

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

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.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

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

ASSOCIATIONAL SECRETARIES

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

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

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

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

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

YOUNG PEOPLE'S EXECUTIVE BOARD

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

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

Field Secretary—E. M. Holston, Milton Junction, Wis.
Treasurer—Elvan H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Miss Elisabeth Kenyon, Ashaway, R. I.
Intermediate Superintendent—Duane Ogden, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

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

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

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

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 96, No. 5 PLAINFIELD, N. J., FEBRUARY 4, 1924 WHOLE No. 4,118

Not Quite "All Right" In a certain convention where industrial problems and social conditions were being discussed one of the speakers said: "America is all right, at least ninety-eight per cent all right." His statement was questioned by some, and well it might be.

Great and noble as free America is, any thoughtful mind must think of many objections to this statement; and a little study will reveal many wrongs to be corrected before the term "all right" can be properly applied.

In the great Indianapolis student convention, Sherwood Eddy made reply to this statement, showing that in America one hundred families now control most of the railroads and a large proportion of the fourteen basic industries of America.

Over against this vast concentration of wealth in the hands of a few the student of sociology must see the dire starvation, poverty and consequent misery of many millions who are making a desperate struggle to keep the wolf from the door.

Go for a study, into the shops of industry owned by the multi-millionaires and there you learn that more than seven hundred thousand men and women are seriously injured or maimed every year, most of which injuries might easily be prevented. For four to six months every year some two millions are out of employment, and ten millions are in poverty even when times are normal.

It is estimated that ten millions now living will die prematurely before twelve months go by, and that too, by diseases that might be prevented.

One million seven hundred thousand children are forced to work who ought to be in school, and millions are growing up with no religious education in the home or in the church. Fifty-six millions are reported as having no church relations. In some years more murders are reported in one large American city than in all the British Isles. With its many daily hold-ups and bandit robberies, New York City alone has six

times as many murders as London. Gangs and gangs of high-handed outlaws on land and sea shame us in the eyes of the world by open and flagrant violations of our Constitution, while most of our dailies make ridicule of government efforts at enforcement, and even make heroes of the rum-runners!

To these figures and others given by Mr. Eddy, might be added, that while church leaders are quarreling over theories and doctrines and trying to array science against the Bible, the great chasm between the churches and the unsaved millions, dying without the gospel, is growing wider year by year. While multitudes are drifting toward life's fearful Niagara, apparently with no hand to save, America can not be ninety-eight per cent all right. While the gospel of Christ that has been the power of God unto salvation through all the ages is minimized and neglected in a world that needs it so much American Christians will need to get busy in the work of saving men.

America is indeed a good land compared with many other lands and there are enough Christians here to make it many times better, if they were all awake to spiritual things and alive to human needs as they should be.

There are probably millions in America among the poor, the down-and-outs, the strangers in a strange land, who have never been made to feel that churches have them upon their hearts and long to help them to a better and happier life. This should not be so. The chasm, we know, is hard to bridge. Many, sorry to see it widen, are looking for the remedy. May infinite Wisdom guide us all in our efforts to make America really and truly "all right."

A Good Commendation In a Friendly Christian Spirit

Our readers will recall a brief editorial mention a few weeks ago, of a visit by Rev. Samuel R. Wheeler on his eighty-ninth birthday to the services of the First Presbyterian Church of Boulder, Colo. We quoted therein a brief paragraph from the *Bulletin* of that church in which Pastor Robert Karr

expressed his appreciation for the inspiration given his people whenever Brother Wheeler saw fit to visit them.

We joined with Pastor Karr in congratulations and good wishes for our aged brother as he continues his earthly pilgrimage. During the present week we received a personal letter from Pastor Karr, so full of the spirit of Christ, and so rich in good words regarding our people there, that we feel justified in passing it along. It will be appreciated by many of our readers as much as it is by the editor. We all like the friendly Christian spirit manifested by Pastor Karr.

Reverend Theodore L. Gardiner, D. D.
Editor, The SABBATH RECORDER,
Plainfield, New Jersey.

MY DEAR DR. GARDINER:

The Seventh Day Baptist Church in Boulder has the love and the admiration of all Christian people in this delightful western university town.

This condition is true because of two reasons:

1. The residence of Rev. S. R. Wheeler, D. D., one of God's own men is here and 2. The members of your denomination in Boulder are God-fearing and God-loving folk. They are true to the teaching of the Bible and they enjoy the reputation of practicing what they preach.

It has never been my privilege to have any one sit with me on the platform and take part in the service whose presence has proved more helpful to the worshipers than that of Dr. Wheeler.

When he prays he seems to take hold upon God, and like Jacob of old not willing to let go till God blesses. He has grown old gracefully and his heart is being poured out to the Father of all mercies that souls may be saved.

With all good wishes for the continued success of your magazine, believe me,

Most cordially and fraternally,

ROBERT KARR.

More Good Wishes For the Recorder We hesitate to say much about the excellent things regarding the RECORDER as they come from friends far and near. Very many of them go without being mentioned in the paper; but they are all appreciated by the editor. Now and then some words come that we feel might be an encouragement to others if published and we venture to offer them. We are glad for the interest taken by the young people in pushing a canvass for new subscribers and hope soon to be able to report something of the results of their efforts.

For some years the RECORDER has been sent free for a year to newly married young

people as they establish their home. Recently we received a letter from one of these which is so full of good cheer and shows such a spirit of loyalty that we believe it will be helpful to others; so we give a part of it here:

January 12, 1924.

The SABBATH RECORDER,
Plainfield, N. J.

DEAR EDITOR:

I am writing to thank you for the RECORDER. It has been a most welcome visitor in our new home. It is not a stranger to me because it has been in my father's home ever since I can remember. I have learned to love it and should miss it greatly if I should be deprived of the privilege of reading it.

First it was the "Children's Page" stories that "daddy" used to read Sabbath afternoon to my sister and me. Then I joined the Christian Endeavor society and the "Young People's Page" was most interesting. Now I can't say that one thing is the most interesting, I like to read it all.

I think the idea of starting new Seventh Day Baptist homes with a copy of the SABBATH RECORDER is a splendid one. So I take this opportunity to tell you so, and to thank you again. My husband joins me in this as he is also devoted to our "Beloved Paper." The RECORDER and its editors have our best wishes for a happy new year.

A good brother practically a lone Sabbath keeper in a distant city, who leads a large Baracca class of more than sixty members in a Sunday school, while still loyal to the Sabbath of the Bible, says:

"I have taken the RECORDER for more than fifty years. I like its kindly spirit; for I believe it is the Christian way, and that it will do more to help bring in the kingdom of heaven than any other way would do."

Here in almost the same mail come two letters: one from the far West and one from the East. In the first one I find: "I could not do without the SABBATH RECORDER. I read every page of it, and then pass it on to those who do not have it. I feel thankful for the good things in it. Wishing a 'Happy New Year' for all connected with our dear paper, I am sincerely yours."

The other letter mentioned above closes by saying: "I do enjoy reading our good old RECORDER. I wish it were as large again. Brother Gardiner, go slow so as to be fit to be editor many more years."

What Should the Harvest Be? Today I took up an old magazine of forty-two

years ago (1882) containing an article entitled: "The Religious Condition of Germany." The data given were from the *Churchman*, one of the most reliable and conservative papers of the times. The magazine is a copy of the "*The Word the Work and the World*," a fine old missionary magazine of a generation ago. The facts published seem to have been gathered with much care.

The figures showed that in all Germany only fourteen out of one hundred persons attended any kind of religious services. From thirty to sixty per cent of all marriages and funerals were performed without any recognition of the forms of Christianity. In Hamburg, out of a population of 150,000, only 147,000 "pay any manner of worship to their God." Only two per cent of the Protestants in Berlin attend church on Sundays. Of nearly 24,000 burials, only 3,777 or less than fifteen per cent had any religious services. There are other data in the article showing the decline of religion in Germany more than a generation ago.

As we look back now upon the fearful harvest from German seed-sowing the question will come: What other harvest could have been expected from such a seed-sowing?

What a world of sorrow could have been saved had the great German people learned by heart and carefully treasured the truth! "Whatsoever a man (or a nation) soweth that shall he also reap." The harvest was inevitable!

Rome had to reap the harvest from her sowing. So has every nation that sowed to the wind, been compelled to reap the whirlwind. Why can't the nations take warning from the many lessons of the ages all in the same line?

Is America heeding this universal law of seed-sowing and harvest as she should? Don't we need a genuine revival of pure and undefiled religion throughout all the land? Can we hope to escape Germany's fate if we go on sowing her kind of seed?

Love's Profitable Investment Religious education in the home and a blessed home influence make the most profitable investments for parents who desire to see

worthy sons and daughters go out from their training to bless the world.

We hear parents complaining about the influences of school life over their children after they leave the paternal roof for college, just as though the school were altogether to blame for their going astray. The education that endures in character must begin long before the young people are ready for college. It is folly for parents to neglect Christian training in the home, causing their little ones to live and breathe in an unspiritual, godless atmosphere for fifteen or twenty years, and then expect the schools to change the entire trend of their lives and bring them out strong Christian men and women. Lack of proper home training ruins more boys than does the training given them in any college life.

If college life is unspiritual a proper home life will secure the student against many evil influences the schools may bring. Here is a concrete case that some friend has clipped and mailed to the editor, that illustrates well the thought we have emphasized more than once. It suggested the heading of this editorial:

In the same mail a lad at college, son of a clergyman, received a letter from his mother and a letter from his father. The mother wrote: "No preaching should bear weight with you like the practicing done by your own splendid father." The father wrote: "I have often thought that mother very greatly narrowed her life when she gave up her own career in music and elsewhere to marry a Methodist minister." The boy's reaction to these two letters is worth quoting. He said: "Who can go wrong with such an investment of love and expectation—as I carry?"

"Uncle Oliver" On His Feet Again Our readers were saddened last spring by the news of an accident to Brother Hosea W. Rood, who was run down by an automobile while riding on his wheel. A letter from him dated January 25, says, "I am glad to tell you that I am today for the second time since April 18, in my place at the Capitol. I intend coming, after this, two days in the week. Am well physically, except for my leg. That *will not mind*. I can make pretty good headway on crutches, and am indeed thankful for that."

Brother Rood's many friends among RECORDER and *Helping Hand* readers will be glad to learn of his improvement. They all hope his leg will soon be *made to mind*.

**Salem College
Makes a Great Move**

The Green and White—Salem's college paper comes out full from beginning to end of enthusiastic news and statements regarding a splendid, far-reaching plan to secure financial relief and a permanent endowment fund. From the main heading on the first page we learn that a "grateful alumni plan a magnificent gift for Alma Mater," setting the goal at \$50,000.00 with every alumnus a giver. April 1 is the time set for the realization of this amount.

The entire movement looks forward to the securing of \$500,000.00 as the ultimate endowment according to the national standardization for colleges.

The *Green and White* contains many good things, by way of historical sketches and urgent appeals for the college which has been such a blessing to the surrounding country. There is scarcely a home in all that land that has not been blessed by Salem College. Hundreds of bright young people, not only in that state, but in many states, are better prepared for a good life-work because Salem College came to their help. It was planted among the West Virginia hills by the prayers and consecrated service of many fathers and mothers in that land; and it has been watered and nourished by the sacrificial gifts of hundreds living in all parts of our country.

The bravery with which the heroic managers have overcome all obstacles to give us the splendid equipment for this magnificent school, has never been excelled in any part of the land. And now with characteristic courage the faculty and alumni are joining in this effort. They have formulated this simple plan in which our readers will be interested.

If we are glad that great blessings have come to West Virginians through Salem College, how should our own people in all the land feel in view of what it has done for them? Think of the pastors and teachers in East and West among our churches and schools and you will soon see how much Seventh Day Baptists owe to Salem College.

Here is the "Plan" adopted for the lifters:

THE PLAN

The committee appointed to combine the suggested endowment plans recommend as follows:

1. That the suggestions herein contained shall

be known as the Salem College Alumni Continuous Endowment Plan.

2. That a minimum goal of fifty thousand dollars (\$50,000) for the present alumni family be secured by April 1.

3. That a minimum of one hundred dollars (\$100) be secured from each alumnus in one of the following forms:

(a) Cash paid in full on or before April 1, 1924.

(b) Six per cent interest-bearing notes payable within ten years using a separate note for each year's payment.

It is further understood that the interest on all outstanding notes is payable annually.

4. That all subsequent graduates be invited to participate in this plan by contributing to this sum by one of the options mentioned in section three. It shall be the duty of the secretary of the Endowment Executive Board to secure these pledges on or before commencement day of each year.

5. That the execution of this plan be placed in the hands of an Endowment Executive Board, which shall be constituted as follows: the president of the Alumni Association shall be, ex officio, a member of the board and its chairman; the graduate manager of athletics shall be, ex officio, a member of the board and its secretary; other members of the board shall be, the president and dean of the college, a member of the College Board of Directors, to be appointed by the directors, and four members of the Alumni Association, to be chosen at the annual commencement meeting.

6. That the present Endowment Committee constitute this board until the regular annual meeting of the Alumni Association, June 5, 1924.

Milton Too.

Earnest and Hopeful The next thing that came by mail after writing the editorial about Salem, was President Paul E. Titsworth's copy with an account of the mid-year alumni banquet of Milton College. And we said: "God bless Milton too." She is making a great fight. She too has done a great work and has a warm place in the hearts of our own people, and holds the esteem of hundreds outside ourselves, who have been wonderfully helped by Milton College.

