

# 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.

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# SEVENTH DAY BAPTIST DIRECTORY

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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.

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

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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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

VOL. 96, No. 3

PLAINFIELD, N. J., JANUARY 21, 1924

WHOLE No. 4,116

**What is Fundamental?** The SABBATH RECORDER appreciates the good words coming from far and near full of congratulations for closing its pages against the sad controversy between Fundamentalists and Modernists, which now threatens to disrupt some of the denominations. Nothing but mischief can come from such church quarrels, and we would rather lay down the editor's pen forever than to have the dear RECORDER become an arena for bitter controversy between the brethren.

One or two writers who evidently enjoy a fight, have virtually demanded that we state our position regarding the matter. We think that any one who has read the RECORDER well must know already how the editor feels about the matter, and that it will be useless to try to drag the controversy into its pages.

One of the most significant and suggestive articles, expressing the RECORDER's stand, appeared in a recent issue of the *Detroit Daily News*. We could not state our position better if we tried. The article is in the Commission's Page. The world is in sore need of the Christianity suggested in the last paragraph of that article.

**The Real Thing Needed** After all the theories as to what the world most needs in these days of religious unrest, after all the controversy regarding what men should think and believe; we can not avoid the conviction that both sides in the case are falling short of the most grave and vital question concerning the real thing needed. Their discussions do not seem to move them to vital and practical activity, but they do seem to fight for mere intellectual beliefs.

Christ's religious thinking moved him to do more than contend for forms of stating intellectual beliefs; it moved him to real service for men. What men need today is simply to think as Christ thought; about God as his Father, about himself as the Son of God and Savior of men, what he thought of life as a self-sacrificing service here, and what he thought about the life that is to come. Hearts filled with the

thoughts of Jesus about these five things would soon forget minor differences in creeds, and go to work together for saving the unchurched multitudes.

**"Do Not Sin Against the Child"** These words of Reuben to his brothers when they plotted against Joseph in their jealous rage, are appropriate in these days in more respects than one. Various societies have been organized to protect children from cruel treatment. For these let us be thankful. We bid them "God speed." The child labor problems are just now receiving much attention, and we hope for wise and beneficial results along these lines.

Nevertheless, we can but feel that there are several other ways of sinning against the child quite as destructive as too much toil in shop or on farm. We must not lose sight of these. A much greater percentage of children, we believe, are suffering from idleness and lack of restraint than from being put to work too young.

The closing of the dramshop and the reducing of drunkenness has reduced sins against childhood more than pen can tell. Many sins against the child are due to carelessness or ignorance on the part of parents. The parent who declines to cross his child, but allows him to have his own way without restraint, holds utterly false views of parental duty, and overlooks entirely the things that are needed for the child's welfare. Parentage involves a most sacred trust. When God places in any home the most susceptible and receptive being on earth, in the form of a little child, to be molded for eternity, parents can not escape their responsibility.

To seed the child's mind with false teachings or to leave the fruitful soil of a child's heart unseeded until rank weeds of sin take possession, is a sin against the child.

To live without religion in the home; to sneer against the Bible; to uphold skepticism or infidelity; to create an atmosphere of utter worldliness in which members of the home must live and breathe, is a great sin against the child.

To criticise the church and to belittle the



gospel messages that come from the pulpit, are sins against the child. These things give the evil one just the chance he wants in order to turn the child away from Christ and the church.

When father forgets that the child is almost sure to walk in the way of his father, and so sets a bad example either by word, or deed, he sins against the child. Many a boy has gone to the bad, making shipwreck of his life, because the father made the path and the son walked in it.

Parents do not need to be harsh and cruel in disposition to sin against childhood. The foolish, soft-hearted over-fondness, that pets the child and gratifies every wish and selfish whim, and that pampers his pride or encourages selfishness—the entire policy of letting him have his own way—is a sin against the child.

It is folly for parents to sin against the child in these ways until he goes wrong from the seed-sowing, and then after it is too late, pray God to soften his hard heart.

**A Cheering Letter** A friend in one of our smaller western churches writes us as follows:

I now take pleasure in sending in my subscription for the SABBATH RECORDER.

I have been without it a long time; but have been having up hill work in getting started here, and I have greatly missed the SABBATH RECORDER.

May God bless our denomination this coming year, and all the work we have to do.

Wishing all the RECORDER readers a Merry Christmas and a happy new year I am,

Very truly yours.

One of the most helpful things by way of inspiration and good cheer, comes to the editor through such expressions of loyalty to the denomination. The reading of our denominational literature by every member of our churches, until everyone becomes well informed regarding denominational work, and gets the uplift that comes from spiritual writings of our interested leaders, would multiply a hundredfold the pastor's possibilities for effective leadership.

Loyal reading of the SABBATH RECORDER with its reports from our boards; its news from the churches and schools; its appeals for spiritual living, and its records of General Conference decisions, would certainly prepare our people for more sympathetic hearing when their pastors appeal

from the pulpits, and a more ready response could be secured. No one can afford to miss the reports of the Conference Commission given twice a year if he would understand our needs and keep in sympathy with our work.

In order to obtain the best results from the RECORDER as a pastor's helper, every pastor should do all he can to secure it a place in the homes of his parish. No pastor can afford to rest satisfied while half his families never see it. To ignore the help offered by the SABBATH RECORDER leaves any Seventh Day Baptist pastor seriously handicapped when he tries to lead his people forward in our good work.

**A Disappointed Hearer** We have just read of a pastor who for years had been deprived of the privilege of sitting in the pews to be a listener to messages from the pulpit. When at last his church was up for repairs and several weeks' vacation was offered him, he hailed with joy the opportunity to hear gospel sermons by others. He listened to five sermons by different preachers and in different pulpits, and was disappointed in all but one of them. Here is what he wrote about the first one:

The first sermon I heard was in a neighboring city. The preacher was a supply from the West. The first thing the preacher did was badly to murder the reading of the Scripture lesson, thereby destroying its effect. Then, in his sermon, he told us more about himself and some of the members of his church "out West" who are rich, big business men, than he did about the Lord.

Before he finished I was reminded of a note once left on the pulpit desk of a prominent minister, which read, "Sir, we would see Jesus." A few weeks later, when he had gotten back to the preaching of the good old gospel, as he entered the pulpit one Sunday morning, he found a note on the Bible which said, "Then were the disciples glad when they saw their Lord."

In three other sermons the writer who was hungry for the gospel, heard disappointing things. One man wasted his time comparing two cities and talked upon the cost of living, social habits and other matters until little time was left for the sermon.

Another preacher spoiled what might have been a good message by speaking too low and in failing to articulate distinctly. Sometimes he posed with back to half his hearers, so they could not catch his words.

## THE STORY OF ME-LING

We give here the story of Me-ling, Dr. Grace Crandall's adopted Chinese child, of whom Rev. H. Eugene Davis has spoken in his talks in about forty churches since the General Conference, in his plea for the parallel budget movement. Dr. Crandall wrote the story.

Everybody will be interested in this story and there should be large substantial returns from this shoe-filling effort to secure needed funds for payment of deficits on the China school buildings. Here is Brother Davis' closing words in the circular he is sending to the churches and societies:

"The children of Seventh Day Baptist churches are filling the shoe with dimes to help pay the deficits and build the four buildings as indicated in the parallel budget. We call the shoe full when there is \$10.00 in it. How many shoesful can you make before July 1, 1924?"

Little Miss Me-ling was born a girl twin. The other twin was a boy. Now in China a boy is very precious and a girl is a necessity that must be brought up. It is a great deal better for somebody else to do the bringing up for, if you have a boy, he stays with you always and you can get someone else's girl for his wife. But if you have a girl, you just have to bring her up and give her to some other family, so she is only an expense and no good to you at all. Such was the reasoning of Me-ling's mother and her friends. Further, it is still worse in the case of twins. If they are brought up together, they can not be separated and, if you give the girl away, some evil will befall the boy. So who wants the girl anyway! There is not enough for both to eat, so let the boy have it first and, if there is any left, the girl can have some; otherwise let her starve. It does not matter.

So poor little Ah-nyi (number two), as she was then called, became a scrawny, starved, little waif. Dr. Palmberg went to see the family one day since the father is a Christian. She saw the baby and pitied it. At home there was goat's milk being thrown away. So she said that they had better let her take the baby to the hospital and feed her goat's milk until she was old enough to eat other food. This they consented to do, of course, free of charge.

The preacher who speaks in an ordinary voice as though talking to a little group close by, and who allows some words to drop into a whisper hard to hear, fails to realize the difference between speaking to an audience in a large room and to a few persons in his parlor. There should be pains-taking articulation and distinct pronunciation, when before an audience in church, which may not be required in private conversation.

The fourth speaker of which that writer complains, was disappointing because he showed utter lack of enthusiasm in his method of delivery. When a friend asked a colored barber what he thought of the sermon, the reply came: "Fo dat man preaches agin yo should tell him to git de rousements on."

We will let our writer tell in his own words about the fifth sermon he heard. He said:

I went to hear Dr. George Caleb Moore in his pulpit at the Madison Avenue Church, New York City. From him I heard a sweet, strong, faithful gospel message. I did not fail to hear every word he uttered as he stood forth and delivered a manly gospel message, splendidly holding up his Lord. By that message hungry souls were fed with the bread of life, the word of the Lord. Yes, he led us direct to the throne of grace.

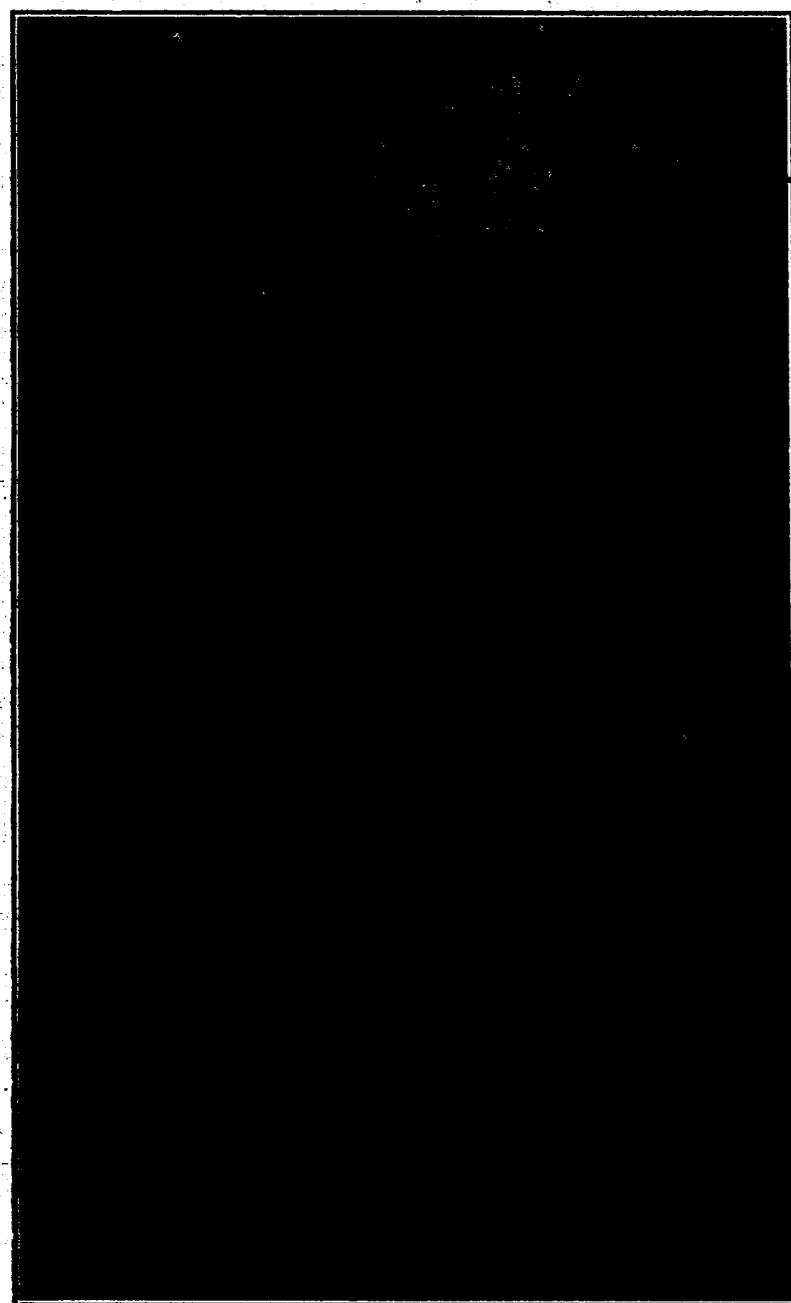
After what I saw, heard, and failed to hear when in the pew, I have a suspicion that I have discovered at least a few of the reasons for the painful lack of spiritual growth in some churches, and I feel that we need a re-emphasis placed upon the words of Jesus, "And I, if I be lifted up from the earth, will draw all men unto me."

**Just a Little Too Late** The inside covers for the SABBATH RECORDER are printed some three months in advance, and so it sometimes happens that changes in names on boards reach us just after covers are printed.

This is the case with a notice of change of secretary in Young People's Board for the Southeastern Association, which came to hand three days after the quarter's covers were printed; so we state here that Miss Maybelle Sutton, Salem, W. Va., is appointed secretary of the board for that association in place of Mrs. Clifford Beebe, resigned.

He that refuseth instruction, despiseth his own soul; but he that heareth reproof, getteth wisdom.—Solomon.

The baby was under Dr. Palmberg's and Eling's care until they went to America. Then she was cared for by the hospital girls. When she was a little over a year old, the mother reluctantly took the little lady back home. She was not a very good mother. Even the boy was not thriving and it was not long before the little girl was very thin and sickly looking again. The boy was taken very ill and it was



Me-ling

when he was already dying that the father, on the way to buy the coffin, told me that I might go and see him. It was a great favor to me as well as to them for there was nothing to do for the little bundle of skin and bones. Little Ah-nyi was sitting in a chair nearby, also nothing but skin and bones, and the mother showed very plainly that she did not like her. She was evidently blaming her for the death of the little boy although she herself was more to blame than anyone else.

Not many days after that Dr. Sinclair told

me that she was going to the orphanage to adopt a baby for the Waterford Christian Endeavor Society who had written that they wanted one to support. I asked her why she did not go and get Ah-nyi then and save her from dying. She concluded that she would. No sooner said than done. She soon came back with the little girl and the father wrote a paper giving up all claim to her. He insisted that the only reason that he was willing to give up his child was because he and the mother had just had a severe quarrel owing to the mother's ill treatment of the little girl.

So Ah-nyi again returned to the hospital and it was not long before she was looking better. She grew and became rather cunning. We were fond of her. I had always said that I did not wish to adopt any children, but the most stubborn of us sometime change our minds. There came a time when Dr. Sinclair was away and the baby was put in the hospital under the care of the nurses. There was one cold night when the girls were all in other rooms taking care of patients and Ah-nyi was on the third floor in a room alone. I was the only other one on the third floor. In the night I heard a very croupy cough. I finally went to see how the little patient was. I found her not overly warm and comfortable so I took her to my own bed, rubbed some eucalyptus oil on her chest and gave her some medicine. When I lay down beside her she looked up with such a happy smile! When she coughed again she rubbed her little chest and pointed at the eucalyptus bottle in such a trusting way that my stony heart was softened and I thought, "You poor little tot! You do need a mother." I decided right then and there that, if Dr. Sinclair was willing to give her up, I would try to be a mother to her.

