

The Sabbath Recorder

VISION

Where there is no vision, the people perish.
Prov. 29: 19.

Behold, thy people perish, Lord!
Thy lands are swept with fire and sword.
Men slay till slain themselves they lie,
Nor know, nor care, nor question why.
Famine and fear and shame are borne,
While homes are wrecked and hearts are torn.
The weak are victims of the strong—
How long, O Lord? O Lord, how long?
Then fell the answer, clear and low—
"My nation knew, my nations know,
That where no vision is comes death!
For this, a people perisheth!
I breathed my spirit into men
To give them prophet-sight and ken.
Know ye, this great unshriven host
Who dies, each soldier at his post,
Who pays its toll of bitter cost,
Is witness of the vision lost.
There must be famine, fire and sword
Until the vision is restored."

—Mrs. Edna G. H. Ives.

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SEVENTH DAY BAPTIST DIRECTORY

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

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PLAINFIELD, N. J., JANUARY 3, 1921

WHOLE NO. 3,957

Impressive Services On Christmas eve the Sabbath school of the Plainfield Church held a delightful service in the interest of the starving children of the Near East. Near the close of an inspiring program of Christmas songs and carols, and exercises by the children, an offering for the Near East fund was taken, amounting to \$119.28. On the next day the Sabbath school added enough to make an even \$125.00 for this purpose.

On Sabbath morning the choir gave the cantata "Bethlehem", occupying the time usually given to the sermon. Some parts of this service were especially impressive. Of course the songs of the angels, the conversation of the shepherds as given in the New Testament and in the prophets are always full of interest; but in this case there was no part quite so interesting as that concerning the three wise men from the East, so filled with wonder and expectation while they followed the mysterious star. The first one, having lost sight of it, was longing for its return and had determined to camp alone by a well in the desert until it should appear once more. As this one was praying:

My soul is dark; a moral gloom lies over
Of strange beliefs which fail to bring it ease:
O Daystar, rise! disperse the clouds that
hover,

And point the highway to Eternal Peace!

the other two wise men were approaching at the head of a caravan. Here the organ was so nicely manipulated that through several stanzas the crouching tread of the camels in the crisp sand kept time with the rhythm of the song. At first the steady tramp seemed far away, but it seemed to be coming nearer until the climax was reached in the meeting of the three strangers in these stanzas:

Across the desert we are come
From eastern lands afar;
The Power that calls us from our home
Doth guide us by a star.

We know not how; we know not where
The guiding star will lead;
We only know we shall find there
The One True Light indeed!

Forsake us not, O star so bright,
Until our journey's done;
But guide us whence you take your light,
O guide us to your Sun!

Then after each of the wise men had told of the heart yearnings which impelled him to leave his homeland of many gods, and follow "the voice divine" in search of the "One true God of love" the glorious chorus began; and through the following stanzas of song, the organ made the steady rhythmic tramp of the caravan grow fainter and fainter until lost in the distance:

So o'er the desert we are come
From eastern lands afar;
The Power that calls us from our home
Doth guide us by a star.

We know not how; we know not where
The guiding star will lead;
We only know we shall find there
The One True Light indeed!

Forsake us not, O star so bright,
Until our journey's done;
But guide us whence you take your light,
O guide us to your Sun!

Across the desert we are come
From eastern lands afar;
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We know not how; we know not where
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We only know we shall find there
The One True Light indeed!

This cantata was indeed a beautiful sermon in song. It took us all to the inn at Bethlehem, and into the very presence of the Christ-child, where were made offerings of gold, frankincense, and myrrh. At the close was made the plea: "Here we offer and present unto Thee, O Lord, ourselves, our souls, and our bodies."

When the congregation joined in singing: "O come, all ye faithful," everybody felt that the Lord had visited Israel.

The closing exercises of the Christmastide came on Sunday evening in the form of a picnic and good time for the children. Although largely impromptu, the program of music, pantomines, and various stunts, was enjoyed by old and young, and the tree for the children was beautiful and well laden. The spirit of good will reigned supreme.

