

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

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-24, 1924.

President—Rev. Alva L. Davis, Ashaway, R. I.
First Vice President—Rev. Willard D. Burdick, Dunellen, N. J.

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

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

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Director of New Forward Movement—Rev. Abva J. C. Bond, Plainfield, N. J.

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

COMMISSION

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Chestertown, Md.; M. Wardner Davis, Salem, W. Va.

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

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

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

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Cor. Secretary—Rev. Willard D. Burdick, Dunellen, N. J.

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

Corresponding Secretary—Prof. Paul E. Titsworth, Chestertown, Md.
The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

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

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burdick, Dunellen, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

SABBATH SCHOOL BOARD

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

Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.

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

YOUNG PEOPLE'S EXECUTIVE BOARD

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

Corresponding Secretary—Mrs. Frances F. Babcock, 156 Goodale Ave., Battle Creek, Mich.
Field Secretary—E. M. Holston, Milton Junction, Wis.

Treasurer—Elvan H. Clarke, Battle Creek, Mich.
Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Junior Superintendent—Miss Elisabeth Kenyon, Ashaway, R. I.

Intermediate Superintendent—Duane Ogden, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.
Central—Hazel Langworthy, Adams Center, N. Y.
Western—Vida Randolph, Alfred, N. Y.

Northwestern—Doris Holston, Milton Junction, Wis.
Miss Eunice Rood, North Loup, Neb.

Southeastern—Mrs. Clara Beebe, Salemville, Pa.
Southwestern—Miss Fucia Randolph, Fouke, Ark.
Pacific—Miss Alice Baker, 159 W. Date St., Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 96, No. 2

PLAINFIELD, N. J., JANUARY 14, 1924

WHOLE No. 4,115

"It Quickened In an article published in the The Church" Bulletin of the Student Volunteer Movement, this statement attracted my attention: "Certain it was that many missionary leaders previous to 1886 dreamed the dream of a world evangelized. But youth saw the vision, put the note of urgency into the call for men and brought forth a movement which not only supplied the men but quickened the church of North America to what was then unthought-of daring in reaching out to a world unevangelized."

Two phrases in this statement are worthy of note. 1. "Youth saw the vision," and 2. "Quickened the church of North America to unthought-of daring in reaching out to a world unevangelized."

We are not alone in placing the hope of the kingdom with the Christian young people of today. No people can be regarded as going down and out so long as they have a noble, consecrated company of young people who enter with enthusiasm into the work of their denomination. There is one ground of hope which Seventh Day Baptists must not belittle nor lose sight of; and that is found in the loyal, enthusiastic, consecrated young men and women who are coming to the front for service. They have the vision.

Again, when the writer of the article referred to claims that the enthusiasm manifested by the Student Volunteer Movement has quickened the church at home into new life which has resulted in unthought-of service for evangelization; he but reiterates the claim we have often made, that the reflex influence of foreign mission movements has always strengthened the home churches.

There is a principle involved that can not be ignored with impunity, to the effect that any church opposed to foreign missions is on the road to spiritual death. The history of missions shows clearly, that the spirit of missions is the life of the church. One of the very best signs of hope for our own good cause is the fact that so many

of the rank and file in our churches are enthusiastic for work to reach and save a lost world.

The Charm of the Christmas Spirit After Thoughts

The blessed spirit of Christmas time brought unusual sunshine this year, and the holiday season never seemed more cheering than it did during the closing days of the old year and the opening days of the new. The spirit of good will and of true brotherhood was in the very air, and everyone seemed bent on making other people happy.

It is well that such a gladsome streak of sunshine comes once a year to cheer all hearts and to shine through the rifts in the clouds that overshadow so many homes. It would be still better if the glad glow of good cheer and loving friendship could last throughout the entire year.

That was the gladdest day of all the ages when the Christ child was born in Bethlehem; and it ought still to be a happy day for earth when all the world is made to concentrate its best thoughts and its deepest heart-yearnings upon the coming of Christ with his message of peace and good will.

Here and there we expect to find some ascetic natures who frown upon the mention of the word Christmas. More than once some sharp pen has traced severe words of criticism against the RECORDER for even allowing the word to creep into its columns. But we are sure that no holiday ever brings greater blessings to men, women and children of all nations than does this day in which every heart is made to turn toward God's greatest gift to men.

I pity the soul that can not enter into the Christmas spirit. Something must be radically wrong when one can not catch the key-note of inspiration for all that is most beautiful in literature, and in art, and in home life, which was struck on that night when the Holy Child was born in Bethlehem.

If the true Christmas spirit could prevail all the year this old world would make a mighty stride toward the millennial dawn.

"To Heal the Broken Hearted" Our blessed Master taught that the Spirit had sent him "to heal the broken-hearted" and "to comfort all that mourn." Have you not noticed in your Bible study how much of Christ's time and efforts were given to the work of consolation? He was always moved by the sorrowing ones he met. No office among men can be more sacred or helpful than that of comforter. There is no pathway of life more closely thronged with needy souls than is the way of the troubled and the sorrowing.

In the days of the Son of man, the weary and the heart-sore came to him with their burdens and always found comfort. The penitents, sorrowing over their sins, bowed at his feet in confession and there found peace and rest. The bereaved never sought in vain; for he came to comfort all that mourn. And wherever the Savior went, he was pre-eminently a consoler, carrying cheer and light and comfort.

Every minister of the gospel should be a "son of consolation." There will ever be a great demand for this sacred ministry; for sorrow "is come up into the windows" of many a home, and the language of comfort coming from a heart of love will always be welcome. Good words for the troubled will find a welcome in some hearts in every congregation. In no experience of life do we need wise, loving friendship and firm guidance more than in our troubles.

One great source of help in time of need is to be found in the assurance, that however poor may be our human comforters, the divine Comforter is always the same. He whose mission it was to bind up the broken-hearted in his earth life, promised to be with us always even unto the end of the world. So, if earthly friends fail in their work as comforters; or if they are far away, the heavenly Comforter is always near, full of sympathy and love.

Stop Quarreling About Christ Give Us the Christ Of the Gospels The successful preaching of the early apostles was due to their preaching the power of a personal Savior whom God had made both Lord and Christ. This was the burden of Peter's sermon on the day of Pentecost.

Then came Paul preaching not himself, but Christ crucified. Both Peter and Paul filled with power from on high exalted the

Master as the only Savior from sin. To them was Savior, Lord and King, a real living personal Christ who promised to be with them always as they preached his gospel.

What if they had gone to quarreling with one another over his mysterious personality and other theories which men had evolved *about* Christ, and therefore failed to present him as the Friend of sinners, the one altogether lovely, offering peace, joy and hope to a sad and sinsick world? Supposing they had been so completely possessed with some theological notion concerning Jesus as to leave the impression that they cared but little for Christ himself; but were persistently bent on exalting their own *views* concerning some man-made creed? Probably, but very few would have cared enough about their controversy to cry out, "What shall we do with Jesus which is called Christ?"

What results would be likely to follow today if all bearing the Christian name would unite in gospel efforts, under the Holy Spirit, not so much to defend, but to *proclaim* the Christ of the gospels? Supposing all the so-called "Fundamentalists" and "Modernists" should cease trying to explain the unexplainable and together, with hearts burdened for sinners, exalt the Lord as the only one abundantly able to save? Why can't men stop philosophizing *about* Christ and go to preaching him as the ever-present Savior?

The world needs less arguing about doctrines and more practical demonstration of the Christ spirit. It is suffering for *demonstration* of the Christ rather than debates about him. The great world's needs are just the same today as they were when Peter and Paul preached Christ; and the remedy for human ills is just the same.

In this critical age, the chief business of the Church is to seek and save the lost; and when it becomes a debating club, a mere entertaining society, mutual benefit company for self-promotion, it justly wins the contempt of the unchurched world.

It Is Not the Church It Is You "What is the matter with the Church?" is a question we saw not long ago as the heading of an article in one of the leading religious papers. The only thing about that article that persists in memory today is the

question itself. Just how it was answered we can not recall, but we are sure that many answers will come to him who makes candid and careful effort to face the question.

It would be most helpful in settling the problem if critics of the Church as a whole would look through the large end of the telescope long enough to discover the truth about themselves and the individuals that compose the church. Many a pessimist regarding the Church would become an optimist if he would only look at himself long enough and carefully enough to see the part he is really playing in regard to his church, until he is moved to change his entire attitude toward it and its work.

This is what ails the church: 1. Very many persons even in a Christian land are not interested in church work. 2. Multitudes are not favorable to the Bible kind of evangelism such as prevailed when our churches enjoyed precious revivals. 3. The marked decline in the interest taken in securing recruits for the ministry. 4. The spirit of worldliness on the part of thousands who allow themselves to drift away from spiritual things with the pleasure-seeking crowds. 5. The craze for outside societies and organizations for doing what the Church should do—these things cherished by the individuals who should be helping to make the churches strong, show what is the matter with the Church.

Someone has put a good thought regarding this matter into rhyme. It may help us to place the blame where it belongs if we learn it by heart. So we give it here:

IT ISN'T THE CHURCH, IT'S YOU
If you want to work in the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind,
For there's nothing that's really new;
It's a knock at yourself when you knock your
church,
It isn't the church, it's you.

Real churches aren't made by men afraid
Lest somebody else goes ahead;
When every one works and nobody shirks,
You can raise a church from the dead.

And if while you, make your personal stake
Your neighbor can make one, too,
Your church will be what you want to see—
It isn't your church, it's you.

Let Everybody Get Busy The Time Is Short Our readers will see by the minutes of the Commission just held in Pittsburgh, Pa., that the Forward Movement budget for the next year is twenty thousand dollars less than it has been during the last five years. The minutes will be given in three installments, number one coming in this RECORDER.

The mid-year Commission meeting reminds us that we are now on the last half of our Conference year, and that the time in which we hope to make good by paying up the deficits for the first five years grows shorter every month. Our plan for this year is to put across the Parallel Movement; which means to meet by voluntary gifts the deficits which cripple our good work. It is a movement parallel with our regular giving for the year's work, and is expected to bring up our budget for the five years to cover these deficits by June 30, 1924. This means the payment of every debt of the boards and General Conference, leaving us with a clear record for the beginning of a new period. Would we not all be happy to see so worthy a movement put across! What a glad day it will be for us all if we can go to Milton next summer with every dollar paid, and our boards relieved of their burdens of debt. Come on! Let us do it! We can if we will. But we must get busy, for the time is short.

PRESIDENT COOLIDGE ON FATHER AND SON MOVEMENT

President Coolidge has written a letter connecting his approval of the National Father and Son Movement, as a through-the-year program, with its uses in helping to improve world conditions.

Great advances in civilization in the past, the President points out, have come as a result of the awakening of the spiritual forces within the individual, as proposed in the father and son program.

In his endorsement of the movement, President Coolidge follows the policy of President Harding, who wrote a letter shortly before his death urging public cooperation in the father and son plans.

President Coolidge addressed his letter to the chairman of the National Father and Son Committee of the Y. M. C. A., Walter W. Head, of Omaha, Neb., who is also

president of the American Bankers Association. It is as follows:

In view of the present conditions throughout the world, which might involve even our own country, now so contented and peaceful, it seems peculiarly appropriate that there should be launched in our home land a program, that has as its chief objective the desire that fathers reconsecrate themselves to their paternal obligations, and that the attention of sons be directed to their obligation to their fathers, to their homes, and to their country.

The Father and Son Movement is intended to lead sons to a greater appreciation of their fathers and of their homes, and to a higher respect for them. It is also intended to encourage them to accept in a larger way their responsibilities as citizens.

With the process of recuperation now going on throughout the world, it is imperative that the basic principles on which America rests should be recognized by all our citizens. History points in no uncertain terms to the fact that great advances in civilization have come as the result of the awakening of the spiritual forces within the individual. No more appropriate way to accomplish this can be devised than that proposed in the plans of the National Father and Son Movement.

Very truly yours,
(Signed) CALVIN COOLIDGE.

THE SIGNIFICANCE OF SCOUTING EDUCATION AMONG THE CHURCHES

REV. CHARLES S. MACFARLAND, D. D.

General Secretary of the Federal Council of the Churches of Christ in America

The Boy Scouts of America, having an active enrolment of more than 630,000 boys and boy leaders, have registered the greater part of this membership with church troops. The National Council recognizes the church as the proper institution to provide boy leaders of moral character and spiritual vision and has repeatedly expressed its desire to make the Scout program available to the churches on such a basis as will be of greatest service to the churches. One year ago it adopted a ruling against over-Sunday hikes and any other Scout practices or requirements which may interfere with the boys' attendance upon religious services and Bible school. Within the past year the Boy Scout Movement has registered a significant development in the field of Scout-Church relations. Mr. Ray O. Wyland has been employed on the staff at National Scout headquarters to give special aid to the churches making use of the Scout program.

At the annual meeting of the National Council of the Boy Scouts of America, held at Bear Mountain, N. Y., on July 9 and 10, Rev. Charles S. Macfarland, D. D., national field Scout commissioner and general secretary of the Federal Council of the Churches of Christ in America, delivered an address on The Significance of Scouting Education Among the Churches. Dr. Macfarland's address was in part as follows:

"It is eminently fitting that this section of the report of the Committee on Education should be the final section to be presented. I think that my co-operating friends here will agree with me that education in the last analysis is not a very material thing, but it is ultimately a spiritual thing. I venture to say that the Boy Scout Movement in America rests back in the last analysis upon the church and could not exist, as I see it, without the church.