Ever since she has been my little charge, both night and day, excepting when my work has compelled me to leave her for a time, and she considers me very much her mother. Under loving care she has blossomed out like a little rose and her happiness has abundantly paid me for all the bother. The Waterford society still sends the five dollars a month and I am investing it for the time by and by when her education may cost more than I can spare.

Ah-nyi has become Me-ling and you can see by her pictures how well she is. She is

## THE BIBLE

AUTHORIZED AND REVISED

About 1320, John Wycliffe, the great reformer, was born. He was the first to translate the whole Bible into the English language.

William Tyndale was the first to publish, in 1525, an English New Testament in print, and his first printed New Testament is now in the British Museum.

In 1535, the whole Bible was for the first time printed in English by Miles Coverdale.

In 1551, Sir Robert Stevens was the first to divide any part of the Bible into verses.

In the latter part of the year 1607, six companies of translators, two at Westminster, two at Oxford, and two at Cambridge, started work on a new version of the Bible. The completed work was published in 1611.

Because James I initiated the order for its translation, it has been called the King James Bible, and is also known as the Authorized Version. So superior was this version that it quickly displaced all others.

The Revised Version is the work of fifty-three scholars in England and thirty-one in America, who began their work in 1872.

In 1881, the Revised New Testament was published. The demand for this version was so great that two million copies were ordered before it was published. Every word of this Testament from Matthew to Romans—one hundred eighteen thousand words—was telegraphed from New York to Chicago—the longest telegraphic message ever sent.

In 1885, the Revised Version of the whole Bible was issued.

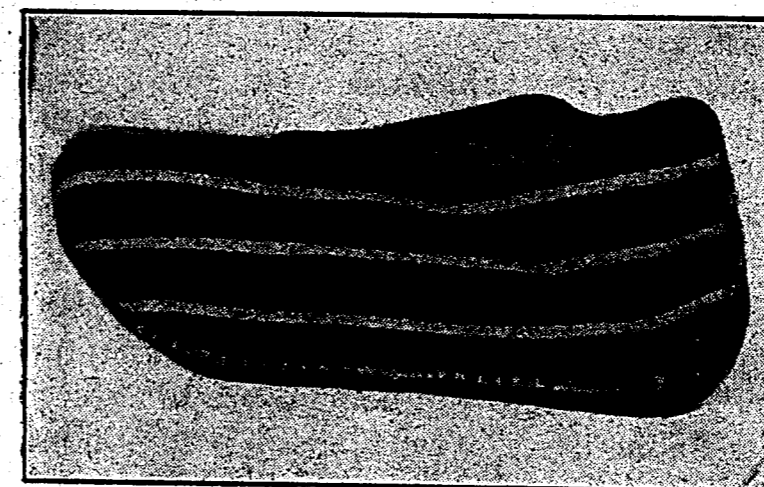
Such exceptions in translations as were made by the American committee were at first incorporated in an appendix. In 1901, an American Version was issued in which these renderings were directly embodied in the text.

We can not better celebrate the fiftieth anniversary of the beginning of the Revised Version than by at once making larger gifts to the work of the New York Bible Society. Will you help us?—*The Bible in New York.*

And the night shall be filled with music,  
And the cares that infest the day  
Shall fold their tents like the Arabs,  
And as silently steal away.

—Longfellow.

not entirely an angel but she is a healthy, happy little girl. She sometimes gets a little conceited, as, for instance, when I brought her to Shanghai some weeks ago. She had not often been in Shanghai and she saw many strange things. When she returned she was very busy telling everybody what



Me-ling's Shoe

she saw. She had a little playmate who was born and brought up mostly in Shanghai. Someone asked him something about Shanghai. Me-ling quickly looked up and said, "Why don't you ask me? I have been in Shanghai. Don't ask him. He does not know."

Me-ling is sitting beside me and I just asked her if she wanted to greet all the little children in America, those to whom she was sending so many shoes. She laughed and nodded her head. Then she said, "I want to go there." I said she would have to wait a while for that. She answered, "Is it when I am bigger and go to school?" She is having a funny time now with two pencils which she is using as chopsticks and pretending that she is eating something very good. She says grace and pretends to enjoy her food very much.

She is studying already with me and knows about eight hundred of those funny Chinese characters, most of which she can also tell the meaning. In reading Chinese books, the children have to translate the meaning into ordinary speech, so it is harder than what you read in your primers. She has already read two small primers in Chinese and is reading the second. She is also reading a little English primer and understands a little English.

Who brings sunshine into the life of another has sunshine in his own.—*David Starr Jordan.*



**THE NEW FORWARD MOVEMENT**  
AND  
**SABBATH STUDY AND PROMOTION**

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

**HERE, THERE, AND YONDER**

PLAINFIELD, N. J.

When Pastor James L. Skaggs called a meeting of his Advisory Committee in order to discuss the best way to handle the question of the Parallel Program in the Plainfield Church, it was decided that the Forward Movement director should present the program to the congregation on a Sabbath morning, and that pledges should be taken on the spot. This procedure seemed to be putting it up to the director. His confidence in the Christian loyalty and the denominational interest of those who decided thus, gave him courage. He had misgivings, however, for some days, and they followed him into the night hours. Not that he did not believe in the interest and generosity of the Plainfield people. Not that. But he knew something of what they are doing at this time in the way of giving. And, too, this is a big undertaking; this effort to raise thirty-five thousand dollars this year over and above the regular Forward Movement budget, which must not be less than it was last year. The Plainfield Church has year by year made more than its quota of the budget. But whatever these considerations, if one's home church should fail to subscribe to the Parallel Program in a large way, how could one push the matter with enthusiasm elsewhere.

Plainfield did not fail, but measured up in commendable fashion. When the pledges had been counted and the amount was announced at the close of the service, we felt we were on the road to success. With such backing at home one can go anywhere among Seventh Day Baptists with his appeal for the Parallel Program. The total amount pledged by the Plainfield Church equals one-fourteenth of the total amount called for in our Parallel Program.

WESTERLY, R. I.

Through correspondence with the wide-awake collector of the Pawcatuck Church

incidentally it became evident to the Forward Movement director that Sabbath day, December 8, would be a good time to visit Westerly, R. I. In this judgment the cordial pastor of that church concurred. In fact the director had a standing invitation since October to speak from the Pawcatuck pulpit, and he was glad to accept this opportunity.

It is always a pleasure to attend a prayer meeting at Westerly. Their Sabbath eve meeting is a real prayer meeting. We were very glad on this occasion to arrive in time to join with a goodly number of other men and women and fine young people in singing the old gospel songs and in testimony and prayer. It was a helpful preparation for the Sabbath. If "well begun is half done," a Sabbath *thus* begun is likely to bring a *full day* of joy and blessing.

Westerly has made more than its quota during the past years of the Forward Movement, and is ahead of schedule for the present year. We have no doubt this good record will be maintained to the end of the period, and will continue on through the years. What a feeling of hope and courage this confidence gives one.

This church has been working on the matter of support to the Parallel Program also. It was a great pleasure to present the subject to this congregation in which there are so many who are really interested in the denominational program. Several additional pledges have come in since our visit there, and they had already made a good start following the visit of Rev. H. Eugene Davis last fall. To date, this church has pledged practically one-seventeenth of the budget of thirty-five thousand dollars.

JACKSON CENTER, OHIO

The meetings of the Executive Committee of the Federal Council closed Friday evening, December 14. It was a very great pleasure to take dinner that evening with Brother Wilber Stewart and wife and daughters. The interest shown in this L. S. K. home in denominational matters was gratifying to one who is concerned with the work of promoting our good cause. We were especially pleased to note the interest in the SABBATH RECORDER, which had come that day, and that the page showing the "Standing of the Churches" was scanned with evident concern.

Sabbath morning we made our way toward Jackson Center, and by the use of the 'phone and through the kindness of Brother Henry McWhorter with his auto, we got over in time to hear practically all of the practical sermon of the pastor. Quite a goodly number came out at night to a service at which we spoke twice, bringing, in the first place, a gospel message, and then, trying to show the people how this gospel may be applied through our denominational program, which can succeed only through the support of the local churches.

In the days when the Milton Junction Church used to pay our traveling expenses to visit non-resident members of the church, it was my pleasure on several occasions to visit Brother Tickner, now the pastor at Jackson Center, who lived at that time at Blanchardville, Wis. We enjoyed talking over old times, and new times, and best of all the better times, which are coming. We encouraged Brother Tichner in his proposition to crop some land as a church project, the work to be done by the men of the church, and the proceeds to go to kingdom work, preferably denominational work.

Another matter upon which we agreed, is that capable, earnest and loyal young men who desire to go into business in a modest way and where they can be in a Seventh Day Baptist community should be given every encouragement, even to the extent of loaning them money. Brother Tickner's idea is worth thinking about. If there was a fund in the hands of the Memorial Board which could be loaned to worthy young men, young men who could be vouched for by the substantial men in their own church, it might be used in such a way as to start a young man on the road, at least to a comfortable living, and best of all, where he and his family could have the privileges of the church.

Sunday afternoon we rode with the male quartet to Lake View where the boys were to sing at a service conducted in the opera house by a Seventh Day Adventist minister. This man bears the name of three Seventh Day Baptist ministers, one lay preacher, and three ministers' wives, viz.: Van Horn. He had been offered the use of the opera house by a resident of the town who desired that he should tell the people why he kept the Sabbath. Mr. Van Horn is a native of that community and was therefore speaking to

his neighbors. He impressed one with his earnestness and honesty, and the people gave him a good hearing, both in point of numbers and in attention. We were invited to take a part in the service, which we were glad to do.

**A SABBATH DAY SERVICE IN PITTSBURGH**

For three successive years the Commission has held its winter session in Pittsburgh; but the third meeting, which met there the latter part of last month, was the only one to hold over the Sabbath. On Thursday, the first day of the meeting, the question was raised as to how we should spend the Sabbath. The prevailing sentiment was for a quiet service in the large room in the Hotel Henry where our regular meetings were held. Rev. James L. Skaggs and Rev. Ahva J. C. Bond were appointed a committee to arrange the program and to invite to the service as far as possible all Seventh Day Baptists living in or near Pittsburgh.

The hour decided upon was two o'clock Sabbath afternoon. Rev. Edwin Shaw had charge of the service, and Rev. Theodore Van Horn was the preacher. Rev. Alva Davis was leader of the music, with Dr. George W. Post, Jr., at the piano. Two selections were sung by a quartet composed of Alva L. Davis, Professor Phillip L. Coon, Professor D. Nelson Inglis, and Ahva J. C. Bond. The conference meeting which followed the sermon was led by Mr. Esle F. Randolph.

The text of the sermon was taken from Psalms the sixteenth chapter and eighth verse: "I have set the Lord always before me: Because he is at my right hand, I shall not be moved." And the message was a most wholesome and helpful one.

We were not able to get in touch with all Seventh Day Baptists of the community, some of them being out of the city for their Christmas vacations. There were present Phillip Coon and wife and son, Lawrence; Mrs. Ava Tuning and daughter, Juanita, and son, Bond; Milton St. John, and Miss Margaret Wetzel. The Coons are residents of Beaver Falls, and are members at Milton Junction, Wis., and Ashaway, R. I. The Tunings live at MacDonal, and are members at Roanoke, W. Va., and Salem, W. Va. Mr. St. John lives in

Pittsburgh and holds his membership with the Plainfield Church. Miss Wetzel is a member of the First Church of the Nazarene of Pittsburgh. All seemed to enjoy the service, and the informal social time which followed.

The situation of the present writer with reference to the visitors present was most unique. At his right sat the daughter of the son of his mother's sister, and at his left sat the son of the daughter of his father's brother. With Mrs. Tuning, his own cousin, he grew up down among the hills of West Virginia. They were attendants at the same Sabbath school in the little white church on the hill near her home. It was a pleasure to hear her say in the conference meeting that she wanted to throw about her children the same kind of influence that she had had as a girl. She is sending her children to Salem to school, where it was my privilege to baptize the two that were present on this occasion. Mrs. Tuning expressed the hope that the Seventh Day Baptists about Pittsburgh might get together occasionally on the Sabbath for a service. Mr. Coon was one of my parishioners in southern Wisconsin, and a faithful member of the Young People's Board when I was its president. Miss Wetzel, my second cousin, I had not seen since she was a baby. I had visited her home the evening before, accompanied by Brother Gardner Davis, and we found it a Christian household. Miss Margaret accepted our invitation to meet with us this Sabbath afternoon, and took occasion to witness for her Master in the testimony meeting.

I may be pardoned for these personal references. These unusual features made it a day long to be remembered by me, and they stirred up memories tender and blessed.

#### A WELCOME CONTRIBUTION

The article published below was sent to us by Rev. Robert B. St. Clair, of Detroit. In sending it he asked us to use our judgment as to the wisdom of printing it in the SABBATH RECORDER. Our judgment was that it should go in, and with this opinion the editor's judgment coincided.

Christian conduct which is the fruit of the Christian spirit, which is the spirit of Christ, is the need of the world. There

can be but one Christian orthodoxy, and that can not be determined by creedal tests or by any statement of beliefs. He is a Christian who is loyal to Jesus Christ. The center of the Christian's faith, not only, but of his life, is a *person*. And the Christian does not merely *conform* to that life, he is *transformed* by it. "By their fruits ye shall know them."

One of the finest speakers on the program of the Federal Council meeting held in Columbus recently was the president of the Northern Baptist Convention (colored). This colored minister is the pastor of the largest Baptist church in the world, a church in Chicago. His address was full of wit and of genuine good sense. This sentence is worth considering in this connection: "One had as well be a Buddhist as a Christian if he is not going to proceed on either."

#### FUNDAMENTALISTS AND MODERNISTS

On a certain day, approximately nineteen hundred years ago, the religious disputants, active then as now, endeavored to ensnare Jesus of Nazareth by demanding from him the basic law of religion. He replied:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."

There is a simple sublimity about these utterances that silences all disputants. To Christianity he is the great exemplar of the perfect life and as such the vision of his figure should fill the heart and mind of every man and woman who wishes to be Christ-like.

All conception of Deity is summed up in the intuition that the way of approach is through godly living; this righteousness finds its living exponent in the life of Jesus, whose words, transcending all contention and dogmatic inquiry, remain the most potent utterances ever given forth to fructify the lives of mankind.

What is there to dispute over? Whence came Jesus? Was it a house or a manger? Was there a star? Was there ever a miracle? And do those things make any difference to the supreme objective of life, which is an immortality attainable only through

#### THE JAMAICA FUND

As Reported to the Sabbath Recorder to  
January 15, 1924

"I was at Battle Creek" .....\$30 00  
"I was not at Battle Creek" ..... 94 50

Total .....\$124 50

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

#### MINUTES OF THE COMMISSION

(Continued)

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 a 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 as 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 and assured.

