

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

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

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Looking Backward We do not see how any thoughtful man can come to the closing days of the year without a deepening sense of time's rapid flight, and a stronger desire to correct the mistakes and failures of the past. It is well to look backward long enough to see our mistakes, to mark the places where we made bad choices as to the course we should pursue, and to discover where we failed to lay aside the weights that held us back, if by so-doing we shall profit by the lessons that come.

The past, if carefully studied, will teach us that pain and sorrow and misfortune are largely due to the violation of divine laws, and that sin is sure to bring trouble. It will also impress us with the love and patience of God as we recall his mercies and his preserving care, even while we come so far short of living to his glory.

At the best none of us have lived so well but that we may live much better, and the backward look should enable us to see what changes in our habits and ways of living will ensure better success in the days that are coming. We shall by such a retrospect be enabled to follow the Bible plan: "Prove all things; hold fast that which is good." We must not forget that we are heirs of all past ages and at the same time fore-runners of the ages to come. The past has made us what we are, and the future will depend upon what we do now. Our future will be just what we make it, and the more we can realize this truth the better will we be prepared to go forward into a new year.

Looking Forward Having looked backward long enough to see the bearing of the past upon our future, it is now time to take a forward look. Hindering things should be forgotten and, looking unto the things which are before, we should press toward the mark in life's race with eager feet. There should be no hesitancy. Forward, onward, and upward, should be our motto.

The year at whose threshold we now stand should be filled with better service if

we are to go higher. This will not be so if we fail to plan for it. Good work for the Master, excellent attainment in the spiritual field, will not come haphazard. These must be arranged for beforehand and the plans must be executed systematically.

If we could only carry out day by day the ideals we cherish while in our best moods, we would all live well. We mean to live well. We make excellent resolutions, and are mortified to see how often we fail. How happy we might be if we could only find a way to perpetuate our better moods and so to live out our good intentions.

Have we not had experience enough now to fully realize that our lives can not be made beautiful merely by adopting good resolutions and by wailing out confessions of failure? Blemishes and stains in character are not to be covered up, nor flaws mended by penitential sighings of regret. True life in all its grandeur requires something more than words and promises. There must be practical deeds of genuine service if the temple of noble manhood is to be builded. Every stone must be cut and set with care, and no part can be slighted or neglected.

The weaver's shuttle is sometimes spoken of as flying swiftly to make the web of life. And we must not forget that if the finished pattern is to be really attractive, every thread of both web and woof must be bright and clean and genuine, and the weaving must be done with constant and uniform skill and care.

We will not be likely to amend our ways in the new year if we fail to make concrete and definite the practical things wherein we need to improve. "In what respect am I to do better? What are my faults to be corrected? In what particulars am I failing, and to what new line of service shall I put my hand?" Such questions as these will help us to avoid the vague, hazy ideas of general reformation and better living; and careful effort to work out practical answers will do much to make the new year better than the old.

One Day at a Time In resolving to live better in the new year, instead of thinking of the year as a whole in a sort of general way, let us think only of the days as they come, one by one, and strive by painstaking work to fit each one beautifully into the mosaic as an artist would fit gems into his masterpiece.

It ought not to be hard to live well one day. Anybody ought to be able to hold out true through one day of toil and make a clean record. God never gives more than one page in his copy book at a time, and it would be folly to try to write on all the three hundred and sixty-five pages in a year at one time. Today is all we ever have. We never have tomorrow. God does not give us years or months or weeks; he gives us only days. One day is a short reach. If we begin the new year by consecrating each separate day to the Lord the matter of better living is greatly simplified and made intensely practical. The only true consecration of time to our Master is one that covers the present. Daily living as in the presence of the Lord will bring him near, and make him seem real to us. And his promise, "As thy day so shall thy strength be," may be realized throughout the year.

A story is told of a lady who was greatly troubled over certain matters she was not willing to do, and finally, at the request of a friend she wrote her name on the bottom of a blank page, and then laid that page before God in prayer. As a result she found a blessed consecrated life. So it would be well to place your name upon one of God's blank pages, and let him fill it in as pleases him.

Are the Foundations Being Destroyed? As we approach the new year conscious of many shortcomings, and think more seriously of the better life we would like to live, it may be well to look carefully to the foundations of our faith; for if these are being undermined we have little ground for hope of improvement in spiritual things. There is great significance in the words of sacred writ: "If the foundations be destroyed what can the righteous do?"

Does any one stand at the opening door of 1921 with faith in the Word of God somewhat shaken? Has the dust of many days been gathering on your unused Bible? Has the tendency of late years been toward doubt and misgivings regarding what the

best men of earth have written concerning the origin and future of the Christ; or in regard to the origin, meaning, and importance of the Sabbath?

Are you overlooking the great truth that God created man in his own image, a spiritual being, destined to a higher and nobler life in the spirit land immortal, and that your condition in the next world is being determined by your manner of life here?

Has your family altar broken down, and have days and weeks gone by without prayer in your home? Do you feel in your heart of hearts that you have been losing out in spiritual things, and the brightest hopes which cheered you in other days have been fading away?

If any or all of these questions would have to be answered in the affirmative if you were to give a truthful reply, then you have reason to fear that your foundations are being destroyed and that you are building upon sand that can never endure the test when the swelling floods of trouble come upon you.

My friend, would it not be a good thing for you to begin the new year by repairing that dear old family altar that meant so much to father and mother in their lifetime?

Don't you remember how precious the Bible was to those you have loved and lost and what its precepts and promises did for them "in the swellings of the Jordan"? Did they not find it a means of grace in all the walks of life? Was it not a real lamp to their feet and light to their path even in their darkest days?

Is there any reason why it should not mean as much to you as it did to them? Why should you not make it the "man of your counsel" and the light of your home? Why not begin the new year with regular Bible readings in your family, and with a more careful study of the commandments of God and of the life and teachings of his beloved Son?

No man ever built in vain upon this foundation. But many a man has tried to build upon human philosophy and upon theories that discount the word of God, only to find his hope undermined, his spiritual life darkened, his moral fiber weakened, and nothing left upon which to stand in the day of his greatest need.

My friend, God himself can not help you much in your efforts to live a better

life while you discount his Word and doubt his promises. And God can not use you effectively to win sinful men to Christ while you neglect or doubt his Word; for this has always been the sword of the Spirit by which the best men of all ages have won victories over Satan, and helped the world to higher ways of living. Just in proportion to the degree of doubt entertained by would-be workers for the kingdom of God to that degree do they become weak and helpless as evangels of the gospel message.

There will be no hope of gracious revivals with multitudes seeking the Savior if the "sword of the Spirit which is the Word of God" is discounted, belittled or ignored by the workers. Nothing but the pure gospel message of the divine Redeemer, accompanied with fervent prayer could ever have brought the Pentecost.

A Sabbath With the New York Church Last Sabbath, December 18, it was our privilege to preach to the Seventh Day Baptist church in New York City. As many of our readers know, the meetings are held in the Judson Memorial church, on Washington Square, facing the foot of Fifth Avenue. The Sabbath school meets at 10.45, and at 11.30 the regular preaching service begins. We were pleased to see such a goodly number out and the interest among a people so widely scattered is truly commendable.

It was the day set apart for a special offering for the starving children of the Near East, and we were impressed with the liberal giving that piled a large collection plate with bills for the sufferers.

After the sermon the young people met in Christian Endeavor work in the balcony and sent us an invitation to meet with them. We were glad to have the privilege; for we found sixteen bright young people there, with an interesting program on the subject of generous giving. Nearly all took some part in the service, and we were impressed with the practical way in which the subject was treated.

We wish our people had a good church building of their own in that great city, which could be made a center for practical mission work by the denomination. A mission headquarters open all the week in New York might be of great benefit to the cause we love.

Love of Country What It Means In these days we hear a good deal about Americanization. Probably there is no institution in all the land doing more good work for the future citizenship of our country than is the public school. It seems that the Grand Army of the Republic is awake to this fact, especially in some States, where it provides a "Patriotic Instructor" to co-operate with the schools in these critical times for practical instruction in patriotism.

In Wisconsin, our friend Hosea W. Rood is doing a good work in this line. The schools are furnished with the *Memorial Day Annual*, filled full of most interesting matters promotive of patriotism, and with some of our best national songs. Then there is the *Little Flag Book*, containing talks with teachers; stories of battle flags; programs for national holidays; flag drills; instruction in the proper use of the flag, and patriotic songs.

We give here what Brother Rood sends out on a neatly printed card entitled "Patriotism Means Good Citizenship":

The Good Citizen Shows His Patriotism by—

1. Honoring our flag as the emblem of all that is good in our government.
 2. Attending every election and voting for what he honestly believes to be right.
 3. Meeting the assessor in all good conscience.
 4. Gladly supporting the best of schools.
 5. Being truly loyal to his own family, his own schools, his own church, his own community, his own party; yet having due respect for all that demands his neighbor's loyalty.
 6. Helping make the world better and men happier; beginning in his own little part of it.
 7. Cheerfully bidding his neighbor good night and good morning.
 8. Letting the inhabitants of the frog-pond do all the croaking.
 9. Keeping his own door yard clean—backyard as well as front—and the snow off the sidewalk.
 10. Being friendly and helpful to our little citizens, living before them as he would like to have them live.
 11. Courage, clean-living and respect for law.
- From Grand Army Memorial Hall,
Capitol, Madison, Wis.

The Comforts of the Bible In Times of Trouble In times of prosperity when the sun is shining and everything looks bright, it is comparatively easy for one to think he can do without the Bible. He does not feel the need of its gracious words of comfort and help, and at such

times he may think that theoretical sophistries of critics are sufficient for all his needs.

But wait until his sky becomes clouded and storms of trouble gather; wait until health fails and riches take wings, leaving him in great need of comfort and help that can satisfy his broken spirit. Then nothing can take the place of the Book of books. There is nothing like the Bible to put courage into broken hearts and give peace to troubled souls.

"This is my comfort in my affliction; for thy Word hath quickened me!"

Too Busy for Expository Preaching

Two experienced preachers went away from a lecture by Prof. Hugh Black on expository preaching, both of whom affirmed that they had no time to study the Bible enough to do that kind of preaching.

Some of the strongest sermons we ever heard were expository. This style of preaching has made some men veritable giants in the pulpit. It may be that some pulpits are powerless because their occupants are "too busy to study the Bible". Great are the demands upon modern pastors; but no one can afford to neglect Bible study in order to do other work. A man with sufficient grace for the ministry ought to be strong enough to resist all demands that keep him from Bible study.

"Old Wells Dug Out"

This morning the New York papers brought the news that modern machinery is now pumping water from Abraham's old wells in Beersheba, Palestine. These are the wells that Isaac dug out when he found them filled up by the Philistines: "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them" (Genesis 26: 18).

It was interesting to learn that modern machinery is now furnishing pure water for the people of Beersheba, out of the ancient wells of Abraham. Though this water is brought forth in modern ways and given to the people by changed, up-to-date methods, there is no change in the water itself. It is still the same pure, crystal, refreshing water that satisfied the people in Abraham's day. When Isaac opened anew these wells which

the Philistines had filled up he saw no reason for giving them new names; he understood that his people still needed the living water found in them, and it must be that he felt some as David did in after years, when he longed for water from the well by the gate of Bethlehem.

There is a living fountain of water of life, the springs of which were opened at Bethlehem, which some modern Philistines have filled up, and which we sincerely hope some modern workmen may be able to open anew. Millions are famishing for this water. There is nothing like it for sin-sick souls. The gospel well of salvation through Jesus Christ—the message of the new birth, of the atoning Savior, of repentance and forgiveness, and of the exceeding sinfulness of sin—needs to be opened anew; for there is nothing else that can bring cleansing and life to a famishing world.

Let us dig out the old wells, the water from which has quenched the thirst of the ages, and satisfied the longing souls of generations gone by. Then let all the modern workmen in the vineyard of God, lift up the old prophet's cry: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Whoever drinks from other wells shall thirst again, but the Master said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

Then in his very last message, after he had gone to prepare a place for his followers, he said: "And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Oh, friends! let us keep the old wells dug out!

A foreign singer, accused of misbehavior in connection with a woman, declares that grand opera is no place for a preacher. So much the worse for opera, if this is true. We Americans are not yet ready to adopt the depraved European standard which is sometimes presented to us in the name of culture.—*The Baptist*.

"The heart of the Gospel is redemption."

SPIRITUAL GROWTH AND TRAINING OF THE CHILD IN THE CHURCH SCHOOL

PROF. D. NELSON INGLIS

(Paper given in Sabbath School Hour at Conference)

Education has been in a state of evolution for some years. We hope that some progress has been made. Until a decade ago the greatest stress has been placed on the mental and physical sides of education. Our high schools, colleges, and universities have vied with each other in introducing courses, hiring competent teachers and in placing first-class equipment to protect and develop mental and physical powers of the students. This is as it should be to a large extent for there should be growth and progress. But just why should the most important side of our triangular nature be overlooked in this educational system?

