

The Sabbath Recorder

THE NEW YEAR

THE NEW FORWARD MOVEMENT

They will be just

What YOU Make Them

Nobody Else Can Make

Them for You

PSALM FOR THE NEW YEAR'S EVE

O, New Year! teach us faith!
 The road of life is hard;
 When our feet bleed, and scourging winds us scathe;
 Point thou to Him whose image was more marred
 Than any man's; Who saith,
 "Make straight paths for your feet"—and to the oppressed,
 "Come ye to me, and I will bring you rest."

Yet hang some lamp-like hope
 Above this unknown way,
 Kind year, to give our spirits freer scope,
 And our hands strength to work while it is day,
 But if that way must slope
 Tombward, O, bring before our fading eyes
 The lamp of life, the hope that never dies.

Friend, come thou like a friend,
 And whether bright thy face,
 Or dim with clouds we can not comprehend,
 We'll hold out patient hands, each in his place,
 And trust thee to the end:
 Knowing thou ledest onward to those spheres
 Where there are neither days, nor months, nor years.
 —Miss Muloch.

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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.

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WHOLE No. 3,904

At the Threshold of a New Year Our Fleeting Days

Here we stand before the open door of a new year! The last fleeting hours of 1919 are going swiftly by, and, without a moment's pause, 1920 will begin its rapidly written record. As we pen these lines there comes to mind at this moment a little snatch of song we used to sing in boyhood days. We can only repeat from memory:

"My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,
Those hours of toil and danger."

The chorus ran something like this:

"For oh! we stand on Jordan's strand,
Our friends are passing over,
And just before the shining shore
We may almost discover."

As we recall the bright faces and happy songs of the boys and girls in the old Nile Sabbath School of more than half a century ago, and realize that only here and there one of that large company still remains this side of "Jordan's strand," the words of this old song have a deeper meaning than we then realized. The editor would find himself among entire strangers in that old home Sabbath school today. The children of today would there be singing with faces just as bright and with voices just as sweet, but the dear old friends are there no more. Most of them have passed the portals of death and we can only find their names engraved on stone in the city of the dead.

The young hearts of the new generation are beating just as happily as did the hearts of long ago. Their songs of life are just as sweet, and their outlook is just as hopeful. They can not realize how the swift years will hustle them on toward the end. It is well that this is so, and it is good for the young people to be looking forward rather than backward. We always walk the way we are looking.

It may be well now and then for us older ones to look backward long enough

to see where we have come short or made mistakes, if by so doing we are inspired to make the most of our present, in efforts to redeem the time and make what remains of life count for good. But if our backward look only tends to dishearten; if memories of the thorny path we have trod fill us with gloom; if the tale told by the fleeting years shall undermine our purposes and rob us of hope, it would be far better to turn our eyes forward rather than backward, and trying to forget the things that are behind, reach forward unto the things which are before. We can not serve the past, but we may serve the future. While we are heirs of the past, we must not forget that, even though advanced in years, we are still the forerunners—our arbiters of the generations to come.

The fleeting years remind us that our time is short and that we have no days to waste. We are still alive, under the providence of God, and this is enough to show that our work is not done. It never will be done while God gives us strength to do. We shall never get past the responsibility of being our brother's keeper so long as we have an influence among men:

"Oh, do not dream that it matters not
How you live your life below;
It matters much to the heedless crowd
That you see go to and fro.

"For all that is noble and high and good
Has an influence on the rest,
And the world is better for every one
Who is living at his best.

"Up, then with speed, and work;
Fling ease and self away;
This is no time for thee to sleep,
Up, watch and work and pray."

Broad Outlook Needed The one great question now pressing upon the hearts of many Christians, as they consider the Master's work and their relation to it, is, What do we need to make us more efficient in his service? It is evident that we all feel the need of something. In many ways, our needs are different. Some of us lack in

one respect while others feel this need in a different line, but no one can say he has no need. In worldly matters we may need many things we can not obtain; but not so in spiritual things. We may find in our heavenly Father's storehouse a supply for every spiritual need.

Enlarged vision, a broader horizon, a more far-reaching outlook—these are greatly needed in our time if the work of world-redemption entrusted to God's people is to succeed. We read of a merchant in a large firm with great business interests, who, instead of looking after the real, worth-while interests of his company, spent his time in twisting newspapers into lamp-lighters, in order to save matches at five cents a box. As might be expected, he failed in business, because he had no outlook. His mind was so narrow that he could not see large things, and so he became a dead weight in the firm.

We wonder sometimes if the disciples of Jesus are not too much like that man; taking too limited and narrow views; being satisfied with small things when they might have had the great. Instead of making large plans for themselves, for others, for the church, for the great world in distress, they have, we fear, been simply twisting paper lighters, while the great interests of the Kingdom have been neglected.

Oh, for the wider horizon! Oh, for the broadened vision, the enlarged conception of the Master's great work! Oh, for the much-needed larger view of Christ, of redemption, of human possibilities, of the church and its mission! This would fill us with enthusiasm, give us greater energy, increase our interest in the kingdom of God on earth, enlarge our liberality, and make us more consecrated and efficient in the Master's service.

Carefully Arranged Plans Are Necessary in God's Work No business can prosper without carefully arranged plans, efficient machinery to do the work, and carefully organized superintendency. The same is true in the spiritual field. Organization and well-laid plans for efficient work in the kingdom of God should enhance spirituality rather than detract from it. There is no reason why the one who drives a machine able to turn off the work of ten men

should not carry his spirituality with him in the greater movement, and there is nothing in his larger and better organized methods that should make him any less spiritual than if he were in the old ways.

Good work in the spiritual field is not done haphazard; it is always arranged for and planned beforehand. When spiritually-minded men make large plans and organize for great movements there is ground for hope that great things will be done and God's cause will prosper. The larger the plans and the more complete the organization the better if spiritual men are pushing the work.

Faith Needed The other morning while the fog was very dense we crossed from Jersey City to New York on one of the great ferry boats. As we crept out into the stream nearly everything was heavily shrouded in fog, and whatever outlines of other craft could be seen loomed up like wierd ghosts close at hand. Bells tolled, whistles screamed and everything admonished us of danger, and at the same time these aided a practiced hand and trained eye to guide the boat. Finally the dim outline of piers and buildings began to show and soon we found ourselves safely landed on the New York shore.

Thoughts of this experience come to me as the new year approaches. As we set out on its journey, pushing on toward the other shore, the future is as impenetrable as was that dense fog, yet we are advancing into it day by day. Hidden dangers are on every hand. What we most need now is faith in the great Pilot who is directing our way. He has never lost a single soul entrusted to his care. And no matter how dark the night or how dense may be the obscuring fog, his careful hand will bring us safely home. O Lord, give us perfect trust even unto the end.

A Boy's Idea of Heaven The teacher of a Bible class asked his boys, one by one, to give their ideas of heaven. Each answer was evidently influenced by the circumstances and conditions of its giver. One ragged, poverty-stricken city boy, reared in squalor, said heaven is "all grass and green trees." Another thought of it as a beautiful broad avenue with fine houses on each

side. One who had a sweet voice for singing and belonged to the boy choir thought of heaven as a place where people would sing a good deal. The last boy to whom the question was put, though the smallest of all the boys, very thoughtfully said, "A place where—you're never sorry."

What a wonderful answer! Could you give a better one? Think how much it means to be free from all regrets over your misdeeds. A place where one is never sorry must be a place where sin is not known; where life's guilty stains are washed away; where there is no remorse, no guilty conscience; no envy; no slander; no malice; no regret over what might have been but is not; a place where one is able to do perfectly what he has here only been able to do imperfectly; a place where one can really be all he has wished to be but hitherto has only *seemed* to be; a place of complete satisfaction and one where our yearnings to be honest, true, noble, sincere, genuine, pure, holy to the heart's core are realized. This indeed would be heaven, and nothing short of this could be a place where a human soul would "never be sorry."

If earth could only be freed from its moral ugliness, its repulsive vice, its withering selfishness, its unholy ambitions, its debasing intemperance, and become a place "where boyhood should not live so as to make its own manhood miserable, where manhood shall not live so as to make old age dishonorable, where old age shall not so live as to make death ghastly," we might have heaven right here.

How to Be Happy Not long ago we were attracted by some excellent thoughts upon the question, "Why Not Be Happy?" The more we think about the matter, the more we are assured that this old world would be infinitely brightened for all its inhabitants if a few simple rules for true living could be instilled into every heart. Beings that are both physical and spiritual must needs observe the laws of both worlds if they would be truly happy. A healthy body and a healthy mind are essential; and these are so closely connected that neither one can be perfectly normal if the other is afflicted. If the mind worries over every little bodily ill, the effect upon health

is often disastrous. Cheerful views of life; freedom from anger or hatred or worry; a determination not to mope or whine or complain; a heart set to speak happy words to others and to see the silver lining in every cloud—all these things minister unto our physical health as well as to our spiritual. There is nothing like them to promote human happiness.

On the other hand, good physical habits, a clean life free from impure deeds, a body kept free from dissipation, will always tend to make a happy spirit. Let us not forget that no man can be happy with a guilty conscience, nor with a morbid, fretful spirit. Jealousy and hatred make happiness impossible. Even when one feels that his conscience is clear and that his motives are right, he may make himself and others very unhappy by mistaken notions, by exaggerated views of wickedness in others, by magnifying the evil he sees in the world. These things seldom help sinful men to see and love the good.

We love the cheerful, happy worker. We are attracted by sunny hearts. The world is made happy by workers who see the bright side of everything. Such a spirit ministers unto his own happiness, and unto the happiness of all within his influence.

What Makes a Home? A true, Godly home is more like heaven than anything else on earth. Therefore the question, "What Makes a Home?" is of vital importance. Home is something more than a collection of individuals, consisting of father, mother and children. That might not be a very desirable place in which to spend our formative years, or in which to find happiness. Home is not a building or suite of rooms in which a family is fed and sheltered. It is more than that.

Home is more than a place where one in authority rules because he or she has a legal right. It is not simply a place where money-making is sought through the combined efforts of husband, wife and children.

Love, the sunshine of happy hearts and contented minds, the sweet spirit and atmosphere of the household that makes each member of the family, after the toils of the day, long to hasten home to receive sweet and loving greetings from happy hearts.

Such a home is the dearest spot on earth.

Several things go to make such a home. A belief in God as the great head of the family and in the Bible as the guide of life—these are the first essentials. Father, Son and Holy Spirit should be regarded as belonging to the household and near to each member thereof.

Then comes careful family government, by a joint firm in which father and mother stand equal and act in harmony. The grace of contentment, too, is essential to a happy home. No one can be happy in a home where father, mother or children are dissatisfied and constantly complaining of their hard lot.

The quality of forbearance with one another in love should also belong to a home that would be happy. All make mistakes at times, and unless members of a family can manifest a spirit of forbearance, and put away fault-finding one with another, happiness there will be greatly marred.

A little fun and cheerfulness between parents and children, a pleasant romp now and then with father and mother, will bring sunshine to all hearts. Pleasant evenings planned in the home for the boys and girls will keep them from places of temptation.

Home is America's best institution, having to do, more than any other, with making citizens. And it becomes the American people to look well to the home influences and teachings.

APPEAL FOR ARMENIA FROM THE SABBATH SCHOOL BOARD

DEAR FELLOW-WORKER IN THE BIBLE SCHOOL:

The Sabbath School Board has again voted to join the other Bible schools of America in a holiday drive for the relief of suffering in Armenia and the countries about it that we have come to call the Near East. Last year our schools did nobly. The board has asked me again to represent the denomination in this work. In all the years that I have led you, you have never disappointed me.

I shall not undertake to picture the need, for it is beyond comprehension. Eight hundred thousand helpless refugees. Two hundred and fifty thousand orphan chil-

dren. Last year you helped save very many from starving and freezing to death. But very many others died. Happily for us we know next to nothing about it. These people have fallen among thieves, have been stripped of clothing, have been wounded and left to die. The Levites and the priests have gone by. We are buying Christmas presents for those whom we love, many of whom will send presents to us. Conditions are such that the responsibility rests very directly upon America and those Americans who profess to walk in the footsteps of Jesus of Nazareth.

I am late in writing to you because I have been away from home in the interest of the Tract Society. I shall not undertake to dictate to you what you do or how you do it. But I confidently hope that you will secure from your schools a generous gift of money for this very worthy object. Do not delay. It seems best this year to send the money direct to Near East Relief, Cleveland H. Dodge, Treasurer, 1 Madison Ave., New York City. Make it clear that the gift is from a Seventh Day Baptist school and I will attend to receipts and proper credits.

Make the best possible use of any literature that you may receive and do not wait to hear from me again,

Fraternally yours, in behalf of the Sabbath School Board,

GEORGE B. SHAW.

MILK IN BLOCKS

We are told that in winter time in Siberia milk goes to the buyer in a block instead of a quart. The people buy their milk frozen, and for convenience it is allowed to freeze about a stick, which comes as a handle to carry it by. The milkman leaves one block or two blocks, as the case may be, at the houses of his customers.

The little children of Irkutsk, instead of asking their mothers for a drink of milk, ask for a bite of milk.

The people in winter do not say, "Be careful not to spill the milk," but "Be careful not to break the milk." Broken milk is better than spilled milk, though, because there is an opportunity to save the pieces.—*The Comrade.*

THE TEACHINGS OF JESUS

ACCORDING TO MATTHEW, MARK AND LUKE

DEAN A. E. MAIN

Angels, Demons and Satan

The following passages should be read with care:

(1) Relating to angels.

Matthew.—1: 20, 24; 2: 13, 19,—where an angel is said to have appeared to Joseph in a dream; 4: 6, 11; 13: 39, 41, 49, 50; 16: 27, 28 (We see the coming of the kingdom now, but we see no angels); 18: 10; 22: 30; 24: 31, 36; 25: 31; 26: 53; 28: 1-7.