SECRETARY.

DOCUMENT "S"

The next matter that was taken up for discussion was work among colored people, in Jamaica and elsewhere, and especially as

a pursuit of the thing that is right—to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"?

One thing is indisputable, and no Christian church ever has divided itself into groups of intolerance over it. There lived on earth a Man whose tongue spake of a compassionate Father, whose doctrine sums up all that men know as the highest and truest thoughts of their minds, who said, "Suffer little children to come unto me," and to that most significant of utterances added others, all of which are the rock on which civilization builds its structure.

There lived a Man whose gospel was one of peace and good will, of love to replace hate, of tolerance instead of bigotry, of charity instead of self-righteousness, of kindness, patience and mercy. There lived this Man, whose message is so far greater than every possible question of environment, that the men who yield to the devil and squabble over non-essentials are abandoning the very foundations of Christianity, over which there never can be division of thought or purpose.

The life of Christ is the justification of Christianity. It is, so far as our lagging endeavor goes, complete. When all the human kind has achieved that high moral standard, that lofty conception of humanness, and that single-hearted devotion to the right, then let them dispute, if they still have heart for it, over whether miracles are legends. But by then, the Christ in them will forbid such party and futile quarrels. Of each group which lifts its voice anxiously to challenge faith, they will be able to say, as the wise Gamaliel said to the council of Sadducees who wished to oppress the apostles:

"Refrain from these men, and let them alone; for if this council or this work be of men, it will be overthrown: But if it be of God, ye will not be able to overthrow them."

The world today stands in sore need of Christianity. What it needs the least is disputes over dogma, whose standard-bearers, in all innocence, take the work of the devil out of his hands. What it needs most is a renaissance of discipleship to the greatest example of right living ever permitted to preach wisdom and immortal hope to mankind.—*Detroit Daily News*.



represented by the informal committee, consisting of Rev. Willard D. Burdick, Rev. William L. Burdick, Rev. Ahva J. C. Bond and Rev. James L. Skaggs, which has been financing and supervising such work for several months in New Jersey, particularly work being done by Mr. C. A. Crichlow at Asbury Park, N. J., where a building has been rented and fitted for public religious services.

Through the members of the Tract Board who are also members of the Commission it was formally reported that the Tract Board in response to the recommendation made by the General Conference had continued its investigation in regard to possible openings for Sabbath reform work among colored people, and would report to the Commission a recommendation that any such proposed work be under the direction and supervision of the Seventh Day Baptist Missionary Society.

DOCUMENT "T"

It was voted that the secretary transmit to the Missionary Board a statement that the Tract Board, (in pursuance of action taken at the North Loup meeting of the General Conference) has recommended that any possible openings for work among colored people, and any arrangements for needed funds for carrying on such work, be under the direction of and supervision of the Missionary Society.

The action of Conference was as follows: "15. We recommend that the Board of Trustees of the American Sabbath Tract Society be asked to continue its investigation into the matter of possible openings for Sabbath reform work among Negroes, making any report needed to the Commission." The Tract Board has reported to the Commission as indicated above.

DOCUMENT "U"

It was voted that the matter presented by Director Bond in reference to the issuance of a leaflet on the topic of "tithing," as prepared by Rev. Loyal F. Hurley, be referred to the Tract Society through Director Bond for favorable consideration for publication.

THE PROPOSED DENOMINATIONAL BUDGET IN DETAIL

I. PREFERRED LIST

<i>Sabbath School Board</i>	
Salary of field representative.....	\$1,500 00
Expenses of field representative....	500 00
Promotion of religious education...	1,200 00

<i>Sabbath School Council of Religious Education</i>	
International Lesson Committee....	75 00
Editorial work on <i>Helping Hand</i> ...	75 00
Editorial work on Children's Page of SABBATH RECORDER .....	25 00
Board's share of expense of Year Book .....	50 00
Printing and postage .....	125 00
	<u>\$3,600 00</u>

<i>Young People's Board</i>	
Board expenses .....	\$500 00
Field work .....	700 00
Doctor George Thorngate .....	300 00
Fouke School .....	400 00
Promotional and extension .....	300 00
	<u>2,200 00</u>

<i>Woman's Board</i>	
Salary of Miss Susie Burdick.....	\$800 00
Salary of Miss Anna M. West .....	800 00
Evangelistic work in Southwestern Association .....	250 00
Georgetown, British Guiana, Rev. T. L. M. Spencer .....	200 00
Fouke School .....	200 00
Boys' School in China .....	100 00
Girls' School in China .....	100 00
Twentieth century endowment fund .....	300 00
Retired ministers' fund .....	250 00
Board expenses .....	200 00
Tract Society .....	900 00
Emergency fund .....	200 00
	<u>4,300 00</u>

<i>Missionary Society</i>	
Evangelistic work on the home field	\$ 3,000 00
China field .....	11,000 00
Georgetown, British Guiana .....	1,200 00
Holland .....	700 00
Home field .....	9,000 00
Administration .....	2,000 00
	<u>\$26,900 00</u>
Less income from permanent endowments, and funds from the Woman's and Young People's Boards .....	10,600 00
	<u>16,300 00</u>

<i>Historical Society</i>	
General fund .....	500 00

<i>Educational Society</i>	
General fund .....	1,500 00

<i>Scholarships and Fellowships fund</i>	
General fund .....	1,000 00

<i>Tract Society</i>	
<i>Sabbath reform work</i>	
Holland— <i>De Boodschapper</i> .....	\$ 600 00
England—the Mill Yard Church..	100 00
British Guiana— <i>The Gospel Herald</i>	100 00
Pacific Coast Association—traveling .....	50 00
Committee on Revision of Literature .....	300 00
Special Sabbath reform worker	
Salary .....	\$2,200 00
Expenses .....	600 00
	<u>2,800 00</u>
Advertising .....	200 00
	<u>\$ 4,150 00</u>

For publications in excess of income	
THE SABBATH RECORDER.....	\$6,500 00
<i>Helping Hand</i> .....	275 00
<i>Intermediate Lessons</i> .....	450 00
<i>Sabbath Lessons</i> .....	450 00
Tracts and general printing.....	1,000 00
	<u>\$ 8,675 00</u>

Interest on equipment notes .....	\$690 00
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Miscellaneous:	
Expenses of traveling, incidentals, etc. ....	\$400 00
Expenses of the president .....	200 00
Legal expenses, treasurer's expenses, etc. ....	200 00

<i>Corresponding secretary—</i>	
Salary .....	\$500 00
Expenses .....	200 00
	<u>700 00</u>
Denominational Files Committee..	250 00
Life annuity payments.....	1,000 00
Interest on loans .....	180 00
	<u>\$ 2,930 00</u>
Total Tract Society budget..	\$16,445 00
Less the income from invested funds, the Woman's Board and collections .....	10,050 00
	<u>6,395 00</u>
<i>Item for Tract Society in proposed budget</i>	
<i>General Conference</i>	
General expenses .....	\$ 500 00
Printing .....	1,000 00
Federal Council of Churches of Christ .....	200 00
Lone Sabbath-keepers' Auxiliary...	100 00
Expenses of the commission.....	1,200 00
Salary of executive secretary.....	1,100 00
Expenses of executive secretary...	600 00
World Conference on Faith and Order .....	75 00
Interest .....	100 00
Incidental fund .....	100 00
	<u>4,975 00</u>
Total of the preferred list .....	\$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, fund	5,000 00
	<u>20,500 00</u>
Proposed total annual budget, 1924-25.....	\$61,270 00

PROPOSED SCHEDULE OF APPORTIONMENTS TO CHURCHES FOR THE DENOMINATIONAL BUDGET, 1924-25

In submitting this proposed schedule to the Commission for final approval, the Finance Committee reported, "The computation of this proposed schedule of apportionments to the churches encompassed a consideration of the quotas under the New Forward Movement, the average amount given by each church during the past four years, the present resident membership of the churches, and also a consideration of special circumstances in so far as this was possible." The Finance Committee consisted of George W. Post, Jr., D. Nelson Inglis and Henry Ring.

Church	Amount
Adams Center .....	\$ 1,530 00
Albion .....	1,284 00
Alfred—First .....	3,264 00
Alfred—Second .....	2,424 00
Andover .....	498 00
Attalla .....	118 00
Battle Creek .....	2,124 00
Berlin .....	588 00
Boulder .....	814 00
Brookfield—First .....	1,024 00
Brookfield—Second .....	984 00
Carlton .....	576 00
Chicago .....	776 00
Cosmos .....	100 00
DeRuyter .....	804 00

Detroit .....	180 00
Dodge Center .....	1,008 00
Exeland .....	200 00
Farina .....	1,452 00
Fouke .....	444 00
Friendship .....	900 00
Genesee .....	1,668 00
Gentry .....	260 00
Grand Marsh .....	50 00
Greenbrier .....	63 00
Hammond .....	460 00
Hebron—First .....	348 00
Hebron—Center .....	50 00
Hartsville .....	144 00
Hopkinton—First .....	2,124 00
Hopkinton—Second .....	324 00
Independence .....	960 00
Jackson Center .....	572 00
Little Prairie .....	150 00
Los Angeles .....	275 00
Lost Creek .....	900 00
Marlboro .....	886 00
Middle Island .....	400 00
Milton .....	3,624 00
Milton Junction .....	1,436 00
Muskegon .....	80 00
New Auburn .....	594 00
New York .....	660 00
North Loup .....	2,724 00
Nortonville .....	1,788 00
Pawcatuck .....	3,723 00
Plainfield .....	2,116 00
Piscataway .....	800 00
Portville .....	200 00
Richburg .....	288 00
Ritchie .....	550 00
Riverside .....	900 00
Roanoke .....	195 00
Rockville .....	600 00
Rock Creek .....	50 00
Salem .....	2,820 00
Salemville .....	100 00
Scio .....	50 00
Scott .....	111 00
Shiloh .....	3,312 00
Stone Fort .....	100 00
Syracuse .....	216 00
Verona—First .....	820 00
Waterford .....	418 00
Walworth .....	660 00
Welton .....	684 00
West Edmeston .....	300 00
White Cloud .....	624 00
Total .....	<u>\$61,270 00</u>

REQUEST FOR LITERATURE

Edward W. Perera of "Thalagama Walauwa," Madampe, N. W. P. Ceylon, requests the brothers and sisters and friends of the denomination to send him for free distribution used magazines, pamphlets, pictures, picture cards, or anything which will diffuse the knowledge of the facts of the Bible, such as Sabbath truth, salvation, baptism, etc., and literature showing the errors of false teachings and doctrines.

## MISSIONS

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

### JAMAICA, BRITISH WEST INDIES

#### II

##### THE ISLAND AND ITS PEOPLE

Jamaica is one of the four largest islands of the West Indies, ranking with Cuba, Haiti and Porto Rico. The eighteenth parallel of north latitude runs through the islands; thus it is well down in the torrid zone. Its longitude is about the same as Washington, D. C. The distance from New York to Kingston, Jamaica, is 1,458 miles and is almost directly south. Jamaica is 90 miles south of Cuba and 100 miles east of Haiti, the two countries nearest to it. Honduras, Central America, is the nearest point of the American continent and is 110 miles west of Jamaica, while Porto Rico is 500 miles east.

The Gulf of Mexico and the Carribean Sea form one sheet of water partly enclosed by land and are called, the "American Mediterranean." Jamaica lies almost exactly in the center of the American Mediterranean. Geology says that Jamaica, Cuba, Haiti, Porto Rico, together with the other islands of the West Indies, and Central America once formed one immense island and that Central America was not at this time connected with North America and South America. Then there came a time when it all sank beneath the sea and when it arose, Central America and the present islands of the West Indies stood out about as they do now. One of the evidences of this is the fact that the sea is very shallow between these islands and Central America.

Jamaica is 144 miles long, its greatest width is 49 miles and it is 22 miles in its narrowest section. Its area is about the same as Connecticut, 4,207 square miles. It is a mountainous country and notwithstanding it is very narrow, the mountains rise to 7,360 feet above sea level. There are plains and rivers as well as mountains. The mountains, valleys, rivers and plains, together with the tropical climate and its evergreen vegetation, give the island scenery that is seldom surpassed and is beyond

all description. It has fine harbors, and Kingston harbor is one of the six largest in the world.

Jamaica was discovered by Christopher Columbus on his second voyage, 1494. He took possession of the island in the name of the king and queen of Spain and it became a Spanish colony. For 161 years it was under Spanish rule, but since 1655 it has belonged to Great Britain. The people who inhabited Jamaica were the Arawak Indians, a gentle race of people much like the Indians of South America and other parts of the new world. They numbered about 60,000. The Spaniards made them slaves and worked them so hard and cruelly that in fifty years the race became extinct. Negroes from Africa were then imported, and from that time till Great Britain abolished slavery, 1832, about a million were brought to the island. There are now 660,420 black people; 157,223 colored; 18,610 East Indian; 14,476 white; 3,696 Chinese; and 3,693 not specified; making a total of nearly 900,000.

The government savors of the republican form. Great Britain sends out a governor and there is a legislative council partly elected and partly nominated. There are 40,000 voters in Jamaica and the colony sent about 10,000 soldiers into the World War.

Industrial, social and economic conditions are very hard. A few people, mostly white, own much of the land. The masses are poor, live in huts, subsist largely on native fruits and vegetables, and wear cheap clothing, which is often in tatters. Women perform the hardest kind of manual labor along with the men and wages are very low. The average workman receives about 35 cents; some get as high as 45 or 50 cents per day. There are no manufacturing factories to speak of and there is not much to induce the investment of capital except the wonderful opportunities for water power and the possibility of establishing sugar and banana plantations. Some minerals are found, but the mines have never been extensively worked. Jamaica leads the world in the production of bananas, and in the production of sugar and rum it has been famous for many generations. The principle occupation is agriculture, though many are employed in building roads, which rank among the best in the world. It is

said, however, that the number who own land and homes is increasing. The whole situation is made harder by the fact that many portions are lacking in rainfall. The people look to the tourists each winter for a rich harvest. The heat of the torrid zone, which ranged in Kingston during December, from 68 at night to 88 by day, is not conducive to great energy in manual labor.

There are free schools, but they do not reach the same standard as schools in America. Out of a population of nearly 900,000; 338,263 persons are able to read and write, and 108,515 are able to read only. The Episcopalians, Roman Catholics and Baptists have schools of higher learning.

The island has over 800 places of worship and the people are mostly Protestants. The Episcopalians number 266,478; the Baptists 195,530; the Methodists 93,643; the Presbyterians 56,640; the Moravians 36,208; the Roman Catholics 24,619; the Congregationalists 13,000; the Hindoos 9,000; the Seventh Day Adventists 4,000; and the Jews 1,500. In the last six months, ten Seventh Day Baptist churches have been formed and these churches will aggregate three or four hundred when their lists of members are complete. The members of the Seventh Day Baptist churches are among the brightest and best trained on the island. With very few exceptions, if any, they can read and write. They are far better dressed than the average Jamaican, have better homes and live better.

