

The Sabbath Recorder

A FREE-WILL OFFERING

BY SEVENTH DAY BAPTISTS OF

\$35,000

BEFORE JUNE 30, 1924

For the Parallel Budget

I. DEFICITS

1. Tract Society	\$4,500 00
2. Missionary Society	7,850 00
3. Sabbath School Board	300 00
4. General Conference	2,100 00
	\$14,750 00

II. BUILDING FUNDS

1. Denominational Building	\$4,400 00
2. Boys' School	5,200 00
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

TO BE RAISED BY THE FOLLOWING METHODS:

I. 100% FORWARD MOVEMENT PLUS FOR THE YEAR
(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
(Some churches that have failed to make their full quota for the four years past are endeavoring to bring these quotas up. The amount received on the back yearly quotas will apply on the Parallel Program.)

III. CHURCHES PLEDGING DEFINITE SUMS

1. Individual gifts of \$1,000.00, \$500.00, \$100.00, and less
2. Gifts by auxiliaries of the church
 - a. Women's Societies
 - 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.

—CONTENTS—

Editorial.—"Hide Thyself."—She Made Sure of Paying Her Pledge.—The Recorder Says, "Amen."—There Is a Difference	97-99
Annual Meeting of the White Cloud (Mich.) Seventh Day Baptist Church	99
An Organized Alumni for Alfred	102
Education Society's Page.—Milton Choral Union Sings Pleasing Program.—Why Andover Stopped Dancing.—The Bible in Schools and Colleges.—The New Renaissance	103-109
Cherishing Sacred Memories	109
Woman's Work.—Our Missionaries.—Parallel Budget Please.—Personality and Its Disorders.—A Reminder.—Worker's Exchange	110-113
Fellowship	113
Pastor's Annual Report to DeRuyter Church	114
Another Witness	114
Young People's Work.—Junior Work.—What Jesus Taught.—A Thought for the Quiet Hour.—Christian Endeavor News Notes	115-117
The Good Work in Salem, W. Va.	117
Home News	118
Children's Page.—Tell Me!—Jesus' Temptation.—The Boyhood of Jesus.—A Stitch in Time Saves Nine.	120-122
A Thankful Church	123
Rev. H. Eugene Davis at Alfred	123
Annual Meeting of the New York Bible Society	124
Marriages	125
Deaths	125
Sabbath School Lesson for Feb. 9, 1924.	128

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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

COMMISSION

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

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

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

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

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Willard D. Burdick, Dunellen, N. J.

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

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

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

Corresponding Secretary—Prof. Paul E. Titsworth, Chestertown, Md.

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

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

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

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

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Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

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

The Memorial Board acts as the Financial Agent of the Denomination.
Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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

Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

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

Corresponding Secretary—Mrs. Frances F. Babcock, 156 Goodale Ave., Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.
Treasurer—Elvan H. Clarke, Battle Creek, Mich.
Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

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

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

ASSOCIATIONAL SECRETARIES

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

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

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

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

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

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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WHOLE No. 4,117

"Hide Thyself" Israel was in sore need of a revival. Baal was capturing the hearts of the people, infidelity was increasing, and a brave true man was needed to show the sins of the multitude and to bring them back to Jehovah. Elijah was full of zeal, brave and loyal; but this was not all he needed to enable him to gain victories for God. He knew enough about the wickedness of men. He hated idolatry and was vexed over the persistent efforts of Ahab and Jezebel to supplant the true God in Israel.

With all these excellent qualities in Elijah, God knew that he was not prepared to carry on his work successfully. With all his zeal, and his knowledge of men, he was not well enough acquainted with God, and did not know God's power as a wise reformer should. There was need of special preparation alone with God before Elijah could be a successful leader in the much-needed revival. And Jehovah said to him: "Hide thyself."

You know the story of his years of hiding in the wilderness to be alone with God. There he communed with his Lord in solitude until he was well prepared to go forth and stand before men. Then, and not till then, did Jehovah say: "Go, show thyself." Then, and not till then, was Elijah prepared to reveal the wonderful power of his Lord above all gods. That great revival on the mountain top came only after the preacher's private communion with Jehovah in the solitude of the wilderness.

Moses openly rushed to the defense of his countrymen when his heart was stirred over the oppression in Egypt, and in his rashness, he miserably failed. Evidently he had not then learned his great need to be alone with God, and so took matters into his own hands, thinking he was able of himself to give the needed defense of his oppressed people. Defeated and discouraged, he had to flee to the wilderness and hide himself; where, after years of education in God's schoolhouse, he learned his lesson, and found his power at the "Burning Bush."

Forty years before, he had gone forth

equipped with the best education the splendid schools of Egypt could give; but he still lacked the all-important education needed for the work he desired to do.

In the solitude of Horeb, the Mount of God, he was prepared to hear the call, and to receive the assurance: "I will be with thee." He too had to hide himself and be alone with God before he could show himself clothed with power to prevail.

In the solitude of the night by the brookside, Jacob, the supplanter, wrestled face to face with the heavenly messenger, until he came out a prince, able to stand before his offended brother. Esau, the ungodly worldling, yielded to the new man Jacob, the prince of God, only after Israel had wrestled it out in solitude. Even Jacob had to hide himself before he could show himself with winning power over men.

A little study will reveal the fact that the successful servants of God, in early days, received power from on high after they had been alone with God seeking his help. Peter, praying on the house-top, in close communion with Jehovah, was being prepared to preach in the house of Cornelius.

Paul, the intellectual giant of his day, full of religious zeal, feeling unprepared for his work, "conferred not with flesh and blood," but retired from the haunts of men until he knew his Master better, before he went forth with the gospel to the Gentiles.

May we not fear that some well-meaning, zealous reformers of our day need to take lessons of Elijah, Moses, Jacob, and Paul, until they hear and understand the significant message, "Hide thyself"? The spirit of Christ and the commanding power from on high, to be gained by being alone in communion with God, are sorely needed. The tendency to forget this great need—to overlook the power of our God—and to rush in as though perfectly able to fight it out in our own strength, is all too prominent in the controversies of today. The "knock down and drag out" spirit wins no victories for our Master. The one who seems bent on showing himself is thereby handicapped as a champion of his cause.

The man who understands the full import of, "Hide thyself," is on the way to the point where he may hear the Master say: "Go, show thyself." Then he is likely to be victorious.

She Made Sure Of Paying Her Pledge One of the denominational papers tells of a school teacher in the South who was told by her physician that she could not live long, as her disease was incurable. She had a pledge of two hundred fifty dollars, a part of which was still unpaid. So she immediately called for her check book and paid all she had promised for the Lord's work.

Sometimes the Christian does not have as much warning of life's close as was given this woman; and the part of wisdom would be for every one to promptly pay whatever pledges have been made for the Master's work. A sense of having met every obligation is always a source of comfort whether we live or whether we die.

This last thought leads to another to which we must call attention. Have you made your will? Are you cherishing the hope that when you are through with life here, some fair portion of your money may go on to represent you in the good work after you are gone? Do you long to extend your influence for generations to come to strengthen the cause you have loved all your days? If so, have you made the arrangement so there shall be no miss or failure in this matter? Or are you putting off the making of your will, and leaving things to go on haphazard? I suppose the causes of Christ and the Church have suffered great losses just because many good people have neglected the making of their wills until too late.

Friends, don't you think it would add to your peace while you live to know that you have fixed things so that your money will surely go on doing for you and your Master after you are done with it here? Why not make your own disposal of whatever you desire to leave for good work in coming years?

The Recorder Says, "Amen" On another page of this RECORDER our readers will find an excellent article entitled: "Why Andover Stopped Dancing." It is from the pen of Alfred E. Stearns, in the *Intercol-*

legian, and should be carefully read by old and young. Every Christian mother; every pure-minded young man and young woman; members of every school board in all the land, should study it well and take to heart its undeniable truths until Andover's example is followed by every high school and college in America.

There is a Difference A friend from another denomination came to my office all excited, showed me a pamphlet containing a report of a large company of clergymen who had expressed satisfaction in regard to the principles of a good brother who had been charged with heresy as to a certain doctrinal point. As he opened the pamphlet he exclaimed: "I am going to answer this whitewashing of Dr. _____." His business was to ascertain the cost of printing his answer. After referring him to the business manager, I expressed the opinion that it is foolish to fight and quarrel over mere theories until a denomination is torn asunder by the controversy.

Instantly he was up in arms for a fight! With eyes dilated, arms gesticulating, and words of denunciation pouring forth, he scarcely gave me a chance to get in a word of explanation. This minister has been out of a pastorate for some years, but has used his pen a little, and was a leader in a movement that dogged an excellent Christian pastor out of a large church. Now he evidently thinks *his* judgment is far superior to the judgment of the hundred widely-known men, some of national fame, who exhonored the one charged with heresy. So he sets himself to the task of exposing their "miserable whitewash"!

This is what some men call preaching the gospel; this, their method of teaching the truth. If others do not see their way clear to believe just as they do, they are promptly denounced as heretics, to be cast out of the synagogue. Here is a man who devoutly places God behind every fact revealed by science—who accepts the record made on the pages of God's other book—and because he does this, some little man will rise up and proclaim him an infidel. No matter how earnest he may be in practical, helpful Christian work, even this can not save him from the merciless pen of his critics, and he is denounced as an enemy of the Bible!

ANNUAL MEETING OF THE WHITE CLOUD, (MICH.) SEVENTH DAY BAPTIST CHURCH

The White Cloud Seventh Day Baptist Church has completed a very successful year. It celebrated by holding a church dinner, which it is expected will become an annual event, and holding its annual business meeting following the dinner. Though the day was stormy the meeting was well attended and proved to be a very enjoyable occasion. The following extracts from the reports given indicate a healthy and growing condition of the church and its auxiliary organizations:

The White Cloud Church at a meeting in October, 1922, unanimously adopted a resolution in favor of tithing as the best method of financing the church's enterprises. From that time to January 1, 1924, a period of fifteen months, the church has raised, according to the books of the treasurer, Adelbert Branch, \$3,339.12. A summary of the treasurer's report follows:

Balance on hand, October 1, 1922	.....\$	29	22
Received October 1, 1922, to January 1, 1923	.....	424	70
January 1, 1923, to January 1, 1924	.....	848	38
Ladies' Aid, Sabbath school, and offerings	.....	2,036	82
Tithes	.....	
		\$3,339	12

In this connection, it will be in place to say the indebtedness on the church and parsonage is being reduced as fast as possible, and we hope within a couple of years, that this church will take second place to none in the support of denominational work.

Mrs. Nathan Branch, secretary-treasurer of the Ladies' Aid, reports as follows:

Number of meetings, 1923, twenty, with an average attendance of nine	
Money on hand February 1, 1923	.....\$ 31 69
Total of money received in collections	..., 25 76
From food sales, suppers, work and donations	..... 224 88

		\$282	34
Paid towards church indebtedness	.....	\$169	00
Woman's Board	.....	25	00
Christmas Fund	.....	10	00
Incidentals	.....	67	93

Total \$271 93

The Young People's Auxiliary has raised during the year, \$182.67 which has been used to complete payments on the piano and in welfare work.

I am free to say that this kind of gospel preaching, either by pen or word of mouth, would do much to drive me out of the church and away from the Bible. And I can not see how it could possibly win men of the world to the Christ and to the Book of God.

There *must* be a better way to preach the real gospel. There must be a better way to present truths as we see it, even when the truth we hold is denied and rejected by others. Teaching true ideas against the untrue is the Christian's duty, and this we think can be faithfully and effectively done without the kind of controversy that denounces those who do not believe things which we think essential; a controversy that impugns their motives, that denies their honesty, scorns their good qualities, condemns them as injurious to the world, and utterly bad in their influence. This is not an over-drawn picture, as any one can testify who has read with care the religious papers in the recent past.

Can any good come from protracted controversies of this kind? Let the results of present-day contentions that are disrupting denominations, while the world is being alienated from the Church, be a sufficient answer to the question.

Christianity is suffering worse from the quarrels of Christians with one another than from the quarrels of infidels with Christians. When Christians of the same church divide and take up bludgeons to fight one another on matters of creed or mere theory, while the great world outside the church drifts away to ruin for want of a warm-hearted gospel and practical Christian work, the cause of God must suffer.

After the so-called "Fundamentalists" have exhausted the vocabulary of invectives upon the so-called "Modernists," calling them "agents of the devil," and "enemies of God," even to the bitter end of the fight, what good will come of it all? Who will be converted? Even the spirit of the zealous contender will be hurt and he will find himself on a lower spiritual plane.

There is a difference between this kind of preaching and the loving, appealing, sympathetic presentation of the glorious gospel of Christ and him crucified as the Savior of men.

PASTOR'S REPORT

To the White Cloud Seventh Day Baptist Church:

It is fitting that in this first annual business meeting of the new year we should review the work of the year just closed, note its achievements—and its failures, gather up what lessons it has to teach us; and then square ourselves for the work and opportunities of the new year.

In the reports that will be given today, I am sure we shall see a record of which we may justly be proud. The spirit of love and good will, co-operation and individual initiative, have all been commendable factors in putting over a worthy program this year. The purchase of a home for the pastor, the employment of a full time pastor at increased expense over that of other years, and other items in a larger program, have called for a deeper personal consecration and larger giving. These obligations have been cheerfully assumed and it is quite evident added blessings have come to all who have shared in the burdens, or shall we say, privileges.

In reviewing the work of the past year, the pastor wishes to give honor to whom honor is due. In doing so, sincere words of praise and appreciation will be in place.