It is generally admitted that the mind, body, and spirit are of equal import and the training of one to the exclusion of the other or others produces an unbalanced being. Educators recognize this, but as yet it has not been realized and the world is now reaping the reward. We have a generation of clever and unscrupulous giants of industry in whom the spirit of honesty and brotherhood seems lacking or dormant. Our whole public school system seems built upon the supposition that education must fit one first and last for making a fortune and that most quickly.

The religious side of the child is apparently lost sight of or is relegated to the church for development and training. The child's religious nature has been considered as separate and apart from the mental and physical. But human interests are not separate from each other. We send our children to the public school for five days of six hours each and then give one hour a week to the study of the Bible and the things related to Christian work. When our educational systems will provide for spiritual training on an equal basis with the mental and physical, giving the child an opportunity each day to receive religious instruction in some church school, then we may expect to see some change for the better. I do not advocate religious instruction in the public schools by the class of teachers that are now instructors but to have each student instructed each day in the church by qualified teachers. It is a task for the

church to face and to manage. Two denominations have entered largely upon this field. I do not believe in segregation to the extent that children should not be allowed to attend the public school and to grow up as Americans—the public school comes very near to being the "melting pot" of the world. I do not believe in parochial schools to the exclusion of the public school, but I do believe in them as a supplement to the public school. But as long as the present condition exists we must furnish means for spiritual growth in some other manner and that is the church school.

The problem confronting the church school is immense. How is the child to receive proper training and instruction in one hour a week, often with improper equipment, unpaid and too often untrained teachers who have no way of enforcing attendance or discipline and last of all with little co-operation of the home. When we reach the time that we can educate the child in the public schools with the program we use for the Bible school then we can expect the spiritual life to be equal to the others. But this would be to revert to barbarism. We must not lower the one but raise the other.

There is to be sure one other source of religious instruction for the child which ought to be included but which is all too often unavailable. That is the home, and that is a tonic in and of itself. Principles of honesty, reverence and worship toward God should be first of all inculcated in the home. But when the parents are unfit to meet this, or are negligent of the duty, where the Word of God is never heard, where thanks for daily food and daily blessings are not given, the task is thrown squarely to the church. How shall she meet it?

All education, whether mental, physical, or religious, ought to be scientific—that is, it should have a reason and a method. Too often the teaching in the church school is done as a duty and a sigh is heaved when the ordeal of the study period is over. The teacher knows not whether the material is practical for the class; methods of instruction are unknown, and spiritual food is wholly lacking in the presentation of the lesson.

We must judge the effectiveness of teaching by the results. This must be the determining fact. Are our church schools meet-

ing the needs of the religious life of our young people? Parents object to the use of graded helps because the study of the lesson is not the same for all members of the family and this makes assistance in the study more difficult; Sabbath-school officers object on the grounds that reviews and opening remarks founded on uniform lessons do not fit for all cases. But the logical question to ask is, "Does the material in hand adapt itself to the age of the pupil?" and "With which can the best work be done?" It may be inconvenient and cause more labor to the parents and it may cause more thought on the part of the superintendent but it will pay in the end.

The position of the Sabbath-school teacher is an exalted one. Here is the opportunity to develop Christian character and to lead the child to a knowledge of Christ. If any calling is worthy of training, the calling of Sabbath-school teacher is one. I have the highest regard for the great body of devoted teachers who have given so unselfishly of their time and effort. But this ought not to interfere with an effort to be better fitted to carry on the work. The need of trained teachers is urgent and as a denomination we are far behind the others in the matter of teacher-training. This is no new idea but a demonstrated fact that teacher-training will enable a teacher to do better work.

I do not believe in new ideas and programs just to have something new and because the old is old and has been used for a long time. All too often it has seemed that the Bible-school secretaries are advocating new plans and methods just to have something new and startling for their audiences. But when the new plan has elements that seem to point to better results and higher attainments, and when after trial the plan has succeeded in more than one instance I believe that it is a wise plan to give it careful consideration and trial.

What seems to be one of the most efficient among the new ideas in the development of spiritual growth is the Religious Day School, sometimes called the Daily Vacation Bible School. After the first plan suggested in this paper, namely the religious training every day in the church school in connection with the public school, the Daily Vacation Bible School seems to merit consideration and there are features about it that put it

even ahead of the former. There are several reasons for this.

All educators recognize that consecutive teaching is more effective than scattered teaching. Better work can be done in five days of consecutive work than in ten days scattered over as many weeks. Emphasis may be placed properly and drill given so that certain facts and principles will remain.

A more studious atmosphere can be produced which very often is lacking in our Sabbath schools. Here again, however, the co-operation of the home with the school is needed. Young people need the inspiration of home to encourage them, and there must be some study to produce results.

The question has been raised whether the children will stand for being robbed of their vacation. I see no robbery where they get more than in any other way. The school lasts for only a half day and the play side has its time. I know that to lively boys and girls the vacation is a long-looked-for separation from school duties, but with the proper handling by teacher and parents the time ought not to hang heavily upon the children.

The supervised play hour is very important. It is too much to expect young people of the ages five to fifteen to sit three hours without physical activity in Bible school any more than in the public school. I believe that play is an essential part of any child's life and should be included in any educational system. But it should not occupy more than its regular part. Neither is it fair to suppose that all vacation ought to be given over to it. All things have their proper place. And here is an opportunity in the play period to teach fair play and honesty in competition.

With the varied program that can be presented in the school more interest can be given, and many lines of Christian activity can be taken up with full time for development. The program of this school makes possible the teaching of many subjects now barely touched upon in the Sabbath school, such subjects as, missions, hymnology, rudiments of music, denominational history, etc. I do not mean that all these are to be taught to each student each year but taken as students are fitted for them, will mean a considerable advance over the present system.

One mistake seems to me to be made in

trying to crowd too much in too small a space of time. I believe that three or possibly four weeks is none too long for the school, but that question is still unsettled.

One thing is absolutely essential, however. There must be a definite and well worked out plan for the school, and students and teachers should suit themselves to it. Order is essential to smooth running or to reverence.

I have observed only one vacation school in operation, but I am convinced that there are possibilities in this field that are far beyond what we have seen. We often hear it said that every child has the right to be well born. But being simply well born will not make him a useful citizen to his country and in the kingdom of Christ. The child has just as much right to be rightly taught as rightly born. Our Sabbath schools have been meeting the challenge as best they could. An agency that offers a support to the Sabbath school can not be well overlooked.

If we are to make our church schools the ramparts against the waves of materialism and trust to them the teachings of the principles of Christ to our children then we must see to it that these be not mere camouflage, having the form but not the spirit. I believe in good organization and machine-like precision, but we may build up 100 per cent schools by complying mechanically and technically, to standard and programs. There must be the breath of life. God created man and his form was perfect, but he needed the breath of life breathed into him. Just so our schools need to pulsate with the spirit of God to function properly for our young people.

As parents we must give better support to the church school and say *come on* rather than *go*. We must get behind and push every movement to better the religious training of our youth. That means simply this: If we have children, see that they are in their places; if we can teach, take our place; if funds are needed see that they are available. Assent without support means little. I often think of Prof. A. R. Crandall's words when he stood amongst us and said, "It is not a question of expediency, it is a question of the need and the right. If the latter is the case then let us go ahead."

Do we believe sufficiently in the religious training of our children to give them every

possible advantage to learn the Bible, Christ and Christian service, or are we going to offer them to the Moloch of society and business? Can we blame Rousseau and St. Pièrri for railing so bitterly against society and its ills and advocating a complete withdrawal from its contact? No and yes. Their solution took little account of Christ and his teachings. Do we who complain that our young people are leaving us, advocate means of removing temptation from them that is good? But Christ said, "I do not pray that ye may be taken out of the world but that ye be kept from the world." And that is the task of the church school, co-operating with the home, church and other Christian agencies.

INTERNAL GROWTH

"If I could be the king of men's motives I would let who would imagine that he was the king of their deeds." It was a far-sighted old teacher who spoke and his class seemed to be in the presence of the deep and real influences of life as they listened to his words. No one knew so well as Jesus that the external only has deep and permanent meaning as it is the adequate expression of that which is within. He knew that the capture of the inner citadel of the soul is the surest method of preparing the way for the capture of society. He knew that internal growth is the condition of all dependable and permanent external growth, and so he spoke in his telling way by means of the little tale of the leaven, which in its own mysterious fashion works its way through the meal until all is leavened. The kingdom of God was like that. It was a living thing which worked its way through all the processes of the soul until the whole spirit was mastered by this subtly working vitality. He looked at men in whom the leaven was already at work. With them, as with us, the work was as yet far from complete, but in his generous and chivalrous fashion he looked forward to the day when the process would have been achieved. The kingdom of God was to be a kingdom of inner triumph.—Lynn H. Hough, D. D.

Give a man such a heart as the Son of God describes in the beatitudes, and a whole universe of sorrow can not rob him of his blessedness.—Spurgeon.

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, New York
- + ★ Salem, West Virginia
- + ★ Dodge Center, Minnesota
- + ★ Waterford, Connecticut
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wisconsin
- + ★ Pawcatuck Church, Westerly, Rhode Island
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, New Jersey
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + ★ Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + ★ Nortonville, Kansas
- + ★ First Alfred, Alfred, New York
- + ★ DeRuyter, New York
- + ★ Southampton, West Hallock, Illinois
- + ★ West Edmeston, New York

- + ★ Second Brookfield, New York
- + Little Genesee, New York
- + Marlboro, New Jersey
- + ★ Fouke, Arkansas
- + First Brookfield, Leonardsville, New York

- + ★ Churches which have qualified for the Roll of Honor by subscribing their quota in full, beginning with July 1 to correspond with the Conference year.
- + Churches which have over-subscribed their quota.

SPIRITISM AS THE BIBLE KNOWS IT

DAVID DEFOREST BURRELL

In the account of the transfiguration the three evangelists, Matthew, Mark and Luke, record what probably is the only authentic case of communication with this world by those who have passed into the world invisible. The narrative is striking and clean-cut in its details. It states definitely that to Jesus on the mount there appeared two men, Moses and Elijah, and that these talked with him concerning a certain important event about to take place. They appeared in their own persons, clearly recognizable; and they dealt with Jesus, the three accounts say, on precisely the same terms as would exist in an interview between Jesus and any two of his disciples on earth. Jesus himself assumes the reality of the persons he deals with.

This fact gives us our starting point for any discussion of what has come to be called "spiritism". That starting point is this: Communication, by those who have passed through death with those still in this life is possible. It is possible simply because it has happened. The great question in regard to spiritism, therefore, is not as to its possibilities, but as to the question: Does it happen, or is it likely to happen, in our day?

DEMONSTRATION NOT ESSENTIAL TO PROOF

It is hardly necessary to mention that demonstration, in the strict sense of the word, is not possible in dealing with such matters. For that matter, we can not demonstrate the fact of the resurrection of Jesus nor even the fact of his earthly life. But let us not forget that the strongest proof is not necessarily in the nature of a demonstration. Evidence, to be convincing to an unbiased mind, does not have to go on the blackboard; it may be and usually is, even in law and mathematics, conclusive simply because various lines of evidence taken to-

gether converge toward an inescapable conclusion. Even the sciences have their pre-suppositions or assumptions; so that even they can not be said to be based on absolute demonstrations.

Evidence enough is at hand, however, to prove certain things. This lies in the incident on the mount of transfiguration, and it affords definite presumptions which will guide us in dealing with any alleged case of spirit manifestation. It is a moral certainty that if messages come, they will come, first of all, directly. When the Father wished Moses and Elijah, in the other world, to communicate with Jesus he did not have it done through any third party; the two spoke to Jesus direct, in their own persons. And they manifested themselves to him unmistakably in their own persons. We have a right to assume that when it becomes important for some one of the saints above to speak with one on earth, it will be done in a similar manner. The presumption is vastly against any communication through any third party whatsoever. Where is the necessity. And where, if the message is to appear authentic, is the advantage? More than that, when we find that the alleged "mediums" are professionals for the most part, and make a living—usually a good one—out of their mediumship; and when we find that into the ranks of the mediums have gone lately most of the clairvoyants, quacks and the like; we have a right to infer that this sort of indirection, through such base channels, has behind it no divine reasonableness nor any resemblance to divine reasonableness. The only rational thing to expect is a direct communication; no hired go-between can intervene between heaven and the blessed one who is to receive heaven's message.