Jamaica is a most promising mission field; it is also a very needy field just now. Few places on the world's map will yield greater results for labor and money spent in Christian missions. Christ in the heart and his teachings as a guide to life are the hope of the island; these will transform the industrial, social and moral conditions. The adverse conditions should be a challenge to us to do our best for Jamaica in Christ's name and for his sake. The gospel as taught by Seventh Day Baptists is needed in Jamaica.

#### A GOOD LETTER FROM LIEU-OO

DEAR READERS OF THE RECORDER:

It has been decreed by the powers that be, that I should write a letter to the RECORDER about this time. Indeed, my days of grace are already up, but there has been no opportunity. This is hardly an oppor-

tunity now to undertake a serious task, for I am holding a crying baby on my lap, having taken it from the ward where its mother is, so that she and the nurse may get a little rest; for the mother is quite sick tonight and I am sitting up awhile to give her medicine and to relieve the nurse, who has had very little sleep for three nights. Doctor Crandall has gone to the city thirteen miles away in a sedan chair to see a patient. We so often go in an automobile now to see patients; it seems like a greater journey than it used to, to have to go such a distance in a chair; but alas, the automobile road does not extend in that direction. It is a cold night and a hard trip.

We have times when there seem to be few patients, but this is not one of them. I do not think I have ever known a time before when we have had the wards so full as we have for the last six weeks. Many of them have been serious cases too. Fortunately during this time, so busy in other ways, we have had no insane cases, except an old man who is brought here occasionally, after he has been drinking a good deal and has become a raving maniac from that. I would not be in favor of taking him at all were it not for his poor old wife who is afraid of him, and no wonder. He is a great strapping old man and very strong every time he is brought here. He comes tied hand and foot and carried almost as they carry pigs. We lock him up in the crazy house and in a few days he grows quieter and gradually rational. This time he tore the place pretty well to pieces before he became quiet. He is Doctor Crandall's patient and she seems to know how to manage him, best of anyone. Today I talked to him about his evil ways and gave him some good advice which he received humbly, but will probably disregard, as he has before.

We have had a real epidemic of burned people. One old woman of sixty-eight, so badly burned that I was afraid that she never could pull through, has been in the hospital six weeks, and has done remarkably well in not dying from pneumonia or exhaustion. She really is improving now. I can see a little new skin every day when I dress her burns, on the face, head and left arm. I am beginning to think she is going to get well yet. She declares that



if she does get well she is going to do nothing the rest of her life, but sit around, and eat.

I have about concluded that burned people are more hungry than anyone else. One man who was terribly burned on half of his body, and whose young son stayed with him, was eating from morning till night, and the boy got up in the middle of the night to feed him. However, he recovered so wonderfully fast that it evidently did him no harm.

We now have four nurses besides Miss Su. There were four last year, also, but two went away and two have come. The latter are quite an improvement on those who went, so we are not sorry. One of the new ones is already a Christian, a Methodist, and the other recently wrote her name as a probationer which made us happy.

We received the sum of \$230.50 from the Woman's Board treasurer, which had been raised to provide screens for the hospital. It touched us that our friends should be so kind, but we felt almost ashamed to accept it, when the board is so heavily in debt and the Forward Movement so much in the rear. I was glad to see that the debt had materially diminished by Conference time, but the last report shows that it has taken another leap ahead. It is certainly too bad.

The possibility of Dr. George Thorngate and family coming to China next year makes us rejoice, though at the same time we wonder how it is to be done. But if it is God's will, it probably will be accomplished in some way.

Your sister in Christ,

ROSA PALMBORG.

Lieu-oo, Ku,  
1923.

### FEDERAL COUNCIL'S APPEAL FOR GOOD WILL IN 1924

Unanimously adopted by the Executive Committee of the Federal Council of the Churches at its recent annual meeting in Columbus, Ohio, drafted by Dean Shailer Matthews of Chicago.

"The Federal Council of the Churches of Christ in America appeals to its constituent churches to consecrate themselves anew to Christ's spirit of good will. National enmities, economic injustice, class

conflicts, racial prejudices, pagan devotion to pleasure have brought, and promise to bring, discord and sorrow. Good will among men is the one motive for human life which has never been tried wholeheartedly. Yet it is at the heart of the gospel of Christ. To love one's enemies is to be like the heavenly Father.

"We call upon the churches, therefore, to emphasize constantly and unequivocally the power, the practicability, and the inevitable success of good will as the message of Christ himself, and to condemn all distrust of the application of Christ's teaching to human affairs.

"The churches must do even more than preach this truth. They must help their members to see that the Christian must help pay the cost of installing good will. Christians must be ready themselves to take the initiative in making the concessions and sacrifices which good will involves. It is idle hope for international peace so long as Christians cherish enmities in their dealings with each other. In the future as in the past, only misery can come from hatred, acquisitiveness and the relentless pursuit of one's rights.

"Christ's message of good will is more than the presentation of a duty. It is a promise of success. Since God is love, good will can overcome disorder. A Christian settlement of every dispute can be found provided men are ready to make the sacrifices justice may demand. No other proposal contains such promise. The victory of the strong may mean the triumph of wrong. The triumph of good will brings happiness.

"Let the churches as the body of Christ practice good will rather than controversy; let their journals and all their publications be dominated by an irenic spirit; let them inspire their members to begin the reign of good will on earth, by themselves setting up programs of mutual helpfulness, in the family, in business, in politics, in diplomacy; and above all, let them pray for that courage and contagious faith that will enable them to know that they who labor in the spirit of their Lord do not labor in vain."

My idea is this: Ever onward. If God had intended that man should go backward, he would have given him an eye in the back of his head.—*Victor Hugo.*

## WOMAN'S WORK

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

### TAKE HEART

All day the stormy wind has blown  
From off the dark and rainy sea;  
No bird has past the window flown,  
The only song has been the moan  
The wind made in the willow-tree.

This is the summer's burial time:  
She died when dropped the earliest leaves;  
And, cold upon her rosy prime  
Fell direful autumn's frosty rime;  
Yet I am not as one who grieves—

For well I know o'er sunny seas  
The bluebird waits for April skies:  
And at the roots of forest trees  
The mayflowers sleep in fragrant ease.  
And violets hide their azure eyes.

O thou, by winds of grief o'erblown  
Beside some summer's golden bier—  
Take heart! thy birds are only flown,  
Thy blossoms sleeping, tearful sown,  
To greet thee in the immortal year!  
—*Edna Dean Proctor.*

### EXTRACTS FROM LETTER FROM CHINA

DEAR HOME FRIENDS:

Tuesday evening at our regular monthly Missionary Association meeting a Miss Wild spoke. She is professor of religious education at Mt. Holyoke College, the college that has sent so many missionaries to China, and is spending her sabbatical year in work in Ginling Collège in Nanking. She gave a most excellent speech on the value of religious education and how greatly it is needed, not only in this country, but especially in the schools at home. Yesterday she spoke at Bridgeman School, their teachers being most of them Holyoke graduates, and our girls went there to hear her. Today Miss Tinling, a W. C. T. U. worker of international fame, is giving a talk to our girls, first, one to the older girls, then to the younger ones, and later in the afternoon to a group of women in our church.

Sunday, at the community church service we heard Dr. John Coulter, the noted scientist, speak on "Science and Religion." He is from the Chicago University. There should be no discrepancy between science

and religion. The better we understand the one, the more capable we will be to grasp the other.

Sunday afternoon, Mrs. Katherine Willard Eddy, whose husband is a brother of Sherwood Eddy, spoke on the invitation of Miss Burdick to a group of girls in our church, students from the schools in this vicinity.

But above all the meetings in importance, is one that has been held this week in the town hall. This is the largest audience hall in the city and holds a thousand or two people, maybe more. These meetings are evangelistic in nature and are for both Christian and non-Christian Chinese, more especially for the latter. This is a movement gotten up entirely by the Chinese, and, I suppose, must be financed by them. They have been working and praying for it for some time. The meetings held in the afternoon and evening have been so largely attended that many have been turned away. Great and good results are being hoped from them. This a part of the "China for Christ Movement."

Our Bible woman, Mrs. Dong, is getting better. Her granddaughter left her work at the isolation hospital and came and cared for her until she was called back there by extra work and difficult cases. But Mrs. Dong was enough better by that time so that she did not need constant care, and we have been looking after her ourselves. We had moved her into the little room out of Miss Burdick's so that it was much more convenient for us.

N. M. WEST.

Shanghai,

November 28, 1923.

### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday January 13, 1924, at two o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Mar-



cus L. Clawson, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, James L. Skaggs, Harold R. Crandall, LaVerne Bassett, Frank A. Langworthy, William L. Burdick, Ahva J. C. Bond, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Rev. H. Eugene Davis, Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Mrs. Irving A. Hunting, Lewis T. Titsworth.

Prayer was offered by Rev. William L. Burdick, D. D.

Minutes of last meeting were read.

The corresponding secretary referred to correspondence with Dr. A. L. Burdick, secretary, and Rev. E. M. Holston, field secretary of the Sabbath School Board concerning Vacation Religious Day Schools for 1924; a letter from Cornelia Slagter about the work at Pangoengsen, Java; and to a letter from Rev. Edwin Shaw, corresponding secretary of the General Conference, asking that certain literature be sent to a company of Sabbath keepers in Australia who are inquiring about Seventh Day Baptists.

The following extracts from the minutes of the recent Conference Commission meeting, as sent by the secretary of the Commission, were read:

It was voted that the secretary transmit to the Missionary Board a statement that the Tract Board, (in pursuance of action taken at the North Loup meeting of the General Conference\*), has recommended that any possible openings for work among colored people, and any arrangements for needed funds for carrying on such work, be under the direction and supervision of the Missionary Society.

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.

The next matter that was taken up for discussion was work among colored people, in Jamaica and elsewhere, and especially as represented by the informal committee, consisting of Rev. Willard D. Burdick, Rev. William L. Burdick, Rev. Ahva J. C. Bond, and Rev. James L. Skaggs, which has been financing and supervising such work for several months in New Jersey, particularly work being done by Mr. C. A.

\*The action of Conference was as follows: "15. We recommend that the Board of Trustees of the American Sabbath Tract Society be asked to continue its investigation into the matter of possible openings for Sabbath Reform work among Negroes, making any report needed to the commission." The Tract Board has reported to the commission as indicated above.

Crichlow at Asbury Park, N. J., where a building has been rented and fitted for public religious services.

Through the members of the Tract Board who are also members of the commission, it was informally reported that the Tract Board in response to the recommendation made by the General Conference had continued its investigation in regard to possible openings for Sabbath Reform work among the colored people, and would report to the commission a recommendation that any such proposed work be under the direction and supervision of the Seventh Day Baptist Missionary Society.

It was voted that the matter presented by Director Bond in reference to the issuance of a leaflet on the topic of tithing as prepared by Rev. Loyal F. Hurley, be referred to the Tract Society through Director Bond for favorable consideration for publication.

#### Document "O"

*Resolved*, That the commission approves 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 of 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 recommends to the General Conference the appointment of Rev. Ahva J. C. Bond to become the denominational 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 Rev. James L. Skaggs be a committee to define the duties of the denominational executive secretary, reporting at the next meeting of the commission.

(Note by the secretary of the commission.

"The regular budget of the Tract Society was left exactly as sent to the commission, except that the item of \$500.00 as payment on debt was taken out, as was done in all other such cases, on the supposition that the Parallel Program now in progress will take care of such deficits.")

Recommendations approved and adopted with the exception of Document "P." After careful and extended discussion of this document, the following resolution was presented and adopted:

*Resolved*, That it is the wish of this board that it shall have the full time of Rev. A. J. C. Bond, as Sabbath Reform Leader, after the expiration of the present Forward Movement; unless in his judgment, after a consideration of all conditions, it may seem desirable to divide his time, that he may serve half-time as denomina-

tional executive secretary; it being understood that in case such division of time be made, it shall be only a temporary arrangement as a concession in view of present need.

Director Bond presented correspondence from Charles Engel and others, the latter commending Mr. Engel for his ministerial work. Director Bond referred to his attendance at a meeting of the Federal Council, and expressed the belief that it is well worth our while to be represented in the council.

The treasurer presented his report for the second quarter duly audited, which was adopted.

The Supervisory Committee presented a comparative statement of the business of the publishing house for the years 1922 and 1923, showing a marked increase for the latter year.

Report of Committee on Distribution of Literature:

Tracts distributed in December .....	2,302
New subscriptions for the SABBATH RECORDER, 50, of which 35 were in the "Contest."	
Discontinued subscriptions .....	7

W. D. BURDICK.

The Committee on Denominational Files reported progress.

The Committee on Mill Yard Church, England, reported having written to London, but no reply has yet been received.

By vote the budget of 1924 was referred to the Budget Committee for consideration before final action on the same by the Commission.

Secretary William L. Burdick presented the following report:

#### REPORT OF DELEGATION TO JAMAICA

Your delegation sent to visit Sabbath keepers in Jamaica, investigate their needs, standards and conditions, and render such aid as time and circumstance should permit, would respectfully report as follows:

We went to Jamaica as soon as possible after the votes of the boards asking us to undertake the mission. It was a trip that neither of us had anticipated and plans were hurriedly, yet carefully made. The restrictions regarding passports since the entrance of the United States into the World War made this part of the preparation tedious and expensive. It seemed best for Pastor Hansen to go by way of Florida and Cuba. This he did, starting November 7,

stopping at Nashville, Tenn., and Daytona, Fla. He arrived November 15. Secretary Burdick went by steamship from New York direct to Kingston, Jamaica, and arrived the morning of November 26.

Pastor Hansen spent his first four days in Kingston getting in touch, as best he could, with the Sabbath keeping companies in the city, and then went to Santa Cruz, a village in the west part of the island, about eighty miles from Kingston. At this place is a little church which formerly belonged to the Free Seventh Day Adventist General Conference, but last summer voted to become a Seventh Day Baptist church. Brother H. E. Samms is leader of this church. The country is semi-barren and the people are poor and sorely handicapped. Pastor Hansen held meetings for nearly one week, but it was not an opportune time for such work and he closed the meetings and returned to Kingston to meet Secretary Burdick.

In the meantime matters had been developing in Kingston. The Free Seventh Day Adventists are a branch of the Seventh Day Adventists and withdrew from the main body about four years past. The Free Seventh Day Adventist churches on the island had become much dissatisfied with their relations with the Free Seventh Day Adventist General Assembly with headquarters in the United States, and matters had reached a point where they could no longer walk with it. In fact two of the churches, the one at Santa Cruz, mentioned above, and one at Post Roads of which Brother Charles E. Smikle is leader, had already withdrawn and become Seventh Day Baptist churches.