We are sure that Milton's alumni movement will bring great results. We also feel sure that both Milton and Salem have friends enough to help them both well out of their distress if they determine to do so. All depends upon the will of a few thousand people. Where there is a will there is a way. A pull all together—genuine team-work will win the game for both colleges. What shall the answer be? Shall Milton and Salem live, or must they die?

THE LITTLE LAKE

George I. Sill

Old Winter's roused tonight,
And roars and bellows as an angry bull:
Before his icy breath the scudding snow
Veils all the earth in white.

Ah, well, I'll draw my chair
Snug to the fire, and in its cheerful glow,
Cast from my mind the cruel, howling storm,
And raise a vision fair.

O, Mem'ry! bring the scene:
A picture dear, enchanted, of the past;
Of precious gem, grim guarded by the hills:
That little lake serene.

There sun-forth comes the Dawn,
And Nature blushing, wakens at his kiss;
Birds sing! and in the crystal tarn he stands
The soft-eyed, timid fawn.

Then clouds of pearl bedight
The vastness of the azure sky above,
And beauty on the waters far below
Is mirrored in their flight.

A faint breeze stirs the air
Among the trees in verdure on the marge,
The while they whisper in a half alarm,
Bend o'er with loving care.

When stars on altar high,
Are jewels in the bosom of the lake,
The flowers nod, and incense meet ascends,
As breathes their fragrant sigh.

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

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

PARELLEL PROGRAM PROGRESS

As the months go by it will be necessary to speed up in our pledge-making if our Parallel Program is to be the success that we have hoped it might be. There are but five months before the end of the year, with twenty-five thousand dollars yet to be pledged. That amount equals five thousand dollars per month until the end of June. It can be done if everybody gets on the job in the way that a half dozen churches have done. Some of the churches, in the Eastern Association especially, have done well. Others are making plans, and will be heard from soon. We expect to be able to report substantial pledges from certain churches in New York and Wisconsin, and perhaps others, before the first of March. Milton Junction has set a goal for herself that so nearly equals the figure we had in our own mind for that church as to give us hope that the latter amount will be reached. It is encouraging when one looks over the field and decides in his own mind just about what a church will do, to find that church measuring up to his expectation. It is then that one's hope rises when contemplating the success of the whole program.

Since our last report the Pawcatuck Church has increased her pledges so that the amount pledged by this church equals one-fourteenth of the total amount required. This is the second church to pledge as much. Who will be next?

It will be noticed that the "five-hundred" pledges now number three, having been increased by one since last month. And the "one-hundred" column has been increased from twenty-three to twenty-five. How many of each of these larger sums will be added during the present month? It is true that February is the short month, but it is not as short this year as sometimes.

THE PARALLEL PROGRAM

Budget

I. Deficits		
1. Tract Society	\$4,500 00	
2. Missionary Society ...	7,850 00	
3. Sabbath School Board	300 00	
4. General Conference ..	2,100 00	\$14,750 00
II. Building Funds		
1. Denominational Bldg.	\$4,400 00	
2. Boys' School	5,200 00	
3. Girls' School	5,500 00	
4. Georgetown Chapel ...	1,150 00	16,250 00
		\$31,000 00
III. Contingent Fund	4,000 00	
Total		\$35,000 00

Pledges

Amount	Number	Total
\$1,000 00	1	\$1,000 00
500 00	3	1,500 00
200 00	1	200 00
100 00	25	2,500 00
75 00	1	75 00
52 00	1	52 00
50 00	29	1,450 00
43 00	1	43 00
40 00	5	200 00
35 00	1	35 00
30 00	1	30 00
25 00	55	1,375 00
20 00	13	260 00
15 00	12	180 00
13 00	1	13 00
11 00	1	11 00
10 00	64	640 00
5 00	74	370 00
3 00	3	9 00
2 00	12	24 00
1 00	6	6 00
Grand Total		\$10,073 00
Amount of the Parallel Budget		\$35,000 00
Amount pledged since last report		\$ 767 00
Amount yet to be pledged		\$25,027 00

PRESERVING THE IDEA OF STEWARDSHIP

REV. LOYAL F. HURLEY

Great reforms come slowly. They are usually preceded by a period of discussion and agitation and struggle. And they are often followed by a strong reaction. These simple facts help us to understand the *relation between reform and law*.

The fundamental idea underlying a great reform needs a definite law to preserve and defend it until experience and habit have made clear its truth and demonstrated its value.

A. COMING REFORM

A great reform is coming into the Christian Church. And it is in the growing recognition by Christians of their stewardship relation to God. The subject is being discussed in papers and magazines; it is being urged by preachers and teachers; it is the subject of many resolutions passed by conferences and other representative bodies; and it is being more generally practiced by individuals and churches. Like all reforms it is opposed by some, but never by one who has honestly tried it.

But the writer ventures the opinion that the reform will not be generally successful until Christians recognize the relationship between the *principle of stewardship and the law of the tithe*. For the tithe is a safeguard of the idea of stewardship. As such it is valuable not simply as an aid to church finance, but as an aid to life itself.

THE IDEA OF STEWARDSHIP A COMMON ONE

This idea of stewardship is clearly recognized in many of our business relationships, especially where one is a trustee, or a clerk, servant, or hired man. But it also underlies many of our relationships where it is not so clearly recognized. I borrow one hundred dollars. At stated intervals I pay certain sums which we all call interest. And the interest testifies each time it is paid that I am using one hundred dollars that are not my own. They belong to another. I rent a farm. At stated intervals I pay the rent, signifying, among other things, that the land I till and the home where I live are not my own. They belong to another to whom I am responsible for their use.

STEWARDSHIP IN THE BIBLE

Now this idea of stewardship permeates the Bible. We are taught that everything—time, ability, possessions, future possibilities—all belong to God. Over and over, by different writers and in different words the fundamental principle is made clear. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." As a theory, men have recognized this for ages; as a vital fact, few of us realize it yet. But God has enacted two laws which will help anyone to understand and appreciate the principle of stewardship if the laws are correctly interpreted

and faithfully obeyed. I refer to the law of the *Sabbath* and the law of the *tithe*.

THE SABBATH

An agent comes to the door on Sabbath morning and offers to sell us a vacuum cleaner. We need a new cleaner, but we say, "We do not do business today—this is our Sabbath." Is there a Sabbath keeper who has not had such an experience? And the idea is prevalent that the seventh day is our Sabbath and the first day is the other fellow's. Never! Never! The Sabbath is God's. He has reserved it unqualifiedly for himself. "Six days shalt thou labor and do all *thy work*, but the seventh day is the Sabbath of *Jehovah thy God*." Christian friend, the Sabbath belongs to God as completely as the eight or ten hours of a carpenter's day belong to his employer, and until we learn that these sacred hours are his, and spend them not as we like, but as we think he would like—until we come to that place in Sabbath keeping we shall never know the blessedness of *his holy day*. Isaiah understood this very clearly. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of Jehovah honorable; and shalt honor it (the Sabbath), not doing thine own ways; then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; for the mouth of Jehovah hath spoken it."

All time is God's. Time is only a measured portion of God's eternity, divided into little bits by his method. And one of these constantly recurring bits of eternity, God has set apart unreservedly for himself, to be kept sacredly in honor of him and as a token of his ownership of all time. For, among other meanings, the Sabbath is a symbol of God's ownership of all the days. Like interest and rent it teaches us that something we use is not our own and that we are responsible for how we use it. Thus would God help us understand that each moment of an eternity is his gift.

THE TITHE

"Well," you may say, "if the Sabbath is God's, then the other six days are mine to do with as I please." No! No! No!! God has another provision to teach us his ownership. The *tithe* preserves the idea of

stewardship during the six days of labor. What we earn in six days is not our own. God reserves a tenth as a symbol that all is his.

Jesus recognized the value of the Sabbath law and declared its universal nature. "The Sabbath was made for man." Jesus recognized the value of the tithing law and commended those who obeyed it. "This ought ye to have done."

NOT LEGALISM

The Sabbath and the tithe are definitely commanded in specific laws, but they are not mere legalisms. They are divinely wise provisions given to teach men their stewardship obligation to God. Until a man has learned to keep the Sabbath sacred to God, he is not apt to recognize that all time belongs to him. But the man who has learned the joy of using the hours of the Sabbath as he thinks God would have them used, has the best possible start toward learning the joy of using every day for the glory of God. And until a man has learned to pay the tithe of his income to God; he is not apt to recognize that all he has or hopes to get, belongs to God. But the man who has learned the joy of taking God into every financial transaction, as one does who tithes, has the best possible start toward learning the joy of recognizing that all he has belongs to God.

SAFETY FROM INDEFINITENESS

A definite law, setting aside the Sabbath as sacred to God, keeps men from the danger of worshipping only when they feel like it, or the greater danger of not worshipping at all. So the definite law of the tithe saves men from the danger of recognizing only as much financial obligation to God as their passing whim might dictate, or the greater danger of not recognizing such responsibility at all. As William P. Merrill says: "Christ told a parable about a steward. There is a detail in the story that is uncomfortably true to the facts in the life of many a Christian. 'How much owest thou unto my Lord?' each debtor was asked. And when he said, 'A hundred measures of wheat,' the answer came, 'Take thy bill, and sit down quickly, and write fifty.' That sort of dialogue goes on in many a soul. How much do I owe? If I looked the matter squarely in the face and gave an honest answer, I might say, 'A hundred.' But I take my subscription

card, and sit down quickly and 'write fifty.' From such conduct the definiteness of the tithe law would save us. And the one who has learned the joy of fully meeting the obligation of the tithe, is a hundred-fold more apt to use the remaining nine-tenths as truly belonging to God.

DO WE LACK CONSECRATION?

Some one may say, "If all this is true, why doesn't the Church practice it?" And the answer must be, "Because the Christian Church today does not recognize that it belongs to God. If it did, its power would be doubled many fold."

But the reform is coming. Men are discussing the problem, and more and more men are learning the purpose and value, and blessing of the laws God has given to teach them the truth, "Ye are not your own; ye are bought with a price." In the words of Robert E. Speer, "The gospel is two pieces of good news. One is that Christ is ours and the other is that we are Christ's. And 'we' means the whole of us, body and soul, powers and possessions."

HERE IS POWER

How the Christian Church really longs for power today; and here it is. When the individual members of the Church give the hours of the Sabbath sacredly unto God, as a symbol, among other things, of God's ownership of all the days; and when they, without reserve and hesitation, pay God's tithe as a symbol that all they have belongs to God, then will blessing and power come, such as we have only dared to hope for. For growing out of such hearty obedience will come a sense of utter abandon to the will and service of God. Such as enabled Paul to say, "Whose I am, and whom I serve." Christian friend, the Master longs for such consecration from you. May he not have it now?

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.

It cost Columbus only \$7,250 to discover America, but then it must be remembered he did not have to live in it after he had discovered it.—*New York American*.

THE SURE FOUNDATION

REV. W. D. TICKNER

"If the foundations be destroyed, what can the righteous do?"—Psalm 11: 3.

C. E. Leslie, at one time a prominent composer of music, after years spent in dissolution, was soundly converted. One of his songs that he composed later in life began with these words:

"Is your house well founded?
Is it built upon the Lord?
What is your rock of refuge?
Is it in his precious Word?"

Jesus, in his sermon on the mount, emphasized the importance of a strong, enduring foundation in matters pertaining to our spiritual understanding and growth. A marked peculiarity of Christianity is that it can not be adapted to any foundation other than the one built expressly for it. We read, "Other foundation can no man lay than that is laid, which is Jesus Christ." Discredit the Biblical story of Jesus, and no superstructure of Christianity is possible. Without the Biblical story the life, teachings, death and resurrection of Jesus would be so shrouded in the mists of tradition and superstition that nothing would be available as material for the building of anything. Destroy this foundation that has endured for nearly nineteen centuries and Christianity would of necessity become extinct. All missionary efforts would cease. Churches would be either closed or remodeled for theaters. The voice of prayer would exist only as an echo of a historical past. Courts of justice would be a mere mockery. No hope of heaven nor fear of punishment would influence a frenzied public. A reign of terror would quickly be inaugurated. The condition of Russia is only a mild example of what would occur if all should repudiate the Biblical story of Jesus—we have no other that has stood the test during all the centuries of persecution. A war of extermination such as this world has never known, would "make a man more precious than fine gold." Destroy the foundation and homes would cease to exist. All property would become the possessions of the most powerful. Civil rights could not be maintained. Anarchy and ruin would reign triumphant.

Brother, sister, Jesus Christ did not die

in vain. Although all the powers of darkness combine their efforts to remove and destroy the foundation of the Christian's hope, *it will be in vain*. The enemy shall fall against the "corner stone" and be broken. Upon many this stone shall fall and it shall grind them to powder. God has said, "My word shall not return unto me void."

Brother, sister, be not dismayed. The word of the Lord shall endure forever; but even the name of its calumniators shall pass into oblivion. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Jackson Center, Ohio.

AN EXPLANATION

Rev. Theodore L. Gardiner, D. D.,
Editor of SABBATH RECORDER,
Plainfield, N. J.

MY DEAR DOCTOR GARDINER: To guard against misapprehension I would like to call attention to two lines in the report of the Conference Commission as presented in the RECORDER of January 21, 1924, page 74, second column. These two lines are:

"Educational Society"
"General Fund1,500 00"

From these lines we might infer that the Education Society had asked for \$1,500.00 for its general fund, and that the commission was recommending that the request be granted. Nothing of the kind is intended. While the Education Society does need money for expenses and other general purposes, it has not asked for an item in the budget to this end. The appropriation asked for and the one that the commission recommends is \$1,500.00 for helping to maintain the Theological Seminary.