IF MESSAGES COME, THEY WILL BE WORTHY IN MANNER

Messages from above, if they are to come, will come, moreover, in a worthy manner. The word that came to Jesus from Moses and Elijah came with the accompaniment of heavenly glory. Jesus had been praying, and while he prayed "the fashion of his countenance was altered, and his raiment became white and dazzling". Followed the appearance of the two men standing with him. Followed, again, the cloud of the divine glory and the voice of the Father. Now, when we are told that some one who has died is speaking we have a right to expect

at least some sign of the presence of the glory of God. But what do we find? Sordid surroundings, a professional atmosphere, the levitation of tables, the gliding ouija board, planchette and all the "layout" of mystification and trickery. Does this look like the environs of heaven? Does heaven deal with earth on such terms as these? Where are the simplicity, the dignity, the fine openness of the revelation on the mount? If my dear ones are to bring me a message from the courts of glory, I most certainly shall be suspicious of it, unless it comes direct to me, in a burst of heaven's own light. If "God is light, and in him is no darkness at all," his messenger will come in light.

RECIPIENTS, TOO, WILL BE WORTHY

Such messages will surely come, also, as came the word on the mount, to worthy recipients! It was to be expected that Jesus should receive word from the Father's house; he did, again and again, when the Father spoke in person; and he did on this occasion when Moses and Elijah spoke with him. But these mediums? These folk of darkness and trances and surreptitious incomes? And these ordinary mortals for whom the alleged messages are said to be meant? Why does word from above come through and to such people, when the noblest, the purest, the godliest saints of God, with ears already attuned to heaven's harmonies, have only silence? Is this God's way of revelation? What of a Polycarp, an Irenaeus, a Chrysostom? Why did not Augustine hear from Monica? Why did not Luther in the Wartburg receive word from above? Or Hus in his prison, facing death? Or that old saint Bengel? And why has heaven not spoken to the missionaries in their far places? To Carey or old John Paton on his island? And Edith Cavell, with her sublime faith, why was she allowed to die without a word from above? Oh, no! This passes reason, that God should deal so irrationally with a world eager to hear his word, leaving unsatisfied those who have walked with him through this life. I could name a thousand men and women whom all the world call worthy—but they have not heard a word from their loved ones; am I to believe that they are ignored while others are honored?

Once more, the message that comes from one in heaven to one on earth will assuredly deal with a subject of prime importance to

both heaven and earth. Such was the word that came to Jesus on the Mount. Moses and Elijah "appeared in glory and spoke of his decease which he was about to accomplish at Jerusalem". The crowning act of the earthly mission of our Lord, the final victory he was about to win through his passion; this was the topic of conversation in that sacred hour. Compare this with the utter trivialities, the arrant nonsense, the silly chatter that come from ouija and the medium. We are gravely told that a certain spirit reminded a notable personage of the time when he broke his leg. We are invited to believe that heaven is concerned with the finding of a pocketbook or a title-deed. This sort of thing—from one living in the presence of the holy God? Or take the best of the supposed revelations, the declaration that some one is still alive and happy; is this of sufficient value to the outworking of the divine economy to be the topic of a particular revelation to a private individual? When I hear of a message from one on high I shall fully, confidently, expect it to concern itself with the larger and eternal affairs of the kingdom and with nothing less. The spirits of just men made perfect are not to be God's mediums for lesser purposes.

BUT ARE MESSAGES FROM THE DEAD NECESSARY?

Which brings us to the ultimate issue: Are messages from heaven necessary in our day? I can not see a single reason why. In Jesus Christ and the Bible we have a revelation full and sufficient, even concerning the things of the other world. We know that eternal life is a reality for those who put their trust in the Savior; we know of judgment to come; we know that personality persists after death; we know that, after this body is turned to dust, we are to be clothed upon with a more glorious body; we know that in God's presence we shall meet again those gone before; we know that we shall see our Lord "face to face". And there is not one more thing that can be said to be absolutely necessary to our well-being, so far as the knowledge of the other world is concerned. With Paul we can say: "I know whom I have believed, and that he is able to keep that which I have committed to him against that day." That is enough. Our Lord has told us of the Father's house and its many mansions; why should our

hearts be troubled? Are we not to be with him where he is? We need no more: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but he hath revealed them unto us by his spirit."

What then? Have faith in what God has revealed—and wait. Wait patiently. On my desk is a letter, from one whose dear wife God has taken home. It says: "When the sun goes down it's not day, and all the lamps in the world can not make it so. If it were not for the certainty of sunrise soon, it would be a dreary world to live in." The certainty of sunrise! There is the whole of the problem. We have certainty; and for the rest we can afford to wait. They will not come back to us, these dear ones; but we, like David of old, know that we shall go to them. Patience a little while and simple trust and—

"O then what raptured greetings
On Canaan's happy shore;
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimmed with tears of late;
Orphans no longer fatherless,
Nor widows desolate."

The Bible has been the greatest inspirational force of the ages. The great ones of the earth have used it not only as a rule of conduct, but their own thoughts and expressions have been molded by its literary style and religious teachings.

It is the joy of the sorrowing, the solace of the discouraged, and the hope of the burdened. Its teaching of conduct for our present life and its assurance of the attainment of a life hereafter are the only religious teachings received throughout the entire history of the world that bring peace and consolation to the departing spirit.

No man or woman has ever been worse for reading and contemplating the Bible. No one has ever felt the impulse for suicide, the desire for premature death, nor experienced discouragement and disheartenment from a perusal of its pages. This Book of books is the hope, the inspiration and the great encouragement of all mankind.—*Ernest L. Tustin.*

"Give all thou canst! High heaven rejects the love of nicely calculated less or more."

MISSIONS AND THE SABBATH

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

LETTER FROM BRITISH GUIANA

MY DEAR BROTHER:

I just intended to write you when yours of October 12 came. I was just thinking that you had not written me for a long time. Yes, I got the copy of the RECORDER with the pictures and also the reports and wrote you of their reception. Also sent in the report of the church in time for the Conference although the Conference blank never came. Sorry that you have not received it. The report of the church was sent just in time for Conference. My report for the quarterly meeting was late as I could not get a mail in time. In future I will do what you suggest about the sending. Trust you had a good board's meeting. I notice that the Commission recommends to hold monthly meetings of the board. This I think will tend to expedite business quickly.

The Lord is blessing the work. Praise his Name. We recently baptized four converts and received them into the church. Our seventh anniversary meeting is near, and we are making preparations to observe it. I am now putting up a paling around the church property as the one I purchased it with was broken down. I am meeting the cost out of the rent that comes in. I cleared off the year's taxes and made some little repairs so as to make the rooms habitable until I sell them. I intend to go in search of some lumber in the country which I hear is selling reasonable. I wrote Mr. Hill some short time ago about the cost of materials locally.

I am hoping to hear from the board concerning an appropriation towards employing a helper on this field. A man I have in mind which I think will develop in a good worker. He was preaching for the Christian Church and has recently accepted the Sabbath truth. He is taking hold with great enthusiasm and courage. His name is Wilfrid Gill. He is married and has two children. I think that he would do good work. I will leave the amount of salary with the board if they take action. I will be glad for the Tract Board

to donate to him two volumes, namely: "Critical History of the Sabbath", and "Sabbath Commentary".

I am now reading all the Conference papers. Glad to know you had a good time. I got all reports and programs from different brethren who were there. This made me feel happy. Although absent in the flesh yet I was remembered by some. Brother Shaw, there is no better class of people than Seventh Day Baptists. They are the salt of the earth.

I would like fifty copies of "Songs of Service" published by Rodheaver Co., at Philadelphia. Could you order and have sent through the mail by post this number for me, and deduct the cost from my salary. It would save me a great deal of expense ordering them from here. At the same time I do not want to put any trouble on you. Let me know if this is possible. By book post may be a little dearer but it will be safer and less troublesome when it gets here than by freight. They could be posted in parcels of ten or five.

When our anniversary is through I will write you a fuller report.

May the Lord continue to bless you.

Sincerely yours,

T. L. M. SPENCER.

Georgetown, British Guiana
November 9, 1920.

REPORT OF REV. GEORGE W. HILLS TO THE TRACT SOCIETY

The trip "up the coast" this summer by your representative was, by far, the most encouraging and hopeful of any he has ever taken. The people were hungry for straight Bible preaching and teaching. The popular chaff that has been dealt out to them by the rationalists and cult advocates is taking a great reaction with a large class of the more sincere people, and they are more earnestly looking Godward and are renewing their tenacity of grip on Bible teaching.

I have never before had opportunity to preach in more than two or three places on the trip; but this season there were several unsolicited openings presented, with urgent invitations to preach. Two such invitations by letter were received before leaving home. Of them all I availed myself, receiving a very courteous and attentive hearing in every instance. Not less than a dozen earnest people have acknowledged the Bible

Sabbath claims, while several others said, "I am inclined to think that you are correct." Economic and labor conditions cause them to hesitate fully to accept and live out their real convictions. I hope that they will yet receive of the Lord a strengthening of faith sufficient to enable them to overcome their timidity and take up this duty.

At Proberta, Cal., I preached several evenings on the porch of the home of Brother and Sister E. D. Richmond. The thermometer indicated too high a temperature to hold services indoors. But there was a good congregation gathered on the porch and in the circle of autos that were driven up facing the porch. We preached also in the parlors of a summer hotel, owned and conducted by Brother and Sister C. N. Maxson, located in a delightful "cove" in the mountains on Kings River, in California. At Oregon City, Ore., there is a union church which had not been used in several months; this was put at the disposal of Brother S. L. R. Maine, our representative in the city, with the understanding that when "his preacher" should arrive he should use it as long as he might desire. The first evening the congregation was largely made up of people who were curious to see, for the first time, a Seventh Day Baptist preacher. After that they came because of interest.

In a number of families, and at times, with other invited families of very eager listeners gathered about me, I gave Bible readings, sometimes continuing for two or three hours.

I have written quite at length in order that you may the better see something of the spirit and meaning of the work on this coast among our scattered flock. Of course there are many other very interesting points that are omitted. To me, the "signs of the times" are very promising out on the Pacific coast.

I have held back this report for several weeks hoping to hear from, or about, some other families I wish to call upon. But I have lost track of them because they changed their residences, and I am not able to find any one who can inform me as to their location. I may find them sometime later, but will send this in. It has been delayed far too long already.

SUMMARY—STATISTICAL

The trip consumed nine weeks and one day. Over 5,000 miles were traveled. Fifty-

four calls were made and 162 people called upon in whom we have a denominational interest. Two Sunday schools and two Sabbath schools were taken part in. The congregations averaged from twelve to sixty people. About a dozen acknowledged the Sabbath of the Bible and more are favorably inclined. One hundred and thirty-six letters were written and thirty-two Bible readings were given. Four new SABBATH RECORDER subscriptions were secured.

SUMMARY—FINANCIAL

Passenger rates are terribly high; Pullman rates are higher. I took the Pullman but very little on account of high rates. I rode several nights in coaches.

Received advance fund	\$100 00
Received on the field	108 00
	<hr/>
	\$208 00
Bills chargeable	138 00
	<hr/>
Balance	\$ 70 00

Hoping you may find this correct and satisfactory,

Very respectfully submitted,

GEORGE W. HILLS

LETTER FROM HOLLAND

MY DEAR BROTHER SHAW:

To be sure, you will have been looking out for some news from Holland since several weeks. It was, however, not possible for me to write at an earlier date. First I had to wait for the conference, or rather the anniversary meeting of our Alliance, which was to be held in Amsterdam; important matters were there to be settled.

As I wrote you in one of my former letters, the Groningen Church had withdrawn her previous invitation to entertain the conference, because they could not agree with our views about the organization of the Alliance and the Central Committee. The Haarlem Church claimed the right for the churches to choose a sister in the Central Committee, especially as women had always had such an important place in the home and foreign work of our churches in Holland and Java. The Groningen Church judged it to be unscriptural to have women in the board. It was very difficult to find a solution but at last we came to an agreement which has been approved by the delegates of the churches at the anniversary meeting held at my home, October 31.

There were thirty members present, delegates of the four churches, Haarlem, Groningen, the Hague and Rotterdam, members of the Central Committee and other private members. At that meeting the draft of the Central Committee for the statutes of our Alliance was discussed; most of the amendments of the Haarlem Church were adopted and some of the Groningen Church. The meeting kept a peaceful character until the end.

There is only one point that has to be settled yet, namely, the relation of the Alliance in Holland to the Seventh Day Baptists in Java and our native Christians there. We are still in correspondence about that matter. The reply Brother and Sister Monsma received from Mary Jansz did not satisfy them. They were quite aware that many hardships would await them there, but Brother Monsma feels very strong for organized church work, as it is characterized in the Apostolic Epistles. Sister Jansz does not consider her work so much as church work; it bears quite a personal character.

Brother Monsma is a sturdy Seventh Day Baptist, and a valuable worker in the editorship of the *Boodschapper*, is a good speaker of a quick spirit and a ready and keen debator. He has been studying this year, first with the help of a young bachelor of divinity. With the help of Rev. Pieter Taekema he is now writing a pamphlet to refute the popular treatise against the Sabbath, recently written by a well-known editor of a Christian paper and an evangelist, who years ago had been a Seventh Day Adventist for some time. We are grateful for the publishing of that treatise, as it stimulates the public interest and offers such a valuable opportunity to reply.