The Age-long Prayer Answered in Christ

Since listening to the *can't a t a* mentioned above, we have thought much of the significance of that search of the wise men for the coming One. It bespeaks the heart-yearnings of the race in its search for a concrete, personal manifestation of God. From his very nature man longs for some special form of the Divine which he can appreciate as a distinct intelligence and with which he can commune as Friend. We are told that the term Word or Reason is found in the languages and religious philosophies of India, Persia, China, and Egypt, as well as in those of the Hebrew, showing how widespread was the feeling that there must be some way to bring God down to men.

It would seem as though the whole human family had been grieving over an absent God, and that the age-long prayer of humanity had been for the Deity to penetrate the darkness and appear unto men. Hence the history of religion is largely the history of incarnations. Men people the woods, streams, and mountains with gods, in efforts to answer this age-long prayer.

It appears that as the time drew near the wisest thinkers in many nations had come to the point of high expectancy, and many sages seemed to catch foregleams of a brighter day, when some great personage should appear to alleviate human suffering and satisfy the heart-yearnings after God. The story of the wise men led by the star illustrates well this fact of humanity's search for the Divine. And the coming of this Son of Man, so true to prophetic teachings, must be Jehovah's answer to the heart-yearning prayer of the race.

Indeed, if the all-wise Father was ever to come into close touch with his spiritual children in their earth-life, so they could realize his personality and understand him, it must be through the incarnation. God manifest in the flesh was all-essential if fleshly beings were ever to know him.

It was in the night of the world's deepest gloom, after the race had long been "feeling after God, if happily they might find him" that the star of Bethlehem arose and the dawning light beamed upon the world. This was the turning point in history.

Slowly through the centuries the blessed One has been transforming the world, giving higher ideals of the life that now is and the glorious hope of the life that is to come.

The Jewish Tribune In the *Jewish Tribune* of December 10, some very pertinent things are said, editorially, upon the matter of Sunday laws, showing the view from a Jewish standpoint.

After commending the position taken by Rev. Dr. William T. Manning, Rector of old Trinity church in New York, as given in the SABBATH RECORDER two weeks ago (December 13), the *Tribune* goes on to say:

However, when the Rector told his congregation the history of the change of Sabbath from Saturday to Sunday, and stated that the Christians "changed the idea of the day at the same time from one of severity and restraint to one of freedom and gladness" we must correct him. The seventh-day Sabbath was not a day of severity and restraint. It was a day of delight (Isaiah 58: 13); a day of rest for man and beast alike (Exodus 20: 10); and nowhere in the Jewish Bible can be found any prohibition against enjoying the day in pleasure, nor is there any commandment to compel the non-Jew to practice these laws. The Jewish Sabbath was a day of freedom from labor and a day of gladness for the Jew and also for the Gentile that was with the Jew.

In regard to what Dr. Manning said to the effect that recreation should not be allowed to interfere with worship, and that commercialized amusements which make labor necessary for those who work them should not be allowed on Sunday, the *Jewish Tribune* takes the ground that these objections are illogical, and gives two reasons as follows:

First, the pious man will never replace worship with recreation, and the non-pious can not be compelled to worship even if recreation is prohibited. Dr. Manning should know that piety can not be legislated nor compelled by police power, and that religious oppression can not but widen the breach between the individual and religion. In fact, prohibition of recreation during worship, as Dr. Manning says elsewhere, "would do far more to drive religion out of the hearts of the people than to draw them towards it."

Second. As to commercialized amusements "which needlessly oblige large numbers to work and be deprived of their right to Sunday," we must call his attention to the fact that in this blessed country there is no compulsory labor. Those who prefer to rest on Sunday may do so, and those who work—will it so, and will do so whether in amusement or other places or even at home. We can not see the logic of this milder prohibition.