Mark.—1: 12; 8: 38; 9: 1; 12: 25; 13: 27, 32; 16: 5-7.

Luke.—1: 12-23, recording a "vision"; 1: 26-38; 2: 8-14, 21; 4: 10, 11; 9: 26, 27; 12: 8, 9 (To confess the faithful before angels, is the same as to confess them before the Father. Matthew 10: 32, 33); 15: 10; 16: 22; 20: 34-36; 24: 7, 23.

(2) Relating to demons and demoniacs. Matthew.—4: 23, 24; 7: 22; 8: 16, 17, 28-34; 9: 32-34; 10: 1, 8; 11: 18; 12: 22-29, 43-45; 15: 22, 28; 17: 14-19 (Where epilepsy is ascribed to a demon).

Mark.—1: 21-27, 32-39; 3: 11, 12, 15, 20-30; 5: 1-20; 6: 7-13; 7: 25-30; 9: 17-29, 38, 39 (16: 9, 17).

Luke.—4: 33-36, 40, 41; 6: 17-19; 7: 21, 33; 8: 2, 26-39; 9: 1, 2, 37-43, 49; 10: 17-20; 11: 14-26; 13: 32.

(3) Relating to Satan.

Matthew.—4: 1-11; 9: 34; 12: 24-29; 13: 19, 38, 39; 16: 23; 25: 41.

Mark.—1: 13; 3: 20-23; 8: 33.

Luke.—4: 1-13; 8: 12; 10: 18; 11: 15-22; 13: 11-16 (Where a crippled body is referred to Satan as the cause); 22: 3, 31, 32).

How to explain all these Scriptures satisfactorily is a very difficult problem,—more difficult than might at first appear; and so difficult that one may be pardoned, if, with many other students of the Bible, he does not speak with complete certainty of judgment as to their real meaning.

One has no right to assume that in the great universe of Being man is the only rational and moral creature. The existence and activity of angels and demons

does not surpass belief; and it is scarcely more mysterious than the world of mystery in the human soul, which is the field of metaphysical and psychological inquiry.

The solution of the problem is a matter of evidence; but evidences do not weigh the same with all men.

Three methods of interpretation are possible; (1) That these passages as a whole are to be taken literally. (2) That Jesus believed in and taught the existence of angels and demons; but that his language is largely figurative and pictorial, the ideas of contemporary literature being greatly purified and elevated. (3) That all Bible references to angels, demons and Satan, are to be interpreted as figurative, pictorial, poetical language, principles being personified; and that Jesus took this way of accommodating himself to the speech and thought of current angelology, for the sake of setting forth the eternal principles of his spiritual kingdom.

From this point of view the language is none the less gloriously or sadly meaningful, as the case may be. It is impossible for me, after a careful study of these passages to hold to their literal interpretation.

Very much can be said in favor of the second method of explanation; and it may involve the fewest difficulties.

But, after all, I can not but lean strongly toward the third point of view. Much of this Scripture readily yields to a figurative interpretation; and some of it requires such an explanation. See references in Matt. 13, 24, 25, 26.

In connection with nature-worship primitive human thought peopled objects of nature with spirits more or less friendly or hostile to mankind.

In connection with Hebrew religious belief the doctrine of super-human spirits has assumed three phases: (1) The Holy God, on his great and high throne of power and glory, is surrounded by innumerable heavenly attendants, worshipful and obedient. (2) Later Judaism, with its exaggerated doctrine of Divine transcendence, so separated Creator from creature that there should be no immediate relation and fellowship; and the purposes and activities of God concerning man were immediately accomplished by angel ministries on God's

behalf. (3) And in order that a great and good God and Maker should not be held responsible for moral and physical evil, the existence of sin and suffering was charged to wicked spirits.

Now man is "spirit" and "flesh"; marble and mud; divine and human; heavenly and earthly; angelic and devilish. And in the struggle of man's higher being for supremacy over the lower, he has failed and fallen again and again. The Genesis story of the Fall has had countless copies. These temporary victories of our lower natures in the course of our moral development have created a condition or realm of physical, intellectual, social, ethical and religious discord, darkness and misery.

Over against all this is the kingdom of God and righteousness, a God-like condition or realm, the product of man's spiritual aspirations and our Father's redeeming love and power. This is the moral and social kingdom that Jesus came to preach as it had never been preached before. For its ultimate triumph he lived and died, and ever liveth. The spread of this kingdom among men means enriched and abundant life of all kinds, everywhere.

And it may be that the doctrine of angels and demons, first among the Jews, then in the New Testament, represent two stages of progress in the conception and expression of these two realms of spiritual and moral forces and principles; and that the Spirit, making known to the Church the Bible itself, and the life, teachings, and work of Jesus, has lifted it to a higher stage still. In other words, are we not warranted in substituting for the doctrine of devils, belief in the principles and condition of badness, expressed in bad human lives; and for the doctrine of angels the principles and condition of goodness, expressed in righteousness of life?

We are very sure that in our Savior's discourses about Things to Come he employed, in an elevated style, symbolic language forms taken from Jewish apocalyptic literature. That when speaking of angels and demons he may have used language forms taken from Jewish angelology, for the purpose of setting forth, pictorially and impressively, great spiritual and moral realities, is by no means impossible of rev-

erent belief; neither is the doctrine of angel or demon beings, if one thinks this is really taught.

Divine revelation and inspiration did not insure infallibility in Hebrew leaders, lawgivers and prophets.

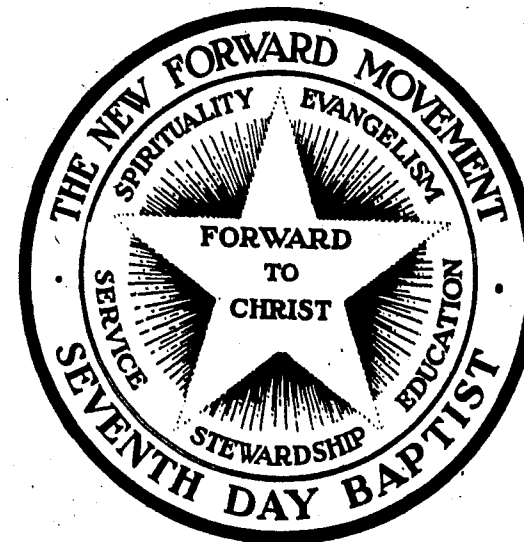
Jesus himself did not claim to be omniscient. See Matthew 8: 10; 15: 34; 26: 40; Mark 6: 6, 38; 8: 12; 9: 21; 11: 13; Luke 2: 52; 7: 9.

In matters of religion and morals Jesus spoke with divine wisdom and authority; so he claimed. In matters of ordinary history, literary criticism, science and psychology, he seems to have spoken from the general level of human knowledge and current ideas. In Mark 12: 35-37, for example, he assumes the Davidic authorship of Psalm 110; but the principles of language usage leave the question of authorship in the realm of critical inquiry. In a similar way we refer to "Shakespeare," "Homer," "Isaiah" or "Moses," without any intention whatever of committing ourselves to any theory of authorship. Any minister, in public discourse, would refer, by way of illustration, to persons and incidents in Bunyan's Pilgrim's Progress in language, that, taken literally, would imply the belief on his part that the book is actual narrative. He would not think it necessary to remind intelligent people that Bunyan wrote an allegory.

And whether or not we believe that Jesus' knowledge of these things was far above that of his day, we can not question his practical wisdom. For him to have taught, in the sphere of non-religion, far in advance of his time, would, reason assures us, have hindered the accomplishment of his supreme mission among men, which concerned religion, character and conduct. The Genesis story of Creation reveals God, although, scientifically, it is not at the level of modern science.

How much the Incarnate Word (John 1: 14) was self-limited in knowledge and power; what is the exact meaning of his self-emptying (Phil. 2: 5-7), we may not know or tell. We are in the presence of great mysteries, and every step should be taken with humility and reverent care. But there is no occasion whatever of stumbling for faith or knowledge, religion or science.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

*"Without me ye can do nothing."
"Lo, I am with you always, even unto the
end of the world."*

ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- ★ Second Westerly Church, Bradford, Rhode Island
- + ★ Independence, New York
- + ★ Plainfield, New Jersey

COMMISSION NOTES

The Commission has a supply of envelopes for the contributions to the denominational budget. Churches that wish to use these envelopes will be provided with them by sending their orders to the American Sabbath Tract Society, Plainfield, N. J.

The Forward Movement plan of a denominational budget involves so many changes and readjustments in the methods once used among us, that it is sure to work more or less confusion for this first year at least. We shall all have to be patient and forbearing with one another, in love, preferring that the work as a whole shall

- ★ Churches which have qualified for roll of honor by subscribing their quota in full.
- + Churches which have over-subscribed their quota.

prosper and succeed rather than our own particular views of how things should be done shall be adopted.

Professor Alfred E. Whitford, the president of the General Conference, is planning to spend a part of the holiday vacation in visiting among the churches, and in particular at Alfred, where the next session of the Conference is to convene. There should be a large and representative gathering at Alfred next August. The first year of the New Forward Movement is likely to bring forth many questions as to plans and methods of our enlarged work, and the session of the Conference will be of great interest and very important for the coming years.

The supply of Forward Movement literature at the publishing house is exhausted except for the pledge cards and the Catechism. The regional directors were given supplies that were calculated to be sufficient for their territory, and perhaps they are yet prepared to provide churches or individuals with this literature. It was thought that an edition of 10,000 copies would be sufficient, but a second edition of 5,000 has been published of the two mentioned above, and a part of these is yet on hand for distribution. A very careful attempt has been made to avoid expense and waste by not printing an over-supply that would not be used.

The people of the denomination at the Battle Creek Conference voted to cooperate with the Interchurch World Movement. It made, however, certain conditions for this denominational co-operation, one of which was that "no financial obligations for the administrative expenses of the Interchurch World Movement are to be incurred without the authorization of the General Conference, or the Commission of the Executive Committee." Another condition was that this proposed denominational co-operation should be done through the Forward Movement agencies of the Executive Committee. The special committee of the Commission appointed at Buffalo to represent the Commission consists of Professor Alfred E. Whitford, Rev. William L. Burdick and Mr. Walton H. Ingham.

SECRETARY.

DENOMINATIONAL FORWARD

A CHURCH MEMBER

(Read in Sabbath services, at Lost Creek, W. Va., during the absence of the pastor, and requested for publication in the "Sabbath Recorder.")

We find ourselves today on the brink of a new era. No longer do farmers content themselves to hook a handful of wheat from the waving grain with the sickle, no longer do they swath each other as they mow across the fertile lowlands, nor do they content themselves to pick out the mouthfuls of hay with the point of the scythe, amid the rocks and stumps of the rugged hillside, as they did some years ago. No longer does the ox nor the horse meet their demand for dray purposes, but the powerful trucks and tractors are taking their places. No longer does a piece of land have to give up its total fertility, for the production of a non-rotated crop; no longer is a farmer content with cattle, horses, sheep, hogs and poultry of a conglomerate or heterogeneous composition; his demands are for those that are best adapted to his particular locality and conditions.

We are living in an age of visualizing, an age of imagining, an age of air castles, an age of foresight, if you please. One has but to read the chapter in the history of life, which sets forth the romantic and idealized vision of youth, to appreciate the significance of this idealizing age. This chapter gives us insight into the interpretation of our own peculiar but natural social problems.

If we are to make a success of any undertaking we are compelled to make adjustment in harmony with the strides of progress or be counted among the stragglers and misfits of humanity. To appreciate this point more fully let us make a few observations in the animal kingdom.

Under the class of animals known as invertebrates, (animals without backbone, we find the amoeba, one that seems not to know where it is going, seems not to have a purpose in life and seems to be wholly a creature of its immediate environment. Another is the volvox, more complete in structure, having more cells and having a more perfect organization of body; still others of much the same structural efficiency are the sponge, coral, jelly fish, and

frequently a *man*, who, although he is physiologically classed with the vertebrates, should by mental nature and stamina be given his place with the invertebrates.

As we consider the vertebrate animal I wish we might keep carefully in mind the adaptability of each kind to the particular environment in which it lives. The fish of the sea live in perfect ease, get food and air or oxygen from the water in which they live. They pass freely through the water because of the dorsal, lateral, ventral and caudal fins, also because of the close fitting scales and the direction in which they are placed upon the body. Note the dark or dorsal part of the fish which makes it, to the observer from above, appear much the same as the mud and pebbles in the bottom of the body of water. Note also the vertebral or light portion of the fish. This part appears to the observer from beneath much as the tranquil moving clouds high above the water or the milky mist between the sky and the earth.

Thus one can readily see how fishes are fitted to live comfortably and safely amid the environment of water and water animals.

The birds of the air have also a peculiar but beautiful environment in which they must live. Again we have but to note their particular structure to see how ideally they can harmonize with their environment.

The sparrow and wren protect themselves by environment similar in color; the parrot inhabits the verdant regions of the torrid zone; the whip-poor-will nestles in the brown leaves of the forest and the white bird inhabits the frozen regions of the frigid zone.

Take the amoeba and volvox from the culture in which they are grown, take the sponge from the salt water of the sea, change the jelly fish from its natural environment, give the sparrow and wren a home in the north, compel the whip-poor-will to remain amid snow and ice, exclude the parrot from the warmth of its southern home and note the perplexing situation of these various forms of life. Not one of them can endure the change, they are lost because of the inability of their mechanism to fit them for their changed environment.

