

The greatest menace in the world today is the drift away from religion

Hold fast thy faith

The Sabbath Recorder

CHRISTMASTIDE

We may not view the matchless heights
From which the Savior came;
Yet every grateful heart delights
In his most wondrous name,
We may not know the gems inwrought
That formed his diadem;
But we this day may live in thought
With him in Bethlehem.

We may not with the wise men see
What brought them from afar;
Yet shining in our hearts may be
The Bright and Morning Star.
We may not with the shepherds keep
The flock upon the plain;
But melodies sublime and deep
We each may hear again.

We may not, like the wise men, bring
The fragrant spice and gold;
But as the one exalted King
We may the Christ behold.
May we proclaim him Lord of all
And make his cause our choice;
May all mankind obey his call
And in his gifts rejoice.

Rejoice, O Earth, that Christ was born
And came from realms above;
And gladly keep this Christmas Morn
And say that "God is love."
Let gladness reach each distant shore,
Let all contentions cease;
Let every race and tribe adore
And praise the Prince of Peace.
—T. Watson.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Shiloh, N. J., August 23, 1921

President—Rev. Clayton A. Burdick, Westerly, R. I.
Vice Presidents—William C. Hubbard, Plainfield, N. J.; Rev. Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Fouke, Ark.; Benjamin R. Crandall, Riverside, Cal.

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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

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For one year—Rev. Alva L. Davis, North Loup, Neb.; J. Nelson Norwood, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I.

For two years—Alfred E. Whitford, Milton, Wis.; F. J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.

For three years—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

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Recording Secretary—A. L. Titsworth, Plainfield, N. J.
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Recording Secretary—Earl P. Saunders, Alfred, N. Y.
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President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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Field Secretary—E. M. Holston—Milton Junction, Wis.

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

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Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.

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Trustee of United Societies—Rev. Henry N. Jordan, Milton, Wis.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.

Junior Superintendent—Mrs. W. D. Burdick, Dur-ellen, N. J.

Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.

Field Secretary—E. M. Holston, Milton Junction, Wis.

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General Field Secretary—G. M. Cottrell, Topeka, Kan.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 89, NO. 25

PLAINFIELD, N. J., DECEMBER 20, 1920

WHOLE NO. 3,955

Foregleams of Christmas The Giving Spirit Prevails

It is wonderful how Christmas projects itself backward through the weeks before it really comes in the calendar, and fills life with the good cheer and anticipatory sweetness so characteristic of the most sacred holiday of the year. Never have we been more impressed with the blessed influences of the Christmastide than during the first three weeks of this December.

Parts of three or four days spent in the great department stores of Philadelphia and New York have brought precious lessons of good cheer because the world is so filled with the spirit of loving kindness and all hearts seem overflowing with the desire to make others happy. Human ingenuity has been exhausted in giving shape to every device that can contribute to the happiness of child-life, and in one or two great stores large spaces had been fenced off for children's playgrounds, in which scores and scores of happy children spent many hours at play. And such playthings we never dreamed of in the days of our childhood! Swings, toboggan slides, sand-boxes, galloping hobbies, were ready for the little ones, with a teacher to give direction to the playing, and such happy times as they were having!

Then there was a great wilderness of things to make children happy through which men, women and their little ones were thronging in search of gifts. In all departments of these great stores, whether among the books or dry goods, or fancy things; whether in art departments or in jewelry or silverware, or among the kitchen things—no matter what lines of household goods, or stationery, or antiques, every place was thronged with eager, happy-faced people searching for something with which to make others happy. The generous spirit of giving was in the very air.

There must be something wrong with the heart that gets no rays of sunshine out of scenes which are presented in every shop window and on every store counter in these pre-Christmas days. Hard and cold indeed must be the heart that can go about in such

a time without catching the Christmas spirit. Something must be wrong with one whose memories of his own childhood days with their sleds, tops, and toys, do not move him to generous impulses and prompt him to help bring gladness to the hearts of loved ones today.

On every hand a radiant Christmas spirit allures the soul to deeds of love and good will. There is something irresistible in the hopes and promises and surprises of these happy days. God's great gift to man has begotten the giving spirit which fills the earth with joy.

"Except Ye Become As Little Children" No day in all the year tends to renew our child life as does the one set apart to commemorate the birth of the Christ-child. Its spirit is all but irresistible in its challenge for us to "become as little children".

All the exercises in church and school; all the doings in the homes, which exalt the Bethlehem story of the divine birth, tend to make the children the center of observation, and are especially promotive of the child spirit in the hearts of care-worn men and women.

Through the gates of childhood came the World's Redeemer. As a child in a humble home he walked the pathway of early years, and he it was who took a little child to illustrate the spirit of our heavenly home. "Of such is the kingdom of heaven", and we hope that the sweet influences of Christmastide will tend to renew in all our dear ones the loving, trustful, devout spirit of Christ-like childhood.

Peace and Good Will Must Surely Come Since that bright morning in early

spring when we stood upon the brow of the hill at Bethlehem and beheld the fields where Ruth gleaned; where David watched his flocks; and where David's greater Son was heralded by the angel song of peace and good will, the world has passed through the agonies of the most cruel and distressing war in all history. In those years, nearly two decades ago, the people of earth were

rejoicing over the signs of continued peace and good will among men which were seen in the peace councils of the Hague and in other efforts to promote the brotherhood of nations. The time foretold by ancient seers seemed then to be drawing nigh. Men said that the coming of the Christ-child had changed the trend of history and that peace and good will had been realized since his birth as never before. They thought then that the initial steps toward universal peace had been taken. The conference at the Hague seemed to show that a humane spirit was in the air, an atmosphere of peace between the nations seemed to prevail, and it appeared certain that our world was swinging to the standard of the Prince of Peace.

Sad indeed has been the shock to human hopes which the World War has caused. It seems to many that the prophet's vision can never be realized. The very foundations have been shaken and peace on earth seems farther away than ever. But this can not be so. No matter what disheartening turns in human events may come we can not believe that the Creator of the universe is to be defeated in his purposes concerning this world and its peoples.

The birth of Christ was the center or connecting link in history. For ages the world had been preparing for it, and from that date all history has been unrolling under the influence of the Christ-child. Waste places have been made to bring forth fruits of righteousness. The desert has indeed been made to blossom as the rose, and people who walked in darkness have seen a great light. In many, many ways the visions of prophets have been realized; and why shall we not look for them all to be fulfilled? The prophet saw the Christ as the Wonderful Counselor, Mighty God, Prince of Peace, upon whose shoulder the future of the world was to rest; and said of him: "Of the increase of his government and peace there shall be no end." Under his domain the lion and the lamb were to dwell together; peace and good will shall prevail, and in all his holy mountain they shall not hurt nor destroy.

We must not lose hope because this time foretold by the prophets has not yet come. It is certainly on its way and every year brings it nearer. What else can be the import of that wonderful event in Bethlehem?

If we eliminate all the supernatural in that story of angels and shepherds and voices from heaven, it still remains true that nineteen hundred years ago, with ages of barbarism behind him, there was born in Bethlehem a Babe whose name was Jesus (Savior), whose coming changed the history of the civilized world; was the turning point in the current of human events, and whose influence has transformed all the ideals of life.

Through all the centuries, ideals of peace on earth have steadily gained. Were this not so, we would not witness the shock to human hearts which comes spontaneously at the very thought of war. Were this not so there would be no such wide-spread revulsion of feeling against the clash of arms in which people of old gloried. There never was such a universal desire for terms of peace between nations as exists today; never have so many men of all countries been found searching for ways to carry out the principles of the Prince of Peace.

We must not lose hope. Out of this fearful strife Jehovah will lead his people into ways of agreement that will hasten the glad day which prophets foretold. When we remember how Jehovah led his people out of the Dark Ages and through the Reformation into the Protestant civilization of the Nineteenth Century, we need not feel hopeless as to the future. The far-reaching plans of God can not be compassed by human ken; but we may certainly trust him to lead the King of kings to glorious victory. Peace and good will must prevail in the end; for God and his beloved Son are not to be defeated. Bethlehem's promise to the world will surely be fulfilled.

Getting in Debt Again Owing to the fact that people are slow in paying their pledges for the first half of this Conference year on the Forward Movement finances, the treasurer of the Tract Board, on Sunday, December 12, had to report a deficit of more than \$1,700. It was something of a surprise to us; for the finances were kept up so well during the first year of the movement that we had hoped never to be called upon to write of deficits again.

We believe, however, that the shortage will only be temporary; for our people who read this will hasten to pay their pledges and all will be well.

That "Christmas Message" The article under the title: "The Christian Message" on another page of this RECORDER is furnished by Ralph Wells Keeler of the *United America Press*. More than thirty-five evangelical denominations of the United States and Canada are uniting in a movement to publish suitable literature for adults in America who do not read the English language. The plan is to "Set forth the ideals and principles of Jesus the great Savior and teacher of all."

If this plan is carried out wisely and well, great good should result therefrom.

Many Respond to the Call For Second Hand Recorders Once more we call the attention of our readers to the matter of sending RECORDERS to those who would enjoy reading them after we are done with them. Not less than sixteen persons have responded to this call, but we had only four addresses of those who would enjoy reading the papers if sent to them second hand.

So we still have offers from twelve persons to furnish them; but as yet no other addresses of those who would be glad to receive them have come to hand. It is hardly time yet for such requests to reach us, so we must ask those who offer to send them to wait for addresses, which we will gladly furnish as soon as they are received.

Lone Sabbath-keepers Enjoy the Visits Our friends, the Waldos, of Venango, Pa., in a little note to the RECORDER, tell how they appreciated the calls of some of our Conference delegates who passed their way at Conference time. They mention Rev. Alva Davis and Brother Claude Hill, of North Loup, Neb., as welcome visitors while on their way home. Reference is also made to a pleasant visit from Rev. William L. Burdick and wife and Mrs. Ella Stearns, of Coudersport, Pa., and of a Sabbath-day visit from Mrs. Angeline Abbey; all of which visits were highly appreciated by the Waldos.

By this brief note we are impressed with the thought that those who live within the church home circles where they meet the friends of their own faith every day, and worship with them every Sabbath, little realize how the lone ones long for such fellowship. Oftentimes it lies within the power of Seventh Day Baptists to carry good cheer

and render excellent service to the Master, by improving the opportunities afforded by travel to visit lone Sabbath-keepers living in lands through which they must pass. This is indeed a mission work of "wayside ministries" that is too often neglected.

Books for the Blind In a letter from a friend who offers to send RECORDERS to others after they are read, mention is made of several books for the blind, printed in the raised point system, given to a blind friend by Prof. Stephen Babcock. These books are mostly from the Bible, and our friend would be glad to give them to any blind person who can read them. The one who used to enjoy reading them has passed from earth years ago. These books will be given to any one needing them by payment of express charges. The editor will be glad to furnish the address of any applicant.

The Commission Approves Alfred's Standing Rule Our readers will see by the minutes of the Commission on page 748 of last RECORDER that this body fully endorses the old rule of Alfred University still in force, "prohibiting athletic games of any kind on the Sabbath, and from the point of view of the denomination it deplors the exceptions to the rule"; which exceptions were made after one hundred and fifty students had signed a petition asking the privilege of playing a football game with a distant college. The Executive Board of the American Sabbath Tract Society passed a similar resolution, as will be seen in the minutes of its December meeting. These expressions of regret receive the approval of the SABBATH RECORDER.

The Prayer League's Appeal Two good friends in Rhode Island have sent special request for the RECORDER to mention the Watch Night Prayer meeting planned by the Great Commission Prayer League for the night of December 31.

Many such prayer meetings will probably be held on that occasion, the burden of which will be, "O Lord, revive thy work in the midst of the years." One thing is evident; Seventh Day Baptists need a revival. We never knew a revival to come without prayer, and we can do nothing better than to devote some special time for united earnest prayer

for another Pentecost to fill us with power from on high.

That our readers may see something of the purpose and scope of the movement, we give here some extracts from the League's letter sent us by our two friends mentioned above:

THE WATCH NIGHT MOVEMENT

God has put this much upon our hearts, more so perhaps than any other one thing just now. In the old revival days of over half a century ago the Watch Night meetings of each December 31 were often all-night gatherings *pleading with God for revival*; and oh, what occasion for the re-kindling of revival flame! Oftentimes entire churches and communities, and even sections of the country, were swept by divine power; and the influence of those gracious visitations long remained. Sinners were soundly converted and saints were edified.

Will you not pray and plan for a Watch Night meeting, either in your home or in your church, to *pray for revival*? Speak to your pastor about it. Ask God to lay it upon his heart as well as yours. Write to the editor of your religious paper about it (or several editors), requesting that he urge his readers to ask God whether he would not be pleased to have them pray and plan for Watch Night meetings in their respective churches. A simultaneous movement participated in by thousands of believers throughout the world would go far under God toward calling down a fresh visitation of his mighty power. Will you do your part? Last year hundreds responded to the appeal; this year it should be thousands. Will you do your part? Never mind about us, but don't disappoint God!