Elder H. Louie Mignott and the leaders in the Free Seventh Day Adventist church in Kingston became much interested in Seventh Day Baptists from what they had learned of them through Pastor Hansen's visit just before he went to Santa Cruz; and upon the arrival of Secretary Burdick, and Pastor Hansen's return, they were desirous of learning more. In the week following, conferences were held with the leaders, in which the essentials in Seventh Day Baptist faith and polity were explained and the falsity of the claims of Mrs. Ellen G. White as a prophetess of God were shown. Also a number of public meetings were held before which Pastor Hansen and Secretary



Burdick delivered several sermons and addresses.

This resulted in the church's voting to become a Seventh Day Baptist church. It adopted articles of faith, covenant and constitution similar to those found in the *Seventh Day Baptist Manual*. It was also voted that the officers of the church should remain as before and that Elder H. Louie Mignott, who had been the president of the Free Seventh Day Adventist Conference, should be pastor. The church had entirely repudiated Mrs. White as a prophetess of God and come out for all that such a stand means.

This much being accomplished it now seemed wise that your representatives, together with Elder Mignott should visit the other Free Seventh Day Adventist churches on the island. It is impossible to reach many of these churches by use of the railroads, and automobile owners were holding strictly to one shilling, six pence (about thirty-five cents) per mile. As the distance to be traveled was from three hundred to five hundred miles, the price seemed prohibitive; but after many disappointing efforts an auto and driver were secured at nine pence (about seventeen cents) per mile, and in the next two weeks eight other churches were visited. After an explanation of the situation on the part of Mignott, a statement of the falsity of Mrs. White's claims together with his own experience with Seventh Day Baptists on the part of Hansen, and a presentation of the history and polity of Seventh Day Baptists on the part of Burdick, these eight churches one after another voted to become Seventh Day Baptist churches. The time spent with each of these churches varied from one meeting of two hours' length to five meetings. At one place, Guy's Hill, your representatives together with Elder Mignott, labored from Friday night till Sunday night.

Five or six other points where there are small groups of Sabbath keepers might have been visited, but these can be reached by Elder Mignott and your representatives could not visit them without a large increase in traveling expenses, to say nothing of undue work and exposure.

The largest church is in Kingston and this city is a strategical point for our work; therefore the last week in Jamaica was spent in Kingston in an endeavor to

strengthen the Kingston Church. The leaders and other delegates from all the Seventh Day Baptist churches were also invited to a meeting in Kingston, December 20, at which time the Seventh Day Baptist Association of Jamaica was organized, plans for future work set in motion and the faith, polity and work for Seventh Day Baptists more fully explained. The active part of this last week's work was carried on by Pastor Hansen, as Secretary Burdick was sent to the hospital with a case of malarial fever and the "flu," prevalent on the island, and could do little more than advise others.

The Free Seventh Day Adventist churches in Jamaica have been publishing a paper called *The Free Seventh Day Adventist Reformer*. This paper was edited by Elder Mignott. In the disintegration which has been going on the last six months, this paper has languished for lack of financial support. Early in our work on the island it was thought best to publish one number of this paper under the name, *The Seventh Day Baptist Reformer*. The object of this move was to reach points by the printed page we could not reach with the spoken word without great expense and also to supplement and more firmly establish the work started by personal visits. One thousand copies were printed and sent to all the Sabbath keeping groups and elsewhere, at a cost of five pounds (about \$22.00). We believe this to have been an economical and efficient way of accomplishing the task assigned us.

It should be borne in mind that the conditions, industrial, social and religious, found in the United States, do not prevail in Jamaica. The members of these churches are all colored; their ancestors were brought from Africa and remained in slavery till eighty-five years ago. They, together with the rank and file of the people, are poor. The most of the land is owned by a few people. There are no manufactories to speak of and there is not much mineral wealth. Wages are very low, from thirty-six to forty-eight cents per day, and the tropical climate is not conducive to the exercise of great energy. There are free schools, but they are not of the high standard found in the United States. Notwithstanding these conditions the people who compose our churches give every evidence

of being the best people to be found on the island; and though poor, they have been taught the grace of liberality and are in the habit of giving freely of their means to support the cause. It will take them some time to fully adjust themselves to our faith and practices; but they have already made great strides; and time, loving patience and faithful effort will complete the work and establish many strong Seventh Day Baptist churches on the island.

Turning to the needs of the work in Jamaica we wish to mention the following items:

1. To secure the best results an American minister, adapted to such work, should be equipped and sent to lead the work for a time, and Elder H. Louie Mignott should be employed.

2. Whether an American worker is sent or not, Elder Mignott should be employed at once, if we expect to conserve the interest already started. Local workers might be secured to assist him from time to time. Elder Mignott has been the leader among the Free Seventh Day Adventists, has a motorcycle, and can accomplish a great work if supported. The Jamaican churches will doubtless do much toward his support, and contributions will increase as the work becomes better established and churches grow. With a little financial aid and proper treatment these churches should become self-supporting in the near future.

3. Aid in securing a lot for a church building in Kingston will give the work a much needed standing and be a great help to it in other ways.

4. If the *Seventh Day Baptist Reformer* can be issued four or six times a year, it will do much to advance the work. This the Jamaican churches can manage themselves after a short time, but they may need a little help till the confusion of the last few months is past.

5. The question of Sabbath school lesson helps is another serious problem and very vital. If we are to attempt to establish our work in Jamaica this problem should be taken up at once.

6. Whatever the decision, it should be made in the spirit of Christ. The open door in Jamaica, with existing conditions, present problems whose solution requires more than human wisdom. It is a crucial time for the Sabbath keepers there and a mistake on our part at this time will be sad

for them and us. In deciding the course to be pursued in regard to Jamaica, the greatest need is not men or money, but humility, brotherly love, open minds and earnest prayer that the will of Christ may be done.

The expense of the mission was as follows:

Traveling expense Jamaica and return (including war and head tax) ..	\$489 44
Passports and visas .....	44 14
Board, travel, printing, etc., in Jamaica..	230 28
One-half Pastor Hansen's salary while on trip .....	105 00
Total .....	\$868 88
Received from people for trip:	
Tract Society .....	\$114 50
Missionary Society .....	82 00
	<hr/>
	\$196 50

Respectfully submitted,  
WILLIAM L. BURDICK,  
Ashaway, R. I.  
CARL A. HANSEN,  
Chicago, Ill.

January 13, 1924.

Voted to accept the report with the thanks of the board for the report and the labor performed.

The report was supplemented by many helpful suggestions by Secretary Burdick as to the situation, and the best methods of sustaining the work there.

Rev. H. Eugene Davis expressed himself as being pleased to be present, and was gratified with the progress made on the parallel budget, on which he has been working.

Voted to increase the budget for the president's expenses from \$200.00 to \$300.00.

Voted that the president appoint a special committee who with a similar committee from the Missionary Board shall consider the report on Jamaica and methods of continuing the work there. The president appointed Ahva J. C. Bond, Theodore L. Gardiner, William C. Hubbard, Willard D. Burdick, James L. Skaggs.

Minutes read and approved.  
Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

"How soon a millennium would come if the good things people intend to do tomorrow were only done today."



## YOUNG PEOPLE'S WORK

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

### ONE HUNDRED PER CENT

MALETA L. OSBORN

Christian Endeavor Topic for Sabbath Day,  
February 2, 1924

#### DAILY READINGS

Sunday—All for Christ (Luke 9: 57-62)  
Monday—For Christ's Church (Acts 20: 28-35)  
Tuesday—For the lost (1 Cor. 9: 19-23)  
Wednesday—For the weak (Rom. 15: 1-6)  
Thursday—For every good work (2 Thes. 2: 13-17)  
Friday—For a prayerful life (Dan. 6: 1-11)  
Sabbath Day—Topic, One hundred percent for Christ and the Church (Rom. 12: 1-13; John 9: 4. Christian Endeavor day, Decision day.)

"One hundred per cent for Christ and the Church." How the nation needs such citizens; how the church needs such church members; and how much Christian Endeavor needs such young people! One hundred per cent Christian! Not half-hearted, but whole-hearted; not the kind that says, "If I have to," but "I am ready"; not one who only professes Christ, but one who *lives* Christ; and not one who gives himself part way, but "to the uttermost."

Did you ever see a half-hearted salesman, one who was only about fifty per cent for the thing he was trying to sell? His interest was more in the big league game than in the goods he was selling. So, unless our interest and our whole selves are for "Christ and the Church" we will not accomplish anything. We succeed best in the thing in which we are most interested. Paul C. Brown, the Pacific Coast secretary of the United Society of Christian Endeavor, said to us one night: "If your whole heart is in your country or society office,—if you feel and believe that God has given you that particular thing to do, then you can do it and you will be a power for good." The same thing is true of any kind of church work we can do.

Before anything else, however, must come *absolute* consecration. Without it our work in the church will count for nothing. "None of self and all of thee," should be

our motto. If we are all for Christ, he will be all for us. With absolute, one hundred per cent consecration to him think what power and wisdom he will give us. He is for us "to the uttermost."

With consecration comes forgetfulness of self. Think one hundred per cent on God and your task, not fifty per cent on God and fifty per cent on yourself, but a full one hundred per cent on God. When the Lord told Peter to walk on the water he started to go to Jesus, but when he saw the wind boisterous, he was afraid. He thought of himself and the waves and began to sink until he thought again one hundred per cent on Jesus.

After absolute consecration and forgetfulness of self, can come our work for the church. It is here that our attitude should be, "I am ready" for any service, any time, any where. Perhaps it will not be the thing we *like* to do best but the thing which *needs* doing most.

"So we, being many, are one body in Christ, and every one members one of another."

"Having then gifts differing according to the grace that is given to us."

Each one has his own talents or gifts which can be used in a certain place in the church. Christian young people in the church should be like the blocks in a child's building set. The blocks are different sizes, but they all fit together in one box, some filling small places, others larger ones. Each has its own place to fill and will fit it, if someone who knows how, is allowed to place it there. So we are the blocks, God is the builder and we must let him place us in the small corner or the larger, more prominent place as he sees best.

How can we become one hundred per cent for "Christ and the Church"? First, by absolute consecration, giving ourselves,—our bodies, souls, spirits and talents to Christ and his work; "Present your bodies a *living* sacrifice"; second, by earnest petition,—"continuing instant in prayer"; third, by thoughtful preparation and whole-hearted effort; fourth, by being forgetful of self, "not think of himself more highly than he ought to think"; and fifth, by fervent, loving service to God and our fellowmen,—"fervent in spirit, serving the Lord."

*Riverside, Calif.*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

When we become Christians we promise to surrender our lives and service to Christ, in other words, to give our *all* to *him*. We consecrate our lives to him, and resolve to serve him in every possible way. But what can we as individuals do for Christ?

1. We can serve our church. Be willing to perform any duty when asked to, and to support our church in every way.

2. We need to seek the lost. As Christian Endeavorers and Christians we should have a burden for lost souls, and try to win them for Christ. We can do this by giving them a kind, encouraging word, or a cheery smile, and point them upward to him. We are too prone to hastily condemn our brother who has gone astray, and kick him farther down the path to ruin. We do not realize how much good an encouraging word will do such a person. So let us seek the lost, and bring them to him who loves all of us with an everlasting love.

3. Then, if we are to be one hundred per cent Christian we must lend our aid in every good work. Every Christian should be willing and glad to boost every movement that will benefit the community.

4. If we are to be one hundred per cent Christians we must not neglect our prayerful lives. Prayer is a great source of help which the Christian needs in order to accomplish his work for the Master.

### A SUGGESTION FOR THE MEETING

If there are "Life Work Recruits" in your society, let them take charge of the meeting, making it a reconsecration service for themselves and presenting the "Life Work Recruits" pledge in an effort to win others to make the life decision.

### "NONE OF SELF AND ALL OF THEE"

O, the bitter pain and sorrow,  
That a time could ever be,  
When I proudly said to Jesus,  
"All of self and none of thee!"

Yet he found me; I beheld him  
Bleeding on the accursed tree;  
And my wistful heart said faintly,  
"Some of self and some of thee."

Day by day his tender mercy,  
Healing, helping full and free,  
Brought me lower while I whispered,  
"Less of self and more of thee."

Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord, thy love at last has conquered,  
"None of self and all of thee."

### AUNTIE RUTT SAYS:

"If I were chairman of the Lookout Committee, we'd list every young person in the community who ought to be a member of our society, and then we'd invite them to go with us to socials and Christian Endeavor meetings, and prove ourselves so friendly that they would be glad to join a society that would make us act that way."

### CHRISTIAN ENDEAVOR NEWS NOTES

HAMMOND, LA.

The society here is still holding its own. We sent three delegates to our district convention, (Baton Rouge district) held at Baton Rouge in October, 1923. They were Mr. and Mrs. W. L. Coalwell and Wallace Mills. They reported that a very consecrated and enthusiastic meeting was held with Mr. Clarence Hamilton and Dr. Sweets to give it a touch of connection with the national work.

We have entered the RECORDER Reading Contest with Juanita Crandall as superintendent.

MRS. W. L. COALWELL,  
Corresponding Secretary.

### AMERICAN SABBATH TRACT SOCIETY

#### Treasurer's Report

For the Quarter Ending December 31, 1923.

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

Dr.	
To balance on hand October 1, 1923.	
Cash, General Fund .....	\$ 289 28
Cash, Denominational Building Fund .....	2,178 95
Cash, Maintenance Fund .....	978 90
	\$3,447 13

To cash received since as follows:	
Contributions to General Fund:	
October .....	\$ 16 50
November .....	239 10
December .....	1,156 80
	\$1,412 40

Collections:	
October .....	40 48
Income from invested funds:	
October .....	\$ 867 85
November .....	1,442 56
December .....	26 06
	2,336 47

Publishing House receipts:	
RECORDER .....	\$967 89
Helping Hand .....	195 10
Intermediate Graded Lessons .....	32 50
Junior Graded Lessons .....	66 70
Outside Sabbath School Board publications...	19 60
Tract Depository .....	47 05



Calendars	16 50
Seventh Day Baptist History No. 1	19 35
B. C. Davis' Country Life Leadership	1 50
Seventh Day Baptist hymns and songs	1 80
Critical History, Sabbath and Sunday	60
Life of Governor Ward	50
Contributions toward expenses	1,369 09
Jamaica investigation:	
October	\$25 00
November	15 00
December	66 00
Contributions toward debt:	106 00
November	1 00
Loan to General Fund	500 00
Denominational Building Fund:	5,765 44
Contributions	
November	\$ 314 36
December	1,499 87
Income:	1,814 23
November	19 13
Maintenance Fund:	1,833 36
Publishing House, rent for three months	600 00
Income, Denominational Building Endowment	1 36
Contributions to Near East Relief:	601 36
December	5 00
	<u>\$11,652 29</u>
Cr.	
By cash paid out as follows:	
Sabbath Reform work:	
G. Velthuysen, Holland—appropriation	\$150 00
T. L. M. Spencer, Georgetown, British Guiana—appropriation	25 00
Mill Yard Church, London—appropriation	25 00
A. J. C. Bond, special Sabbath Reform Worker:	
Salary	\$275 00
Traveling expenses	25 46
Vacation Religious Day Schools:	300 46
Mrs. Carrie Davis, Milton, Wis., salary	45 00
Mrs. DeForest Truman, Alfred, N. Y., salary (balance due)	40 86
Miss Leta M. Lanphere, Milton Wis., salary, \$75; expenses, \$42.12	117 12
Miss May Dixon, Shiloh, N. J., salary, \$45.00; expenses, \$34.72	79 72
	<u>282 70</u>
Publishing House expenses:	\$ 783 16
RECORDER	\$2,753 66
Junior Graded Lessons	5 81
Outside Sabbath School Board publications	61 37
Tracts	148 85
Interest on equipment notes	2,969 69
Miscellaneous:	345 00
Payment account indebtedness	\$ 100 00
Traveling expenses, to Conference and Associations:	
Rev. Theodore L. Gardiner, expenses to Western Association	12 82
President's expenses:	
Stenographic work	22 05
Secretary: W. D. Burdick:	
Salary	\$93 75
Traveling expenses	13 59
Clerical assistance	20 00
Life annuity payment	127 34
Interest on loan	40 00
C. A. Hansen and W. D. Burdick, expenses Jamaica trip	87 76
	<u>389 97</u>
	<u>413 88</u>

W. C. Whitford, treasurer, amount received for Seventh Day Baptist manuals	15 00
Total, General Fund	\$ 4,916 70
Denominational Building Fund:	
Interest on loan	\$ 385 00
Payment acct. principal of loan	2,500 00
Maintenance Fund:	2,885 00
Care of furnace, etc.	\$54 55
Insurance	58 30
	<u>112 85</u>
By balance on hand:	\$ 7,914 55
Cash, General Fund	\$1,138 02
Cash, Denominational Building Fund	1,127 31
Cash, Maintenance Fund	1,467 41
Cash, reserved for Near East Relief	5 00
	<u>3,737 74</u>
	<u>\$11,652 29</u>

E. & O. E.  
Plainfield, N. J.,  
January 4, 1924.  
F. J. HUBBARD,  
Treasurer.  
Total indebtedness (loans) General Fund.....\$4,800 00  
Examined and compared with books and vouchers, and found correct.  
January 13, 1924.  
O. B. WHITFORD,  
Auditor.