At our anniversary we discussed the best way to profit through this opportunity. To save the expenses of composing we shall first have the contents published in the *Boodschapper*, and reprint it in book form. Many people are curious what we shall have to reply. The printing costs will be found partly by the balance of the *Boodschapper* for 1920, partly by private contributions; moreover we hope Brother Munk and other friends will be able to sell many copies. We pray our reply may be instrumental to open many eyes for the truth of the Sabbath, and that the spirit of God may lead them into the way of obedience by faith.

When the pamphlet is ready I shall send you a copy and hope to describe you the contents concisely. I hope also to send you translation of the statutes of our Alliance as they have been adopted at the meeting.

At the suggestion of the Groningen Church the name Central Committee has been altered, it is now called Council of the Churches and contains a special Commission, composed of pastors and elders exclusively, to advise on matters of doctrine and discipline. As soon as the article had been adopted which makes it loyal to elect a woman-member of the Council, Mrs. Mol was re-elected; the retiring members Spaan, Zylstra (treasurer) and myself, were re-elected also. So the new Council consists of the same members as the former Central Committee. Before the closing of the year we shall have a meeting of the Council. I shall ask then the secretary, Rev. Pieter Taekema, to send you a detailed report for 1920; and also the treasurer, who is living now at Rotterdam, where he found a better situation.

There are several sick in our churches; a very dear young sister is suffering heavily and will probably soon enter the heavenly rest. Brother Spaan is suffering from bronchitis, Brother Munk from other ailments; we pray they may soon recover as we need each other's help so urgently.

From our eldest daughter and her husband in Soerabaja we have received good news lately. My youngest daughter (who is a member of the church) recently succeeded in getting an entrance-scholarship in the Amsterdam University. Some important lectures are held on the Sabbath, but she is very firm in that matter and abstains from those lessons on the Sabbath. She is studying biology. The spirit in the churches here in Amsterdam and Haarlem is unanimous and good.

I should have liked to write you before, but I have been very much occupied, first to prepare reports for the conference in Geneva against the state regulation of vice, held in the end of September, which I attended. It was a great success in every respect. Eleven nations were represented and the German and Austrian delegates also took a lively and important part in the discussion. The greatest discordance arose between two American delegates, Rev. Burgess of Chicago, and Walter Clarke of the

Social Hygiene Association. For the sake of impartiality a Dutchman, a very good friend of mine, Dr. A. de Graaf, was appointed President of this International Federation, instead of Mr. Yves Guyot, ancient Minister of Public Works of the French Republic.

In the first days of November it was not possible for me to write to you as I had to prepare reports for a national organization of which I am secretary. As soon as I found the opportunity I have availed myself of it, to write you this letter.

Praying the Lord may bless you in all your efforts, for his Name's sake and in every other respect,

I remain, dear brother,

Very truly yours in Christ,

G. VELTHUYSEN, JR.

Amsterdam, Holland,

November 17, 1920.

LETTER FROM JAVA

DEAR FRIENDS:

I have not written to you for about two months. It has been such a very busy time and I suffer so very much from those dreadful headaches, that will last for two or three or four days. I think it is hard time for a married couple, strong and young and full of faith and of God's Holy Spirit, to come and take charge of this work. Brother and Sister Monsma from Holland have written to me, that they are earnestly thinking to come and work with me; and then they asked me if I had made an account how much it would cost to meet their traveling expenses and their living here. They seem to think that I could provide the money and all that is needed. I am afraid, they could not live in such a bamboo cottage I am living in; they will want a stone building; and the same kind of food most Europeans have. Now when you think of it, things are now already heavy enough on me, as everything has gone up in price three or four times (and some things still more than that) what they were before the war; and for food and clothing, etc., for all these people I need already at least \$400 a month. We can earn a little, but it is not much, from selling milk I get (after paying for the cows' food, etc.) \$40 a month; for making wadding for the Government I get \$20 or \$30 a month; from selling other

things about \$20 a month; and out of the book-binding shop we don't even get enough to pay Brother Vizjah's salary. So is the situation. Still our merciful Father in heaven *does* supply for all our needs, as he is moving the hearts to send me donations for my poor Javanese; but you will understand I can not tell how much we will get, and so I can not make any promises to Brother Monsma. In fact the man who takes charge of this work has to practice a simple faith and must be willing to suffer privations; or else there must be friends who give the money to build a good house for him, and for a sufficient salary every month.

The Javanese Bible Textbook I wrote about some time ago, is finished at last; and Brother Vizjah has bound the books very neatly. I had to pay over \$400 for the printing (500 copies). This is your money dear friends, I have saved for that purpose little by little. Now the Javanese can have some idea about the contents of the Bible. The different chapters of the book are: 1. God, the Only and One God; 2. God Reveals Himself as to be Our Father; 3. God Reveals Himself as to be the Son, Our Savior; 4. God Reveals Himself as to be the Holy Spirit; 5. Sin and Its Results; 6. God, All Holy and Just; 7. Prophecies About the Savior; 8. Salvation From Sin Through Jesus Christ; 9. God Calling for Sinners to Repent; 10. Confession of Sin; 11. Conversion and Regeneration; 12. Salvation Through Faith; 13. Power of Jesus' Blood; 14. Blessings for God's Children; 15. The Work of Jesus Christ on Earth; 16. Promises About the Holy Spirit; 17. About Praying; 18. About Thanking; 19. Communion with God; 20. God's Holy Law, and How to Obey It; 21. Ceremonial Laws and Their Spiritual Meaning (difference between Old and New Covenant); 22. About Holiness; 23. Suffering for Christ's Sake; 24. Eternal Life; 25. Waiting and Watching for Christ's Second Coming; 26. The Conversion of all the Nations; 27. Promises and Comfort for God's Children; 28. Christ's Coming in Glory and First Resurrection; 29. The Reigning of Christ on Earth and Israel Fully Restored; 30. The Last Judgment; Second Resurrection; The New Heaven and Earth; 31. About God's Holy Sabbath.

It is a book of 217 pages; but I only

charge 50 cents (20 dollar cents) for it; because the Javanese can not afford to pay much. I sent one present-copy to the agent of the British and Bible Society in Java; and he was very much pleased with it. He gave \$2.00 donation towards the expenses, and his daughter bought eight copies for \$6.40, and sent those to the different Javanese Bible colporters. It has been quite a big work to arrange all those texts. The whole book contains only of Bible texts; even the meaning of the ceremonial laws is showed by texts out of the New Testament; so it was a real Bible-study for me. I am so glad it is finished at last. May our God give his blessing upon it. Some of the people here who have learned to read in our school have already bought a copy and they enjoy reading it.

We have 297 people now. Last month another little baby was brought, her mother being dead, and the father gone away. I think it is about six months old or more; but her poor body is as small as if she was only one month, and she is quite lame in her legs, and as thin as a stick with a big occiput. And in her tiny face you see her big black eyes looking so sad,—it really makes my heart ache. I don't know if she can live, poor little thing. I wish I could send you a picture of our little orphans.

God has again wonderfully protected us. Some weeks ago in the dark night some one (we can not guess who) threw a burning bundle of straw on the roof of a house that has the cow-houses at each side of it. The woman in that house, who has a little baby, was awake, and saw the fire, so immediately there was a great alarm. One of the neighbors who could not sleep from pain, as he had his foot rode over by a cart, was in one moment, notwithstanding all his pains, on the roof and he threw his cloth, drenched in water in the flame. So the fire was quenched. If God had not protected us, the whole colony would have caught fire as all the buildings are only bamboo with palm leaves for roofs. But our gracious and faithful God never forsakes us; he only made us see his wonderful protection. Oh,



Readers of the "Sabbath Recorder" will be glad to see a picture of Miss Marie Jansz. The one given here was taken several years ago, but it is from the most recent photograph that we have. In the "Year Book" for 1917, are two large pictures of her work at Pangoengsen. These were also in the "Sabbath Recorder" of May 14, 1917, together with an explanation and description of them by Sister Jansz. The earnest devotion of Miss Jansz to her splendid work for the needy people to whom she ministers is an inspiration to all of us.—E. S.

I want to trust him more perfectly and to sing his praise more and more. Bless his holy name!

May he bless you all, my dear friends, and reward you for what you are doing to bring his gospel light to these poor dark souls.

Yours for his glory,

M. JANSZ.

Pangoengsen, p. o. Tajoe, Java,
November 2, 1920.

As the League of Nations begins to function, the isolation of the United States is emphasized. The discovery is made also that we are not the objects of universal good will. There is no more urgent task confronting the new administration than the discovery of methods by which we as a people can play our proper international part and bear that portion of the world's burdens which properly belongs to us and which we shall ignore only at our peril.—*The Baptist*.

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

Alfred University celebrated its eighty-fourth birthday on Wednesday, December 8, 1920, by a special assembly at which Dr. Adam Leroy Jones, director of admissions at Columbia University, gave an illuminating address on "The Standard American College". As a matter of fact Founders Day is December 5, but the occasion is regularly observed on the Wednesday nearest to the fifth of December.

Dr. Jones, who is chairman of the committee on standardization of the Association of Colleges of New York State and is connected with like committees of other associations, had an intimate knowledge of the matter he treated. He showed in detail the situations calling forth the several requirements of the standardization program, such as the size of the student body, the amount of endowment and of property, the number of teachers which the standardized college must possess and the salaries it must pay. In conclusion he congratulated Alfred on coming well within all these requirements.

Owing to the generosity of friends and alumni, during the last twelve months Alfred has passed the \$500,000 endowment requirement set by the New York State Association of Colleges.

Dr. Jones handled his technical subject humanly, his long address being listened to with the closest attention.

At the conclusion of the program President Davis announced that the Rockefeller Foundation had just given Alfred \$100,000 to increase the general endowment of the university. This gift bears 5 per cent interest from July 1, 1920. The conditions of the Foundation are that Alfred's trustees shall raise \$200,000 from its alumni and friends within the next three years.

Part of this sum has already been secured, and the authorities of the university believe that the rest of the required sum can be assembled by the end of the next fiscal year.

Another momentous occasion in Alfred's life has been the visit of Dr. A. W. Beaven,

pastor of the Lake Avenue (Baptist) Church of Rochester, N. Y. As the captain of the Interchurch Team on Life Decisions, Dr. Beaven made a deep spiritual impression upon Alfred students last winter, and he was therefore invited this year by the Christian Associations to hold another Life Decisions Conference here.

He gave six notable and persuasive talks, addresses and sermons. He set forth graphically the common sense basis of the Christian conception of life; he depicted the dangers for college men and women living in the zone of moral and religious twilight; he pled with them to seize their present chance to build themselves into the kingdom of God, to learn not only to live but to lift; he pictured forcefully the significance of the Church; he issued a ringing challenge to them to consecrate themselves to Christian leadership.

Few men have been more successful than he in stirring the spiritual thinking and in stimulating Christian motives in Alfred. Dr. Beaven is a dynamo, a man rich in the "common touch", a straightforward and virile speaker whose logic is almost unescapable. His visit leaves a trail of light across the lives and purposes of all those who heard him.

ALLEGED CONTROVERSY AT MILTON

PRES. WILLIAM C. DALAND

Newspapers in various parts of the country have published sensational reports of an alleged controversy at Milton College on the subject of dancing. These reports have been copied in daily papers as far away from Milton as Topeka, Salt Lake City, and even Portland, Ore. Inquiries are daily received at Milton College concerning these reports, which are falsifications of facts, or distortions and perversions of simple matters, and which collectively constitute a journalistic myth.

The original articles which formed the basis of these reports were published in a Milwaukee paper, to which the alleged news was furnished, so it seems, by some persons for the most part outside of the college, but who wished to bring ridicule upon the college as an old-fashioned and Puritanical institution and at the same time to give the impression that a craze for dancing has broken out in the college. The story

was very cleverly contrived and conveyed the impression of truth. Inasmuch as the alleged facts concerning dancing in the college or in connection with the college are easily shown to be false, and inasmuch as in this story the attitude of the college toward dancing was painted in vivid colors for the purpose of exhibiting the Puritanic simplicity of Milton, the effect of the reports has been the opposite of what was intended, and the hoax has become a boomerang which has turned back upon any friends of social dancing who may chance to be connected with Milton College.

The basis of facts upon which was built the story of a community rent in twain by a calamitous warfare and a college shaken to its foundations by a moral cyclone are in brief the following. A recalcitrant student, editor of the *Milton College Review*, contrary to the known wishes of the college authorities, published a piece of local news about a private dancing party given by a small social club which is in no way connected with the college and over which the college has absolutely no control. Some busybodies, however, were anxious to have it appear that this party was in some way a college affair. In justice to the club it should be said that the club was itself just as anxious to be known to be unconnected with the college as the college authorities were to be known as not in any way responsible for the club or its affairs.