"JUST ONE"

The following extract from a letter written August 28, 1920, is from just one of the thousands of your and our world-wide prayer parish . . . this one an isolated Quaker pastor in the far northwest pioneer regions . . . the people there "very poor"; wife and three small children; financial task almost overwhelming. He writes: "We have agreed with the people that we will preach and devote our entire time to the Lord's work here for 73 per cent of the total income, the other 27 per cent being distributed in missionary and other work. We have managed nicely so far for a whole twelve-month. The average salary has been about \$40; this past month only \$25, which accounts perhaps for our feeling particularly in need of prayer just now."

We are tired, weary, worn, in need of physical, mental, and spiritual renewing and reviving. Just carry us to Jesus! There appears no one else to let us down through the thatch and the crowd to his feet. Just the hem of his garment will be all we deserve, and will be quite sufficient. If I can only be strengthened, rested, refilled, I can take up the battle again with renewed vigor."

Under God you are ministering through the League to many such isolated pastors and Christian workers in lonely places at home and abroad.

Pray for all these daily, and that the League may be provided with every necessary facility in order that it may be enabled to minister faithfully to their needs. Please remember that just as you are one of the League's prayer parish, even so the world, under God, is your prayer parish.

Matters in Detroit Several items of interest are appearing in the Detroit (Mich.) daily papers in these days in which our readers will be interested.

We give two of them here, one of which appeared in the *Detroit News* on December 4. This paper has a circulation of 232,518. The other item is from the *Detroit Journal*, December 6. The first item is headed: "Churchmen Oppose Blue Sunday Laws—Detroit Seventh Day Baptists Start a Petition":

Petitions in opposition to the proposed National Sunday Law of the Lord's Day Alliance will be sent to the President and both houses of Congress by the members of the Seventh Day Baptist Church, which holds services Saturday afternoons at G. A. R. Hall. The obtaining of signatures started today. The petition states that the proposed act is a violation of the First Amendment of the Constitution of the United States, providing that Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof. It points out that the proposed law would practically force Seventh Day Baptists, Adventists, Jews and others who celebrate Saturday under their interpretation of the Scriptures, to cease and observe Sunday instead.

The second heading is "New Church Opened":

The Seventh Day Baptist Church of God, organized last week, held its first regular weekly service Saturday afternoon in the G. A. R. Hall, Grand River and Cass avenues.

State Evangelist J. C. Branch presided at the meeting. The pulpit will be supplied each Saturday at 2:30 p. m. by local or visiting elders. Every other week, beginning December 11, Chaplain George C. Tenney, of the Battle Creek Sanitarium, will officiate.

At the organization service one of those received into membership was a man from Mill Yard Seventh Day Baptist Church, London, Eng. a church which has held services on Saturday continuously since 1617, three years before the Mayflower set sail for America. The first Seventh Day Baptist missionary was sent by the London church to Newport, R. I., in the year 1664.

We are the posterity our forefathers worried about. Can you blame 'em?—*Detroit Journal*.

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 12, 1920, at 2 o'clock, President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alex W. Vars, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Marcus L. Clawson, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Otis B. Whitford, Willard D. Burdick, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Visitors: Rev. Erlo E. Sutton, Mrs. David E. Titsworth, Mrs. William Seward, Abert Whitford.

Prayer was offered by Rev. Erlo E. Sutton.

Minutes of last meeting were read.

The following communication was presented:

To the Board of Directors, American Sabbath Tract Society.

GENTLEMEN:

The Commission of the Executive Committee of the Seventh Day Baptist General Conference at a meeting held in Buffalo, N. Y., November 16 and 17, 1920, discussed among other matters of denominational interests and concern the proposed Denominational Building.

Growing out of the discussion the following action received the unanimous support of the Commission:

Resolved, That it is the sense of this Commission that the Tract Society proceed with the construction of the Denominational Building as soon as in its judgment it seems wise.

On behalf of the Commission,

EDWIN SHAW

Secretary.

December 7, 1920

The Supervisory Committee in their report also recommended that the Committee on Denominational Building be requested to proceed actively on the question of the site, plans, costs, and financing of the project, with the idea of erecting that part of the building as shall be devoted to the Publishing House, at the earliest possible time.

Report adopted.

Voted that the building committee be instructed and authorized to proceed to select and purchase a site on which to erect

the Denominational Building, and that the Treasurer be hereby authorized to make payments on the requisitions of the committee as made.

Voted that the building committee be authorized to proceed in securing plans and specifications for the building, and estimates on the cost of the building.

The Committee on Distribution of Literature reported progress in the increased distribution of our literature and presented interesting and helpful correspondence on the subject from George C. Tenney, a member of the committee.

The Committee on Italian Mission reported for November eleven sermons and addresses by Mr. Savarese with an average attendance in New York of seven and at New Market of twenty-one. Four sessions of the Sabbath school, average attendance, twenty-five.

The committee on our attitude toward athletic sports on the Sabbath at Alfred University presented correspondence from President Boothe C. Davis, and offered the following resolution:

WHEREAS, The Alfred University football team has played games this season upon the Sabbath.

Resolved, That we deplore these exceptions to the long standing rule of the faculty which prohibits such games.

Voted that the Corresponding Secretary send a copy of the foregoing resolution to the President of Alfred University.

The committee on the preparation of a denominational calendar reported progress.

Correspondence was received:

From the Commission concerning a revision of the budget.

From the Commission in reference to the resolution concerning a co-ordinating of the teaching forces of the denomination for religious education.

Concerning the work of Sabbath Evangelist Rev. George B. Shaw in West Virginia.

The resignation of Sabbath Evangelist Rev. George B. Shaw.

Concerning the proposed calendar of denominational matters.

From Rev. G. Velthuysen, Rev. T. L. M. Spencer, Rev. George C. Tenney, Rev. George W. Hills, Rev. Sylvester S. Powell.

The following was presented as the action of the Commission relating to the budget:

The Commission of our General Conference at its recent meeting in Buffalo, November 16 and 17, 1920, took the following action:

"We further recommend that in view of the

changing conditions of work by the different boards, and considering that the entire budget has not as yet been pledged or raised, and that no contingent fund was provided in the original budget, that the Secretary request each of the boards and societies to submit to this Commission a revised budget of their financial requirements for 1921 to the end that, if possible, a new apportionment may be made that will meet the needs of the boards at the present time, it being understood that the denominational budget shall not be increased."

This means that the boards and societies are asked so to revise their budgets that, if possible, there may be a little margin left over in each budget, in order that the Commission may be able to make out a new, and perhaps, a simpler form of apportionment, with a contingent fund item somewhere in it to meet the changing conditions and needs, and yet not have the sum total of the whole denominational budget increased.

If your Board can give this matter consideration and report to the undersigned at an early date, it will greatly facilitate this particular phase of the work of the Commission.

On behalf of the Commission,
Sincerely yours,

EDWIN SHAW,
Secretary.

By vote the above was referred to the Budget Committee, with the request to report on the same at the next meeting of the Board.

Voted to accept with regrets the resignation of Rev. George B. Shaw, with assurances of our appreciation of his labors as Sabbath Evangelist, and our best wishes to him as he shall take up the work on the new field.

The following on behalf of the Commission was received:

To the Board of Directors of the American Sabbath Tract Society.

GENTLEMEN:
The resolution which you, at your November meeting, referred to the Commission of the Executive Committee of the Seventh Day Baptist General Conference for consideration was received and discussed by the Commission at a meeting held in Buffalo, N. Y., November 16 and 17, 1920.

The resolution was as follows:

"Inasmuch as there is need of co-ordinating and building up the religious educational work of our denomination, therefore, be it resolved that we ask the Commission of the General Conference to consider the whole question of a system of religious education that shall co-ordinate the teaching of the pulpit, the Sabbath school, the Christian Endeavor societies, the colleges, the homes, and the religious day schools."

This matter was considered at some length, and it involved not only the literature that might and should be prepared in carrying out the provisions of the resolution, but also other literature of the Forward Movement. The only def-

inite action taken by the Commission was the suggestion that the Forward Movement Literature Committee should include in the leaflets and letters sent out a reference to the matter at least to the extent of giving information concerning places where material may be found that is useful in all these lines of religious education, and suggesting that, under the leadership of the pastor, each church, in its own way, by methods adapted to its own conditions, might, could, and should develop and co-ordinate in its own midst the work of all these teaching agencies.

On behalf of the Commission,

EDWIN SHAW,
Secretary.

December 7, 1920.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

DEATH OF LIEUT.-COL. RICHARDSON

A letter just received from Rev. J. W. Thirtle, LL. D., of Stratford (a suburb of London), England, written under date of November 28, contains the following paragraph:

"You may already have heard that Lt.-Col. T. W. Richardson, pastor of Mill Yard Church, passed to his rest on Thursday, November 18, at his home, 104 Tollington Park, London, N. 4, at the age of 67. For some time past he has been unwell, suffering from heart trouble and inherited gout. Writing to me in September he said that he had been compelled to spend some time in bed; had scarcely been able to get out at all, though he had managed to conduct the services on Sabbaths. Interment took place on Wednesday, November 24, in Islington Cemetery, East Finchley. I attended at the time appointed, but apparently there was delay; and I had to come away before the cortège arrived. Otherwise, it was my wish to pay my last respects to my honored friend. The pastor was a good man, and I believe that all who knew him have heard of his death with sincere sorrow."

It is greatly to be hoped that a full biographical sketch of Lieutenant-Colonel Richardson will appear in the SABBATH RECORDER in the near future.

CORLISS F. RANDOLPH.

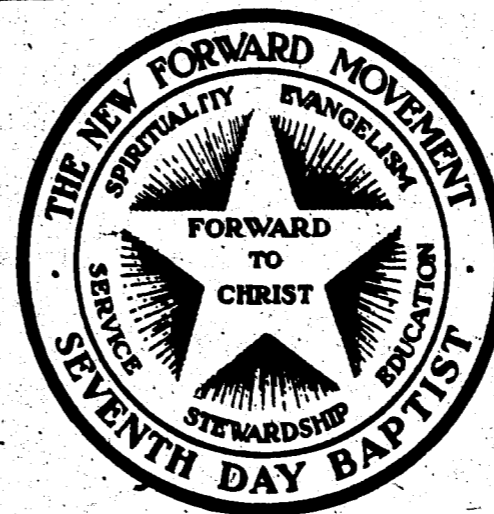
Newark, N. J.,

December 13, 1920.

MISS BURDICK ON HER WAY HOME

A letter just at hand from our workers in Shanghai, China, says that Miss Susie M. Burdick of our Girls' School, planned to sail on December 7, 1920, for America for her much deserved furlough after being on the field for seven years.

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, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Waterford, Conn.
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + ★ Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + ★ Nortonville, Kansas
- + ★ First Alfred, Alfred, N. Y.
- + ★ DeRuyter, N. Y.
- + ★ Southampton, West Hallock, Ill.
- + ★ West Edmeston, New York
- + ★ Second Brookfield, New York
- + ★ Little Genesee, New York.
- + ★ Marlboro, New Jersey
- + ★ Fouke, Arkansas
- + ★ First Brookfield, Leonardsville, N. Y.

FOR CHURCHES BEGINNING BUDGET SYSTEM JANUARY 1, 1920

To the members of the Seventh Day Baptist Church.

DEAR FRIENDS:

The Seventh Day Baptist General Conference used to have the custom of asking the churches for a definite appropriation each year to carry on the work of the Conference.

With the adoption of the Denominational Budget System, this custom was changed, and an item was put in the budget for this specific purpose, with the expectation that the churches would begin their contributions July 1, 1919.

For what seemed very good reasons several of the churches, you among them, did not begin their contributions until January 1, 1920. Consequently the Conference is short in funds from these churches for the half year, July-December, 1919.

The Conference treasury at the present time is facing a deficit of several hundred dollars because of this situation, and the Commission at a recent meeting directed me, as secretary, to write to each of these churches, asking that they make up the appropriation for those six months, which would be, according to the appropriation for the preceding year, 1918, for your church \$_____.

Since your church did not begin to pay on the denominational budget till January 1, 1920, it is respectfully suggested that you make up for these six months, and send to Rev. W. C. Whitford, the treasurer, at Alfred, N. Y., that amount, \$_____, making it "For July-December, 1919, from the _____ Church."

I trust that I have made the situation plain, and that you see the reasonableness and justice of the request. If the figures do not agree with yours, or if there is not a clear understanding of the matter, please write a personal letter to the treasurer and he will be glad to explain, for he has all the data, and has provided me with these figures, and it was at his suggestion that the Commission directed me to write this letter.

Sincerely yours,

EDWIN SHAW,
Secretary.

Plainfield, N. J.,

December 2, 1920.

LETTER TO CHURCHES AND AUXILIARY ORGANIZATIONS

DEAR FRIENDS:

The following action of the Commission of the General Conference taken at its meeting at Buffalo, N. Y., November 16-17, 1920, is definite and clear and needs no explanation. You will notice, however, that this is a *request*, and *not mandatory*. People and churches have, as always, the perfect liberty of giving to any cause, and of sending the gift through any agency, that is most pleasing to them; and in every instance their wishes will be honored and followed. But in the interest of unity, and in the effort to give all our causes a just support, this budget system has been adopted; and the Commission suggests that the plan be given a fair trial, of sending all money for denominational purposes to the Forward Movement treasurer, in a lump sum, to be apportioned by him as provided in the budget. The treasurer is *William C. Whitford*, Alfred, N. Y.