DENOMINATIONAL BUILDING FUND December 31, 1923.	
Dr.	
To total contributions and income to 10/1/23, less loss on sale of Liberty Bonds	\$50,934 36
To contributions and income, second quarter	1,833 36
	<u>\$52,767 72</u>
To loan from Permanent Fund, less amount repaid to date	9,500 00
	<u>\$62,267 72</u>
Cr.	
By cost of site, and of building, to date, as per last annual report	\$60,755 41
By interest since July 1, 1923, (on loan)	385 00
	<u>\$61,140 41</u>
By balance, cash on hand	1,127 31
	<u>\$62,267 72</u>

DENOMINATIONAL BUILDING—MAINTENANCE ACCOUNT December 31, 1923.	
Dr.	
To balance on hand, October 1, 1923	\$978 90
To rent, Publishing House	600 00
To income, Denominational Building Endowment	1 36
	<u>\$1,580 26</u>
Cr.	
By care of furnace, etc.	\$54 55
By insurance	58 30
	<u>112 85</u>
By cash on hand	1,467 41
	<u>\$1,580 26</u>

Receipts for October, 1923	
Contributions to General Fund:	
Mrs. Lucinda P. Waldo, Venango, Pa.	\$12 00
Miss Lucia M. Waldo, Venango, Pa.	1 00
Mrs. Della Burgess, Attalla, Ala.	3 50
	<u>\$16 50</u>
Collections:	
One-third collections, Eastern Association	\$17 08

One-third collections, Northwestern Association	23 40
	<u>40 48</u>
Income from invested funds:	
Annuity gifts	\$116 58
Hannah Cimiano Bequest	55 00
Amanda B. Greene Bequest	29 87
Ellen L. Greenman Bequest	6 00
George Greenman Bequest	45 00
Marilla B. Phillips Bequest	28 50
Maria L. Potter Bequest	15 00
M. Julia Stillman Bequest	24 05
Sarah E. V. Stillman Bequest	15 00
I. D. Titsworth Bequest	15 00
Mary B. York Bequest	1 58
Seventh Day Baptist Memorial Fund:	
Eugenia L. Babcock Bequest	\$105 56
George H. Babcock Bequest	111 01
Eugene K. and Francelia Burdick Gift	299 70
	<u>516 27</u>
	<u>867 85</u>

Publishing House receipts:	
RECORDER	\$218 69
Helping Hand	64 35
Intermediate Graded Lessons	14 25
Junior Graded Lessons	43 05
Outside Sabbath school publications	14 20
Tracts	16 10
Calendars	3 20
Sabbath History No. 1	6 00
B. C. Davis' Country Life Leadership	1 50
Seventh Day Baptist hymns and songs	1 70
Critical History, Sabbath and Sunday	60
	<u>383 64</u>
Contributions toward expenses, Jamaica investigation:	
Marlboro, (N. J.), Church	25 00
	<u>\$1,333 47</u>
Maintenance Account:	
Rent, publishing plant	400 00
	<u>\$1,733 47</u>

Receipts for November, 1923	
Contributions to General Fund:	
J. H. Coon, Milton, Wis.	\$ 20 00
Forward Movement contributions	219 10
	<u>\$ 239 10</u>
Income from invested funds:	
Annuity Gifts	\$150 12
Reuben D. Ayres Bequest	7 50
Henrietta V. F. Babcock Bequest	21 68
Lois Babcock Bequest	2 43
Mary P. Bentley Gift	4 50
Mary Rogers Berry Bequest	14 89
Richard C. Bond Bequest	3 00
George Bonham Bequest	3 00
Sarah Elizabeth Brand Bequest	1 35
Harriet Burdick Annuity Gift	8 37
Mary A. Burdick Bequest	1 80
Sarah C. L. Burdick Bequest	3 00
Susan E. Burdick Bequest	18 00
Hannah Cimiano Bequest	11 58
Joshua Clark Bequest	7 50
Joshua M. Clarke Bequest	4 50
Relief A. Clarke Bequest	20 00
Alfred Collins Bequest	6 39
B. R. Crandall Gift	1 06
Eliza M. Crandall Bequest	34 19
S. Adeline Crumb Fund	28 50
Elizabeth R. Davis Bequest	6 72
Oliver Davis Bequest	149 67
Nancy M. Frank Bequest	12 12
Rosannah Green Bequest	75
Olive A. Greene Bequest	26 34
Russel W. Greene Bequest	36 00
Rhoda T. Greene Bequest	3 75
George Greenman Bequest	40 00
George S. Greenman Bequest	280 33
Green-an-ville, Conn., Church Fund	4 50
Celia Hiscox Bequest	17 01
Orlando Holcomb Bequest	25 00
Eliza James Bequest	8 10
Angenette Kellogg Bequest	3 55
Adelia C. Kenyon Bequest	62 17
Lucy M. Knapp Bequest	6 00

Benjamin P. Langworthy, second Bequest	1 50
Life Memberships	16 06
Eliza L. Maxson Bequest	1 50
Elizabeth U. Maxson Bequest	1 50
Elizabeth L. North Bequest	3 00
North Branch, Neb., Church Fund	2 12
Paul Palmiter Gift	6 00
Electra A. Potter Bequest	152 90
Deborah A. Randall Bequest	48 15
Arietta G. Rogers Bequest	50 88
George H. Rogers Bequest	30 00
Charles Saunders Bequest	1 50
E. Sophia Saunders Bequest	3 00
Mary Saunders Bequest	60
Miss S. E. Saunders Gift, in memory of Miss A. R. Saunders	3 75
Sarah A. Saunders Bequest	60
Sarah E. Saunders Bequest	3 00
Second Westerly, R. L., Church Fund	9 69
Alzina C. Shaw Bequest	75
Fannie R. Shaw Bequest	30 50
John G. Spicer Bequest	8 12
Martha G. Stillman Bequest	3 00
Mary Stillman Bequest	7 50
Mary K. B. Sunderland Bequest	3 00
Julius M. Todd Bequest	3 00
John G. Spicer Bequest	8 12
Villa Ridge, Ill., Church Fund	3 57
A. Judson Wells Bequest	1 50
Mary I. Willard Bequest	7 50
I. H. York Bequest	3 00
	<u>1,442 56</u>

Publishing House receipts:	
RECORDER	\$323 25
Helping Hand	23 00
Intermediate Graded Lessons	4 20
Junior Graded Lessons	9 45
Outside Sabbath school publications	2 25
Tracts	3 70
Sabbath History No. 1	85
Seventh Day Baptist hymns and songs	10
Life of Governor Ward	50
	<u>367 30</u>
Contributions toward expenses of Jamaica investigation:	
Rev. A. J. C. Bond, Plainfield, N. J.	\$5 00
Rev. H. Eugene Davis, Plainfield, N. J.	5 00
Miss Ethel M. Butterfield, Chicago, Ill.	5 00
	<u>15 00</u>
Contributions toward debt:	
"A Friend"	1 00
	<u>\$2,064 96</u>
Denominational Building Fund:	
Contributions:	
Forward Movement	\$314 36
Income:	
Interest on bank balance	19 13
	<u>333 49</u>
Maintenance account:	
Income, Denominational Building Endowment	1 36
	<u>\$2,399 81</u>

Receipts for December, 1923	
Contributions to General Fund:	
Forward Movement	\$748 21
Parallel Program	408 59
	<u>\$1,156 80</u>
Income from invested funds:	
Electra A. Potter Bequest	26 06
Publishing House receipts:	
RECORDER	\$425 95
Helping Hand	107 75
Intermediate Graded Lessons	14 05
Junior Graded Lessons	14 20
Outside Sabbath school publications	3 15
Tract Depository	27 25
Seventh Day Baptist History No. 1	12 50
Calendars	13 30
	<u>618 15</u>
Contributions toward expenses, Jamaica investigation:	
Leland C. Shaw, Elwood, Ind.	\$10 00
Mr. and Mrs. C. T. Hallock, Wellsville, N. Y.	10 00
	<u>20 00</u>

(Continued on page 95)



## CHILDREN'S PAGE

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

### CIGARETTES

What stunts the growth of all my bones?  
What, thick and husky, makes my tones?  
What makes my body weak and thin  
And gives a pallor to my skin?  
What takes away my appetite,  
And makes me stupid, day and night?  
What wrecks my nerves, my temper frets?  
I know full well, 'tis cigarettes;  
And things so hurtful, don't you see?  
Are fit for neither you nor me.

—Normal Instructor—Primary Plans.

### WHAT CHRISTIAN ENDEAVOR DOES

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
February 2, 1924

#### DAILY READINGS

Sunday—Urges consecration (Prov. 23: 26)  
Monday—Trains Juniors (Phil. 4: 9)  
Tuesday—Teaches the Bible (Ps. 119: 9-11)  
Wednesday—Helps Juniors to pray (Acts 1: 13, 14)  
Thursday—Provides work to do (Gal. 6: 10)  
Friday—Leads them to Jesus (Matt. 19: 13-15)  
Sabbath Day—Topic, What Christian Endeavor does for Juniors (1 Tim. 4: 12-16, Christian Endeavor day. Decision day.)

#### DEAR JUNIORS:

Do you like to receive letters as well as I do, I wonder? I know most boys and girls do and Junior boys and girls aren't any different from any other kind except that they are trying to hear how to work for Jesus as a society. You see there are about five hundred Juniors who should read this children's page every week, and it would be almost impossible for me to write each of you separately, and so I am writing you altogether; but I want each and every one of you to feel that this letter is meant for you especially.

How is your Junior society getting along? Is it any better than it was at this time last year? "How foolish of me to ask such a question," you say. Why of course it's better and you are better too, because you belong to it. Not long ago in a letter I wrote your superintendent, I told her that one of the greatest works in the world was in training boys and girls to grow into good,

pure, Christian men and women; and so today I'm going to tell you the same kind of a secret—"one of the greatest things any boy or girl can do is to belong to a Junior Endeavor society." Why?

In the first place, Junior Christian Endeavor has done and still continues to do a lot of things for its members. It trains them to carry on business meetings, to write out reports in a businesslike manner, to conduct prayer meetings, to speak in meetings, to offer sentence prayers in public, to learn and sing the best songs, to study the Bible, to learn worthwhile things from the Bible and other sources, to help other boys and girls to be better; but you know as well as I do what Junior means to you.

Did you ever stop and think that your superintendent and her helpers spend lots and lots of time trying to make the work easy and interesting for you? They do all they can to make the meetings a joy and help to you and then sometimes all you do is to wiggle around and whisper and laugh and cause a lot of trouble. Did you ever try to count a lot of little baby chickens when they were trying to cuddle around their mother? It's hard and almost discouraging work isn't it? Sometimes when I look over a Junior society and see two heads together whispering, others looking at the back of the room, some playing with jack knives or pocketbooks, some laughing and some, but never mind, maybe some day you'll be a Junior superintendent yourself and then you'll know all your superintendent sees as she stands before you week after week. But that's not what I started out to say about the chickens. You boys and girls some times make me think of those downy chickens, except you know better and they don't, you are all trying just as hard as you can to do something you want to do and not what your superintendent wants you to, and so nothing gets done. You didn't learn anything and your superintendent is tired out and ready to give up and cry. Did you ever think of that? If you didn't, just remember it now and try a little harder to make the meeting interesting for yourself and everyone else. Then after it is over you are sure to go home and tell mother and father what a fine meeting you had, and how glad you are that you belong and can do your share of the work. Now I'm going to tell you a real

secret and don't you dare tell your superintendent I told you either, now will you? All right, I know I can depend on Juniors. A short while ago I asked your superintendent and all the other superintendents to tell me what their biggest difficulty was and the most of them wrote this back—"behavior." And whose fault is it, I wonder? From now on I'm going to depend on you to think real hard about it and see where you can help, so that the next time I ask your superintendent I shall not have one single answer—"behavior."

Now in closing, I want you to stop and think of the biggest thing that Junior does for you and everyone. It helps you to be better boys and girls and to live as Jesus wants you to live. Last week in our lesson about Samuel, we learned that he first studied God's book and then when God spoke to him he was ready and willing to surrender his heart to him and to promise him that he would do anything and everything he asked him to do. Let all of us today decide to follow Samuel's example and give our hearts to Jesus. Boys and girls, that is the biggest and best thing that you can ever do and the thing that will make you the happiest. Who's going to be the first? And the second? And the third? Don't wait until tomorrow or until you're older for you never know what may happen and it was Jesus himself who said: "Suffer the little children to come unto me." Then don't forget to pray and read the Bible and follow all its teachings.

Boys and girls like to write letters, too, and I know one person who would be ever so pleased if you would answer her letter and tell her all about yourself and your Junior work. Will you?

With love and best wishes,

YOUR JUNIOR SUPERINTENDENT.

Elisabeth Kenyon,  
Box 19, Canonchet, R. I.