When reproved for printing the piece about the party, the editor asked if the college faculty regulated the admission of news items to the columns of the student paper. On being told that such was the fact, the editor resigned. In presenting his resignation to the students I showed conclusively that the college faculty has always controlled the college paper; also that, while the college does not assume to govern the ethical practices of individuals in their private capacities, nevertheless the institution can not and does not sanction the use of liquor or tobacco, the playing of games of chance, or indulgence in social dances in which men and women participate together. Notice of such practices or entertainments, if such news would be favorably construed as sanctioning them, can not be allowed in the college paper.

The editor's resignation was unanimously accepted by the students, who do not seem

to be at all divided in their allegiance to the college authorities. There is no breach between the faculty and the students. There is no controversy. There is no storm. The college sun shines bright. There has been no social dancing in connection with the college, although it is reported that a few students attended the party in question, which was a private affair given after the college had closed for the Thanksgiving recess. The malicious reports which have gained such wide circulation will be likely to strengthen the position of the college, which is unchanged. They will also probably lessen the desire, if any such desire exists on the part of people connected with Milton College, to seek to introduce dancing into college social gatherings.

Milton College,

December 10, 1920.

REPORT OF THE RELIGIOUS SURVEY OF ALFRED TOWNSHIP, CONDUCTED BY THE ALFRED CHRISTIAN ENDEAVOR SOCIETY

On the fourteenth of November, the Alfred Christian Endeavor completed a religious survey of Alfred Township, of which the results follow. The survey was conducted by the Missionary Committee, consisting of Clifford A. Beebe, chairman, Vida F. Randolph and Fucia F. Randolph; and Pastors Ehret and Simpson co-operated in the work. Eleven teams of young people went out on a Sunday and completed most of the survey that day, the rest being done the next Sunday.

We found a total population of 1,130, distributed as to age as follows: Under three, 46; three to twelve, 182; thirteen to twenty-one, 151; over twenty-one, 751.

Of this total, 574 were church members, distributed denominationally as follows: Baptist, 10; Catholic, 19; Christian Science, 7; Episcopal, 10; Methodist, 23; Presbyterian, 12; Seventh Day Baptist, 475; others, 18. A total of 882 persons reported their preference as Seventh Day Baptist; 45 reported no preference. There are two churches in the township—the First and Second Alfred Seventh Day Baptist.

The Seventh Day Baptist membership is divided among churches as follows: First Alfred, 269; Second Alfred, 145; Hartsville, 15; Andover, 14; Friendship, 11; First

Genesee, 5; the remaining sixteen are divided among nine churches, scattered over the country from Westerly to Boulder and Fouke. The figures for the two Alfred churches are rather surprising, when compared with figures as to resident membership given in the *Year Book*.

On behalf of the committee,

CLIFFORD A. BEEBE,

Chairman.

Alfred, N. Y.,

December 19, 1920.

MICHIGAN SEMIANNUAL MEETING

The fourth semiannual meeting of the Seventh Day Baptist churches of Michigan met with the White Cloud Church October 29-31. Friday evening the meeting was opened with a song service. Devotionals were followed by a sermon by Elder C. Threlkeld, of Battle Creek, who used as a subject, "The Divinity of Christ".

Sabbath morning at 10.30, Sabbath school was held as usual, with a large attendance and good interest. At 11.30, following the close of Sabbath school, devotionals were led by Elder M. B. Kelly, of Battle Creek. Elder Kelly read greetings from the Battle Creek Church at which time he presented a substantial offering in behalf of his church to help in the building of the new church at White Cloud. Adelbert Branch, treasurer of the White Cloud Church, expressed the sincere appreciation of the people of White Cloud. The feeling that prompted this gift brought tears to the eyes of many. Dr. J. C. Branch, of White Cloud, preached from John 15: 5, "For without me ye can do nothing." An interesting testimony meeting followed. Sabbath night the White Cloud community choir assisted in the song service. Elder Kelly preached from Joshua 24: 14-15, "Serve ye him". The service closed with a duet by Dr. and Mrs. B. F. Johanson, of Battle Creek.

Sunday at 1.30, a short business meeting was held, the president, Dr. J. C. Branch, presiding. The secretary's report was read and approved. Officers were elected as follows: President, Clarke Seidhoff; first vice president, Ivan Tappan, both of Battle Creek; second vice president, Adelbert Branch, of White Cloud; secretary and treasurer, Ruby Clark, Battle Creek. Dr. Johanson gave a talk on Milton College.

The meeting adjourned. At 2.30 Elder L. J. Branch led in prayer followed by a special song by a quartet. Elder Kelly preached on the subject, "Love", as portrayed in the fourth chapter of First John. Sunday evening at 7 o'clock a song service was led by the community choir. Elder Kelly preached, using the fourth chapter of Philippians as his text. The meeting closed with prayer by Elder M. A. Branch. The next meeting will be held at Battle Creek.

The visiting delegates were as follows: From Battle Creek—Elder M. B. Kelly, C. Threlkeld, Mrs. Ruby Clark, Mrs. N. Ellis, Mrs. B. F. Kinney, Mrs. George Tenney, Mrs. Anna Davis, Mrs. Oursler, Miss Ruby Davis, Miss Sylvia Babcock, Dr. and Mrs. B. F. Johanson, Clarke Seidhoff, Allen Van Noty, Miss Frances Babcock; from Fremont—Bert Reifman, Mrs. Bert Reifman, Darrell Reifman, Miss Reifman, Peter Klink, Etta Klink, Joe Sandy.

The treasurer's report was as follows: Amount on hand, \$28.63; collection October 31, \$12.34; balance on hand, \$40.97.

MARIE BRANCH,

Secretary and Treasurer.

The mind and soul of any strong people need some staple food. There is no adequate, steadfast, nutriment in novelties. The Chinese people for centuries have been shaped by their classics, and they owe many of their good and evil qualities alike to the age-long influence of the books of Confucius and Mencius. The Mohammedan races have been molded by the Koran. It has given them both their freedom and their enslavement. The staple food of the Pilgrims and their descendants was the Bible, and what they were in strength and power which the Chinese and Mohammedans were not they owed to the influence of the Bible on their thought and character. If we of today neglect their Bible, we shall lose the moral vigor and tone which they drew from it. Character, whether in men or in nations, is not self-produced nor self-sustained, and its deterioration is sure if its means of nutriment are neglected. If we really admire the qualities of courage and tenacity and righteousness in the Pilgrim fathers and want to perpetuate these qualities, we shall give the Bible the place in our own lives and homes which it had in the "Mayflower".—*Dr. Robert E. Speer.*

WOMAN'S WORK

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

MY ENDEAVOR

To be true—first to myself—and just and merciful. To be kind and faithful in the little things. To be brave with the bad; openly grateful for good; always moderate. To seek the best, content with what I find—placing principles above persons and right above riches. Of fear, none; of pain—enough to make my joys stand out; of pity—some; of work—a plenty; of faith in God and man—much; of love—all.—*Leigh Mitchell Hodges.*

TODAY IS MINE

The past is gone, the future still to come.
Today is here.
From early sun till midnight's bell, clear rung,
This day is mine.

The past is dead, its efforts, plans, results
Are written down.
The future calls. The siren lures me on!
Today is mine.
In this today, this day now all my own,
I start anew.
No law of chance, no mem'ry binds me down.
The day is mine.

If all the shattered buildings of my dreams
Lie at my feet,
The ruins give me footing—farther reach
Today is mine.
If the high tide of full reward proclaims
My sure success,
The world forgets. New laurels must be won.
Today is mine.

The past is gone. The future still to be
God watches o'er.
Oh, may I not forget that through his grace
Today is mine!

—*Louis E. Orcutt.*

Does it pay to be polite? Would you be polite for fifty dollars? These questions are being asked by many people in Chicago and nearby towns. One of Chicago's great daily papers has inaugurated a politeness campaign, sending out a reporter each day to find the most polite person and when that person is found a gift of fifty dollars is presented. The following day the picture

of the one receiving the prize appears in the paper, together with the story of the politeness that won the prize, and also there appears the story of the "also rans" and the story tells how close were some people to the prize, and also how far some came from receiving even honorable mention.

This morning the story is of a poor woman visiting free dispensaries and of the treatment she received at the hands of the employees of those establishments, and also of a visit to the office of the county agent with a request for coal—I imagine when the higher officials of these offices read these stories there may be an unpleasant half hour for some people.

The award was made to a trained nurse who showed sympathy and was willing to put herself to some inconvenience for the sake of a poor sick woman. The reporter has visited many people in various lines of work, sometimes the story shows that more than one person has a kindly feeling towards strangers who are asking favors.

Meanwhile Chicago and those who live near are in a fair way to experience an epidemic of politeness.

When the holidays are over and we are able to settle down for real work, why not get your society started studying some phase of missionary activity. Some societies have already started this work and are planning to spend the winter at it. There are many interesting subjects on home as well as foreign missions that would make the basis for very interesting meetings. This is a subject about which no one can learn too much.

If you think that a missionary play would help, or a pageant would appeal to you, write to the Missionary Education Department of the Interchurch World Movement, 45 West 18th Street, New York, for help. I have sample pages of a pageant, "The Coming of the Mayflower", that would be suitable for the Pilgrim Tercentenary celebration this year. This, while not classed as missionary, would be a very proper entertainment for a missionary society to put on.

AMBITIONS

We were talking ambitions. "I," said the business man, quite emphatically, "want to make money. I want to make a great deal of money, and I want to make it as quickly as I can. I suppose you all think that I am

thoroughly commercialized, and—well, perhaps I am! But I reckon most everybody's out, more or less, after money."

The little poetess raised great reproachful eyes to the business man. "I'm not out after money," she told him. "Of course, I want to sell my verses—if I can—but that's not the main thing. I want my verses to be splendid—to have people say, long after I'm gone, that I was a great—" the little poetess paused.

"Genius?" suggested some one, finishing her sentence for her.

The little poetess blushed. But,

"Well, perhaps!" she admitted quite honestly.

"I would like"—it was the youngest boy who spoke, the boy who was just out of knickers and very conscious of the fact—"I would like to be an adventurer! I would like to travel just—lots! I would like to be sort of a captain on a pirate ship, or I'd like to be a whaler, or find a hidden city, or a gold mine, or just hunt tigers in India, or lions in Africa, or rough it in Alaska. I'd like to do something different from—"

"Studying?" questioned the business man, who was his father, "I reckon you would. Your last report was pretty bad. That Latin mark—" He shook his head regretfully and the youngest boy blushed and stopped talking. And we laughed. But our laughter was the understanding sort of laughter.

I looked across at the successful author. He was listening, his charming boyish face quite serious.

"It's all copy to you," I told him under cover of the general laughter. "You're thinking how silly we are—we and our pet ambitions!"

The successful author glanced at me quizzically.

"I was wondering about *your* ambition," he told me—"You haven't said—"

"Neither have you," I interrupted—"neither have you! Maybe—" I hesitated—"maybe your ambition is quite realized.

You're a big man in this writing game, you've made a name, you've arrived—maybe there isn't much more for you to want!"

The successful author smiled at me.

"Somehow," he said slowly, "my ambition has never had vitally much to do with my writing. My ambition is such an indefinite one that you'd hardly, I suppose, call it an ambition. I just want to go along doing the

best work that's in me, living my life day by day, knowing friendship, and love, and laughter! I want to have clean ideals, and I want to live up to them, so that when I come to the end of the road I can look myself in the eyes and say, 'I'm not ashamed!' That's my ambition."

I looked around the room—silently, thoughtfully. The youngest boy was studying a particularly mean variety of Latin prose, but I saw a book with a very un-Latin prose cover sticking out of his pocket. Two young people, quite obviously in love, were engrossed in conversation. They had not even heard our talk of ambitions. The business man and the little poetess were arguing, and the little poetess was showing signs that spoke of annoyance. I looked around the room slowly and thoughtfully, and then I looked back at the successful author.

"After all," I said, "ambition is a different thing to everybody! To youth it's adventure. To a certain type of mind its fame, and to another type of mind its wealth. The two in that corner"—I pointed toward the pair who were quite obviously in love—"think that it's—well, we'll call it romance. To me—to me it's not very far away from the sort of ambition you have. I, too, want to live happily and helpfully. I, too, at the end of the road, want to be able to say, as I look into my heart, that I'm not ashamed."

Ambition, adventure, romance, wealth and fame! Ambition—the winding forest path that leads through so many tangles of under-bush, though such thickets and marshes and up such steep hills! Ambition—the wraith that so many people follow only to find that it is a wraith. Ambition, the lodestar that such multitudes set their course by!

Everybody in the world, I think, has some sort of an ambition. It may not be noble and worth while—it may even be a low ambition, an ambition to do unkind things. But there is, in every human heart, some spark of that eternal fire that spurs one to do—something.