There is yet one form of life not men-

tioned, and that is man. The question comes, what makes the real man more than the amoeba or jelly fish, or more than the birds of the air or the fish of the sea? The answer comes, in his superior nature, his intellect and ability to adjust himself to peculiar and varied environments. To whom are we indebted for this wonderful nature? Again the answer comes, to God, who could foresee the peculiar and necessary structure of the earth, and the necessity of creating a being sufficiently great to be able to harmonize himself with such a wonderfully ordered world.

It may be interesting and even surprising to note that the spiritual nature of man first began with the consideration of physical things and physical beings. Man first had idols or gods, and many of them, to interpret to him the many and varied phenomena of nature. He had a god of rain, of snow, of hail, of wind, of sun, of moon, etc. To man all nature not understandable was answered by each of these gods.

Furthermore, man believed his physical body to be evil, extremely bad, not worthy to be cared for, and hence to be a Christian, or Godlike, he must punish the body, and to do so he would put tacks within his shoes, pebbles, rocks and numerous things in his pathway, to make it difficult for the body. He would put his poor body in stocks and compel himself to be secluded from the evil world by going into caves and numerous unpleasant and unhappy places.

Today we are looking the world in the face differently. We are cherishing the spirit of revival and readjustment. Should we not be thankful to God that we are creatures endowed with the ability to adjust ourselves to changing conditions? We must now see more in life, and we must now get more out of life.

The present age seems to have for its first consideration physical things. Men want houses, lands, possessions, money, extreme wealth. By man's extreme desire for these things he is inclined to forget his Creator and is inclined to use his great intellect and ability for worldly things.

Men forget to pray. Evening or morning devotional exercises in the home are neglected. The community prayer meetings are no longer a part of our apparent religious duty. Neighbors no longer have

sympathy and common consideration for each other. Human development is much like the pendulum of the great clock, it either goes to one extreme or the other. In human society we see the two extremes and the means. We of course are largely in the class of the means and hence it is our duty to act as the balance wheel for the society, religious organization, the church of which we are a part.

Do not count me pessimistic for I am not. I believe men and women of worth are awakening to the significance of a real forward movement which has a greater significance than just money for the denomination—for schools, colleges, missions, tracts, etc. We must not forget that a valuable part of our religious work is to aid in the support and the furnishing of salaries for those who devote their entire time and energy to the many causes for which we stand.

No longer should our teachers, missionaries and ministers be made to feel that they are on the charity list of our denomination. No longer do our mothers knit socks and stockings to give to our good pastors as a part of their salary for the year; no longer is it convenient for the farmer to take to the parsonage a load of corn or oats, or a ham or bacon to pay his part, for his spiritual guidance, to his pastor for one year's service. No, these are times gone by. We must realize it. We must adjust ourselves. We must remember that our substance is ours only to handle. Let us systematize in our preparation to give. Let us be in the Tenth Legion and our causes will not suffer.

To me one of the most important factors of the Forward Movement is a refilling of the pews of our churches. The seats that were once occupied are now vacant. The stalwart men with white hair and beards are passing to their reward. Shall our cause perish when the last of our aged leaders passes away? Where are the church reserves? Are they in sympathy with our cause? What is the command to get them? Are there not many and enough to make our church strong? Bring in the stragglers. How can we do it? Vibrate the harp strings of church unity and efficiency and mankind can not but appreciate the beauty and consistency of such liv-

ing. They will soon find themselves in the pews of the church, singing hymns of praise, filling the denominational and church budget and falling in line with the forward of humanity.

EFFICIENCY IN HANDLING CONTRIBUTIONS FOR THE BUDGET

TREASURER WILLIAM C. WHITFORD

A serious lack of money in the treasury of the General Conference provokes thought in regard to efficient methods of handling the money contributed for the Forward Movement budget. For the sake of efficiency we should consider particularly the saving of expense, the saving of trouble and the saving of time,—that is, the making of money available for use as soon as practicable after it is given. I would suggest, therefore, that for next year the money be first centralized by converging lines and then distributed by radiating lines.

The first step would be for the givers to put their money into the weekly collections of the various churches. The non-resident members would do well to send their money from time to time direct to the treasurer of the local church which they desire to have credit for their gifts.

The second step would be for the treasurers of the churches at a certain time in each month—say the 20th of the month, or within three days thereafter,—to forward all the money received for the budget to the treasurer of Conference.

The third step would be for the treasurer of Conference—on the 25th day of the month, or within three days thereafter, to divide all the money on hand according to the established ratio, and send checks to the various treasurers of societies and boards. The treasurer of the Education Society would immediately send checks to the treasurers of the schools, and the other treasurers would have money to meet the various demands of the first day of the month.

The advantages of this plan are obvious. The present situation brings them forcibly to view. There are already hundreds, and probably thousands of dollars on hand for the budget in the hands of the church treasurers, and not one of them has made any

attempt—at least so far as known to the present writer—to divide this money according to the established ratio. We can not blame the treasurers for being a little slow to undertake this task, for no matter how small the sum to be divided it is a whole evening's job to make the division and the proper bookkeeping entries, and to make the checks and write the letters.

Then unless the whole sum to be divided is more than \$130 the share for the Historical Society is less than a dollar. It takes a considerable resolution for a church treasurer to make out a check for less than a dollar and write a letter and put a stamp on it and mail it. While if he does not forward every balance on hand he has to open a new account, and be watchful to remember it next time.

It will indeed take just as much time for the Conference treasurer to make the division and send the checks; but he has to do it any way, and it is just as easy to divide \$975 as it would be to divide \$9.75. Then if the treasurer of Conference can save labor for 50 treasurers at once he ought to be willing.

Several church treasurers as well as a number of the lone Sabbath-keepers have already sent remittances to the treasurer of Conference, and a division was made the last of October, and another the last of November, and there is now on hand more than two hundred dollars to be divided after Christmas.

The need for money is acute in the Conference treasury, as the great majority of expenses come in the early part of the year. Already fifty-seven bills to the amount of \$2,170 have been audited and the bill for "the Minutes" will doubtless be coming soon. Fortunately, we had about \$1,170 in the treasury from last year. What makes the situation embarrassing at present is the lack of some one to authorize the borrowing of money. The treasurer is able to borrow somewhat upon his own responsibility; but there are some drawbacks to this situation.

Other treasurers are feeling the shortage of money. If a church treasurer has on hand only \$10, it would be well worth a two-cent stamp and the time to make a check to set it on its way to be useful, on

the 20th day of the month. The interest on \$10 for a month is five cents.

I understand that instructions have already been sent to church treasurers for their guidance this year; but it is well to begin early to plan for next year. I hope that others will be studying the situation and writing to the SABBATH RECORDER upon this topic.

WILLIAM C. WHITFORD.

December 17, 1919.

A SONG OF THE OLD YEAR

The year was slowly dying,
I watched its fleeting breath,
And in the silence came the thought,
Ah me! 'tis death! 'tis death!

I peered into the cavern,
Dug by the hand of Time,
Where soon would rest this old, old year,
And other dead of mine.

I thought of selfish pleasure,
I thought of dark'ning sin,—
And standing at the old year's grave,
I said, "I'll throw them in."

Then rose a bitter feeling
For one who did me wrong,
Who spoke the harsh and angry word,
When should have come a song.

I said, "I'll put it from me—
This bitter, unkind thought:—"
And in it went with other sins,
To molder as it ought.

I thought of Christian coldness,—
Of deeds I might have done—
Of words I might have gladly said,—
Of souls I might have won.

Then loosed the worldly fast'nings,—
The mantle cold I wore,—
And cast it in the old year's tomb
To wear it nevermore.

And all the things that hindered,
That spoiled the passing year,—
Although I thought I needed them,
Just now seemed dark and drear.

I piled them all together,
Tied with the cord of sin:—
Though weeping at their awfulness,
I gladly threw them in.

Then lo! within the silence,—
A voice from Heaven's own blue,—
"Forget the things now past, my child,
Reach forth for things all new."

And kneeling by the tomb there,
I cried, "My Father—God—
Help me to go this glad new year,
Where thy dear feet have trod.

O give me grace and keep me
Safe 'neath thy shelt'ring wing,—
O make me pure and holy, Lord,—
Receive me, O my king!"

A calm swept o'er my spirit,—
New life,—a heav'nly thrill—
As spake the Master to my soul,
The tender words,—"I will;—"

"My presence shall go with thee,—
Yea, I thy hand will take,—
So fear thou not but trust in me,
I never will forsake."

And rising from the dead year,
I faced the dawning new,—
A holy uplift on my brow,
A purpose, firm and true:—

With faith and hope and peace—Aye,
In heav'nly garments drest,—
"Dear Lord," I said, "my life is thine—
Use it as seemeth best."

—Helen Carman.

CORRECTION

SABBATH RECORDER,
Plainfield, N. J.

DEAR FRIENDS: In a recent issue reference was made to Professor B. F. Crandall, of San Bernardino, Cal., as having been acting pastor of the Riverside Church since Mr. Severance left. That is a mistake. Professor Crandall has no connection with the Riverside Church other than that of a very welcome attendant. After Mr. Severance left, last June, we supplied the pulpit from among our own membership for several months. A few weeks ago we made a definite arrangement with Rev. A. F. Ballenger to serve as pulpit supply for six months.

I think it would be well to correct this mistake, in order to avoid any misunderstanding anywhere.

Sincerely yours,
N. O. MOORE.

December 17, 1919.

"Is there a man, woman or child within your jurisdiction who can not speak, read or write the English language? If so, that person is a part of your responsibility. Is there a man, woman or child within your jurisdiction who is not American through and through to the very core of his being? If so, that person is a part of your responsibility."

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Rev. William M. Simpson, pastor of the Second Alfred Seventh Day Baptist Church, plans to attend the Student Volunteer Movement Convention at Des Moines, Ia., beginning December 31, 1919, and on his way home will stop at Jackson Center, O., for the Sabbath, and bring to the church there a message from the convention.

In addition to his other tasks, Rev. Henry N. Jordan has been given the directorship of the Interchurch World Movement survey which is being made for the district in which Milton is situated. This is only another example of what is true throughout the denomination, that Seventh Day Baptist pastors and laymen are among the active, competent leaders in religious thought and action in the communities where they live.

The Seventh Day Baptist churches at Shiloh and Marlboro are making plans for a united evangelistic effort during the vacation of the public schools, beginning Friday night, December 26. Pastors Sutton and Seager with these two churches are working together in beautiful Christian love and fellowship, and there will be no question but that the spiritual life of the community will be quickened and souls will be born into the Kingdom.

The Seventh Day Baptist Church at White Cloud has been using for some time the building belonging to the Congregational church for all its meetings, the Congregationalists not having any meetings for several years. Recently our people have had to meet elsewhere as the building has been rented for public school purposes. Temporarily the use of the building of the Swedish Lutheran Church has been secured. Our people at White Cloud need a

church building of their own. Already they are beginning to make plans in that direction. Other communities among us that have nice comfortable houses for worship will have a sympathetic interest in this effort, and doubtless will be ready with a little material assistance when the time comes for actual building.

The Berlin Seventh Day Baptist Church has called to its pastorate Rev. E. Adelbert Witter, now pastor at Hopkinton, and he has accepted the call to begin work there April 1, 1920. The former pastor at Berlin, Rev. G. H. F. Randolph, has felt it wise to take a rest from pulpit and other public speaking for a short time, and is now at Alfred. We trust that it will not be long before he is again in the active work of the gospel ministry, where workers are so much needed.

The DeRuyter Seventh Day Baptist Church is looking forward with keen pleasure to the coming the first of the new year of its pastor-elect, Harold R. Crandall, who for several years has been the teacher of the public school at Rockville, where he was a deacon in the church and superintendent of the Sabbath school. But now, what about this Rockville-Hopkinton field? Truly, the fields are many and needy, but the laborers are few.

How things do change! The once despised Mexican dollar has surely come to its own. The last letter from China says that now you can buy a gold dollar in Shanghai for ninety cents in Mexican silver. Only a few years ago a gold dollar was worth more than two dollars in Mexican silver. Most of the missionary boards have been giving their workers in China a living, based on the old standard of one gold dollar being equal to two Mexican dollars. That is to say, for every \$1,000 of their appropriation the boards sent to China enough money to make the appropriation \$2,000 in Mexican, no matter how much gold it required. Our board did not do quite as well. We guaranteed to send enough money to make every \$1,000 of the appropriation equal to \$1,750. At the present rate of exchange it takes \$944.44 in addition to the \$1,000 appropriation to

LETTERS TO THE SMITHS

UNCLE OLIVER

make up the \$1,750. In his letter Brother Crofoot says, "The amount for exchange is rather staggering, for the high price of silver is quite unprecedented; but of course I can not help it. The prices we have to pay for things continue to rise even when expressed in silver, and of course other missionaries continue to draw their salaries at the two for one rate. I feel the amount will stagger you, but I can't help it."

It is pleasant to note how many people, as they send in the renewals for the subscriptions to the SABBATH RECORDER, have accepted the advance in price, not taking advantage of the offer for \$2. a year if received before January 1, 1920.

Among recent converts to the Sabbath are Brother M. M. Moon and his wife, whose postoffice address is Wilton, R. F. D., Wis. They have two small children, a boy and a girl. They are lone Sabbath-keepers. No doubt they would appreciate letters from other Sabbath-keepers.

The secretary has recently attended three conferences in New York City in connection with the Interchurch World Movement. He has, of course, acted only in an unofficial capacity so far as authority from the denomination is concerned, and has represented only his personal opinion, except when dealing with figures. These three meetings represented the "Division of Foreign Missions," the "Division of Home Missions," and the "Division of Ministerial Support and Relief," of the movement. All the secretary did was to state, when asked, the amount in the denominational budget of the New Forward Movement for these three divisions of our work. These were conferences of representatives of denominational boards trying to arrange a budget for presentation to the general meeting which is to be held in Atlantic City early in January.