The action is as follows:

"Growing out of repeated discussion of the denominational budget, the following preamble and resolution was adopted and the secretary instructed to send a copy and a letter to each church and auxiliary organization of the denomination.

WHEREAS, There still appears to be some confusion in regard to the money required to be raised by the various boards and societies of the denomination, and

WHEREAS, The budgets of all boards and societies were included in the denominational budget, therefore

Resolved, That we request the churches to send all money raised for denominational purposes, either by the church itself, or by organizations within or connected with the church, to the Forward Movement treasurer for apportionment as provided in the denominational budget."

This letter will also be printed in the SABBATH RECORDER.

Sincerely yours,

EDWIN SHAW,
Secretary.Plainfield, N. J.,
December 15, 1920.

Three hundred Jewish miners from the Caucasus have arrived in Palestine, where they are taking up agriculture with the aid of the Jewish Colonization Association. This organization has also bought land in the neighborhood of Jerusalem on which cheap dwellings will be built. The estate will bear the name of Zadoc Kahn.—*Ex.*

BOSTON MEETING OF FEDERAL COUNCIL FACES WORLD TASK IN HOPEFUL SPIRIT

JASPER T. MOSES

The quadrennial meeting of the Federal Council of the Churches of Christ in America, just closed at Boston, marks the greatest progress and the most hopeful outlook yet attained by this body which is the common meeting point of American Protestantism.

Those familiar with previous sessions of this deliberative assembly of thirty evangelical denominations were deeply impressed with the remarkably high spiritual and moral tone manifested at the Boston meeting. This is particularly noteworthy in a gathering called to consider the essentially practical problems of church co-operation.

The four hundred official representatives of nearly twenty million American Christians undertook to set forth a co-operative program for the churches, which, while far more ambitious than anything previously attempted by the Federal Council and its affiliated bodies, was at the same time carefully and cautiously safe-guarded by the denominational constituencies.

The meeting itself, while vibrant from beginning to end with the spirit of resolution and confidence, showed itself at the same time deeply conscious of the tremendous task of the Christian Church as it faces conditions as they exist throughout the world at the present hour. Indeed it was probably the overwhelming sense of the magnitude of the task that led the Council as never before to rise to higher levels of thought and to more effective planning of a nation-wide and world-wide program.

The appearance of Herbert Hoover before the Council, with his straightforward story of the impending starvation of millions of European children, led to the immediate approval of the sending out of an appeal to all of the churches for their active support of the European Relief Council. Rev. James L. Barton spoke for Near East Relief and Rev. F. W. Bible told of famine conditions in China, both of which causes were also commended to the generosity of American Christians.

The election of Dr. Robert E. Speer of New York as president of the council for the next four years has met with the gen-

eral approval of church leaders. The report of the Committee on Methods of Co-operation providing for the extension of the work of the Council and for its adequate financing by appropriations from the participating churches was unanimously adopted.

Speaking of the relation of the churches to the national government, Bishop William F. McDowell, chairman of the Council's Washington Committee, said: "Neither Roman Catholicism nor Protestantism, as such, has a claim on official positions. It is our function to determine the ground on which our work shall be done. In determining this it is our duty to interpret the free spirit of a pure Protestantism that shall find expression in right legislation and right appointments, that the nation's life shall truly express itself in the nation's government."

The work of the Washington Committee has been largely concerned with the oversight and development of the chaplaincy in the army and navy. The chief chaplains of both branches of the service spoke deploring the shortage of able ministers willing to dedicate themselves to the spiritual oversight of our soldiers and sailors. In the navy alone there is immediate need for sixty chaplains, many of the larger ships being without any religious provision.

The international note was constantly sounded by such speakers as John R. Mott and President Speer, by Rev. R. C. Gillie and Rev. Alexander Ramsey of England, and by Rev. Henry van Dyke and Bishop William Lawrence. A message of fraternal greeting was sent to the Churches of Europe, both of the allied countries and of those "with whom we have lately been at war".

At the Sunday afternoon mass-meeting, Bishop Francis J. McConnell made a vigorous plea for industrial democracy. Prof. Felix Frankfurter also spoke at this meeting and gave hearty endorsement to the Federal Council's program for industrial betterment.

The various affiliated bodies of the Council presented their reports on Monday morning, the most interesting part of the session having to do with the progressive outlook for the Negroes of America as interpreted by Dr. George E. Haynes of the Department of Labor and other leaders of the race. The chief speaker on "Christian Education" Monday afternoon was Presi-

dent Henry Churchill King of Oberlin College, who declared that the most serious defect in our education brought out by the stress of the war was its comparative failure on the ideal side.

An example of the catholicity of the Federal Council's utterances is the statement denouncing anti-Semitic propaganda and extending to "our Jewish brethren an expression of confidence in their patriotism and good citizenship". The message of the Council, which will be issued in a few days, will give special recognition to the recent utterances of the Lambeth Conference.

STRIKING SENTENCES FROM QUADRENNIAL SPEAKERS

"We shall do our duty and then there shall not be that vacant chair in the Council of the League of Nations."—Rev. Charles L. Thompson.

"There is a bread line of famine sufferers today that would reach around the world, allowing two feet for each victim."—Rev. W. W. Pinson.

"We need today an efficient church in which we are no longer satisfied with a Boanerges in the pulpit, a prima donna in the choir and a bloated millionaire in the pew."—Rev. Joseph A. Vance, of Detroit.

"We need real men for the executive secretaryship of our city federations. No man should have this job unless it is the one task in all the world for him. It is no place for the ecclesiastically unemployed."—Fred B. Smith.

"We need today something of the same spirit of adventure which the Pilgrim Fathers had. If they had put on the Mayflower the motto, 'Safety First' they would never have reached this country."—Bishop William Lawrence.

"The question confronting our country churches is whether ultimately the forty million of our American people who are engaged in agriculture—and there will never be less—are to live in a civilization that is wholly Christian or largely pagan."—President Kenyon L. Butterfield.

"The Pilgrims were peace lovers, but you could not count too much on their being consistent pacifists."—Henry van Dyke.

"The Pilgrims founded a religious community with commercial principles, while the Dutch who came to New Amsterdam founded a commercial colony with religious principles."—Henry van Dyke.

"The future well-being of the world depends upon the mutual understanding of the two great English speaking nations."—Rev. Alexander Ramsey.

"The statesmanship that is needed today is the statesmanship of the Golden Rule. The church is the only institution that can furnish it."—Rev. James I. Vance.

"The most encouraging thing about the Federal Council is the fellowship of those who believe in this work and their confidence in one another. We are not called upon to manufacture something and ask upon the churches to adopt it, but we are here to express something that already exists."—Robert E. Speer.

"Nothing would more stimulate and promote Christianity today than the revival of the lost art of personal evangelism."—James M. Speers.

"Personal service is getting to be the great function of government and of society. Shall the Church of Jesus Christ abandon this idea? The great commission involves it, so it is our peculiar business."—President William O. Thompson.

"Now that the world has found itself as one body it can no longer be a matter of indifference to one part of the body what is taking place in any other part of the body. A cancerous or leprous growth in Eastern Europe, or in the Far East, or in Latin America, will sooner or later profoundly affect America."—John R. Mott.

"We have been conscious that the fact and method of organizing Christian forces has thus far commanded our thought. If the churches federate, it is that the world may be better. If organic union should be accomplished it is not an end in itself."—Rev. Frank Mason North.

"If we could have had six men like Dr. George Nasmyth, going through the universities of Europe organizing cosmopolitan clubs, there would have been no war."—Quoted from Hamilton Holt, by Rev. Worth M. Tippy.

"It is of supreme importance that the churches have a common mind and that they move together. The international responsibility of the church is so vast, so difficult and so urgent that nothing less than united plan and action will avail."—John R. Mott.

"The root of the difficulty in our greatest American racial problem is our failure to recognize the Negro as a man. We talk

democracy, let us act democracy."—Bishop Wilbur P. Thirkield.

"As the Federal Council brings the whole of the Protestant churches together in their affairs of common interest, so we are looking to the Council to awaken the great spiritual power of American Christianity for this appeal of mercy."—Herbert Hoover.

"The Federal Council has made an enormous contribution to the cultivation of the atmosphere in which alone Christian unity can ever be achieved."—Bishop Ethelbert Talbot.

THE CHRISTMAS MESSAGE AS THE BIBLE STATES IT

"God will judge between the nations, . . . and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2: 4). "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11: 9). "Be not afraid; for behold I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. . . . Glory to God in the highest, And on earth peace among men in whom he is well pleased" (Luke 2: 10, 11, 14).

"He became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1: 14).

"He hath showed strength with his arm; He hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, And hath exalted them of low degree" (Luke 1: 51-52).

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11: 28, 29).

"Now abideth faith, hope, love, these three; and the greatest of these is love" (1 Corinthians 13: 13).—*United America Press.*

The mother in her office holds the key of the soul. It is she who stamps the coin of character.—*Old Play.*

MISSIONS AND THE SABBATH

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

LETTER FROM MABLE L. WEST

DEAR SECRETARY SHAW:

Mr. Crofoot said he told you that he would try to get me to write about our day in Japan. If I had written just after arriving here I am sure I could have remembered the things of interest which I saw there, but as it is, so much has happened since coming to China that I have almost forgotten that day. However, I will try to tell a little of what I did and saw.

Our introduction to Japan was on the evening before we reached port. Just before sundown some one called us to see Fujiyama, which showed clearly off in the distance. This sacred mountain is as beautiful as the pictures show it to be, and even more so. Some travelers are not so fortunate as to be able to see the mountain distinctly because of clouds. One of our fellow passengers said that this was the best view she had in the eleven or twelve trips made across the Pacific. Again on the day we left Yokohama we had even better views of the beautiful mountain as we turned our course southward towards China.

On the morning of the fifteenth we were up early. The Japanese officers were to come on board to examine us and our passports before giving us permission to land. The medical inspection was a farce. We were lined up and counted like so many sheep, but that was about all it amounted to, for the doctor scarcely looked at us, except as he counted. He and the other officers tried to impress us with their importance, however, by their swords and military dress. But they knew their business and were not long in issuing the necessary permits. Then we were off.

One in our party wanted to go to the Woman's Union Mission home and school so we all went, Mr. and Mrs. Crofoot and myself. That was my first experience in a jinrikisha. I felt queer enough seated in that doll carriage drawn by a funny little Jap who ran along like a horse. I was so afraid that he would get ahead of the others

and take me to some unheard of place that I was a bit uneasy at first. After that first fear I thoroughly enjoyed the ride.

At the mission we were warmly welcomed by Miss Pratt who is also a special friend of Miss Burdick. Miss McLean, one of the party, who is under the Woman's Union Mission Board, is going out to India. Miss Pratt was particularly glad to see her. Miss Pratt showed us her Bible school-rooms and told us a little about her work. As the World's Sunday School Convention had closed only the night before, the school was not in session that day. She showed us a Japanese home on the grounds. I was much interested to see the padded matting on the floors of this home as well as in the school and thus see the reason for the removal of the street shoes before entering such rooms. The beds are rolled up during the day and placed in a sort of a cupboard or closet. These are unrolled and placed on the floor at night. It is no wonder they do not care to have muddy or even dusty shoes on their matting covered floors. She showed us the dormitory where some of the girls were. This she did by pushing back a portion of the wall which slid along, something like a sliding door. These partitions or walls are really partly made of paper just as we read. The windows, or what serve for windows, are nothing more than a different paper which will let through more light. We saw the girls washing, and they do it much as they do it here in China in as an unhandy a way as possible, bending over a small wooden tub placed on the ground, sometimes even lower than the place where their feet are.

Miss Pratt offered us a guide and we went to do some shopping before going to Tokyo. The shops were fascinating, but the children and people were more interesting to me. I marvelled to see the little tiny youngsters running along on their little wooden shoes set up on little stilts. But they seemed to have as much fun with their games as do the children in America. I never saw as many babies as I saw that day unless it has been sometime since I came here to China. As you doubtless know they are carried on their mothers' backs something as the Indian babies are. Often I saw one carried in this way and another not much larger led by the mother. The dress of the babies and of their mothers

was interesting also. It is an economy to be a Japanese woman or a Chinese because they wear no hats, at least they do not in the fall. Our little guide carried her little parasol.

We went to Tokyo by the electric train. I should have liked to stop at some of the interesting little villages but there was not time. At the capital city we saw the grounds where the World's Sunday School Convention was to have been held. You may have read how it burned down the first evening it was lighted, due to some mistake in wiring. In front of this was a monument called "Christ Blessing the World". This I suppose will remain to remind all who look at it that Christ came to bless mankind. Near this place is the Imperial Theatre which was used for the convention. Across the way were the Imperial building and grounds. We did not see much of them as it was too late. They are beautifully kept and well guarded. All traffic had to stop when the Royal carriage and its retinue passed. We were fortunate enough to see that procession. Of course we imagined that either the Emperor or his son was riding in the State carriage. At any rate it was well guarded.

