect that the denominational budget, which is the same as last year, will be fully met.

5. We suggest a special effort in behalf of deficits as indicated among our recommendations.

6. We point out the fact that growth and development in the life of the individual and in the life of each church constitute the highest measure of success for our New Forward Movement.

### TRUST

I can not see, with my small human sight,  
Why God should lead this way or that for me;  
I only know He saith: "Child, follow me."  
But I can trust.

I know not why my path should be at times  
So straightly hedged, so strangely barred before;  
I only know God could keep wide the door.  
But I can trust.

I find no answer, often, when beset  
With questions fierce and subtle on my way,  
And often have but strength to faintly pray.  
But I can trust.

I often wonder, as with trembling hand  
I cast the seed along the furrowed ground,  
If ripened fruit for God there will be found.  
But I can trust.

I can not know why suddenly the storm  
Should rage so fiercely round me in its wrath;  
But this I know, God watches still my path—  
And I can trust.

—Selected.

### —CONTENTS—

Editorial.—"It Quickened the Church." —The Charm of the Christmas Spirit. After Thoughts.—"To Heal the Broken Hearted."—Stop Quarreling About Christ—Give Us the Christ of the Gospels.—It Is Not the Church, It Is You.—Let Everybody Get Busy—The Time Is Short.....	33-35	Pioneer Day at Nortonville.....	47
President Coolidge on Father and Son Movement .....	35	A Church Clinic.....	48
The Significance of Scouting Education Among the Churches.....	36	Woman's Work.—When Old Mistakes Crowd 'Round Me.—The Smell of Rettim .....	49-52
The New Forward Movement.—What Does It Mean?—Minutes of the Commission.—General Conference—Receipts for December, 1923.—The Standing of the Churches.—The Parallel Program.—Jamaica Fund.....	38-43	Report of the Woman's Benevolent Society at Leonardsville for Year 1923 .....	52
Missions.—Observations From Shanghai.—Shanghai Community Chorus.—Jamaica. British West Indies.—Monthly Statement .....	44-47	Young People's Work.—Christian Endeavor Helping.—Committee Helps.—Auntie Rutt Says.—C. E. News Notes.—Plan for Christian Endeavor Week.—A Thought for the Quiet Hour.—Junior Work .....	53-56
		Children's Page.—Samuel.—The Boyhood of Jesus.—I Don't Care.—The Little Boy and the Conductor.....	57-59
		Sabbath School.—Minutes of the Meeting of the Sabbath School Board.—Lesson for January 26, 1924.....	60
		Marriages .....	62
		Deaths .....	62