Speaking of Dr. Bowlby's warning to the Jews that they should not do anything on Sunday which will offend their Christian neighbors, the *Tribune* says:

Evidently the Jews cause him much anguish which we will endeavor to relieve by suggesting that no true Christian American is so far deprived of the sense of liberty as to be disturbed by any non-Jew or even Christian working on Sunday.

We would ask Dr. Bowlby to be so kind as to point out the place in his Bible—the New Testament—where the seventh-day Sabbath was abolished and replaced by Sunday, or any order to that effect coming from Jesus or any of his apostles.

The New Testament does not know of a Sunday Sabbath; the early Christians observed the seventh-day Sabbath. It was only when the early Christians changed their theology from seeking the kingdom of God to soliciting the kingdom of Constantine that they made this change.

"Constantine, a Sun worshiper, who had as other heathen, kept the Sun-day, publicly ordered this to supplant the Jewish Sabbath"—See Bonwick "Egyptian Belief," p. 182.

"It was Constantine who ordered that this day should be kept holy throughout the Roman Empire, and sent an edict to all governors of provinces to this effect"—See Eusebius' Life of Constantine lib. 4, chaps. 18 and 23.

We, Jews, do not meddle with any one's religious beliefs. . . . We respect every man's religion and do not interfere with any one's mode of worship; but with all our strength we will resent anybody's interference with our religion.

If Mr. Bowlby is conversant with our history he knows that all who ever attempted to deprive the Jews of their religion lost their cause; the Jew has always come out victor;

Mr. Bowlby should open his eyes to facts and he will have his hands full making his church more than ever interesting to the Christians. He should clean his own house and leave alone the Jewish house, which neither needs nor wishes his meddling. The Jews will fight him and his associates tooth and nail, and will certainly conquer him as they have conquered his predecessors.

We have reviewed at some length in two RECORDERS the opinions of both Christians and Jews, and the writings of some who claim no church-affinity, all of which go to show that the proposition to enforce a religious tenet by hard and fast civil laws has a mighty army arrayed in opposition.

Many of our Sabbath-keeping Christians have been greatly worried for fear the religious zealots will succeed in putting over the cast-iron Sunday laws they are clamoring for. If we stop to think a little we shall see that the danger is not so great as at first it may seem to be.

While a large proportion of Christian leaders, and all of the children of Israel, as well as the great world outside the churches, are solidly arrayed against this union of church and state, we as a people need not worry.

It is ours to keep awake and do our best to exalt the true Sabbath, letting our light shine wherever opportunity presents, honoring the Sabbath in an exemplary manner, and trusting our God for victory, while we stand ready to aid wherever the battle line seems weakest and where re-inforcements are most needed.

Concerning Clerical Rates An Excellent Editorial

Many rumors have been going the rounds as to the possible discontinuance of reduced railroad fares for clergymen at the end of 1920. Frequently the question is asked: "Why should ministers be favored with a half-fare rate?" We publish on another page an article on this question which appeared as an editorial in the Albany (N. Y.) *Times-Union*, of November 19, 1920. This paper is owned and edited by Hon. Martin H. Glynn, ex-governor of the State of New York. The article was republished by the *Civic Forum* and sets forth the case in a very thorough manner.

The Bible is the Starting Point Of Human Development

The more we study the Bible as the source of all human development and knowledge, the more we shall realize its inestimable value as the very fountain-head of all human progress.

We love to think of the Bible as the starting point, rather than the result of human thought and development. A progressive race that could evolve the Ten Commandments by natural processes of thought four thousand years ago ought to have been able to improve upon them during the ages of progress that have come and gone since they were given; but it has not done so. On the other hand, all that is good in human laws of the very best nations on earth has its foundation in the old law of God. The noblest and truest things in civil or in social life today had their origin in the Ten Words of God.