Tokyo is much like any modern city with its splendid brick buildings and well paved streets. There seems to be good street car service and one can always get a jinrikisha. To be sure if you do not know how much to pay you are apt to be overcharged. The people who visited the department stores were much impressed by their size and magnificence. Small shops are more interesting to me. One can get most anything made or done if one looks far enough for the shop, apparently.

Mr. and Mrs. Crofoot did not go with us to Tokyo but went back to the ship to rest and I believe Mrs. Crofoot took care of a baby so its parents could go out and see something of Yokohama. When Miss McLean and I got back to the mission where we were to have dinner, we were tired and foot-sore. I should not forget to mention that we were also very hungry. That simple meal was the best I had had in weeks and not another did I have that was half so good until I reached Shanghai.

The trip from Japan over was a short one. We were in sight of land much of

the time. Monday we came in sight of the Chinese fishing boats. There were birds of various kinds. Tuesday morning all eyes were out for signs of the Yellow Sea. At noon we took on the pilot and it began to seem that our long journey was about at an end. At three or soon after we steamed into the Whangpoo and saw on our right the little town of Woosung. A little after four we saw Mr. Davis standing on the wharf waving to us and by the time the boat turned around and was ready to let people off the rest of the folks came in sight. We began our visiting long before they were able to get on board and we are not through yet though we seldom get much time for it. At the house the school girls greeted me with the most fire crackers I ever saw fired off at one time.

We have been very busy much of the time since I came. I have seen three Chinese weddings and eaten three feasts. I have been to Lieu-oo and seen the hospital and work there. Now I am settled down to work in the Girls' School. I feel the need of study but find there is plenty to do even if I do not know the language. In some ways it may be better because the girls have to talk English to me. They are as nice girls as you could imagine finding anywhere on the globe. How I wish you and Mrs. Shaw could come over here and see the boys and girls at work in school.

Best wishes to you both,

Sincerely,

MABLE L. WEST.

West Gate, Shanghai, China,
November 9, 1920.

CHRISTMAS, 1920

M. E. H. EVERETT

Through ruby windows pours the light.
The glad bells ring their song of praise.
Upon the sacred altar stand
The tall white candles all ablaze.
All ye who enter, softly tread;
Stand and uplift adoring eyes
Where rapt in white from feet to head
The infant in a cradle lies.

Forget thine anguish, mother dear,
Rejoicing in the manchild born;
Heaven's messengers are hastening here.
To greet thee on this glorious morn.
We look upon the Child again,
And when the angels chorus peace,
We fold our hands and cry amen.

WOMAN'S WORK

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

PROGRAM OF PRAYER

Pray for the great work on the Southwestern field, for Rev. R. J. Severance, the general missionary; also for the work of Mr. and Mrs. C. C. Van Horn at Nady, Ark.

Remember the work of Rev. G. W. Hills on the Pacific Coast. And pray most earnestly that all of our lone Sabbath-keepers, east and west, north and south, may be kept true to the faith, that they may let the light of the Bible Sabbath shine through their daily lives, that God may be glorified through them. Pray!

VOICE OF THE CHRIST-CHILD

The earth has grown cold with its burden of care,
But at Christmas it always is young,
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the Angels is sung.

It is coming, old earth, it is coming tonight,
On the snowflakes which cover thy sod,
The feet of the Christ-child fall gently and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christ-child shall fall;
And to every blind wanderer opens the door
Of a hope which he dared not to dream of before,
With a sunshine of welcome for all.
—Phillips Brooks

As this Christmas number of the SABBATH RECORDER is being made ready for distribution the call is being sent out for help for the suffering Armenians and every church is doubtless preparing for a Christmas offering for this relief work. The other day I heard Dr. Gunsaulus of Chicago say that we have no right to sit down to our Christmas dinners, nor have we the right to give our Christmas gifts until we have done all we possibly can do for these people, "those wonderful people".

I want to tell you the story of a little girl whose only idea of home is found in an orphan asylum. The story was told by one of the directors of that institution. Last winter another one of the directors went to Florida, and while there sent some cases of oranges and grapefruit to the children in this orphanage. These children were, of course, very much pleased with such a present; not often such presents came to them, they never had nickles to spend. One little girl asked: "Are these ours, can we do just what we want with them?" She was told that they were the children's very own. And then she said, "Can we sell them and send the money to the little Armenians?" The assent was given and that fruit was sold again and again, and quite a sum was raised for the children in that orphanage to send to those other children who are so much more fortunate. Now since you have read that can you say that you have ever given with that spirit? Some of you have approached mighty close to it, I am sure. But who has reached it? Hands up. Hands are down, and heads too I fancy. My head hangs low. May we all have that happy Christmas that will come when we are able to see in those suffering children the little Christ Child, and hear him saying, "Inasmuch as ye did it unto one of these."

THE CAREER OF A COBBLER*

MARGARET T. APPLGARTH

CHAPTER I (Continued)

Chunder Singh smote his knee uneasily: "Your cobbler had not feet to stand on, had he? But I am puzzled as to the men you name as heathen, who may they be?"

"Even you and I, and all the men of India who bow down to idols and ignore the Living God of Heaven. It was of us the cobbler dreamed across the sea in England."

Chunder Singh shifted his position and raised his arms toward the sunset skies: "A Living God—what news is this? And yet I tell you truly, from a child I have had hunger like that and always do I seek him among our million gods of India. Tell me more of the low caste cobbler, surely such as he could not hope to triumph over men of other castes?"

*Copyrighted by The Federation of Woman's Boards of Foreign Missions of North America.

"You mistake in naming them castes, since England has no such divisions. But think you that a man who tends a sacred fire could hold his silence? Since none would listen to his spoken words, this man of toil had recourse to a paper voice, and wrote a survey of the outside world, continent by continent, island by island, race by race, faith by faith, kingdom by kingdom. Oh, my brother, consider what a stir it made in England, that a cobbler should have had the whole world in his heart and have spread it out on paper! What man of culture could have done as much, seeing the sacred fire burned only in the heart of Carey Sahib, and one other, newly-roused, named Andrew Fuller. They two prayed many prayers that they might wake up the sleeping Christians. Then came a yearly gathering of these Christians, and Carey Sahib was called on to speak; a curious sight—a poor cobbler urging them with stirring words to

'Attempt great things for God,
Expect great things from God.'

All listened with wrapt attention, much impressed; but like men before a chasm, they were afraid to step, and were returning to their distant homes when Carey Sahib said in great distress to Fuller Sahib: "And are you, after all, going to do nothing?"

From this imploring plea they wrote it on their books that a plan should be made to form a society, which, you must understand, is the thing these English have to run all business."

"Now as to that society—I do not grasp its business, do I?"

"Have I not said it? To send news about the Christians' God to every man on earth. I ask you to consider well the bravery of those men, my brother, since they were only twelve in number, preachers also, without riches, meeting in the town of Kettering, a place of worldly importance, in the house of one named Widow Wallis."

"What say you—a widow? Bah, you make me think but little of this enterprise; a low caste man who works in leather, twelve poor preachers, and—a widow! What? Was there none else who owned a roof, that they must stoop so low to share her house?"

"Poor dweller in the hut of ignorance! What blunders you commit with haughty

lips. I tell you truly that in England they think not as we do in India about widows. Behold let a man die, and the neighbors shower consolations on his widow, and nobody blames her for her husband's death. I have made special questions of this thing! So to this day the name of Widow Wallis is well-loved by Christians, since in her humble house was formed the new society. I will make mention of its title, for these English have a love for lengthy words: 'The Particular Baptist Society for Propagating the Gospel among the Heathen'. Before I pass to other matters I would have you write it on your heart that this marked the first such enterprise the Christians of that day had ever started."

"Why should I write it? Twelve men of poverty can't travel far from home. I marvel how this cobbler got to India."

Vishnuswami checked his sneering: "I smiled in doubt myself, since on that day of starting their society the most they could collect was £13, 12s, 6d. You, being quick at figures, can see how small a sum of rupees that would be to send a man across the many seas to India! Yet when Andrew Fuller Sahib rose, he said: 'In India is a gold mine, but it seems almost as deep as the center of the earth. Who will venture to explore it?' And Carey Sahib answered promptly: 'I will venture to go down, but you must hold the ropes.'"

Chunder Singh looked with interest at the first pale star twinkling in the evening sky before he said disdainfully: "Must you tear out your heart in praise? I make no doubt the cobbler knew it was his chance to bring great glory on his head, to win great merit from the men of England—he, a mere nobody!"

"How you babble!" laughed Vishnuswami softly, "for the lofty men of England only sneered, and the men high up in London muttered in their beards: 'Can anything come out of Kettering, that little town of no account?' Moreover the father of the cobbler said in much disgust: 'Is William mad?' and his wife with all the strange perverseness of most womankind, refused to come to India with him. There was much toil in raising money for the passage and to crown it all the very ships objected to receiving him on board. So I ask you: Where was glory in all this?"

"You bury me in deep surprises," sighed

poor Chunder Singh, "I only ask one question: Why, in the teeth of separations, trouble, poverty, and certain death, did he set sail for India?"

"Ah, you shall hear!" cried Vishnuswami, "you shall hear!"

(To be continued)

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board held its December meeting with Mrs. A. B. West at Milton Junction. There were present, Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. G. E. Crosley, Mrs. A. E. Whitford, Mrs. H. N. Jordan, and Mrs. E. D. Van Horn.

The President opened the meeting with reading of James, first chapter, followed with prayer by Mrs. Babcock.

Minutes of the last meeting were read.

The Treasurer gave her report for November. Receipts for the month were \$320.05; and disbursements, \$5.00; balance in the treasury December 1, \$1,026.33. It was voted to adopt the report.

Communications were read from Mrs. Alfred Wilson, Dunellen, N. J., Rev. W. C. Whitford, Forward Movement treasurer, and the Young People's Board.

The Corresponding Secretary read letters from the Committee of Reference and Counsel, Mrs. Jay S. Brown, of Brookfield, and Secretary Edwin Shaw.

On motion it was voted that we invite Mrs. Edwin Shaw, Eastern Associational Secretary, to represent our Board at the meeting of the Home Missions Council, to convene in New York City, January 12-14, 1921, also the Foreign Missions Conference and the Federation of Women's Boards of Foreign Missions, held in the same city, January 14-15.

After the reading and approval of the minutes we were adjourned to meet with Mrs. J. H. Babcock, on January 2, 1921.

MRS. A. B. WEST,

President.

MRS. E. D. VAN HORN,

Recording Secretary.

The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but a time will come when it will be spurned as an insult.—Lord Stanhope, in House of Lords, 1827.

NOTES FROM THE SOUTHWEST

REV. R. J. SEVERANCE

The general missionary for this field left home the fourth of November for Belzoni, Okla., where he filled his regular appointment with the Rock Creek Church. This includes five preaching services and this time the congregation ranged from twenty to a hundred.

From here the missionary began his first annual visit among the L. S. K's of Oklahoma and southern Kansas. His first stop was at Hewitt to visit a Mr. Russell who had written to Secretary Shaw making inquiries concerning the doctrines of Seventh Day Baptists. This man has been observing the Sabbath for about a year; and, as he could not fellowship with the Seventh Day Adventists, was anxious to know about our people. He was greatly disappointed that I could not remain a week and hold some meetings, which my schedule would not allow at this time. While there I met several of the business men of the village, including the school directors, and they were all very urgent in their request for me to come later and preach in the schoolhouse. Hewitt is an inland town with a population of about two hundred and there are no religious services held regularly.

Other places visited included Hobart, Got-eb, Edmond, Grimes, and Forgan, all in Oklahoma.

From the latter place I went outside my territory and visited Elkhart, Kan. (the Cosmos Church). It came about in this way: Mr. and Mrs. A. S. Thayer spent the winter in Arkansas last season and before leaving in the spring they extracted a promise from me that I would visit Elkhart when I made my trip through Oklahoma providing they would meet me at Forgan, which they did.

That one hundred mile ride across the plains of northwest Oklahoma will long be remembered. There were no streams to cross and no hills to climb, and much of the road was only a track worn in the native soil. We covered the distance in less than four hours.

The few Sabbath-keepers at Elkhart feel discouraged spiritually. They think there are not enough of them to hold services, other than the Sabbath school which is held at the home of Mrs. Thayer. The Seventh Day Baptist interests there should

be conserved; there are twelve or fifteen children that should be in Sabbath school every week. Two or three faithful women are doing what they can to give these children instruction in the truths of God's holy Word, but they need help and encouragement; a few families of good Christian workers could find a splendid field here in which to do service for the Master.

On my return trip from Elkhart I visited two other families in southern Kansas, non-resident members of the Gentry Church.

In my visits among these L. S. K's I found, for the most part, a loyal devotion to the cause of Christ and to his Sabbath. But almost without exception, there is a spirit of discontent among these isolated ones and a strong desire to get back into a community where they can have church privileges. They need our sympathy, our prayers and whatever of encouragement and help we can give to them.

There are several families yet in eastern Oklahoma that could not be visited on this trip on account of my being obliged to return to Belzoni to meet my appointment with the Rock Creek Church the first Sabbath in December. These will be visited later, however.

Gentry, Ark.