"Therefore, it is not surprising to find, from the records at the national office, that more than half the troops in the United States are distinctly under church auspices. So far as our Protestant churches are concerned, that has come about somewhat spontaneously by growth underneath; it has not come down through overhead direction. Now that we have the efficient services of Mr. Wyland, we are attempting to co-ordinate scouting with the church program of Religious Education, so that it may have that strength and authority which comes from the overhead bodies in the several denominations and the impact which comes from all of them.

"The report, as you will note, attempts to carry this in the following manner: first, by the appointment of a committee of some responsible body in every one of the denominations to have charge of Scout promotion in their respective communions; second, by the appointment of a national field Scout commissioner to the Protestant churches and special field Scout commissioners in each of the denominations; third, by a general use of the religious press and especially the official publications of the several denominations; fourth, by providing special courses for training scoutmasters in the various summer schools. Then, perhaps more important than all, is the fact that at this time there are seventeen of the leading theological seminaries of the coun-

try that are providing special courses to equip men who go out into the pastorate with the right conception of the educational value of scouting. I have a feeling that the solution to this great problem which we have found arising everywhere, in every report, may be looked for in the direction of better training for the leaders.

"It is seldom that a pastor of a substantial church in the community, looking over the area of his manse as pastors are wont to do to select men for service, could not find in that church some outstanding man who could be drawn into the ranks and trained as a scoutmaster.

"This work, however, can not be all on one side. We must have a great deal more co-operation in many quarters from the Scout Executives and local Scout councils. There are in the country about fifty federations of churches, churches of the Protestant faith in one body and having their own secretaries. When I enquire of these executives, I find that these denominations in local communities do not dislike each other; but rather that they like each other and that they meet together occasionally in a social way. But what we need is a practical, effective plan of working together in a carefully unified program of religious education coupled up with wholesome recreation. It is in the combination of these elements that the Bible school and the Boy Scouts should work hand in hand in the interest of boys.

"I close with two expressions of personal views. I have not been in the pastorate since the Scout Movement started; but if I were a pastor today, unless the matter could be arranged on a community basis so my boys were taken care of in that way, I would as soon run my church without a Bible school as without a troop of the Boy Scouts.

"I want to express one other view. As executive of the Federal Council of Churches, we are called upon to deal with many so-called secular organizations. Judging from my experience, I don't believe there is another organization in our country having such insight and finesse of relationship in adjustment to the churches as has the Boy Scouts of America.

"In the first place they have not contented themselves with saying, 'Let's just have the Boy Scout Movement,' or 'Let's

keep entirely away from any relationship to the churches.' That would be like saying, 'Let's have the highest type of love, but let's not bother with marrying.' You can not do it. The Scout Movement, with wonderful vision, has seen that and has made its relations such that they fit into all three of the great religious bodies of the country, and in such a way that, in my judgment, each in the highest degree helps the other.

"In closing, I come back to what I opened with. We have spoken of the scoutmasters. I believe that if there is any man today, who for his sacred task should be consecrated with the laying on of hands, in the name of the Father and of the Son and of the Holy Ghost, that man is the scoutmaster. Almost without exception, when scouting fails to produce in a church troop such results as are outlined in the Scout Oath and Law, it will be found that the pastor and the Troop Committee have been neglectful of their responsibility to select a spiritually minded scoutmaster. The National Scout Movement reposes full authority in the Troop Committee and the local church board which names this committee and expects the pastor and his committee to concern themselves in the successful management of their own scout troop. Given the right sort of scoutmaster, scouting will provide an effective supplement to the church school in its program of religious education among boys. Everything depends on the scoutmaster."

IDEALS AND DIGGING FOR DOLLARS

"When we have this ideal to pursue we are going to be a better people than we are when we occupy ourselves merely in digging, digging, digging for the dollar. There is something else in life than that, my countrymen, to think about. I do not underpraise the desirability of material good fortune. I should like to have material good fortune be the portion of every man and woman in America, but I do not choose material good fortune alone."

I believe that the best way to prepare for a Future Life is to be kind, live one day at a time, and do the work you can do best, doing it as well as you can.—*Elbert Hubbard.*

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

WHAT DOES IT MEAN?

It has been a good many moons since we began publishing the monthly statement which indicates from month to month the amount of money each church has paid to the New Forward Movement. I have wondered a good many times just how many look at it, and whether it is worth the space it occupies in the SABBATH RECORDER. I have had substantial evidence in certain instances that it serves a good purpose, and doubtless there are many more who study these figures than any one knows about. I trust this is so.

I certainly hope some wide awake person in every church will study these columns this week; especially the figures that stand opposite the name of his own church. It may not prove a stimulating exercise, but it may stimulate just the same.

We have just made the last half-year turn of our New Forward Movement period. We have now entered upon the last half-year of our great undertaking, launched at Battle Creek in August, 1919. What is the situation as we start down the road on the home stretch?

Just four churches had paid as much as half their quota at the middle of this last year. These churches are: Pawcatuck, Waterford, Second Westerly (which being dead yet speaketh), and Welton. Lest I should be misunderstood in my reference to Second Westerly, let me hasten to say that the church has been disbanded; but before the members voted to disband and take their letters to other churches, they decided to see this enterprise of Seventh Day Baptists through to the end, and to carry the church's quota all the way to the close. So the words in parenthesis above are words of glad recognition of the loyal spirit of the former members of that little Rhode Island church.

At the beginning of December we were less than two hundred dollars behind the

first five months of the previous year. At the end of the month we are three thousand dollars behind. And this, too, when we had confidently set out to raise more money this year than during any previous year of the Forward Movement. One might undertake to reason without the facts, if that can be called reasoning, and declare that the Parallel Program has interfered with the usual success of the regular budget, as some of us feared it might do. But the fact is that the churches that are well up on the Forward Movement budget, are among the best supporters, up to the present time, of the Parallel Budget.

Of course, as is always the case, we can find reasons for encouragement. There are certain churches which we have learned during these years to depend upon. They may be late, but they never fail. This fact gives hope many a time when things look discouraging. In spite of the fact that we are behind our record of one year ago, nineteen churches have done better. These churches are: Adams Center, First Alfred, Battle Creek, Fouke, First Hopkinton, Lost Creek, Marlboro, Milton, Piscataway, Pawcatuck, Richburg, Salem, Syracuse, First Verona, Second Westerly, Walworth and White Cloud. Welton keeps the even tenor of her way.

This article is not written because we are discouraged, and we trust it will not have that effect upon anyone who reads it. We would be glad to know that it has jogged the mind of some who should be on the job in the churches, and has stimulated to immediate action those who mean to do something by and by.

MINUTES OF THE COMMISSION

The minutes of the meeting of the Commission of the Seventh Day Baptist General Conference which was held at Pittsburgh, Pa., December 27-30, 1923, will be published in full in the SABBATH RECORDER. These minutes are extensive and would take up too much room for any one issue. Furthermore the secretary has not yet found the time to arrange the minutes in suitable form as a whole. For these reasons he is sending various reports and documents and extracts to be published in two issues, and will send for a third issue an outline with

the details, indicating at what stages in the minutes the various items that have been published, occur. The first issue contains the summary of the proposed new denominational budget, various items of particular interest, and restatement of the statement called "Our Platform." The second issue will contain the proposed budget with the details of each board and society in so far as these can now be determined, and the proposed schedule of the apportionments to the various churches. It is hoped that each church will accept the apportionment given, or better yet volunteer to make it larger, or at least agree to some definite amount even though it be less than the apportionment. The Commission is planning through the director, to enter into communication with each church in reference to this matter, in order that when the Commission meets in August next it will be able to know exactly where the churches stand, and thus present a schedule for the Conference that is definite.

SECRETARY.

Proposed Denominational Budget for 1924-25 SUMMARY

The Commission at its meeting in Pittsburgh, Pa., December 27-30, 1923, carrying out the recommendations of the General Conference, has made out a proposed budget, based upon the budgets sent to it by the various boards and societies. These budgets are given in detail elsewhere. In submitting the budget to the Commission for discussion and approval the Finance Committee made the following suggestion which was adopted by the Commission:

"It is suggested that the budget be flexible, in that certain funds which are to be applied to work already agreed upon be raised first, and that certain other funds receive their quota apportioned pro rata, after the preferred list is completed."

I. Preferred List:	
Sabbath School Board	\$ 3,600 00
Young People's Board	2,200 00
Woman's Board	4,300 00
Historical Society	500 00
Education Society	1,500 00
Missionary Society	16,300 00
Tract Society	6,395 00
General Conference	4,975 00
Scholarships and Fellowships	1,000 00
	\$40,770 00

II. Regular List	
Ministerial Relief Fund	\$ 4,000 00
Supplementing Pastors' Salaries	1,500 00
Denominational Building Fund	10,000 00
Contingent, or Discretionary	5,000 00
	\$20,500 00
Total amount of budget	\$61,270 00

DOCUMENT "H"

Your committee appointed to consider the correspondence forwarded by Rev. Willard D. Burdick as secretary of the Tract Society and coming from S. D. Sam Mpandi, of Bulawago, Africa, would report as follows:

The committee has read as much as could be made out of these letters and finds that Mr. Mpandi is asking for two things:

1. He wishes recognition as a gospel worker or preacher from our people, supposing that this will give him standing with the government officials who are now hindering him in his work.

2. He asks that certain literature which he encloses with his letters be printed in the native language for use in his territory.

For obvious reasons the committee considers the last request as quite impossible to grant. As to his recognition by our people we would suggest that, according to our usage, the proper way would be for him to get this from some church first, as indeed, he himself suggests in his correspondence.

The committee feels that we ought to regard sympathetically these requests coming from our colored brethren in far away Africa, and regrets our limitations which stand in the way of granting these pathetic appeals.

T. J. VAN HORN,
EDWIN SHAW,
Committee.

DOCUMENT "J"

Your committee appointed to consider the correspondence from C. C. Belgrave and others would report as follows:

1. We recommend the reference of these communications from C. C. Belgrave to the Missionary Board, with the suggestion that the board consider the possible engagement of him in connection with the work in Jamaica, if the development in Jamaica should warrant our entering that field.

2. We recommend that, whether or not there is any possibility of his immediate employment by us, the corresponding secretary of the Missionary Society be requested to write him at once, advising him of our interest in him and explaining our denominational situation.

JAMES L. SKAGGS,
A. J. C. BOND,
Committee.

DOCUMENT "L"

Your committee appointed to consider correspondence from Corliss F. Randolph in reference to a suggestion from an unnamed friend concerning the establishment of a home for aged Seventh Day Baptists, would report that the matters have been considered, and a reply has been prepared to send Mr. Randolph, along the lines of discussion by the Commission.

M. WARDNER DAVIS,
T. J. VAN HORN,
Committee.

DOCUMENT "K"

The Special Committee of College Scholarships and Seminary Fellowships has received from the Standing Committee on College Scholarships and Seminary Fellowships the proposed distribution of funds for the current year, which is as follows:

Lester G. Osborn	\$300 00
S. Duane Ogden	100 00
Carroll L. Hill	100 00
E. Wayne Vincent	100 00
Oscar T. Babcock	100 00
Russell W. Burdick	200 00
Total	\$900 00

The committee recommends that the Commission approve the payment of these amounts by the treasurer of the General Conference.

The correspondence from Lester G. Osborn and Rev. Boothe C. Davis, which was presented by Rev. Ahva J. C. Bond and was referred to this committee, has been carefully considered, and together with this report there is submitted an outline of replies to be made by the Standing Committee on Scholarships and Fellowships.

M. WARDNER DAVIS,
JAMES L. SKAGGS,
Special Committee.

DOCUMENT "R"

On motion it was voted that the Commission request Rev. A. J. C. Bond to continue in his present capacity to the Commission, the Tract Society concurring, until the close of the next annual meeting of the General Conference, or about the last of August, 1924.

DOCUMENT "O"

Resolved, that the Commission approve the plans for a pre-conference meeting of the pastors of the denomination to consider questions of "Life and Work," especially along the lines of evangelism and Sabbath promotion. In this matter we invite the active co-operation of the corresponding secretary of the Missionary Society and the corresponding secretary of the Tract Society in working out together with our Forward Movement director a program for such a meeting.

DOCUMENT "P"

Resolved, that the Commission recommend to the General Conference the appointment of Rev. Ahva J. C. Bond to become the denominational executive secretary, to assume the duties of such office September 1, 1924, devoting one-half of his time to such duties, to receive as compensation the sum of \$1,100.00 and necessary expenses.

Resolved further, that Rev. Alva L. Davis and James L. Skaggs be a committee to define the duties of the denominational executive secretary, reporting at the next meeting of the Commission.

DOCUMENT "N"

Resolved, that we urge upon our people everywhere a new study of "Our Platform" as adopted by the General Conference at North Loup, and call for a continued and united effort to carry to fruition the objects for which we stand. That platform follows:

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 each church and in the life of each individual constitute the highest measure of success for our New Forward Movement.

7. We believe that the New Forward Movement has proved a success in the conservation of our financial, human, and spiritual resources, in an increased unity among us, in a new and greater willingness to sacrifice, and in an enlarged work, vision, and faith for us Seventh Day Baptists.

8. We believe in religious democracy. We hold that the individual church should enjoy, within the lines of our denominational polity, the right to determine its own belief and action. We affirm our conviction that the welfare of the local church is the aim of denominational existence. Since we are convinced that the kingdom of God needs not only the experience and broad outlook of leaders, but equally the vigor, vision, and vital religious experience of every Seventh Day Baptist church, we wish to see the initiative and resources of every church among us developed to their utmost.