In the first place, the calling of a new pastor to this church involved a most radical change from old and long established customs in a very successful church. Yet the grace and good will manifest by the older members of this church and the unstinting and loyal support given the new leader, cast a warmth and glow over the pages of this past year. May this same spirit of good will and mutual understanding continue to bless our efforts in the future.

Religious education, as carried on by the Sabbath school and through the "Children's Hour" on Sabbath afternoon, is a means of spiritual growth which can not be over emphasized. It is the way in which God reveals to us his will. In the study of his Word we become familiar with the great fundamental truths concerning God, man, sin, salvation through Christ, and righteousness.

The slogan suggested in the Friday night prayer meeting and taken up by the new superintendent Sabbath morning, encourages us to look forward to "Better"—that

is the slogan, religious instruction this year and a consequent enrichment of our spiritual lives. A more intelligent understanding of God's Word always means a deeper work of his grace in our hearts. The work done in the "Children's Hour" is not an experiment. It has passed beyond that. The memorizing of Scripture, the committing of songs and hymns, the drill in simple but sincere prayer, are all important in the moral and spiritual growth of child life. Short talks and drills in denominational work are enlarging the vision and deepening the interest in the great kingdom tasks. I wish to commend the faithful workers in the Sabbath school and "Children's Hour," but suggest that the wonderful opportunities of this year call for careful, painstaking, and thorough preparation for these solemn but joyful duties.

In this connection, the pastor wishes to say a word about the "Young People's Auxiliary." Once more fully understood, it will be more fully appreciated. In this organization the young people are banded together for social and welfare work. Theirs is the gospel of good cheer. In the social gatherings of this group, helpful friendships are formed, ties are established, and young people are effectively linked up to definite tasks in church and community betterment. Concrete illustrations of this are seen: in the placing in the church and the paying for the new piano, now used in the services of the church; in the plans to construct, in the spring, a new tennis court where young people may enjoy wholesome exercises and companionship under careful supervision; in the plans already on foot, to aid in the finishing off of the church basement. It is the plan of this organization to keep steadily before it some large and worthy undertaking such as those mentioned above, that will contribute directly towards the church and community welfare. This organization also takes an interest in the sick and shut-ins, frequently sending baskets of fruit and other tokens of good will and interest.

Furthermore, this organization arranges from time to time, programs intended to train and develop its members in public speaking, singing, and otherwise to draw out and develop the latent talents of the young people. The regret has been expressed that this organization does not engage in any strictly devotional or religious

exercises. But my reply is that all social and welfare work is an essential element in Christian work. Furthermore it will be remembered that at two public meetings in which the problem of the devotional life of the young people was discussed, the young people decided to utilize the Friday night prayer meeting for the expression of this phase of their religious life. And this they are doing in a very commendable way.

This leads to the question of the prayer meeting. The pastor has been pleased with the good attendance at the Friday night service, and the evident co-operation of all to make the meeting of interest both to young and old. I believe that the meeting can be made even more interesting and helpful, and efforts will be continued to so do. It has been said, and said truthfully, that the prayer meeting is the spiritual thermometer of the church. It is the heart of all religious activity. Take this away, and religion dies. Hence we must all take a greater interest in this phase of our church life, not only to keep it alive, but to make it warm, spiritual, life giving.

The pastor also wishes to speak of the unselfish part the women of our church have taken in the support of the program under the leadership of Mrs. Adelbert Branch. Through their untiring efforts in personal giving, suppers, sales, and other means, they have not only taken care of regular payments on the parsonage, but have rendered material aid in a number of cases, and otherwise helped in bringing comfort and cheer to lonely hearts.

Last, but not least, the pastor wishes to express in this public way, not only his own appreciation, but the appreciation of all, of the invaluable aid which has been rendered by the choir under the leadership of Brother Adelbert Branch and the orchestra under the leadership of Brother Ray Branch. The pastor is not unmindful of the time, expense, and patience involved in making possible the musical treats which are so much enjoyed in these Sunday night programs.

Taking the forward look, the pastor feels sure that this year will see even greater things accomplished. God has wonderfully blessed us this year, as is evidenced by the tithes and offerings brought into the Lord's treasury. The raising of \$3,000.00 by a church of this membership, is a record

which must be pleasing to our heavenly Father. Yet I am sure we have all been greatly enriched in our own personal lives through this practice. May we not look forward to the wiping out of our indebtedness on the church and parsonage in two years at most, to a larger contribution this year to the denominational work and support of home and foreign missions, and to a gradually widening and deepening of our Christian influence on the community until the Lord shall add to our church daily "such as shall be saved."

The activities of the pastor during the nine months he has been on the field, may be summarized as follows: He has made approximately one hundred and seventy-five calls and visits, prepared and delivered seventy-four sermons, conducted thirty-eight prayer meetings, attended thirty-seven sessions of the Sabbath school, aided regularly in the work of the "Children's Hour," attended and taken part in all the sessions of the "Young People's Auxiliary," conducted three funerals, and solemnized four marriage ceremonies and attended to the office work and correspondence incident to a pastor's work.

Respectfully submitted,
EDGAR D. VAN HORN,
Pastor.

FAVORITE HYMNS

It is said that a nation-wide survey of favorite hymns proves that the old song, "Abide With Me," is the best-loved of all the sweet standbys of the hymn book. It is not strange that this is true. Folks will sing the martial airs with a will, they will thunder along in glorious fashion with "Onward Christian Soldiers" and join with high enthusiasm in the chorus of "The Son of God Goes Forth to War." They swing with heartiness into "Work for the Night is Coming" and "Bring Forth the Royal Diadem." But the soul of the average man and woman just naturally reaches out for a strengthening hand, for comfort and for shelter. In the midst of the confusion of life, in the midst of the comings and goings, we need most of all a steady and a sure support—a certain faith that will not slip. In the shocks and blows and changes of our days, it is not strange that we turn to those very lines: "Oh, Thou, who changest not, abide with me."—*Exchange.*

AN ORGANIZED ALUMNI FOR ALFRED

The most important recent development in colleges is an awakened and organized alumni. Many colleges have alumni well organized, nearly one hundred per cent efficient, with alumni secretaries and active endowment committees functioning in added endowments and maintenance funds. Alfred alumni are notably behind in organization and in support of our Alma Mater. Not half the alumni are annual members of the incorporated Alumni Association and pay the small annual dues.

The *Alumni Bulletin* suggests that we do the following things by way of organization:

1. Join at once the Alumni Association and pay annual and sustaining dues. Give moral and financial support.

2. Effect at next Commencement a more aggressive organization for constructive cooperation with our Alma Mater. Provide for a secretary for each class and let class rivalry begin with rewards announced at Commencement for the nearest one hundred per cent efficiency in alumni membership, etc. Arrange for a full time executive secretary who shall put the alumni behind our Alma Mater "good and strong." Publish an alumni magazine. Keep young by contact with our undergraduates. Interest prospective students.

3. Provide for an Alumni Finance and Endowment Committee with enlarged powers and responsibilities. Organize more branch associations and alumni clubs.

Over one hundred of our one hundred thirteen freshmen this year were influenced by alumni to enter Alfred. We can do equally well financially for our Alma Mater by organization. Alfred's alumni should keep pace with other colleges. Alfred must keep moving forward. The success of such a movement is "up to" the alumni. Every individual alumnus owes it to his Alma Mater to get behind this program.

In a half dozen years Alfred has had marvelous changes and unimagined opportunities and responsibilities. Are we alumni aware of them?

SIX YEARS HAVE SEEN THE FOLLOWING CHANGES

	1917	1923
College Students	148	336
Enrolled in Chemistry	50	215
Enrolled in Biology	76	134

Enrolled in Mathematics ...	65	179
Enrolled in Ceramics	39	112
Maximum Salary for Professors	\$ 1,200	\$ 2,400
Annual Budget	101,000	190,000
Productive Endowment	425,000	650,000
Endowment and Property	845,000	1,206,000

During these six years a central heating plant has been installed and a new laboratory hall has been constructed. The Greene Block has been improved and equipped for use of the English and music departments. The removal of chemistry from Babcock Hall of Physics has doubled the available physics laboratory space.

Six years ago Alfred was not an accredited, standardized college. Now it is listed in this country and in Europe as a "Class A" college. Alfred has attained to a new place and a new standing among American colleges. This is an accomplishment to stir one's pride and loyalty to new endeavor.

A CALL TO SERVICE

Sixty thousand dollars (probably \$75,000 by July 1) of the \$100,000 of the General Education Board appropriation is now ready for Alfred *as soon as the present debt on the new laboratory hall, about \$45,000 for building and equipment is paid.* This sum must be raised in addition to the original improvement fund by July 1, 1924, when the annual appropriation of \$5,000 from the General Education Board will expire. This will enable Alfred to have the income from the General Education Board appropriation for use next year. It is of vital importance for Alfred to retain this income.

The Finance Committee is undertaking to raise \$45,000 to pay for the new laboratory hall and equipment as a memorial to President Jonathan Allen, for whom the alumni have as yet made no adequate memorial. Now the alumni can get behind the task and raise this fund for Alfred and for this memorial, and also hasten the payment of the sum pledged by the General Education Board. Alfred was compelled to build this laboratory or to stop her progress where she was two years ago.

This undertaking to raise an Allen Memorial Laboratory fund requires only the co-operation of *all* the alumni and friends of Alfred, of whom *you* are one, to reach an easy and a speedy accomplishment.

The *Allen Memorial Laboratory* is a present call to duty.—*The Alfred Bulletin.*

EDUCATION SOCIETY'S PAGE

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

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

MILTON CHORAL UNION SINGS PLEASING PROGRAM

On Tuesday night, December 18, the Milton Choral Union presented to the people of Milton and the surrounding country, one of the best and most enjoyed concerts ever given by that organization. They were assisted by the Treble Clef and the Milton College Glee Club.

The first number on the program was the "Hymn to the Evening Star," by Adolf Weidig, and sung by the Treble Clef. This was well given in the usual pleasing manner of the Treble Clef who responded with "The Firefly" as an encore. The second number was "Let Their Celestial Concerts All Unite," from the opera "Samson," by Handel, sung by the Glee Club. This was given by the entire Glee Club of thirty-five voices and readily shows what a little training will do, by the manner in which this number was given. They responded with an encore, giving "Send Out Thy Light," by Gounod.

Following these two numbers the program was taken over by the Choral Union. This organization sang three selections from the oratorio, "Elijah," by Mendelssohn. The first number was the chorus, "Be Not Afraid." This was followed by the aria, "Oh Rest in the Lord," sung by Gladys Hulett. The next chorus was "He Watching Over Israel," by the Choral Union, which was followed by the aria, "It Is Enough," sung by H. R. Sheard. The last number in the first half of the program was the chorus, "Thanks be to God," sung by the Choral Union.

The second half of the program is al-

most indescribable, for the harmony brought out in the telling of the story of "Hiawatha's Wedding Feast," by S. Coleridge-Taylor, was wonderful. This number sung by the Choral Union occupied the remainder of the evening and held the large audience spellbound. In this piece the composer has taken the words from Longfellow's poem, *The Songs of Hiawatha*, known to almost every person in the audience and set them to music which brings out vividly the story so wonderfully told by Longfellow. Much credit is due to Professor L. H. Stringer for his untiring efforts to make this concert the success it was. His ability as a director was very clearly shown by the manner in which he conducted this concert which is acclaimed by the best critics of the vicinity to be the best concert ever given by this organization.

The solo of this number was taken by F. F. Ferrill, a former student at Milton, who took the part of "the gentle Chibiabos." This was well rendered in the pleasing manner with which Mr. Ferrill has so many times delighted his audiences. After this solo the Choral Union finished the program, telling of the wedding and the departure of the guests.—*Milton College Review.*

WHY ANDOVER STOPPED DANCING

ALFRED E. STEARNS IN INTERCOLLEGIAN,
FURNISHED BY A. E. M.

With some reluctance I yield to a request which I have steadfastly refused in the past, to express in writing my strong convictions of the pernicious influence of modern dancing. My hesitancy has been due to two facts: In the first place, language suitable to a frank discussion of existing evils would be a bit out of place in anything but a medical journal. In the second place, the situation for some time has been such as to demand action rather than mere verbal protests.

Such action was taken at Phillips Academy nearly two years ago, since which time no dances have been permitted on the school premises or under school auspices. This drastic action was not prompted by any belief that dancing at Andover was worse or subject to greater abuses than elsewhere, but in the hope that other institutions, the authorities of which have frankly

recognized and deplored existing evils, would be encouraged to take similar steps and that concerted action on the part of those intrusted with the building and shaping of the character of American youth would accomplish something really worth while. Unfortunately this hope has not been realized—if we except the case of the University of Michigan where the ban has been placed by the student body on all dancing, and a few other institutions where restrictive measures have been adopted.

Personally I have no aversion whatever to wholesome dancing. Indeed, for many years I was somewhat of a "fan" on the subject. As chairman of the junior and senior promenade committees and member of the Cotillion Club in my college days, I indulged to the full in this pleasant and healthful pastime. For many years afterward, when advancing age forced me to seek partners from the "wall flowers" and chaperons who were willing to tolerate even my awkwardness for the sake of a dance, I enjoyed myself thoroughly at the dances conducted by the boys of my own school.

But the advent of the new dances brought a new problem and I found myself questioning whether human nature had undergone a complete change, or whether a definite and an insidious menace to the health and morals of susceptible youth had not suddenly thrust itself into our midst. For a number of years I studied this new problem with as sincere and persistent a desire to get at the truth as I have ever given to any problem with which, as a schoolmaster, I have been forced to deal.