THANKSGIVING OFFERINGS FOR MILTON COLLEGE

PRES. WILLIAM C. DALAND

The presentation of the appeal to the members of the Seventh Day Baptist churches of the Northwestern Association, asking them for individual Thanksgiving offerings for Milton College has been fruitful in a pecuniary way and is likely to be productive otherwise of considerable benefit to the college. The visits of college representatives have been exceedingly pleasant and in many cases have proved enlightening to both the members of the churches and the college authorities. A better mutual understanding surely exists on many subjects in consequence of these visits. It is probable that hereafter representatives of the college may become more frequent visitors to these churches, where they have been warmly welcomed.

The offerings thus far received by the college amount to over two thousand dollars, which is about half the estimated

deficit for the year. It is probable that this sum may be considerably augmented by further receipts from the churches. When the most of the offerings shall have been sent to the treasurer of the college, he will publish a statement of the gifts from both the churches and isolated individuals.

THE CHRISTMAS SINGERS

M. E. H. EVERETT

Upon Judea's starlit hills
The angels waited long,
Looking toward Bethlehem's ancient site,
Earth's sorrow hushed their song.

"I saw Him on His mother's breast,"
A white robed harper said,
"A glory not of earthly light
Lay on his gentle head."

"The shepherds knelt around Him there
Their faces white with awe,
It was the Savior of the world
Their eyes with rapture saw."

"Not ours to question why earth's peace
Hath been delayed so long,
We come to comfort waiting souls
With heaven's divinest song."

Now joyously the harps ring out!
"Glory to God for aye,
Good will and peace to all on earth!"
The angels sing today.

NOTICE TO SABBATH SCHOOLS

The publishing house has ready for distribution Year I, Parts 1 and 2 of both the Intermediate and Junior series of the graded lessons. In ordering these supplies one *must* state definitely whether Part 1 or Part 2 is wished. The publishing house can not give prompt service when indefinite orders are received.

In a small town not long ago, after a fire, some children held a fair. The sum realized they sent to the pastor of the church. Their letter read, according to "Everybody's Magazine": "This \$30 was raised by a fair, and we are sending it to you. Please give it to the fire sufferers. P. S.—We hope the suffering is not all over."—*The Continent*.

Of course it is some trouble to clean a spark plug, but do you remember what a task it was to go over an entire horse with a brush and currycomb?—*Dallas News*.

YOUNG PEOPLE'S WORK

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

THE KINGDOM IN MY HEART

ZEA ZINN

Christian Endeavor Topic for Sabbath Day,
January 1, 1921

DAILY READINGS

Sunday—Loving with the heart (Luke 10: 25-28)
Monday—The King at the door (Rev. 3: 20-22)
Tuesday—The King within (Rom. 8: 9-15)
Wednesday—Serving from the heart (Luke 10: 30-37)
Thursday—The invisible empire (Luke 17: 20, 21)
Friday—The nature of the Kingdom (Rom. 14: 16-18)
Sabbath Day—Topic: The Kingdom Come. I. In my heart (Matt. 6: 7-15) (Consecration Meeting)

To the Christian nothing is of greater importance than his relation to the kingdom of God. He can neither consistently pray, "The kingdom come," nor work for the advancement of the cause of Christ on earth, unless he has experienced that of which Christ spoke when he said, "The kingdom of God is within you." What does it mean to have the kingdom in the heart? Perhaps many people who know that they have the kingdom in their hearts would have difficulty saying what the experience means. Why not make the meeting for January 1 one where each member thinks out and defines, to himself at least, what it means to him to have the kingdom in the heart?

Often older people in and outside the society urge upon Christian Endeavorers a missionary zeal, a more evangelistic effort, in which they try to win their friends and acquaintances to Christ. The reluctance with which young people respond to this urging arises often, I believe, from a doubt as to whether or not they have anything in their lives which is worth passing on to others. How can one show another how to have the kingdom in his heart unless he possesses it himself? I believe that many young people are troubled because they do not understand the nature of the kingdom. They feel that they have no part in it because they have no strange and exalted consciousness of special guidance. Perhaps it is the very naturalness of the experience

that perplexes them. I think Christ taught and showed by his life that having the kingdom in the heart means living a natural, happy life. The belief that God leads us through the good impulses and high aspirations of our hearts gives us a sense of poise and a feeling that somehow back of each good impulse there is unlimited power. Having the kingdom in the heart is not a matter of times and seasons. It is life itself, and every activity of the Christian is its natural expression.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies, a living sacrifice, holy, acceptable to God, which is your spiritual service." Does not this mean that the use of our bodies in doing the work of life is spiritual service? All that we know about ourselves, after all, is of our bodies, and all our work is done with our bodily faculties, physical and mental. How satisfactory and inspiring to think that our spirituality consists in letting God use us in the performance of these earthly tasks of ours! That is what I believe the kingdom in the heart means. We can understand that kind of a kingdom. The great souls of history are those who have been God-possessed. They have had the sense of being used by a power greater than that of self. The more fully we can present ourselves to God to be used of him the more power will his kingdom in our hearts have in helping others to possess it.

The Quiet Hour is one of the Endeavorer's great opportunities for becoming God-possessed. We need to read the words of Christ and the other great men of God and we need to open our minds to God in the spirit of prayer so that his thoughts may become our thoughts. If the meeting is made one of real thought and serious discussion, a good way to close would be to give five or ten minutes to the observance of the Quiet Hour. Let some one sing softly the first two stanzas of "Open my eyes that I may see" at the beginning of the period and the last stanza at the close.

MINUTES OF YOUNG PEOPLE'S BOARD

The meeting of the Young People's Board, November 11, 1920, was called to order by the President, Mrs. Ruby C. Babcock, in the Welfare office of the Sanitarium.

Prayer was offered by Dr. B. F. Johanson. Members present: Mrs. Ruby C. Bab-

cock. Mrs. Frances F. Babcock, Miss Frances E. Babcock, L. E. Babcock, Dr. B. F. Johanson, E. H. Clarke, L. S. Hurley, I. O. Tappan, and C. H. Siedhoff.

Visitor: Miss Alberta Babcock.

The following report was presented by the Corresponding Secretary:

Number of letters written, 12; number of week-ly letters sent out, 150.

Correspondence was received from Gordon Langworthy, Hancy Brooks, Anna Scriven, Clara Lewis, and Maleta Osborne.

Respectfully submitted, FRANCES FERRILL BABCOCK, Corresponding Secretary.

Reports were read from the Central and Western Associational Secretaries.

The Social Fellowship Superintendent reported that plans for socials had been received from several societies, also that a Denominational Social is being planned.

The L. S. K. Superintendent reported that a letter had been sent to each society asking for a list of their lone Sabbath-keepers, also a letter had been sent to each of our schools asking them to send a list of those who had gone out of these institutions and are now L. S. K's.

The Efficiency Superintendent reported that only six societies had reported their first ratings taken in October: North Loup, Battle Creek, Dunellen, Welton, Riverside and Shiloh.

The Missionary Superintendent gave a verbal report.

Voted to allow the bill of \$6.00 for the printing of 500 extra Goal Cards.

The following report was presented by the Treasurer and accepted:

TREASURER'S REPORT FOR OCTOBER, 1920

E. H. Clarke, Treasurer, In account with The Young People's Board.

Table with 2 columns: Description and Amount. Includes 'Amount on hand', 'Conference treasurer', 'Marlboro Junior Society', and a total of \$412 10.

Table with 2 columns: Description and Amount. Includes 'L. A. Babcock, one-third E. M. Holston's salary', 'R. R. Thorngate', 'Supplies, stamps, etc.', and 'Intermediate Banner', with a total of \$412 10.

The Central Association has sent sixteen dollars to the Young People's Board as a

trust fund to be placed at interest for use in the future for a Young People's missionary. Through the efforts of the Central Associational Secretary, Gordon Langworthy, the beginning of this special missionary fund has been started, the Board appreciates this effort and would recommend that other associations fall into line.

Voted that the President be instructed to order the pictures from the RECORDER office for the use with the Simpson Missionary Studies and an order be drawn on the treasury for the amount.

Voted that a committee be appointed by the President to prepare questions (for the Battle Creek Society) for the Expert Endeavorer examination. The Board is willing to do this for other societies if so desired.

Reading of the minutes. Adjournment.

Respectfully submitted, C. H. SIEDHOFF, Recording Secretary.

The meeting of the Young People's Board, December 2, 1920, was called to order by the President, Mrs. Ruby C. Babcock, in the Welfare office of the Sanitarium.

Prayer was offered by Allan Van Noty and L. S. Hurley.

Members present: Mrs. Ruby C. Babcock, Mrs. Frances F. Babcock, Miss Frances E. Babcock, L. E. Babcock, Miss Edna Van Horn, Dr. B. F. Johanson, E. H. Clarke, L. S. Hurley, Allan Van Noty, Mrs. Nettie Crandall, I. O. Tappan, and C. H. Siedhoff.

Visitor: Mrs. Edith Hurley.

The following report was read by the Corresponding Secretary and accepted:

Number of letters written, 20; no weekly letters were sent out to the societies this month.

Correspondence has been received from Ruth Phillips, Rev. G. M. Cottrell, Rev. Edwin Shaw, Clara Lewis, Zea Zinn, E. M. Holston, Rev. R. R. Thorngate, Mabel Jordan, Elrene Crandall, Tirzah Cook, La Clede Walters, and Vera Coon.

All corresponding secretaries were asked to send in reports but only one, Zea Zinn, has replied.

Respectfully submitted, FRANCES FERRILL BABCOCK, Corresponding Secretary.

The Quiet Hour Superintendent reported as to the work she is carrying on in her department at the present time.

The Missionary Superintendent reported that he had sent out six personal letters, also six studies were sent out.

The following report was presented by the L. S. K. Superintendent:

All societies were asked for a list of lone Sabbath-keepers but lists have been received from Milton Junction and Nile only.

Each college was asked to send in a list of their graduates or former students who are now lone Sabbath-keepers; Alfred sent in a list.

Rev. G. M. Cottrell sent the 1915 L. S. K. directory upon the request of your Superintendent.

A few letters have been written to L. S. K's. A list of about fifty names that we are sure we have the correct addresses has been compiled.

Respectfully submitted, FRANCES FERRILL BABCOCK, L. S. K. Superintendent.

The Social Fellowship Superintendent gave a verbal report of progress.

The Treasurer made his report but as usual did not have it written up for the Secretary.

Voted to allow the following bills:

Table with 2 columns: Description and Amount. Includes 'Clara Lewis', 'R. R. Thorngate, supplies', 'Postage', and a total of \$15 70.

Voted that Rev. L. F. Hurley be asked to make out suggestive programs for Christian Endeavor Week.

Voted that the President be asked to take charge of securing aid in preparing the Loyalty Campaign program.

A general discussion was held on important matters pertaining to the welfare of the work of our societies.

Reading of the minutes. Adjournment.

Respectfully submitted, C. H. SIEDHOFF, Recording Secretary.

UNTO THE LEAST OF THESE

A Christmas Story

From the cabin window Esther Barton looked out upon the white expanse. She sighed drearily.

Not so very far away came the shrill cry of the coyote.

Only one building lay between her and the mountains, a cabin somewhat similar to her own. There were several, however, on the eastern slope, and very much nearer to her, but Esther had not countenanced any neighborliness. For she—why, she had

come, with all her high-born ancestors, from a different world.

Some one coughed in the adjoining room, and she sighed again.

Did people ever keep Christmas in such a place as this? Why was it that God had taken away Nelson's health? Why was it she had been obliged to come to this desert? Why was it she must leave the dear home and the dearer friends? And to think it was Christmas eve—Christmas eve. At home the rooms would be decorated with Christmas greens and holly. The tree would be lit with its tiny candles. They were perhaps distributing the gifts now.

Some one would sing the Christmas anthem in the old church, and she, she would not be there to hear.

Oh, Christmas was but a mockery out on these Western plains, only an added bitterness.

Nelson coughed again, and she went into the living-room of the cabin. To the simple folks around, used to only the crudest articles of housekeeping, that room was a revelation indeed. For from the beautiful home she had left she had taken a few treasures. Filmy lace curtains draped the rude windows, over which hung draperies of silk. A costly rug covered the rough floor. There were brocaded chairs and a leather couch and an open piano. Between the two windows hung a wonderful copy of "The Last Supper."

She came in with lagging steps, her eyes wet.

To think that she, a woman of culture and refinement, a critic in art and music, must stay, must live among humble, uneducated people of a different sphere—Mrs. Janson, with her browned face and rough hands; the blue-eyed, brawny Dane, who had a shack near by, and who would like to be friendly with Nelson if she had permitted it; Old Mrs. Cody, who had come from France when a girl, and who had a grandson who could not read; that rough, uncouth Miller girl, who lived with her father in the little cabin yonder.

"Oh, why was it that she must waste her youth, her splendid energies, and wither—yes, wither—on these Western plains? It was true Nelson was getting better, but it was so slow, so slow. It might be years—years—before she could go back—if ever."

In the meantime, what was there to do? How was she to live and be at peace? Constantly the memories of the old life warred with the new and bitter present. Recollections of the happy old home came trooping back, submerging her into a sea of desolation.