The line should read:

"Theological Seminary\$1,500 00"

Yours sincerely,

WILLIAM C. WHITFORD.

January 28, 1924.

Refinement is more a spirit than an accomplishment. All the books of etiquette that have been written can not make a person refined. True refinement springs from a gentle, unselfish heart. Without a refined spirit a refined life is impossible.—*Western Recorder*.

MISSIONS

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

MISSIONARY BOARD—QUARTERLY MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, January 16, 1924.

The members present were: Rev. Clayton A. Burdick, Rev. William L. Burdick, Rev. Paul S. Burdick, Rev. A. J. C. Bond, Frank Hill, Albert S. Babcock, Doctor Edwin Whitford, Robert L. Coon, John H. Austin, Herbert M. Swinney, James A. Saunders, Harlan P. Hakes, Miss Amelia Potter, Mrs. Clayton A. Burdick, Mrs. A. H. Langworthy, Walter D. Kenyon and LaVerne Langworthy.

The guests present were: Rev. H. Eugene Davis, Mrs. John H. Austin, Mrs. Allan C. Whitford, Mrs. Dell Burdick, Mrs. James A. Saunders, Mrs. Ruth Nash, Mrs. LaVerne Langworthy, Mrs. Abby Albion, Mrs. Albert Kenyon and Mrs. L. K. Burdick.

The meeting was called to order at 9.35 a. m. with President C. A. Burdick in the chair. Prayer was offered by Missionary Davis.

Corresponding Secretary William L. Burdick read his quarterly report and the board voted it approved and ordered it recorded. The report follows:

"Your corresponding secretary would report that the first four weeks of the quarter were spent in getting ready for the six weeks trip to Jamaica and in carrying on the regular work of the office. During that time I also preached in our churches in Westerly and Waterford; attended the semiannual meeting of the Western Association at Alfred Station, N. Y., where I delivered two addresses and together with Director Bond met the pastors of the association; and preached to the company who gathered in the old Seventh Day Baptist church in Newport, Sabbath morning, November 17. I have also endeavored to furnish material for the Missionary Department of the SABBATH RECORDER each week, whether in the homeland or Jamaica.

I left for Jamaica November 20 and returned

December 27. The work attempted there and the results, will be outlined in another report and need not be included in this.

Since returning I have spent much time with the correspondence, assisted Pastor Davis in the "Week of Prayer," attended the January Tract Board meeting for the purpose of reporting on Jamaica, and in connection with the trip to Plainfield, visited the mission our people are conducting in Asbury Park, N. J.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

The Missionary Evangelistic Committee report was read by the corresponding secretary and was accepted and ordered recorded. The report follows:

Your Missionary Evangelistic Committee would report that it has had one meeting. This meeting was held to consider the question of aiding in the support of a minister in Daytona, Fla., which was referred to the committee with power, at the last board meeting.

It will be recalled that our congregation in Daytona had asked the board to aid them in finding a supply for the winter and had suggested Elder L. A. Wing of Manlius, N. Y. Your committee after careful consideration decided to join with the congregation in Daytona in asking Elder Wing to labor with them during the winter of 1924, with the understanding that the Missionary Board would give assistance to the amount of \$100.00 for services rendered up to May 1.

Elder Wing accepted the call, though it may mean no small sacrifice to him.

Respectfully submitted,
WILLIAM L. BURDICK,
IRA B. CRANDALL,
JOHN H. AUSTIN,
FRANK HILL,
MRS. CHARLES W. CLARKE,
REV. A. L. DAVIS,
Committee.

The report of the Committee on the Ministerial Education Fund was also read by Secretary Burdick and was accepted and ordered recorded. The report follows:

"Your Committee on Ministerial Education Fund would report that the funds available for the present year were appropriated at the last board meeting and that they are being paid out as was directed.

Respectfully submitted,
WILLIAM L. BURDICK,
SAMUEL H. DAVIS,
Committee.

Frank Hill made a verbal report for the Georgetown, South American Committee. He said that no meeting had been held on account of the absence from town of one of the members, and that he felt not much could be done until Secretary Burdick

would be able to go to South America and report on conditions as he might find them. Secretary Burdick reported at this time that the Tract Society had voted to join on the trip to Georgetown, S. A.

It was voted that President Burdick appoint the standing committees for the ensuing year. The list was read and accepted. They are as follows:

Missionary Evangelistic—William L. Burdick, Ira B. Crandall, Albert S. Babcock, John H. Austin, Frank Hill, Mrs. C. W. Clarke, Rev. A. L. Davis, Edgar P. Maxson.

Georgetown, S. A.—Frank Hill, Ira B. Crandall, Mrs. A. H. Langworthy.

Work in China—Robert L. Coon, Rev. Paul S. Burdick, Miss Amelia Potter, Dr. Edwin Whitford, Charles H. Stanton, Dr. Anne L. Waite, Mrs. C. A. Burdick.

Alice Fisher Fund—Rev. C. A. Burdick, Samuel H. Davis, William L. Burdick.

Ministerial Education Fund—Rev. William L. Burdick, Samuel H. Davis.

Auditors—Frank Hill, John Austin.

The report of the Budget Committee for a tentative budget for 1925 was read by the secretary and it was voted, approved and ordered recorded. It was also voted that the committee be continued.

Your committee to prepare a budget for 1925, per the request of the chairman of the Conference Commission, would report as follows:

When the committee met and took the matter under consideration it found it very difficult to formulate a budget for 1925. This was because it is difficult to determine the needs so far in the future, and equally difficult to determine the income available in 1925. The committee did the best it could under the circumstances, but still feels that any budget prepared now for 1925 must be considered as only tentative.

To carry on the work in China on its present basis and to enlarge it as recommended by the General Conference will require \$11,000.00. This includes the employment of Miss Mabel West and Doctor George Thorngate, and is \$2,100.00 more than the appropriation for this year. The committee estimated that the work in South America will need \$1,200.00, an increase of \$200.00 over the present appropriation. At the lowest estimate, Holland will need \$700.00, the sum appropriated for this year.

The home field will need at least \$9,000.00 instead of \$6,340.00, the appropriation for this year. This sum will be required to keep the work up to the present standing and several thousand more will be needed if we are to enter the new fields opening to us.

The items under administration were left the

same as for the past two years, namely, \$2,200.00.

The total amount of the budget for 1925 reported to the commission is \$24,100.00.

Respectfully submitted,
WILLIAM L. BURDICK,
SAMUEL H. DAVIS,
FRANK HILL,
CHARLES H. STANTON,
Committee.

A most interesting and extensive report of the delegation to Jamaica was given by Corresponding Secretary William L. Burdick, and it was unanimously voted by the board to accept it and have it recorded. A vote of thanks was also given by the board to the delegation for the splendid manner in which the report was prepared.

Rev. A. J. C. Bond, director of the New Forward Movement took a few minutes to tell of the parallel budget and of the reports from the various churches. He also brought before the board the advisability of having some of the Seventh Day Baptist literature translated into Chinese. Remarks in favor of this work were made by A. S. Babcock and by Missionary Davis. No action was taken.

A communication was read from Rev. W. D. Tickner of Jackson Center, Ohio and after a discussion it was agreed that the corresponding secretary should make a reply according to his own judgment.

Adjournment was made at 12.15 for a recess of three-quarters of an hour.

The afternoon session was opened at one o'clock with Albert S. Babcock acting as chairman. John H. Austin offered prayer.

Secretary Burdick briefly outlined some of the things that the delegation recommended might be done in Jamaica.

John H. Austin made a motion to establish an emergency fund of \$100. for the corresponding secretary to draw upon when needed. The motion was carried.

It was voted that the chair appoint a committee of five to confer with a committee of five from the Tract Society to consider the advisability of assisting the Seventh Day Baptist Churches in Jamaica and that power be given them to render financial assistance if necessary before the April board meeting. The committee is as follows: Rev. C. A. Burdick, Corresponding Secretary William L. Burdick, Recording Secretary George B. Utter, Treasurer Samuel H. Davis and Doctor Edwin L. Whitford.

It was voted that the suggestion offered by Missionary Davis in regard to the schools in China be referred to the China Committee.

It was also voted that the time of the return of Missionary Davis and family to China be decided by the corresponding secretary and Mr. Davis, that the matter of obtaining passage be arranged by the treasurer, corresponding secretary and Mr. Davis, and that the net part of the traveling expenses for the trip from Plainfield to the coast be paid by the treasurer at any time that Mr. Davis may desire it.

Missionary Davis expressed his appreciation to the board for the privilege he had enjoyed of attending the meetings, and told of the inspiration and help he had received from them.

It was voted that the board appropriate \$25.00 to the Foreign Mission Conference of North America.

Several matters were read and discussed that the Conference Commission has submitted to the board for consideration. Among these were several letters from C. C. Belgrave of Lucknow, India, and it was voted to refer the matter to the Missionary Evangelistic Committee. The budget for 1925, as recommended by the commission, was referred to the Budget Committee.

It was voted that the president appoint a committee of one to co-operate with the corresponding secretary in revising the list of life members of the society. A. S. Babcock was appointed.

It was voted that the corresponding secretary co-operate with the corresponding secretary of the Tract Society in assisting our Forward Movement director in arranging for a pre-Conference meeting of the pastors of the denomination to consider questions of "Life and Work," especially along the lines of evangelism and Sabbath promotion, as recommended by the commission.

It was voted that the matter of missionary work among the colored people in America, as recommended by the commission, be referred to the Missionary Evangelistic Committee.

Prayer was offered by Rev. A. J. C. Bond and the meeting adjourned at 3.50 p. m.

GEORGE B. UTTER,
Secretary.

REPORTS FROM CHINA

SEMIANNUAL FINANCIAL REPORT OF J. W. CROFOOT
JUNE 1,-NOV. 30, 1923

Evangelist and Incidental Account

<i>Receipts</i>	
Balance from last report	\$ 244 04
Interest at bank to June 30	2 09
Dzau Sung Chung, on repairs in city ...	50 00
Rental of parsonage	340 00
S. H. Davis, 6 mo. appropriation G\$250 00	489 01
Gift from Mrs. D. H. Davis, church repairs ..	14 53
J. H. Judson, deposit for light	24 96
	\$1,164 63

<i>Expenses</i>	
French Municipal taxes	\$ 67 49
Evangelist's salary 6 months	300 00
Deposit for light, paid French Tramway Company ..	24 96
Repairs on fences	26 70
Repairs on property in old city	108 00
Repairs on buildings at Pont Ste. Catherine ..	151 83
Caretaker, furnace repairs, etc., at parsonage ..	99 78
	\$ 778 76
Balance	385 87
	\$1,164 63

Grace High School Account

<i>Receipts</i>	
Balance from last report	\$ 823 88
Tuitions, board, books, athletic fees, etc.	3,167 64
	\$3,991 52

<i>Expenses</i>	
Salaries of teachers	\$1,176 00
Cook for board	883 70
Wages of coolie	48 00
Sundries bought by coolie	2 20
Sanitation	3 00
Books and stationery	279 88
Advertising	70 36
Light	33 18
Water	16 21
East China Christian Enducational Ass'n	25 00
Postage	1 60
Commencement, invitations, flowers, ribbon, etc.	10 50
Printing course of study	9 00
Telephone (share)	3 90
Expense of school survey	7 49
Refund of deposits	105 43
Athletic suits	54 20
Athletic supplies	9 51
Repairs	35 02
Furniture	17 20
Whitewashing	24 00
	\$2,815 38
Balance	1,176 14
	\$3,991 52

Examined and found correct. N. M. WEST.

GIRLS' BOARDING SCHOOL

ANNA M. WEST,
In account with the
GIRLS' BOARDING AND DAY SCHOOLS
From June 1, 1923, to November 30, 1923

<i>Dr.</i>	
Balance June 1, 1923	Mex. \$3,105 13
City Day School Tuition	159 00
Boarding School Tuition	2,404 13
Sale of work	10 76
Gifts	412 59
Remittance from Missionary Society ...	215 82
Interest	18 82
	\$6,326 25

<i>Cr.</i>	
City Day School	
Salaries	Mex. \$ 144 00
Wages and incidentals	24 40
Boarding School	
Rice and provisions	615 66
Electricity	33 21
Fuel	50 21
Water	18 08
Books and supplies	42 25
Medicines	4 55
Furnishings and repairs	197 85
Salaries for teachers	526 50
Wages for servants	91 01
Tuition for two pupils in High School	40 00
Incidentals	19 05
Balance on hand	4,119 48
	\$6,326 25

Examined and found correct. N. M. WEST.

DOCTOR BOND ADDRESSES STUDENTS OF MILTON

On Monday morning, January 21, the students of Milton College had the privilege of listening to Doctor A. J. C. Bond, of Plainfield, N. J. Doctor Bond is the director of the Forward Movement of the Seventh Day Baptist General Conference and in that capacity is visiting Milton.

At the usual morning chapel service Doctor Bond conducted the devotional services. He took as his text the story of the "Good Samaritan" and showed how it could be brought into every day life. He told of the three attitudes that are brought out in the parable. The first one is the attitude of the thieves when they robbed and beat the man. This is portrayed in every day life by many people, "What is yours is mine and I am going to have it."