The conditions to which reference has just been made need not be dwelt upon in detail. They are well known to all who are familiar with the general laxity and extravagances so prevalent in connection with what we term "modern dancing." They can be known to all who care to investigate. And they are recognized and deplored by all who are truly interested in the welfare of our boys and girls and the virility and character of the coming generation. Youth at best has a hard fight on its hands in its struggle for sound and self-controlled manhood. Its hardest fight has always been and is still destined to be the fight against the perversion of the normal instincts and passions of its physical nature. For boys, at least, sound character and robust manhood

depend upon the successful issue of this struggle. Since the forces that contend for mastery are within, we can not relieve the individual of his God-ordained necessity of fighting his own battles; but we can and should encourage and support him by every means in our power; and we are little better than criminals if we permit or introduce factors that tend to undermine his strength and to increase unfairly the odds against him.

Let it be understood that I am not speaking of an abnormal and perverted type of youth, for whom at best we can perhaps do little, but rather of the normal, wholesome, and red-blooded boy with whom the presence and strength of these instincts are only indications of virility and latent power. As one contemplates today the sinister forces arrayed against youth in its age-long struggle for sound manhood—a decadent stage, lurid magazines, "movies" with their insistent sex appeal, and modern dancing with its attendant indecencies—one is tempted to believe that the powers of evil themselves have united to seize upon these agencies as the medium for undermining if not destroying the moral fiber of the human race. And in the face of it all we are disposed to sit with folded hands and in dumb resignation, lest our word of protest shall brand us in the eyes of a reckless and pleasure-loving world as "Old Fogies" and "Grundys."

Without attempting to specify in detail the nature and extent of the menacing evils associated with present-day dancing, we are blind indeed if we fail to note the significance of corrective measures to which some colleges and schools at last have found it necessary to resort; for these point to, if they do not actually designate, the character of the evils aimed at.

Such measures as happen to have been called to my attention, take the form of special committees or individuals appointed from the students, the faculty, and the ladies of the faculty. These are charged with the following duties.

- (1) To serve as police and to remonstrate with, if not actually eject from the floor, couples who dance in an indecent manner.
- (2) To prevent the admission of girls of questionable character.
- (3) To prevent drinking, by boys and girls alike, on the floor and elsewhere.
- (4) To eject those found to be under the

influence of liquor and to prevent the admission of those in like condition.

(5) To supervise the girls' dressing rooms for the purpose of preventing extravagant dress and indecent exposure, drinking and loose talk.

(6) To insist that visiting girls shall be accompanied by chaperons.

(7) To prevent auto "joy rides" during the dancing.

(8) To prevent the parking of automobiles in close proximity to the dance hall.

(9) To prevent other and outside gatherings exempt from the control and supervision of the main dance.

(10) To see that girls are promptly and properly returned to their rooms at the close of the dance.

Can any sane person doubt the presence of very real and insidious evils in our present-day dancing when precautions such as these are deemed necessary? They smack of the gutter and the slums. Only a few years ago they could hardly have been found elsewhere. But today it is our colleges and schools that are forced in self-protection to resort to these grotesque measures for the restraint of the supposedly best classes of our American youth.

Well, indeed, may the president of one of our leading colleges exclaim: "It seems to be a monstrous sort of a caution that we deemed necessary to take, but in this present age it can not be overlooked." "Monstrous" indeed! and a sad reflection on the social and moral standards that now so widely prevail even among what we are pleased to term the "better classes" of society.

Perhaps the saddest part of this whole situation is the clear evidence supplied of the dimming of parental idealisms and the utter breakdown of parental control. When the American home ceases to be the source of high ideals and controlling authority, the decadence of national life is assured.

And when our boys can no longer believe in the inherent modesty and purity of their girl friends they will have lost the strongest anchor to which youth has always been able to tie during the most perilous period of its stormy life. And most boys know this and, at heart, if not openly, deplore the conditions they are forced to face.

"If these girls only knew what the fellows said about them behind their backs it would make them sick," said a college boy to me recently.

"Of course," he added, "fellows will play with girls like that; but inwardly they despise them." Testimony of the same kind

I have heard from scores of boys who are anything but prudes.

Fortunately there is evidence—very recent, to be sure, but most encouraging—that a better day is ahead. The social orgy has gone too far. But the reform is not coming from the mothers, who should have insisted upon it long ago. Nor will it be credited to the girls, though next to the mothers theirs should have been the proper obligation. It is starting and will gain headway among the boys themselves. The cool judgment of decent boys in matters of this kind is essentially sound; and the boys have had enough. They are beginning to realize that the shallow and superficial girlhood of the present day has lost the charm that girlhood should possess and that they crave.

Only a few days ago a popular and prominent fellow in one of our leading universities told me very frankly of the steps taken by the members of his fraternity to clean things up at an important dance. "We got the whole crowd together," he said, "and told them what we proposed to do. Then we had the dean come in and talk to them along the same lines. And then we went to the police station and hired six 'cops' who came in plain clothes to help us carry out our plans. We put the ban on all liquor and refused admission to any one who had been drinking. We ejected one girl and two men from the floor and from the house; and with the aid of the 'cops' we stood off a crowd of men and girls both, that at times extended way out into the street. And," he added, "we did what we set out to do."

According to my informant, the effect on the girls was perhaps the most interesting feature of the case. I questioned him on that point. "Well," he said, "they were humiliated to think that the fellows and not they had had to take the initiative in cleaning things up, for they realized that something had to be done."

Here, then, is our ground for hope. The boys can, and I believe they will, correct an intolerable situation. If not, we shall speedily have, as a leading southern newspaper has well said, a drastic reaction with accompanying "blue laws" that will deprive us all of what should be a pleasant and wholesome pastime, and that will satisfy no one.

THE BIBLE IN SCHOOLS AND COLLEGES

Whether we agree with them fully or not, the following words of President Clippenberger, of Otterbein College, quoted from *Christian Education*, are well worthy of our most serious consideration.—A. E. M.

"One of the strangest phenomena, amounting almost to a travesty, is the fact that our church colleges which call themselves Christian and claim to be training for Christian leadership, make their appeals to the church for money on that basis and advertise great results in producing Christian leaders, have not yet seen fully their opportunity to introduce courses in the very subject-matter with which the Christian leaders themselves will deal when they go out from the college. Ancient languages, mathematics, philosophy, science, literature and half a dozen other departmental subjects have, from the founding of the colleges, been given much recognition. Until recently, the Bible itself, the chief textbook of religion, has had a small place in our colleges. Very few colleges make it a required subject and in those colleges which offer it as an elective, there is a relatively small enrollment.

A survey made a few years ago by the Religious Education Association, revealed the fact that only a small percentage of men and women were studying the English Bible in the very institutions which have been, traditionally, the leading colleges of the churches. The past few years, however, have shown a marked increase in interest and in enrollment in the study of the Bible.

There is little doubt that one reason for the decline of numbers of candidates for the Christian ministry who are in preparation in our colleges, is due to the fact that the Bible has not been taught in the home or the public school, is taught poorly and meagerly in the Bible school, and when the student comes to college he finds it given a very remote and insignificant position in the curriculum. Often it is taught by someone who won his reputation as a minister or as a pastor, but who has not the educational point of view, who has never prepared for teaching and in many other respects is poorly fitted to instruct the students in Bible, excepting from its purely devotional point of view. One reason for the large increase of candidates for the medical profession and teaching, in recent

years, is that strong departments of biology and of education have been introduced into our colleges.

The average student will naturally be interested in his environment. His environment may be the things that surround him or it may be the inner influence of subjects which make up his college course. If he is not acquainted with the contents of the Bible or does not know its historical relation to other factors of world life, he can not be expected to be interested in teaching or preaching it. A student who is thoroughly saturated with the facts of the Bible and who is inspired by its living influence is much more inclined to want to tell it to others, either as a teacher or preacher or in some other form of Christian life and leadership.

Another fact which stands out most conspicuously and has been demonstrated by the results of recent surveys, is the woeeful lack of knowledge of the Bible among the masses of the people, and particularly among boys and girls in our public schools and high schools.

These two sets of conditions, along with a conscious need of the spirit of religion in the life of our nation, have had much to do with the universal awakening which is beginning to be felt among our church and school leaders.

This movement for better trained leaders has pressed in upon the college the importance of furnishing these leaders. The training classes in the local church, community training schools and summer assemblies, are not sufficient; and responsibility crowds in upon the college. The college has been slow to recognize its obligation and privilege in this respect. The theological seminary was the first to come to it, but only in recent years has this institution introduced courses and instruction by trained teachers.

The next step, therefore, in religious education is to establish departments of religious education within the Christian colleges, departments which are separate and distinct in themselves and which are not sandwiched in between, or subordinated to other departments. As a part of this step, it is of vital importance that trained men and women be appointed as heads of these departments and teachers of these subjects. These people must be trained in more than

a mere knowledge of the Bible. They must have the educational point of view, they must be thoroughly grounded in a knowledge of psychology and philosophy, in theology and religion, and it will not be amiss if they have sufficient knowledge of the field of biological and physiological science to appreciate fully the relation of religion to all of life. . . .

If the study of the Bible becomes an elective, unless there be a very unusual teacher in charge, it will be set aside by most of the students. Even as a liberal or cultural subject, it is sufficiently important; but inasmuch as the church college claims to make its religious impress upon college students, it ought to be consistent with itself in requiring a certain amount of study of the Bible. In Otterbein College eight semester hours are required, four in the sophomore and four in the junior year. This is required of all candidates for degrees. . . .

The materials may be taught vitally and sympathetically, with the assurance that religion is life and that nothing else is worth while; that it is inclusive of all other things worth while; that there is a complete unity and harmony of all beings; that religion itself is the thing that gives motive, inspiration and enthusiasm to all we do. Every passage of the Bible and every human study in the fields of psychology and biology have very sympathetic bearing upon both the individual and society. . . .

The work in the colleges should be directed not merely with reference to the professional leadership now needed in the field of religious education, but to lay leaders as well. There is a loud and insistent call for specialization in religious education to direct the work in the local church, in small communities and large cities, in the county, state, and international bodies, and within the organized efforts of every denomination. It is safe to say that very few colleges are contributing their rightful quota to this great field of service. Boston University, with its splendid School of Religion, is doing pioneer work in this line; and yet it is doing no more than any institution, small or large, might be doing in a consistent fashion in harmony with its own equipment and the demands of its constituency. There is an attitude with regard to religious education which the lay leader,

who may never earn his living in this field, should have; and so one or more courses for any student who cares to elect them will not be amiss.

It is doubtless true, as has been said in the report of the executive secretary of the Council of Church Boards of Education, (1922), that the new task for the liberal college, here applied to the church college, is to introduce as another feature of its liberalizing influence these courses in religious education.

Of course, there is a more insistent reason for it than the mere purpose of liberalizing. There is a practical worth and benefit to be derived from it. The church college must do the same work as the so-called secular or state institution, and more. It may not merely teach religion, but it must instill the religious idea and motive in the hearts of those who study it. Religious education may be presented and studied on such a cold, intellectual basis, that the students themselves will never discover the vital aspects of religion. President King has truthfully said that religion is life or neither is anything. So this department must be so organized, correlated, and conducted that all religious subjects will be vitalized and that all life subjects, whether biological or sociological, will be saturated with the religious motive and ideal."

THE NEW RENAISSANCE

These are piping times, stirring times. The air is electric with problems of the first magnitude. It must not have been vastly different in the dawn of that other Renaissance which, beginning in Italy and proceeding northward in the fourteenth, fifteenth, and sixteenth centuries, shook Europe from center to circumference, leaving our civilization with new ideas of freedom, and of the value of the mind and heart of man. The slogan of our Pilgrim Fathers: "To be allowed to worship God according to the dictates of one's own conscience," grew out of the new religious conscience awakened by that Renaissance.

These present days, like those earlier ones, challenge to new intellectual and spiritual adventure. Some timid mariners, reefing their sails, are hastening to put into snug harbors; others, throwing away compass and tiller and setting every stitch of

canvas, are plowing boisterous seas out into the vast unknown; still others, less foolhardy but none the less hardy, studying compass, wind, weather, and current, with a firm faith in God and man, are putting out into the uncharted deep in an eager quest for new worlds.

Any one who reads the daily papers and the magazines seriously must find such questions continually formulating themselves in his mind as these: Am I for or against the bonus? Is the farmer getting a square deal? What are the rights and wrongs of the railroad question? What solution, which shall be just to miner, operator, and consumer, can be found for the irritating coal question? Is labor a tyrant to be overthrown? Am I a fundamentalist or a modernist? What spiritual achievements can we show which can parallel our startling material advances? Is America a land gone mad after comfort and convenience only, forgetful of the higher cravings for beauty, truth, and righteousness? Can we, by joining with other nations, bring about a higher type of civilization? What about war?

To my mind, the fact that these questions are being continually thrown up from the deeps on to the surface of our modern life, demonstrates that our civilization is undergoing a fundamental shifting, surpassing in significance, perhaps, the revolution in thought and life of the Renaissance. All these—and many others—questions, in their final analysis are spiritual questions; that is, upon their solution depends the spiritual quality of the man of the future, for self-interest, sentimentality, reason, good will, and faith are now battling for the supremacy.