About her mouth, that used to be so sweet, fine lines were creeping—lines of impatience and unhappiness and discontent. The beauty of her fine face was already marred. There was no peace there. It was all useless. She could not adapt herself to this new, rude fashion of things.

Nelson Barton looked up at her with a smile. There was a sweetness on the pale, worn face, that stamped him to be what he was—a noble, Christian gentleman. Every one loved him; every one wanted to serve him. For every one he had a kind word, a smile, an encouraging handclasp. It made no matter whether one were rich or poor, to him every man was a brother. His religion had done that for him. But it had worked no such inroads in Esther. He knew it. She was so beautiful, too, this tall regal woman, with her grand air.

"What do you think Mrs. Cody asked me, yesterday?" he said, pulling her gently down beside him.

"I haven't the least idea," she replied.

"She wanted to know if I thought it would be the least use in the world for her to ask you to teach Joe, her grandson, to read."

"Me?"

Esther lifted haughty eyes to the pale face.

Nelson stroked her beautiful hair.

There was silence.

"Dear," he said at last, "I know how hard it is for you, this life among these people. I realize to the fullest your great unhappiness. It seems to me I would be willing to give five years of my life to hear you laugh as you used. I've been thinking, as I've lain here alone, of the Christmas-time at home."

"Don't."

Esther put out an imploring hand.

"Don't, Nelson."

"Oh, but I must. Christmas-time means giving-time. My dear, it is yours to give so much."

"To whom, pray?"

"These poor people, with whom our lot

is cast. Esther, God has placed us here. Nay, hear me further, dearest. That poor, awkward Miller girl adores you. The smallest little favor you could bestow upon her would change the trend of her whole world. She has had no training but you; you can make her what you will. Then, there is Mrs. Jansen. She told me only last week she would give anything she possessed if some one would only teach her—her Bible. It is so hard for her to grasp. Poor soul, she has had little light. And you know you were accounted a fine teacher at home. And that blue-eyed Dane you have such a distaste for has a grand voice. You were out the other day when he came in, but I wish you could have heard him. Grand opera boasts of nothing finer. If you felt differently, we could have music, real music, right here, with you to lead it.

"My dearest, it is all very hard, very heart-breaking, but will you not at this time try to put the old life aside? Let a little of the blessed Christmas spirit into your heart. The little Christ-child, what he means to us! Shall we not for his sake minister unto the least of these? Can you not say with me this Christmastide: 'Glory to God in the highest, on earth peace—good will to men?'"

A heavy step sounded outside. Some one knocked.

Esther went to the door, looking like a young princess in her dark cloth dress.

"Merry Christmas," said a cheerful voice. It was good Mrs. Jansen. "I bring you some of my Norway bread, a pat of butter, and I have cooked for you two chickens. I have love for you in my heart. Your man he ees better?"

"Yes, he is better," answered Esther.

"That is good."

"Will you not come in?"

"I must go now—my work at home waits."

And then a rough hand took her slender, soft one in its grasp. "May the blessed Christ-child give you peace, dear child."

Esther took the basket in, and set it down. The cloth that covered it was snowy, the bread fragrant, the chickens were a delicate brown.

"She has a good heart, Nelson," she said a trifle shyly, and a little of the old homesick ache left her.

And then some one knocked again.

A tall, awkward figure confronted Esther, as she opened the door. It was Frieda Miller.

"A merry Christmas," a voice said, timidly.

"I baked a fruit cake for you," the girl added. "I thought about it being your first Christmas away from home. I hope the cake will help a little."

She put into Esther's hand a parcel carefully tied up, and was gone, out into the white stretch of snow.

Esther stood still.

To think that that rough, uncouth girl she had so criticised, could understand her feelings. She went in.

"Another present," she said, and there was a break in her voice, "and from the Miller girl."

"Oh!"

Nelson's voice spoke volumes. He knew of his wife's prejudice toward her. And then as she put the Christmas cake with the other things, there was yet another knock.

She opened the door again.

It was the music loving Dane.

"I t'ink of you and your husband away from home this happy time. I say to myself, 'They have no place for their books. I mek a bookcase.'" And then from somewhere in the darkness he lifted something into the room. The light shone full on the beautiful carving, the dark-stained shelves.

"Why, it is lovely," cried Esther.

The Dane smiled, showing even rows of white teeth.

"You like it?"

"I love it," said Esther. "Did you really make it?"

"I a—I mek dose t'ings. I like much to do it."

And then he put the bookcase where Esther wanted it, and with a sunny smile, he, too, vanished.

Esther looked at the little bookcase. Somehow she could not speak. To think that these people she had so condemned could be so kind. At last she turned.

"You shall see how nicely I can arrange our books, Nelson," she said. "I am surprised at such workmanship; look at that carving."

"Yes," replied the husband. "It is beautiful, and no mistake. He is a genius in

more ways than one. I am glad you are pleased, dear."

And then there was another sound outside—wagon wheels crunching over frozen snow. They stopped.

Esther again went to the door.

It was the Cody boy, the boy who could not read.

He smiled with boyish friendliness at Esther.

"Merry Christmas," he said. "I had to go to Pine today, and the man at the station sent you out this box. And grandmother wouldn't be satisfied until I brought you this."

Esther took it.

It was a mince pie with a wonderful crinkled edge, and a glass jar of wild-plum butter.

Then, after tugging the box inside, the boy, too, went away.

"Well," Nelson smiled. "Our humble neighbors have the right kind of a Christmas spirit, if they don't live in civilization," he said. "I'm glad you got your box from home, dearest."

"Yes," Esther replied mechanically.

Somehow its noble proportions did not move her as had the gifts of these poor people, who were her neighbors, and who, out of their little, had remembered her. Nelson had said, "Christmas-time meant giving-time," and what had been her gifts? Instead, she had hardened her heart against these humble people with their many burdens. She had kept herself aloof, harboring unkind thoughts and criticizing them in her heart. But now—

She went to the cabin window. The snow still stretched before her in unbroken drifts. The coyotes still cried shrilly from the mountains. The stars still gleamed frostily from their azure setting. Everything was the same, and yet everything was not the same. In her heart was a new joy. The old bitterness was gone. She was glad to be alive this glorious Christmas eve.

An old line she had learned as a child came floating back.

"Kind hearts are more than coronets
And simple faith than Norman blood."

Ah! this was what the blessed message of Christmas had brought to her. And she would not withhold her gifts. She would go out among these humble, unlearned people and help them.

(Continued on page 798)

CHILDREN'S PAGE

CHRISTMAS TIME

Jingle of the sleigh-bells,
Baby feet astir,
Scarlet of the holly,
Green of pine and fir,
Gleam of gilt and silver
Where the candles glow
Little trees a-glitter,
Branches bending low!

Jingle of the sleigh-bells,
Starlight on the snow,
Stockings by the fireside
Swinging to and fro.
Restless heads a-dreaming,
Loving faces near,
Now, as all the children know,
Christmas-time is here!

—Ellen Manley in *St. Nicholas*.

CHRISTMAS NIGHT

Sometimes I think that Christmas night's the best.
Before the nursery fire, when we're undressed
And all the toys are put away, except
Perhaps my engine and the baby's bear.
Then mother comes away from all the rest
Downstairs to tell our Christmas story there.

She takes the baby on her lap, and we
Sit 'round her on the hearth-rug so we see
The pictures in the fire, and then she tells
About how shepherds watched their flocks by night
And what the angels said, and how the three
Wise kings came riding—and the big star's light.

And then she tells us how it showed the way
To just a stable where the oxen stay.
And there they found Him in his mother's arms,

A little baby Christ-child—and he smiled;
And that (she says) is what made Christmas Day
For you and me and every little child.

Before the nursery fire when we're undressed
Sometimes I think that Christmas night's the best.
—Theodosia Garrison, in *Everybody's*.

ON THE FARM

Ralph and his sister Grace lived on a farm. Their nearest neighbor was two miles away. One day Ralph whispered to Grace, "Come out to the barn. I have a splendid plan, and I wish to tell you about it." So they climbed up in the mow and curled down in the hay and had a nice talk. "Let's give a Christmas present to every one, and every animal on the farm," said Ralph.

"Oh, that will be lovely, if we can do it," answered Grace.

Such a busy time as the two had. Talking, planning and working until Christmas-time.

Christmas eve they hung on the tree a box of candy for every one in the house. Ralph made the boxes out of birch bark and Grace made fudge and nut candy and filled the boxes. The next morning they had the nicest time of all, giving the "barn folks" their presents. They gave the horses, Dobbin and Dappel, each a nice, big red apple and two lumps of sugar. The horses liked their presents and thanked them with soft whinnies.

Brindle and Daisy, Buttercup and Clover, the cows, had each an apple and a big biscuit. Katy, the cook, gave them the biscuits because they pared the apples for her when she was making mince pies for Christmas.

Each of the sheep had a little lump of salt. The rabbits had carrots.

Then Ralph and Grace trimmed a tree for birds. They chose a little spruce-tree that grew not far from the house. It was such an odd-looking tree when they had finished.

Bunches of oats, bits of marrow, and little mosquito netting bags filled with sunflower seeds were tied on it. Just the things the birds liked best. Out in the woods, where the wild rabbits and squirrels lived, Ralph and Grace put a cabbage, some apples and corn.

The next day these were all gone, and there were a great many tracks of rabbits, squirrels and field mice near the place where the things had been.—*Unidentified*.

RIGHTS VERSUS TOLERATION

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.—*United States Senate Report, 1829.*

"Europe, which formerly made large contributions to aggressive Christian work, now is unable to care for her own and cries to America for help."

FORWARD MOVEMENT NOTES

[The following, from the North Loup (Neb.) Church Bulletin, shows how Pastor A. L. Davis keeps the interests of the Forward Movement before his people.—Ed.]

It may be disappointing to many that all the churches did not get into line during the first year of our campaign. But we must not overlook the fact that a good beginning was made. Nineteen churches fell into line, subscribing their full quota, dating the same with the Conference year, July 1, 1920; thirteen churches subscribed their quotas, dating the same, January 1, 1920. Thus thirty-two churches are now lined up with the Movement. This, it is true, represents less than 50 per cent of the total number of churches. But many of the other churches are in the campaign with varying degrees of success. It is to be sincerely hoped that all the churches will be lined up before the next session of the General Conference.

THE NEW DIRECTOR

That the Forward Movement has lagged somewhat since Conference is to be regretted. Mr. Walton H. Ingham, director for the first year of the campaign, closed his work with the last Conference year. Rev. A. J. C. Bond, of Salem, W. Va., was chosen as his successor. He has accepted and begins work January 1, 1921, and is to devote his entire time to the work.

By action of our General Conference and our churches we said in substance: We are tired of spasmodic, loosely-directed field work. We want an enlarged program, we want more work done, constructive, definite, continuous work. Man our neglected fields; enter new fields where doors are wide open; get busy on the job, and we are back of you.

The boards have accepted our challenge in good faith. With commendable zeal the Missionary Board is enlarging its program. Several additional workers are already on the field. Mr. and Mrs. C. C. Van Horn have been located at Nady, Ark. Rev. Mr. Brasuell is rendering valuable assistance to Rev. R. J. Severance, our general missionary on the Southwest field. They have recently organized a church at Belzoni, Okla.

Rev. John C. Branch has become the

general missionary for the State of Michigan.

Rev. William L. Burdick has become the general missionary for the Western Association, and is at present located at Connersport, Pa. To Rev. Mr. Burdick, more than any other man, we are indebted for our Forward Movement. While it is unfortunate that he is not to be more closely identified with the movement the coming year, we may expect to hear good reports from his work on this much neglected field.

Steps are now being taken looking toward locating Rev. G. H. F. Randolph as missionary on the Middle Island field. His post office will be Blandville, W. Va.

WHAT DO THESE FACTS MEAN TO US?

This year will tell, largely, the future of our Forward Movement. Whether our splendid program, plans and ideals shall rise even to higher levels than last year, or whether our Forward Movement shall suffer a reversal will largely depend upon the attitude of the churches this year.

North Loup led in the Forward Movement campaign. We must not surrender that place of leadership. We are in the second year of the five-year program. Our contributions, our pledges, our gifts must be as large and as generous as last year. If we fall down on the job this year it will mean discouragement to other churches. But more than that, it will mean retrenchment, instead of enlargement; it will mean defeat of the very program we helped to inaugurate. But North Loup can not, she will not, fail in this crucial test.

The Forward Movement needs you—and you need it.

Remember that it takes just as much money to meet our Forward Movement budget this year as it did last.

EQUAL FREEDOM TO ALL

Whilst we assert for ourselves a freedom to embrace, to profess, and to observe, the religion which we believe to be of divine origin, we can not deny an equal freedom to them whose minds have not yet yielded to the evidence which has convinced us. If this freedom be abused, it is an offense against God, not against man. To God, therefore, not to man, must an account of it be rendered.—*James Madison, Memorial to Virginia.*

SABBATH SCHOOL

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

RECLAIMING WASTE PLACES

The American farmer, riding over his fields behind a steam tractor, looks with disdain at the agricultural methods of the Near East.