To the youngest boy it was cruising in a pirate bark or hunting a buried treasure. To the business man it was gold. To the little poetess it was fame. But, somehow, the successful author, who said that his ambition was scarcely an ambition at all, had caught the keynote of every real ambition. And I'm sure that, if the youngest boy and the business man and the little poetess had

heard him they would have agreed that, underneath any minor ambition that spoke of wealth or adventure or fame, he had caught the great idea.

Every one who loves God and appreciates the beautiful world that he has given us to live in should have one ambition—one great ambition—under everything. And that ambition should be the desire to walk along life's road in a worthwhile way, so that, when the end of the road comes, one can look himself in the face and say:

"I may not have made a great record, I may not have gained wealth, I may be just one grain of sand on an eternal seashore, but I can meet my Maker with clean hands, and I can look myself in the eyes without shame—and that's the Big Thing.—Margaret E Sangster, in *Christian Herald*."

A MESSAGE TO THE CHURCHES

To all who love and would follow our Lord Jesus Christ:

In the midst of world-wide unrest and uncertainty, we, the members of the Fourth Quadrennial Meeting of the Federal Council of the Churches of Christ in America, face the future with confidence and hope. Wherever we look, in our own country or in foreign lands, we find tasks which challenge and opportunities which inspire. The time calls the churches to resolute and united advance.

There is a message of faith and hope and brotherhood which must be brought to a despondent and disheartened world.

There are starving peoples to be fed. In China, in the Near East, in the countries lately devastated by war, men, women and little children are crying to us for help.

In our own country there are wrongs to be righted and injustices to be removed in order that there may be a more abundant life for all.

Millions are struggling for better economic and industrial conditions which will enable them to realize their full personality as sons of the Most High God. These desires we must help them to fulfill.

There are problems involved in the relation of the races in our own country and in other lands which can only be met by the methods of co-operation and conference

which befit the children of a common Father.

There is a reconciling word to be spoken to the peoples with whom we have lately been at war and with whom we hope soon to be associated in the constructive tasks of peace.

Perplexing questions are at issue between our own country and our neighbors in Mexico and in Japan that need for their solution the spirit of mutual understanding and sympathy which Christianity inspires.

There are aspirations after international justice and good will which must be realized in an association of the nations for mutual helpfulness and world service.

There is a world-wide ministry to be rendered to men of every nation and every race—a unity of the spirit to be achieved which shall make possible all the lesser unities that we seek.

To these tasks we would consecrate ourselves anew, to this ministry we would invite men of good will everywhere.

We are not blind to the difficulties which confront us. The mood of high resolve in which less than four short years ago we entered the war, the thrill of relief with which at the news of the armistice we welcomed the coming of peace have alike given place to a more sober and chastened spirit. Everywhere we find men conscious of aspirations still unfulfilled, longing for freedom, for comradeship, for the chance to be their own best selves without injuring or slighting their fellow-men, seeking for some solvent of the social evils of our time which science and statesmanship alike seem impotent to give. In church as in state we have seen great hopes, confidently entertained, fail of fruition because of the inadequacy of men. We realize as we have not realized before how stupendous are our tasks, how mighty the forces with which we must contend. But great as are the difficulties which confront us, our grounds for confidence are greater still.

For it is as messengers of good news that we are met—witnesses to the eternal God who has revealed himself to us in righteousness and love in our Lord Jesus Christ, and who summons men and women everywhere to allegiance to his cause and membership in his kingdom. With all the conviction at our command we would pro-

claim our faith that in the Gospel of Christ God has given us a message and a program adequate to the world's colossal need. The very darkness and despair of our time, the hopelessness of the substitutes by which it is proposed to replace the Gospel, confirm our assurance of men's need of Christ, and reinforce our appeal for whole-hearted enlistment in his service.

What, then, has God been teaching us in these years of testing concerning his will for men? This first, that there can be no substitute for personal religion. We must begin where our Master began with his message to the individual—"Repent, believe, follow."

First of all, then, we would set our own hearts right with God. Unless our motives be single, and our surrender unreserved, God himself can not do through us what he desires. In all humility, therefore, we would confess before him our sins, praying him to purge us of our pride and self-complacency and by his Spirit to create in us that mind of Christ which shall fit us to minister in his name to a world in need.

Next we would thank God for the new demonstration which the war has brought of the unshakable foundation upon which our faith is laid; for the clear revelation of the central place which religion holds in the life of men; for the confirmation of Christ's teaching concerning the unity of mankind and our membership in one another; for the sharpening of the contrast between the way of self and the way of the cross; for the extent to which already in our standards, both personal and social, we judge success or failure by the ideals of Christ. With special gratitude would we recognize the increasing experience of co-operation among the churches which the war has brought, our growing confidence in one another, our resolute purpose, God helping us, to carry to completion the work which in his name we have begun.

What is this work to which our Master summons us? It is to help men everywhere to realize the kind of life that befits free personalities who accept the standards of Jesus Christ. We must show men not by word only, but by deed, what Christian discipleship means for men living in such a world and facing such conditions as confront us today—what it means for the family, what it means for industry, what it means

for the relation of race to race and of nation to nation.

We must show them what it means for the family. In the home God has given us in miniature a picture of what he means his world to be—a society in which the welfare of each is the concern of all and he is greatest who serves most. The home is the nursery of religion and where family life is neglected, the family altar forgotten, the sanctity of marriage questioned, the opportunity lost which the Lord's day affords for rest, fellowship and spiritual nurture, and pleasure substituted for duty as the law of life, there can be small hope of producing men and women who will be Christian in their business and their civic life.

We must show men what Christian discipleship means for industry. Whether it be manufacturing or commerce, farming or finance, all forms of business are primarily concerned with human personalities, in whom Christ's church has a rightful interest, and need for their true success the mutual confidence and helpfulness his Spirit inspires. We have recognized this in principle in the "Social Creed of the Churches". The time has come to prove our faith by our works. We must make human welfare our test of business success and judge the machinery of industry by what it does for those who use it. We must grant to those who labor the same freedom of association and representation which those who own capital claim for themselves and require of both alike that they use this right of association freely granted, for the interest of all those whose welfare is dependent upon the product of their work.

We must show what discipleship means for the relation between men of different races. Deeper than all differences of color is our kinship of spirit in the family of God. This kinship requires mutual respect and the free expression of the aspirations of personality, and should lead to the persistent endeavor on the part of all to secure justice and fair dealing in all human relationships and to safeguard the rights of all peoples to their share in our common heritage of Christian democracy.

We must show what discipleship means for our international relations. With all the power we can command we must protest against the claim that the nation is exempt from the obligation of the moral law which

controls the life of the individual. We bear our witness that God requires of the nation as of individual to do justly and to love mercy, and that the nation which violates that law in its dealings with other nations he will hold to account. Of the nation as of the individual it is true that the way of love and trust is the way of salvation, and that he that would be greatest must be servant of all. We welcome, therefore, the development of a League of Nations which shall be in truth an association of free peoples for the achieving of world peace, for mutual disarmament, and for constructive service, and we call upon our own nation to join with other nations in moving along this new pathway of hope.

Above all, we must show what Christian discipleship means for the individual human life. Home and business and nation and race will be what the men and women who compose them make them. Most important, therefore, of all the responsibilities that rest upon the church today is it to educate men and women and children in the meaning of the Gospel and its consequences for the life of the individual and of society. Through our churches and Bible schools, in our schools and colleges, by the printed and the spoken word, by all the avenues through which mind touches mind, we must bring our Christian message home with convincing power.

But that our witness may be effective, our conduct must match our profession. A self-centered church can not rebuke the selfishness of business. A self-complacent church is hopeless before the arrogance of race. A church which is itself the scene of competition and strife is impotent in face of the rivalries of the nations. When men see Christians forgetting their differences in common service, then and not till then will they believe in Christ's power to break down the barriers between classes and between races.

We welcome, therefore, the voice that comes to us across the sea from our fellow Christians in Lambeth, joining with us in calling the churches to more complete unity. We reciprocate the spirit of their most Christian utterance. We believe with them that we are already one in Christ and are persuaded that the way to manifest the spiritual unity which we now possess, and to make possible its increase in ever enlarg-

ing measure, is for all those who love our Lord and Savior Jesus Christ to join in discharging the common duties whose obligation all alike recognize.

In this hour fraught with the possibilities of healing or of disaster, one thing only can save the nations and that is a will to united service, born of faith in the triumph of the good. To this faith we summon all men in the name of Him who died that we might live and who is able by his spirit to bring out of the failure and disappointment of the present a far more abundant and satisfying life. In this faith we would rededicate ourselves to the service of the living God, whose kingdom is righteousness and peace and joy.

Boston, Mass.,

December 6, 1920.

NORTH LOUP'S MESSAGE TO ABSENT MEMBERS

DEAR FRIENDS:

Our Annual Church Dinner will be served Sunday, January 2, 1921. More and more we are trying to make these annual dinners a time of good fellowship, a time when our whole church and society can sit down around a common table and enjoy a good time together.

The one thing to mar the completeness of this plan is the absence of a large number of non-residents. We wish, somehow, you could be brought into closer touch with us at our coming annual dinner. Of course, we wish that you could meet with us—that would be delightful. But if you can't be present, will you please send us a word of greeting and good cheer? It is our plan to put these messages in a common receptacle to be read by individuals as they may wish. It will add greatly, we are sure, to the pleasure of the occasion, and by so doing you, too, will have a real part in it.

In behalf of the North Loup Church and Society,

MR. AND MRS. W. T. HUTCHINS,
MR. AND MRS. A. H. BABCOCK,
MR. AND MRS. A. D. MOULTON,
Committee.

North Loup, Neb.,
December 19, 1920.

"Genius without labor and study will never make a man of knowledge and wisdom."

YOUNG PEOPLE'S WORK

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

HELPFUL BIBLE PASSAGES

MARTHA H. WARDNER

Christian Endeavor Topic for Sabbath Day,
January 8, 1921

DAILY READINGS

Sunday—The Ten Commandments (Exod. 20: 1-17)

Monday—The Beatitudes (Matt. 5: 1-12)

Tuesday—The love chapter (I Cor. 13)

Wednesday—The service chapter (Rom. 12)

Thursday—The Heart of Christ's message (John 3)

Friday—A prophet's voice (Isa. 55: 1-13)

Sabbath Day—Topic, The most helpful passages in the Bible (Ps. 119: 129-136)

To introduce the subject I want to write briefly of the way to find help in the Scriptures. In Matthew 13: 58 we are told that Jesus did not perform many mighty works in a certain place on account of the unbelief of the people.

The Bible abounds in helpful passages, helpful in all the varied experiences of life; but if we appropriate it there are certain rules that must be observed.

First: It is necessary to believe that the passages are God's words and absolutely dependable. "But without faith it is impossible to have pleased; for it is necessary for him who comes near to God to believe that he exists and that to those who seek him he becomes a rewarder" (Heb. 11: 6. Lit.).

Second: It is necessary to be willing to do his will when it is revealed. "If any man willeth to do his will, he shall know of the doctrine" (John 7: 17).

Third: "It is necessary to approach the Scriptures in a prayerful spirit. Spiritual things are spiritually discerned. The Holy Spirit is the great revealer of the inner meaning of the Scriptures. We should enter upon our Bible study in the spirit of the Psalmist when he prayed, "Open thou mine eyes that I may behold wondrous things out of thy law" (Psa. 119: 68).

I can only mention in this article a few of life's experiences with a corresponding number of passages that meet their need. With a mere reference I must pass by the

Twenty-third Psalm upon which all pilgrims have leaned for support in their heavenward journey down through the centuries since its sublime conception; and the Lord's prayer which we learned at nightfall as with clasped hands we knelt at mother's knee.

Let us consider first salvation or sonship, for that is the foundation upon which our Christian experience rests. There can be no abiding peace in the heart until one is assured that he is a child of God. Some people depend upon their feelings for assurance but feelings fluctuate while God's word is unchangeable and enduring: "Him that cometh unto me I will in no wise cast out" (John 6: 37). We come into God's family by spiritual birth and thus are made the recipients of everlasting life. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5: 24). "Beloved, now are we the sons of God" (I John 3: 2. See also I John 5: 10-13).

In Jesus' high priestly prayer (John. 17: 2), we learn that we are a gift to him from God the Father; and in Ephesians 1: 3, that we are identified with him in heavenly places, literally, "the heavenlies". Being identified with him we are joint-heirs with him (Rom. 8: 17), and consequently will share in common with him all the riches and glory of the Father as he unfolds them throughout eternity. By the resurrection of Jesus Christ from the dead we are begotten unto a living hope, "to an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1: 3-4).