Pilate's question, "What is truth?" although the Roman governor may have tossed it off lightly in an effort to fight for time in his dilemma, stands nevertheless, as a great question. No one can doubt the present confusion in our life. No one can doubt, I believe, that, groping around in the present fog of conflicting impulses, ideas, and ideals, there are many sincere souls putting this staggering question in an agony of spirit. The answer is much easier on paper than it is in life. Rash is the man who declares that he holds a social or religious or intellectual creed which will fit in detail our needs. Life, like men's figures, shows too many angularities to be covered

adequately, fittingly, satisfyingly by ready-to-wear clothes. Relying upon his own spiritual and intellectual integrity, each man must still answer his own questions, work out his own salvation.

Ours has been—and is—an age enamored of externals, of standardization. We are like the old Greek Procrustes who threw all comers, one after the other, on to the same bed. His mania was to make them all fit it. Those who were too long he lopped off. Those who were too short he stretched out.

Now, the basic idea of standards is good. They help to make civilization possible. The law against stealing is a standard set up by society to indicate the degree of honesty to which a man must attain in order to be a decent citizen. The Ten Commandments are standards. Church creeds are standards. The Constitution of the United States is a standard. Colleges in groups have set standards for themselves, below which an institution must not sink if it is to shoulder its share of the educational burdens of the country. Standards are necessary and good, yet they can be grossly abused.

A library could be written on false standards; another on standards stupidly applied. I have the feeling that too many folks, when they reach a standard of conduct, feel they have done all they need to do. I believe good standards after all measure only minima, not maxima, of performance. The best citizen is honest in a thousand subtle ways of which the standard—the law against stealing—says nothing. While the Constitution of the United States sets a high standard for citizenship, it does not begin to measure patriotism in its highest reaches.

What I am trying to get at is this: our present confusion is due in part to a revolt, not against standards, but against falsity of standards, against standards stupidly applied, and against standards which some men have declared, by their actions at least, to represent the highest which human thought and feeling can comprehend and human action can reach. And in part our present confusion is due to the opening of new vistas, new fields, where human experience finds former standards inadequate and new ones non-existent.

Jesus rebuked the Pharisees because they valued their hoary standards higher than the necessity for meeting the spiritual needs

of common folks. By his teaching and life he shifted the center of spiritual gravity from external to internal religion, from unthinking allegiance to long fixed standards, encrusted with tradition, to new standards of rightness of motive and sincerity of purpose.

Periodically the world has to follow his example and re-make this shift. After society has come to follow blindly and unthinkingly old standards, it re-awakens to new needs of the spirit. This awakening occurred in the Renaissance. I believe it is occurring today. In other words, our present clash is a tremendous sifting of standards, of ideas and ideals, to get at new truth and right.

Ours is a time of formulation of new ideals, of a re-valuation of the old. It is a time of peril and of promise; of peril, if we do not stand by the eternal verities of love, faith, justice, tolerance, sympathy—if we do not seek newness and nearness of relationship between our finite spirits and the infinite spirit of God;—of promise, if, as children of him, open-minded, large-hearted, we lend ourselves to his purposes and struggle to make the divine prevail over the sordid, the low, the small, and the selfish. The present offers the opportunity, under him, to build a finer world for ourselves and our children to live in.

Imagine a granite quarry with piles of blocks, great and small, thrown about in utter confusion. The air is filled with dust. Chips of stone are flying. The din of chisel and mallet nearly deafens us. Now and then we must take to cover while dynamite charges rend the rock from the stony hillside.

One spectator might exclaim, "Isn't this terrible? Let's stop this uproar and put the rock back where nature first placed it. It is a desecration of the primal beauty of God's world. Then, the dust cleared away, the noise stopped, the quarry pit covered over with soil, the flowers and the grass can grow once more in this spot and the birds will sing again."

Another spectator would glory in the riches of beautiful stone which God had placed in this spot for the uses of man. He would say: "Out of this din and out of this confusion of stone, I see, by the creative act of man, fine college buildings arising, useful and stately hospitals, superb tem-

ples—beautiful structures that shall serve man and exalt his spirit."

Some there are who, looking on our present confusion, believe that our salvation depends upon our going back. Others there are who believe that our salvation lies in pushing on through and bringing a new and diviner order out of our present—and I believe—temporary chaos.

CHERISHING SACRED MEMORIES

DEAR DR. GARDINER:

This is Sabbath morning. I have just been reading Brother Alva L. Davis' account of the pilgrimage of some of our people to the old Newport Seventh Day Baptist church.

The article thrilled my soul with joy and gladness that so many could go on that beautiful Sabbath day and worship in that old spiritual home, which our forefathers and mothers so much loved and respected in the years gone by. May we as a denomination and people have the same loyal love and respect for the cause of Christ, our blessed Savior, as our noble ancestors had.

I was much impressed with what you, Brother Gardiner, held up for us to go by. To cultivate cheerfulness and Christian love and friendship for those who differ with us. My heart was made to rejoice as I read how much Christian love and good will was accorded us by those who came in and worshiped with us.

I hope our people can make it convenient to go yearly and visit that spot. May our children and our children's children down the line of time, hold that sacred spot as dear as our ancestors did and as much as we do at present, we, who in time, will be as much in the past, as they are to us now.

Respectfully yours,

C. T. FISHER.

Philadelphia, Pa.,

December 29, 1923.

'Tis easy enough to be pleasant,
When life flows along like a song;
But the man worth while is the one who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with the years;
And the smile that is worth the praise of earth
Is the smile that shines through tears.
—Ella Wheeler Wilcox.

WOMAN'S WORK

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

OUR MISSIONARIES

Forget them not, O Christ, who stand
Thy vanguard in the distant land!
Be thou in every faithful breast,
Be peace and happiness and rest!
Exalt them over every fear.
In peril come thyself more near!
Thine are the loved for whom we crave
That thou wouldst keep them strong and brave.
Thine is the work they strive to do,
Their foes so many, they so few.
Yet thou art with them, and thy name
Forever lives, is aye the same. —Selected.

PARALLEL BUDGET PLEASE

AN APPEALING LETTER

DEAR FRIENDS IN ALL THE CHURCHES:

As many of you know I am spending my sabbatical year (if farmers and doctors as well as teachers have such years) in Milton while my son is attending college. Because I am here, I am doing some of the things I have long wanted to do, such as studying with the young folks, who are so considerate and congenial that I sometimes forget the lapse of years.

I particularly prize the study of the New Testament and religious education with Professor Edwin Shaw; and I believe if a considerable number of Christian fathers and mothers could see the earnest young people studying religion, means and opportunities would be forthcoming, not only for Vacation Bible Schools, but for training classes for our consecrated Sabbath school teachers. Then religious day schools would soon follow.

Another blessing at Milton is the monthly meeting of the Woman's Board where visitors are welcome. These busy but devoted women study how they may inspire the women in our churches to greater zeal in our common work for the Master at home and abroad. In answer to a question I raised as to the women's progress with the parallel budget, they said: "Ask the women themselves in the RECORDER."

Perhaps you think you are doing all the work you can do now; if so, won't you try to put yourself in the place of one of

our missionaries in China who is doing your work? Could you manage to isolate the sick ones in your own little trunk room, or change cooks for seventy girls at short notice, or teach cheerfully in a crowded building where so sorely a new one is needed? Could you spend four hours, day after day, dressing horrible burns, and while your back still ached, teach young women to be nurses, make the many other calls on sick in the homes, dispensary and hospital; then between times, teach English to tubercular children that they might keep up with their education while getting well? Could you manage a household, keep the pipes from freezing or get them repaired, and in the scanty time left, which should be spent in sleeping, write letters to the homeland that we may know about our work which we support? Yes, you too would do these things if you were there.

But are we looking ahead to the time when these beloved workers of ours may rest, as we do to the time when our children will go to college or when the final payment shall be made on our homes? It takes just as much intelligent planning for our work there as here, and you, dear sisters, *can do it*.

Our good doctors at Lieu-oo, overburdened now by the resignation of Doctor Sinclair, are looking forward with such joy to Doctor Thorngate's coming; for he is young, strong, consecrated, trained. Doctor Crandall must have her furlough by the time Doctor Thorngate can get established, if he goes as planned after Conference. Dare we disappoint them or curtail our work?

Right now, if you are interested, won't you turn to the Woman's Page of December 31 and read again: "Coal," and think of our good doctors and teachers with chilblains on their hands and feet? Now read again Doctor Palmberg's last letter. Next read your church's quota for this year's Forward Movement; and the parallel budget, where our debts and new workers, and new school buildings are waiting.

Now, turn to your own family for a conference. What of our comforts and luxuries can we sacrifice to bring us nearer to the life of your missionaries? Individual sacrifices, though not large in many families, would count much. Perhaps cake and pie might be replaced for a month by corn mush or oatmeal; we might turn our

best dress again, and press and reinforce father's suit, and the children could forego the movies for a month; but I don't need to suggest ways and means to the resourceful women of our churches. When you begin to *talk* about it at home, you will soon far outstrip my feeble imagination.

In these last few weeks of our Conference year, the parallel budget should complete the five year Forward Movement—and "God will pour us out a blessing that there shall not be room enough to receive it."

ANNE L. WAITE.

January 16, 1924.

PERSONALITY AND ITS DISORDERS

SUMMARY OF LECTURE GIVEN BEFORE CONVENTION OF WISCONSIN FEDERATION OF WOMEN'S CLUBS

Personality has long been regarded as something mysterious which can not be analyzed. The physician, however, who specializes in psychological medicine, finds it necessary to understand the personality of people if he is to help them. Doctor John Watson, psychologist, says that personality means an individual's total assets and liabilities. In short, we may say the individual's personality consists of his habits, his emotions, and instincts, all combined into one unit.

It is the individual, acting as a whole, in whom we are interested. Too often in education and in medicine, the individual is broken up, and we think of the intellectual side of the person, or the physical side of the person, or the emotional side of the person, and in so doing lose sight of the fact that each individual is a unit—that both mind and body are so combined that they can not be divorced. It is not sufficient to see that a child is in perfect physical shape, that he has proper nourishment, that his eyes, lungs, heart, etc., are in good condition; or that the child has properly mastered the school curriculum and receives good marks if he has emotional reactions, such as temper spells, marked irritability, that make it impossible for him to get along with other people.

Taking up the different elements of the personality, we shall discuss first the emotional side of the child. The emotions are the engines that drive the ship; the intellect acts as guide. The child has violent emo-

tions which must be modified and changed if he is to take his place as a social unit in society. Watson says the three fundamental emotions are love, hate, and fear. Every normal individual has the capacity for exhibiting these three emotions, and some healthy way must be found whereby the child can express these emotions. We can not allow the child to fight, for example, but he may find an outlet for his fighting instinct in games and boxing. Watson found that the young child has practically no fears, except fear of loud noise and fear of falling. The other fears which we find are all cultivated. It is necessary that the child be taught not to fear unnecessarily. On the other hand, it is foolish not to teach children to have reasonable fear, as of fire, automobiles, high places. It lies with the parent to determine just what stimuli will call forth the child's fear.

The child is poorly provided with instincts. As soon as he is born he begins to form habits, so that practically all of the fundamental tendencies that we find in human beings are composed of instincts plus habits. This gives a hopeful note to those of us who are interested in human behavior, for it means that man is not a machine driven here and there by his instincts, but that his action can be profoundly modified by training.

The development of the child's love life is important. The love of the child is at first confined to members of his family. If he is to develop normally his love must find outlets outside the family, and on the way to adulthood he must learn to divorce himself spiritually from the family. If too much love is given the child, if he is too tenderly handled, there is likely to be a fixation of the love within the family and the child is thus prevented from making a place for himself in the world. This is the most common cause of conflict in adolescents, the desire of parents to keep the child for themselves.

Many of the nervous breakdowns that we see in children and in adults, are due to the fact that the child has been improperly trained in the home. Wrong habits have been formed. The emotional life of the child has been unwisely handled. The instinctive life of the child has not had the proper outlet. The sensitive child, the anxious child, the over-excitable child, the

child with a speech defect, the delinquent child, all exhibit difficulties, most of which could have been avoided by proper training in the home. Modern medicine aims to prevent rather than cure. The physician no longer waits until an individual's organs are badly diseased before beginning treatment, but begins treatment at the very earliest signs of any abnormality. This is true regarding organic diseases of the body. But as regards nervous and mental difficulties, we usually wait until the person has a definite breakdown before beginning any treatment. Through the study of personality we can discover the very earliest beginnings of nervous difficulties and can then apply treatment with some hope of success. There are probably a million people a year who suffer from nervous breakdowns. I should say, conservatively speaking, that at least one-quarter to one-half of these are due to emotional difficulties which could have been avoided by proper training while the children were in the home and in the schools. A great work in mental hygiene awaits the teachers and the parents who familiarize themselves with the early personality difficulties that occur in children.

In conclusion, I should like to emphasize that the child who is morose, indolent, unduly egocentric, moody, unsocial, anxious, over-anxious, stubborn, abnormally timid, bumptious, quarrelsome, who has temper spells when he is thwarted in any way, who stutters, who has baby talk beyond the usual period, who is finicky about his food, unable to make friends, such a child is suffering from defect of the personality. These defects of the personality should engage our attention just as much as though he were suffering from adenoids, diseased tonsils, defective sight, or club foot. The child with such a defective personality has been poorly trained, has not been able to adjust his primitive emotions and instincts to the needs of society.—*Doctor Smiley Blanton.*

A REMINDER

DEAR FRIENDS:

Now that the busy holiday season is past for another year—and it has been a time of blessing to many—has it not? We wonder if the suitable time to "come again" to which reference was made in the annual letter, has not fully arrived.

We are thinking especially of the recom-

mendation, that during this year there be a woman's organized society in every church in the denomination, and that every woman in the church become a member of the society.