The second is the attitude of the priests in passing by a person in distress just be-

cause he is unknown to them. "What is mine is my own and I am going to keep it," is the attitude many people take in the matter.

The third is the attitude of the Good Samaritan who administered aid to the injured man. "What is mine is yours and you shall have it." This is the attitude that more people should take in everyday life and is the best one to use to get along with people. The world needs more young men and young women of this type.

He also brought out the fact that many young people think that the world owes them a living while in reality it does not; every young man or woman owes the world room rent.—Milton College Review.

THE NEW YEAR

RALPH CURTIS JONES

(With an apology to the authors of "Another Year is Dawning," from which this poem is adapted.)

A new year now is dawning,
Oh grant, dear Lord, it be,
Though small our feeble offering,
Another year for thee.

Through this new year of mercies,
Our guard and shelter keep.
Thy creatures, though unworthy,
This blessing humbly seek.

Another year of worship,
Of gladness in thy sight,
In singing still thy praises,
Our humble souls delight.

Another year's before us,
We know not what 'twill be,
But know that thou wilt guide us
Safe to eternity.

Another year of duty,
Thy bidding to fulfill;
Guard us from all shrinking,
And help us do thy will.

Another year of service
In thy great vineyard here;
Help us, in time of harvest,
To garner what is near.

The old year's gone forever,
Dear Master, grant this plea;
That peace will be our future,
And thou our leader be.

We beg thy richest blessing
Upon our lowly race,
And grant that all our weakness
Be covered by thy grace.

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.*

SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

Members present: William C. Whitford, Arthur E. Main, Boothe C. Davis, A. Clyde Ehret, Alpheus B. Kenyon, Frank L. Greene, Curtis F. Randolph, Waldo A. Titsworth, W. Eugene Phillips, Clifford M. Potter, Mrs. Edwin O. Reynolds, Mrs. Dora K. Degen, Earl P. Saunders.

President William C. Whitford presided. Prayer was offered by Arthur E. Main. The treasurer presented his report for the quarter ending December 31, 1923, an abstract of which follows:

I. REVENUE

Receipts

Balance, October 1, 1923	\$ 243 71
Interest	575 82
Contributions	40 49
Forward Movement funds	1,230 82
Rent	66 77
	<u>\$2,157 61</u>

Disbursements

Alfred University	\$ 556 01
Milton College	366 11
Salem College	368 11
Theological Seminary	391 00
Contribution to Council of Church Boards of Education	100 00
Salary of treasurer	25 00
Miscellaneous	8 03
Balance, December 31, 1923	343 35
	<u>\$2,157 61</u>

II. PRINCIPAL

Receipts

Balance, October 1, 1923	\$258 33
Theological Endowment note	70 00
	<u>\$328 33</u>

Disbursements

Beneficial loan bonds	\$280 00
Transferred to revenue	12 50
Balance, December 31, 1923	35 83
	<u>\$328 33</u>

Present Endowment\$52,883 25

E. P. SAUNDERS,
Treasurer.

The report was adopted and the distribution of the balances due the several beneficiaries was approved.

Dean Arthur E. Main, assistant corresponding secretary, reported that he cooperates with President Paul E. Titsworth, the corresponding secretary, in furnishing material for the Education Society's page in the SABBATH RECORDER; that, by request of Dr. Robert L. Kelly, executive secretary, of the Council of Church Boards of Education, he sent to him a brief statement of the purpose and work of our Education Society, which was published in *Christian Education* for December, 1923; and that President Boothe C. Davis represented this board at the recent annual meeting of the council, and that the council did credit to itself and honored us by electing Dr. Davis vice-president for 1924.

President Davis gave a brief report of his attendance upon the meeting referred to above, speaking of the spirit of the meeting and principal topics discussed.

President William C. Whitford stated that he received a request from our Conference Commission for the budget of the Theological Seminary; that he had reported \$1,500 as the amount of such budget; and that the commission had granted it.

The minutes were read and approved.

E. P. SAUNDERS,
Recording Secretary.

Alfred, N. Y.,
January 13, 1924.

NOTES FROM MILTON COLLEGE

THE STUDENT BODY

Milton College is in the midst of a very successful year. The enrollment in the four regular classes is one hundred and fifty-two, the largest in the history of the institution. These students come from states all the way from Rhode Island to California. Forty-seven students have homes in the village of Milton or Milton

Junction; while fifty-three per cent of the student body live within a radius of fifty miles of Milton. The religious preferences of the students are tabulated as follows:

Seventh Day Baptist	87
Methodist Episcopal	26
Congregational	16
Lutheran	11
Catholic	7
Presbyterian	2
Seventh Day Adventist	1
Baptist	1
Christian Science	1
	<u>152</u>

ADDITIONS TO FACULTY

Five new faces are seen in the faculty this year. Two of these take the place of teachers who resigned last June. The other three swell the number of the faculty. Miss Ruth Cary, a graduate of Western College for Women, Oxford, Ohio, is the instructor of English in place of Miss Zea Zinn. Dr. F. Gregory Hall, who received his Ph. D. last June from the University of Wisconsin, has now resumed his position as professor of biology. His work was carried on by Miss Ruth Stillman last year. Professor J. Frederick Whitford, formerly superintendent of schools at Orchard Park, N. Y., is conducting the newly formed department of psychology and education to the satisfaction of his colleagues and to the enjoyment and profit of his students. Professor Allen B. West is serving the college as instructor in mathematics and registrar. Mrs. J. Murray Maxson, recently of Chicago, has come to Milton this year to be the matron of the ladies' dormitory. Her wholesome influence is already felt among all the students.

RELIGIOUS LIFE

The religious thinking of the students has been stimulated much by two series of addresses given at the college in November. The first speaker was Rev. George E. Fifield of Battle Creek, Mich. He gave three addresses, at chapel exercises on Friday morning, in the gymnasium on Friday evening and at the regular service of the Seventh Day Baptist Church on Sabbath morning. He came at the invitation of the Christian associations to speak at the end of their week of prayer. His subjects were: (1) "The Bible: What is it?"; (2) "Partaking of the Divine Nature," and (3) "Feeding and Growing." The genuine and

big-hearted personality of Pastor Fifield and his logical and forceful method of presenting his messages won the students and helped them much in their spiritual life.

One week later J. Stitt Wilson of Berkeley, Calif., came to Milton. Mr. Wilson is known in Alfred College and Salem College as well as in Milton. He spends his entire time visiting colleges and addressing college students. He gave six addresses during the three days he was at the college. Mr. Wilson has a remarkable hold on students. He understands them and leads them to think with him. His messages stimulated thought and discussion among the students on the great social and spiritual problems of the human race.

The vigorous programs of the Y. M. C. A. and the Y. W. C. A. in Milton College and the earnest religious purposes of many of our students are largely responsible for the dominating influence of those organizations on the campus. Recently the students sent three delegates to Student Volunteer Convention at Indianapolis. The delegates were: Donna Schlagenhauf, Raymond Root and Professor Stringer. They have given excellent reports of the convention at our chapel exercises.

CAMPUS ACTIVITIES

The Milton Choral Union sang the car-tata, "Hiawatha's Wedding Feast," by Coleridge Taylor, at their concert in December. In addition to this, several choruses from the "Elijah" were rendered. The soloists were: Miss Gladys Hulett and Mr. Richard Sheard, both students, and Mr. Floyd Ferrill, '21.

Milton College had one candidate for the Rhodes Scholarship in the person of Myrl N. Davis, a member of the senior class. At the time the choice of the scholar from Wisconsin was made early in December, all the nine candidates were entertained at dinner by President Birge of the University of Wisconsin. The choice went to the representative of the university.

Dr. F. G. Hall read a paper late in December at the meeting in Cincinnati of the American Association for the Advancement of Science, on the "Function of the Swim Bladder in Fishes." Dr. Hall has done much research work in this field. One of his students is conducting an investigation on the time required to secure action

from the motor nerves in human beings, after various stimuli have been presented to the sight or the hearing.

For two and a half years physical education and athletics have taken an equal place with other departments of the college, and have had much to do in producing steadiness and wholesomeness in the campus life. This department has been conducted by Mr. George H. Crandall who has given his entire time to this work. His salary has been provided by contributions from alumni. A few weeks ago the students by an almost unanimous vote asked the Board of Trustees to add a fee of five dollars a semester next year for physical education with the understanding that the increased income will be devoted to the salary of the physical director. The trustees have accepted the offer of the students, and have appointed Mr. Crandall professor of physical education, and coach. This action on the part of the students is their pledge toward the campaign for a bigger and better Milton College.

CANDIDATES FOR THE MINISTRY

In the *Sunday School Chronicle* a number of principals of free church colleges have been giving their views upon the supply of students for the ministry. On the whole, there is little complaint of numbers, though there is regret that so few persons with a good secondary and university education are willing to train for this sacred office. It is refreshing on the other hand to note on the testimony of Dr. Clow that the Glasgow Free Church College is fully up to its old standard. "I think," he adds, "we are the largest purely theological school of the Reformed faith in the kingdom. Never was the quality so high. In our case many young men who have been notable during their university career for scholarship and leadership and force of character are to be found entering our halls." It is significant that this testimony comes from the United Free Church of Scotland, which has the highest of all standards in the education of its ministers. I believe that such a church receives a reward for its refusal to lower the dignity of the ministerial office. The Scots people still know how to treat their ministers in such a way as to receive the best they

have to give. Men will never be drawn to the ministry unless the church thinks highly and seriously of that calling.—*The Christian Century*—Topic, *British Table Talk*.

A. E. M.

TRUSTEES PLEDGE \$20,600 TOWARDS ENDOWMENT FUND

ANNOUNCED AT MIDYEAR ALUMNI BANQUET

The third midyear alumni meeting was a great success. On Saturday evening, January 12, an enthusiastic group of seventy-two people sat down to the excellent supper prepared by Circle No. 3, of the Seventh Day Baptist Church.

Doctor B. F. Johanson of Battle Creek, Mich., president of the Alumni Association, presided.

He amused the company by portraying his astonishment when he walked into Milton and lost his way because the "old mill" had disappeared!

Dean Daland spoke on "The College as a True Center of Culture." He pointed out that the faculty and present student body of a college with the graduates, combine to form a group of people with a common devotion to things high and fine. His plea was that the college teachers should not allow themselves to become submerged in their round of routine duties. "Let them be more than drillmasters, more than mere guides through certain courses. The professor must drink deeply from the wells of great literature, pure poetry, and good music, if the student is to catch from him the divine thirst for the best that has been thought and written in the world."

THE CHRISTIAN COLLEGE

With great feeling and insight Professor J. Fred Whitford spoke of the place of the small Christian college in our present-day educational system.

Having been away from Milton for twenty years, Professor J. Fred comes back to us both with the love and interest of an alumnus and also with the detachment of an outside observer. His testimony as to the value of an education secured under definite Christian influences is most significant.

He closed his speech with a trumpet-call for men—not men who are asked to starve and freeze and die for education—but men who will freely and willingly, be-

cause of their great love for education, work and sacrifice and give in order to maintain Milton College, a Christian college of liberal arts.

A GLIMPSE FROM ITALY

Mrs. Alexander, with descriptive skill, told of her recent experiences in Southern Italy, giving us glimpses of some of the quaint customs still practiced in the neighborhood of Naples.

At this pleasant gathering music was not mute; far from it. Several times during the evening we were delighted by the pieces of the Oro String Quintet.

At the request of the toastmaster, Doctor Johanson, Charles Sutton, on behalf of the students, expressed their appreciation of what the alumni have been doing during the last three years to give the school a coach. He added that, to show their gratitude and to do their bit towards a better Milton, the students had gladly voted that their own fees should be raised \$10 per year. This increase is to be applied on the salary of the coach.

Is it possible to find another college in America where students, faculty, trustees and alumni, work more cordially and more loyally together for the common object of a sound, broad and uplifting education?

Very interesting communications were read from Mr. W. H. Ingham and Doctor George W. Post, Jr.

President A. E. Whitford reported excellent progress in the initial stages of the great "half-million dollar campaign." He electrified his audience by calmly announcing that as a starter the trustees of the college had already pledged to this campaign the gratifying sum of \$20,600. He also explained that without solicitation he had received from outside the Board of Trustees, pledges of about \$8,000.

The president clearly set forth that the committee in charge of this big endowment effort has definite plans of operation which will fill full every week from now until commencement day.

Our watch-words should be "*Faith, Labor, Loyalty, Service.*"

THE TRUSTEES

Many times during the evening, and by various speakers, fine tributes were paid to Milton's loyal, devoted, consecrated Board of Trustees.

In response to these, in a certain sense, Doctor A. L. Burdick, president of the board, spoke in well-chosen and appropriate words of the attitude of the trustees towards a stronger and a better Milton College. He stressed the upholding of standards. There is no excellence without toil and sacrifice.

RESOLUTION

The meeting voted that the following resolution offered by Dr. Edwin Shaw be adopted:

"Resolved, That we, the people attending the mid-winter meeting of the Alumni Association of Milton College, put ourselves on record as most heartily approving the work already accomplished by the committee that has charge of the five-hundred thousand dollar financial campaign, especially as shown by the outline report which is submitted at this meeting.

"We gladly pledge ourselves to support the further work of the committee as suggested in the program as presented in this outline. We favor an active furtherance of this campaign, with the view of reaching the best possible results, to be reported at the commencement season at the close of this college year; and we promise our united and loyal support, both individually and collectively, to make this campaign for an adequate support for our beloved Milton College, a great success."—*Milton College Review*. January 17, 1924.