9. We believe also in correlation of our forces and in co-operation among our churches and boards. We are firmly persuaded that, to conserve the achievements of the last four years under the New Forward Movement, we should continue the

plan of denominational co-operation, modifying our procedure in accord with our accumulated experience.

10. While we hold that churches and individuals have entire freedom in the designation of their gifts, we commend a cordial support of the budget plan.

(To be continued)

GENERAL CONFERENCE
Receipts for December, 1923

Forward Movement:	
Adams Center	\$ 49 00
Albion	27 50
First Alfred	249 66
Second Alfred	275 05
Andover	13 30
First Brookfield	140 00
Chicago	10 00
Fouke	25 00
Friendship	90 00
First Genesee	100 00
Hammond	10 00
Second Hopkinton	13 33
Lost Creek	70 54
Marlboro	140 00
Milton	700 00
Pawcatuck	1,000 00
Piscataway	98 75
Plainfield	234 50
Richburg	27 00
Rockville	47 00
Salem	160 80
Syracuse	7 00
First Verona	90 00
Walworth	55 00
Waterford	52 00
Welton	175 00
	<hr/>
	\$3,860 43

Woman's Board	
White Cloud Ladies' Aid Society	\$ 25 00
Shiloh Ladies' Benevolent Society ..	100 00
Berlin Ladies' Aid Society	27 00
Young People's Board:	
Marlboro Junior Christian Endeavor.	5 00
Sabbath School Board:	
Walworth Sabbath school	19 36
Missionary Society:	
First Alfred Bethel Class	5 00
Andover	2 00
Adams Center	40 00
Marlboro Junior Christian Endeavor.	5 00
Milton, debt	15 00
	<hr/>
	\$ 243 36

Parallel Budget (including August 26 to December 31)	
Adams Center	\$ 100 00
First Alfred	53 30
Second Alfred	80 00
Friendship	12 40
First Genesee	35 00
Second Hopkinton	15 00
Milton	40 00

(Continued on page 43)

THE STANDING OF THE CHURCHES

December 31, 1923

Table with columns: Churches, Quota, 1919-20, 1920-21, 1921-22, 1922-23, 1923-24. Lists various churches and their financial standing for each year.

(Continued from page 41)

Table listing churches and amounts: North Loup, Plainfield, Riverside, Rockville, Salem, Scio, Waterford, Welton, Second Westerly, Children.

Summary table with columns: Amount, Pledges, Total. Shows 5 00, 3 00, 2 00, 1 00 and totals of 65, 3, 12, 4.

Grand Total \$9,206 00
Amount of the Parallel Budget \$35,000 00
Amount pledged since last report \$ 710 00
Amount yet to be pledged \$25,794 00

THE JAMAICA FUND

As Reported to the Sabbath Recorder to January 8, 1924

'I was at Battle Creek' \$30 00
'I was not at Battle Creek' \$6 00

Total \$106 00

Make all remittances to F. J. Hubbard, Plainfield, N. J., or to S. H. Davis, West-erly, R. I.

TODAY'S THOUGHT

Simplicity, in truth, is less dependent upon external things than we imagine. It can live in broadcloth or homespun; it can eat white bread or black. It is not outward but inward. A certain openness of mind to learn the daily lessons of the school of life; a certain willingness of heart to give and to receive that extra service, that gift beyond the strict measure of debt which makes friendship possible; a certain clear-ness of spirit to perceive that best in things and people, to love it without fear and to cleave to it without mistrust; a peaceable sureness of affection and taste; a gentle straightforwardness of action; a kind sin-cerity of speech—these are the marks of the simple life, which cometh not with ob-servation, for it is within you.—Henry Van Dyke.

MIZPAH

Thou goest thy way, and I go mine,
Apart, yet not afar;
Only a thin veil hangs between
The pathways where we are.
'God keep watch 'tween thee and me;'
This is my prayer;
He looketh thy way, He looketh mine,
And keeps us near.
Although our paths be separate,
And thy way is not mine,
Yet coming to the mercy-seat,
My soul will meet with thine.
'God keep watch 'tween thee and me'
I'll whisper there;
He blesseth thee, He blesseth me,
And we are near.

Julia A. Baker.

The Four Buildings: Adams Center \$ 10 00, Syracuse 6 00, First Genesee 100 00, Boys' School and Girls' School: Hartsville 15 06, Georgetown: First Alfred 10 00, Total \$ 141 06

Near East Relief: Berlin Sabbath School 7 94, WILLIAM C. WHITFORD, Treasurer, Alfred, N. Y., December 31, 1923.

THE PARALLEL PROGRAM

Budget

I. Deficits: 1. Tract Society \$4,500 00, 2. Missionary Society 7,850 00, 3. Sabbath School Board 300 00, 4. General Conference 2,100 00, Total \$14,750 00. II. Building Funds: 1. Denominational Bldg. \$4,400 00, 2. Boys' School 5,200 00, 3. Girls' School 5,500 00, 4. Georgetown Chapel 1,150 00, Total 16,250 00. III. Contingent Fund 4,000 00. Total \$35,000 00

Pledges

Table with columns: Amount, Pledges Number, Total. Shows amounts from \$1,000 00 down to 10 00 and corresponding pledge numbers and totals.

MISSIONS

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

OBSERVATIONS FROM SHANGHAI

REV. J. W. CROFOOT

An innovation in our school this term is a Chinese lady teacher. Miss Wo, who graduated from the Girls' School and has been teaching in that school for some time, decided not to continue; and as our numbers seemed to warrant the securing of an additional teacher, I engaged her to teach our lowest grade, the fifth grade. But we had no suitable room in the school for her; and in fact, the crowding was one of the reasons for a change; so we put that grade over in the back room of the church. It means less dividing of the different branches among the different teachers than we have usually had, but it is the sort of thing that has been done in some missions for some time and is bound to grow more and more common. At least the old style of having only men teachers for boys is bound to go.

Many of the Chinese educational authorities as well as educators from farther away have got the "Survey" germ, and our schools have recently been tested for intelligence and efficiency. I am not sure that we know more about it than we did before, but we were glad to co-operate in the hope that some useful standards may sooner or later be developed.

Perhaps many of the friends of the mission know that the tenants who were in the Davis house and whom I mentioned in my annual report have not been there for some months. They were not desirable tenants, but we now have some old friends there. They are not likely to be there many months however. They are Mr. and Mrs. Judson, of the Presbyterian Mission of Hangchow, who have been recently retired on account of age, but who have not yet been able to persuade themselves that they would be contented in America. I think it likely that they will stay till about April first. As there are only two of them, the house is much larger than they need.

At a recent joint meeting of the Shanghai W. C. T. U. and the Total Abstinence League (made up of men), a very noteworthy paper on the W. C. T. U. convention in Philadelphia in 1922 was read by Miss Burdick, who is vice president of the local union. I think it is to be published here and possibly it will be sent to the RECORDER too.

Dr. W. E. Biederwulf, who is so well and favorably known to many of our people in Plainfield, has recently been in Shanghai for a few days. He came from Japan, Korea, and the North where he had been holding meetings. Homer Rodeheaver and others were in the party, and the few meetings that were held were excellent; but not sufficient preparation for them had been made beforehand. Very few except Christians attended, I think.

Something about the Russians in Shanghai must have been in what we call "the Home Papers" but it is scarcely likely that our friends realize that there are so many destitute Russian refugees here as we see, and some of them at our doors. What should or can be done for them is very difficult to say, but it is new to be accosted on the street by foreign men and women pedlars and beggars who must, many of them, really be in want.

A piece of land in front of the Girls' School for which we have wished for more than fifty years, has recently been offered for sale. A woman came to see me about it just this week, but the price has doubled in the past year, and now the price asked for the piece of about one-fourth of an acre amounts to about \$12,000 in United States money. Many efforts have been made to buy it ever since Dr. Carpenter's time, I believe. Formerly, it was not possible to get it at any price as the owners were so unwilling to sell to foreigners, but now it has changed hands many times and the price keeps going up by leaps and bounds, as Shanghai real estate has done for years, and is sure to continue to do, I believe.

It is very difficult to know what, if anything, we should do about it. The high price of land here makes it seem more feasible to move our Boys' School, at least, to Lieu-oo; but there is much said now about turning the responsibility over to the Chinese; and most of our Chinese here seem to think we should get very few boys at

Lieu-oo. This is just one of the problems about which we need your constant prayers and sympathy.

*Pont Ste. Catherine,
December 12, 1923.*

SHANGHAI COMMUNITY CHORUS

HANNAH L. CROFOOT

Each Christmas season of late years, the Chinese singers from many schools and religious organizations have come together to form a great chorus for the singing of carols and appropriate sacred music. Gradually the number of singers has increased till last year, with a chorus of almost three hundred voices, accompanied by the Municipal Orchestra, the town hall was filled with their songs of praise.

This year, the community chorus, encouraged by past growth and success, hoped for great things. Because of the absence from Shanghai of former leaders, there seemed to be only one man here who could professionally handle the combined choir and orchestra, Mr. Paci, the leader of the Municipal Orchestra. Knowing his many activities, the committee approached him with diffidence, but the interview brought out the fact that Mr. Paci had been quietly watching this choral society with interest and, in spite of his heavy schedule, he agreed to undertake the leadership. He requested that "Rise and Shine" from Mendelssohn's "St. Paul" be added to the program.

At the end of the first meeting with Mr. Paci, the members of the choral society were very happy indeed, because during the evening it had become clear that under his leadership, the chorus was going to offer a stronger and better program than they had ever done in the past; but at the second meeting a great disappointment came, because of illness Mr. Paci had been forced to entirely abandon the idea of training the chorus.

This setback came too late for it to be possible for the committee to procure another leader so to the great disappointment of the community chorus and its many friends no program can be given this year, but we trust the Christmas season of 1924 will see the annual festival singing resumed.

Units from this society were of great help last year in the singing at the community

Christmas tree which was in the race course under the auspices of the American Woman's Club. The club, however, is to have the tree again this year, again presenting the beautiful tableaux which were so effective last year; and there will be the same opportunity for the offerings of "white gifts" for the many needy institutions and individuals of Shanghai.

JAMAICA, BRITISH WEST INDIES

I

THE VOYAGE AND LOST CITY

The decision to send two to Jamaica was hastily made, and the preparation and plans were so hurried that the men—Pastor Hansen and Secretary William L. Burdick—could not plan to make the journey together.

Pastor Hansen started November 7, going by way of Florida and Cuba, and stopping at Nashville, Tenn., and Daytona, Fla. He made the journey in eight days, arriving in Kingston, Jamaica, the fifteenth. The stop with Sabbath keepers at Daytona was delightful, but the journey through Cuba was tedious, and twice was he required to be vaccinated, once in Cuba and again upon arriving in Kingston. He soon found friends in Jamaica and was at work, though the prospects looked very dark at first.

After the unraveling of much red tape and being to no small expense in securing a passport and having it viséed by the British Consulate, I sailed November 21, making the voyage on the steamship "Carrillo" in less than five days. Young friends from Newark and Columbia University helped to dispel the lonesomeness of the departure; the sun shone every day and the moon every night; and the dear Father never gave a more peaceful sea. I did not expect to find any one on board that I ever knew and did not know there was till the third day out. At my table were a Rev. Mr. Barber, a missionary from Columbia, S. A., and Professor Cummings and his wife from Washington, D. C. After we had eaten together for more than three days, it came out that Mr. Cummings taught physics at Alfred University during the year 1910 and 1911. I commenced my pastorate at Alfred January 1, 1911. He was in Alfred the first six months of my pastorate.

As Sabbath was drawing to a close, November 24, the lighthouse on San Salvador Island began to appear. It was a most welcome sight, for it was the first land we had seen in seventy-two hours and also because San Salvador was the first landing place of Christopher Columbus on his voyage of discovery, 1492. It did not take much effort for one to imagine how Columbus' sailors felt as they sailed the same sea four hundred thirty years before. As the "Carrillo" rode proudly on, in a straight course, over a sea well marked, one could not help appreciating as never before the courage and daring of Columbus. Nearly all day the fourth day out, the island of Cuba, with her rugged mountains, was in sight; and memories of the Spanish American War kept coming up.

We were far ahead of schedule time; and twelve hours before we were due in Kingston, the ship slowed down; and before daylight the fifth day out, we anchored in Kingston Bay. After we had waited for a medical examiner to come out to us, we pulled into harbor.

At the dock, I was met by Elder De Costa, one of the men who had encouraged us to come to Jamaica. Brother De Costa was a great help to me in meeting the new surroundings.

I soon learned that Brother Hansen, who reached Jamaica eleven days ahead of me, had gone to Santa Cruz, eighty miles to the west of Kingston, to hold a series of meetings; but my first day on the island passed very quickly, as I hurried my writing and visited with Brother De Costa and Brother Ross, a Sabbath keeper from Schenectady, N. Y. That night it was my glad surprise to have Brother Hansen walk into my room, having closed his meetings in Santa Cruz. Though the situation in Santa Cruz did not appear very encouraging, my heart was cheered by the news that the situation in Kingston, which seemed so hopeless when Brother Hansen reached the island, already looked brighter.

As one looks out over the bay of Kingston, he sees a narrow strip of land from three to five miles away running almost parallel to the shore. Between the mainland and this strip of land lies the old city of Port Royal, buried deep in the waters of the beautiful bay. This awful catastrophe took place in 1692, almost two hundred years after Columbus discovered the island.