Keep the body at its best. Daniel could not have stood the physical strain of statesmanship in the world's metropolis for many decades if he had not discovered early in life the secrets of bodily care and control.—*Baptist Boys and Girls.*

DEAR ALICE: I am not writing a letter of advice to you, but just a few suggestions that I wish some one had made to me when I was about as old as you are now. And do you know, my dear niece, I think yours a most delightful age, a time when the world is opening up before your enlarging vision and becoming every day more and more interesting. I hope you will have your eyes wide open for the most beautiful things you can find, all that will enrich your soul, so that as the years go by you may feel that life is well worth living. I have myself got far enough along in years to understand that young people may pretty freely choose whether to be happy or unhappy away along by-and-by.

My mind to me a kingdom is.—I wish I could think this evening just who it was that said this thing concerning his own mind. I am sure that whoever he was, he was a happy man; that he was the master of his mind and was able to make it a rich source of pleasure to him every day. The other day, Alice, I came walking alongside a hospital for the insane. The inmates in three or four of the rooms were raving—fairly howling in their insanity. As I came away I imagined I could still hear them; in fact, I can in my imagination hear the poor creatures yet. Their minds are not their own, but have got away from them and are a source of misery to them. And the pity of it is, they will never be any better. I do not know that they are all to be blamed for their unhappy condition, yet I am sure that a young person may to a very great extent take possession of his or her mind, and so not run much risk of its getting its owner into so bad a condition.

How is this to be done?—On a beautiful morning a few years ago I called upon a bright old lady. She was sitting in the sunshine at her window and seemed very happy indeed. She told me that she had been reciting to herself some poems that were her girlhood favorites. She repeated some of them for me, and I found that in her younger days she had had an intelligent appreciation of what was best in literature; that she had loved some of it so well that she committed it to memory, so that during more than half a century she

could repeat it over and over, finding, as she became more and more mature and intelligent, more and more beauty in her memory gems; and so she was that morning happy in reciting all by herself some of her life-long favorites. Her mind was truly her kingdom—full of riches—and she had entire possession of it. Oh, how different from the condition of those poor raving maniacs in the hospital! I know now a dear old lady who on the 3d of January will be ninety-nine years old. She seems happy, and she says she is. She can recite—oh, I don't know how many strong poems. As she sits in her chair—in the best of health of body and mind for one of her age—her mind is her kingdom. Why may she not be happy? It is a benediction to me to visit her now and then. I can mention others who, in their old age, are enjoying the riches of a mind well stored with good things gathered up along in their earlier years.

And now my suggestions to you.—Your uncle was never, in his boyhood, led thus to store up good things in his mind. His frontier opportunities were not very favorable for so doing. His verbal memory was not good, and he felt as he grew up quite fortunate if he could without mistake repeat the Lord's Prayer. But having come to know some elderly people who had enriched themselves with treasures of memory he got into the habit a few years ago of trying to make up in part for his lack of what he had come to desire. He began upon some of the best of our shorter poems, like the "Village Blacksmith," "Psalm of Life" and the "Burial of Moses." He got them little by little, by taking now and then glances into the books containing them, then reciting them as he walked along, and at night when awake. In time he made several of them his own and came richly to enjoy them.

Poetry of the Bible.—He had heard it said that some of the noblest of poetry is in the Bible, and he began little by little to memorize some of it that pleased him best. And now he has it to say that never before had he half understood the beauty, the grandeur, of some of the poems of the Good Book. The more he says them over to himself the better he likes them, just as

the dear little old lady did her favorite poetry. Let me tell you some of his favorites. Among them are the 19th and 103d Psalms. If you will make them your own, Alice, and then repeat them over and over, they will, I am sure, seem more and more beautiful. And there are the 1st, the 23d, the 24th, the 46th, the 67th, the 100th and the 128th Psalms, and the 55th chapter of Isaiah. Truly beautiful, too, are the Beatitudes and the charity chapter. I presume you know by heart the Ten Commandments. All rich, they are, both mentally and spiritually. It is your privilege, my dear girl, to enrich your soul with these and many other gems that have come down to us thousands of years. Had they not so much of life in them they could not have lived so long. May you not make your mind your kingdom, Alice?

DO WE APPRECIATE OUR YOUNG PEOPLE?

MRS. G. E. OSBORN

This is the question some of the Riverside people asked themselves one Sabbath Day recently, when all but two or three of their "boys and girls" were conspicuous by their absence. Of course, the services were conducted as usual, but something was lacking. It happened that this was the date of the county Christian Endeavor convention at Beaumont, of which county our own Mary Brown (we are all so proud of her) was president. So the Seventh Day Baptist Christian Endeavorers rose, with one accord, filled up their automobiles and went prepared to stay and do all they could to help, but you will hear more about the convention from them. The purpose of this article is to bring to mind the value of our young people. Why need we wait until we lose some great blessing before we express our appreciation of it?

Here are a few things that the C. E.'s do for us: Lead or take an active part in the church prayer meetings, sing in the choir, furnish special music when asked, decorate the church, teach Sabbath-school classes, furnish "pep" and fun at the socials and parties, pay their tithes, carry us to church in their automobiles, bring joy and sunshine to our homes, and, by their

smiles, cheery words and little acts of kindness, help us to forget the problems and perplexities that come to each of us every day.

Let us not look for their failings and mistakes nor discourage them by harsh criticisms and fault-finding, but let us rise and shout, "God bless our loyal young people," and then let us back them up in their endeavors with words of encouragement and our prayers.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, December 14, 1919, at 2 o'clock p. m., Vice President Clarence W. Spicer in the chair.

Members present; Clarence W. Spicer, Edwin Shaw, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, Arthur J. Spicer, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Visitor: Mrs. David E. Titsworth. Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read. Secretary Shaw reported on work under the supervision of the Advisory Committee, with correspondence from G. Velthuisen; the quarterly report of Colonel Thomas W. Richardson; correspondence from President S. O. Bond, President Boothe C. Davis; report of Rev. George B. Shaw on recent evangelistic work in New York State; work among the students in our colleges, and the assistance of pastors in field work for short periods.

REPORT OF FIELD WORKER GEORGE B. SHAW
For Work Done in the Western Association in November and December, 1919

Time of labor, four weeks.
Churches visited, Little Genesee, Richburg, Portville, First Hebron, Hebron Center, Andover and Independence.
Other places visited, Alfred, Alfred Station, Oswayo, Ceres, Shinglehouse, Olean and Nile.
Visits and calls.....58
Sermons and addresses.....27
Sabbath-school classes taught.....3
Public schools visited.....5

Record of attendance:

Little Genesee	Services	6	Aver. Atten.	55
Richburg	"	5	"	27
Oswayo	"	1	"	40
Hebron Center	"	5	"	25
First Hebron	"	4	"	21
Portville	"	1	"	34
Andover	"	1	"	30
Independence	"	4	"	42
Alfred College	"	1	"	125

Total services 28; average attendance, 40. Expenses for the month for railroad, trolley and stage fares, for lodgings and meals, for express, postage, etc., were \$23.15.

One dollar was given towards the expense. An itemized account has been given to the treasurer of the society.

Your representative assisted indirectly, but really, in the Forward Movement drive. He did not strive for immediate visible results, and does not know the value of his work. It was supposed to be inspirational and educational.

Respectfully submitted,
(Signed) GEORGE B. SHAW.
December 14, 1919.

Approval by the Board was given to the work as being conducted, and the reports were adopted and ordered placed on file.

The Committee on Distribution of Literature reported 1,139 tracts sent out, and a net gain of ten subscribers to the SABBATH RECORDER during the month.

Report received and ordered filed. Secretary Shaw presented correspondence from Mr. Perera, of Ceylon, and it was voted to send him tracts and literature for distribution in that island.

At the request of President Corliss F. Randolph, Editor Gardiner presented correspondence relating to the Interchurch World Movement of North America.

After remarks by Secretary Shaw, and a general discussion of the matter, it was voted to refer the same to the Commission of the Executive Committee of the Seventh Day Baptist General Conference.

Minutes read and approved. Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

It is a noble and great thing to cover the blemishes and to excuse the feelings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weakness in silence, but to proclaim his virtues upon the house-top.—
Robert Smith.

WOMAN'S WORK

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

STARTIN' AGIN

When I think of the year that is slippin' away
With all o' its folly and sin,
With its many mistakes and its bitter heart-
aches,

I'm glad to be startin' agin,
I'm glad to be startin' agin,
To try suthin' better to win;
In the year that's comin' I'll keep things
ahummin'
Ef the Lord'll jest try me agin'.

O Jesus who came to this dark world o' ours,
To save us from sorrow and sin,
With you as our stay on the long upward way,
We kin allus be startin' agin,
We kin allus be startin' agin,
A crown o' salvation to win.
If we find through our sorrow, a better to-
morrow.

Each day we'll be startin' again.
—May Griggs Van Voorhis.

A CALL TO PRAYER

MRS. A. B. WEST

What can the women of the Seventh Day Baptist Denomination do to help the New Forward Movement? This was the question which was discussed at the December meeting of the Woman's Board. We can and will, of course, assume our part of the financial responsibility, but the New Forward Movement is not merely a method of raising a larger budget. That, important as it is, is not the heart of the movement.

The result of the discussion was a call to prayer. In no way can the New Forward Movement be helped more than by earnest, thoughtful prayer for the definite objects for which the movement has been organized.

To this end we are formulating a program of prayer and are calling upon our women in the churches and local societies, as well as the lone Sabbath-keeping women to unite with us in prayer for the definite objects named in this program. "In unity there is strength" and as we kneel in our private devotions, as we pray in our local society meetings, or join with others in the

prayer meeting, may we be united day by day and week by week in our petitions for a common objective. We do this because we believe with John R. Mott that "Among the different ways of helping in the present world crisis, there is none which will compare in vital importance with that of wielding the force of prayer. More important than the most earnest thinking upon a problem, more important than a personal interview to influence an individual, more important than addressing and swaying an audience—far more important than these and all other forms of activity is the act of coming into vital communion with God. Those who spend time enough in actual communion with God to become really conscious of their absolute dependence on him shall change the mere energy of the flesh for the power of God."

The clarion call of the New Forward Movement says that it means "A Closer Fellowship With God." For the month of January, 1920, let us unite in prayer for this "Closer Fellowship With God." (1) For the individual; (2) For the family; (3) For the church; (4) For our leaders.

TOPIC FOR PRAYER FOR THE WEEK OF
JANUARY 1 TO 8

*Closer Fellowship With God for the
Individual*

Let us pray that our women may spend more time in daily private devotion. Henry Drummond says, "Ten minutes spent in Christ's society every day; aye, two minutes if it be face to face and heart to heart, will make the whole life different."

"There is a viewless cloistered room,
As high as heaven, as fair as day,
Where though my feet may join the throng,
My soul can enter in, and pray,
One harkening even can not know
When I have crossed the threshold o'er,
For he alone, who hears my prayer,
Has heard the shutting of the door."

PRAYER

Divine Master, may I daily renew my strength in thy presence, in thy companionship. Teach me to believe that thy presence is not dependent upon my mood but upon thy promise. Thus may I face all that awaits me.—From "Paul in Every Day Life," by John Douglas Adam.

Though no book beside the Bible is nec-

essary there are many that are helpful for directing one's thought for this quiet hour. Some of these are Fosdick's "Meaning of Prayer," and "The Manhood of the Master" by the same writer. "Paul in Every Day Life" (quoted above) and "Meeting the Master," by Orzora S. Davis.

TOPIC FOR PRAYER FOR THE WEEK OF
JANUARY 8 TO 15

Closer Fellowship With God for the Family

Pray that the family life may be connected with God through family worship.

In our daily life—our work, recreation, walks, meals, conversations—how small a place is occupied by God! How seldom we remember him, or do the small daily actions for his sake, with the conscious wish to give him pleasure because we love him!—Adapted from A. H. McNeile, "Self-Training in Prayer."

PRAYER

Oh, Lord, keep me sensitive to the grace that is round about me. May the familiar not become neglected! May I see thy goodness in my daily bread, and may the comfort of my home take my thoughts to the mercy seat of God!—J. H. Jowett.

Help us, our heavenly Father, to find the true values in our duties, so that we may live calmly and actively day by day. May we unite the hour of toil with the time of reflection, so that we may be happy and efficient in doing thy will.—From "Meeting the Master," by Orzora S. Davis.

WORKER'S EXCHANGE

MILTON JUNCTION.—If every society should report through the columns of the SABBATH RECORDER "once each six months" as the Woman's Board desires, how much more neighborly we would be. This Press Committee could not begin the new year with a clear conscience, unless she kept her pledge; and furthermore we have really been doing some hard work, so we are glad to tell you about it.

A very energetic Work Committee has kept sewing planned ahead for all the meetings so that aprons and quilts have grown in our fingers, and interest and loyalty in our hearts. Of course, the New Forward Movement is the topic for general discussion. We are glad to "hitch out

wagon to a star," and talk about something worth while, as we sew. We believe that the old-time "gossiping" sewing society will be a thing of the past if we speak more of consecration, and less of criticism; more of prayer and less of poverty.

The Entertainment Committee has helped to put money into our treasury in various ways. In October, the Convention of Methodist Women's Foreign Missionary Societies of Southern Wisconsin, convened in our sister church, and our society served three meals to the delegates for which we cleared over \$70.

Several social evenings have been arranged by this committee, three of these being in the form of a "Welcome Home" for our soldier boys. We are now planning for a Christmas Eve social at the church, when old and young together may enjoy a short program, given by the various organized branches of our church, after which Mr. and Mrs. Santa Claus, and "all their children" in costume, will serve light refreshments appropriate for the occasion.

The Mission Study Circle, while not as large as last year, is still interested in the study of our foreign sisters, and will complete this week the "Women Workers of the Orient" and soon begin the study of "A Crusade of Compassion for the Healing of the Nations." We find it best to follow the dates set in the college, for our regular study, taking vacations as the students do.