A BUSINESS MAN AND SALARIES

A nation-wide discussion of the question of ministerial salaries is going on, brought about partly by statistics recently published in the *Homiletic Review*. Among the various suggestions for improvement in the situation is that of C. W. Dickerson, vice-president of the Timken and Detroit Axle Company, who is the son of a minister, who at no time received over \$1,200 a year. He says: "If the evangelical denominations will further develop the community church idea by making this activity a big feature of the Federal Council of Churches in America, strong, vigorous organizations could be established out of several weak ones and a pastor for each secured who could be paid a salary equal to the average return of his parishioners, and not have to 'preach to those to whom he is in debt.'

No church should in future be established (except under the leadership of a lay reader) until the membership can guarantee, with the help of the home mission board or otherwise, a minimum salary of \$1,800 per year in cash. This amount with the usual 'honorariums' would probably produce \$2,000 per annum—which is little enough nowadays."—*The Christian Century*.

A. E. M.

COLLEGE SECRETARIES

At the recent annual meeting of the Council of Church Boards of Education it was voted unanimously to recommend the employment of "college secretaries" by the various boards to visit colleges in the interests of increased attention to religious education. If a given board has a constituency that warrants its separate action, let it employ and pay its own secretary. If other boards do not have a sufficiently strong constituency, let two or three or even more unite in supporting a secretary.

A. E. M.

TRUTH VERSUS TRADITION

F. C. MONROE

"Let God be true, but every man a liar." "Argument may convince, but it never converts." "You may convince a man against his will, but he's of the same opinion still." One man's opinion is as good as another's, but a, "thus saith the Lord," should settle it.

Jesus Christ was the Lamb, slain, from the foundation of the world. Thus he was with the Father when the worlds were created, the days numbered and the seventh day set apart, hallowed and sanctified as the Sabbath. Did our Lord and Savior ever hint of changing it to the traditional first day, commonly called "Sunday"? Were not names for the days of the week first given by heathen worshipers, as; Sunday by sun worshipers, etc.? Has not Sunday always been called the first day of the week? And if so, the last day of the week, called "Saturday," must be the seventh. Was not Constantine the founder of Sunday as a day of worship? Why has the day that Constantine set apart for worship become so much more popular than the one that God Almighty set apart, blessed and sanctified; and his Son, Jesus Christ put his

seal upon by rising from the dead, thus uniting *creation* and *redemption* in one for the good of mankind?

Truth, as recorded in Matthew, says that our Lord and Savior rose from the dead in the end of the Sabbath and the record in all the other gospels is in the past tense which corresponds with Matthew. And John says the day after Christ was put in the sepulcher, was "an high day," so it could not have been the weekly Sabbath. Daniel 9:27 says, "In the midst of the week he shall cause the sacrifice and the oblation to cease." Therefore there is no doubt our Savior was crucified on Wednesday and put in the sepulcher on Wednesday evening and rose on Sabbath evening, as stated by Matthew, making Christ's own statement true, that he would be in the grave three days and three nights.

John, the divine revelator, said he was in the spirit on the Lord's day. Tradition places this on Sunday or the first day of the week. Why not place it on Saturday or the seventh day of the week? Did not Christ say he was Lord of the Sabbath? "And if ye love me, keep my commandments." And "my commandments are not grievous unto you." Is it a grievous thing for us to remember the Sabbath, set apart and sanctified by God the Father and his Son, Jesus Christ? Do we as professed followers of our Lord and Savior, observe the Sabbath as we ought? Or are we becoming careless and indifferent to the claims of God Almighty upon us as his representatives?

Keeping the Sabbath alone, will not save any one. But as followers of the meek and lowly Christ, we should arouse ourselves from our lethargy and indifference, giving every one of God's commandments an equal right and observance in our every day life; individually and as a nation.

But to get people individually or collectively to observe a traditional day, to keep it holy in place of the true Sabbath, is utterly impossible.

If the only reason we can give for keeping the Sabbath is, because we were brought up to keep it, we shall fail. Christ said, "He that loveth father or mother more than me is not worthy of me." Are we following the Master as our Savior, and his truth, or are we practicing tradition as our creed?

WOMAN'S WORK

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

DREAMS

The flame in the forge and the sparks it blew may have been nothing to me and you, and what to another a board might be, was to him the heart of a giant tree. It was fingers and eyes that he saw in lace, and 'twas God he saw in a baby's face. As a boy, no doubt he skipped from school, and wriggled his body up to the pool where he watched the fish and the sunshine swim in the trees that were mirrored under him. And he followed the roving bandit bee till he found his hoard in a honey tree; and he stubbed his toe, and his knuckles were chapped; and the sweet hard maple for sap he tapped; and he laughed and lived as other boys do, this man whose dreams have never come true. But he never worked with a cunning greed; each day he satisfied his need—a home, and a field where the crickets chirr, his children's love and the kiss of her. Though his hands grew hard, his heart kept true, this man whose dreams have never come true.

Oh, you can't measure joy by a minted coin or where broad acres to a homestead join. There's more to life than money and place, for these pass quickly and leave no trace. But the goodness that sings in the soul of you, will live when life has forgotten you and the doubts you had and the faith you knew that some of your dreams would sometime come true.—*Woman's World of Chicago*.

THE LOST GOAT

"One goat means three piculs of rice to us, whereas my daughter-in-law is worth nothing."

(EDITOR'S NOTE: One of the men translators in the Chinese Y. W. C. A. made the following translation from *The Ladies' Journal*, published in China, one of the chief women's magazines for which up to the present, practically all of the writers are men. A Chinese member of the China National Y. W. C. A. staff says that this story is typical of the modern short story now being written in Chinese magazines, whereas the old style stories generally dealt with the aristocracy and were based on traditional models. It is also said to be typical in its modern attempt at a psychological study of the woman and the increase of interest being shown in a more simple

type of life. The comparison of city and country life is in keeping with the social trends now interesting Chinese readers. That the story has no particular end is said to be immaterial; it is a study of the woman's mind and it does not matter what happens.)

When the red sedan chair and some musicians sent by Chu Erh, her husband, to welcome her, reached the gate of her home, she had already dressed well with her head covered over with flowers. Her mother sobbed in accordance with the custom, and she herself also wept. She thought that her girl life was at an end and that her life of daughter-in-law was going to begin. That she had to leave her kind parents and to face the oppression of mother-in-law and control of husband was the anxiety she embraced in mind.

She was then taken into the sedan chair by her elder brother. And her mother with tears standing in eyes saw her off. The indifferent sedan bearers with bared feet took up the chair and marched forward in order. The musicians, shaking their heads with an air of happiness, played their musical instruments on the way. The low and weak noise of her cry was overwhelmed by the noises of drum and gong. She felt that the sedan chair was shaking upwards and downwards, and the trees on the roadsides seemed as moving backwards. Her heart was then also shaking with fear.

After a while the red sedan chair reached Chu Erh's home. She heard a crowd of people crying, "See the bride." Henceforth she was called Chu Erh's wife . . .

The place where she was born was called Fangshan, to the northern-west of Peking. As it was surrounded by mountains, the communications there were awfully bad. But she thought of it as a happy place. One might go from that village to the city by boat, or go to Peking, a paradise in her conception, by riding. But she had neither gone to the city nor to Peking. What she learnt from others was that Peking was a good place for amusement. So she desired to be married with a man who could go to Peking or had seen it. Therefore her parents got her engaged to Chu Erh.

Chu Erh was a man in charge of a graye-yard of a certain family. He had eight mow of field, some pigs and two heads of

goats. In this village that was composed of three or four families, he was the richest. He had a mother, a talkative and hateful old woman, and a sister. He had two great thatched houses and a pigsty. Around the houses were planted vegetables. Outside of the vegetable field there were tombs. A small well was near by the house. Though the water in the well was very dirty, he was proud of his richness because of having such a well. All the people living in this village depended upon this well for water, the river being too far from that place.

After she married with Chu Erh, she took charge of cooking and pasturing goats as her daily work. To pasture goats was the easiest work of the women. Some of her fellow women even sprinkled vegetables with manure and carried water.

One day her husband said to her: "I will go to the city to-day. If you can go with me, the better." She was so happy that she put on green clothes at once, painting her face with much powder and rouge. Really she did not have any idea about face painting. She did so only as an imagination of the women who painted their faces with powder and rouge when going to the city. When she had finished her dressing, to which she paid more attention than at the time of her marriage, she followed her husband to the city. Her mother-in-law said to them before they set out: "I have lived for so long a time, yet I have not heard of a man bringing a woman in to the city—ah, the custom is becoming worse and worse. Return home early!" Her sister-in-law, standing against the door, said in an air of jealousy, "You will be a noble woman who have gone to the city."

They reached the bank of a river after walking six or seven li. She felt her small feet very painful. But the hope of playing in the city had her pain decreased. Her husband sympathized with her and allowed her to rest at the bridge.

"How playful is it really in the city?" she asked her husband.

"You will know when you have reached it. I cannot answer you definitely at present," answered her husband.

"Then we should start again," she said and stood up on her feet.

Her husband smiled and led her, going ahead.

Having crossed a river and two mountains, the city came to their sight.

Her eyes and ears became busy when she had entered the city. The large buildings were stores. The men and women on the street wore thin and beautiful silk clothes, which she thought as made by cloth, because she had never seen such things and did not know their names. She looked around and walked forward. Though it was only a short distance, she thought as having walked a long time. After a while, they reached a large building. She asked her husband in a manner of surprise, "What is it?"

"Yamen," her husband answered, "the magistrate's office."

"Is this a place where people bring suit? No wonder that it is so grave!" she said.

Having passed the yamen, they entered into the market where were sold things for eating and playing. It was already noon time. They felt hungry, so they went to a small restaurant where they took one hundred cakes made of meat and vegetables. She had scarcely taken meat before and could see it only once or twice a year. Now she found the taste of cakes so good that she took many of them. Her husband bought twenty cakes more for his mother and sister. One hundred cakes being not enough for them, they again took five Shantung steamed dumplings. Then they left the restaurant and went to see the performance of jugglery. They played for the whole afternoon.

On the way home her husband bade her, "When my mother asks you what we took in the city, you should not tell cakes to her. You just pretend that we took sixty yen of leaven, or she will reproach us." She accepted her husband's bidding by nodding her head.

After she returned home she found her work tedious. The food she took at home was untasteful and the houses where she lived were uncomfortable to her. She thought: "People in the city take good food and live in comfortable houses. Why should I take poor food and live in such a hut?" Therefore her visit to the city, though it made her happy for a while, created for her a long agony.

One day misfortune fell upon her. She

drove the goats to the mountain and let them take grass. She sat down on a stone and fell to meditation. When she returned to herself, she found that a goat was lost. How alarmed and fearful was she! What an importance it was to lose a goat! She knew that a head of goat meant much of her husband's property. The sum of money her husband spent for marrying her was less than the cost of a goat. Now a goat was lost. How should she do! She ran around to find it. But there was not even its shadow. She fell on the stones and cried. When the sun set down, she could not but return home, carrying the other goat in her hands and crying. She knew that she would suffer severe blame and beating this time.

She told it to her husband and mother-in-law with tears. Her husband not waiting for her to finish the speech, beat her lips and said in anger, "You woman! you must return goat to me to-day, or I want your life!" Her mother-in-law also said, "If you cannot get the goat back, you need not return home. Go and find the goat!"

She left home and passed many tombs. The pine trees made a loud and grave noise when blown by wind. The ghost lights flitted about. But because she was accustomed to them she did not fear, at any rate. She thought that the goat might hide in the hole of grave, so she climbed to the graves and searched the holes. Sometimes she got the skeletons. She just threw them away. Once, when she was searching a hole, a rabbit rushed out; this terrified her only a little.

Hole after hole, she could not get the goat. She sat down on a tomb and cried. She was alone in that place! What surrounded her were only tombs and gloomy pine trees. The dim moon showed her half face in the clouds, smiling at her. The mountain where she pastured goats had fallen asleep. The world was so silent that it seemed as ruined. She sat there weeping. Her mind was filled with sorrow and terror. She said in doubt to herself, "People in the city might not suffer as I." Formerly when she felt sorry, she always thought why she should live. Now that she had gone to the city, she thought why should she not live in the city.

She rose up and went across the river, running up to the mountain where she

pastured the goats. She imitated the bleat of the goat and searched the caves, not caring for the attack of beasts. She ran about as if mad in searching for the goat. But she failed. She only heard a group of tigers roaring at a distance. Then she knew that she could not get the goat and thought that it might be eaten by the tigers. In great disappointment she returned home.

On arrival at home, she saw her mother-in-law kneeling on the ground praying to the mountain deity with candles and incense put before her. She prayed "Oh, Mountain Deity! May you pity us! We have only two goats. Now one was lost. May you give it back to us. It does not concern us much if my daughter-in-law were eaten by the beasts, but don't let beasts eat up our goat. One goat means three piculs of rice to us, whereas my daughter-in-law is worth nothing. With the cost of one goat, I can get three daughters-in-law. Oh, Mountain Deity! May you bless us!" She kowtowed several times and repeated the prayer.

Tears fell down as pearls when she heard the prayer of her mother-in-law. She became benumbed, having lost her senses. After a while she awoke up and thought: "All things are gone. I have no way to take but to ask my mother and some old men to make compromise with my husband and mother-in-law." So she went to her mother's house under the rays of the moon.