We trust you are all impressed with the fact that such an effort would be of practical value to our cause as women of the denomination.

Already the year is more than half gone. Will you not get busier, if possible, than you have been, and bring into your attractive fellowship—*make it attractive*—all women who may now feel themselves to be outsiders?

Remember that always "Our hopes, our fears, our aims are one, Our comforts and our cares," also our responsibilities.

Any word of encouragement that we may be able to impart will be gladly given.

Yours for the advancement of the cause,
METTA P. BABCOCK.

WORKER'S EXCHANGE

Milton, Wis.

The following reports were presented at the annual business meeting of the church: Circle No. 3 has a membership of sixty-nine. We have taken in eight new members during the year.

At our June meeting we decided to divide the circle into three groups for a year; each group to have charge of the meetings for four months, arranging for work, programs, socials, etc. To stimulate interest we planned it in the nature of a contest. Points are given for new members, money raised, attendance, etc. Each group has had a turn for two months and we find a growing interest in the work and attendance.

The "Birthday Teas" have been served as in former years. We also have given three socials since June; a picnic supper for our families at Byron Rood's farm home, a melon social at Elam Coon's and a Halloween social for our husbands.

We have raised more money this year than in any other year since our organization. We have contributed toward the Forward Movement, special missionary work, educational work, furnishings for Goodrich Hall of the college, local church work and current expenses.

At our last meeting Mrs. Charles Morse

spoke to us on the "Campaign for Milton College Endowment Fund." After a full discussion of the subject we voted to pay one thousand dollars in five years toward this fund.

A spirit of Christian love and unity prevails among the members in all our relations.

BEATRICE L. CLARKE,
Secretary.

Milton, Wis.,
January 1, 1924.

FINANCIAL REPORT

(The term of office in Circle No. 3 coincides with the Conference year, so the report for the calendar year had to be taken from the books of two different treasurers, this was done and presented by the present treasurer.)

Receipts

Balance on hand January 1, 1923	\$146 50
Dues and gifts	83 90
Rent of dishes	20 38
Suppers, banquets and sales	307 62
Birthday teas	55 08
Work	10 40
Total	\$623 38

Disbursements

Current expenses	\$ 30 60
Forward Movement	225 00
Local church work	52 97
Missionary	30 00
Educational	35 00
Gift to Goodrich Hall	32 50
	\$406 07
Balance on hand January 1, 1924	\$217 81

MAYME C. CRANDALL,
Treasurer.

Milton, Wis.,
January 1, 1924.

FELLOWSHIP

We all have heard this term, and many of us think we know what it means, but I wonder if we really do? Do we think of it as something which exists between us and our closest friends? Can it be felt for someone we know little, or not at all, except through someone else? How is it created? My idea of fellowship was greatly changed by an experience of only a few days ago.

After the Student Volunteer Convention at Indianapolis I remained in the city for four days to attend the meeting of the

National Council of the Y. M. C. A. This little group of sixteen students, representing every part of the United States, met for long sessions each day to plan out the work of the "Y" as a national movement, for the coming year. Here we worked together, we discussed our problems together, and we prayed together, and in those few short days there was created between us a bond of fellowship stronger, perhaps, than that between people who have known each other for many years.

As I look back upon those busy days, I can not help but feel that those fellows are close to me in spirit if not in body. I think of them where they now are, scattered throughout this vast country of ours, each back at his own college striving for the same things, the same ideals, towards the same goal, in the hope that at some time in the dim future, this old world of ours will be a better place in which to live. And with this there comes to me a feeling of affection toward those fellows, most of whom I had never seen before, and some of whom I shall probably never see again.

They are very close to me as I write these few random remarks, and somehow I know that wherever they are, some of them are thinking of me. I know some of the difficulties they are facing, and they know some of mine.

How was this fellowship created? Perhaps I am wrong, but I believe that it is because we threw off the cloak of restraint and allowed the other fellow to peep into our conscience, and because, after having done our best to solve the problems that we were facing, we joined in common prayer.

What is fellowship? I don't know. Neither do you! But even if we don't know what it is, it's great to feel it!—*Oscar Andre, in Salem College paper.*

Unless at times we absolutely drive away the thronging details of daily life from the door of our spirit so that it can fly away and be at rest in communion with God and things unseen, we shall become weary, stale, dispirited, and deserve the epitaph, "Born a man, baptized a Christian, died a conscientious drudge."

The time of meditation and quiet must be guarded and protected as men used to guard the well in the fortress.—*Selected.*

PASTOR'S ANNUAL REPORT TO DE RUY- TER CHURCH

Your pastor would report a good degree of regularity of church services during the past thirteen months. Sabbath morning services have been held every Sabbath except one, when most of our people met with the Scott people at Scott, N. Y., for the ordination of a deacon and a deaconess for that church. During the hard winter, attendance was poor, but since then it has been good.

Prayer meetings have been held regularly on Friday night excepting once, on account of bad weather and three times on account of the pastor's absence. The attendance has been very poor.

A Christian Endeavor society was organized December 4, 1923, with sixteen members. The attendance has been about ten. The endeavorers have entered the RECORDER Reading Contest. Your subscriptions sent in through the Christian Endeavor will add to their counts, but the greatest good from such subscriptions comes to you and your young people who have the RECORDER and read it.

A Vacation Religious Day School was held July 16 to August 3, under the supervision of Miss Ruth Phillips. The school was held in the high school building and was supported by the various Bible schools of the village. Our families furnished twenty young people, about half of the attendance. The school was enjoyed by the students and good work was done. What we will do about a school next year, should be considered at this time.

The Sabbath school held its annual picnic at the Gleaner cottage on the lake, with Raymond C. Burdick and wife as host and hostess. Later, many from our Sabbath school met those from Syracuse at Suburban Park near Manlius, N. Y., for a joint picnic.

The Sabbath school held its Christmas entertainment and tree at the church, Christmas eve. A Christmas pageant, "Bethlehem," was well received by the audience.

Besides being present at the ordination at Scott, already mentioned, your pastor attended the Central Association at Verona, N. Y., June 14-17. With the financial help of the church he attended the General Conference at North Loup, Neb., August 22-27.

He was also in attendance at the "Centennial Celebration" held at Brookfield, N. Y., September 29, 1923.

Your pastor has written eighteen letters to non-resident members in regard to the annual meeting. He has received four responses which will be read to you. (If any of the fourteen remaining non-residents should see this report in the RECORDER, we should be glad to hear from you yet.)

We have not witnessed any great spiritual awakening such as we might wish to see; but we trust that seed has been sown which will yet bear fruit.

Respectfully submitted,

JOHN FITZ RANDOLPH, *Pastor.*

ANOTHER WITNESS

REV. PAUL S. BURDICK

We are glad to give a much-maligned government credit for whatever attempts it does make toward progress, and so were interested in reading in a recent number of the *Living Age* the following regarding prohibition in Russia:

Another factor in bettering the condition of the peasants is the final abolition of the vodka monopoly, which was so ruinous for them under the Tsars. To be sure, illicit distilling thrives and is having a demoralizing effect. But there is a great difference between a secret abuse that springs from the people themselves and a systematic poisoning of the nation by the government—for that was what the state vodka monopoly of the Tsars amounted to. The Imperial Government tried to justify by every kind of plea its criminal exploitation of the people. Some of these arguments were certainly unique. The Tsar's Mohammedan subjects who were opposed to vodka on religious grounds were told by the authorities that when Mohammed forbade the use of wine he meant wine made from grapes—that he made no objection to spirits distilled from grain or potatoes! In this matter the Soviet Government has shown more concern for the welfare of the people than its predecessor. It professes to be combating illicit distilling, and we may be sure that the Bolsheviks will never restore the vodka monopoly as a government institution. Therefore the time and money that the peasants formerly wasted in national vodka-shops are now saved. The "dry" policy of the Soviet Government is a direct economic benefit to them; and a majority of the peasants are shrewd enough to see this.

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.

YOUNG PEOPLE'S WORK

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

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

(For the topic for February 2)

Continue the thought of the juniors giving their hearts to Jesus from last week's topic and thus make this a decision day. At the roll call have each junior tell what Christian Endeavor has done for him or her, having the first word of his sentence begin with one of the initials of his name.

For the superintendent's talk this week, prepare a large heart about twelve inches across, cut out of white cardboard. Then out of white paper cut as many small hearts as there are Christians in your society and out of black paper as many as there are active members who are not Christians and write the juniors' names on them, putting a pin in each. The large heart should be blackened by holding it over a candle just near enough to smoke the heart.

Give the little hearts to the juniors before the meeting so as to create interest in what is going to happen. Then the superintendent should begin her talk by telling a brief story of the beginning of Junior Christian Endeavor and the fact that the first juniors are now Christian endeavorers and in some cases alumni. Then speak of the different ways in which Junior Christian Endeavor trains them, ending the story part with the fact that Junior Christian Endeavor helps to make better boys and girls who will find the greatest joy in their lives in serving Jesus. In order to do this, they must have their hearts full of the love of God.

Now hold up the blackened heart which we will call the junior heart. Before Mrs. Frances E. Clark organized the first Junior Endeavor society the only way of boys' and girls' learning about God, except at home, was through the Bible schools and these only taught them lessons from the Bible but did not train them in doing the things they learned. So the heart was darkened,

as you show it to the juniors; but after Mrs. Clark started the first Junior Endeavor society which soon spread to many, many other societies, the heart was brightened because God was pleased that boys and girls were trying to learn how to carry on his work; and so the heart was filled with God's love. Now with a dry cloth wipe off the candle smoke, leaving the heart white. Then with a red pencil write the word "Love" in big letters across the front.

Then tell the juniors how they can let God's love into their hearts and ask that all of those who have given their hearts to Jesus come forward and pin their hearts on the big heart. Why do these hearts all look the same? Because they are filled with God's love. Now let the rest of the juniors pin their hearts to the big one. Now the big heart looks sadder than it did before because although the black hearts that have just been pinned on *may not be real bad* still they are not white because they have never been given to God. Then have the white hearts tell about the joy of being a child of God and doing his will.

In closing make a strong plea for the black hearts to be turned into white ones for it was Jesus who said, "Suffer the little ones to come unto me"; and it is much better to give God clean pure hearts, than it is to wait until they become men and women and their hearts become blackened with sin.

WHAT JESUS TAUGHT

CARRIE E. NELSON

Christian Endeavor Topic for Sabbath Day,
February 9, 1924

DAILY READINGS

Sunday—Teaching from objects (Matt. 22: 16-22)

Monday—Lessons from animals (Matt. 6: 25-34)

Tuesday—Teaching about anger (Matt. 5: 21-26)

Wednesday—Teaching perfect love (Matt. 5: 43-48)

Thursday—Teaching gentleness (Matt. 18: 1-6)

Friday—Teaching about greatness (Matt. 20: 20-28)

Sabbath Day—Topic: 1. In his steps. 2. How and what Jesus taught. (Matt. 5: 1-12; 11: 3; 13: 3)

"How and what Jesus taught." Such a big subject! as big and wide as the world itself, and embracing every principle of Christianity, which if applied to the life of every professed Christian, would, in a short time, bring the whole world to Christ.

The gospels are full of the teachings of

Jesus. Everywhere we find the lessons of kindness, gentleness, meekness and mercy. He taught not only by precept, he *lived* what he taught. Throughout the whole life of Christ we find examples of a wonderful love which reaches out, not only to the friend but to the foe; not only to the follower, but to the sinner; not only to the strong, but to the weak, yes, especially the weak. A love which feeds the hungry and speaks comfort to the sorrowing; a love which forgives, not only seven times, but unto seventy times seven. Oh, that wonderful example of forgiveness when Jesus, hanging on the cross, prayed for those who had placed him there, "Father, forgive them for they know not what they do." Do we ever wonder whether we are expected to forgive until the one who has wronged us has asked for forgiveness? In Christ's example is our answer.

I wonder, if we could measure our individual lives by the life of Christ, just how we would "measure up." If each of us should take a careful, prayerful look into our individual thought worlds, I wonder if we would not find something of the envy, greed, selfishness and hatred, which we so much deplore as we see it in the world at large.

It isn't enough that we *know* what Christ taught. We must *live* those teachings as he lived them. Some years ago the expression, "I am serving the Lord in my own weak way," was often heard in our prayer and testimony meetings. We do not often hear it now, but isn't it true that the lives of many Christians lead us to think that they are still serving the Lord in the same way only they are leaving out the word "weak."

Last Sabbath afternoon during the Junior Christian Endeavor meeting (this being written during the Christmas holidays) I passed a Christmas card to the juniors with the request that each in turn take a good look at it and be able to tell me what they saw there. Later I said, "Now I wonder who will tell me what is on the card." The hands of three or four little girls went up. "What did you see there?" I asked one of the girls. She replied, "I saw a Christmas tree with presents on it, and some children standing near, and—" "And I saw the star at the top of the tree, and the shadow of the Christ with his arms

outstretched, just back of the tree," said the second little girl, so eager to tell that part of it that she just couldn't wait for the first one to finish. Two little boys, who, boy fashion, had been very busy with affairs of their own, looked up in surprise. "Why," they said, "I didn't see Christ there."

I wonder if too many of us are not so busy with our own affairs, living our lives in our *own* way, many of us even trying to bring about Christ's kingdom on earth according to our own plans, that we fail to see the Christ with outstretched hands, so near, but kept just in the background, and saying, "Learn of Me." Oh, that we might learn to learn of Jesus!