There is much of "sunshine" work to do all around us, and we often wish that our hands could perform all that our hearts prompt us to do, for the Master.

May not all of our women's societies remember each other often at the throne of Grace.

HARRIET B. VAN HORN,
Press Committee.

MINUTES OF WOMAN'S BOARD

The Woman's Executive Board met with Mrs. A. R. Crandall on December 2, 1919. Those present were Mrs. West, Mrs. A. R. Crandall, Mrs. A. E. Whitford, Mrs. Crosley, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. Van Horn. Visitors: Mrs. D. K. Davis, Mrs. Newman and Dr. Rosa Palmberg.

The meeting was presided over by the President, who read Joel 2: 12-32. Mrs. Van Horn offered prayer.

The minutes of the last meeting were read.

The Treasurer read the report for November, showing total receipts of \$337.31; disbursements, \$35.

The report was adopted. The Treasurer read letters from Miss Smith, Fōuke, and Miss Susie Burdick, Shanghai.

The Corresponding Secretary read a letter from Mrs. Edwin Shaw, also matter concerning the Interchurch World Movement.

A general discussion of the question, "How can the Woman's Board help the New Forward Movement?" was held.

Motion made and carried that the President, Mrs. West, be chairman of a committee to formulate a program of prayer to be used by the women of our denomination for the coming year. Mrs. West asked Mrs. Van Horn to assist on this committee.

Dr. Palmberg gave an interesting account of her trip East to meet with other foreign missionaries on furlough. This meeting was called together by the Interchurch World Movement.

A letter was read from Mrs. Nettie West, in Shanghai.

Minutes were read and approved.

Voted to adjourn to meet with Mrs. W. C. Daland on January 5, 1920.

MRS. A. B. WEST,

President,

MRS. E. D. VAN HORN,

Recording Secretary.

THE FORWARD MOVEMENT IN SHANGHAI

MARY R. DAVIS

If all the friends at home have pictured as carefully their ideas of our location and situation in work as had Mrs. Nettie West before she came to this adopted land of ours, I should say you are all informed as to life in China, and our association with the Chinese people. You may be sure that it is a joy to us all to have Mrs. West here among us. She adapts herself well to the new conditions.

These are busy days for us all, and the fine autumn weather has kept us comfort-

able and warm enough without fires with very few exceptions all the season so far. This is the beginning of the third week in November. With coal prices soaring, such a condition has been a blessing. These prices have been reduced, however, this past week and coal is to be had for less than \$31 per ton.

On Thursday, we attended the annual meeting of the Christian Literature Society. Some excellent addresses were given. One, by Mr. Tang Shao Yi, formerly Southern representative to the China Peace Conference, was an appreciation of the service to China of the life of Dr. Timothy Richard, the founder of the society, who has recently died in England. Among other things, Mr. Tang said that Dr. Richard had been born before his time, and that had he lived twenty years longer, he would have seen many of his early dreams and hopes realized. How often it is true that it takes a cycle of years for the run of men to arrive where the occasional seer mounts by faith and vision in a day, and, misunderstood and blamed, lives to the end a valiant life, faithful to his unpopular visions.

We have had for some three years now, in Shanghai, what is known as the American Song Service. This autumn, there have been some rather remarkable addresses given at this service. One was by Dr. Leighton Stuart, now President of Peking University. His theme centered about "Hope." Hope not only as a desirable Christian virtue, but the lack of which in a Christian constitutes a sin. Dr. Stuart pled for hopefulness and broad vision toward the ultimate triumph of the Christian religion as the only solution of the stupendous problems facing China, and diagnosed her most serious symptom as the pessimism of China's young men. Who then can teach her hope if the Christian agencies do not?

It has been with joy as well as humility, that we, in this mission, have heard that our prayers for a great forward movement among Seventh Day Baptists have been so graciously answered. We continue to pray that the vision of the people for service may still be enlarged, and that faith in the unfailing resources of God shall be multiplied until every individual, with consecrated will and devoted effort, sees to it

that he lives up fully to the present opportunity for world-wide service. The new schools which you are to help make possible for the Chinese boys and girls whom God sends to us for Christian teaching and life training are needed so very greatly. Do you really know how much they are needed? One of our teachers in one of the Seventh Day Baptists schools is wont to pray that we may be given *patience* to bear the shortage of necessities, the limitations of equipment, and the meager accommodations for service under which we work. This is not at all belittling the much that has been accomplished through all the years *with* the limitations, but it points to the fact that a great burden will be lifted when we shall be adequately equipped and manned for Christian service among the Chinese in commensuration with the great advance made all about us, not only by Christian agencies, but by non-Christian as well, and worthy of the task in hand.

This coming Sunday is to be Young Men's Sunday among the churches in Shanghai. Tomorrow, Sabbath, the service is to take the form of like recognition.

You may be interested to know that in September, after the arrival of Mrs. West and Miss Anna West, our missionaries held an all-day conference. Dr. Crandall as well was present. The morning was given to hearing from Mrs. and Miss West accounts of the Battle Creek Conference, and to the asking and answering of questions regarding the plans for the Forward Movement. The afternoon was devoted to accounts of various helpful and inspiring meetings which it has been the privilege of some of our number to attend this past summer. Among these were the meetings where Dr. Patton, the representative of the Interchurch World Movement, had helped us to understand the scope of the great present undertaking. Also the very inspiring sessions of the American Baptist Women's Conference, which one of our number was graciously and cordially invited to attend.

The evening of our conference was filled with a final discussion of the questionnaire sent us by the Interchurch World Movement, and the completion of the answers to the questions, followed by other items

of mission business. Altogether, we felt that a day of serious thought and helpful suggestion had been spent, the results of which we believe may advance the Kingdom.

3 Route de Zikawei,
Shanghai.

SENT OF GOD

SUSIE M. BURDICK

May I bring my tribute to the memory of dear Lucy Green Randolph (Mrs. G. H. F. Randolph), of whose death I have heard with regret?

When I reached China, the last month of the year 1889, Mr. and Mrs. Randolph had been here a little more than a year and for three years we were together in this work. Mrs. Randolph proved herself then, as she has since that time, a true missionary. Mr. Randolph had charge of the Boys' School and Mrs. Randolph, who had a very sympathetic understanding of small boys, mothered the pupils. Several of the boys of that time have died but others live and remember her gratefully.

I recall one little waif who was brought into the school; the mother was a deaf-mute and little better than a beggar, living in a straw hut. An older sister had been in the Girls' School for some time and had been found to be a very bright girl. Mrs. Randolph took the large-eyed little fellow into her heart and, when he was ill or during vacations, into her own home, caring for him as tenderly as for her own children.

One recalls how this little He-zie responded to the kindness. He became very fond of the Chinese translation of the hymn, "How Firm a Foundation, Ye Saints of the Lord," a strange choice for such a little chap, but the song was on his lips early and late. He had some heart disease and one night it stopped beating and the spirit of the little boy slipped away. One remembers how Mrs. Randolph, with eyes full of tears, still rejoiced that little He-zie was at rest.

Another picture comes to mind. We had gone together to see a sick woman and had gotten her up and were ministering to her in various ways when it struck Mrs. Randolph that the poor woman was not warm

enough and off came her own shawl and it was wrapped around the sick one. This may seem a trifling thing to some but could they have seen the home and the woman it would not seem so small. It was a very real giving of herself.

Not long before the death of Kyi Bobo, an old woman and member of the church, she was recalling some of the things "Lan Nyang-nyang" (Mrs. Randolph), had said to her and she had remembered all these years. There was also some financial provision she had made for her against the time of her death which had been a comfort to the old woman these many years.

The four years and more that Lucy Randolph had in China were not easy years. They brought many deep and many trying experiences. For one thing there was no fixed abiding place for the home, to which two little sons were added in the course of the years. At first they lived with Dr. Swinney, then in rooms over the dispensary until the Boys' School building was given over to the medical work and both that building and the dispensary were vacated for hospital purposes. One morning I found Mrs. Randolph going about her work with an unusual expression of countenance. In answer to my question she replied, "Mr. Randolph thinks we should live nearer the school and I'm trying to persuade myself that I want to go and live in a native house and I'm not succeeding." But two adjoining Chinese houses in a row of tenements were rented and the Boys' School moved into one and the Randolphs into the other. I can not recall how long they lived there but a severe attack of typhoid fever brought her and her family to rooms in the mission residence, which were empty at that time by reason of Dr. and Mrs. Davis being on furlough.

There were perplexing questions, not only about the housing of the Boys' School, but native teachers and helpers proved untrustworthy. There were times of riots when the air was full of rumors of proposed attacks upon this and other missions, threats which meant so much more to her because of her three little children. All these experiences and many more she met with good courage, excellent judgment and a very real Christian faith.

The details of her work in day schools and other lines I can not now recall but I do remember it was she who saw the possibilities in an old barn on the Mission Compound and devoted some money sent her by a cousin to changing it into a school building. For more than twenty years this building served as a schoolhouse where many, many children in the neighborhood received all the schooling they had.

One could speak of her capacity for loving friendship. Not a woman of many words but one could be absolutely sure of her. Any tribute to Lucy Randolph would be incomplete without mention of her keen sense of humor. She could always see the droll side of any situation, a great gift for any one, but especially for a missionary. Again and again during the years since Mrs. Randolph left China has some bright, sympathetic or droll thing she said on a similar occasion flashed back to brighten and encourage one.

Lucy Randolph was certainly one "sent of God" and she went about doing his work, unostentatiously always, but with faithful devotion.

*West Gate, Shanghai, China,
November 20, 1919.*

REV. DARIUS K. DAVIS

With the death of Elder Davis there passed from the ranks of Seventh Day Baptists a most loyal supporter of the principles of the denomination, an earnest supporter of the policies for which his people stood. He did not have as wide a range of acquaintance as many of the religious workers of the denomination have had, for his pastoral labors were with the smaller churches, most of them being in the Middle West.

Darius King Davis was born near Salem, W. Va., July 21, 1832. He was the second child of the large family of ten children born to Elonia and Sophia Davis. While he was still a youth the family moved to Jackson Center, Ohio. Later on they emigrated to Kansas while it was pioneer territory.

In his boyhood days, Elder Davis had a great longing for an education. When he was twenty-one years old he left Ohio and went to Alfred, N. Y., to begin his studies

in Alfred University. Before this time his school privileges had been limited to two winter terms of three months each. With only a few dollars in his pocket as his financial backing but with unconquerable determination, he finished his academic and collegiate courses, paying his way by working at his trade as carpenter and by teaching school. It was with real pride that he used to tell how he and A. C. Rogers hewed the timbers of "The Brick."

On August 25, 1862, Elder Davis was married to Lucinda Fenner, of Alfred, N. Y. Four children were born to them: C. Allen, of Milton, Wis.; William K., now of Chicago; and two daughters who died in their youth.

For a few years following his marriage Elder Davis taught in the public schools of Kansas. While thus engaged he received a call to the pastorate of the church at Hartsville, N. Y., the acceptance of which made possible the continuance of his studies in the Theological Seminary at Alfred. He was ordained to the gospel ministry during this pastorate.

In 1874 he was graduated in the first large class of the Seminary. Other members of the class were John L. Huffman, Benjamin F. Rogers, Horace Stillman, David H. Davis, George J. Crandall, Oliver D. Sherman and Theodore L. Gardiner. Of this group only Dr. Gardiner, editor of the RECORDER, remains. During their Seminary course these young men were often engaged as supplies for the pulpits of nearby small churches. They also conducted several successful evangelistic campaigns in western New York and northern Pennsylvania. Elder Davis often referred to these religious activities as the first student evangelistic campaigns among Seventh Day Baptists.

Elder Davis served four churches as pastor—Hartsville, N. Y., 1869-75; Scott, N. Y., 1875-78; Humboldt (Long Branch), Neb., 1883-88; Smythe, S. D., 1890-95.

In 1895 he moved his family, first to Milton, then to Milton Junction where Mrs. Davis died in 1906. Twelve years ago Elder Davis was married to Phebe B. Babcock, of Jackson Center, Ohio, where he spent the remainder of his declining years, happy among his friends and in his pleasant home.

The last four weeks of his life were spent with his sons and their families. On November 14 he left Milton to return to his home, intending to visit his son William in Chicago. While in the city he was seized with a severe illness and passed into his eternal rest November 21, 1919.

Elder Davis was a member of the church at Milton. It had been his wish that Pastor Lester C. Randolph might conduct the farewell services when the final summons came. It seems a coincidence that Elder Davis should be laid to rest on the anniversary of Pastor Randolph's burial.

Rev. George W. Burdick assisted Pastor Henry N. Jordan in the services which were held in the Seventh Day Baptist church at Milton, November 23, 1919. Interment was in the cemetery at Milton.

HENRY N. JORDAN.

DON'T BARK

Fault-finding is not difficult. Isaac McCurry illustrates this: A dog hitched to a lawn mower stopped to bark at a passerby. The boy who was guiding the mower said, "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull this machine." It is easier to be critical than correct. It is easier to hinder than to help. Easier to destroy reputation than to construct character. Fault-finding is as dangerous as easy. Anybody can grumble, criticize, or censure like the Pharisees, but it takes a soul to go on working faithfully and lovingly, and rise superior to all, as the Lord Jesus did.—*Exchange*.

"No one should let slip a single opportunity to extend the right hand of fellowship to the new neighbors."

THE BATTLE CREEK SANITARIUM

Wants at Once

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Michigan.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

GROWING OLD BEAUTIFULLY

DEAR YOUNG PEOPLE:

Your first thought upon reading the subject of this message will probably be that it is not appropriate for young people, but upon reflection perchance you will decide that it is entirely fitting and proper. In previous messages I have told you of the inspiration young people are to me, but this time I am going to write of its counterpart.