Young disciples of Jesus often think their Christian life will be all joy, and when they meet temptations from which there seems to be no escape, become discouraged. But there is help for these emergencies in the Word. Permit me first to use an illustration. Mr. Moody said, in speaking on this subject, that he saw on the street one day two boys, one a big bully, the other a little fellow. The big one challenged the smaller one to fight and received the reply, "I ain't no match for you, but you just wait till I go and get my big brother." He scurried away but when he returned with his big brother found the bully had dis-

appeared. In the fierce temptations that assail Christians they are no match for the evil one but their Elder Brother is able to deliver them. Do you ask if Jesus understands your temptation? Most assuredly, yes. Jesus is our high priest, and, "we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4: 15). When the conflict rages in your breast his heart pulsates in sympathy with you for he knows the intensity of your temptation. But, do you still ask, "While he sympathizes with me is he able to deliver?" Read prayerfully Hebrews 2: 14-18.

Very few people advance far in life without suffering bereavement. While human sympathy comes as a benediction it is the Bible upon which the bleeding heart finds its resting place. "I shall go to the loved one, but he shall not return to me" (2 Sam. 12: 23). Jesus' words, John 14: 1-2, come to the mourner as white-winged messengers of peace while the description of the home eternal in Revelation, chapters 21, 22, open up an entrancing vision of future blessedness.

But death is not the supreme trial for to some lives there come trials so great that the trembling lips are forced to say, "Death is such sweet sorrow"; but even here the Word is equal to the need. It is God's lighthouse from which streams the light clear and steady that guides the lonely voyager tossed hither and thither upon the tumultuous billows of life's sea safely into port. If friends forsake, if riches take to themselves wings and fly away, if home, the heart's earthly resting place, slips from our grasp, if health fails and all life's plans are despoiled, as we grope our way alone in the darkness, suddenly and as noiselessly as the daybreak steals over the mountain tops, lighting up the valleys below, a still small voice diffuses light upon our pathway as it sweetly whispers, "All things work together for good to them that love God" (Rom. 8: 28). Despair can not chain the soul that is anchored to God's word.

In conclusion, I will cite Jesus' most gracious invitation to overburdened humanity. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28).

It is a pitiful fact that some Christians

go through life without appropriating the rest that Jesus gives. True the Christian life is often one of conflict; but in the thickest of the fight there is a peace in the heart of one whom Christ has apprehended which remains undisturbed. Have we not all seen a tree standing on the river's bank and in the crotch of the limbs stretching out over the water a wee bird sitting calm and unruffled on her nest while the waters rolled on underneath and the winds swayed the branches—secure in the midst of perils?

"When you awake in the morning with the duties of the day pressing upon you, if you listen you will hear him call; during the day when jostled by the crowd and facing temptation he will call; at nightfall when weary and worn you drop upon your bed he will call. His voice will be sweeter than a mother's lullaby and you can pillow your head upon his breast and find rest."

THE STORY OF A TRIP

DEAR YOUNG PEOPLE:

Some years ago while visiting in Lost Creek, W. Va., I heard of a man living near there in the woods, who ventured out one day as far as Clarksburg, and upon his return said he had no idea the world was so large. I took a trip last summer and, while it exceeded that man's trip, it was not very long. But as most people are interested in the account of a trip, I have decided to tell you about mine. To some of you the word "trip" will bring up pleasant memories of your own trip, to others a feeling of sadness because you were obliged to forego a coveted trip; but I hope that both classes will find my little story pleasant and profitable.

You will agree with me that life's problems are perplexing, amusing and sometimes "doubled and twisted". In 1904, I went from Milton Junction, Wis., to La Porte, Ind., on account of my health. Thirteen years later I was compelled to leave La Porte and come to Battle Creek for the same reason; and last summer, following some minor operations, I went back to the place from which I started, to recuperate. "It is all in a lifetime."

I had a most delightful time renewing old friendships, and the joy of the reunion seemed equally great on the other side. Even the guinea fowls called out, "Come back, come back"; and then realizing that

I must be fed called immediately for "buckwheat, buckwheat". There was a sad side to the reunion for many faces were missing with a corresponding number of graves in the cemetery; but the saddest of all was to find closed the little country church where I was led to Christ. The church which was the first one I ever entered, was built when I was twelve years old. Before that the services were held in the little brown schoolhouse. The church had been closed nearly a year after fifty-one years of service. I could not gain admittance, but looked in through the window and saw the place where as a girl of fifteen I knelt at the foot of the cross and received the assurance of sins forgiven; the place where I received my training for service and, although it was very meager compared with present-day facilities, it gave me a vision of service, with a corresponding love for it which has increased with the flight of years. That little church developed some efficient workers, one of whom I must tell you about.

For years we stood side by side in the work of the church. At one time she was my assistant superintendent in the Bible school. I was not long in finding out that she was my superior in executive ability and I gladly sat at her feet and learned lessons of lifelong value. Finally we came to the parting of the ways. She married and settled in Eau Claire of the same State in a part of the city where there were no organized religious efforts. A movement in that direction was just being started and into that movement she threw the weight of her personality. It was not long until a Bible school was organized of which she was superintendent. Under her leadership the school grew until it numbered four hundred members, including its home department. A mission church was organized which in due time became self-supporting—with a suitable house of worship—the result of the work and influence of a little frail woman who possessed very few material blessings and who received her training for service in the little country schoolhouse and church. Her Bible school became noted so that people in different parts of the State wrote to her for suggestions in Bible-school work. Many of her pupils were led to Christ and have gone out into the world bearing the impress of her devo-

tion. For more than a year she has been in almost a helpless condition but she is nearing the end of the journey with a countenance lit up by the beautiful soul that dwells within. As I looked into her face I thought of the days when standing side by side we sang, "Hiding in Thee". It was largely theory then, life's experiences have made it very real.

I had never been so far north before in Wisconsin, and I found the Scotchman's statement true, "It's a hilly countree." It is said that the first time a train ran up in that part of the State it came to a sudden standstill and the engineer disappeared. When he reappeared he explained his action by saying that he saw a man working in a field and thought he better go and inquire the way. I appreciate his action, but the scenery was magnificent, inspiring and soul-filling; massive cliffs, great heights of rock, diversified in form and color, covered with vegetation, small ledges near the summit on which stood tiny evergreen trees as if, in harmony with the environment, the Divine hand had placed them there for potted plants; vine-covered rocks, smiling valleys and rippling waters between, a great elevation with a row of hillocks on top resembling a field of haycocks in summer time. On, on the train sped, each moment an ecstasy of delight. It ran along by the side of the far famed Devil's Lake and although I saw it only from the car window a longing of years, deep-seated, was gratified. The lake, which excepting the side measured by the railroad track is surrounded with mammoth cliffs covered on top with vegetation, the sides hung with draperies of trailing vines, is one of nature's beauty spots. It is beyond the farthest stretch of my imagination to conceive by what authority it received its name. To me it spoke emphatically of the great Creator's power and skill. I believe the day is coming when it will be relieved from the opprobrium of its name; when the banner of King Immanuel shall be planted on those sublime cliffs and upborne over those placid waters by the winds of the Infinite; when in all the wide, wide universe there will be found nothing to remind earth's teeming millions of the arch-deceiver of mankind "who brought death into the world and all our woe".

I longed to tarry in the midst of those scenes that I might drink in more of the

soul-expanding view. As it was I became lost in thought; never before had the omniscient omnipotent One seemed so adorable; the little vine with its delicate tracery was as truly the work of his hands as the gigantic mass of rocks from which it was suspended. And then I reflected that this indescribable, incomprehensible Being and myself bear to each other the tender relationship of parent and child. He is my Father. Just at this moment a voice at my side exclaimed, "My! wouldn't it be awful to own those rocks and have to pay taxes on them?" Her thought was not sinful yet it seemed like a profanation, for in the midst of those glory-crowned scenes she saw only the material side and the result was—soul-contraction.

Dear young people, with hearts quivering with the joy of living, looking anxiously, hopefully into the future with high ambitions and longings, bear in mind that in proportion as the material leads you into contemplation of the unseen and spiritual will your horizon be enlarged and your soul be drawn into fellowship with the One who fills immensity.

With cordial greetings for the new year,
MARTHA H. WARDNER.

202 N. Washington Avenue,
Battle Creek, Mich.,
December 27, 1920.

C. E. PROMOTION EXERCISE

ALICE DAVIS

The time had come when two of our Junior girls, Dorothy Whitford and Frances Babcock, were to be promoted into the Intermediate Society, so on Sabbath afternoon, December 11, a very helpful and profitable joint meeting of the Junior and Intermediate societies was held. We have a fine lot of Junior boys and girls, fifty or more in number, and in response to the roll call they answer "yes" or "no" according to whether they have attended the morning church service or not. We are glad to say that many answer "yes".

The Junior meeting was carried on in the regular way, as far as time would permit, first singing a couple of songs, sentence prayers, roll call, etc. The leader, Elizabeth Lowther, then read the Scripture lesson and then a number of short articles on the topic, "Psalms That I Mean to Learn", were read. Three Psalms were recited by as many dif-

ferent Juniors. One of the Junior workers gave a short talk.

Like fond mothers, we dread to have our girls and boys leave us, yet, if they should always remain Juniors we would be disappointed, as a normal Christian desires to reach out and go higher.

Mrs. Ayres, our superintendent, spoke of work done in the Junior Society, of sacrifices made by boys and girls that we may have money to send to China and other places of need. Pastor Jordan gave a talk, telling of the organization of the C. E. Society and what it meant. He asked the audience to imagine themselves back forty years when it seemed difficult for youths to lead a meeting and referred to the meeting of the afternoon when the Juniors had taken part as officers and leaders.

Claud Grant, the president of the Intermediate Society, gave a short talk welcoming the girls into their society. The hour had passed all too soon and the Senior C. E.'s were waiting to be admitted for their meeting. The beautiful Junior benediction, entreating "God to watch over our every step", was repeated and we were dismissed.

Milton, Wis.

Dixon Scott says in his clever, whimsical way that Sir James Barrie never grew up, that instead he grew down into a perpetual understanding of childhood. There are a good many people who do not give us the impression of growing either up or down, but who seem to come to a definite standstill. And untold movements have failed because, in spite of unusual promise, they completely lacked the power to grow. It is not strange that Jesus gave serious thought to the matter of the growth of the kingdom, which he came to found and that he set forth his conclusions in clear and notable words.—
Lynn H. Hough, D. D.

THE YOUTH'S COMPANION CALENDAR FOR 1921

The Publishers of The Youth's Companion will, as always at this season, present to every subscriber whose subscription (\$2.50) is paid for 1921 a Calendar for the new year. The tablets are printed in red and olive green, and besides giving the days of the current month in bold legible type, give the Calendar of the preceding and succeeding month in smaller type in the margin. It is a rich and practical piece of work.

CHILDREN'S PAGE

NOT THE BEST OF IT

"Grandpa," said Fred, "don't you want to see my new knife?"

"I think you showed it to me last week," said his grandfather.

"No; this is another. The one I showed you then only had two blades. This one has four, and a nail file besides."

"That looks like a good knife," said grandfather, examining it.

"That's what it is. It's tip-top steel and not a bit damaged except a nick in the smallest blade and that little crack in the horn on the handle. But the best part of it is how I came by it. It really scarcely cost me anything."

"There are few things in this world we get for nothing," remarked grandfather.

"We pay the price in some way."

"Well, the price I paid for this was small, and you'll say so when I tell you the whole story. First, I had a gimlet with the point broken off. Little Jack Deems wanted it because he's fond of working with tools, and the little goose didn't know enough to see the point was damaged. He wanted it, and wanted to trade me a knife for it, for his uncle had given him a new one and he was willing to let the old one go. It wasn't much of a knife, but it was worth twice as much as the gimlet."

"So you traded?"

"Oh, not even, grandpa," said Fred with a laugh. "I'm a little too sharp for that. As he was so anxious about it, I told him I'd do it for five cents to boot. And he did it. Why," Fred laughed louder, "he could buy a gimlet for five cents."

"Is this the knife?"

"Oh, no! I haven't finished the story. This was Rob Hill's knife. I've wanted it for ever so long, for I do like a four-bladed knife. I happened to know that Rob was pretty hard up for money. He couldn't go over to the Fourth of July celebration at Radnor with the rest of the boys because he couldn't get hold of a quarter to pay his fare. So I offered to trade knives with him and give him a quarter to boot. He hated it, but he wanted to go, so

he gave in. This," Fred snapped the blade, "is worth at least a quarter more than I gave for it. So, you see, I've got the best of it in both my trades."

"I don't know about that," said grandpa, gravely.

"Why, haven't I been telling you exactly how it was?"

"Yes, but it hurts me to think of your paying such a price."

Fred's face fell. "I wonder if I could have got it for less? Perhaps he would have taken twenty cents, or fifteen. But it's no use trying to undo it now, for we both said 'done'."

"I don't think you take my meaning, my boy," said grandfather gently. "You tell me that you believe that you got more than the worth of your gimlet from Jack."

"Yes, five cents, and a better value in the knife."