Take the very first line in the "apocalypse of the beginning of things": "In the beginning God created the heavens and the earth," and there we find the God-given inspiration and source of what men know today about the universe and about man. With the revealed ideas of Jehovah and his works for a starting point, there is no limit to human development; but we can not see how man could ever have evolved that soul-

filling starting point. From the great *revealed* facts about God and his relation to the universe, comes all the progress humanity has been able to make. But wherever the nations have striven to develop their *own* ideas of God and his work, without the revelation of Jehovah found in the Bible, their course has ever been downward—they have gone deeper into darkness.

That one revealed truth about God as Creator had to be given to man before he could start on his upward course. Where this has been lost sight of man has retrograded. His evolution has been toward the bad rather than the good. On the other hand, where this truth has been adhered to, every careful look at the Creator's works has given man true conceptions of God as all-wise, almighty, infinite and all-loving.

With the revealed truth as to the origin of man—made by Jehovah in his own image—as a starting point, what a field was open for the devout souls of earth to develop all the knowledge of human nature as we have it today. If made in the image of God, and we do not lose that image by sin, we may easily grow in wisdom until we realize that we are the children of the King. But without this divinely given knowledge of God as our Maker, it is hard to see how any high conception of human worth and human destiny could be evolved.

Poor indeed would have been the development of our knowledge of the future life had not the Bible taught us of the faith faculty and laid the foundations for its exercise. Nations with no Bible knowledge have had as many centuries as Christian nations in which to develop an uplifting and saving faith; but no progress is apparent in such cases. Had we never known a divinely given Word; had our Bible been nothing more than a book developed from paganism, is it probable that our faith from such a source would enable us to say with Paul: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens"?

Yes, friends, with the God-given revelation found in the Bible as a foundation for all noble attainments, nothing is lacking to give men lofty ideals; nothing is lacking to give men thrills of immortal hope; nothing is wanting in the line of the infinite help

of God to enable us to grow from grace to grace until heaven is reached.

This is not true of the heathen world. It is inconceivable that the heathen nations can ever evolve out of their hopeless degradation into Christian peoples with the hopes we enjoy, without the light and help of the God-given Word of life. The Bible is indeed the source of all human development. Only those people to whom it has come in some form have joined the ranks of real human progress.

Rev. George B. Shaw Accepts Salem's Call Our readers will be interested to know that Rev. George B. Shaw, pastor of our church in New York City, has accepted the call to become pastor of the Seventh Day Baptist church at Salem, W. Va. He expects to begin labors there the first of March, 1921.

Salem is fortunate in not having to wait more than two months for a new pastor after Brother Bond leaves.

Loyal to Milton's Faculty Elsewhere in this paper we publish an article from the *Milton College Review*, which was given as an address by President Daland in Milton College upon the question of mixed dancing in co-educational colleges. After the address was given students requested it for publication in the college paper and others expressed a wish to see it in the SABBATH RECORDER; probably because this paper reaches so many families of the Northwest that have young people in Milton.

One good brother whose name is like a household word in many sections of the land wrote as follows:

MY DEAR PRESIDENT DALAND:

I want to thank you for your admirable discussion of the question of mixed dancing in co-educational colleges which you gave in the college chapel and which appeared in the public press. It ought to have the approval of the churches of Milton and of our neighboring communities. I hope you may send the article published in the last *Review*, to the SABBATH RECORDER.

We are glad to see the loyal spirit manifested in the great Northwest toward Milton College and its trustees and faculty. All over the land there are fathers and mothers who will approve the stand taken by Milton College; and it is beautiful to see a student body so devoted to the president and teachers who try so hard to arouse noble and

uplifting aspirations in their minds and hearts.

We understand that the staff of the *College Review* wished to give the speech to the people through that paper. This of itself shows a commendable spirit on the part of the students.

WILL JESUS COME AGAIN?

REV. ALVA L. DAVIS

"Then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24: 30).

"And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this same Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1: 10, 11).

"Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him" (Rev. 1: 7).