Battle Creek, Mich.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

When I was a young boy my mother gave me Charles M. Sheldon's book, called *In His Steps, or What Would Jesus Do?* I do not remember much about the story but the last part of the title has remained in my memory. Perhaps I can express my thought in verse:

When you are tempted to say a cross word,
And angry passions in you are stirred,
Just stop and think the whole thing through,
And ask yourself, "What would Jesus do?"

If every person, when tempted to do wrong, would stop and consider what Jesus has taught about that sin and, "What would he do if he were in my place?" this world would be a much better place to live in.

For the topic for February 9, we will use a blackboard talk. Across the top write "Jesus' Temptation" in big letters. Then as the temptations with which Satan tested Jesus are named and explained, write them one under the other with braces in front of each, and the numbers one, two and three in front of the braces. Then emphasize the point that Jesus refused to listen to Satan and was not afraid to say: "Get thee behind me, Satan." Then over the three braces draw a cross to represent Jesus putting his temptations behind him, just as three braces are behind the cross. Then close with the fact, that although boys and girls have temptations which seem hard to them, Jesus has prom-

ised to be their guide and companion and will help them overcome them all if they will but obey him.

Auntie Rutt says: "If I were chairman of the Prayer Meeting Committee, I'd try to help people to take part in the meeting. Sometimes a list of the members given to each one, with the request that all take part in the order in which the names appear, will give them courage. They all really want to take part. They just need a boost."

CHRISTIAN ENDEAVOR NEWS NOTES

DETROIT.—The Detroit *Christian Endeavor News* for December states that the Seventh Day Baptist Christian Endeavor society had the highest percentage attendance at the December Conference of the Detroit Christian Endeavor Union. The Seventh Day Baptists had a 92 per cent attendance, eleven of their twelve members being present at the meeting.

THE GOOD WORK IN SALEM, W. VA.

Rev. T. L. Gardiner,

Editor of the SABBATH RECORDER,

DEAR BROTHER:

The "golden rule" keeps suggesting to me that I write a letter to the RECORDER.

There is an organization in Salem with which our church is indirectly connected, which is called, "The Community Board of Religious Interests." This organization has considerable influence but no authority. It was suggested by this board early last year that the churches of Salem hold simultaneous revival meetings this season.

In carrying out this plan, the Methodist, Baptist and Seventh Day Baptist churches began meetings December 1. The work was done in co-operation with the college and the high school. The principal of the high school and the president of the college are members of the "Community Board."

The Seventh Day Baptist Church was fortunate in that it secured the service of Pastor L. F. Hurley, of Adams Center, N. Y. Pastor H. C. Van Horn, of Lost Creek, was at Salem a part of the time and assisted greatly. We also had the help of Elder S. H. Babcock for a few days.

The pastor of the Salem Church feels sure that no mistake was made in these

plans. It is not easy to write down or count up the good that was accomplished.

Just before Pastor Hurley went away, Rev. H. Eugene Davis came to Salem for some special work at the college in behalf of the Y. W. C. A. and the Y. M. C. A. The time of his coming was very auspicious for his work at the college, but did not permit him to speak to the church on Sabbath morning. He preached at our church on Thursday evening, December 20, and our people had other opportunities to hear him at the college.

All three of our visiting ministers spoke at the high school as well as the college and also visited the industrial home. I wish especially to commend the sermons of Brother Hurley, the personal work of Brother Van Horn, and the power of Brother Davis among the students.

The good done is not at all measured by the number reported as converted, but we are glad and thankful to report the following as baptized on January 4: Vivian Davis, Bond Davis, Mary Bond, Richard Bond, Wilma Zinn, Edwin Bond, Harold Davis, A. L. Flowers, Elmore Flowers, Walter Flowers and Wilbur Stutler.

The first week of the new year was "Home Coming" at the Salem Church. Friday night there was baptism, Sabbath morning at the communion service the entire roll of the church was called and responses read from many absent members. On Sunday morning at eleven o'clock, Pastor G. H. F. Randolph, of Middle Island, preached. Dinner that day at the church was served to more than one hundred seventy-five. In the afternoon reports were read and officers were elected. The moderator is L. D. Lowther; clerk, E. R. Sutton; treasurer, L. R. Polan.

The weather this winter has been very good except for a few days the first week of this year. The general health of the city is good.

Just at present Elder Browne is visiting at Steele (Attalla), Ala.

Fraternally,

GEORGE B. SHAW.

Salem, W. Va.,

January 17, 1924.

It is a true proverb, that if you live with a lame man, you will learn to halt.—*Plutarch.*

HOME NEWS

DODGE CENTER, MINN.—We are a little late as the good news has already been in these pages; yet we want to tell how glad and how thankful we are that the Lord has seen fit to provide us a pastor. Rev. E. M. Holston, after receiving the second call, decided to sever his connections with the Sabbath School Board and, God willing, come to us April 1, 1924.

Although we have been quiet we have not been idle. The weekly services have been maintained with good interest. Members have responded when asked to read a sermon or lead in a conference meeting, with few exceptions.

Our annual meeting and dinner with about forty present, was held in the parsonage. Nearly all the old officers were re-elected. A committee was appointed to canvass the society for funds to determine which class we can come under in a vacation day school which we plan to hold next summer.

The Sabbath school is doing good work under the leadership of Larue Socwell, superintendent. Many of the children were kept away for a time on account of measles.

We appreciated our wonderful weather we had up to Christmas time and it is well we did; for the severe cold and snow that has come since remind us that our winter is much shorter than it otherwise would have been.

A MEMBER.

January 14, 1924.

WELTON, IOWA.—During the week of prayer Pastor Hill gave us a series of most excellent sermons based on some of the principal incidents that occurred as the children of Israel were returning from their bondage in Egypt to the promised land. These sermons have stirred the hearts of his own church people and inspired within us the determination to live better lives. The songs, the prayers and the testimonies have all been helpful. Others outside of the church have shown more than ordinary interest in these meetings and it has been thought best to continue them for another week. We pray that the interest may increase and that the good that is being done may be lasting. We thank God for such consecrated workers as Pastor and Mrs. Hill and pray that we may work with them for the advancement of truth and right living in this community.

The Christmas cantata, "The Star of the East," given Christmas eve was all we had hoped for, and only for one thing, there would seem to be nothing to regret. Mrs. Hill, who had worked with the choir during rehearsals, was ill and unable to fill her place at the piano; but Miss Vivian, who came home a few hours before the entertainment, very ably took her mother's place.

We were gladdened by the presence of some of our Milton students during the holiday recess, and now that they have returned to their duties again, we have the memory of their helpful words and songs while they were with us.

DERUYTER, N. Y.—To all who notice this heading, we wish a "happy new year." We have had nearly a whole, long year of happiness in more ways than one. And now RECORDER thoughts are foremost in our minds and we are truly glad our Christian endeavorers, our dear young people, are making a praiseworthy effort to read the RECORDER, and find new subscribers for the paper. We are sure, if they read the paper *carefully* and *thoughtfully*, and *enquiringly*, they will greatly increase the number of subscribers in future years; because they will become so attached to it that they will always want it, and will surely and certainly make arrangements for taking it,—and not only to take it, but to *read* it. It is our denominational *home* paper, through which we *get* and *keep* acquainted with so many people and churches, whose names, otherwise, when heard, would sound strange and unfamiliar to us. The increased study of the RECORDER in addition to that of the Bible, will help to hold an additional number of conscientious Seventh Day Baptists.

Our Sabbath school had a Christmas tree with exercises in which nearly all of the younger ones took part, and songs by the young people; and then was presented the pageant entitled "Bethlehem"; it being selected by and the drilling done by Pastor and Mrs. Randolph, the church being appropriately decorated. This pageant certainly was well received.

Our home church seems small in attendance, compared with what it was years ago, but it still is a church of great interest. The loss of a few of the most devoted members is felt very keenly. Our annual

church meeting and dinner for several years has been held at the hospitable home of Deacon and Mrs. C. J. York, which at present is rented for the winter, so it was held January 6 in the pleasant and convenient rooms of grange hall. The reports of the various officers and committees were encouraging. We send a copy of the resolutions in regard to the gift prized so highly by our church. The subject of advertising this place in our RECORDER, hoping it might become the home of a needed physician in our village, was mentioned the week before such a notice appeared from Alfred. We will now send such notice for the RECORDER, to follow this article.

The families returning from Boulder, we are thankful to have near us again; but we very much miss Rev. and Mrs. L. A. Wing who are in Florida, as he was called as pastor for our people in Daytona for the winter.

There are still sick ones among us for whom we are very anxious.

"Let us pray for one another, Christians, let us pray."

NOTICE

Physician Wanted

The DeRuyter Seventh Day Baptist Society would be glad to sell or rent its house and lot to a first class Seventh Day Baptist doctor, one who might perhaps also understand chiropractic and osteopathic methods of treatment. A good physician is very much needed in our village.

E. C. B.

WATERFORD, CONN.—It was our good fortune to have Mr. Eugene Davis with us this week. He came Friday afternoon, and led the regular Friday evening prayer meeting. On Sabbath morning he gave us a fine sermon on the relation between faith and prayer and the adjustment of national problems.

In the afternoon, in place of our Christian Endeavor meeting, Mr. Davis gave a very interesting talk on customs and life in China, and the changes brought about there by Christian missionaries. Then we all had a chance to examine the odd and beautiful articles in the Chinese exhibit. We enjoyed so much his brief stay and feel a deeper interest in missionary work because he came.

The annual business meeting of the Waterford Seventh Day Baptist Church was held January 13, 1924, with fifteen present.

The meeting was called to order by Moderator H. M. Swinney. Mrs. Potter, our former pastor's wife, led in prayer. The minutes of the last meeting were read by the church clerk, Mr. Charles Gardner, and were approved as read. The report of Mrs. Neff, the collector for current expenses, was next given and accepted. The treasurer's report was given and accepted. The finances of the church are on a sound basis, with a balance on hand to start the new year.

The secretary reported only one change in membership during the past year through the death of Doctor E. C. Chipman.

Next followed the election of officers. Moderator, H. M. Swinney; clerk, Charles E. Gardner; treasurer, H. M. Swinney; collector of current expenses, Mrs. Benjamin Neff; deacons, Isaac Gardner, Charles Gardner, A. B. Burdick, Albert Brooks; organist, Mrs. Cady S. Rogers; assistant, Mrs. B. A. Brooks; sexton, H. B. Maxson; ushers, Stoneson Grant, Oliver Brooks, Morton Swinney, Albert Brooks; RECORDER correspondent, Josephine Maxson.

Voted, that Mrs. Potter receive the usual amount.

Voted, that the yearly salary of the sexton be increased.

Voted, to adjourn.

ALL AUTO RECORDS BROKEN

As the year 1923 closes, indications are that there will be seventeen million automobiles in the world, fourteen million of which will represent the United States registration. A year ago not even the most sanguine manufacturer expected a production of three million new machines during 1923, but when the full record of the year is in, it is expected that the total will reach four million, against a total of two million five hundred twenty-seven thousand for 1922.

According to the best available information, the unprecedented business of the automobile industry this year is a direct reflection of the enormous demand for motor transportation.—*The World League.*

CHILDREN'S PAGE

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

TELL ME!

How I wonder if a comb
Ever has to brush its teeth.
Is a clock obliged to wash its hands and face?
Does an ordinary bed
Ever stand upon its head,
When it's tired of staying primly in its place?
Could a big upholstered chair
Hold you snugly in its arms?
Does a sewing-table ever try to sew?
Does a clothes-tree ever bear
Truly clothes that you can wear?
These are things that I should really like to know.
—Junior World.

JESUS' TEMPTATION

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
February 9, 1924

DAILY READINGS

Sunday—Tempted by men (Matt. 16: 1-4)
Monday—Trying to trap Jesus (Mark 12: 13-17)
Tuesday—Tempted in all things (Heb. 4: 15, 16)
Wednesday—Savior of the tempted (Heb. 2: 18)
Thursday—Resist temptation (1 Pet. 5: 8, 9)
Friday—Escape from temptation (1 Cor. 10: 13)
Sabbath Day—Topic: A great victory; his temptation (Matt. 4: 1-11)

When God sent Jesus, his only begotten son, to earth, he intended him to grow and live like any other boy. His mother trained him just as you boys and girls are trained to study the Bible and obey its teachings.

Today we come to the part of the story of his life where he was tempted by Satan. We are all tempted to do wrong by the same mischief-maker, but do we always reply as Jesus did, "Get thee behind me, Satan"? Did you ever stop to think of that verse in the Bible that goes something like this—God will not let his boys and girls or his followers be tempted more than they are able to bear but will give them power to overcome the temptation? Isn't that wonderful? Need we be afraid anymore?

God sent us to this sinful earth to help make things better just as he sent Jesus here. He will take care of us if we will let him. How many of us will? How many of us will promise God the things this poem mentions?

NO

Somebody asked me to take a drink.
What did I tell him? What do you think?
I told him—No!

Somebody asked me one day to play
A game of cards, and what did I say?
I told him—No!

Somebody laughed when I would not swear
Nor lie nor steal; but I did not care.
I told him—No!

Somebody asked me to take a sail
On the Sabbath day; 'twas of no avail.
I told him—No!

"If sinners entice thee, consent thee not,"
My Bible said, and so on the spot
I told him—No!

—Amos R. Wells.

THE BOYHOOD OF JESUS

Lesson Nine.—In the Schoolroom

Text—Luke 2: 40

After giving her little pupils a bright smile, Miss Alice said gently, "Every little head bowed, every little hand folded and every little eye shut tight. Let us all pray together:

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

REVIEW

"Richard, what did Joseph do to earn money for his family?"