In my youthful days I took a keen interest in people of advanced years who were growing old beautifully, and had it been otherwise I should have suffered an irreparable loss, for people well trained in the school of experience are wonderful guides for young footsteps.

I hold sacredly in my heart among that number the memory of an aunt whom I was permitted to visit infrequently. The visits to her home gave me so much pleasure that the five-mile walk necessary to secure them was not taken into account. The story of her past experiences thrilled me with wonder and delight, and although at that time my chief thought was that of being entertained, the years revealed as they came out of the unknown that she had taught me valuable lessons and imparted to me of her spirit that which helped fit me to encounter life's conflicts. She had many amusing incidents to relate and right heartily we laughed together over those reminiscences. Dark clouds also had hung heavily over her pathway, but faith triumphed, and in telling of them she did not fail to point out the silver lining. Her buoyancy of spirit was an uplifting force in her life.

As I write there comes to me a vivid recollection of an evening she spent in our home, when I sat almost spell-bound under the influence of her joyous spirit, as she told of life in her native State—Maine. It seemed as if she could not leave me that evening, nor we let her go, but at length the good-bys were said and she left for a

lovely moonlight ride to her home. Before another sun had set she responded to the last roll-call.

Christian faith in the young, with its sweet simplicity and purity, is beautiful and promising, but when we enter the shadows we lean more heavily upon the faith of one that has been tested throughout the varying scenes of a long life. Friendships between young lives are beautiful and imperative, but is there not a diviner beauty in the friendship that cements the hearts of the old and the young together? As an aid to the development of your spiritual life let me counsel you to cultivate the friendship of great spiritual personalities of mature years.

But alas, this subject has another side that I would gladly pass by, but in justice to you it must not be done. Not all old people are to be classed with the one that has been described. I lived for a few months once in the house with one of the opposite class. Whenever she approached, the atmosphere grew dense, when she withdrew it seemed to be clarified by some transforming power.

I shall not reflect upon your intentions by asking to which one of these classes you want to belong when you reach that period of life, but, perhaps unconsciously, you are now fitting yourself for the class with which you will ultimately be numbered. Whatever your present habits and traits are, they will become more fixed or weaker with the advancing years in proportion as they are given free rein or restrained.

One day some years since, as I passed an open door, I saw within the room a man seated holding a little motherless boy on his lap, with another one standing by his side. He was talking tenderly to them and didn't pause as I passed, but said, "I want you to begin now to control your tempers. Papa didn't try to control his temper when he was a boy and now he can't control it."

The pathos of the scene touched me deeply. The gentle mother in the spirit-land, and the father trying to guide the children away from the example of his own life.

Will you kindly pardon me for telling how the subject for this letter came to be chosen? The customary New Year's letter to you had been in my mind many times

AGED VETERANS AND YOUNG SOLDIERS VALUE BIBLE

American soldiers value the Bible, if the testimony of veterans of the Civil War and of the World War is conclusive. Aged veterans of the Civil War, crippled and invalided, in the Soldiers' Home at Minneapolis, have recently sent through their chaplain, Rev. George B. Smith, a generous contribution to the American Bible Society—an offering which doubtless represented added voluntary sacrifice on the part of those who have already given to their nation the full measure of devotion.

During the Civil War, the American Bible society supplied many thousand copies of the Scriptures to soldiers in both the Union and Confederate armies, the shipment across the military lines in the latter case being accomplished under a truce, which the commanders of both armies recognized sacredly.

Veterans of the World War stationed at Fort Myer, Va., are attending a voluntary Bible Class, conducted on non-sectarian lines by Rev. Ignatius Fealey, a Roman Catholic, the only chaplain stationed at Fort Myer. That he is a broad, wide-awake and thorough chaplain is manifest from his efforts to reach every man with the Christian message. Upon request, the American Bible Society has sent to him a free supply of Bibles, which he will use in his non-sectarian Bible school. This incident is but typical of the way in which the American Bible Society has, since the war began, supplied to enlisted men in the American forces some 4,600,000 volumes of the Scriptures, printed on very thin paper and suitably bound for heavy use by men in the service. If to this surprising number is added the 1,900,000 volumes sent to the forces of other belligerents, the total war service of the American Bible Society is measured by 6,500,000 volumes.

The society began the distributing of Scriptures on a large scale to our land and naval forces during the Mexican War, and continued during the Civil and Spanish-American wars and the mobilization at the Mexican border. It has thus served faithfully during every war in which America has engaged since the Mexican War, in 1846.—*American Bible Society.*

but unsuccessfully so far as the subject was concerned until one day in the latter part of October while confined to my bed in the sanitarium. The sanitarium stands on a hill overlooking the city. My room was on the fifth floor, thus giving a slightly view from the window. The leaves on the trees reflected the various hues of autumn. Every now and then the beauty was enhanced by the moving, curling clouds of white smoke which floated upwards through the treetops from the trains as they sped to and from the city bearing their burdens for humanity. Toward evening as a friend was about to lower the window shade she asked if I didn't want to look out and see the beautiful sunset. I raised my head from the pillow and looked out upon the trees clothed in their fantastic garb and beyond them the king of day retiring for the night in a blaze of glory. "O," I said silently, "the day which has not been free from wind and storm is growing old beautifully. I have my subject for the young people's letter." As I reflected upon the splendor of the closing day, there came to my mind the thought that from the putting forth of the tiny buds in the blessed springtime the preparation for the glorious consummation of that day had been going on. Each moment of time as it flitted by made its contribution to that end.

In closing let me say that my New Year's wish for you is that you may lay well the foundation and build upon it for a happy, useful old age, that when you reach the summit of life you may radiate such a joyous, spiritual atmosphere that young people will instinctively turn to you for companionship and counsel; for all the joys that will come to you then none will thrill your soul more profoundly than the joy of knowing that young hearts repose their confidence in you.

Cordially yours,

MARTHA H. WARDNER.

202 N. Washington Ave.,
Battle Creek, Mich.

A brisk walk in the morning is a fine "setting-up" exercise. Your whole day will be brighter, if you throw back your shoulders, breathe deeply, and—walk!—*Red Cross.*

CHILDREN'S PAGE

THREE FRAID CATS

Father was just passing out at the gate as Aunt Lucy entered; she'd run in to ask mother to go with her to see the wedding in the church at the corner—a big, grand, tip-top affair, with a strip of carpet, and awning, and a big lantern. Arabella and I had seen all the preparations going on as we came home from school.

"Do come, Jennie," Aunt Lucy was saying, "for it's going to be a beautiful sight—six bridesmaids, four pages, ever so many ushers, and a lot of lovely gowns to look at. Let Will (that's father) stay with the chicks till you get home—it'll all be over by nine!—and come along!"

"O Lucy, dear, I can't," said mother very soberly, and we just *knew* how much she wanted to see the wedding; "Will's gone to the Grand Central to see Uncle John off and I dare not leave the children."

Aunt Lucy looked us over a minute. "Well, really," said she, "I can not for the life of me see why those great big young ones should not be left at home alone—just for an hour—while you and I run over and see that wedding. You wouldn't mind keeping house by yourselves until nine o'clock, would you, chickadees?" And Aunt Lucy gave us one of her beaming smiles.

"We'd just love to, auntie," said both Arabella and I; "just you make mother go with you and see the wedding, and we'll be better than good, auntie, see if we won't."

Mother still kept saying "she oughtn't and she couldn't." But in less time than it takes to tell, Aunt Lucy had her upstairs getting ready. Then they came down together and mother gave us each a lovely book to look at and father's best domino game to play with while they should be gone; and she told us not to play with matches, nor to touch the lamp, nor to open the front door to *anybody*. And then she kissed us, telling us to "be good, good!" And then she and auntie went off to the wedding, and Arabella and I were

all alone in a big *two-story* house at night—or very *nearly* so—and when one is only going on eleven, and one's Arabella-sister is just seventeen months younger—that's no joke!

We played three games of dominoes and then we read a while; it was most half-past nine, and Arabella had just said, "Well, I guess mother won't be home *before* nine *this* evening!" When all of a sudden there was the awfulest, most blood-curdling, perfectly like-nothing-ever-heard-before noise in our back yard. It began way down near the fence at the end of the yard, "Bang, Bong, B-a-a-a-a-ng!" and then it came nearer and nearer—"Bang, bang, bang!" and then it came "*Bong!!!*" very hard indeed, against our back kitchen door.

"Oh, my! *What's* that!" screamed Arabella, grabbing hold of me; and I was scared stiff, too; and then the noise began all over again, up and down and back and forth from one end of the yard to the other. At first I was too scared to move; but after a while the two of us crept to our back kitchen window and looked out. We saw a big white cat tearing round and round the yard like mad—so fast that we couldn't really get a good look at her—and every time she came near the fence or a clothes-pole there would be a loud "Bang!"

"I'm going out to see what's wrong with that cat," I said to Arabella. "It's the cat from next door, and there's something the matter with her!"

"O, please, don't," shrieked out Arabella, hopping from one foot to the other, "she's got a fit, and she'll bite you, and then you'll have the hydro-something-or-other, and die!"

But I did run out, and, of course, Arabella came right after me, and we caught the cat, and no wonder she was crazy-mad! For she had a tin can—a salmon can, it was—stuck tight over her head, and she couldn't see, nor hardly breathe, and whenever in her terror she came near anything, there would be a bang, which, of course, scared her all the more. We held her and stroked her and "poor-pussied" her till she understood that we were friends, and then while I firmly (and as gently as possible) held her legs, Arabella managed to pull the tin can from her head.

And then you might have seen a happy, grateful cat! She rolled over and over on the grass plot and slide her poor strained neck along the grass (there was only one scratch under her left ear, and that not a very bad one), and as good as *told* us all about how she'd smelled the delicious salmon tin from 'way over in the next-door yard, and had swarmed over the fence after it; and that she'd tried to get the four little bits of salmon stuck to the sides; but that, after she'd jammed her head in after them, she'd found she couldn't draw it out again, and that, of course, had made her fly off the handle altogether; and then she'd just run about and banged her head almost off.

Well, we took poor puss into the kitchen, and Arabella put some vaseline on her neck; and we poured some milk into a saucer, and, my, how she did enjoy her little treat! We were lying flat on the floor—Arabella and I—one on each side of the cat, when mother and Aunt Lucy came home from the wedding. Aunt Lucy gave us each ten chocolate drops, and then we went to bed, and it was quite ten minutes before ten!—*Epworth Herald*.

HOME NEWS

MILTON, Wis.—The Milton Brotherhood has reorganized and is taking up the year's work with enthusiasm. Plans are being made to extend the work into new fields and especially to lend aid to the denominational drive. Sunday night, November 23d, we entertained the Milton Junction Brotherhood and at that meeting six snappy five-minute speeches were made on various phases of the work. Professor A. B. West made a strong appeal for action in his talk on "Putting Punch Into the Denominational Drive." After the program the men lingered to consume a quantity of popcorn and apples and to enjoy good fellowship.

"All that hath life and breath sing to the Lord" from Mendelssohn's sacred cantata, "The Hymn of Praise," has been ringing in our ears all the fall. The Milton Choral Union is right on the job with even more than old-time interest and on the eighteenth of December with Arthur Kraft, of Chicago, tenor, and Miss Alberta Crandall, soprano, will sing this most inspiring can-

tata. "Think of it," says Dean Evans of Lawrence College, "a tenth of Milton's population singing in the Choral Union. That's grand."

The College Glee Club and Treble Clef promise to be the best in the history of the institution. The Glee Club is adding several new towns to its itinerary.

Professor J. N. Daland, Howell Randolph and Myrtle Lewis have been appointed delegates from Milton College to the Student Volunteer Convention.

December 15, 1919.

ALFRED, N. Y.—The annual business meeting of the First Alfred Church was held last Sunday afternoon, at which time considerable important business was transacted. It was voted to increase the pastor's salary \$300 the coming year, and to retain the services for another year of Rev. I. L. Cottrell as assistant pastor.

The report of the treasurer showed that all bills for the year were paid, and that there was a balance in the treasury. Considering the fact that about \$2,000 has been expended on the church the past year, this is a good showing.

The election of officers resulted as follows: President, F. A. Crumb; vice president, Mrs. V. A. Baggs; clerk, Frank L. Greene; treasurer, C. F. Randolph; auditor, W. F. Burdick; trustees, W. E. Drummond, G. N. Martin, Mrs. B. C. Davis.—*Alfred Sun*.

FOUKE, ARK.—On Sunday night before Thanksgiving a union Thanksgiving service was held in the Methodist church. Pastor Burdick was invited to deliver the sermon. Thanksgiving Day the Ladies' Aid society gave a dinner which was served in the schoolhouse. The men cut wood for the school. After dinner a short program was given which all enjoyed very much.

December 4th we spent a delightful evening at the home of Mr. and Mrs. Joel Babcock, where we went to help celebrate their golden wedding. Mr. and Mrs. Babcock were seated in the center of the room and their friends around them. A program was furnished by the orchestra. Such pieces as "Silver Threads Among the Gold," "When You and I Were Young,

(Continued on page 831)

Lone Sabbath Keeper's Page

"THANK GOD FOR THOSE WOMEN"

Attention, please, pastors and church clerks!

Some time ago I made a request through the RECORDER that pastors and others send a list of the absent members of their churches, and of other Sabbath-keepers whom they knew to be Lone Sabbath Keepers and whose names are not in the latest directory, as the list is constantly changing and we are trying to revise the directory.

Several women have responded who are church clerks or corresponding secretaries of churches. The latest communication about this is from a woman pastor who sent twelve names and addresses. The L. S. K. letter and samples of Sabbath tracts, which I hope they will find occasion to use, were promptly mailed to them. Thank you, sisters, very much! I also thank God for your interest and zeal.