She arrived at the gate of her mother's home after walking for hours. She felt grieved at heart when she saw the house where she was born. She knocked the door with tears.

"Who is it there?" her brother asked.

"It is I, my brother," she answered in a sound of sobbing.

"Are you my daughter? Why do you come in the night?" asked her mother in surprise.

No sooner than the door was opened by her mother, she cried out and embraced her mother.

"My dear, what is the matter?" her mother asked, embracing her with her arms.

She told her mother what happened.

"Oh, my dear daughter," her mother said, "you are really too careless. A goat of a farmer is deemed as a pawn-shop of the rich. But they said it to you too ter-

ribly. . . . My dear, don't be sorry. I will send you back to-morrow. You may sleep the half night with me."—*The Woman's Press.*

TREASURER'S REPORT

For Three Months Ending December 31, 1923

MRS. A. E. WHITFORD,
In account with,
THE WOMAN'S EXECUTIVE BOARD

DR.

Balance on hand, September 30, 1923	\$ 85 91
Treasurer, William C. Whitford:	
Milton Junction, Wis., Ladies' Aid	283 66
Miss West's salary	\$50 00
Unappropriated	50 00
	100 00
North Loup, Neb.	9 61
Collection Eastern Association	7 30
Alfred, N. Y., Woman's Evangelical Society, Woman's Board expenses	8 00
Battle Creek, Mich., Ladies' Aid Society:	
Girls' School Bldg. Fund, China	101 00
Thanksgiving Offering, Milton College	16 52
Colored people, Asbury Park, N. J.	25 00
Gentry, Ark., Ladies' Aid society	4 00
Marion, Ia., Workers for Christ—China	10 00
Dodge Center, Minn., Mrs. E. L. Ellis:	
Boys' School Bldg. Fund	\$3 00
Girls' School Bldg. Fund	3 00
Milton College, Thanksgiving offering	2 00
	8 00
Dr. Palmborg, Miss West's salary	10 00
Viborg, S. D., Mrs. Timon Swenson, China Mission	25 00
	\$694 00

CR.

Correspondence expenses, associational secretaries, and officers	\$ 33 00
Davis Printing Company:	
Letterheads and circular letters	10 50
Ruled blanks for treasurer's book	5 00
C. E. Crandall, Treasurer Milton College Thanksgiving offering:	
Ladies' Aid, Battle Creek, Mich.	\$16 52
Mrs. E. L. Ellis, Dodge Center	2 00
	18 52
S. H. Davis, Treasurer Missionary Society:	
Miss West's salary	\$200 00
Miss Burdick's salary	200 00
China Girls' School Bldg. Fund	114 00
China Boys' School Bldg. Fund	13 00
	527 00
	\$594 02
Balance on hand, December 31, 1923	99 98
	\$694 00

They also serve who only stand and wait.
—Milton.

THE BIBLE FOR JAPANESE ROYALTY

AMERICAN BIBLE SOCIETY

The American Bible Society is sending from the Bible House in New York, two elegantly bound, stamped and cased copies of the Bible, as wedding gifts to Prince Regent Hirohito, the future Emperor of Japan, and his bride-to-be, Princess Nagako Kuni. The wedding originally scheduled for last November but postponed on account of the Great Earthquake, is now fixed for February 8. A committee from representative Japanese Christian bodies in Japan has made arrangements for the presentation of the handsome books.

The wide-spread acceptance of the moral teachings of the Bible is an outstanding feature of Japan's half century of development. The Royal Family contributed \$25,000 toward the expenses of the World Sunday School Convention held in Tokyo in 1920. Christian morals and ethics are permeating and silently working in every phase of life from Buddha strongholds to commercial circles.

Since but one out of three hundred of the Japanese is a member of the Christian Church, the question naturally arises, "Whence comes this Christian influence?" It is largely the result of a wide-spread circulation of the Bible. For fifty years the American Bible Society has been carrying on work in Japan. During this time, it has circulated over five million copies. Each succeeding year has witnessed a large increase in the circulation of the Scriptures. During the first half year of 1923, more than a quarter of a million copies were circulated, being more than during any previous entire year. The Great Earthquake has again largely increased the demand far beyond the means of the society to provide, especially as it is so seriously handicapped by heavy losses of properties, plates, types and stocks of Scriptures, all of which must be replaced before normal supplies can be resumed.

Bible House, Astor Place, New York City.

January 23, 1924.

Prayer is the closing of the eyes on things seen, and opening them on things unseen. It is penitence vocal, faith making its profession, and love kindling into a flame.—*A. C. Thompson.*

YOUNG PEOPLE'S WORK

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

WHAT IS SIN?

REV. G. D. HARGIS

**Christian Endeavor Topic for Sabbath Day,
February 16, 1924**

DAILY READINGS

Sunday—Sin as defiance of God (Exod. 5: 1-9)
Monday—Sin as corruption (Rom. 1: 18-25)
Tuesday—Sin as disease (Isa. 1: 1-9)
Wednesday—Sin as spiritual blindness (Rev. 3: 14-22)
Thursday—Sin as selfishness (2 Tim. 3: 1-9)
Friday—Sin as slavery (Rom. 6: 1-14)
Sabbath Day—Topic: What is sin? How does it affect character? (1 John 3: 4; Rom. 3: 9-20)

WHAT IS SIN? HOW DOES IT AFFECT CHARACTER?

The lesson we have for study here is of more personal importance than our lessons usually are for many reasons, namely: the universal weakness of all human beings to error, the subtle methods through which evil presents itself—as modern and efficient as any modern method—a wide-spread laxity toward moral values, and still others to which our attention will be called later.

The history of sin in the life of man is well understood by all of us so that attention can be called to the definition and dangers of sin. The Scriptures define sin as the "transgression of the law," 1 John 3: 4, and the law is to us the whole will of God as to the relation of man to the kingdom of God and right living.

The weaknesses of the flesh are multitudinous making it necessary for us to do as Paul writes to the Church at Ephesus, "put on the whole armor of God," thus defending and preparing for defense as if going to war. The great mass of people today take sin for granted and lose the reality and danger of its coming into their own lives because of its commonness in and about their lives. In 1 John 1:8-10, we are taught that no man is without sin, making constant forgiveness the need of all mankind. In the ninth verse of the above reference, John states that God is "faithful and

just" to forgive us our sins if we but ask him.

The spirit of adventure in the heart of man makes him to find a subtle pleasure in chance and often in temptation. Yet the wise man or woman holds strictly to the policy of "why tease the lions" of our natures?

The measure of the terribleness of sin can not be made upon the basis of the sin itself or its beginnings but upon its results. The fact that no victory is won until the opposing forces stop fighting, forces the human being into a lifelong battle against evil. Because of the awfulness and subtleness of sin there is but one of earth's diseases comparable to it and that is leprosy. Hence for clearness let us make an ordered comparison of the two.

First, sin, like leprosy, separates us from the pure and the clean. The leper is automatically because of his disease, separated from the clean, but the sinner is separated only in the things he thinks and does.

Second, sin, like leprosy, is the most loathsome, polluting, deforming, unclean thing in the world. There are no words to describe sin in itself, or its ultimate effect on the body. Sin does all that the above adjectives suggest and more.

Third, sin, like leprosy, is in a sense contagious by intimate contact. The contagiousness of sin is highly possible because of our common weakness and because of the usual lack of proper defense against its attacks.

Fourth, sin, like leprosy, is constitutional and hereditary. The idea that sin affects only that part of the body used in the sin is absurd for the whole body is used and hurt in sin. The curse of sin is its hereditary value and we have no promise of deliverance except through the power of Jesus Christ as Savior.

Fifth, sin, like leprosy, is practically incurable by human wisdom or power. The strength of medical science is vain when the healing of a sin-sick soul is suggested.

Sixth, sin, like leprosy, does not bring immediate pain or death. The gradual hold gained by sin upon the life of a man makes it the more dangerous and terrible. Sin gradually entwines and enters into the life of a man as a boa, and with its strength crushes out the life, and with its sting poisons the body and soul.

There are sins in all of our lives that we deliberately justify and from which we refuse to free ourselves. These are the wedges by which sin in a big way enters into our beings and defeats us. Some of the sins that come into our lives are so clothed as to appear to be the choicest of friends, yet under the shell of appearance they are as deadly as any poison. A careful survey of our living will often reveal much, before unseen. Consider the sins of omission as well as of commission. Are the following, sins: idleness, dishonesty, impoliteness, uncleanness, lack of promptness, lack of appreciation, of thoroughness, of thoughtfulness, of enjoyment, of telling the exact truth, and habits of intemperate eating, sleeping, playing, working, talking, also habits of bodily injury—use of tobacco in all forms, drink, neglect and nuisances of both body and mind?

The following verse ought to help us rid ourselves of sin.

"Just stand aside, and watch yourself go by;
Think of yourself as 'he' instead of 'I'.
Pick flaws, find fault, forget the man is you,
And strive to make your estimate ring true.
The faults of others then will dwarf and shrink.
Love's chain grows stronger by one mighty link,
When you with 'he' as substitute for 'I'
Have stood aside and watched yourself go by,"
—Anon.

Little Genesee, N. Y.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Sin is slavery. The slave is compelled to serve his master, to respect his wishes only, and he has no freedom of his own. He is bound to his lord, and can do nothing for himself. As long as he remains a slave his condition will never improve. So it is with the sinner. He is the slave of the devil, and as long as he engages in sin he will never be a free man. The slavery of sin is the worst form of slavery.

Sin defiles character, and if character is defiled, reputation is ruined; for character is what one is, and reputation is what people think he is. The two go together. When we come to the end of life, and leave this earthly abode, the only thing we can take with us is character. We must leave everything else here. Let us live in such a way that we can take characters that are

clean and pure, and not those which sin has defiled. Then the world will be better because we have lived in it.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The following is a suggestive program for the meeting of February 16, 1924.

Business.

Memory work.

Announcements.

Leader's talk.

Superintendent's talk.

Song service:

Three songs,

"Junior Rally Song,"

Three songs.

Bible Reading, John 4: 19-24, by the leader.

Memory verses and testimonies.

Race on finding verses (the one who finds them first to read them, keep score).

Prayer period:

Memory prayer,

Sentence prayers,

Prayer by Superintendent,

Benediction.

Auntie Rutt says: "If I were on the Lookout Committee I'd pray for those we are trying to get to join the society, for the members who are troubled or disinterested, and for my committee that we may be sympathetic and tactful enough to win and help others."

The following statement from the *Baptist* is startling: "Give me the money that has been spent in war and I will purchase every foot of land on the globe. I will clothe every man, woman and child in attire of which kings and queens would be proud. I will build a schoolhouse on every hillside and in every valley over the whole earth. I will build a college in every state and fill it with able professors. I will crown every hill with a house of worship and support an able minister to preach the gospel every Sabbath day, so that on every Sabbath morning the chime of one hill should answer to the chime on another around the earth's wide circumference."—*Continent*.

SALEM COLLEGE ALUMNI WIDE AWAKE

"EVERY ALUMNUS A GIVER" IS GOAL SET;
WILL MAKE INTENSIVE CAMPAIGN

Salem College alumni are now awake to the needs of their Alma Mater and in sincerity have placed their shoulders to the wheel in order, as the first move, to establish a permanent endowment for the institution to which they feel so much obligated. A desire for such a step has been in the hearts of many for a long time, but they have been seemingly waiting for an initial step to be taken. This has been done.

At the annual meeting of the Alumni Association, June 7, 1923, a plan was proposed by which Salem College might receive an endowment of \$50,000 in the form of insurance policies. This plan was submitted by Doctor E. J. Woofter and was the first seemingly concrete, workable one ever placed before the alumni body. It was received with enthusiasm and a determination that it should be developed in the near future.

To make possible the presentation of the proposed insurance plan before a greater number of the alumni, a home-coming was called at the Masonic Temple in Clarksburg on the eve preceding the annual Salem-Wesleyan football game. One hundred and ten graduates and friends assembled to enjoy the evening. Along with the music and festivities came interesting speeches. Mr. L. D. Lowther as toastmaster, led the program in his usual happy way and was followed by such able speakers as Doctor A. T. Post, Principal O. B. Bond, Dean M. H. Van Horn, Principal E. A. Luzader, Attorney J. Edward Law, Judge John C. Southern, President S. O. Bond, Professor Harold O. Burdick and Jennings Randolph, all of whom dwelt upon the fact that our college is an asset of which we should be proud. They emphasized the necessity of an endowment fund to enable it to meet its financial requirements and build for the future. They showed also that, because of its long and successful struggle against odds clearly manifest, it merits aid.

Immediately following the speeches Dean M. H. Van Horn appointed a committee to carefully study the proposed insurance plan and work out a means by which it might be made to function. The names of the

committee follow: Doctor A. T. Post, Doctor E. J. Woofter, L. D. Lowther, Principal E. A. Luzader, Principal Orville B. Bond, Principal Ernest R. Sutton, Principal Joseph L. Vincent, Aubrey C. Morrison, Roy C. Keys, Paul M. Lowther and T. Edward Davis. The alumni unanimously approved this movement. Dean Van Horn was later added to the committee.

Soon after the action taken at the "Alumni Home-Coming," October 5, the committee appointed had a series of meetings at Victory High School, Clarksburg. Although the members were scattered, the attendance was almost perfect. Fully realizing the importance of the duties placed upon them, they entered upon their task with but one aim in view—an endowment for Salem College. Along with the discussion of the various phases of the insurance plan, which at first was thought to be the most feasible, came other plans. It was not without much hesitancy and careful thought that the committee turned its attention from the insurance plan to the various plans submitted. The prevailing consciousness of the fact that it was immediate relief that was so necessary for the existence of the college was, probably, the main reason for the turning from the original plan to one which would, without any doubt, mean a financial lift the very day it began to function. The plan adopted is found on the first page of this issue.