"He was a carpenter and he made things."

"Can you tell me some of the things he made, Esther?"

"He made chairs, tables and doors, and—"

"Hilda, did Jesus ever help Joseph?"

"Yes, he swept up the little pieces."

THE STORY

Jesus loved to work in Joseph's carpenter shop but he could not be there all the time. He had other things to do. Jesus had to study. He went to school as you do. His school was very different from your school though. Every day Jesus and the other children went to the synagogue or their church to learn to read and write. But the most of their work was to learn to say Bible verses. They had to learn a great many of these verses and it was hard work.

Jesus' school did not have any dear little red chairs or small tables to study at, as

most schools now have. He and all the other children and even the teacher sat on the floor in a circle.

The strangest part of all was the way they studied—out loud—all talking and reciting at the same time. Don't you think it must have been a very noisy school?

Jesus was a good student. He was very careful to learn each lesson well and that made the next lesson easier to learn.

In the evening when Jesus and Joseph and Mary went up on the roof to rest, they would talk over his school work and perhaps Joseph would help Jesus with his next day's lesson.

So while Jesus was growing to be a big boy, he was learning to help in the carpenter shop and going to school. We, too, though we are very little children, must learn to help and must go to school. Suppose we sing the song that tells what "Very Little Tots" can do?

Very little tots are we,
Like the birdies, full of glee;
Singing of our Savior's love,
Trusting him, our friend above.
Very little tots, very little tots,
Very little tots are we;
But we hear the Master saying,
"Let them come to me!"

Even little tots may do
Something pleasant, good and true;
When to others help we bring,
That will please our heavenly King.
Very little tots, very little tots,
Very little tots are we;
But we hear the Master saying,
"Let them come to me!"

Very little tots may raise
In his temple, songs of praise;
Singing sweet hosannas still,
As of old on Zion's hill.
Very little tots, very little tots,
Very little tots are we;
But we hear the Master saying,
"Let them come to me!"

BUSY WORK

From her surprise basket, Miss Alice brought a miniature scroll to represent the oriental Scripture scrolls. She had made this easily with a pair of toy rolling pins and a strip of yellow window shade cloth. This was shown to the children and they were allowed to handle it, rolling and unrolling it. This gave them a fair idea of the school book which Jesus used and prepared them to understand the occupation work which she had prepared for them. On

a sheet of pad paper Miss Alice had drawn a scroll, opened, and on it were the words, "Jesus' Bible." The words were pricked and the handles of the scroll colored brown.

When the busy work was completed, Miss Alice looked around and without telling the children, she noticed that every little head was bowed, every little hand folded, and every little eye shut tight. She prayed, "Dear Father in heaven, help us to learn our lessons well because Jesus did. Amen."

R. M. C.

A STITCH IN TIME SAVES NINE

When Ellen put on her red, knitted tam o' shanter that morning, she noticed a break on the edge of the band.

"You had better take a needle and fasten that loose end. You know 'A stitch in time saves nine,'" laughed her sister Clara.

But Ellen was too busy just then to take stitches in anything. There were three cunning kittens in a basket in the shed, and she couldn't bear to be away from them a minute. Two of them were black, and one was gray. She had promised to give one to her cousin, Maude, but she couldn't decide which one it was to be.

That afternoon an automobile drove into the yard. When Ellen ran out to see who had come, she was delighted to find that it was Cousin Maude and her father.

"Oh, Maude, come and see the kittens! I have decided to let you take your choice. I couldn't make up my mind which one I could spare, but whichever one you choose, you may have," cried Ellen.

Of course it took Maude a long time to decide which one she wanted. First, she decided on the gray one. Then she thought the black ones more playful.

"I love them all, but I think I'll take one of the black ones," said Maude finally.

By that time her father was calling for her to come; so Maude took one of the little black kittens in her arms and started for the automobile.

"Oh, let me carry it to the car!" begged Ellen.

She took the little thing in her arms and cuddled it close to her face. "Good-by! Be a good kitty, and I will come to see you often," she said.

Maude climbed into the car, and Ellen handed the kitten to her. Just as her father started the engine, Maude held the kitten

out for Ellen to give it a last kiss. The kitten reached out a playful paw and caught the bit of red yarn that dangled from Ellen's tam o' shanter. Ellen felt the pull on her cap, but she did not pay much attention, because she was listening to what Maude was saying.

As the car door was not quite closed, Maude's father reached out and slammed it. He did not see that it closed on the red yarn and caught it fast.

The car started, and Ellen felt a quick jerk at her cap. She took it off to see what was the matter. Rip, rip, rip! Before she realized what was happening, the band was almost gone. She held her cap fast and started to run after the car, shouting, "Stop, please! You are raveling out my cap!"

But the engine was making so much noise that neither Maude nor her father heard Ellen's cry. All Ellen could do was to stand still and hold her cap, while the trail of red yarn behind the car kept growing longer and her cap kept growing smaller and smaller.

Rip, rip, rip! Now there was only a piece of the crown left. Then the yarn broke, and the raveling stopped. Ellen looked at the little round piece of red that was all she had left of her cap.

"It is just as Clara said. If I had taken a stitch in time in my cap, it would have saved about a thousand!" she said thoughtfully.—*Dew Drops.*

A group of youngsters were off for the "old swimming hole." Stopping on their way, they called for one of their pals, whose mother shortly appeared at the door. "We're goin' swimming, Mrs. Schmidt. Can Henry come?"

"No, indeed," she answered. "My Heine can't go swimmin' till he knows how!"—*American Medical Association Journal.*

THE TROUBLE

Father was annoyed. His expensive gold watch had failed him. It wouldn't go at all.

"I can't think what's the matter," he complained. "Maybe it needs cleaning."

"Oh, no, daddy," objected four-year-old Henry. "'Cause baby and I had it in the bathroom washing it all day yesterday."—*The American Legion Weekly.*

"Teacher—'Spell cloth, James.'

"James—No response.

"Teacher—'What is your coat made of?'

"James—'Pa's old pants.'"

HONEST MIKE

Pat—How much 'do yez weigh, Mike?

Mike—Oi weigh 175 pounds.

Pat—You must 'a' got weighed with your coat on.

Mike—An' Oi did not. Oi held it on me arm all the time.—*Queens' Gardens.*

THE EXACT TRUTH

A detective asked an office boy if it was Mr. Jones or his partner who reached the office first as a rule.

"Well," said the boy, turning very red, "Mr. Jones at first was always late, but later he began to get earlier, till at last he was first, though before he had always been behind. He soon got later again, though of late he has been sooner and at last he got behind as before. But I expect he'll be getting earlier sooner or later."

First Patrol Leader—"Hullo, Sam, I've got a question to ask you."

Second Ditto—"Well, out with it."

First P. L.—"What is it that gets wet with drying?"

Second P. L.—"Why, nothing does that I know of."

First P. L.—"What about a towel?"

"It's no wonder you're such a sissy," declared the bad boy. "Your pa and ma were married by a justice of the peace."

"Well," retorted independent Mary, "from the noise I hear coming from your house your pa and ma must have been married by the secretary of war."

AN OLD MAN

I said to an old man,

I said, said I,

"May I guess how old you are,

If I try, try, try?"

The old man said,

He said to me,

"You never can guess

What my age may be.

If I live till next year,

I'll be three times four,

Plus twenty-eight years,

And then sixty more."

—*Primary Education.*

A THANKFUL CHURCH

[The late Deacon Charles J. York and his wife bequeathed their home to the DeRuyter Seventh Day Baptist Church and in the annual meeting of that church the following resolutions were passed.—Ed.]

WHEREAS, It hath pleased our heavenly Father, the head of the Church, to call to the "Church Triumphant," our brother and sister, Deacon Charles J. and Elsie Irish York; and

WHEREAS, Brother and Sister York joined this, the DeRuyter Seventh Day Baptist Church, in 1876, bringing their letter from the Cuyler Hill Seventh Day Baptist Church, and served continuously and faithfully until called to higher service in the Master's kingdom—Deacon York on May 9, 1922, and Sister York on November 19, 1923; and

WHEREAS, No children being born to Mr. and Mrs. York, they together planned and willed to give to this church, free and without reserve, clear title to their late home on Cortland Street in the town of DeRuyter, N. Y., to be used by this church in any way, that to the church may seem wise and best, therefore be it

Resolved, That in accepting this gift, we the DeRuyter Seventh Day Baptist Church, in annual meeting assembled, this sixth day of January, 1924, do extend the thanks of the said church to the estate and relatives of Deacon and Mrs. Charles J. York, for the prompt and willing manner in which the bequest has been complied with. And be it

Resolved, That we thank our heavenly Father for the gift of the lives of service and devotion to our Master in this church and community, of Brother and Sister York throughout the years; and also that the Father put into their hearts the plan of leaving their village home to the use of the church they so much loved and prayed for; so that their generous contribution to the cause of Christ in DeRuyter may continue.

I will try this day to live a simple, sincere, serene life—repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and the habit of silence; practicing economy, cheerfulness and helpfulness. As I can not in my own strength do this, I look to thee, O Lord, and ask for the gift of the Holy Spirit.—*Bishop Vincent.*

REV. H. EUGENE DAVIS AT ALFRED

The brief references in the RECORDER to the ten days' visit of Rev. H. Eugene Davis to Alfred should be supplemented by a further word, though no report can adequately measure the service of this work.

It was a rare privilege for four hundred university students to welcome back to the campus an alumnus who established so many helpful contacts with the whole student body, and who could have so universal and inspiring and uplifting an influence. Best of all, this work converged in a deep religious movement which has seldom been equaled in Alfred.

Eugene returned after twenty years with intensified rather than diminished college spirit and enthusiasm. His old leadership in athletics in Y. M. C. A., in campus activities, in social and religious effort, all beamed from his face, and radiated from every element of his personality. His broad sympathies and human understanding, his friendship for people, and his dominating religious motive, all made a powerful appeal to college men and women.

In ten or a dozen lectures, sermons, and addresses, in conferences, visits at fraternity houses and at football mass meetings, he met all the students, in all phases of college life and left an impress for Christian character from every contact. His utterances were characterized by scholarly breadth, as well as by deep religious conviction, and made a compelling appeal to the intellect as well as to the heart.

One of the largest audiences gathered in the First Alfred Church, for many years, was profoundly moved by his final message on Sunday night. At the close of that meeting about sixty people expressed their purpose to renew the Christian life; ten declared their intention to begin the Christian life; and six indicated a desire to offer themselves for full time life work in Christian service.

It is sincerely to be wished that an evangelist of Eugene Davis' scholarship, ability, and characteristics, were available to give his entire time to this type of evangelistic and life-decision work among the students of all our colleges.

(Signed) BOOTHE C. DAVIS.

The better part of one's life consists of his friendships.—*Abraham Lincoln.*

FOR BETTER PREACHING

We think it was the *Watchman-Examiner* that recently published the report of a church which had advertised for a pastor and received something like ninety replies.

This would seem to contradict the statistics which show an unprecedented number of pastorless churches, but nevertheless, we think otherwise. Rather does it show that a large number of pastors are seeking a change.

And why are they seeking a change? Many would put the responsibility upon the people they serve, who are difficult to please, parsimonious, etc., and of course there are such things to be said. But recent circumstances have strengthened our conviction that the pastors themselves are frequently to blame because of poor judgment, tactlessness, absence of real interest in their work, and downright indolence.

Pastoral indolence is shown markedly in the poor preaching to which the people are often obliged to listen. We are not thinking of great oratory and culture, but such a practical and primary thing as clear enunciation, avoidance of disagreeable mannerisms, and thoughtful discourse. Dwelling particularly on the last, it is evident that many pastors give very little reading, to say nothing of study, to the Bible, or indeed to any other books that are even relatively worth while. They do not think half through their subjects, and are lacking in definiteness and intelligence of purpose and aim, so that without always being conscious of it, their people have no deep respect for, or confidence in them as spiritual leaders.

These are plain words we know, but where they do not apply no offense will be taken, while in the other case we will risk the offense for the sake of the good they may accomplish.

If the criticisms were for the unavoidable, we would pass them over; but given a fair measure of brains and common opportunities of education and training in these days, there is no excuse for some of the defects we have mentioned. Indeed, brains and effort are all that is needed, for where they are, the education and training will be acquired somehow.

Is not the cause of Christ, the welfare of the people, and for that matter, the betterment of your own prospects, worthy incentives, brethren? Why not turn over a

new leaf and begin to exert yourselves this fall as never before?—*Editorial in The Moody Bible Institute Monthly for November.*

ANNUAL MEETING OF THE NEW YORK BIBLE SOCIETY

The annual meeting of the New York Bible Society was held this week in the new Bible House, No. 5 East Forty-eighth Street. The report presented by the general secretary, Dr. George William Carter, showed a large increase in the distribution of the Scriptures. During the year 1923 about 800,000 copies of the Scriptures were distributed in 66 languages. This number is larger by over 300,000 volumes than ever before distributed by the society in any one year of its history. Most of this distribution was free and the balance sold at cost or less. Over 82,000 volumes were distributed to immigrants at Ellis Island, and 70,000 to sailors and seamen from all parts of the world. Hundreds of Bibles were donated to the American Merchant Marine Library Association in order that one Bible may be in each library furnished the ships by that association. The society is occupied with one work and that is the circulating of the Bible. It handles no literature of any kind but the Scriptures. A portion of the report presented to the society is as follows:

In these times of strain, stress and uncertainty there is need for a larger free distribution of God's Word. There is wide-spread mental activity which is in opposition to the teachings of Revelation and seeks to cast dishonor upon the divine record. There is a social program being promulgated that would blot out the Sabbath, nationalize property and destroy the government. With all this and perhaps springing out of it there is a growing disregard of human and divine authority, a spirit of restless unbelief and often aggressive infidelity. Human life with many has lost its sacredness and there is a frightful indifference to spiritual truth. No human expedient and no human philosophy can avail to save us and our beloved country from the storms of atheistic socialism and anarchy. There is one bow of promise that spans the dark background. It is the divine assurance, that, though heaven and earth pass away, the Word of God shall not pass away. Coming through nineteen centuries this assurance is as true today as ever.