Many L. S. K's do not take the SABBATH RECORDER, and if church clerks or corresponding secretaries or pastors do not keep them informed, they may not learn of the activities of the denomination unless the L. S. K. secretary writes to them or sends literature. It may be that the pastors and church clerks do not read the messages published in the RECORDER for L. S. K's, and perhaps I should write to them about my desire for help along this line. I am sure the L. S. K. writers will not object if you do read the messages, and the RECORDER will cost you no more, except a few moments of time.

L. S. K'S, PLEASE SEND IN NAMES

We are anxious to add the names of your children to our list, so please send their names and ages as soon as you can, with the names and addresses of any other L. S. K's whom you may know. Dr. Gardiner has consented to print the corrected list in the RECORDER, so we desire to get it ready as soon as possible.

LONE SABBATH KEEPERS, KEEP ON WRITING

Your letters are surely appreciated and I shall try to answer each one personally, but I can not answer each day all that

come. Unless there is something urgent, each will have to take its turn. Some may be answered through the RECORDER messages. Often some beautiful thought you express, or some perplexity about which you write, will be of great help to others, and I am sure you are willing that I should pass it on. We are linked together, and each is a help in God's great chain if he is strong and true.

I hope you will all feel perfectly free to write about your burdens and trials, your inner-soul experiences, letting me have the chance to try to help you as a pastor and confidential friend. The things you write will be mentioned only for the edification of others, and then, of course, no names will be given. When I was a Lone Sabbath Keeper I often longed for a real pastor who understood, to advise me, to pray with me, and to interpret some difficult passage of Scripture.

DO NOT FAIL TO LET YOUR LIGHT SHINE

God has often used isolated, consecrated souls to convert communities; or to help some one into the light who has subsequently become a power for him. It is in the consecrated, fully surrendered life that Christ lives. His light shines out from such a life, to lighten the dark places where there is sin and suffering, sorrow and despair. Do not be discouraged even though you see little or no results. If the good seed has been sown faithfully it will one day spring forth to the honor and glory of God. Maybe we have been careless in our seed-sowing, not waiting for the guidance of the Spirit, so that we have sown upon stony ground, into soil not made ready for the planting. We need to pray that we may sow in the right places and in the right manner.

I applied to the Tract Society for some of the new Sabbath tracts, in order that I might send a sample with the annual letter, but as they were slow in coming most of the letters had been mailed to the L. S. K's before they reached me. I hope all of you will send for a quantity to give away as opportunity offers. People are often converted to Christ and to the Sabbath by means of the printed page.

LET US KNOW OUR BIBLES

When asked why we believe this peculiar doctrine, if we can give the Scriptural rea-

son, pointing out the chapter and verse, it will have much more weight than merely answering from our own words. Upon us all rests a great responsibility from which there is no escape. Our Lord can use us all, whoever we are, or wherever we are, to advance his kingdom. It rests with us whether we are helpers or hinderers in God's great work of redeeming the world.

"WHAT IS THAT IN THINE HAND?"

Your occupation—what you are doing or planning to do—is it going to help your own soul, or that of your fellow-man? Is it a hindrance to your soul's best welfare, and liable to drive others farther away from God?

Our Lord has entrusted us with many things—time, talents, strength to labor. One day he is going to call us to give an account of our stewardship. It will depend upon how we have used all these things whether we shall enter the joy of our Lord, or whether we shall be cast out. Let us examine ourselves, measuring ourselves by the pattern, Jesus Christ.

Do not be discouraged if you feel that you have failed. The very fact that you feel you have failed proves that there is hope for you. You have a right conception of the perfect Pattern. You will ask forgiveness and seek the Spirit's guidance more earnestly in the future. It is the self-righteous man, who thinks that he has been doing a great deal of good, for whom there is little hope. Jesus was our pattern in humility. "He humbled himself, and became obedient unto death."

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

ANGELINE ABBEY.

THE CHURCH

To my thinking, the Christian Church stands not only at the center of philanthropy but at the center of education, at the center of science, at the center of philosophy, at the center of politics—in short, at the center of sentiment and thinking life, and the business of the Christian Church, of the Christian minister, is to show the spiritual relations of men to the great world processes, whether they be physical

or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life. I wonder if any of you realize how hungry men's minds are for a complete and satisfactory explanation of life?

The opportunity of the church is to call in tones that can not be mistaken to every individual to think of his own place in the world and his own responsibility, and to resist the temptations of his particular life in such ways that if he be central to anything the whole world will feel the quiver of the earthquake that comes from the fact that there is one immovable thing in it—moral principle embodied in a particular man.

A place of worship is in my mind a place of individual vision and renewal. I do not see how any thoughtful man can be conscious that he sits in the presence of God without becoming aware not only of his relationship to God, so far as he can in this life conceive it, but also of his relationship to his fellow-men. How a man can harden his heart in the exclusiveness of selfishness while he sits in a place where God is in any degree revealed to him, I can not understand.

I believe that every place of worship is sanctified by the repeated self-discovery which comes to the human spirit. As congregations sit under the Word of God and utter the praise of God, there must come to them visions of beauty not elsewhere disclosed. Even the family is too little a circle. The congregation is a sample of the community. There is revealed to the man there what it is his duty to be and to do.

Therefore I, in looking forward to the privilege of worshiping in this place, shall look forward with the hope that there may be revealed to me, as to you, fresh comprehension of duty and of privilege.—Woodrow Wilson.

"Whiskey spiders, great and greedy,
Weave their webs from sea to sea;
They grow fat and men grow needy,
Shall our robbers rulers be?"

"Sweep away the webs, the nation
In its wrath and wisdom cries;
Say the fools, with hesitation:
'No, but educate the flies.'"

—Presbyterian Banner.

MARRIAGES

REGENBRECHT-CHIPMAN.—In New Orleans, La., on October 2, 1919, by Rev. Albert R. Edbrooke, pastor of Grace Episcopal church, Albert Regenbrecht, of Sugarland, Tex., and Miriam P. Chipman, of Yonkers, N. Y. Mrs. Regenbrecht is the daughter of the late Charles C. Chipman and her home is now in Sugarland, Tex.

TEMPLE-WELLS.—At the home of the bride's parents, Mr. and Mrs. Wallace Wells, Ashaway, R. I., November 4, 1919, by Rev. Clayton A. Burdick, Morton Reynolds Temple, of Mystic, Conn., and Miss Laura May Wells, of Ashaway, R. I.

DEWBERRY-KENYON.—At the home of the bride's parents, Mr. and Mrs. William Kenyon, Hopkinton, R. I., November 17, 1919, by Rev. Clayton A. Burdick, Arthur B. Dewberry, of Toronto, Canada, and Miss Betsy L. Kenyon, of Alton, R. I.

VINCENT-LANGWORTHY.—November 26, 1919, at the home of Mr. and Mrs. Lynn L. Langworthy, in Lanphere Valley, Francis M. Vincent and Mrs. Agatha Witter Langworthy, both of Alfred Station, by Rev. Walter L. Greene.

DEATHS

MILLER.—Emma T. Ayers, daughter of James C. and Hannah Randolph Ayers, was born at New Market, N. J., September 9, 1857. She died at Elizabethport, N. J., November 19, 1919.

Her whole life was spent in the vicinity of New Market and Plainfield, N. J. On the day of her death she left Plainfield a little after noon for Manasquan, N. J., where her son Joseph lives. While in the Elizabethport station, awaiting for a train, she died very suddenly, apparently from heart failure.

She was married to Joseph G. Miller November 22, 1881. Three children were born to them: Mrs. Cornelia Tallamy, of Plainfield; Joseph, of Manasquan, and Lawrence, of Plainfield.

She became a member of the Plainfield Seventh Day Baptist Church March 2, 1872, where she maintained her membership until the time of her death. During these forty-seven years she gave many evidences of her love for Christ, his people, and his work. For a number of years she was a teacher in the Sabbath school. She was a faithful wife and mother, a loyal friend and a good neighbor.

The farewell service was conducted by Pastor James L. Skaggs, at the home of her daughter, 118 East Sixth street, Plainfield, on Sabbath af-

ternoon, November 22. Burial was made in Hillside Cemetery.

J. L. S.

BURDICK.—In Westerly, R. I., October 6, 1919, Everett B. Burdick, in the fifty-ninth year of his age.

Everett B. Burdick was the son of William and Mary Potter Burdick and was born near what is now the village of Bradford, in the town of Westerly, R. I. In early life he removed to Allenton, where he resided some nineteen years. About twenty years ago he came to Westerly and entered the employ of the C. B. Cottrell Sons Company, where he continued until compelled to stop his work entirely.

Brother Burdick early found the Master. For a number of years he was a faithful and upright member of the Pawcatuck Seventh Day Baptist Church of Westerly. When the Men's League for Christian Work was formed, he became an earnest working member of that organization. In his sickness by his fortitude and patience he became an example to both believers and unbelievers and was a theme of common conversation among his mates. He was also a member of the Junior Order of American Mechanics, the members of which were very helpful in his illness.

Mr. Burdick was twice married. By his first wife he had two sons who are living: Everett E., of Rutherford, N. J., and Charles G., a chief mechanic in the U. S. Navy. He was married to his second wife, Ada Gavitt, of Westerly, August 18, 1909, who most tenderly cared for him to the end.

C. A. B.

WHITFORD.—Mrs. Esther A. Whitford, wife of B. A. Whitford, died in Pasadena, Cal., November 30, 1919, aged 62 years.

Mrs. Whitford was the daughter of Mr. and Mrs. Charles Franklin Greene, of Berlin, N. Y. About ten days before her death, Mr. and Mrs. Whitford arrived in Pasadena from New York State intending to spend the winter there as they had done three winters before this. She was a member of her home Seventh Day Baptist Church, and for many years has been a subscriber of the SABBATH RECORDER.

A large circle of friends in Pasadena and many loved ones in Berlin will mourn her loss, and the bereaved husband has the sympathy of all.

Funeral services were held in the Ives and Warren Chapel on Wednesday, December 3, conducted by Dr. Robert Freeman, of the Pasadena Presbyterian Church, and the body was taken to Berlin, N. Y., for burial.

*

ATWOOD.—Carl Clayton, son of Freeman and Sophia Williams Atwood, was born in the town of Albion, March 9, 1862, and died at his home in Albion village, December 2, 1919.

With the exception of three years in Chicago and five years in Colorado, he made Albion his home. He studied in Albion Academy, finished the course of study in Milton College and spent two years in Ann Arbor.

He was married April 5, 1892, to Miss Ida Casler who mourns the loss of a devoted and

loving husband. He was of a religious turn of mind and a student of the Bible through many years. He was an excellent neighbor and friend, always kind and genial and will be greatly missed. Besides his wife he leaves his mother, one sister, Mrs. Frances Crane, of Colorado, and two brothers, Byron and Allen Atwood, of Albion township.

Funeral services were conducted at the home Friday, December 5, by Pastor C. S. Sayre and the remains laid to rest in Evergreen Cemetery.

C. S. S.

SAUNDERS.—Julia M. Ayers, daughter of Eli and Ann Elizabeth Swinney Ayers, was born in Walworth, Wis., September 28, 1855, and entered into rest December 4, 1919.

For many years Mrs. Saunders suffered from an incurable malady which often prevented her from much active public service and many social and religious privileges.

While she was a young lady, attending Milton College, she made a public profession of faith in Christ and was baptized by Elder Darwin E. Maxson, and united with the Seventh Day Baptist Church at Walworth. In 1884 she united with the church of the same faith at Milton, Wis., which has since been her religious home.

October 21, 1875, she was united in marriage to Truman A. Saunders, of West Hallock, Ill. In 1884 they moved to their future home in Milton. To them was born one son, Arthur Bernard Saunders, whose home is in Milton.

Mrs. Saunders was a great lover of art and literature and found much pleasure in making collections of choice poems and biographies. For some years she was a member of the Art League of Janesville, Wis.

Mrs. Saunders is survived by her husband, a brother, Arthur L. Ayers, of Fontana, Wis., her son, Bernard, and two grandchildren, Elizabeth and Truman Arthur.

Brief services were held at her late home on Sabbath morning, December 6, conducted by Pastor Henry N. Jordan, assisted by President William C. Daland. Burial was in the family plot in the cemetery at Walworth where Pastor C. B. Loofbourrow conducted the committal service.

H. N. J.

REMINGTON.—Philena Crandall, wife of Delos D. Remington, was born September 12, 1836, and died at her late home in Andover, October 26, 1919.

Her entire life has been spent in the towns of Independence and Andover, and the last thirty years in the village of Andover. March 10, 1861, she was married to Delos D. Remington who survives. Though advanced in years her heart was young, as revealed by her finding many of her closest friends from a younger generation. In early life she united with the Independence Church, but on removing to the village of Andover she united with the Andover Seventh Day Baptist Church, of which she has been an interested and loyal member. Besides her husband she leaves a host of friends as was attested by the large assemblage at the farewell services conducted by her pastor, W. L. Greene, and assisted by Rev. W. P. Trowbridge who as a boy had lived in their home.

W. L. G.

STILLMAN.—At Daytona, Fla., September 26, 1919, Fred A. Stillman, aged 63 years, a member of the Westery, R. I. Church and for many years a faithful lone Sabbath-keeper and always present at the Daytona Sabbath school where he will be greatly missed. An honest and good man has gone to his reward.

W. M. S.

GILBERT.—John Gilbert, son of Nathan and Amanda Gilbert, was born in Lewis County, N. Y., January 8, 1845, and died in Salem, Ore., November 17, 1919, after an illness of about a week.

When a boy of about nine years of age he moved with his parents to Green Lake County, Wis. In 1869 he was married to Amanda Johnson and to them was born one daughter, Laura, now Mrs. Arthur B. Stillman, of Salem, Ore.