Many of the alumni have already expressed themselves as having been impressed by the plan adopted because it is simple, yet most practicable. They feel it cannot be a burden since the terms of contribution are so easy, and they believe that everyone should be willing to co-operate in order that it may succeed.

The fact that the minimum gift is only \$100 may be greatly stressed and all can easily arrange to give. According to statistics, it has been shown those having completed courses in Salem College rather than elsewhere, have been able to save in expenditure at least the amount which they are asked to give as a member of the alumni family. Not only is the goal within reach of all, but it is encouraging to know that we are giving our money, not only to be spent today, but to create a permanent endowment fund.

Many of the alumni friends have been called upon time after time for financial support, that the institution might continue to exist. The movement put under way at present by the Alumni Association is the very first of its kind where the contributor is giving to a fund that will remain as continuous endowment, the interest of which may be used forever. Experiences of the past prove that the only possible solution for a permanent endowment is through the plan which has been adopted.

—*The Green and White.*

A MORE EXTENDED CAMPAIGN TO FOLLOW

[We understand that the alumni movement to raise \$50,000 by April 1, 1924, is to be only a starter in the Salem College drive. There is also a movement by the directors calling for large gifts. It is described here.—Ed.]

Nearly two years ago the Board of Directors of Salem College voted to put on a campaign for \$500,000 endowment. This goal was chosen for two special reasons. Such a sum represents the minimum requirements of accrediting agencies for an efficient college. It represents also the minimum needs for the present work of the institution.

It is little less than marvelous that the college, with practically no endowment, has been able to live through these recent difficult years. However, it has not only lived but it has won full recognition from the most exclusive schools in the land. Also its net annual enrollment, within the past five years, has increased from three hundred and five to eight hundred and thirty-seven.

The directors, knowing full well the economic difficulties of this reconstruction period, hesitated many months to put this program on, even after the need had become absolutely imperative. But the alumni, seeing the desperate need, determined to plunge into it, believing that what ought to be done can be done. When the board was consulted it was found that all the members of this governing body are squarely behind the plan for raising this initial unit of the larger amount and are also ready to begin intensive work on the

whole program as soon as the alumni program is well under way.

It is expected that the larger part of this \$500,000.00 will be raised in the territory served by the college. There are those, however, outside of this immediate college community, who will be urged to help in this splendid work. All who know anything of the self-sacrificing work of this college during the past thirty-five years will want to help according to their ability. The early classes were, by the nature of the case, quite small. Their members are now in middle life. The great majority of the alumni, however, are yet in early life. If these are willing to share their youthful earnings that the college may live to bless the coming generations there will easily be found many who will follow their example.

—*The Green and White.*

NATIONAL MOVIE CONFERENCE

On Wednesday and Thursday, February 13-14, 1924 at Hotel Raleigh, Washington, D. C., there is to be held a conference of the churches of the United States and various civic and welfare organizations of the country upon the subject of "Federal Regulation of Motion Pictures."

Eminent representatives of every branch of the motion picture industry have been invited and are expected to address the conference, each in behalf of his own department in the industry. Distinguished representatives of the Church and civic and welfare organizations will also speak. This is not to be a conference of those who are all of one mind; both those opposed and those in favor of federal control of the motion picture business will be heard. The bill endorsed by a similar conference held in Washington in January, 1923, may be changed or discarded by this conference.

Every woman's club, civic organization, church society and philanthropic association in the country will do well to send delegates to this conference and do all within their power to urge Congress to enact legislation to deal with this great national and world problem.—*O. R. Miller.*

In giving us the Sabbath, I feel as if God had given us fifty-two springs in every year.—*Coleridge.*

CHILDREN'S PAGE

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

UNTIDY SUE

We like to have our cousin Sue
Come visit us and play.
She knows so many things to do
And teaches us the way.
We scatter things around the floor,
We use them, all of us;
Then Sue says: "Good-by," at the door
And goes and leaves the muss.
We'd really like our cousin Sue
Much better if she'd stay,
And show us one thing more to do—
To put the things away. —*Dew Drops.*

WORSHIPING GOD

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
February 16, 1924

DAILY READINGS

Sunday—Reading private (Ps. 1: 1-3)
Monday—Jesus as Bible-reader (Luke 4: 16-19)
Tuesday—Daniel's prayer worship (Dan. 6: 10)
Wednesday—Private prayer worship (Matt. 6: 5, 6)
Thursday—Music of praise (Ps. 81: 1-3)
Friday—The song of heaven (Rev. 5: 9-12)
Sabbath Day—Topic: Worshiping God through song, Bible-reading, and prayer (John 4: 19-24)

Junior girls and boys, let us think what a privilege we have in worshiping our heavenly Father. There are many ways in which we can worship him.

We sing praises. Rev. Eugene Davis, whom many of you have met and whom nearly all have heard of, told us yesterday that the Christian religion was the only religion which has hymns. Isn't that wonderful? He sang, "Jesus Loves Me, This I Know," in Chinese.

When we sing, "Little hands, be careful;" "Little feet, be careful;" and so on, we are worshiping God.

All juniors enjoy reading the Bible because it is God's Word. Let us keep this in mind as we study the daily readings, as we work on the "String of Pearls" and as we learn memory verses.

How many of us are keeping the Junior Quiet Hour? Are we committing to memory Bible passages? Can we name the books of the Bible? How many chapters do we

know by heart? Do we enjoy the stories of the lives of men and women of the Bible? Do we study the life of Jesus as we should? In doing these we are worshiping God.

God hears the prayers of boys and girls. There are two ways of showing our reverence to our heavenly Father through prayer. They are: praying in public, and also in private; that is, in Junior meetings and at home. It does one good to hear girls and boys thanking God for homes, schools and churches; for the sunshine and rain and the beauties and wonders of the world; and asking his blessings for others.

Boys and girls, let us try to live true to the Junior pledge.

HURLEY S. WARREN,
Superintendent of the Salem Junior
Society.

Salem, W. Va., December 14, 1923.

MRS. WARDNER'S SQUIRRELS

DEAR RECORDER CHILDREN:

You are very much in my thoughts today. I would be glad to see you all together, hear you sing about Jesus, and then take your picture to hang on the wall of my room.

I have been sick abed in the sanitarium for several months. You know it is not much fun to be sick, but in most cases one can have some fun. Would you like to hear about the fun I am having?

My bed stands by a window in the corner of a ward on fifth floor. One day a squirrel found his way here by climbing up the vines that run over the walls of the building. I said, "Good morning, sir," and gave him some nuts. It was lots of fun to see him sit up and hold the nuts in his paws while he ate them. In a few days others came, and now I have a family of four black squirrels and another family of two gray ones.

Dr. Kellogg brought the black squirrels here from some other country. They are smaller than the gray squirrels and very cunning, but I like the gray ones better. The black squirrels are not as neat as the gray ones. They often look as if they had forgotten to comb their hair or else had been in a fight, but the gray ones never neglect their toilet.

The black squirrels do not have as good manners as the gray ones. They will take their nuts without saying "Thank you" and

go off out of sight to eat them, which spoils my fun; but the gray squirrels stay right here and look at me while they are eating. This is their way of saying "Thank you."

When the squirrels come to my window they look around to see if they can find the nuts, and if they can not, they stand up on their hind feet, fold their little paws over their breasts and look through the window to see if I am here. Some times they scamper over the ledge as if they were playing "Pomp, pomp, pull away."

The squirrels teach some good lessons. They take good care of their health, sleep enough, take plenty of exercise, and eat nothing but good food. They take little bites, chew their food well, and when they have had enough, can not be coaxed to take any more.

The squirrels have good courage, but they also know when it is time to run. One came to my window once, when I was eating lunch. The window was closed, and I could not reach to open it; but instead of saying, "It's no use, I may as well give up," he ran to a window that was open, came in there, crawled along on the floor, climbed up the window sill, and got the nuts. After he had eaten them, he insisted on helping me eat my lunch. I could have spared my strawberries, that were canned and served without sugar, but thought best to defend my rights, so I called a bell boy. When the squirrel heard his footsteps, he thought it would be wiser to run than to stay here and show courage, so he sprang from the bed on to the floor with a bound, jumped out of the window and fled.

But for fear you will get tired, I will close this letter by saying that I don't want any of you to get sick, but if you do, I hope the squirrels or some of the other little creatures God has given us, will come and make fun for you.

Your sincere friend,

MARTHA H. WARDNER.

Sanitarium Annex, Battle Creek, Mich.,
January 1, 1924.

THE FLAG OF THE FREE

"The land of the free and the home of the brave," Jack said to grandfather on the morning of Washington's Birthday. They were looking out of the window together, watching the parade of soldiers pass, the Stars and Stripes flying at the head. "Do

you remember when we were not free, Grandfather? We sing about it so much in school, but I've never heard of our being in chains like the story-book people.

Jack's question was interrupted by a real fight in the street. Two boys, trying to get the best place for seeing the soldiers on the sidewalk, pushed each other off. A policeman warned them back, and they doubled up their fists and hit out blindly, angrily. Grandfather smiled.

"No, Jack, I can't remember when our country wasn't free," he said, "but there are still people in it, good American boys and girls who wear chains. Just look out there in the street. Those boys are not free enough to carry the Stars and Stripes above their heads. They have a slave driver, Anger."

This was a new idea for Jack. "Tell me more about being free enough to carry an American flag," he begged.

"Well," grandfather went on, "a good American citizen, boy or man, is so free of those two goblins, Greed and Carelessness, that he takes care of the city park, the streets, the public library, and the schools. He would not take or harm anything, even a blade of grass, that is city property. He keeps his home yard clean and his sidewalk clear. He is free of dirt, his tongue is clean of wrong words, and he doesn't let old Pride keep him from being a good friend to strange boys and girls from other lands, no matter how poor they are."

"I'll think of that when I carry my flag," said Jack, for he understood now.

The way you manage yourself makes you free enough to fly Old Glory. Can mother trust you to do the right thing even when she is not at home? Can you play with your friends without getting into trouble over the games? Can you go without something like candy that you like to eat a lot of, just because you know it is not good for your body? Can you say to yourself, "Stop," and do it, too, when you need to? These make you free and give you the right to wave the Stars and Stripes.—*Selected.*

THE RED, WHITE AND BLUE

In the making of our banners,
Was there meaning in each hue?
Was the blood-red stripe of courage
Meant to lead the white and blue?

HOME NEWS

DERUYTER, N. Y.—On Tuesday evening, December 4, 1923, the young people of the DeRuyter Seventh Day Baptist Church met at the home of Miss Marcia Poole to organize a Christian Endeavor society. There were sixteen members present. The following officers were elected: President, Marcia Poole; vice president, Dorothy Jones; secretary and treasurer, Robert Randolph; corresponding secretary, Margaret Oursler; organist, Dorothy Jones.

After the business meeting refreshments consisting of sandwiches, pickles, salad, jello, fried cakes, cocoa and marshmallows were served. Then we all enjoyed games. We closed the social hour with a song service and the Christian Endeavor Benediction.

The RECORDER Reading and Subscription Contest is being carried on with a great deal of interest.

We have had a very good attendance from the very first and each member is anxious for it to come his turn to lead. We are hoping to continue the work in the society with as much enthusiasm as we have started with.

RECORDING SECRETARY,

M. N. O.

NORTH LOUP, NEB.—Rev. L. D. Seager is preaching some splendid sermons, sermons which will be a help to any and all who care to hear them. He is not a sensationalist, but is one who makes his hearers think—they go home with something to think about during the day. Afternoon meetings are held each Monday and Thursday afternoons to which all who are interested are invited.

The special meetings being held at the Seventh Day Baptist church are fairly well attended considering weather conditions. There is room, however, for more, many more than the number who attend.

Rev. L. D. Seager is preaching some splendid sermons and the musicians are furnishing some most excellent music. The ladies' and men's choruses have furnished the music on different evenings, the "preachers' quartet" has sung, the school children of the various grades have done their part, so each evening is made very interesting and helpful.

While not many have taken a definite stand, yet there are those who have made

And the white, as sign of pureness,
There for all the world to view,
Meant to be the guiding pillar
In between the red and blue?

While the last, an open promise
That all rulings would be true,
Joining justice to the union,
To the red and white and blue?

Making thus a noble banner,
That will lead our columns through;
Courage, purity and wisdom—
Glorious red, white and blue.—*Selected.*

A GOOD GUESS

Some time ago the teacher in a public school was giving a talk on classic mythology. Little Willie was not very attentive; and when it came to the questioning part of the game, he was lost in the wilderness.

"Willie," said the teacher, closing the book and looking impressively at the youngster, "can you tell me who Cyclops was?"

"Yes, ma'am," was the prompt answer of Willie. "He was the fellow that wrote the cyclopedia."—*Junior World.*

"Spell your name," said the court clerk sharply.

The witness began: "O double T, I double U, E double—"

"Wait," ordered the clerk, "begin again."

The witness replied, "O double T, I double U, E double L, double U,—"

"Your honor," roared the clerk, "I beg that this man be committed for contempt of court."

"What is your name?" asked the judge.

"My name, your honor, is Ottiwell Wood, and I spell it O double T, I double U, E double L, double U, double O, D."