"For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come" (1 Cor. 11: 26).

Will Jesus come again? Shailer Mathews says: "No man can hold the premilenarian view whose mind has really been affected by the modern scientific method of discoveries. One or the other must be abandoned."

In the RECORDER of November 22, 1920, page 651, we read: "The 'coming' of Christ, then, is neither a near-by nor a far-off event, but a present and continued forward movement of his kingdom in the hearts and lives of men, individually and collectively. Growth in personal spiritual experience, and progress in the world's moral and religious history, is the coming of our Lord, on the clouds of heaven, with the angels, in power and glory."

It is not my purpose to enter into any lengthy discussion of this question. But I do want to say without hesitation that I do not accept the above teachings. That there is a "continued forward movement of his kingdom in the hearts and lives of men" I do not question. It is a glorious, encouraging truth of the Gospel. But, to my mind, that is not what Christ meant by his "coming on the clouds of heaven", nor is

it the teaching of the New Testament concerning the second coming of Christ. There are too many plain, categorical assertions to be brushed aside as being only figures of speech.

A person reading the New Testament and taking Jesus' own words, it seems to me, must be led to the conclusion that *Jesus himself thought* he was coming again. Certainly the disciples thought he was coming again; the early church thought he was coming again. And because Christians of the early church, and of every age since, have held mistaken ideas as to the time of our Lord's coming is no proof that Christ will not come at all.

Hundreds of texts, emphatically and inferentially, teach that our Lord will return bodily, visibly, audibly and gloriously. Ever since our Lord's ascension the church has never lost sight of the blessed hope of Christ's return. Since the foundation of the church the second coming of Christ has been the great "consummation" on which Christians have stayed their souls; they lived in expectation of it; they labored to prepare for it. It is embodied in our hymns of hope. It is the climax of our Christian creed. It is the sublime motive for evangelistic and missionary endeavor. Wherever and whenever this belief in the Lord's literal return has gotten hold of men's hearts it has exalted the authority of God's Word, lifted high the Cross of Christ, separated believers from the world, and sent them forth with power to work for the salvation of men.

Some two years ago the following statement was issued to the churches of England:

"The undersigned, under the profound impression of the momentous nature of the present crisis, issue the accompanying statement:

"THE SIGNIFICANCE OF THE HOUR

1. That the present crisis points toward the close of the times of the Gentiles.
2. That the revelation of our Lord may be expected any moment, when he will be manifested to his disciples as on the evening of his resurrection.
3. That the completed church will be translated to be forever with the Lord.
4. That Israel will be restored to its own land in unbelief and be afterwards converted by the appearance of Christ on its behalf.
5. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to his rule.
6. That under the reign of Christ there will

be a further great effusion of the Holy Spirit upon all flesh.

"7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

"G. CAMPBELL MORGAN
"A. C. DIXON
"W. FULLER GOOCH
"J. STUART HOLDEN
"H. WEBB-PEPLOE
"F. S. WEBSTER
"DINSDALE T. YOUNG
"ALFRED BIRD
"J. S. HARRISON
"F. B. MEYER."

When a statement, like the above, is signed by such well-known and trusted men, such clergymen and scholars, as G. Campbell Morgan, Dinsdale T. Young and F. B. Meyer, Christian workers everywhere should give this question careful and prayerful thought. It makes the "we have conquered the world" idea of Chicago University look rather small and presumptuous. In my belief in the second coming of Christ I am pleased to be classed with such men, along with Moody, Spurgeon and Chapman, not to mention Peter, Paul and John.

I am not now arguing for either pre- or post-millenarianism. I am, however, stating my profound conviction in the actual, personal coming of Christ to reign on earth. I am fully convinced that the Bible teaches it. And in my judgment much more harm is done by those who try to spiritualize the resurrection, the day of judgment and the second coming of Christ than by those who, when they find a plain statement in the Bible, accept it at face value, even though it can not always be harmonized with some other related statement.