### THE BOY—THE CIGARETTE—THE FUTURE

FRANK L. GREENE

Stealthily and serpent-like a habit is entering many a home and sapping the vitality and manhood of many a lad, the pride of father and mother, while they, unconscious, are thanking God that there are no saloons for him to loiter about. I am firmly convinced that in the use of the cigarette

the youth of this country are facing a deadly peril. The first greatest danger is in the secrecy of its use. He must take his first smoke in secret. Companions who are already victims of the habit are the ready leaders and tutors, and hidden behind the schoolhouse shed or a neighboring barn, the first downward step is taken. Thus deceit enters, and a lie comes into the home to separate him from those who love and trust him.

But the harmful effects are not alone from bad companions and the loosening of home influence. The use of cigarettes affects the nervous system, weakens the will power, makes him less able to resist temptation, leads him more easily into habits which destroy body, mind and soul, and often into violation of the laws of the state.

For many years I have had hundreds of boys under my care and have long watched the effect of the use of the cigarette upon growing boys, and I need not tell you that I feel deeply what I am saying. The listless air and shambling gait, unwillingness to engage in muscular and mental effort, the unsteady hand, weak and discolored lips and inane look, reveal the fact that the boy has become a slave. The law of nature is that of steady growth. A daily disturbance that weakens the digestion, causes the heart to over-work, and upsets the nervous system of a lad can work only mischief and injury. It will check his growth and palsy his strength more slowly, but just as surely, as thrusting his hand into the furnace. More candidates of the military academy at West Point are rejected by the surgeons on account of the "tobacco heart," so-called, than from any other cause.

I have spoken of the effect of the cigarette upon the bodily health, but what of the mental? Again and again have pupils of schools, both in this country and abroad, been divided into two classes—the smokers and the non-smokers. Those who did not smoke excelled, not only on the entrance examinations, but during the entire course. I once had a high school student, the son of a judge of the Supreme Court, a youth who had all the advantages of a refined and cultured home; but he had stunted his growth with the cigarette, and rendered himself incapable of writing a readable hand or of holding his mind to three minutes of steady reasoning. He was a physical and



mental wreck. In a somewhat similar case—a rich man's son—I was forced to expel the boy for the good of the school. I had to give him up because he could not or would not give up the cigarette, and his influence on the other boys was vicious.

Pardon the introduction of so much of personal experience here, but I know of no better way to make you feel as I feel. I love the boy, but I hate the cigarette.

More recently a manly lad of sixteen gave me his hand in pledge of honor that the cigarette should not again touch his lips. He was the youngest of six sons, the father and the other five, all smokers. But the father was honest enough to tell the lad that he considered his own life shortened fully ten years by his tobacco habit.

It was my privilege in a former school to organize an Anti-Cigarette League of four hundred members among the boys of the higher department. After a kindly talk to them on the objects and benefits sought, a pledge was taken to each room and laid upon the desk, and was then passed by them from boy to boy without persuasion or pressure of any kind. The readiness and honest purpose of the boys were a surprise to me. In the pledge the boy agreed to abstain wholly from the use of tobacco until he reached the age of twenty-one years, and to cast his influence against the habit, persuading others to abstain in like manner. We felt confident that if they could be safeguarded till they reached their majority, their good sense would then come to their rescue. Representatives from each class formed a governing board, elected officers, chose a pin for a distinctive badge; and practical work began. Shopkeepers were warned to obey the law, weak-willed boys were drawn out of temptation and helped, and backsliders were reclaimed by the boys themselves. The whole tone and standard of the school were distinctly raised. One of my saddest experiences was when a boy of twelve years came to my office of his own accord and with downcast eyes told why he had not signed the pledge. He confessed that he had smoked for five years, that he had tried again and again and could not break himself of the habit, and he would not lie. Is not such a boy worth saving?

But some youth may say, "I shall soon go to work for myself. When I go into business nobody can say anything; I can do as I please then."

Ah! my lad, there is no harder school than the school of the business world, and the road to success is a rugged one, and you will have need of all your strength and energy of body and of mind. No one has the right deliberately to put himself under the bondage of a habit that may become stronger than his will, or to weaken his faculties and palsy his strength at the very moment when every power should be awake.

A successful business man, the head of a large manufacturing concern, and the employer of many boys, told me recently that when a boy was found to be a cigarette smoker, he was discharged at once, his presence being considered a source of danger, and his future usefulness simply nothing. It is with business men a matter of business sagacity and self-protection. They want and the rest of the world needs more alert, clear-headed men, not weak-willed Rip Van Winkles.

Tobacco too, like alcohol, in many cases, seems to blunt the finer sensibilities and makes its user unable to realize the rights and feelings of others, and therefore careless of the distress given them.

I have not spoken of the pecuniary cost, for that is a small matter compared with a priceless life; yet, if a youth would invest his dime each day and leave it to multiply and accumulate, at the end of twenty years he would have nearly or quite two thousand dollars, certainly something more substantial than smoke.

The cigarette is an absolute curse; it opens the door to temptation and points the way to crime. I do not mean to say that all boys who smoke cigarettes will become criminals, nor that a large percentage of them will do so; but I do mean to say that nearly all boys who become criminals, smoke cigarettes. Of one thousand three hundred seventy young criminals in the Illinois State Reformatory, ninety-two out of every hundred were in the habit of smoking cigarettes at the time they committed the crime for which they were imprisoned.

The home with its saving influence is the real citadel of purity and temperance, and the schools are the outer line of defenses.

I wish I might impress the boys and young men with the belief that there is something better in life for them, something higher to seek for; and might stir them to strive for it.

### SARAH'S LIBRARY

Sarah Brown is a lame girl who lives near New York City. She is not strong and can not romp and play like other boys and girls. She has to stay in her room most of the time.

Her parents are wealthy and get her everything to make her happy. She owns a great many books.

Sarah's mother read, "The Bird's Christmas Carol" to her. She said: "The little girl in that story is like me, isn't she, mother? Don't you think the poor children were glad to read the books she sent to them?"

She thought she would like to make poor children happy. Every two weeks Mrs. Brown takes two dozen of Sarah's books to the Children's Hospital. A short note is in each book:

DEAR FRIEND: Please keep this book two weeks and read it. I hope you will enjoy the book. My papa says, 'Good books are our best friends.' I think that is true. I spend a great deal of time with my books. With love,  
SARAH BROWN.

The children read the books, and take care of them. They are always glad to see Mrs. Brown, and some of the children send letters to Sarah.

Sarah's father says, "My little girl is making good use of her library."—*Selected.*

"Why, you seem to remember me," gurgled the friendly matron to the cordial clerk.

"Sure I do! Why, I never forget anybody's face that I ever fitted a pair of shoes on!"

Little boy caught a very severe cold while his mamma was out of the city, and on her return rushed up to her and, throwing his arms around her, said: "Oh, mamma! both of my eyes is raining, and one of my noses won't go."—*Light and Life Evangel.*

In spite of repeated warnings from his father, Bobby persisted in driving nails into blocks and boards. One morning he heard the familiar pounding, and looking out saw Bobby busily banging away—sister Mary down beside him.

"Haven't I told you, Bobby, that you will mash your fingers if you drive nails?" the father asked.

"Yes, I know, dad, but Mary's holding the nail."

### A SUGGESTED BIBLICAL POINT OF VIEW, OR HYPOTHESIS

God revealed himself and his will to the writers of the Bible, in nature, in history and experience, in reason and conscience, progressively; because an intelligent response to this revelation was a slow development or evolution.

They were at a level of religious, moral, and social knowledge, experience, belief, and conduct, commensurate with their disposition and capacity for spiritual things.

The Bible, therefore, is a record of their then best ideas and ideals concerning God, man, and the world; religion and morals; human history and experience.

If we speak in terms of personality, Jesus Christ is the central Figure, the supreme Revealer of a Christ-like God.

All this makes the Bible the Book of books in the realm of piety, character, and behavior.

ARTHUR E. MAIN.

*Alfred Theological Seminary,  
Alfred, N. Y.*

### HOME NEWS

CHICAGO, ILL.—In the absence of the pastor, Rev. M. G. Stillman, of Milton, supplied the pulpit of the Chicago Church on Sabbath afternoon, December 29, and delivered a helpful sermon.

Following the services more than fifty members and friends of the church and society gathered for dinner and a social hour. A table, extending the entire length of the room, which had been spread for the convenience of the diners, was prettily decorated with a small Christmas tree and red and green candles in harmony with the spirit of the holiday season.

After a most satisfying meal, served in cafeteria style, the evening was passed with music, games and impromptu talks. A novel feature of the entertainment was a game in which those participating were required to perform unusual and amusing "stunts." A staid matron doing three of her "daily dozen" on the carpet (with the light turned discreetly out); a popular young woman calmly pushing a peanut across the floor with her nose; and a potential Ph. D. glibly reciting the lines of "Mary had a little lamb" were some of the penalties responsible for the gales of laughter which swept over the crowd.



Enjoyable music was furnished by Dorothy Larkin, Paul Ewing, Anne Post, Luther Hansen, and Mr. and Mrs. Campbell. Lester Hull, who is visiting his parents, Mr. and Mrs. C. B. Hull, after completing a trip around the world, described his visit with our missionaries in China and spoke of their self-sacrificing work. Interesting first hand information concerning Panama and its fortifications was given by Mr. French. A rising vote of thanks was extended Mrs. George W. Post, Jr., and Mrs. Ansel Van Horn, who were largely responsible for the success of the evening. The social closed with the singing of "Blest Be the Tie that Binds."

Sabbath day, January 6, Pastor Hansen, recently returned from his trip south, gave an interesting report of conditions as he found them in Jamaica. While the sub-zero weather kept several from attending this service, those who were privileged to hear the report were well repaid for their effort.

The many Chicago friends of "Auntie" May Maxson, who is preceptress of Ladies' Hall at Milton College this year, were glad of the opportunity to greet her during the holidays. Among others visiting friends and relatives in the city during the Christmas vacation were Paul Davis, Paul Ewing, Dorothy Larkin, and Mr. and Mrs. Russel Burdick, of Milton College. L. C. W.

GENTRY, ARK.—"Oh, sing unto Jehovah a new song." Psalm 96:1.

If it is not possible to sing unto the Lord a "new song" suppose we re-sing the old song in such a way as to make it a new one. Sing it often, each time striving to make the notes clearer, stronger, and more melodious than the last.

We recognize God as the source of all our blessings. We believe in prayer—in thanking him for our blessings and asking that he may continue to fill our cups from day to day; but oftentimes, I fear, we are so hurried and worried, and so concerned with the things of this world, that the notes of this song, as we sing it, become muffled.

We, here in Gentry, are so few, and feel that we can do so little for the cause we love, that we are often inclined to become discouraged. We need always to pray for a more trustful hope. We must not doubt or despair. We need the prayers of the RECORDER readers that we may continue to

sing unto our Lord, and that we shall so frequently visit the "Throne of Grace" that we may keep the notes sweet, clear and strong, "for great is Jehovah, and greatly to be praised."

We do not report our doings to the RECORDER very often as there seems so little to tell; but we are still keeping our little candle lighted, and though sometimes the light may seem dim and flickering, we are sure the dear Father understands and will help us to keep it burning if we will continue to sing the ever "new song" of service and prayer.

I may have mentioned before that in Gentry each year, during the autumn, we have an all-day session of our Union Missionary Society. This includes all of the missionary societies of the town. Now there are five—four from Sunday churches and the Ladies' Aid of the Seventh Day Baptist Church. A picnic dinner is served at these meetings and a good program given both forenoon and afternoon. Officers are elected. Though our society is very small we always furnish our full share of the program, and this year we entertained the crowd, about one hundred fifty, in our church. These gatherings are a source of great inspiration to all, and we feel that they bring us closer together in our efforts to aid in anything that tends to the upbuilding of his kingdom here on earth.

Our Sabbath school rendered a good program on Christmas eve and enjoyed a prettily decorated tree and the presence of Santa Claus.

The annual church dinner was held on New Year's Day at the pleasant home of Mrs. Anna Maxson.

If any of my readers are looking for a healthful change in location, and a chance to take God's yoke upon them in helping a small church, we cordially invite you to come to Gentry. You would not be as a "drop in the bucket" here I assure you. Every one counts and there is a chance for each one, who is willing, to feel that he has a real work to do for his Master. We need the inspiration, courage, close fellowship and co-operation of those who "ascribe unto Jehovah the glory due unto his name," and who will help us to "Sing unto Jehovah, bless his name; show forth his salvation from day to day." M. S. S.

NORTH LOUP, NEB.—The greatest organization in all the world is the Christian Church—then let's take pride in belonging to such an organization.

Would it not be a good idea to resolve now to be a regular attendant at prayer meeting and Sabbath school? You are needed at both places.

At the early morning meeting Tuesday, the pastor suggested that we do not criticize the player who fails to make a winning play every time—then why should we criticize the one who does not make a winning play in every activity of life—in his Christian life.

The Sabbath school superintendent urged very strongly last Sabbath that members of the Sabbath school and others make more of an effort during the new year to acquaint themselves with the Bible,—to come to know it better. His suggestions are good ones and should be heeded.

Not many attended the sunrise prayer meeting New Year morning, but we believe those who braved the cold felt well repaid for the effort made. The discussion was on the things of the past year we want to forget, and the goal for the new year. It was a thoughtful group which faced the leader; and we believe the influence of the gathering will go with those present throughout the year.

Several people spent a few moments at the church Monday evening at sundown watching the old year out and the new year in. The church bell was rung at this occasion.

Rev. L. D. Seager, an evangelist from Albion, Wis., will be here to conduct a series of evangelistic meetings in the Seventh Day Baptist church, beginning Friday night, the eleventh. The public is invited and urged to attend these meetings.

Under the direction of Mrs. Polan, chairman of the Christian Endeavor Social Committee, a social was enjoyed Tuesday night at the home of Doctor and Mrs. Hemphill. A delicious two course lunch was served, the first course consisting of hot biscuits, chicken gravy, beans, pickles, etc. The second course was of various kinds of fruit salads, cake, etc. The time was spent in playing games, a number of which were original and unique.

As our most prominent and helpful resolution for the new year let's resolve to

talk our church up instead of down. We are sure no other organization could stand up under the adverse criticisms of its members as does the Christian Church—not our church especially, but all Christian churches. Let's remember that charity covers a multitude of sins—that it is the greatest of all virtues—that though we may have all faith, and yet not charity we are of but little value to ourselves and the community—let's bring ourselves to a condition of mind when we can believe the other fellow is right about as often as we are.

A large crowd of young people enjoyed an evening of fun at the home of Pastor and Mrs. Polan last Thursday evening.

Because of the storm Sunday the quarterly meeting was postponed, we suppose for one week. Announcement will be made Sabbath morning as to the date.

The church dinner was not as well attended as it should have been and would have been had the weather been more favorable. With mercury down to 25 degrees below, and the first cold snap of the season, those in the country did not feel like getting out to drive to town. And, too, the roads were filled with snow in many places. Nearly all except the workers found seats at the first table and did not find it necessary to vacate the tables as soon as their meal was finished. Following the dinner hour many went to the auditorium and listened to music by an orchestra and enjoyed singing gospel songs. Nearly thirty meals were taken to shut-ins, those who were too aged or not able for other causes to go to the church. Several outside the church and congregation were taken dinners. Altogether the occasion was worth while, and it is a good thing for friends to break bread together occasionally.—*The Loyalist*.