Tenderfoot—"Why do they have knots on the ocean instead of miles?"

First-class Scout—"Well, you see they couldn't have the ocean tide if there were no knots."—*Junior World.*

Youth—I sent you some suggestions telling you how to make your paper more interesting. Have you carried out any of my ideas?

Editor—Did you meet the office boy with the waste-paper basket as you came upstairs?

Youth—Yes, yes, I did.

Editor—Well, he was carrying out your ideas.—*Young People.*

it known they want to change their ways of living and the older, the active church workers are becoming revived. Much more could be accomplished, however, if all were more willing to do their share.

With better weather conditions the attendance should increase, and it no doubt will. The sermons are worth hearing, the musical programs will delight all who attend, so all arguments are in favor of the meetings and of your attending. We are glad to note there are a goodly number not members of the church and congregation, who attend and for this all are glad.

Pastor Polan says the meetings will be continued all through next week anyway. As to the future, definite announcements will be made next week. Both he and the evangelist urge a hearty co-operation on the part of all interested in the work of the church and the upbuilding of the community.

It will be a wonderful help to new converts, to the church and to all, if those holding church membership elsewhere will unite with us at this time, if they will request membership next Sabbath. If you make this place your home, worship with us, why not become one of us in membership?

An opportunity will be given Sabbath morning to all who wish to offer themselves

for baptism and church membership. A special appeal is made to all, not members, to make their offering at that time. We need you and you need us—the need can be supplied through membership and through this membership hearty co-operation in Christian work.

It was voted at Christian Endeavor to observe Christian Endeavor week, January 26 to February 2. The plans necessary for the work were put in the hands of the chairman of the Prayer Meeting Committee, Elsie Rood. A dinner for the members of the Senior and Intermediate societies will be held Sabbath day, February 2. Other plans will be announced later.—*The Loyalist*.

THE QUIET ROOM

And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world's control.
And from the silence, multiplied
By these still forms on every side,
The world that time and sense has known
Falls off and leaves us God alone.

Whittier.

"Faith crushed to earth rises again—frequently as a new model with the latest improvements."

Annuity Bonds

OF THE

AMERICAN SABBATH TRACT SOCIETY

Be Your Own Executor

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

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

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

MARRIAGES

FRINK-WITHINGTON.—At the home of Mr. and Mrs. Ernest White in Poughkeepsie, N. Y., January 20, 1924, by Rev. Clarence Hill Frank, D. D., of the First Baptist Church, Mr. Leslie Frink of Narrowsburg, N. Y., and Mrs. Laura Greene Withington, of Adams Center, N. Y.

DEATHS

VOORHEES.—Rachel Brown Voorhees, one of the ten children of Benjamin and Catharine Boice Brown, was born on September 17, 1850, at Windsor, N. J., a few miles from Hightstown, and died at the home of her daughter in Newark, N. J., December 27, 1923.

Before her birth her parents lived at New Market, N. J., and were members of the Seventh Day Baptist Church at that place. For some time after her birth her parents occasionally drove to church at New Market, starting from their home on Friday. Later in life they attended the Baptist Church at Hightstown.

She was united in marriage with Alvin Voorhees of Hightstown in 1872, and to them were born three children: Frank B. Voorhees, who lived to be sixteen years old, Walter L. Voorhees and Grace C. Voorhees Degavre.

Not long after their marriage Mr. and Mrs. Voorhees moved to Newark, where they united with the Fifth Baptist Church. After a few years they took letters and joined the First Baptist Peddie Memorial Church. A few years later Mrs. Voorhees returned to the Sabbath, attending service at times at the Seventh Day Baptist churches in New York City and in New Jersey.

In 1907 they moved to Plainfield, Mr. Voorhees entering into the employ of Mr. Jesse G. Burdick. About that time he "accepted the Sabbath with all his heart," and he and Mrs. Voorhees united with the Seventh Day Baptist Church at New Market. About six months later he died. Following her husband's death she lived for some time at New Market, and then for several years in Newark.

During these later years of her life Mrs. Voorhees faithfully kept the Sabbath, but she could not often meet for worship with Sabbath keepers.

A few weeks ago she fell and broke her hip. Unnumbered were the services of love, sympathy and sacrifice, shown the sufferer by daughter and son and others during those last days that she was with them. She found special help in the visits of ministers who read from the Bible and prayed with her, and from the daily visits of her son when he sang with her the songs she loved.

Services were held at the home of her daughter in Newark on Sabbath night, December 29,

conducted by her pastor, Rev. Willard D. Burdick, assisted by Dr. Robert W. Peach, pastor of Emmanuel Reformed Episcopal Church, and Rev. Louis Pitt, pastor of St. Mark's Episcopal Church.

The interment was at Cedar Hill Cemetery, Hightstown, N. J., in the presence of three of her aged sisters, and other relatives and friends.

W. D. B.

GREENE.—Mrs. Polly Greene was born in the town of Alfred, N. Y., July 13, 1843 and died at her late home near Alfred Station, N. Y., January 20, 1924.

She was the daughter of James S. and Rachel Sweet Greene and was born in a log house in East Valley on the farm where Earl Burdick now resides. When she was twelve years of age she came to live where she has so long resided, except for a brief residence in Ohio and for a short time in a home near by the one she has so long occupied. One brother, John T. Greene, a former deacon of the Second Alfred and Attalla Churches, passed away in 1895.

July 6, 1859, she was married to Harrison W. Greene and to them were born a daughter, Maude Lucinda, wife of T. C. Turner, of Alfred Station, and a son who died in infancy. A half brother, James P. Greene of Washington, D. C., was received into their home at the age of five and has been like a son to them. In her last lingering and painful illness these with their companions have given her constant and loving care.

At the age of thirteen, she committed her life to Jesus Christ and united with the Second Alfred Church of which she has remained a faithful, consistent and devoted member until called to the Church Triumphant.

For four score years, her happy sympathetic nature, her readiness to serve in times of need, her patience in suffering and her loyalty to friends old and new have endeared her to a wide circle of friends who bear witness to the richness of life and the abiding fruits of the spirit which the years have brought. At even tide there was light and the calm assurance of faith as she stepped over the threshold to the home above.

For many years she was an active member of the Ladies' society of the church and the Woman's Relief Corps.

Farewell services in accord with her own request were conducted at her late home by her nephew, Rev. Walter I. Greene, assisted by her pastor, William M. Simpson, Tuesday, January 22, 1924. Interment at Alfred. W. L. G.

"How sweet and gracious, even in common speech,
Is that fine sense which men call courtesy!
Wholesome as air, and genial as the light,
Welcome in every clime as breath of flowers—
It transmutes aliens into trusting friends,
And gives its owner passport round the globe."

"Nothing great is lightly won,
Nothing won is lost;
Every good deed nobly done
Will repay the cost."

WEDDING BELLS

The Chicago Church had a pleasant surprise last Sabbath after the regular service, when Mr. Alvin French and Doctor Bessie Sinclair, both of Chicago, came marching to the altar and were united in marriage by the pastor.

Doctor George Post, Jr., played the wedding march. A nice circle of friends and relatives of the bride and groom were present at the service. We look forward with hope that this couple will be a real addition to the Chicago Church.

C. A. HANSEN.

OUR ONE TALENT

The man that missed his opportunity and met the doom of a faithless servant was not the man with five talents, or the man with two, but the man who had only one. The people who are in danger of missing life's great meaning are the people of ordinary capacity and opportunity, and who say to themselves, "There is so little that I can do that I will not try to do anything." One of the finest windows in Europe was made from the remnants an apprentice boy collected from the cuttings of his master's great work. The sweepings of the British mint are worth millions. The little pivots on which the works of your watch turn are so important that they are actually made of jewels. And so God places a solemn value and responsibility on the humble workers, the people that try to hide behind their insignificance, the trifling opportunities and the single talents; and our littleness will not excuse us in the reckoning day.

Talk not of talents, what hast thou to do?
Thou hast sufficient whether five or two.
Talk not of talents; is thy duty done?
This brings the blessings, whether ten or one.
—The Word the Work and the World.

THE SABBATH RECORDER

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Sabbath School. Lesson VII.—February 16, 1924

JOSHUA AND THE CONQUEST OF CANAAN. Joshua, chaps. 1-11, 23, and 24.

Golden Text.—"Not one thing hath failed of all the good things which Jehovah your God spake concerning you." Josh. 23: 14.

DAILY READINGS

- Feb. 10—Joshua and the Conquest of Canaan. Josh. 1: 1-9.
- Feb. 11—Moses and Joshua. Deut. 31: 1-8.
- Feb. 12—Joshua Commissioned. Deut. 31: 14-23.
- Feb. 13—The Fall of Jericho. Josh. 6: 12-21.
- Feb. 14—Caleb's Inheritance. Josh. 14: 6-15.
- Feb. 15—Joshua's Farewell. Josh. 24: 14-18.
- Feb. 16—God, the King of the Earth. Psalm 47.
(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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

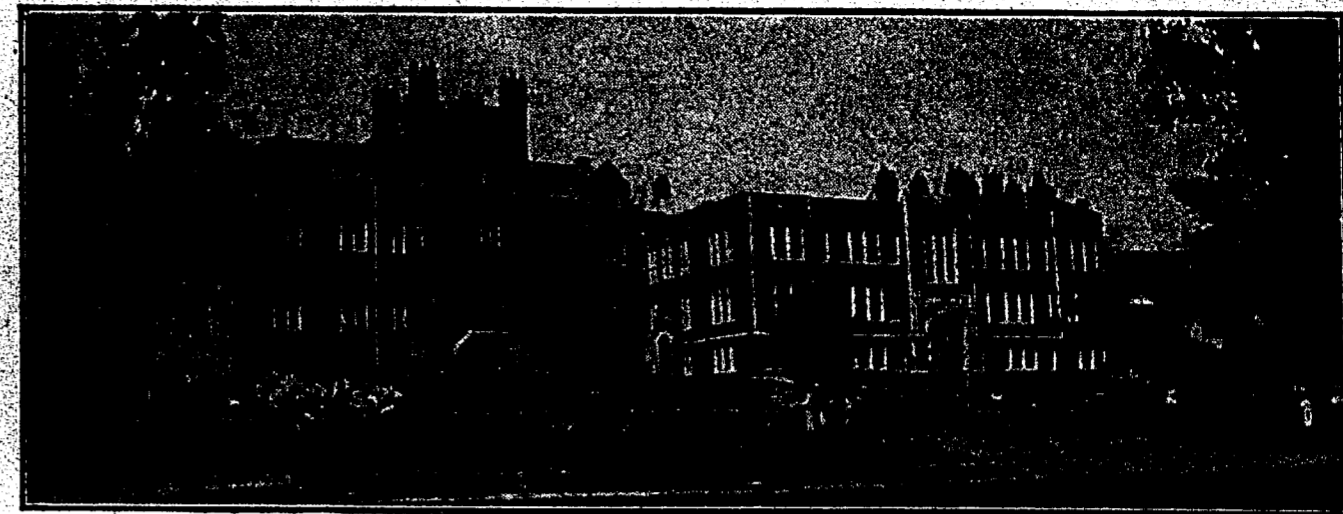
WANTED.—Farm help needed at Milton. Good farm wages will be paid first class Seventh Day Baptist help. Near Milton College. State wages, experience, and references in first letter. Henry N. Jordan, Pastor. Milton, Wis. 1-21-5w

FOR RENT.—For rent on shares a 180-acre dairy farm one mile from Alfred village. Registered Holstein cattle. References required. E. P. Saunders 1-28-2w

WANTED.—I am still in the market for all kinds of U. S. Stamps with name of city on face, at 20 cents per hundred for values of one to 20 cents, and 35 cents per hundred for all values over 20 cents. Reference, Sabbath Recorder, Plainfield Trust Co. E. L. MUNDY, Box 644, Plainfield, N. J. 2-4-tt



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KEEP GOING

When things go wrong, as they sometimes will,
And the road you're treading seems all uphill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest if you must but don't you quit.

Often the goal is nearer than
It seems to a faint and faltering man.
Often the struggler has given up,
When he might have captured the victor's cup;
And he learned too late, when night slipped down,
How close he was to the laureled crown.

Success is failure turned inside out—
The silver tint of the clouds of doubt—
And you never can tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst that you must not quit.

—Edward A. Guest.

WOODROW WILSON

Lilly LaForge Prentice

"I am ready;"

Yes, those whispered words of resignation
Befitted well the dying lips of him,
Our greatest champion of Democracy.
For he had fought the good fight and had kept
The faith; so why should he be unprepared
To meet his God? Oh! tolling bells, toll on
A-down the coming ages, so mankind
Shall not forget the crucial sacrifice
This man has made for bruised humanity.

His gaze, so crystal-clear, so far outstripped
The visual scope of his contemporaries
That, though among them, yet he was not of them.
Alone he fought his fight with purpose, high,
Assured full well his cause would some day triumph;
So great his faith was in its righteousness.

Indeed, ye people, here we had a man,
Upstanding and outstanding among men.
His was no Machiavelian subtlety;
Straightforwardness ruled all his words and deeds.
This scholar, pacifist, idealist,
Proved he could fire America's crusaders
To battle and to glorious victory.

And now a broken-hearted, grief-stunned world
Pays tribute at his bier; for well it knows
That here lies one who yielded up his life
In fighting for a just, enduring peace
To end for aye War's frightful holocausts.

Ah! greater love hath no man shown than this.
Yes, he was ready.