"No wonder," he says, "those fellows never get anywhere."

A wrong deduction. They do get some-



The Flower

where. For centuries they have planted and cultivated and reaped, using the primitive implements of Bible days. With slow and patient oxen for power they have worked miracles with the soil—miracles, to modern eyes because they were riding from seed time to harvest on the back of a tortoise.

But they made farming pay. They supported their families. They were a happy, contented people. One wonders sometimes if this very contentment of spirit was their undoing. If they had been more progressive, they might have been more aggressive.

Wherever they find themselves today the soil must yield them life. To make this possible the Near East Relief is providing seeds and agricultural implements of more modern make. In order that every movement

shall be of benefit to more than the one directly concerned, these implements are being made by Armenians in factories installed by the Near East Relief. Here skilled workmen are given employment, and to them are sent the older boys from the orphanages to learn a trade. Thus the workman is not only earning a living and providing for his family. He is also training another artisan at the same time that he is making an implement which gives power to the husbandman.

The waste places are being gradually reclaimed but not as rapidly as hoped for because of roving bandits. A man is seen alone in a field; they descend upon him,

rob him of his clothes and oxen, and leave him badly beaten, perhaps dead. The news spreads. Other farmers, fearing the same fate, are flocking to the already congested towns. This is one of the problems of the Near East Relief work.

A very encouraging feature is found in the gratitude of the people, and in their eagerness to help themselves. "Give us work. Give us work," is the cry on every hand.

The reply to this appeal is the increasing number of industrial and trade schools, and factories where women, girls, men and boys are given a chance to follow or learn the occupation for which they are best fitted.

Shops are being opened where the output of these groups is on sale. A living

wage goes to the worker, and the small profit is re-invested by the Near East Relief in additional equipment and material as that ever increasing number of workers comes into self-support. Courage returns and even hope. Thus the waste places of the soul as well as of the country of a persecuted race, are being reclaimed.—*Near East Relief.*

SUGGESTED PROGRAM OF SABBATH SCHOOL EVANGELISM, 1921

January

"BUILDING UP THE MEMBERS OF THE SABBATH SCHOOL"

1. Personal prayerful visitation by the teachers of members and constituents of the Sabbath school.

2. "Every-Member-Present" Sabbath January 15.

On this Sabbath there should be a most careful accounting of every member in the Sabbath school, each teacher reporting accurately upon every scholar enrolled in the class—this report to be based upon a personal visit to the home of each pupil.

3. A Workers' Weekly Conference as the Pastor's Class for training Sabbath-school teachers in personal evangelism.

February

"INCREASING THE MEMBERSHIP OF THE SABBATH SCHOOL"

1. Intensive persistent campaign of personal solicitation of the unattached to enlarge the membership of the Sabbath school.

2. An "Every-Member-Bring-One" Sabbath, February 19.

Make this Patriotic Sabbath a great "Come-to-Sabbath-school" day, enlisting in advance the service of pupils in bringing the unattached into attendance and membership in the Sabbath school.

3. A Workers' Weekly Conference as the Pastor's Class for training Sabbath-school teachers in personal evangelism.

March

"SABBATH SCHOOL EVANGELISM AND CHURCH MEMBERSHIP"

1. Personal Workers' Week, March 13-20.

(a) March 12: Special sermons by the pastor on personal evangelism.

(b) Through the week every scholar and constituent not yet a Christian urged to a

personal acceptance of Jesus Christ as Savior and Lord.

(c) March 19: Decision Day: a day of declaration of personal decisions which have already been made.

(d) March 19: Special sermons by the pastor on the value, privilege and duty of church membership.

2. Church Membership Sabbath, March 26.

Every scholar who has been brought to a personal acceptance of Jesus Christ as Savior and Lord is to be led into membership in his church.

Sabbath School. Lesson 1—January 1, 1921

THE CHILD AND THE KINGDOM. Matt. 18: 1-14

Golden Text.—"Whoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18: 4.

Daily Readings

Dec. 26—Matt. 18: 1-7

Dec. 27—Matt. 18: 10-14

Dec. 28—Luke 2: 40-52

Dec. 29—1 Sam. 3: 1-10

Dec. 30—1 Sam. 3: 11-19

Dec. 31—Luke 2: 21-32

Jan. 1—Psa. 24: 1-6

(For Lesson Notes see "Helping Hand")

HOME NEWS

FOUKE, ARK.—It has been some time since any Home News appeared from Fouke. We are having a very mild winter, a few snow flakes have been seen. The financial conditions are very bad. Food stuff stays up and cotton which cost from 20 to 40 cents a pound to make the crop, is selling for 7 cents a pound. You can imagine the condition of the poor renters. They are desperate and it's either starve or steal and many are doing the latter. Our society had a picnic dinner in the woods Thanksgiving day. We had a good program given by the children and young folks and a very enjoyable time was had. There were sixty of us to dinner and twenty-five were children. One non-resident member came seven miles in a lumber wagon with six young children to enjoy the day with us. It looks as if there would be Seventh Day Baptist children in Fouke for some years to come. We expect a non-resident member will buy a farm here, in a few days and that will bring a large family to us.

J. S. W.

Fouke, Ark., Dec. 1, 1920.

NORTH LOUP, NEB.—President William C. Daland spent November 19-22 with us in interest of Milton College. The financial needs of the college are at present most pressing. They are facing an annual deficit of from \$4,000 to \$7,000 per year. To meet this present deficit the trustees of the college have appealed to the members of the churches of the Northwestern Association for a Thanksgiving Offering amounting to at least one day's average income.

North Loup has a deep interest in Milton College. In an especial sense we feel that it is our college. We have contributed to her financial support in the past; we will do so in the future. Milton has an enrollment of 112 students, of whom 79 are Seventh Day Baptists. Eleven of these are from North Loup homes. We send our young people to Milton because we believe in the Sabbath, in Milton College, and that for which Milton stands, in the healthful, moral and spiritual influences which surround the student life.

In keeping with the spirit of the Forward Movement we are not asking that the church assume any further obligations, nor are we asking individual members to pay the amount asked. But we do say, if you believe in Milton College, if you desire her continued success as a denominational school and are able to help her, give your offering. If you can't give money give her your interest and your prayers—and send your boys and girls to Milton College.

President Daland received nearly \$225 from the church and the congregation to be used in making up the deficit which Milton College is facing. It is too bad no higher salaries can be paid the instructors in the institution.

Plans are being made for a Community Sing and Program in the church sometime during the holidays.

We have lost out all around this year in our desire to entertain our denominational gatherings. We asked for the General Conference to meet with us in 1921, but we seemed to be ahead of our turn; the Conference goes to Shiloh, N. J. We asked for the next session of the Northwestern Association to meet with us, but it was sent to Milton, Wis. We asked to be host,

the authorities said ours was to be the roll of guest. Well, so be it.

The year 1923 will mark the fiftieth anniversary of the founding of the North Loup Seventh Day Baptist Church. We desire to make this a great home-coming time. And to give this historic event proper recognition, at the last business meeting of the church it was voted to ask the General Conference to meet with us at that time. If for any reason Conference can not come to North Loup in 1923 then we have asked that it meet with us in 1922, thus making it the fiftieth anniversary of the colonization of the Seventh Day Baptists in the valley. It is none too soon to begin to think, plan and pray for this great gathering. May it prove, indeed, a great home-coming for our non-resident members.

The Young Woman's Missionary Society held two all-day meetings during the quarter. They have been doing some quilting and still have more to do. A larger attendance is needed.

Through the efforts of some members of the society and the -Woman's Missionary Society meals were served Pop Corn Days and over \$200 was cleared which were equally divided between the two societies.

The Program Committee has arranged some programs which they plan to carry out soon.

The north wall of the church has recently been re-painted and re-decorated which adds materially to its attractiveness.—*North Loup Church Bulletin.*

Jesus Christ still lives in the hearts of his followers. This is no figure of speech, but actual fact. Saint Paul said, "I live, yet not I, but Christ liveth in me." Was this literally true? Absolutely so! If Jesus Christ had lived, not forty days, but forty years after his resurrection, and had gone forth as apostle to the Gentile, it is not likely that anything more, or anything very different, would have been done than actually was accomplished by Paul with Christ living in him. And there are so many in whose hearts Christ lives more or less completely, that Jesus Christ is by very far the most influential personality in the world today.—*David Heppel.*

OUR WEEKLY SERMON

A DAY OF OPPORTUNITY FOR OUR YOUNG PEOPLE

REV. ERLO E. SUTTON

(Sermon preached on the twenty-ninth anniversary of the Plainfield C. E. Society.)

Text: Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4: 12.

I feel a vivid and peculiar pleasure in addressing the young people of today, and especially in addressing members of the great brotherhood of the Christian Endeavor. If not, today, the most most powerful, it is surely among the potential organizations in the world. Though the present influence of its members upon the religious life is great, it will be felt still more as the years go by; for the training it has given our boys and girls will have its influence in generations to come. As we can foresee the gigantic proportion of the mighty oak in the acorn, so we can prophesy the energy and compass of an organization from the numbers and capacities of the consecrated youth who compose it.

I feel a deep regard for this body, too, because the great majority of its members are now at the most intensely interesting period of life. Their character and habits are at that critical point, when, if they have not already done so, they will choose their life's work. Their course of life, or the means by which its chosen objects may be pursued, remain subject to change. At this age, their star of hope which arose at the beginning of their existence has been steadily ascending and brightening in its course. It is a time, therefore, when every young person should be urged to take an observation, and to see whether the star of his destiny is about to reach its zenith on the meridian of Christianity or of Mammon.

From my earliest knowledge of Christian Endeavor, I have felt the deepest interest in its prosperity. As a member of it from the beginning of my Christian experience, I have had the honor of being invited to its councils in the local church, in county and state organizations. Unable to bestow

upon it, in great quantities, either silver or gold, I have tried to give to it all that I had of counsel and efforts, and in return I have received good interest on my investment.

Under these circumstances, I hope not to seem presumptuous if I venture to speak to you with the affection and with the plainness of an older brother on the subject: "A Day of Opportunity for Our Young People."

I would like to begin with the maxim, "It is the law of our nature to desire happiness." This is a universal law, and is not peculiar to any race or people. It is not a law that can be well proved by exceptions, for it knows no exception. This is true of the savage and of the martyr, and they may welcome pain not because they love the pain but because they hope by suffering to obtain greater happiness. That the young desire happiness more keenly than others is recognized by all. This desire is not a thing that is acquired but it is innate, and nothing but the repeated overflow of disappointment can bury it in their hearts. On this law of our nature we may stand as on an immovable foundation of truth. The conscious desire for happiness is active in all men, and its objects are easily conceivable by all men. But we are all aware toward what different points of the moral compass young people look for these objects expecting to find them. Some look for happiness in the grandeur of the soul, and others in the grossness of the senses; some in the heaven of purity, and others in the hell of licentiousness. But of this we may be sure, wherever it is looked for, the imagination adorns it with all the glowing colors of the rainbow. Many who seek for happiness will not find it, because they are seeking for it through selfishness. True happiness comes through service.

Whether one shall reap pleasure or pain from winning the object of his choice, depends, not alone upon his folly or wisdom in selecting the objects, but upon the methods by which he pursues them. Hence the necessity of the greatest care in selecting the objects, and in the method of pursuing them also.

However energetic and vast the desire for happiness may be, nothing is more certain than that the possibility of happiness, which God has provided and placed within the

reach of all, is still greater than the desire of it. We have only to look about us to see the bounties which the Creator has prepared to meet and to satisfy all the rational wants of his children. This is not only true of man but with all created life.

Man is not a savage or a pauper because of the fatality of his animal nature that must be satisfied. He is surrounded with every form of that which is the noblest and truest wealth, wealth for the well-being of the body, wealth for the well-being of the mind, wealth for the well-being of the soul. He is not alone of animal origin, but his lineage is from God. Men were not created to dwell in hovels, but in dwellings of elegance and comfort; not for thoughtlessness and vanity, but for dignity and honor, for joy unspeakable and full of glory.

With these thoughts in mind shall we not agree that this is the day of opportunity for young people?

No matter what may be the fortunes or the expectations of young people, they have no right to live lives of idleness. In a world so full of incentives to exertion and of rewards for achievements as is this, idleness is most absurd and shameful. In such a world as ours, the idle man is a parasite on human society. It is true that we were not created to crowd the work of two years' labor into twelve months of time, for the Lord gave us just one day for a day's work. Neither do the laws of nature and of God doom a man to live on a potato a day, but it is intended that each one shall do his part in the world's work. Again the examples of such men as Franklin and others, show that the most laborious of men may find leisure, or make it, for the culture of mind and heart.

But there is one pitfall of temptation, into which young people of our day are in danger of falling. The gods of this world which have so long coexisted with Christianity are fast dying out. Men are rapidly coming to worship one deity, and the misfortune is, that it is neither the living nor the true one. They deify wealth; and while they most falsely transfer their worship to an idol divinity, they most faithfully fulfil the letter of the commandment, and love it with all their heart and soul and mind and strength. Were it reported that our churches were filled with gold or silver and the report was believed, they would be filled

with worshipers, not with God-worshippers, but with gold-worshippers.