"And that this knife is worth more than you gave for it."

"Of course. I always get the best in any trade."

"Then you got a quarter's worth of Rob and five cents and more from Jack without their getting any equivalent. Did you say to them, 'I know that what I am getting is worth the most'?"

"That would be queer kind of trading," said Fred with a laugh. "I tried my best to make them think they were getting the best of it."

"Was that true?"

"Ho, you take such a serious view of it, grandpa," said Fred.

"What do they call it," went on the old gentleman, without noticing the remark, "when one person takes from another something for which he does not give a fair and honest price?"

"Why"—Fred hesitated—"they call it—trading."

"But what is it? What is its real name?"

"Well, I suppose that depends on how you look at it," said Fred a little unwillingly.

"Yes, on how you have been told to look at it. When you think seriously of it. One name for such transaction is cheating. An ugly word, isn't it? Another name is still uglier, but we won't apply it here, for I know that through your love of a trade you have allowed yourself to do things of which you have failed to see the

(Continued on page 831)

Lone Sabbath Keeper's Page

THE PROSPECT FOR 1921

LOIS R. FAY

It is not always best to look backward for a view of what is past, but in the month of December I believe it is not only permissible, but profitable, especially this year, for very important reasons.

Thanksgiving Day has recently passed, wherein a call came to consider the Creator's blessings bestowed during the year. Among all the gifts from his Providence, I find none more valuable, none more gratifying than the gift of having one's will in harmony with the Divine Will.

Through this bestowal—which is offered freely to all who desire it—come the richest blessings imaginable. I do not mean the most richly furnished house, the richest and finest apparel, the richest viands on the table, nor any similar evanescent possessions. I refer rather to the power to transform the humblest hut of a dwelling into a comforting abode; the humblest of apparel into honorable hangings for the fleshly temple of the Divine Spirit; the humblest of fare, or of equipment into a demonstration of Divine Love; and all this power and more of eternal value because the soul has desired to know the Master's Will, and to work in harmony with that Will.

This is the great gift, which, sought by our finite life and granted by the Infinite Life Giver, causes the most heartfelt thanksgiving as the blessings of the year are counted. This gift may not bring freedom from want, but it will sustain those who possess it so that even very grievous want and poverty may be patiently borne and thus be a witness of God's sustaining power. This gift may not bring freedom from sickness, suffering and bereavement; but it will bring an attendant honor bestowed upon each sufferer who seeks his will saying, "Thy will, not mine, be done."

Again, this gift may not bring victory to plans and enterprises undertaken with high aim; it may not gratify as expected the hard, nerve-racking effort to raise a certain sum of money or accomplish some philanthropy. The Will of God, which is

sometimes not in harmony with human will even in such matters, may not have granted the object sought even in cases like this, and great disappointment may have followed.

But Divine Will is not suicidal, and never ends at the disappointment. As the human will submits to the Divine and waits—lo, this seemingly crushing defeat proves to be the greatest victory imaginable. Christ's apparent defeat at the crucifixion proved to be just this, a supreme victory, and the whole world is far happier, as it counts its blessings, than it would have been had the cup of disappointment passed from him so that he did not drink it.

Some of us have experienced a disappointment that was a veritable crucifixion for our souls. Different Pilgrim ancestors, with their separatist and non-conformist inspirations had similar defeats. The very events commemorated this month must have seemed like failures to those struggling, suffering, even dying, survivors. Again, similar adversities in some respects try Lone Sabbath Keepers today. We are spared some of the inquisitorial torments and death penalties, but there are still times of hardship which seem truly defeat and failure.

Today, however, if we bear these adversities, these reproaches, these apparent defeats because it is God's Will to thus glorify those nearest and dearest to him, the future holds "a far more exceeding and eternal weight of glory". Today, the past year, the coming year we can afford to be apparent failures temporarily, like our Master, in anticipation of the glory truth always receives when it rises from the crushing persecutions of its foes. We can derive great encouragement from the victory of the Pilgrims, especially because present religious tolerance is one phase of benefit resulting through their struggles. Because of religious freedom open doors of opportunity are before us who proclaim the Sabbath of Jehovah. With our will in his, let us press on up the strait and narrow way through the doors God holds open so that no man can shut them.

What impelled me to write thus at the close of this year, 1920, was a prediction made recently that the Seventh Day Baptist denomination would be dead in twenty years. Such a prediction naturally startles any one who believes in the Sabbath of

Jehovah, and especially those whose ties in the Seventh Day Baptist church are still fondly cherished. A variety of opinions would surely be forthcoming should such a prediction of failure be accepted literally.

The better conclusion appears to be this: The implication of tendency to failure is opportunely expressed, however much of a jolt its terse utterance causes; because there are opportunities opening up leading to the future, and all true souls desire to enter upon them unhandicapped by non-essentials; hence, the above implication will no doubt occasion a thorough examination to diagnose the excrescences and weakness of the body under consideration, that they may be eradicated.

The vital clauses in Seventh Day Baptist church covenant—including namely, the authority of the Bible and the identity of Jehovah's Sabbath—are too surely eternal verities to die in twenty years; and as for church polity and activity, whatever parts of them are not in harmony with Divine Will can well be allowed to die before that time, and no serious harm will follow, for God's universe is full of diversities of operations awaiting development through co-operation with inspired human servants.

Furthermore, there are in every reform movement active workers who must some day lay down their burdens, and the adversary of all good keeps trying to discourage the younger people, who should take up the work, by making them think that Sabbath reform is a losing game, a failure, a cause sure to die out soon. All this camouflage obscures the open doors ahead and tends to kill the reform through lack of inspired labors.

Let us not be fooled, but remember that one with God is a majority; that apparent defeat inflicted by the adversary becomes as surely a part of the glorious revelation of eternal life as when our Master and his train of followers in former days endured their crosses. May the youthful hearts today as well as the aging laborers, have similar courage and inspiration to place their wills in harmony with the Divine Will that awards the crown of glory. The adversary will then be powerless to overcome by death, or divert the desire from entering the doors of opportunity leading into the immediate future, and on to eternal life. Then we

may realize with the apostle Paul, that though our outward man perish, our inward man is renewed day by day.

ANOTHER ROOSEVELT LETTER

A heretofore unpublished letter written by the late President Roosevelt to one of his children when they lived in the White House at Washington has been discovered by the editor of the *Junior Red Cross News*. The letter was written to little Quentin Roosevelt when his father was taking a vacation and trying to forget his trials as President by enjoying a hunt in the Yellowstone National Park. It contains one of the little drawings which the children of America have learned to associate with Colonel Roosevelt's little notes to his beloved children.

How this letter came to light is an interesting story within itself. A young chemist who was employed in the Navy Department during a part of the Roosevelt administration was assigned to the White House on special duty. He and the Roosevelt children became great friends, and little Quentin was his constant companion. The day the Yellowstone letter reached Quentin he showed it to his friend and later slipped it into his pocket. There it remained in the man's pocket until recently it was fished out of its hiding place when the old suit was taken from a hook in a dark corner of the closet to be thrown away. The man had resigned from the navy and was employed at Red Cross headquarters in Washington. Among those to whom he happened to show the card was the editor of the *Junior News*, and Mrs. Roosevelt gave her permission that the letter might be published in the school children's magazine.

The letter, which was written April 16, 1903, reads:

"Blessed Quenty-quee:

"I love you very much. Here is a picture of the mule that carries, among other things, my bag of clothes, etc. There are about twenty mules in the pack train. They all follow one another in single file up and down the mountain paths and across the streams."

"Your loving

"FATHER."

"If we can't get what we like,
Why not try to like what we can get?"

DEATHS

GREEN.—Lois Lucetta Davis Green, daughter of Randall and Lucetta Davis, was born at Brookfield, N. Y., October 27, 1835, and died at the home of her son, Elsworth, North Loup, Neb., November 30, 1920, aged 85 years, 1 month, 3 days.

She was the third child in a family of eight children, all of whom, save two, passed on to their reward before her. When she was small her parents moved to Watson, N. Y. Here, on November 28, 1855, she was married to Wells Lee Green.

About forty years ago they moved to Nebraska, making their home near North Loup. Here, on January 31, 1906, her husband died. And since his death she has made her home with her sons, for the most part with her son, Elsworth, of North Loup.

When she was a young girl she was converted, baptized, and received into membership of the Watson Seventh Day Baptist Church. On coming to North Loup her membership was transferred to the Seventh Day Baptist of this place. She was a faithful, consistent Christian, and loyal to the church. So long as her health permitted she was faithful in her attendance at church services and for years sung in the church choir.

She was the mother of six children: Herbert I., Elsworth E., Frank, Mrs. Delia Watts, Fred and Earl. She is survived by two brothers: Oscar W. Davis, Buffalo, N. Y., and Henry S. Davis, North Loup, Neb.; by three sons, Herbert, Elsworth and Fred, all of North Loup; by a large number of grandchildren, and a score or more of great-grandchildren.

Funeral services were held in the church, December 1, 1920, conducted by her pastor, and the body was laid to rest in the village cemetery.

A. L. D.

DAVIS.—Mrs. Arlie Thorngate Davis, daughter of Rev. G. and Flora David Thorngate, was born at North Loup, Neb., April 5, 1893, and died at the home of her parents in North Loup, December 11, 1920.

She was graduated from the North Loup High School in 1910. After teaching one year in a district school she entered Milton College, receiving her diploma in 1916. For four years she was a teacher in high schools, teaching three years in Wisconsin, and one year at Louisiana, Mo.

She was baptized by Rev. M. B. Kelly, and received into membership of the North Loup Seventh Day Baptist Church, April 8, 1905, of which she remained a consistent, faithful member till death. Arlie was born in a Christian home where intelligence and character developed into pure Christian womanhood which we are proud to honor. Hers was a beautiful life. She was always thoughtful for others, and never

seemed happier than when doing something for another. Of her it can be truthfully said she went about doing good.

On September 17, 1919, she was married to Clarence A. Davis, of Milton, Wis., by Pastor A. L. Davis. They began their married life full of hope, promise and joy, living at Milton, Wis. But this was but for a brief season. Soon disease fastened itself upon her. On October 5, 1920, she returned to the home of her parents. Here all that was possible was done for her, but without avail. She went home peacefully Sabbath morning, December 11, 1920.

She is the mother of a little son, Walter Ray, born August 21, 1920. Aside from her husband and infant son, she is survived by her father and mother, Mr. and Mrs. R. G. Thorngate, and three sisters and two brothers: Mrs. Melva Maxson, Milton, Wis.; Arthur, Walter, Aletha and Alice.

Funeral services were held from the Seventh Day Baptist church, Monday afternoon, December 13, 1920, conducted by her pastor, Rev. A. L. Davis. The body was laid to rest in the village cemetery.

A. L. D.

Sabbath School. Lesson II—January 8, 1921

JESUS TEACHING FORGIVENESS.

Matt. 18: 21-35

Golden Text.—"If ye forgive men their trespasses, your heavenly Father will also forgive you." Matt. 6: 14.

DAILY READINGS

Jan. 2—Matt. 18: 21-27

Jan. 3—Matt. 18: 28-35

Jan. 4—Luke 15: 10-19

Jan. 5—Luke 15: 20-24

Jan. 6—Gen. 45: 4-15

Jan. 7—Psa. 51: 1-9

Jan. 8—Psa. 51: 10-19

(For Lesson Notes, see *Helping Hand*)

(Continued from page 828)

true significance. Now, my boy, when it appears that you have sacrificed truth, honor and honesty for your knife, I think you have paid too high a price for it."

"Color rose to Fred's face. "Then it seems I haven't got the best of it, after all," he said slowly.—*Presbyterian Banner*.

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.

SPECIAL NOTICES

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

The 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. Balenger, 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.

"High thoughts and noble in all lands
Help me; my soul is fed by such.
But ah, the touch of lips and hands,—
The human touch!
Warm, vital, close, life's symbols dear—
These need I most, and now, and here.

THE SABBATH RECORDER

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

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10-18-17

FAMINE IN CHINA

Gradually in the United States we are becoming familiar with the fact that in almost every part of Europe there is a shortage of food and consequent suffering. But not many of our people, we imagine, are aware that China is also facing a difficult situation on this same account. The following from the October number of the *Chinese Recorder*, a Presbyterian magazine published in Shanghai, is self-explanatory:

"There is enough in China to feed all but it is badly distributed; furthermore, so many live from hand to mouth that any catastrophe shutting off their local source of supplies, at once plunges them in misery. One of the worst famines that has ever come to China has begun in North China. It is said to involve thirty million people. Steps are already being taken to organize relief measures. Relief of suffering people is a form of social service that no Christian questions. We anticipate, therefore, that all Christian churches will be in the lead in taking up collections to meet this great need. We hope every Christian church in China will do its part no matter how small. Here is a most practical opportunity to prove the Christian spirit of brotherhood."—*The Baptist*.

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