The Spaniards established Port Royal soon after the discovery of Jamaica. From its location it was not long before it became the home of the buccaneers of the West Indies, Central America and elsewhere. Here the pirates for many generations brought their ill gotten treasures and wealth. Consequently the city became very rich and wicked. About noon, June 7, 1692, the people were suddenly startled by a noise like thunder, which seemed to come from the north. Instantly the earth began to shake and the houses fell on every side. The most of the city sank beneath the sea and lies there to this day; the waters receded and then swept back with terrific force, drowning thousands of people in their mad rush. Only a few houses remained; and eleven years later, 1703, fire broke out and burned all that remained except the forts. A new coast line three or four miles back had been formed in a few minutes; and on this coast line a new city, the present city of Kingston, soon had its beginning.

As one takes up his residence in Kingston with these facts in mind and also remembers that this section is subject to earthquakes, he can not help asking himself, "Will not Kingston suffer the fate of Port Royal?" But what if it should? Can not we trust him who said, "Lo I am with you alway"? With this trust we go about our work day by day and commit ourselves to sleep at night, leaving all to his care and keeping.

MONTHLY STATEMENT

December 1, 1923-January 1, 1924

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand December 1, 1923.....	\$ 919 25
Conference Treasurer:	
Georgetown Chapel	20 04
Boys' School	70 68
Girls' School	70 68
Missionary Society	660 49
First Hopkinton Church, Fouke	35 00
Nortonville Junior Christian Endeavor, Marie Jansz	5 00
Income permanent funds, general fund	400 00
Dr. Rosa Palmberg, Missionary Society debt fund	25 00
Lieu-oo Hospital, debt fund	100 00
Anna M. West, Missionary Society....	5 00
Mabel L. West, Missionary Society....	15 00
First Hebron Church, Missionary Society	6 00
Woman's Executive Board:	
Miss Burdick's salary	200 00
Miss West's salary	200 00
Girls' School building	114 00
Boys' School building	13 00
A friend, Missionary Society.....	150 00
	<u>\$3,009 14</u>

Cr.	
H. Eugene Davis, November salary... \$	100 00
H. Eugene Davis, children's allowance, house and telephone rent	73 00
T. L. M. Spencer, December salary....	83 33
R. J. Severance, November salary.....	83 33
L. J. Branch, November salary.....	25 00
C. C. Van Horn, November salary.....	41 66
Robert B. St. Clair, November salary..	50 00
George W. Hills, November salary....	41 66
G. H. F. Randolph, November salary..	16 57
S. S. Powell, November salary.....	25 00
Angeline P. Allen, November salary..	25 00
Mrs. G. H. Tralner, account Rosa Palmberg salary	49 00
Industrial Trust Company, China draft	1,132 50
Rosa W. Palmberg, or S. H. Davis, treasurer, account of salary....	25 00
H. Eugene Davis, traveling expenses..	75 00
Anna M. West, or S. H. Davis, account of salary	20 00
Treasurer's expenses	28 00

Balance on hand January 1, 1924..... \$1,994 15

1,014 99

\$3,009 14

Bills payable in January, about..... \$1,200 00
Special funds referred to in last month's report now amount to \$10,199.98, bank balance \$1,014.99, net indebtedness \$9,184.99.

S. H. Davis,
Treasurer.

E. & O. E.

PIONEER DAY AT NORTONVILLE

[The autumn bulletin of the church at Nortonville, Kan., contains interesting data regarding the early days of that church; some of which has already appeared in the RECORDER. The article on "Pioneer Day" will interest many old settlers.—T. L. G.]

On August 14, 1863, sixty years ago, under the charge of Rev. A. A. Randolph, and by the mutual consent of all subscribing members, the Pardee, (now Nortonville), Seventh Day Baptist Church was formally organized with fourteen members. So the church celebrated her sixtieth anniversary Sabbath day, August 4, by having a "Pioneer Day" with a special program in place of the regular Sabbath morning service. A special effort was made to have all the old pioneers, who had so much to do with the growth of the church, present at this service. Some of them spoke or wrote papers which were read by others. The special program was as follows:

1. "Holy, Holy, Holy"
2. Invocation
3. Responsive reading
4. Song, "How Firm A Foundation"
5. Scripture lesson, Heb. 11: 1-12: 2
6. Prayer
7. Notices and offering
8. Song, "Refuge"
9. Talk, Hannah Vandenburg, who joined the church during the pastorate of Rev. A. A. F. Randolph, (1863-1868), the first pastor.

10. Paper, Mrs. Alma Buten Maris, a charter member, read by Mrs. Mira Maris.

11. Paper, Deacon O. W. Babcock, who joined during the pastorate of Rev. S. R. Wheeler, (1868-1881), read by Mrs. Maud Burdick.

12. Song, "Rock of Ages"

13. Letter from Rev. S. R. Wheeler, read by Mrs. Vincent.

14. Talk, Mrs. Hannah Maxson, who joined the church during Rev. S. R. Wheeler's pastorate.

15. Poem read at the fiftieth anniversary, Mrs. Etta Coon.

16. Talk about the Life and Work of his father, Isaac Maris, Deacon J. E. Maris.

17. Song, "Savior, Again to Thy Dear Name We Raise."

We owe a great deal to the pioneer in every realm of life. It was the pioneer Columbus, who, braving opposition, ridicule and persecution, sailed westward in three tiny ships, led on by the conviction that the world was round, and discovered America, that was destined in the providence of God, to be your country, the "Land of the Brave, and the Home of the Free." It was the religious pioneer, Luther, who aroused the world to the divine truth of Justification, not by any pope or priest, but by faith in Jesus Christ, and began that reform movement which is resulting in freeing the people from the bonds of religious slavery. It was the pioneer who came to the cold and inhospitable shores of New England in the seventeenth century, braved the dangers and trials of frontier life, made a home for himself and family in the pathless forest, and more important than all, placed in the foundation of our nation's greatness the planks of civil and religious liberty, and bequeathed to oncoming generations, a strong, sturdy and self-reliant Christian manhood.

Coming down to more recent times, it was the Kansas pioneer, with whom we are most intimately connected, who, coming to Kansas in the midst of physical and political conditions which try men's souls, wonderfully succeeded in planting permanent homes, subduing the virgin soil and opening up to civilization the rich resources of this, then, frontier country. But most important of all for us to remember, it was the Kansas pioneer, who, in the midst of the trials and dangers of pioneer life, recognized the necessity and importance of God and religion in his private and public life and thus established what is now known as the Seventh Day Baptist Church of Nortonville. Into the foundations of

this church, they carefully laid the bricks of sacrifice, consecration, faith and courage in order that there might be possible an enduring superstructure.

Many of the physical and spiritual blessings which we enjoy today, were made possible by the early Kansas pioneers. They have, indeed, left us a noble heritage; but we should realize that the possession of this heritage spells for us responsibility; and that we would surely be unworthy of their sacred memory were we not to meet the demands and responsibilities of the present hour with the same courage, consecration, and faith which they manifested in meeting the problems of their own day and generation. But really, in order to be worthy of their memory, ought we not to show forth a greater faith and courage, because of our higher vantage ground which has come through a broader knowledge and larger opportunities? Can we stand the test of true worth?

A CHURCH CLINIC

A few months ago the writer of this article passed through a clinic for the first time in his life. First there was a careful examination of the eye, ear, nose and throat. After that he was passed on to a dentist who examined the mouth. From there he was taken to the X-ray room, then to another room where blood tests were made, heart, lungs and kidneys examined. When all was done, an experienced physician studied the charts and prescribed the remedies.

Recently the writer of this article attended a church clinic (called the annual meeting of the church). Experts had made a study of the church finances, benevolences, Sunday evening services, the Sunday school, the young people's work, the woman's organization, church calling, the social life. Never did we attend a better or more thorough church clinic.

We wished that a chart had been made so that all the facts might be before us. On the whole there was a pretty healthy condition, although there were some ailments. Not every organ was functioning just right, and since all the organs are part of the body, the body was not entirely healthy. On this particular occasion we wished for an opportunity to tell the pa-

tient the cause of the trouble. We really wanted the privilege of prescribing.

Many physical troubles may rightly be laid to the heart. If the heart is not functioning as it ought, the whole system is affected. We felt that this was the trouble with this church. There was something the matter with the heart, and out of the "heart are the issues of life."

Ills are not cured by trying to remove symptoms, but by reaching the real cause of the trouble. We felt like asking, "Is the heart right with God?" We wondered how much prayer life there was in that church.

We talk about our pastors as if they were the whole secret of church success or failure, when as a matter of fact, the membership has much to do with the success of the church. I do not underestimate the place of the pastor, but if each member had a warm, loving heart, a heart beating in unison with the heart of God, the pastor would be a better pastor.

If members prayed more for the pastor, then the pastor would accomplish more. If when the pastor went to the pulpit platform he could see a well-filled house and a people whose countenances showed that they were in touch with God, praying for the success of that service and for the power of God to manifest itself through the sermon, then even an ordinary preacher and pastor would be a man of power. But how can a preacher really preach if a large proportion of the membership stay at home and if many of those present are indifferent to the message and never offer a single prayer for him? If folks will stop looking for the pastor's faults and seek more to exalt his strong qualities, stop their spirit of criticism and pray more for the pastor's success, then many church problems will be solved.

The same holds true in the Bible school, the young people's work, etc. A praying people will be an interested people. If folks prayed more we would have sufficient folks to fill the various offices of the church and others would be coming to aid the advance movement for the kingdom.

The same thing is true concerning our financial problems. Let's stop talking money, and let us talk and pray for spiritual power. This we think is the prescription of the Great Physician.—*A. LeGrand in the Baptist.*

WOMAN'S WORK

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

WHEN OLD MISTAKES CROWD 'ROUND ME

When old mistakes crowd 'round me, whispering,
"Remember me!"

When old mistakes creep close, each with its
sting,

Its agony.

When old mistakes that I had set apart
Come back to hurt my heart,

Then I remember what you said:

"There is no rising for the past that's dead,
Unless with your own hands you break the seal,
Unless with your own hands the stone you roll,
Unless you choose to feel
Old stings—they cannot ever touch your soul."

And then I smile, and like the break of day
Peace comes, the old mistakes fade swift away.

Mary Carolyn Davies.

THE SMELL OF RETTİM

People had been so sure that we were making a mistake in going to Palestine. They were positive that we could not possibly have as beautiful a time as we anticipated. They knew that we would hate it, being there in winter instead of in the spring. They were confident that we would be disappointed in Jerusalem, and as for the rest of Palestine, some of them frankly pitied us for choosing to go at all. And Palestine had been all and more than our dearest dreams had painted it. We had had four wonderful weeks in Jerusalem. We had loved the north even more than we had supposed possible. It had been a time of utter joy.

And now there had come the marvelous opportunity to join a small party going to Mt. Sinai. It would mean days on camel back across the desert. It would mean living in tents for three weeks in the midst of winter, and though we should be far to the south the altitude at St. Catherine's monastery is about the same as Denver, and that does not mean warm weather in January. It was the rainy season, too, and we did not then know that no rain had fallen on the Sinaitic peninsula for three years. The plan seemed like the gift which comes in response to a fairy wishing-ring. Was

it something as elusive as fairies? Would the raven croakings that had not overwhelmed us in Palestine haunt our way? It was almost too wonderful an opportunity to accept, but not quite.

It was Christmas eve by the Greek calendar as we rode out of the convent compound at Tor and started slowly northward across the desert, the sparkling waters of the Red Sea to our left, to the right the beckoning mountains of the Sinaitic peninsula, so near across the sands and yet so far. There were sixteen of us in the party, and we had sixty camels to transport us and our luggage, our tents and our bedding, green vegetables, chickens, and food stuffs. For that first night we carried water, too, in skins, as it is always done in the desert, for we should have to pitch camp before we reached the water supply which would last us for the following day. If you have never camped under the stars on Christmas eve in the desert, you do not know the wonder and the magic of it. You can not even imagine all the mystery and the poetry of looking off across the low scrubby bushes to the dim outline of the distant mountains. You have something still to look forward to and dream about before the open fire.

Did you ever ride on a camel? I do not mean to ask whether you have been for half an hour on a camel that is all trapped up for tourists out by the Pyramids, where the camel boy talks slang and tells you that your camel is named Harding or Lloyd George according to which side of the Atlantic you learned to speak English. But I mean real camel riding, hour after hour across the desert. Have you ever ridden till your body became almost a part of the slow rhythmic sway of that great "ship of the desert"? Then you can tell me how you have tried to describe the motion. The nearest I can get to it is to imagine myself once more in a "patent rocker," such as an aunt of mine had, sitting astride the arms and rocking while my small cousin pulled the chair sort of cater-corner to give a side-wise lope to the whole motion. But it is a motion to which you become accustomed, and as you never by any mistake go faster than two and a half miles an hour (I am not talking about the trotting camels of Assouan) you come to enjoy the surprise of it all very much.

It is well to have your rugs spread out over the saddle and draped upon the high

back pommel. The front pommel you will want uncovered to grasp at first, for the camel seems very high above the ground, especially if you have been accustomed to riding the tiny Egyptian donkeys, or their little Palestine cousins. The mounting and alighting are the most exciting, for the camel folds up his legs in such funny fashion, and you never do quite know just when the back legs are going to collapse and when the front ones will go down. How he does groan and fuss about it, too!