The best way to meet the storm of pernicious literature is by a larger scattering of Bibles, "the leaves of which are for the healing of the nations." The need of the world is more Bibles.

MARRIAGES

HOLDREGE-LAMBERT.—At the Seventh Day Baptist parsonage at DeRuyter, N. Y., December 19, 1923, by Rev. John Fitz Randolph, Miss Neva Evelyn Lambert, and Mr. Gaius Winsor Holdrege, both of DeRuyter, N. Y.

GREEN-CLARKE.—At the home of the pastor, 76 West One hundred and Third Street, New York City, January 21, 1924, Mr. Orville D. Green, of Syracuse, N. Y., and Mrs. Elizabeth B. Clarke, of Ashaway, R. I., Rev. Harold R. Crandall officiating. Mr. and Mrs. Green will spend the remainder of the winter in Daytona, Fla., and upon returning north in the spring will reside at 1420 East Genesee Street, Syracuse, N. Y.

DEATHS

ROGERS.—Albert Clark Rogers was born in Preston, N. Y., January 23, 1850, and died at his home in Los Angeles, California, on December 23, 1923, after an illness of about three days. His death was attributed to heart failure in connection with intestinal influenza. Doctor Rogers was graduated, in liberal arts,

from Oxford Academy and from Alfred University, New York. He was also graduated from the medical department of the University of New York City. For a time he was a general medical practitioner and surgeon in Brookfield, N. Y. He then entered upon a post-graduate course in medical studies at his *Alma Mater*. This work was followed by a course at the New York Polyclinic and Post Graduate Medical School in New York City. He was, for a time, head surgeon at the Manhattan Eye and Ear Hospital of New York City. Later he took post-graduate work in London, Berlin and Vienna.

He came to Los Angeles in 1887, which was then but little more than a Spanish trading post. As that little village grew up into a city of a million people, he grew with it, in his profession and in influence in city affairs. He has long been recognized as one of the foremost professional men of the city. He was the first physician in the city to specialize in the treatment of the eye, ear, nose and throat. In this line of practice he held a prominent place in the front rank of his fellow practitioners of the state. For a long term of years he was physician for the Southern Pacific railroad. The doctor's attention was not confined alone to the activities of his profession. He was a stock owner in the Security Bank, one of the largest in the city. He was also a stock owner and a director in the National Bank of the near-by city of Santa Monica.

Doctor Rogers was a man of generous heart and deep, tender sympathies. Smiles and kind words for those about him, with a liberal, open hand for worthy people and objects of need,

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were among his characteristics of life. Many needy ones enjoyed his bounties, who never knew from whence they came. Not a few of those who had no means of remunerating him, were saved from blindness by his skill and generosity.

He had a wide circle of friends in his home city, who will sadly miss him and feel their loss. But such ones are very grateful that they have been permitted to know him, be associated with him and share his friendship.

In his youth he became a Christian and joined the Preston Seventh Day Baptist Church. Later his membership was transferred to Brookfield, where it was held at the time of his death. The Los Angeles Church received his fullest sympathies, co-operation and very generous financial support.

Mrs. Alice Rogers, his bereaved companion; a son, Albert J. Rogers, of Brookfield; a daughter, Mrs. Muriel Babcock, of Great Neck, Long Island, N. Y., children by a former marriage, and numerous other relatives and many friends of Brookfield and elsewhere in the east, with his many friends in the Pacific West, are left in bereavement.

Farewell services were held in Los Angeles, on December 27, 1923, conducted by his pastor, Geo. W. Hills, of the Seventh Day Baptist Church of that city. These services were followed by an impressive Masonic service in his honor. The attendance was very large, which, with many floral offerings and other marks of regard, bore clear evidence of the high esteem in which he was held by those who knew him.

His remains were carried back to his old Brookfield home for interment, where the final services will be held.

G. W. H.

THE THINGS I MISS

An easy thing, O Power divine,
To thank thee for these gifts of thine,
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow;
But when shall I attain to this—
To thank thee for the things I miss

For all young Fancy's early gleams,
The dreamed-of joys that still are dreams;
Hopes unfulfilled and pleasures known
Through others' fortunes, not my own,
The blessings seen that are not given
And ne'er will be, this side of heaven.

Had I, too, shared the joys I see
Would there have been a heaven for me?
Could I have felt thy presence near
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown, perchance, from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A Power that works above my will
Still leads me onward, upward still;
And then my heart attains to this—
To thank thee for the things I miss.

—Thomas Wentworth Higginson.

Tomorrow is the most wonderful of all days, or as Isaiah has it, "a day great beyond measure." Its history outshines the record of centuries. It is the day when every man does his duty. . . . But today—what of that?—George Henry Hubbard.

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

PARENTS AS EDUCATORS

"The child's first school is the family."—Froebel.

In a well-ordered household where the children are properly trained, it is surprising how few direct commands are necessary.

Such remarks as "Close the door," "Stop your noise," "Don't throw pillows," "Eat with your fork," and "Be careful of those books," are unnecessary because they have been implied all through the lives of the children. A baby two years old has learned the fundamentals that control actions resulting from these and similar commands. He has been taught to close the doors and do it quietly until the action is reflex. He doesn't need to be told to stop his noise, because he has learned that any excessive uproar has unpleasant consequences. The very first time he threw a pillow he was shown that it nearly hit the lamp, and that it also tore a corner of the pillow. Yes, there was a reason why pillows should not be thrown about, and having this fixed in his mind he doesn't have to be told every day. So with dozens of other items in discipline.

Our commands resemble the sign board placed along the highway that says "Dangerous Curve Ahead." The first time the driver goes over the road he is controlled entirely by the wording on the sign. He stops and reads it and then drives slowly until he has negotiated the turn. But after much driving over the same stretch of road he knows he must slow up, and clamps on the brakes without even glancing at the sign. As far as he is concerned the sign could be removed for he doesn't need it.

However, the important point with mothers is to get the sign up in time. Of course there is some work to making sign boards. They have to be carved and outlined and painted, and afterwards put up securely, but once established they do their duty.

So it is with our commands. The first two or three years we prepare the sign board. After that the rules which govern the road are learned so well, that we need not call attention any longer to the bumps and curves and rough spots. The children slow up for these without being told and without any effort from us.

So we will find in a well-trained family, that the direct commands are few, and because of this fact when they are given, obedience is almost assured. But like a powerful machine that we admire because it runs so smoothly and noiselessly, some one behind the scenes has been oiling the wheels, and in this case, *some one* is mother.—National Kindergarten Association.

MYSELF

I have to live with myself, and so
I want to be fit for myself to know;
I want to be able, as days go by,
Always to look myself straight in the eye;
I don't want to stand with the setting sun
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of a man I really am;
I don't want to dress up myself in sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I can never hide myself from me;
I see what others may never see;
I know what other may never know;
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience-free.

—Edgar A. Guest.

Truth is the highest thing that a man may keep.—Chaucer.



SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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

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

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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

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Sabbath School. Lesson VI.—February 9, 1924

THE FAILURE AT KADESH. Numbers. 13: 17—14: 45; Deut. 1: 26-40.

Golden Text.—"Jehovah is with us: fear them not." Numbers 14: 9.

DAILY READINGS

Feb. 3—The Failure at Kadesh. Num. 14: 1-10.

Feb. 4—The Spies Sent to Canaan. Num. 13: 17-24.

Feb. 5—The Report of the Spies. Num. 13: 25-33.

Feb. 6—Moses' Intercession. Num. 14: 11-19.

Feb. 7—Results of the Failure. Num. 14: 26-35.

Feb. 8—Moses' Final Charge. Deut. 32: 44-47.

Feb. 9—"More than conquerors." Rom. 8: 31-39.

(For Lesson Notes, see *Helping Hand*)

REQUEST FOR LITERATURE

Edward W. Perera of "Thalagama Waluwa," 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.

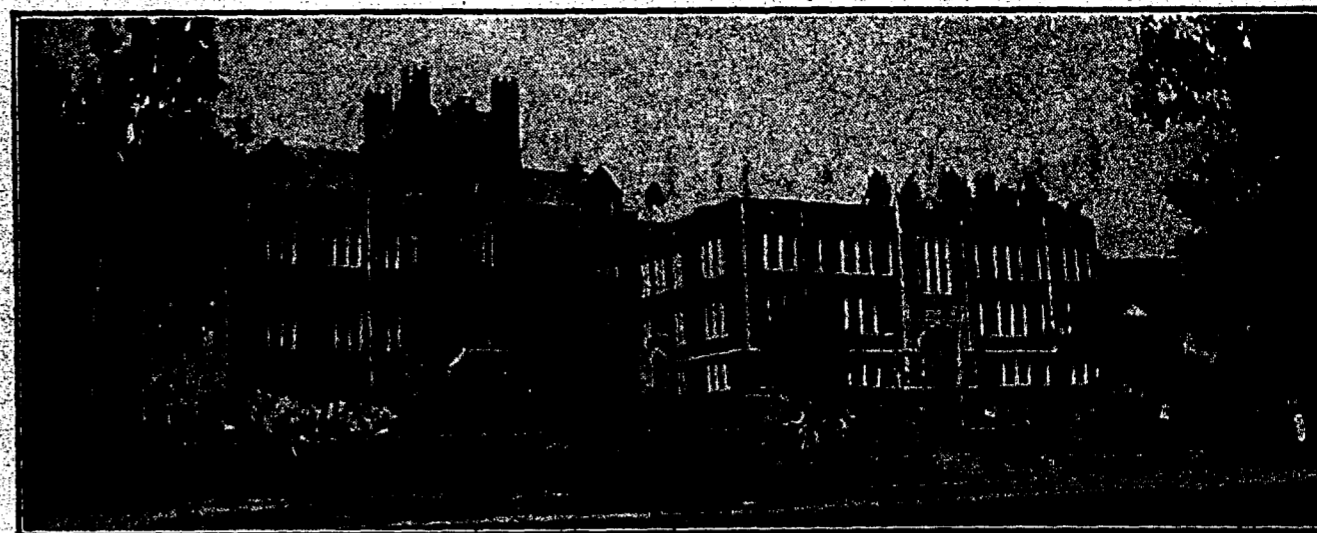
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A FREE-WILL OFFERING

BY SEVENTH DAY BAPTISTS OF

\$35,000

BEFORE JUNE 30, 1924

For the Parallel Budget

I. DEFICITS

1. Tract Society	\$4,500 00
2. Missionary Society	7,850 00
3. Sabbath School Board	300 00
4. General Conference	2,100 00
	\$14,750 00

II. BUILDING FUNDS

1. Denominational Building	\$4,400 00
2. Boys' School	5,200 00
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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 - 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

MY WORK

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

—CONTENTS—

Editorial.—Not Quite "All Right."—A Good Commendation in a Friendly Christian Spirit.—More Good Wishes for the Recorder.—What Should the Harvest Be?—Love's Profitable Investment.—"Uncle Oliver" on His Feet Again.—Salem College Makes a Great Move.—Milton Too, Earnest and Hopeful	129-132
The Little Lake	133
The New Forward Movement.—Parallel Program Progress.—The Parallel Program.—Preserving the Idea of Stewardship	134-136
The Sure Foundation	137
An Explanation	137
Missions.—Missionary Board—Quarterly Meeting.—Reports From China	138-141
Doctor Bond Addresses Students of Milton	141
The New Year	141
Education Society's Page.—Seventh Day Baptist Education Society—	
Executive Board Meeting.—Notes From Milton College.—Candidates for the Ministry.—Trustees Pledge \$20,600 Towards Endowment Fund.—A Business Man and Salaries.—College Secretaries	142-146
Truth versus Tradition.....	146
Woman's Work.—Dreams.—The Lost Goat.—Treasurer's Report	147-150
The Bible for Japanese Royalty.....	150
Young People's Work.—What is Sin?—A Thought for the Quiet Hour.—Junior Work	151
Salem College Alumni Wide Awake..	153
A More Extended Campaign to Follow.	154
Children's Page.—Untidy Sue.—Worshipping God.—Mrs. Wardner's Squirrels.—The Flag of the Free.—The Red, White and Blue.....	155-157
Home News	157
Marriages	159
Deaths	159
Wedding Bells	160
Sabbath School Lesson for Feb. 16, 1924	160

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The Little Lake	133
The New Forward Movement.—Parallel Program Progress.—The Parallel Program.—Preserving the Idea of Stewardship	134-136
The Sure Foundation	137
An Explanation	137
Missions.—Missionary Board—Quarterly Meeting.—Reports From China	138-141
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The New Year	141
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The Bible for Japanese Royalty.....	150
Young People's Work.—What is Sin?—A Thought for the Quiet Hour.—Junior Work	151
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A More Extended Campaign to Follow.	154
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Home News	157
Marriages	159
Deaths	159
Wedding Bells	160
Sabbath School Lesson for Feb. 16, 1924	160