Mrs. Gilbert died in 1898. In 1900 Mr. Gilbert was married to Ella Matthis. In 1907 they moved from their farm near Berlin, Wis., to Milton, Wis., and later to Kasson, Minn., to be near his sister. In 1915, after the death of his sister, he moved to Salem, Ore., to be near his daughter who with his widow and one brother survive him.

S.

WHITFORD.—Emily Louisa Burdick was born in Brookfield, Madison County, N. Y., June 14, 1884.

Her mother dying in the daughter's childhood, she was taken into the family of her maternal grandmother, the second wife of Daniel Coon, of the village of West Edmeston, N. Y. After the death of this grandmother, Emily found another home in the family of a sister of her mother, Mrs. Benjamin Stillman, of the same village. She was reared to womanhood with loving care in this family and always preferred to speak of this home as if she was one of them.

Mrs. Whitford received her primary education in the public schools of West Edmeston and her secondary education in DeRuyter Institute and Alfred University of New York State. During her attendance upon these schools she was engaged, for a brief period, in teaching in public schools for self-support. Afterwards, she preferred a business career and for several years served as bookkeeper and clerk in the store of Irving A. Crandall, of Leonardsville, N. Y.

February 14, 1892, in West Edmeston, N. Y., she became the second wife of Professor Albert Whitford, of Milton College, who had been her teacher in each of the three schools before mentioned.

In her early youth Mrs. Whitford was baptized into the membership of her home church and later transferred her membership to that of the Seventh Day Baptist Church of Leonardsville, N. Y., where, during the first pastorate of President William C. Daland in this church, she was an active worker. After her marriage she transferred her membership to the Seventh Day Baptist Church of Milton. While living at the latter place she was for nine years the secretary of the Woman's Board. She was a tireless worker in the interests of the Red Cross.

Mrs. Whitford's death occurred in the evening of November 29, 1919, at the home of her

step-daughter, Mrs. C. Eugene Crandall, where for the four months of her protracted illness she received the tenderest care. Besides her husband, she leaves of her nearest kin to mourn her loss, an own sister, Mrs. George H. Sheffield, of Holley, N. Y., and half brothers and sisters, the children of her father by a second marriage, several of whom now live at North Brookfield, N. Y.

Farewell services were held on Monday afternoon, December 1, 1919, at the home of the step-daughter, Mrs. Crandall. President William C. Daland assisted Pastor Henry N. Jordan in the services. Burial was in the cemetery at Milton.

H. N. J.

LEWIS.—Mary Lulu Jones Lewis, daughter of John W., and Mary Jones, was born near Raleigh, Ill., June 11, 1872, and died near Stone Fort, Ill., December 7, 1919, aged 47 years, 5 months, and 26 days.

Early in life she accepted Christ as her Savior being only fourteen years of age. She was baptized into the Missionary Baptist Church at Mount Pleasant by Elder William Blackman. A few years later she became a member of the Seventh Day Baptist Church at Old Stone Fort, Ill., and remained a faithful member until death.

She was married to Albert Lewis, May 31, 1896. To them nine children were born, five boys and four girls, of whom three girls, Florence, Mildred and Eva, and three boys, Leland, Joseph and Benjamin remain, Hugh, Frank and Ruth having preceded her to the Glory Land.

She was devoted to her God, her family and her home. She leaves also four sisters, Mrs. Flora Hull, of Raleigh; Mrs. Jennie Eckman, of Wood River; Mrs. Carrie Perry, of Hawthorn, Fla., and Mrs. Etta Rhine, of Ordway, Colo.; also three brothers, Edward Jones, of Raleigh; Joe Jones, of Austin, Tex., and Jesse Jones, of Alton, Ill. She was devoted to her God, her family and her home. To all who knew her, her life will be an added incentive to more upright living, and point the way to the heaven she has already attained.

Farewell services were held in the First Day Baptist church at Stone Fort on Monday, December 8th, 1919, conducted by Pastor J. H. Hurley, of Farina, Ill., and the body was laid to rest in the Stone Fort Cemetery.

*

GREENE.—Pearlie Burdick Greene was born May 29, 1843, and died at her home in Adams Center, November 17, 1919.

She was the daughter of Albert G., and Eunetia Wheeler Burdick, and was born in the town of DeRuyter, N. Y., May 29, 1843. September 9, 1867, she was married to Leonard R. Greene, of Adams Center, N. Y., where she has since made her home. To this union were born four children: Mary E., Francis L., Elizabeth P., and Sarah L. She is survived by her son, Francis L., and a brother, Professor F. M. Burdick, LL. D., of New York, N. Y.

She was educated in the DeRuyter Institute. In her youth she joined the Seventh Day Baptist Church of DeRuyter. After her marriage she transferred her membership to the church of

like faith at Adams Center, where she has been a member for more than fifty years. She has always done her share and more. She was a woman of an unusually beautiful character, always cheerful, kind and unselfish. When her sickness came and all felt that she must soon go, the esteem in which she was held was shown by such expressions as, "We can not afford to lose her." "No one can help loving her." "God is calling one of our best, as well as one of his best."

Funeral services were conducted at her home by her pastor, and she was laid to rest in the Adams Center Union Cemetery.

The following words of appreciation were written by her Sabbath school class and approved by the Sabbath school.

IN MEMORIAM

After long, weary months of suffering our Father has deemed it best to take from us our loved sister in Christ, Mrs. Pearlie Burdick Greene, a devoted mother, a true friend, an earnest Christian. - None knew her but to love her. We miss her in every way; in church and social life, in neighborly companionship and especially in our Sabbath school class.

Words seem weak and simple when we say, "We miss her." We can only say, "Sleep on, dear mother, class-mate, friend, take thy rest. Thine earthly race has been well run. Thy Savior has called thee where thy loved ones are." We only wait our summons to join her and other loved ones gone beyond the night of the tomb. Be it

Resolved, That we tender our deep sympathy to her dear son in this his bereavement and assure him of our sincere participation in his great sorrow.

Respectfully submitted,
MRS. L. J. WALDSWORTH,
MRS. CORDELIA RICHEY,
MRS. A. J. GREENE,
Committee.
A. C. E.

HUNGER KNOWS NO ARMISTICE

This picture, painted especially for the Near East Relief by M. Leone Bracker, vividly portrays what words fail to express—the horrible suffering of the women and children of Armenia and adjacent countries. Peace has blessed Europe and America for more than a year, but in western Asia conditions more frightful than any war-time experiences of the martyred populations of Belgium and France, still exist. Thousands of women and children escaped massacre by the Turkish soldiers only to face the terrible agonies of death by starvation.

Colonel William N. Haskell, joint high commissioner by authority of the Paris Peace Conference and representative of the Near East Relief in Armenia, recently

HOME NEWS

(continued from page 825)

Maggie," were rendered, and a reading was given. Then a beautiful dish, given them by the Christian Endeavor society, was presented by Pastor Burdick. They expressed their appreciation in words, but the look on their faces showed us how they felt before they spoke. We enjoyed hearing the bride of fifty years tell how she rode in a lumber wagon to the place where she was to be married. We ate apples that came from their orchard in Humboldt, Neb. All enjoyed the evening and with many good wishes to Mr. and Mrs. Babcock they bade them a cheery "Good Night."

PAULINE DAVIS,
Press Committee.

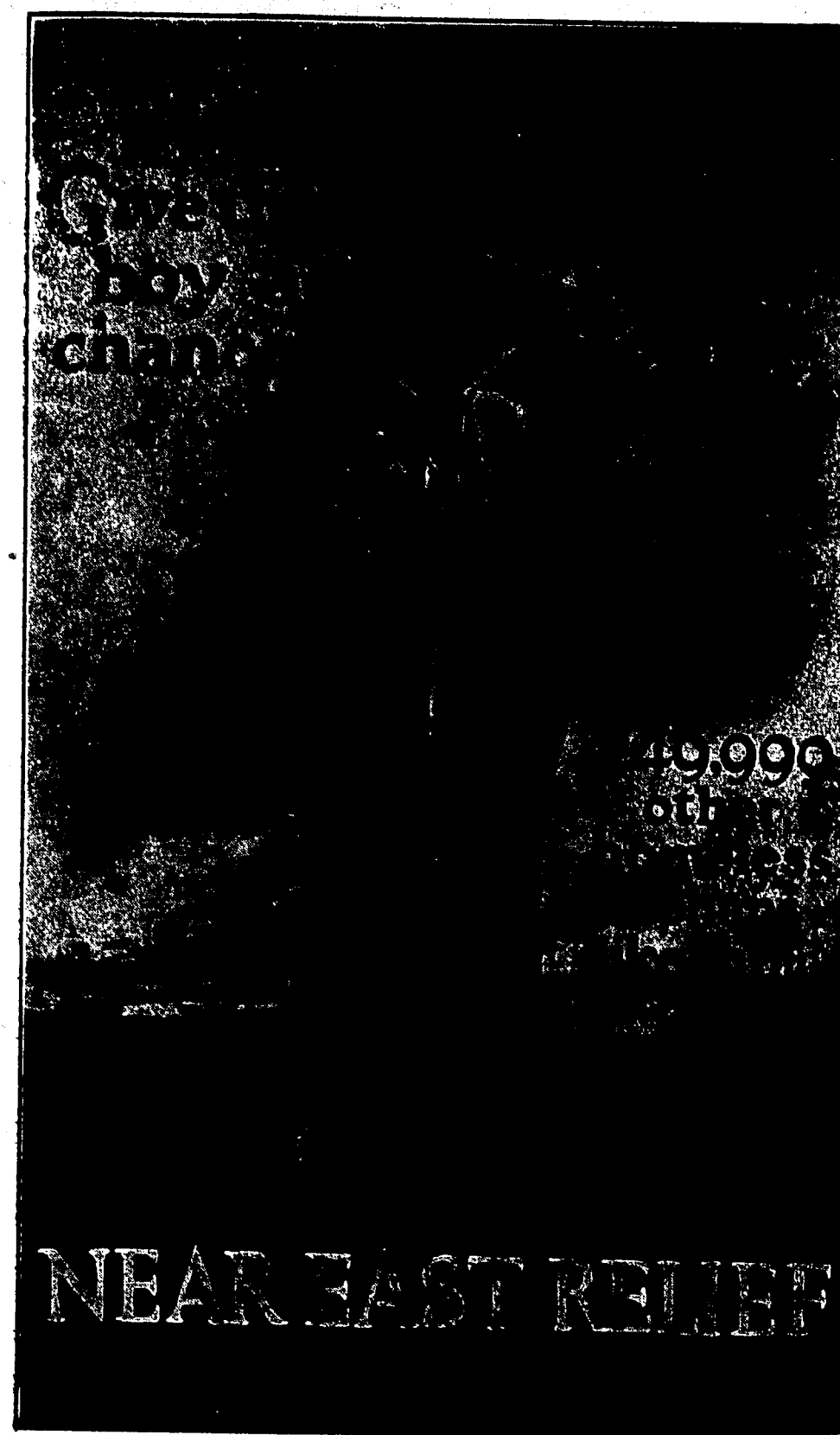
December 12, 1919.

MILTON JUNCTION, WIS.—At a recent business session the Milton Junction Christian Endeavor Society decided to give over the second Sabbath of every month to the Lookout Committee to arrange a special evangelistic service.

The first of these special meetings was held December 13, when at the invitation of the Junction society the Milton En-

deavorers and Intermediate Endeavorers came down to Milton Junction for a joint meeting. The Milton societies came down en masse, despite the snowy weather. Mrs. E. D. Van Horn, chairman of the Lookout Committee, assisted by the members of that committee from all three societies, led a very interesting service with the theme of "How, When and Why I Read My Bible." Clifford L. Burdick, of the Milton society, gave a splendid talk after the conference meeting.

It is planned that these union meetings will be held frequently and will not only be a source of inspiration and strength but a factor in uniting the societies in common



cabled to the United States that 800,000 destitute Armenians will starve unless food is provided for them until next year's harvest. He estimates the minimum requirements are 7,000 tons of flour a month and one full cargo of supplies for 150,000 children for Armenia and \$500,000 monthly for relief in the Caucasus.

The Near East Relief, 1 Madison Ave., New York, is at present the only organization giving aid to these suffering people and lack of funds still prevents the reaching of more than a small part of the stricken people.

"Thou crownest the year with thy goodness."

fellowship and getting the young people of the two churches better acquainted with each other.

PRESS COMMITTEE.

December 9, 1919.

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Sabbath School. Lesson I—January 3, 1920

PETER PREACHES AT PENTECOST. Acts 2: 1-47

Golden Text.—Whosoever shall call on the name of the Lord shall be saved. Acts 2: 21.

DAILY READINGS

Dec. 28—Acts 1: 1-9. Witnesses for Jesus

Dec. 29—Acts 2: 1-8. The Coming of the Holy Spirit

Dec. 30—Acts 2: 14-21. Prophecy Fulfilled

Dec. 31—Acts 2: 22-32. The Resurrection Foretold

Jan. 1—Acts 2: 33-42. Three Thousand Converted

Jan. 2—Psalm 16: 1-11. The Path of Life

Jan. 3—John 16: 7-15. The Promise of the Spirit of Truth

(For Lesson Notes see *Helping Hand*)

The American Red Cross has accomplished a great work during the war. To do this, she has utilized vast resources, and what is more, she has shown a magnificent spirit.—*Marshal Foch*.

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.

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CHANDELIER.—The Piscataway Seventh Day Baptist Church has a good 14 kerosene light chandelier that ought to be placed in some church that is lighted by kerosene. Should any church wish such, please write to Dea. I. F. Randolph, Dunellen, N. J., or to the pastor, Rev. W. D. Burdick, Dunellen, N. J. 11-10-tf.

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