It was after my camel had protested day by day because he had to kneel to let me mount, and then get up again to carry me on my way, that I appreciated the story of the camel and his load. It seems that a man once put a very heavy load on his camel, and the camel made a mighty groaning. He would scarcely go at all. He groaned and groaned and shook himself and groaned again. So his master, being a humane man, and very fond of this faithful friend of his, "sleed" (a curious sound through the teeth) until the camel knelt once more. Then the man made a great do over the fact that he was completely re-adjusting the load, and taking off a great deal. As a matter of fact he took off only a tiny bit, but so loud did he groan under the weight of what he was removing, that the camel actually thought that his master was removing almost all the weight, and bore the little that was left with no further protest.

At the beginning of your riding you grasp that high front pommel of your saddle firmly with both hands, but ere long you learn to move about easily on the broad back of your beast, across first one leg and then the other, and watch the constantly shifting lights on the desert sands. Then you begin to climb through the broad defile of the wady, and later to go down hill. This is a new experience. The camel goes down with a jounce, a jounce that startles you at every step. Sometimes you dismount thankfully and pick your way through the defiles yourself. Sometimes you stick on tight and remember that this too is a part of the great adventure.

There are things which the desert makes very clear, which you can never learn so well anywhere else. If you have ridden for hours amid the scant vegetation, seeing no sign of human habitation, save perhaps in the distance one dark goat's hair tent, if

you have felt the glare and heat of the mid-day sun, and then of a sudden, as you go round a bend in the Wady Hebron, you see a waving palm tree, there comes over you a thrill of delight. You have a fresh understanding of the blessedness of "living water" as you watch the tiny spring bubble up out of the rock, and your camel stops to drink thirstily.

And the joy of the oasis! My geography had acquainted me with deserts like the Sahara where there is no sign of vegetation, and with an oasis that was as round as though it had been drawn with a compass and a string. But the oasis of Feiran, "the Pearl of the Desert," is not like that. You pass between great sentinel rocks that spring up in the midst of the desert, and as swiftly as going from the wintry street into the warmth of home, so swiftly do you leave behind you the low sparse growth, and find yourself in an enchanted valley, where the date palms grow in clumps all through the gorge and tarfa (manna) trees wave their delicate green tracery against the rocks. How your camel rejoices to stop and, munch their luciousness!

The oasis of Feiran stretches out through the gorge for more than a mile, winding about with the winding of the enclosing mountains, giving one now and again delightful glimpses of Mount Serbal, grim and serrated against the sky. There are those who believe that it was on this mount Moses received the law. It is barren and austere enough for such stern thunderings of man's duty. And in this world of vast silences one is driven very close to the great realities.

Yet the oasis is a friendly place. Little birds sing among the palm trees, and ever and again you hear the joyous sounds of running water as the little stream which comes from nowhere dashes on its way to lose itself again in the desert sands. Musrood, my camel boy, feels the charm of it all and sings a little song which has no beginning and no end. It is like the brook beside which he leads my camel. Then he sees one of the men of the desert, and stops to touch his forehead and his hand, and then placing his own hand over his heart to say in slow and measured tones, "Peace be to you," and the answer, "To you be peace."

We were reluctant to leave the charm of those date palms, and the sun had set be-

hind Serbal when we had still two hours to go to camp. There was an eerie fascination about winding our way across the desert under the evening stars. Our camels no longer stopped to nibble the tarfa trees. We rode on and on, the swash, swash of the water skins adding their soft music to the pad of camels and the bare feet of our men. It was very dark, and the bedouin who joined us was riding a mad camel that bubbled ominously in the stillness. We passed a shadowy mountain. It was the Mountain of the Maiden.

Once upon a time there dwelt in the black, goat's hair tents of the bedouin a maiden of great beauty. Was her name Zipporah, "little bird," because her black eyes were as bright as the little black and white birds who had sung so jauntily in the oasis when the sun was up? Or was it Deborah, "bee" because her beloved dreamed of the sweetness of her lips. That Musrood did not tell us. But ere her betrothed had exchanged the piece of pungent rettim with her father before the camp-fire and thus made her his bride, the stalking deathbearer carried him off, and she was left desolate. When her family would find her another of the sons of the desert, she knew that she would never enter his tent, so she wandered off in the night and the darkness, when the stars were very few. And she climbed the mountain in the heat of the day when the sun scorched her as she struggled on. And they found her bones on the mountain's summit. Wherefore it is called the Mountain of the Maiden unto this day. If only I could have understood all the stories that Musrood told as we went along under the stars! There was not always someone at hand to translate.

And then in the distance we saw our camp-fire and as we drew nearer we caught the smell of rettim, and we watched with delight the sudden flaring up of the pitchy berries of the burning bush. And the sound of the crackling of thorns under a pot was good to hear. For that one night we had a big camp-fire for a few minutes. But in the desert it is not done. The precious fuel must not be wasted. The men gather around tiny fires, scarce enough to warm their coffee, and never enough to drive away the chill of the night in the mountains.

The spell of the desert, what is it? I

wish that I knew, for then I could find words to tell about it. A part of it one saw when little Aed, whom Shamma assured me is twelve years old, and looks scarce eight, started out to lead the largest camel, his sheepskin thrown over his tiny shoulders exactly as his father wore his. And he walked like the son of a sheik, too. It did not take much imagination to know that he was the Benjamin of his father, son of his old age, darling of his heart. And the spell was not one whit less when Aed rode on the back of one of the pack camels, so small he scarcely showed up among the luggage.

We felt the spell of the desert as we watched the waving reeds by a tiny spring in the Wady es Sle. "What went ye out in the wilderness for to see? A reed shaken with the wind." The reeds tossed their tasseled heads against the rocks, and stood guard over a tiny basin of water crystal clear, forever disappearing, forever renewed, a joy to men and camels.

Once when we wound our way along a valley slightly wider than the way had been, we came to a single tent pitched against the rocks. It was so small and the mountains which towered above it were so high! The bedouin with his little son who came out to meet us seemed lost in the vast immensity, yet that tent was his home, and he had a tiny garden where he had raised a few tomatoes as large as plums and in a little basket he had a young partridge which he sold us for supper. It was as delicious as the quails which the Israelites had rejoiced to eat long ago.

Once we came to a place where the stream parted and became two heads. I followed those two tiny streamlets with great excitement. How often I had read of a garden in which the water parted and become four heads. And there before my very eyes I saw the second chapter of Genesis enacted in the sands of the desert, for after a bit the streams disappeared, and the place knew them no more. For the brief space of their tarrying it had been a garden spot in the midst of the desert.

One evening we went from camp-fire to camp-fire to see that all was well with our camelmen. Little Aed was asleep under a great rock, and the men were sitting round their tiny fires with their coffee and tobacco, telling stories even as their fore-

fathers have done for unnumbered generations, telling what they had seen or heard. It pleased them that we came, and as we left each fire they called after us, "God take you safely home." That night in the desert we felt a great kinship with our Moslem helpers. They call God, Allah, and we call him Father, and out in the desert we know that he is one.—*Ethel Cutler, in the Woman's Press.*

REPORT OF THE WOMAN'S BENEVOLENT SOCIETY AT LEONARDSVILLE FOR YEAR 1923

For the eighth time I am called upon to report the work of our ladies' society for the annual church meeting, and as I look over the year's work I am reminded of the words of the hymn sung a few Sabbaths ago:

"Another year is dawning. Dear Father, let it be
In working or in waiting, another year with Thee.
Another year of progress, another year of praise,
Another year of proving thy presence all the days.

Another year of mercies, of faithfulness and
grace,
Another year of gladness, in the shining of thy
face,

Another year of leaning upon thy loving breast,
Another year of trusting, of quiet, happy rest.

Another year of service, of witness for thy love,
Another year of training, for holier work above,
Another year is dawning. Dear Father, let it be,
On earth or else in heaven, another year for
Thee."

We have, during the year, held our usual monthly meetings with an average attendance of ten. Work meetings have also been held and several quilts tied.

Our annual tea was held in June and the January and October committees held bake sales. An organ recital by Leland Coon, assisted by local talent was a feature for August and was greatly enjoyed and well attended. In May the society attended to the serving of the dinner for the semi-annual meeting. July 25, we entertained the ladies of the Methodist society at Mrs. Ira Crandall's. About seventy were present. At our August monthly meeting, we had several visitors and a talk by Mrs. Leland Coon on religious work in France. It was a treat for us all. September 20, nineteen of our members were again royally entertained at the home of Mrs. F. H. White in Earlville, N. Y. At our November meeting,

a top for a bed quilt was given the society by W. W. Coon. This was tied and given Mrs. Peterson at our last meeting. It was decided in October to attempt a Christmas sale and supper and work meetings were held every week for this purpose. The sale was held December 11 and was very successful, around \$130.00 being added to the treasury from it. The usual sunshine baskets were sent out at Christmas time and many have sent in their thanks for the same.

During the year 1923, \$250.00 has been paid toward the Forward Movement. We have also purchased trays for the society which are greatly enjoyed at our monthly meetings.

One member has been taken from us during the year, Mrs. Mary B. Burch, for years our faithful secretary. No members have been added. Our active members number twenty-three.

We can not help but feel gratified with the success of our sale, taking into consideration our number of workers, and you can well say it was "hard work"; but can we succeed in anything without "hard work"?

One day in ages dark and dim
A toiler, weary, worn and faint,
Who found his task too much for him
Gave voice unto a sad complaint.
And seeking emphasis to give
Unto his trials, (day, ill-starred!)
Coupled to *work* this adjective,
This little word of terror, "hard."

And from that day to this, has work
Its frightening description worn;
'Tis spoken daily by the shirk,
The first cloud on the sky at morn.
Today when there are tasks to do,
Save that we keep ourselves on guard,
With fearful doubtings them we view,
And *think* and *speak* of them as "hard."

That little but ill-chosen word
Has wrought great havoc with men's souls,
Has chilled the hearts, ambition stirred,
And held the pass to splendid goals.
Great dreams have faded and been lost,
Fine youth by it been sadly marred,
As plants beneath a withering frost
Because men thought and whispered, "hard."

Let's think of work in terms of hope,
And speak of it with words of praise,
And tell the joy it is to grope
Along the new, untrodden ways!
Let's break this habit of despair,
And cheerfully our task regard;
The road to happiness lies there,
Why think or speak of it as, hard?

—*Elsie L. Croop, Secretary.*

YOUNG PEOPLE'S WORK

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

CHRISTIAN ENDEAVOR HELPING

EDMOND R. BABCOCK

Christian Endeavor Topic for Sabbath Day,
January 26, 1924

DAILY READINGS

Sunday—Help by service (Acts 6: 1-7)

Monday—By supplication (1 Tim 2: 1-8)

Tuesday—By giving (2 Cor. 8: 1-7)

Wednesday—By exemplary living (Titus 2: 7, 8)

Thursday—By brotherly love (1 John 3: 14-18)

Friday—By loyalty (Isa. 62: 1-3, 6, 7)

Sabbath Day—Topic, How Can Christian Endeavor Help Our Church and Denomination? (2 Cor. 1: 11; Heb. 10: 23-25)
(Beginning Christian Endeavor Week)

If there is one habit that should be cultivated by all children, it is the habit of work. Children, who have learned this one good habit, will be saved from many temptations. Contrary to popular opinion, work, if only for work's sake, is a blessing instead of a handicap. So work to a Christian Endeavorer, is even more of a blessing than just the achievement of our daily tasks, because of the blessings to be gained from association with Christian people in a holy task.

As members of an active Christian Endeavor society, tasks will devolve upon every one. Whether as leader or as a member of a committee, an active Christian Endeavorer will get the work habit which can not fail of good to himself, his society, his church and his denomination. Can you imagine anyone working hard to put something over without stirring his ambition to see that this project has a successful finish? The answer is "No." The interest of each member will be in direct proportion to the time and energy which he has expended. Such being true, it is evident that the more work each member does, the greater will be his interest.

Are the Christian Endeavorers doing all they can for the cause? It seems to me that Christian Endeavor could be made a real help to the church and denomination by appointing a pastor's aid. This "aid" need not consist of one, but may be a com-

mittee, thus making it possible to accomplish much without overloading anyone. Did you ever see a pastor doing all he might, or all he wished that he might, even though he worked with all his might? I believe the Christian Endeavor can aid the church and denomination by appointing such an aid to work with the pastor in any way that he sees fit. But it should be in the way that the pastor thinks best, or the committee will not be an aid but a hindrance. Think of all the calls that the pastor might make if he were relieved of part of the details of his pastorate. Can you think of any way that will be more certain to develop a thorough understanding and Christian fellowship than this working together in the Master's cause?

This proposed pastor's aid is three fold in its efficiency. 1. It puts Christian Endeavorers at work in the church and denomination, thereby insuring their interest and help in both. 2. It aids the church and denomination by allowing the pastor more leisure to attend to the things which would otherwise be left undone. 3. It must of necessity, aid the church and denomination by educating the members of this committee in their needs. Working thus in unison and sympathy, the three will be drawn closer and closer together, each will aid the other and all standing together will be able to face every problem squarely and attack it understandingly.

Forgetting self, I ask you to consider this problem as Christians working together in the Master's cause, and answer as only Christian Endeavorers can.

A little home missionary work will help us to realize more fully a personal Savior.

Battle Creek, Mich.

COMMITTEE HELPS

In keeping with the thought that work done well and faithfully in the Christian Endeavor society is a real help to the church and denomination, Mrs. Frances F. Babcock has prepared the following committee helps.—R. C. B.