#### NOTICE

If some young woman would like to attend school at Alfred and be largely self-supporting she is invited to see or write to Mrs. Arthur E. Main, Alfred, N. Y.

A friend is he who sets his heart upon us, is happy in us, and delights in us,—does for us what we want, is willing and fully engaged to do all he can for us, on whom we can rely in all cases.—*William Ellery Channing*.



**MARRIAGES**

**HOFFMAN-BIVINS.**—At the home of the bride's mother, Mrs. Sarah Bivins, near Marlboro, on December 22, 1923, by Pastor J. H. Hurlley, Mr. Colwell Hoffman, of Shiloh, and Miss Susie Bivins, of Marlboro.

J. H. H.

**THORNGATE-SAMPLE.**—At the Seventh Day Baptist parsonage, North Loup, Neb., December 24, 1923, by Rev. H. L. Polan, Walter Thorngate and Grace Sample.

**DEATHS**

**PRICE.**—In Garwin, Iowa, December 25, 1923. J. M. Price, aged 71 years, 8 days.

The funeral was held in the United Brethren church, in Garwin, conducted by Rev. E. H. Sowell, an old time friend, and was attended by a large congregation of people. Mr. Price was an old settler in this community and had a wide circle of friends.

E. H. S.

**RANDOLPH.**—Elizabeth Jane Davis was the only daughter in a family of seven children, born to Rev. James Ball and Jane Hopping Davis. She was born near Jackson Center, Ohio, April 10, 1846, and quietly fell asleep at the home of her son in Ashaway, R. I., December 31, 1923.

On March 22, 1868, she was married to Lewis F. Randolph, of Greenbrier, W. Va. To them were born three sons: Ahva, who died at the age of 24 while a student in Alfred University, Curtis, and Lewis.

They began housekeeping at Greenbrier, W. Va., and for forty-five years she shared in the joys and sorrows and burdens of her husband. Mr. Randolph was ordained to the gospel ministry, September 24, 1870, by the Salem Church, at the time of the organization of the Greenbrier Church, serving till 1873 when he resigned to accept the pastorate of the Marlboro, N. J., Church. This he held until 1876, when they returned to the old home in West Virginia. In 1880, he became the pastor of the Greenbrier and Ritchie churches. In May 1883, he accepted the call to the pastorate of the Second Hopkinton Seventh Day Baptist Church, and again they bade farewell to their West Virginia home.

For thirty years they lived and labored for the Master in this one church, until the death of her husband in 1913, loved and respected by all. During this long residence, for much of the time, Mrs. Randolph was in frail health. And because of this, was not able to engage actively in outside affairs. Yet her interests were large, and she shared the love and respect of a wide circle of friends. She was a true friend, a good

counsellor, a quiet home-making, home-loving wife and mother. Since the death of her husband, she has made her home with her youngest son, Lewis, in Ashaway, where she has had the tenderest care. For several years, Mrs. Randolph has been confined much of the time to her bed, but the writer has never seen a finer exhibition of loving, sacrificial service—the real spirit of the Master—than that shown by the devoted daughter-in-law. She gave herself to the mother.

When about fifteen years of age, she was converted, was baptized by Rev. S. D. Davis, and received into fellowship of the Salem Church. At the time of her death she was a member of the Second Hopkinton Seventh Day Baptist Church.

She is survived by her two sons, Curtis, of Alfred, N. Y., and Lewis, of Ashaway, R. I.; by one brother, Moses H. Davis, of Pennsboro, W. Va.; by three half-brothers, Anderson H. Davis, of Jackson Center, Ohio, V. L. Davis, of Alfred, N. Y., and A. G. Davis, of Clarksburg, W. Va.; by three half-sisters, Mrs. G. H. Trainer, of Salem, W. Va., Mrs. J. B. Walker, of Riverside, Calif., and Mrs. B. W. Kinney, of Battle Creek, Mich.

Farewell services were held from the home of her son in Ashaway, R. I., January 3, 1924, conducted by her nephew, Rev. A. L. Davis, pastor of the First Seventh Day Baptist Church of Hopkinton, assisted by Rev. Clayton A. Burdick, of Westerly. Burial was made in Oak Grove Cemetery.

A. L. D.

**CLARKE.**—Mrs. Albertus Clarke died at her home in Milton Junction, Wis., at the rising of the sun, Tuesday morning, January 8, 1924, aged eighty-nine years, three months, thirteen days.

On September 4, last, she had a fall which resulted in a fracture of the hip. This confined her to the bed most of the time since. Recently, however, she had so improved that she was able to be up part of the time, and Christmas day she was able to enjoy the dinner and Christmas tree with members of the family; but a few days later she began to fail, and failed rapidly until the end.

She was the youngest child of James and Jane Mitchell Barnhart, and was born in Norwalk, Ohio, September 25, 1834, the family having moved from Canada to Ohio, about 1830. She had one sister and two brothers, all of whom have passed away. In 1845, the family moved to the vicinity of the Miltons, where she has since resided.

She was married to Albertus Clarke, March 19, 1860. One daughter, Ella, the late Mrs. John E. Patterson, was born to them. She died July 5, 1914. Mr. Clarke died March 13, 1920. Much of the time since then, she has lived alone in the homestead, taking care of herself, as she was unusually well for one of her age.

She was baptized by the late President W. C. Whitford, and united with the Milton Seventh Day Baptist Church, August 23, 1856, where she held her membership until the organization of the Milton Junction Seventh Day Baptist Church in 1875, of which she became a constituent mem-

ber and of which she remained a faithful member until her death.

She was, for a time, a student at Milton Academy, now Milton College, and later taught for some years in her native state.

Five grandchildren and two great-grandchildren as well as many other relatives and friends, are left to cherish her memory.

Funeral services, conducted by her pastor, Erlo E. Sutton, were held in the Milton Junction Seventh Day Baptist church, Thursday afternoon, January 10, 1924, and the body was laid beside loved ones in the Milton cemetery.

E. E. S.

**HOFFMAN.**—Mary Eddy Hazlett Hoffman was born at Buckner, Ark., October 6, 1869, and died at North Loup, Neb., January 4, 1924, of heart trouble.

Early in life she was married to George Hazlett. To them were born eight children, of whom only four lived to years of maturity. After the death of her husband, she was again married on July 9, 1908, to Bert Hoffman, who died in April, 1918.

Her people were Methodists, but she became a member of the Seventh Day Adventist church and after her second marriage joined the Seventh Day Baptist church at Gentry, Ark. Upon coming to North Loup, about five years ago, she joined the Seventh Day Baptist church here and has remained a faithful member, finding places to serve in many different ways.

She is survived by her mother, three brothers, five sisters, two daughters (Mrs. Herbert Hoffman, of North Loup, and Mrs. Glennie Babcock, of Monrovia, Kan.), five stepchildren, five grandsons, many other relatives, and a host of friends.

Funeral services were conducted at the home

of her daughter in North Loup, January 6, two o'clock in the afternoon, by her pastor, and burial was made in the North Loup cemetery.

H. L. P.

(Continued from page 87)

Detroit Seventh Day Baptist Church	10 00
Mrs. Richey, Shiloh, N. J.	1 00
T. A. and A. C. Gill, Los Angeles, Calif.	10 00
Miss Helen L. Libby, Battle Creek, Mich.	5 00
Mr. and Mrs. Timon Swenson, Viborg, S. Dak.	10 00
Mrs. W. H. Trentlage, Elgin, Ill.	5 00
"A Friend of Missions," Little Genesee, N. Y.	5 00
Loan to General Fund	66 00
	500 00
	\$2,367 01
Denominational Building Fund:	
Contributions:	
Mrs. Amanda T. Maxson, Plainfield	5 00
Forward Movement	1,066 36
Parallel Program	428 51
	1,499 87
Maintenance Fund:	
Rent, publishing plant	200 00
Near East contributions:	
Mrs. W. H. Trentlage, Elgin, Ill.	5 00
	\$4,071 88

Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before love grows cold.—Robert Smith.

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**IN THE SAVIOR'S KEEPING**

You ask me *when* I gave my heart to Christ.  
 I cannot tell,  
 But that he reigns supreme in it today  
 I know full well.  
 Long, long the Holy Spirit strove with me,  
 Pleading Christ's love, that I his claims might see.  
 I longed for peace, for cleansing from my sin,  
 Believing—*then*, I gave my heart to him.  
 He made it clean. Peace reigns within.

You ask me *where* I gave my heart to Christ.  
 I cannot say,  
 For if I ever knew just where we met  
 That "*blessed day*,"  
 All sense of my surroundings—time and place—  
 Was lost when *there* I met him, face to face:  
 I cannot tell, nor really do I care  
 To know *the place*—I know we met *somewhere*.  
 He heard my prayer, and blessed me *there*.

You ask me *why* I gave my heart to Christ.  
 Confessedly I say  
 I found I could not save my sinful soul  
 In any other way.  
 I heard my mother pray most earnestly  
 That *Christ* would give a *new heart* unto me,  
 For he alone a sinful soul can save—  
 For this his *sinless* life he freely gave.  
 There never was, there is not now,  
 Nor will there ever, ever be, *some other way*.

You ask *what moved me, there and then* to give  
 my heart to Christ.  
 It was his love alone.  
 My eyes were blinded, I could not see.  
 My heart was stone.  
 He in great mercy touched my eyes, the *light*  
 shone in,  
 Revealing the exceeding sinfulness of *my sin*.  
 I saw him in great agony in dark Gethsemane;  
 I saw him crucified on Calvary's cross for *me*.  
 I heard him praying for *them that nailed him to*  
*the tree*  
 (I knew that when he prayed for *them*, he prayed  
 for *me*).  
 Christ's love alone can break the heart of stone;  
 His blood alone can for our sins atone.  
 I let him in; he dwells within;  
 My heart is his alone.  
 The joys we share—beyond compare—  
 None but his own have known.  
 —John Hobert Egbert, D. D.

**THE SABBATH RECORDER**

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

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 N. J.

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**Sabbath School. Lesson V.—February 2, 1924**

WHAT ISRAEL LEARNED AT SINAI. Exod. 19:  
 1-24; 8; Leviticus, chap. 19; Deut. 4: 32-40.

*Golden Text.*—"Thou shalt love Jehovah thy  
 God with all thy heart, and with all thy soul,  
 and with all thy might." Deut. 6: 5.

"Thou shalt love thy neighbor as thyself." Lev.  
 19: 18.

**DAILY READINGS**

Jan. 27—What Israel Learned at Sinai. Deut. 4:  
 32-40.

Jan. 28—Moses Meets God in the Mount. Ex.  
 19: 16-25.

Jan. 29—The Commandments, Showing our Re-  
 lation to God. Ex. 20: 1-11.

Jan. 30—The Commandments, Showing our Re-  
 lation to Others. Ex. 20: 12-21.

Jan. 31—Sabbath and Feasts. Ex. 23: 1-17.

Feb. 1—Jehovah's Covenant at Sinai. Ex. 23:  
 20-31.

Feb. 2—Praise to Jehovah. Psalm 95: 1-7.

(For Lesson Notes, see *Helping Hand*)

**RECORDER WANT ADVERTISEMENTS**

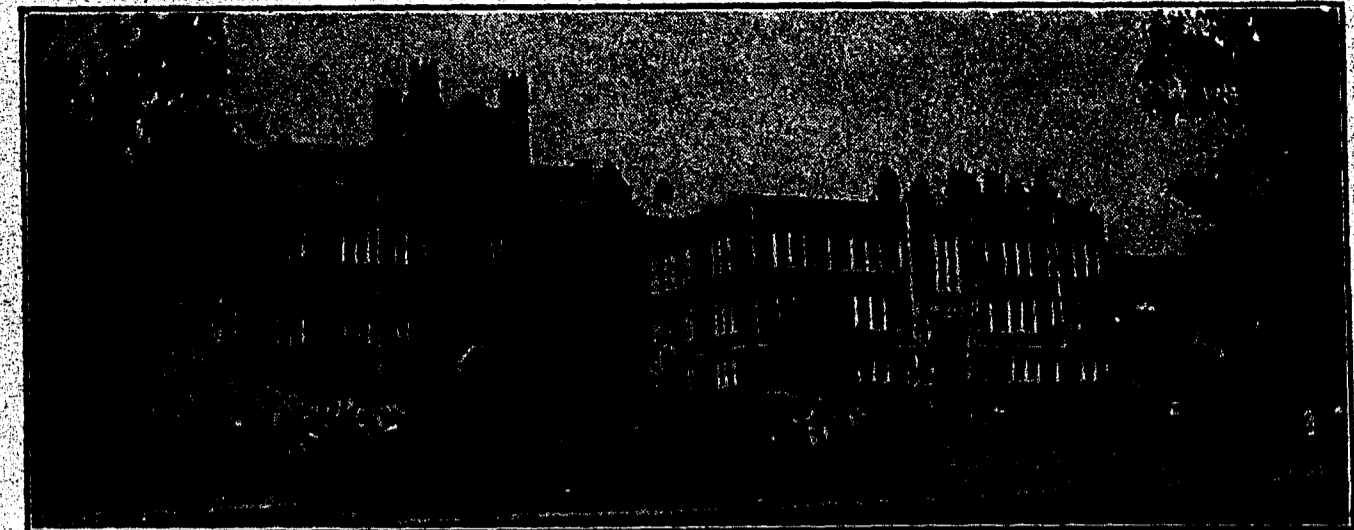
For Sale, Help, Wanted, and advertisements of  
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 cent per word for each additional insertion.  
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 Ruyter, for sale or to rent to a S. D. B. family. Get  
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 12-31-4w

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 ton, Wis. 1-21-5w



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4. General Conference .....	2,100 00
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3. Girls' School .....	5,500 00
4. Georgetown Chapel .....	1,150 00
	16,250 00

III. CONTINGENT FUND .....	\$31,000 00
	4,000 00

Total.....\$35,000 00

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(Certain churches are boosting their regular Forward Movement gifts for the year. The amount received above the year's quota to go to the Parallel Budget.)

II. 100% FORWARD MOVEMENT FOR THE FIVE YEARS  
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  - b. Christian Endeavor Societies
  - c. Sabbath Schools
  - d. Sabbath School Classes
  - e. Dimes by the children to fill the shoe

**Have You Done Your Part? Do It Now**

No Denominational Debts or Deficits after July 1, 1924

#### THE VISION OF PEACE

O, beautiful Vision of Peace,  
Beam bright in the eyes of Man!  
The host of the meek shall increase,  
The Prophets are leading the van.

Have courage: we see the Morn!  
Never fear, tho' the Now be dark!  
Out of Night the Day is born;  
The Fire shall live from the spark.

It may take a thousand years  
Ere the Era of Peace hold sway,  
Look back and the Progress cheers  
And a thousand years are a day!

The World grows—yet not by chance;  
It follows some marvelous plan;  
Tho' slow to our wish the advance,  
God rules the training of Man.

—Nathan Haskell Dole.

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