Now I wage no war against wealth. Wealth so far as it consists in comfortable shelter and food and clothes for man; in competence for every bodily want, and in abundance for every mental and spiritual need, is so valuable, so precious, that if any earthly object could be worthy of worship, this might be the best idol. Wealth, as the means of refinement, education and culture, is not only universal in its comprehension, but elevated in its character; wealth, as a means of protecting the arts and advancing the sciences, of discovering and diffusing truth, is a blessing we can not adequately appreciate; and God seems to have pronounced it to be good when he made the earth and all the fullness thereof. But wealth as the means of an idle life; wealth as the fosterer of pride and the petrifier of the human heart; wealth as the iron heel to crush labor and oppress the poor is many curses concentrated into one.

There is great opportunity today for the young in the business world. Honor to the business man or woman, is what valor is to a soldier, or charity to a Christian. If there must be lying and false pretense, let the dandy practice them, for it has been said that he has no soul. From the barbarian and heathen such things may be expected for they have not the light of civilization nor the divine light of the gospel. The man who sells shoddy goods for the genuine or the man who profiteers, though he may enter a large item on the profit side of his earthly ledger, yet in the Book of Life, he will find it entered on the side of eternal loss. Are there young people among us who desire to be enumerated in the moral census as rascals? What are palaces and factories, and deeds to lands compared with a clear conscience; with a face that never turns pale at the accuser's voice; with a bosom that never throbs at the fear of exposure; with a heart that might be turned inside out, and discover no stain of dishonor? To have wronged no man; to have signed no paper to which an angel might not have witnessed; to walk and live in the pathway of right is to be a man. Yet, this is the opportunity of all. He who can not resist temptation, he who can not strive to be true to the teachings of God's holy law is not a true man. He

is wanting in those elements that go to make true manhood. Our young people are in a position, as those who profess to keep the whole law of God, to head the list of earth's best and noblest.

Whoever yields to temptation or compromises principle, debases himself with a debasement from which he can never fully arise. Every transgression of conscience tells with a thousand-fold more force upon the actor than upon any other one. The false are more false to themselves than to anyone else. The world's scorn may be forgotten, but the knowledge of one's own perfidy is undying. One may be wronged and live; but the unresisted, unchecked impulse to do wrong and to forget God's divine law, is the second death. The moment one of the faculties with which God has endowed us is abused or misused, that faculty loses a part of its delicacy and its energy. Physiology teaches us that all violence suffered by our physical system, impairs the very stamina of our constitution. So every injury which we inflict upon our moral nature must dull our keen capacity for spiritual enjoyment. We must go forth into the next stage of life maimed and crippled, so that however high we may go, our climb will be less lofty than it would otherwise have been. Every instance of violated conscience, like the broken string of the harp, will limit the compass of its music and mar its harmonies forever. Let us, then, lay hold of these eternal truths and forget not the dignity of our natures and the immortal glories of our destinies. Why should we dim our immortal souls when God has placed within our reach the opportunity to increase their splendor?

Although like the prophets of old, we would address the youth of today in the language of restraint and warning, yet, with an energy and fervor like them, we would promise to the young, immortal rewards for every deed of philanthropy, for every aspiration after human brotherhood. We can not help feeling that the world is entering upon a new moral cycle, and that the horrid reign of war and conquest is drawing to its close. That rule of wealth, also, which has crushed the heart of the millions, and subjected their bodies to unremitting toil, it is hoped, will soon be dethroned. Men have also made the discovery that ethics and theology, though founded upon un-

changeable truths, are progressive sciences, no less than physiology or geology. Under a divine law of progress, the present outgrows the past and as a rule is better. The human heart is rejoicing in the hope of a brighter day. Many of the brightest minds prophesy its approach, and are struggling to turn that prophecy into fulfilment. Again it is the opportunity of young people to help bring in this brighter day.

Glowing with a vivid conception of human progress and world betterment, let me ask, whether among all the spectacles which earth presents, and which angels might look upon with ecstasy too deep for utterance, is there one fairer to the sight than that of young people, just fresh from the Maker's hand with the unspent energies wrapped up in their bosoms, surveying the mighty gifts with which they have been endowed, and the magnificent careers of usefulness which have been opened before them; and resolving that they will live true to the highest capacities of their being, and in obedience to the highest law of their nature.

A young person belonging to this class reverences the Divine skill and wisdom by which his body has been made and keeps it pure and clean as a fit temple for the living God. If obliged to earn his bread by the sweat of his brow or brain, he is not slothful in business, but fired with energy he recognizes the fact that honest toil is an honor to any one.

This is a day of opportunity for the young person of spiritual power. But let us remember that the spiritual man is not fed by those things that bring material power; but by things that intensify spiritual ability commensurate with the needs of the world and which increase our faculties for blessing rather than for cursing the race.

It is right to be ambitious, as spiritual beings, to perform mighty deeds. The desire to be the medium through whom the blessings of God shall come to the world is a Godlike desire and it is the privilege of the spiritual man to covet the best gifts that he may be thoroughly fitted to perform such a holy task.

The more the spiritual man loves his fellow-men the more intense will become his yearning for power, for it is only by his reception and use of power that he will be able to evidence the love that swells in his heart. So the more spiritual our young

people become, the more ready will they be to hear and obey the command of the Redeemer: "Follow me," and the more willing will they be to run to and fro through the earth carrying the blessed message of the Master. They will behold the Savior touching the lips of the dumb, anointing the eyes of the blind, whispering words of cheer to the downhearted and taking time to speak a word to the woman at the well of Sychar, and they will be anxious to serve as a distributor of the Lord's great bounty.

The thirst for spiritual power God will answer, but there is no magic fountain of earth from which one may drink and be satisfied. It is only at the fount of eternal life that this thirst can be satisfied. God has no other way to quench this thirst of man than by giving to man of himself. The answer of God to the thirst of the spirit is the endowment of the man with power from on high that he may be equipped to accomplish wonders of grace in the world. It is folly for one to struggle and pray for this power as a thing of itself. Spiritual power can not be obtained in this way. If such power is to be possessed, one must possess God. If you would have this power empty yourself for the indwelling of the Holy Spirit and the power will be given you. Spiritual power is not a thing that may be possessed independently of the Holy Spirit. The only way to receive the blessing is to let the blessed Redeemer in.

Young people, the golden age of Christian work is not past, it is yet to come and the greatest opportunity of the ages is at hand. The age that is to be bright with the outpoured splendor of God is still before us and I believe there are signs that it is near at hand. Then will you not let the power of the Most High make you mighty to the pulling down of the strongholds of wickedness. Let the love of God, dwelling in you, prompt you to give yourself a living sacrifice to the world, which is your great privilege and opportunity. Give yourself to the work of God, for the victory is sure and the ages of eternity will be long enough to reward you for all your efforts. The rewards offered by the world will tarnish and pass away, but the rewards God will give are eternal.

The day of the Lord will come, and the aches of the earth will cease, and the riven side of the world will cease to flow, and

the Spirit of the Christ will be the bond of human brotherhood, and sin will be the dream of a night, and the groaning of a suffering world will be changed to an anthem of praise. Will you as young people meet the challenge of the age and embrace the opportunity to work with Christ to save the world?

IT COULDN'T BE DONE

Somebody said that it couldn't be done,
But he with a chuckle replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he bucked right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it!

Somebody scoffed: "Oh, you'll never do that—
At least no one has ever done it;"
But he took off his coat and he took off his hat,
And the first thing we knew he had won it.
With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it!

There are thousands to tell you it can not be done,
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
And take off your coat and go to it;
Just start in to sing as you tackle the thing
That "can not be done"—and you'll do it.
—Edgar A. Guest, in *Detroit Free Press*.

(Continued from page 789)

The boy should learn to read. There would be some music and singing for these people. Mrs. Jansen should have her Bible taught to her. The Miller girl must be helped. With Nelson to stand by—she would—aye, she must be a blessing.

With a full heart she went back to his side.

"That box from home—are you not going to open it?" he asked, fondly.

But she, kneeling, suddenly put her arms close about him. "I can say it now, dearest."

"What, Esther?"

"The old Christmas anthem: 'Glory to God in the highest, and on earth peace among men in whom he is well pleased'."
—*Christian Standard*.

"What's the use of kicking against things you can't help? Meet life with cheerfulness and fortitude, and smile rather than frown."

DEATHS

HODGE.—Birdie Henrietta Ellis Hodge, only daughter of Edward L. and Henrietta Saunders Ellis, was born on her father's farm near Dodge Center, Minn., May 29, 1889, and died at her home near the same village December 6, 1920, in the thirty-second year of her age, after a serious illness of one week. In June 1901 she was baptized by Elder James Hurley and united with the Dodge Center Seventh Day Baptist Church of which she continued a faithful and active member. Until home duties made it impossible to do otherwise she was an efficient teacher in the Sabbath school and a helpful member of the church choir. Of a nervous temperament she was compelled to leave high school before completing her course, on the order of her family physician.

She was married, December 15, 1914, to Gershun William Hodge. To them were born two daughters, the first Etta Marie living but a short time, and Georgia Henrietta—now a little more than one year of age.

Besides the bereaved husband and child, there are left in sorrow her father and mother, brother George, of Milton, Wis., and many other relatives and friends.

Farewell services were conducted by Pastor H. C. Van Horn, comforting words being taken from First Samuel, Psalms, John and other books of the Bible. H. C. V. H.

KIMBALL.—James Everett was born in Plainfield, N. J., September 3, 1871. He died at his home in the same city October 9, 1920.

Mr. Kimball was married in 1897 to Miss Louise Lewis, a daughter of Dr. A. H. Lewis who was then pastor of the Seventh Day Baptist Church of Plainfield. While he held his membership in the Crescent Avenue Presbyterian Church, we Seventh Day Baptists felt a nearness and personal interest through Mrs. Kimball and the children, Margaret and Lewis, all of whom have ever been faithful members of our church. Moreover, he had endeavored himself to us by his own very fraternal and helpful relation. He was often at the church with his family on special and social occasions when his outstanding characteristics of geniality and service were very evident.

For eight years he had served with marked success as an elder and as superintendent of Bethel Chapel, a Presbyterian mission for colored people.

"Mr. Kimball spent himself unsparingly in our service. In his every-day life he expressed simply and unostentatiously his spiritual ideals. A man of unconquerable enthusiasm, he threw himself into every forward work, choosing always the arduous and inconspicuous post. Always gentle, kind and willing to serve, his work and his example were strong forces in the church. Every one felt instinctively there was something very fine about him, but not till he had gone did

most of us realize the large part he had in our lives and in the community."—*The Messenger*.

The Plainfield Seventh Day Baptist Church shares the sense of loss and sorrow which has come to his church, his family and the community.

J. L. S.

THEY ASKED TOLERATION—LIBERTY; SHALL CHRISTIANS NOW ASK MORE?

Did the primitive Christians ask that government should recognize and observe their religious institutions? All they asked was toleration; all they complained of was persecution. What did the Protestants of Germany, or the Huguenots of France, ask of their Catholic superiors?—Toleration. What do the persecuted Catholics of Ireland ask of their oppressors?—Toleration. Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it that, in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of the principles from his neighbor?—*Report of the House of Representatives on Sunday Mails, 1831.*

THE CONSEQUENCES IN THE PRINCIPLE

The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?—*From Madison's Memorial to the General Assembly of the Commonwealth of Virginia, 1785.*

BIGOTRY AND TOLERATION

The doctrine which, from the very first origin of religious dissensions, has been held out by all bigots of all sects, when condensed into a few words, and stripped of rhetorical disguise, is simply this: I am in the right, you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error.—*Lord Macaulay.*

SPECIAL NOTICES

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

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

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

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenegr, Pastor, West Riverside, Cal.

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

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

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

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

There are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor can not be right.—Thomas Clarke.

THE SABBATH RECORDER

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

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

Terms of Subscription

Per Year \$2.50
Per Copy05

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

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

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We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.—*Declaration of Independence.*

"When ye shall search for Me with all your heart . . . I will be found of you, saith the Lord" (Jeremiah 29: 13, 14). God never denies himself to the honest seeker. There may be dreary tracts to traverse, steep paths to tread, dark ways to pass, but if the honest heart is there the day of discovery will surely dawn.—*J. D. Jones.*

"Thy word is a lamp unto my feet, and a light unto my path." One can not go astray in the matter of conduct if he walks in the path marked out for his feet by the Word of God, for it is the Voice of the Eternal God that speaks to him saying: "This is the way, walk ye in it."—*Christian Advocate.*

"If you live wrong you can't die right."

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The Sabbath Recorder

The greatest menace in the world today is the drift away from religion

Hold fast thy faith

OLD YEAR

Still on—as silent as a ghost!
 Seems but a score of days, all told,
 Or but a month or two at most,
 Since our last New Year's Song we trolled.
 And lo! that New Year now is Old.
 And here we stand to say "Good-by!"
 Brief words—and yet, we scarce know why,
 They bring a moisture to the eye,
 And to the heart some quakes and aches;
 We speak them very tenderly,
 With half a sob and half a sigh—
 "Old Year, good-by!" "Old Year, good-by!"

—W. H. Burleigh.

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