SOME COMMITTEE SUGGESTIONS FOR 1924

Prayer Meeting Committee

Have a variety of roll calls at consecration meetings.

1. Bible verses—candle light meeting.

The leader has a lighted candle and as each person gives his favorite Bible verse the leader will light his candle (each one has an unlighted candle when the meeting begins).

2. In response to roll call have clippings from the SABBATH RECORDER given.

3. Call roll by months. Each one having a birthday in the month called, respond.

4. Call roll by committees.

5. For July consecration meeting, the leader will hand someone a flag and he will testify and hand the flag to someone else. Continue this way until all have taken part.

6. Song roll call.

Each give name of favorite hymn and repeat some of it. Or a verse may be sung of it.

7. Roll call by rows of seats.

8. Roll call alphabetically, begin a, b, c, etc.

9. Roll call alphabetically, begin z, y, x, etc.

10. Secretary may ask question, "Do you wish now to renew your allegiance to Jesus Christ and will you strive during the coming month to serve him faithfully and well?" Then as names are called, let each one who is inclined so to do answer, "Yes," or, "I will."

11. Voluntary consecration meeting. Let each speak when he pleases.

At this divide the pledge into several parts, each speaking on some part of it.

12. Someone start the testimony meeting; he names his successor; so on, until each has spoken.

Missionary Committee

To increase interest in mission study of Japan, a short play may be given or stereopticon slides may be shown. These may be rented from the Presbyterian House of Missions, Chicago, Ill., for \$2.

Lookout Committee

Invite strangers who are at socials to Christian Endeavor.

Act as welcoming committee at Christian Endeavor prayer meetings.

Also at Christian Endeavor socials.

Efficiency Chart

Have contest in committee work by dividing society into two groups, see which side can win all the points outlined for it on the chart.

Music Committee

Learn at least two new songs a month.
Have special music at least once a month.

Social Committee

Hold and report a standard social each month.

Mrs. Edna Sanford, Little Genesee, N. Y., will be glad to help you with your socials.

Flower Committee

Send flowers to the sick.
Have letters written to absent members.

AUNTIE RUTT SAYS:

If I were secretary of a Christian Endeavor society and had to call the roll, I'd sit in front of the society so I could see whether the people were there or not, and I'd speak every name so clearly that no one could fail to understand it. I wouldn't call the roll in the same order or by the same method every month, either.

C. E. NEWS NOTES

A LETTER FROM WESTERLY

DEAR ENDEAVORERS: We are glad to write you again through the RECORDER, for it has been a long time since we could tell you of any merry socials, though we have been busy. But last Sabbath night after the Christian Endeavor prayer meeting, our society was entertained by Dr. and Mrs. C. A. Burdick, at their home. It was a jolly little gathering, for all of our members were home from college for the Christmas recess. After a delicious supper, we enjoyed the evening in "song and story," with the essentials of a standard social in our program.

Our pastor and his wife are to us a wonderful shepherd and shepherdess, who while they lead their little flock in the ways of righteousness, do not forget that young spirits like to frolic. We indeed thank our heavenly Father that he has given us guides in our lighter pastimes as well as in his work.

Yours very truly,

BETTY WHITFORD,

Recorder Correspondent.

Westerly, R. I.,

December 23, 1923.

PLANS FOR CHRISTIAN ENDEAVOR WEEK

CHRISTIAN ENDEAVOR MEETING, JANUARY
26, 1924

Topic: How Can Christian Endeavor Help Our Church and Denomination?

SUGGESTED OUTLINE FOR THE MEETING

1. The Church
 - a. The pastor
 - b. The choir
 - c. The Sabbath school
 - d. The general activities:
 - a. The ladies' aid
 - b. The junior
 - c. The intermediate
2. The Denomination
 - a. Support of denominational paper:
 - a. By reading
 - b. By subscribing
 - b. Co-operation with the boards
 - c. Loyalty to our schools.

CHRISTIAN ENDEAVOR WEEK SOCIALS

Make this a standard social.

Suggestion: Stress the RECORDER reading contest.

CHURCH PRAYER MEETING IN CHARGE OF THE YOUNG PEOPLE

Suggested topic: Our Denominational Life.

Samples of our literature will be sent out by the Forward Movement director.

SABBATH MORNING SERVICE

Suggestion: Sermon to aid young people in choosing their life work.

CHRISTIAN ENDEAVOR MEETING, FEBRUARY
2, 1924

Topic: One Hundred Per Cent for Christ and the Church.

Further plans for Christian Endeavor Week will be printed next week.

IVAN O. TAPPAN,

MISS FRANCES E. BABCOCK,

DR. L. S. HURLEY.

Committee.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The topics for the daily readings of this week suggest ways in which Christian Endeavor can help our church and denomination.

1. By service. The Christian Endeavor society is the training school of the church,

and its members are trained for larger fields of service in the church.

2. By supplication. In order to be of service in the church we must spend much time in prayer, and the Quiet Hour trains in this way.

3. By giving. If the work of the church and the denomination is to progress as it should, each member must give liberally of his means. Here is where the work of the Tenth Legion comes in.

4. By brotherly love. This is necessary in the Christian Endeavor society, the church and the denomination, for if there is envy and strife among Christians, the work of Christ will make no progress.

5. By loyalty. If we are loyal to the teachings of Christian Endeavor, then we shall be loyal to our church and denomination. Are we proud to be different from the most of the world, or are we ashamed to confess that we are Seventh Day Baptists?

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

In order to better explain the lessons in our topic for January 26—"Samuel, the boy who helped in God's house," the superintendents might use the following object talk: Materials necessary, candle, match, pasteboard box taller than the candle, piece of heavy cardboard or black paper. In the bottom of the box cut a hole so that the smoke from the candle can go through. On one side of the box cut out the letters for the word, "Samuel," leaving the rest of the box solid; then if you can get some black paper, cut it the size of one side of the box, and cut it into six strips the narrow way of the paper, leaving a margin of about two inches at the top uncut. Paste the margin of the paper across the top of the side of the box in which you cut the letters, so that the strips in the paper will cover up the letters until ready to use; and then the strips can be torn off one at a time showing the letters in the box.

Bring out the candle first and explain how the candle is to stand for Samuel, then light it, showing that he was to be a light in a dark world, or in other words, God wanted him for a prophet to tell the people about God. Then put the box over the lighted candle to represent the dark world in which Samuel was to shine. The

side of the box with the black paper (or if you can not get the black paper use a heavy piece of cardboard and hold it over the letters pulling it back as you use the letters) on it, should be toward the juniors. Then continue to tell the story of Samuel while he was in the temple and from each instance draw a lesson for the juniors.

When God promised Hannah that he would answer her prayer and send her a little baby son Hannah promised God that she would give him back to him. So when Samuel was still a very little boy his mother took him to the temple to live with the priest Eli, and to grow up in God's house. Now pull off the first strip of black paper so that the light from the candle will show through the letter "S" telling them how as Samuel was "S-ent by God" so each of the juniors was sent to this earth by God. Going on with the story, one night when Samuel was asleep a voice came to him and awakened him. Here pull off the next strip, because he was "A-wakened by God." And so God speaks to each of the hearts of the juniors to leave the ways of the world and follow him. Continue telling the story as above, bringing out the following thoughts—"M-istakes God's voice for Eli's" just as the boys and girls sometimes so want to do things their own way that they mistake God's voice and will for their desires. "U-nderstands the third time God called." God doesn't give up in despair every time a boy or girl refuses to give their heart and lives to him, he keeps calling and calling; and so although God keeps calling, we should all follow the example of Samuel; and just as soon as we understand God's voice, answer and obey it. "E-agerly answers the call," and that is what all the juniors should do, they must answer God's call and surrender their lives to him and his work. "L-ater becomes a prophet." So as the boys and girls grow older, they should study the Bible more and more; so that when they become men and women, they will be able and willing to tell other people about God just as Samuel did.

Using the topic in this way, this week will better prepare the juniors for the decision day topic of next week. Remember that this is the beginning of Christian Endeavor week and try to make it as helpful to the juniors as to the intermediates and seniors.

THE PRODIGAL

There is a story of a prodigal who came back from a far country and could not find his father's house. He wandered on and on, and at last, in the gathering night, sank down, heartsick and faint, on the steps of a little cottage. Without knowing it he was on his father's doorstep. Inside sat the aged father and mother, their hearts hungering for their long lost boy. Outside, bowed and crushed and longing for love and for home, lay the weary, homesick son—on the very threshold of home, but not knowing it.

So near to the gates of heaven is every human soul that is penitent, weary of sin, longing for divine mercy and love. There are many who are not yet in Christ's kingdom but who have at least some desire for heaven's peace. They do not know where to find what they seek. But close by them is one of heaven's gates and they have but to arise in their penitence and enter into the Father's house.—*J. R. Miller, D. D.*

HE CARETH FOR YOU

What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife:—
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be—
Where the lights die down from the path I take.
When strength is feeble and friends forsake—
When love and music that once did bless
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
How my heart cries out for a God who cares!

Oh, wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong;
He stills the sigh and awakens the song;
The sorrow that bore me down, he bears;
And loves and pardons—because he cares!

Let all who are sad take heart again;
We are not alone in our hours of pain.
Our Father stooped from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace—for the Lord does care.
—*Life Line.*

CHILDREN'S PAGE

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

SAMUEL

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
January 26, 1924

DAILY READINGS

Sunday—Jesus in God's house (Luke 2: 46-49)
Monday—Willing to serve (John 7: 17)
Tuesday—Helping by gifts (2 Cor. 8: 3,4)
Wednesday—Timothy helped Paul (Acts 16: 1-4)
Thursday—A girl's help (2 Kings 5: 1-3)
Friday—A boy who gave food (John 6: 8, 9)
Sabbath Day—Topic, Samuel: the Boy Who Helped in God's House (1 Sam. 3: 1-10—Beginning Christian Endeavor week)

SAMUEL: THE BOY WHO HELPED IN GOD'S HOME

MRS. EDNA BURDICK
Superintendent Little Genesee Junior Society

When we think of the boy Samuel, we think of his mother, Hannah, and how she gave her boy to the Lord. She took him to the temple while he was small and left him with an old priest named Eli. All the time his mother was praying that he would be a good boy.

He was very obedient and did the things Eli wanted him to do; and Eli taught him about God.

You remember one night, while they were sleeping, Samuel heard someone speak his name; he thought Eli wanted something, so he went to him. Eli said, "I did not call you, go back to bed." *Three times* he heard his name called and went to Eli thinking it was he. The third time Eli told him if he heard it again to say, "Speak, Lord, for thy servant heareth." When he heard it the fourth time he made this answer.

Eli knew God was calling Samuel.

Don't you think Samuel was very proud and glad when God called him to work for him?

Dear Juniors, although we do not hear God speak as Samuel did; yet he speaks to us in the Bible. We are small and maybe we think we can not do much, but let me tell you some of the things God says to us.

"My son, give me thine heart," Prov. 23: 26; "I love them that love me; and those that seek me early shall find me," Prov. 8: 17; "Seek ye my face," Ps. 27: 8. So let us, Juniors, be obedient to God and be glad to work for him in the many ways we can.

THE BOYHOOD OF JESUS

Lesson Eight.—In the Carpenter Shop

Text: Matthew 13: 55 (First clause)

When our little group was seated around the table, Miss Alice began as usual, "Every little head bowed, every little hand folded, every little eye shut tight. We will pray together:"

"Heavenly Father, ever loving,
Hear thy children as we pray,
Fill our hearts with love and kindness
Guard and keep us through the day.
Amen."

REVIEW

"Esther, what was Jesus' grandfather's name?"

"David."

"Hilda, do you remember what David did to help his father?"

"He tended the sheep."

"Where did his big brothers go, Richard?"

"They went to war."

"When David went to the camp, Jimmie, what did he do to the big giant?"

"He killed the giant right off quick."

"How did he do it, Helen?"

"He did it with a little stone and his sling."

"Esther, who helped David kill the giant?"

"God helped him."

THE STORY

"Just for a minute, will each of you children think hard and tell me what you want to be when you grow up?" (After a thoughtful pause), "What are you going to be Jimmie, and you, Richard? I see, most every boy wants to be just what his papa is. Joseph was a carpenter. A carpenter, you know, makes all sorts of things out of wood; and a carpenter is a very busy man usually. I am sure Joseph was busy, too, because he had such a large family to earn for.

"Joseph had a workshop where he made all sorts of things. He had many tools to

use. There were a saw, a hammer, a plane, a chisel, a hatchet, awl, nails, screws, a knife and perhaps a bit."

"(The tools mentioned above were spoken of as some of the probable tools found in a carpenter's shop of Old Testament times according to a Bible encyclopedia consulted.) Miss Alice had pictures of modern tools mentioned, cut from catalogues; these were circulated among the little folks.

"Joseph had a broad wooden bench at which he worked. Now who can guess some of the things he made in his carpenter shop? You tell me what he made as I make the pictures on the board." Miss Alice made some crude pictures to represent chairs, stools, tables, boxes, ladders, door-frames, windows, etc.

"Joseph was a very careful worker and everything he made was well done. Jesus was delighted with the shop; and when he was a very little boy, he would sit on the floor and play with the shavings that made such lovely long and short curls. Sometimes Joseph would give him a big block of wood and a hammer and some nails. Then we can imagine the happy time playing 'Building just like father.'

"As Jesus grew a little older, Joseph taught him to help. He probably had to pick up the shavings and sweep up the litter each night when the day's work was over. And perhaps he taught him how to put away each tool in its own little pocket on the wall or drawer or cupboard. Then when Jesus was still older, Joseph taught him how to use the different tools; taught him what each was for and how to handle it. And when he could manage a tool well enough, he made real things. I think Jesus must have been very proud when he could make a fine box for his mother to use in her house.

"So while Jesus was growing to be a big boy, he was learning to help in the carpenter shop."

When Miss Alice had finished the story and was about to turn to her basket, little Hilda spoke up, "Miss Alice, can't we sing our little Love Song today?"

"Yes, indeed, dear," Miss Alice smiled, "I am glad you suggested it," and together their little voices sang sweetly:

"Jesus loves me this I know,
For the Bible tells me so,
Little ones to him belong,
They are weak, but he is strong.

Yes, Jesus loves me,
Yes, Jesus loves me,
Yes, Jesus loves me,
The Bible tells me so."

BUSY WORK

From her surprise basket, Miss Alice took sheets of blank paper and pencils and asked her little people to draw simple outline pictures of some of the things Joseph made in his shop; such as chair, table, stool, window frame, etc., copying from her outlines on the blackboard.

While each child was busy with his drawing, Miss Alice reviewed the principal points in the lesson by simple direct questions.

When all had finished and their materials put away, Miss Alice said quietly, "Every little head bowed, every little hand folded, and every little eye shut tight, Dear Father, make us helpful every day to our fathers. Amen."

R. M. C.

I DON'T CARE

I've got to speak a piece.
It doesn't seem just fair;
I'm such a little boy—
But, then, sir, I don't care!

I think I'm just as good
As any of them there!
So they can all make fun,
For, really, I don't care!

They thought I'd be afraid,
And said I didn't dare!
I wonder what they think
To see that I don't care!

I knew you'd all be here,
And sit right there and stare!
I knew you'd laugh at me,
But, honest, I don't care!

Well, I must leave you now!
I'm sorry, I declare!
It is such heaps of fun
To show you I don't care!

—Normal Instructor and Primary Plans.

THE LITTLE BOY AND THE CONDUCTOR

All night long the great through train from Denver had been rushing along in the darkness, while men, women, and children slept safely and were carried where they wished to go. Few of them thought about the faithful trainmen who had watched and worked every second of the long night to take care of the train and its precious load.

In one of the sleeping cars was a little boy, and when the conductor went through for the first early morning round, this little boy was up and dressed. His mother and grandmother, with whom he was traveling, were still in their berths.

"Good morning, conductor," said the little boy, looking up with a bright smile.

"Good morning," replied the conductor pleasantly. He had little grandsons of his own, and was very fond of little boys. It pleased him very much to receive that pleasant greeting. But what the little boy said next pleased him still more, for it was this: "I think we must have had a good conductor and a good engineer to have taken such good care of us all night."

The conductor forgot all about his long, hard night and how tired he was. All day long he kept thinking about that little boy who was grateful to the conductor and the engineer. It made his day easier and happier, and it will be weeks and months, perhaps years, before he forgets him.

I wonder how many people have been doing kind things for you and me today, helping us to be safe and happy and comfortable? And I wonder how many of them know that we thank them?—L. P. McArroy.

"I drove a hundred miles—speeded the whole distance, wet all the way, but didn't skid a bit."

"What were you driving?"
"A yacht."

PIGEON HEROES AID ARMY RELIEF FUND

Few people of the thousands who pass the Arcadia Balloon School, at Arcadia, Calif., which is officially known as Ross Field, realize that there are quartered at this station nearly two thousand regular members of the United States Army—two regiments—many of them veterans of the World War, and others who have been recruited since then. Oddly, these soldiers are almost unknown, or, at least were, until recently when they participated in the Arcadia Exposition for the benefit of the Army Relief Fund.

These two thousand regulars are homing pigeons, all members of the United States Signal Corps, which is stationed at Arcadia,

one of three breeding and training stations in America. Captain Ray R. Delhaur, pigeon expert for the government, has jurisdiction over all activities of this sort throughout our continental and island territory. He arranged the unique exhibition of these feathered veterans to aid in raising money for the relief fund. The birds proved a decidedly interesting feature of the program, and added to their heroic laurels.

Among these pigeons may be seen the famous "President Wilson," hero of the Argonne—the bird who flew twenty kilometers through a drizzling rain, with one leg torn off by shrapnel, and delivered a message of great importance, that, had it not been for this "hero," would probably not have been delivered, with the resultant consequences.

Another famous pigeon is "the Mocker," who "homed" from the Beaumont front on September 12, 1918, with information concerning advancing batteries, which saved the lives of thousands of American boys, during which heroic fight one eye was entirely destroyed by shrapnel.

Then there is "Spike," whose distinguished service consisted in carrying fifty-two messages from the trenches to headquarters in record time, and "the Kaiser," a valuable German bird captured on the battlefield from retreating German soldiers, and added to the American "prisoners of war," where he has remained a happy "prisoner," with his American fellow pigeons, and a "hero" in the eyes of his captors.

There are many other captured birds who seem reconciled to their fate, and are living peaceably on American "rations," with representatives from all the Allied nations.

The birds are kindly treated, and well fed. Without their aid during the war—at least, some of them—thousands of our soldiers might not now be safely walking the streets of our nation's thoroughfares. These pigeons proved invaluable as message carriers, and got "through the lines" with scores of messages that otherwise could not have been delivered. And they are looked upon as heroes and treated as such.

They look just like other birds, except for the mishaps in war that several suffered, but they show no vanity. And yet, some of them are among the greatest heroes of the war.—Our Dumb Animals.

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.,
Contributing Editor

MINUTES OF THE MEETING OF THE SABBATH SCHOOL BOARD

The regular quarterly meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held at the home of the secretary, in Milton, Wis., Sunday afternoon, December 16, 1923, at 2.30 o'clock.

The president, Alfred E. Whitford, presided, and the following were present: Trustees A. E. Whitford, D. N. Inglis, J. N. Daland, Mrs. J. H. Babcock, G. M. Ellis, E. E. Sutton, H. N. Jordan, L. A. Babcock, W. D. Burdick, and A. L. Burdick. Field Representative E. M. Holston and Dr. Anna L. Waite, a visitor, were also present.

Prayer was offered by Pastor H. N. Jordan.

The minutes of the last meeting were read, and the secretary reported that notices of this meeting had been regularly sent to all members of the Board of Trustees.

The reports of the committees on publications and field work were received, and on motion, it was voted that the board go into a committee of the whole to discuss the report of the Committee on Field Work. After a full and free discussion, the committee of the whole arose and reported to the board as follows:

First, that the Committee on Field Work had arranged for the field representative to make a visit to the churches in northern Wisconsin and Minnesota and to visit the Sabbath keepers in Minneapolis, which visit was made during October and November.

Second, it is recommended that Mr. Holston arrange for a trip through the Southwestern Association immediately after the first of the year, also visiting the schools at Nortonville and Stonefort.

Third, in view of the action taken at the last Conference, that the larger churches be urged to finance their own Vacation Religious Day schools. It was recommended that the board offer to the larger churches that have held Vacation Religious Day

schools during the last two years, and who desire it, the sum of \$25.00 to apply on the compensation paid to the supervisor; provided that they hold a school of at least three weeks' duration, employing a supervisor approved by the board and using the course of study outlined by the board, the school itself assuming the balance of the financial obligations; and that all other schools be supported as in the former years.

Fourth. The committee recommends that as soon as possible the fourth year of the Intermediate Course of Lessons be edited and published.

Fifth. It is recommended that the Sabbath School Board employ a full time field representative for the coming year, provided that the Commission can provide adequate funds to meet his salary and expenses.

Upon motion this report was adopted. The treasurer's quarterly report was presented and adopted as follows:

L. A. BABCOCK,	
In account with	
The Sabbath School Board	
Dr.	
To balance	\$134 99
Sept. 17, Interest on \$300 bonds	6 39
Oct. 3, William C. Whitford, Forward Movement	36 00
Oct. 5, A. J. Spicer, collection Eastern Association	7 30
Nov. 3, William C. Whitford, Forward Movement	69 07
Nov. 7, E. H. Clarke for Young People's Board	131 03
Nov. 8, Transfer of accrued income from invested funds	108 58
Nov. 16, Interest on \$500 bond	10 62
Dec. 4, William C. Whitford, Forward Movement	122 93
Total	\$626 91
Cr.	
Sept. 4, E. M. Holston, expense	\$ 60 00
Sept. 17, E. M. Holston, expense account	30 00
Sept. 3, E. M. Holston, salary	100 00
Sept. 22, E. M. Holston, expense	28 10
Nov. 6, E. M. Holston, salary	100 00
Dec. 3, E. M. Holston, salary	100 00
Dec. 3, E. M. Holston, balance expense	8 93
Dec. 3, American Sabbath Tract Society, Conference reports	24 28
Dec. 3, Davis Printing Co., circular letters	3 00
Total	\$454 31
Balance on hand	\$172 60

Milton, Wis., December 16, 1923.

The report of the special committee appointed to prepare the budget for the Con-

ference year of 1924-25, to be submitted to the Commission of the General Conference for its consideration at its next meeting, was presented and adopted.

It was voted that the treasurer be instructed to pay one-half of our annual dues for membership in the Sunday School Council of Religious Education at this time. A bill for \$4.75 from the Davis Printing Company for printed stationery, was allowed and ordered paid.

The minutes were read and approved. Adjourned.

A. L. BURDICK, Secretary.

Lesson IV.—January 26, 1924

ISRAEL SAVED AT THE RED SEA. Exod. 12: 37—18: 27.

Golden Text.—"Jehovah is my strength and my song, And he is become my salvation." Exod. 15: 2.

DAILY READINGS

Jan. 20—Israel Saved at the Red Sea. Ex. 14: 21-31.

Jan. 21—Israel Pursued by Pharaoh. Ex. 14: 1-9.

Jan. 22—God Promises Deliverance. Ex. 14: 10-20.

Jan. 23—Song of Moses and Miriam. Ex. 15: 1-11.

Jan. 24—Song of Moses and Miriam. Ex. 15: 12-21.

Jan. 25—The Triumph of Faith. Heb. 11: 23-29.

Jan. 26—Thanksgiving for Deliverance. Psalm 106: 1-9.

(For Lesson Notes, see *Helping Hand*)

STRENGTH FOR TODAY

"I get so tired of trying to be good all the time," complained a little pilgrim on the pathway of right. And the wise mother answered: "But I'm not talking about all the while—that's a long way ahead—I am only asking you to be good just now." If only those of us who are older could forget the long look ahead and remember that all duty asks of us is our best just now, how it would smooth the way!—*Selected.*

"I SHOULD KNOW IT"

I'd rather lose than play the cheat.
I'd rather fail than live a lie.
I'd rather suffer in defeat
Than fear to meet another's eye.
I'd rather never win a prize
Than gain the topmost rung of glory
And know I must myself despise
Until death ends my sorry story.

What if another never knew
That I had tricked my way to fame,
And all unseen my hand could do
The cunning little deeds of shame?
The stolen prize would not be sweet,
In pride I could not ever show it;
Men might not know me for a cheat,
But I should ever after know it.
—*Edgar Guest in American Boy.*

Oh what a tangled web we weave,
When first we practice to deceive.
—*Walter Scott.*

Annuity Bonds

OF THE

AMERICAN SABBATH TRACT SOCIETY

Be Your Own Executor

You are planning to leave at least part of your money to the Denomination.

Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

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

MARRIAGES

REYNOLDS-HIBBARD.—At the parsonage in Little Genesee, N. Y., December 31, 1923, by the pastor, Rev. G. D. Hargis, Mr. Lester C. Reynolds and Miss Hazel M. Hibbard, both of Little Genesee, N. Y.

REYNOLDS-STEBBINS.—At the parsonage in Little Genesee, N. Y., December 31, 1923, by the pastor, Rev. G. D. Hargis, Mr. J. Meredith Reynolds and Miss Julia L. Stebbins, both of Little Genesee, N. Y.

DEATHS

CROSLY.—Deacon Moses Crosley, son of Edmund A., and Phoebe Sheppard Crosley, was born February 27, 1848, at Shiloh, N. J., and died at his home, Albion, Wis., December 27, 1923.

When nine years old (1857) he moved with his parents to Cussewago, Pa. He was baptized by Rev. N. V. Hull and joined the Seventh Day Baptist Church there when fourteen years of age.

In 1866 the family removed to Farina, Ill., where they became constituent members of the Farina Seventh Day Baptist Church.

About 1871 he went to West Hallock, Ill.

While living at Farina and later at West Hallock, he taught in the public schools.

October 24, 1872 he was united in marriage with Nancy Arvilla Potter, daughter of Deacon Daniel Potter.

For several years, he kept the post office at West Hallock and ran a general store.

While living there he was ordained Deacon of the Seventh Day Baptist Church at that place.

In the spring of 1882 he removed his family to Farina, Ill., where he engaged in farming, strawberry growing, etc., for about ten years.

In 1893 they moved to Milton, Wis., to secure better school opportunities for their children. Here he became partner with W. B. Maxson in the hardware business.

In 1902 he sold out to Mr. Maxson and removed to Albion, Wis., where he bought a general store which he kept for twelve years, when failing health caused him to sell the store and retire to a less active life.

He is survived by his wife, one brother, E. W. Crosley, of Milton, Wis., and three children; Doctor George E. Crosley, of Milton, Wis., Mrs. Carl M. Sheldon, of Albion, Wis., and Mrs. Charles B. F. Michel, of Marion, Iowa. There are also three grandchildren; Anna M. Sheldon and George E. and Mary A. Michel.

In the many communities where he has made his home and the diversity of pursuits Brother Crosley has made for himself a good name. In worldly affairs he was honorable. As a Chris-

tian he ever stood for the best in religion. A staunch member of the church, he was always a regular attendant of all her services, ever lending his full moral support and contributing liberally to her finances. As a citizen he has ever allied himself with the forces of good, acquainting himself thoroughly on all public questions.

He was in every way dependable and faithful in all things. His home life was ideal. His worth as a husband and father is reflected in the character of the son and daughters he has given to the world and who rise up to praise his name. To them is left the inheritance of a name untarnished—A memory to be revered. He was an embodiment of those principles which have promise, not only for the life which now is, but for that which is to come.

He will be greatly missed, not only by the happy home circle now so sadly broken, but by the large circle of friends in the communities of which he has been a prominent member.

Funeral services at the Albion Seventh Day Baptist church, Sabbath Day, December 29, conducted by his pastor L. D. Seager. Burial at Milton. L. D. S.

HILL.—Mary A. V. Whipple was born at Ashaway, R. I., September 6, 1869, and departed this life at Yonkers, N. Y., December 21, 1923.

She was the daughter of George A. and Abby M. (Ennis) Whipple. About twenty years ago, she was united in marriage with John Hill, who died in April, 1915. When but a young girl twelve or thirteen years of age, she acknowledged her Savior in baptism and united with the First Seventh Day Baptist Church of Hopkinton. Sister Hill's life was spent in Ashaway, except the last three years, which, in failing health, have been spent at the home of her brother Herbert G. Whipple, 15 Stanley Place, Yonkers, N. Y. Here she has been tenderly and lovingly cared for. Her intense suffering has been borne with characteristic patience. With faith in her Savior, the end came as a welcome relief from mortal pain.

Farewell services at the home of her brother Sunday evening were conducted by Rev. H. R. Crandall. Interment was in Oak Grove Cemetery, Ashaway, December 24. H. R. C.

BURDICK.—Mary E. Burdick, daughter of Thomas and Lydia Edwards, was born in Canonchet, R. I., March 26, 1833, and died at the home of Mr. and Mrs. Walter Gray, in Ashaway, R. I., December 12, 1923, aged 90 years, 8 months, 16 days.

On November 5, 1854, she was married to William H. Burdick. Mr. Burdick died June 2, 1915. Since the death of her husband she has made her home with Mr. and Mrs. Walter Gray who have faithfully cared for her. Sister Burdick lived a quiet Christian life, always thoughtful of others, and always careful in her judgments and her conversation. Though an invalid for the last few years of her life she was kind, cheerful and uncomplaining.

She united with the First Seventh Day Baptist Church of Hopkinton by letter from the Third Hopkinton Church, April, 1868. Of this church she remained a faithful member until

death, loved, and respected by all. Funeral services were held from the home of Mr. and Mrs. Gray, Sabbath afternoon, December 15, 1923, conducted by Pastor A. L. Davis. Burial was made in Oak Grove Cemetery. A. L. D.

LET ME WALK WITH THE MAN IN THE ROAD

'Tis only a half truth the poet has sung
Of the "house by the side of the way."
Our Master had neither a house nor a home,
But he walked with the crowd day by day.
And I think, when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak

Who are falling behind in the rush.
There are wounds to be healed, there are breaks
we must mend,

There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned how to live.

Then tell me no more of the house by the road;
There is only one place I can live.

It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way,
And to help, as the poet has said;
But the Master is bidding us, "Bear ye their load,
For your rest waiteth yonder, ahead."

I could not remain in the house by the road
And watch as the toilers go on,
Their faces beclouded with pain and with sin,
So burdened, their strength nearly gone.
I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work midst the heat of the day,
And I'll help fallen brothers along—
Too busy to live in the house by the way,
Too happy for such an abode,
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.
—Walter J. Gresham.

DUTY

This truth comes to us more and more
the longer we live that on what field or in
what uniform or with what aims we do our
duty matters very little; or even what our
duty is, great or small, splendid or obscure.
Only to find our duty certainly, and some-
where or somehow, to do it faithfully, make
us good, strong, happy, and useful men and
tune our lives into some feeble echo of the
life of God.—Phillips Brooks.

GOD COMES

God comes as gently as the dawn
Above the emerald hills,
Like golden light across your lawn;
His unseen Presence fills
Your waking soul with pure desire—
A burning, vestal fire!

God comes as softly as the wind
That breathes upon your face,
And, oh, His mystic touch how kind
With tenderness and grace!
Like morning zephyrs fresh with dew
His Presence blesses you.

Like twilight to the weary heart
When life is all but spent,
God leads you quietly apart
Down ways of wonderment—
And there above your years of loss
Appears His silver Cross!

God comes as silently as light
That falls from evening star,
And close about you in the night
His tender mercies are
As sweet as hope—the Hope that cheers
The heart through blinding tears!
—The Christian Herald.

Do not be disturbed because of your im-
perfections and always rise up bravely
from a fall. I am glad that you make a
daily new beginning; there is no better
means of progress in the spiritual life than
to be continually beginning afresh.—Francis
de Sales.



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 Yokefellow's 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

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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

Terms of Subscription
Per Year \$2.50
Six Months 1.25
Per Month25
Per Copy05

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

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

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

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

Advertising rates furnished on request.

SOMETIMES

Quenched the violence of fire, escaped the edge of the sword: ...and others ...were slain with the sword.—Heb. 11: 34, 35, 37.

Sometimes the lions' mouths are shut;
Sometimes God bids us fight or fly;
Sometimes he feeds us by the brook;
Sometimes the flowing stream runs dry.

Sometimes the burning flames are quenched;
Sometimes with sevenfold heat they glow;
Sometimes his hand divides the waves;
Sometimes his billows overflow.

Sometimes he turns the sword aside;
Sometimes he lets the sharp blade smite;
Sometimes our foes are at our heels,
Sometimes he hides us from their sight.

We may not choose, nor would we dare,
The path in which our feet shall tread;
Enough that he that path hath made,
And he himself shall walk ahead.

The danger that his love allows
Is safer than our fears may know;
The peril that his care permits
Is our defence where'er we go.
—Annie Johnson Flint.

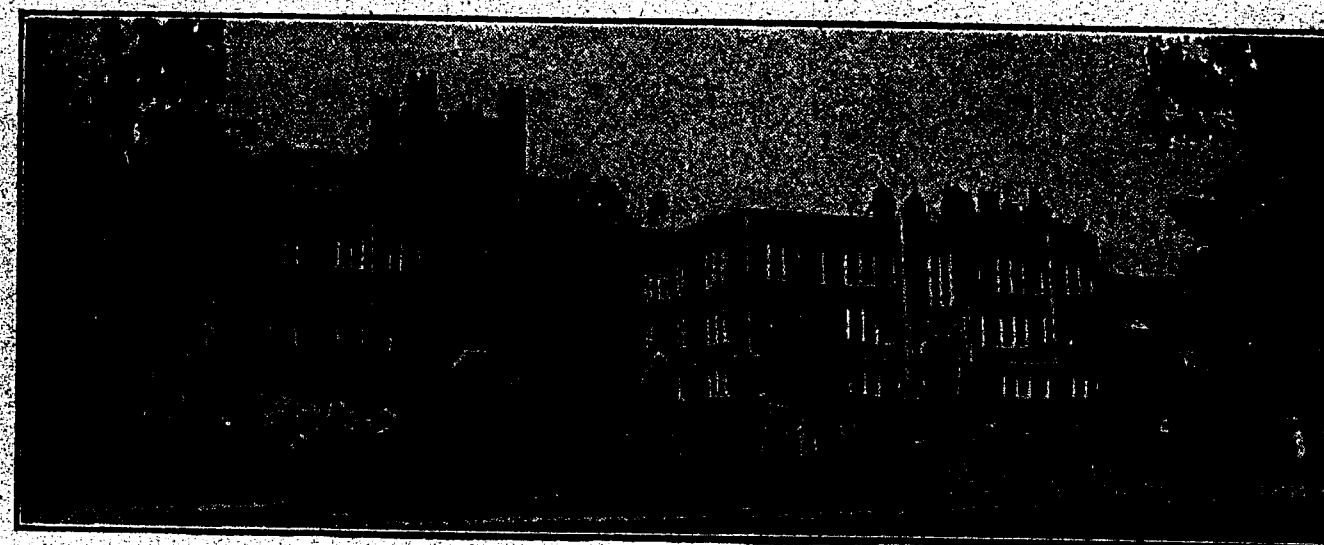
Let us be like the bird for a moment perched
On a frail branch while he sings;
Though he feels it bend, yet he sings his song,
Knowing that he hath wings.
—Victor Hugo.

RECORDER WANT ADVERTISEMENTS

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

FOR SALE—The DeRuyter S. D. B. Society has a good house and lot, well located in the village of DeRuyter, for sale or to rent to a S. D. B. family. Get further particulars from D. B. Coon, DeRuyter, N. Y. 12-31-4w

SALEM COLLEGE



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

ALFRED UNIVERSITY

A modern, well equipped "A Class," standard College, with Technical Schools. Buildings, Equipments and Endowments aggregate over a Million Dollars. Courses in Liberal Arts, Sciences, Engineering, Agriculture, Home Economics, Music and Applied Art. Faculty of highly trained specialists, representing the principal American Colleges. Combines high class cultural with technical and vocational training. Social and Moral Influences good. Expenses moderate. Tuition free in Engineering, Agriculture, Home Economics, Rural Teacher Training and Applied Art. For catalogues and other information, address

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

The Fouke School

Miss Fucia Fitz Randolph, Principal
Fouke, Ark.

Other competent teachers will assist.
Former excellent standard of work will be maintained.

BOOKLETS AND TRACTS

GOSPEL TRACTS—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

THE SABBATH AND SEVENTH DAY BAPTISTS—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

BAPTISM—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

FIRST DAY OF THE WEEK IN THE NEW TESTAMENT—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

STUDIES IN SABBATH REFORM.
A HAND BOOK OF THE SEVENTH DAY BAPTIST NEW FORWARD MOVEMENT.

SEVENTH DAY BAPTIST HYMNS AND SONGS—10 cents each.

A SABBATH CATECHISM FOR BOYS AND GIRLS OF JUNIOR AGE.

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

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

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

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

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

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

For fuller information, address
ALFRED EDWARD WHITFORD, M. A.,
PRESIDENT

Milton, Wisconsin

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY

Catalogue sent on request.

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building, Phone Central 360.

COUNTRY LIFE LEADERSHIP

By Boothe Colwell Davis, S. T. D., LL. D.
A Series of Baccalaureate Sermons Delivered Before Students of Alfred University
Price, \$1.50 prepaid
American Sabbath Tract Society, Plainfield, N. J.

SABBATH HISTORY, VOL. I

Before the Beginnings of Modern

Denominations

By Ahva J. C. Bond, M. A., D. D.
Price, \$.50 prepaid
American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter. Address communications to The American Sabbath Tract Society, Plainfield, N. J.

S. D. B. GRADED LESSONS

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

The Sabbath Recorder

“What I spent, I had
 What I kept, I lost
 What I gave, I have.”

The mind of America is overwhelmingly in favor of giving moral and economic assistance to Europe. That our peace-loving nation should be perfectly willing to furnish Europe with munitions and soldiers in time of war, but refuse to furnish any counsel or sympathy in time of peace—that is an ironic attitude we can not long endure. But have we not given much charitable relief? Oh yes, we have run the ambulance to pick up the wounded, while taking no steps to prevent war. We have fed the hungry after famines and panics which we lifted no hand to hinder. Preventive charity is the kind the world most needs, and that we have refused to give.

Why? Because we have allowed partisan politics to paralyze our Government. The Department of State has gone step by step toward Europe, only to be pulled back by political machinations in America or in France. We praise peace, but want politics. Until we want to win peace more than to win an election, we shall live in a stricken and crumbling world.

—W. H. P. FAUNCE, President of Brown University.

—CONTENTS—

Editorial. —What is Fundamental?—The Real Thing Needed.—“Do Not Sin Against the Child.”—A Cheering Letter. A Pastor’s Helper.—A Disappointed Hearer.—Just a Little Too Late65-67	Tract Society—Meeting Board of Trustees. Treasurer’s Report.....79, 85
The Story of Me-ling 67	Young People’s Work. —One Hundred Per Cent.—A Thought for the Quiet Hour.—A Suggestion for the Meeting.—“None of Self and All of Thee.”—Auntie Rutt says.—Christian Endeavor News Notes..... 84
The New Forward Movement. —Here, There, and Yonder.—A Sabbath Day Service in Pittsburgh.—A Welcome Contribution.—Fundamentalists and Modernists.—The Jamaica Fund.—Minutes of the Commission.....70-75	Children’s Page. —Cigarettes.—What Christian Endeavor Does.—The Boy—The Cigarette—The Future.—Sarah’s Library88-91
Missions. —Jamaica, British West Indies.—A Good Letter From Lieu-oo 76-78	A Suggested Biblical Point of View, or Hypothesis 91
Federal Council’s Appeal for Good Will in 1924 78	Home News 91
Woman’s Work. —Take Heart.—Extracts From Letter From China..... 79	Marriages 94
	Deaths 94
	Sabbath School Lesson for February 2, 1924 96