This old world is sin-sick. It has reached the apex of philosophical speculation and scientific research, but notwithstanding all this society is in a whirl of dissipation and sin, and the church seems powerless before the storm.

There was a day when God spoke through the ministry—a day when there was a passion in the preacher's words—a day when Jesus Christ was preached with power, and men and women flocked to the mercy seat. Yes, a day when the preacher, as he preached saw Jesus, and the people knew that he saw Jesus. Today, for the most part, the ministry is limp and powerless.

There was a day when the laity went to church, to the prayer meeting and when they

rose to speak everybody knew they were men of God. Today, there is no altar in the home, the prayer meeting is deserted. Today they are without power; they have lost their influence in the home, the church, the community. Their power has gone from them.

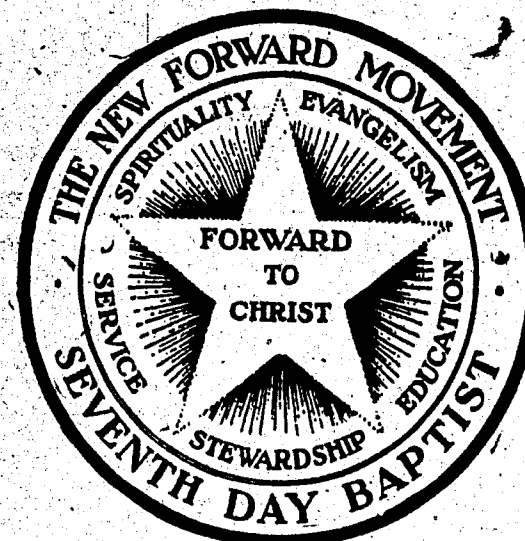
Some of us lost it when we neglected the Bible, when we failed to let its message grip our hearts. Some of us lost it when we crowded prayer into a corner, when we refused to confess our sins. Some of us lost it when we neglected the church. Some lost it when they tied up with the world, when they admitted thoughts to their minds that were reeking with vileness and uncleanness, when they hung pictures on their minds that they would not have hung on the walls of their house for all the gold in the world. Some lost it at the card tables; some lost it at the dance.

To my mind, nothing will do more to stabilize this poor old world and bring order out of our present chaos, nothing will have greater influence in restoring to the church of Jesus Christ her lost power, than fearlessly preaching the doctrine of the second coming of Christ. If this be "fanaticism" it is well to remember that it is such fanaticism as the early disciples preached when they were charged with having "turned the world upside down". No men during the past one hundred years have done more to vitalize the spiritual life of the world than John Wesley, Charles H. Spurgeon, Charles Finney, William Booth, Dwight L. Moody, William E. Sunday and J. Wilbur Chapman. All believed and taught the second coming of Christ.

I thank God there was a tomorrow in our Lord's thoughts as he broke the bread and passed the cup, a tomorrow full of hope and glory. The second coming of Christ is the "blessed hope" of the church, and it is this festival of hope that the Christ asked us to keep in anticipation of his coming. "The broken bread and the poured out cup say: 'He is coming again; the King is coming; and with the King the kingdom; and with the kingdom the realization of his dearest hopes. It is prophetic of his return'" (S. D. Gordon).

If we put the interests of others above our own interests, we are "not far from the kingdom".

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
- + ★ Earina, 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.

GENERAL CONFERENCE

Receipts from November 26 to December 26, 1920

For Forward Movement:

Churches:	
Adams Center.....	\$100 00
Albion.....	20 00
First Alfred.....	434 83
Second Alfred.....	53 70
Andover.....	7 25
First Brookfield.....	326 49
Cartwright.....	50 00
Chicago.....	217 50
Dodge Center.....	66 20
Exeland.....	20 00
Farina.....	77 00
Friendship.....	92 00
Gentry.....	5 00
Hartsville.....	25 00
Plainfield.....	327 00
Richburg.....	44 00
Roanoke.....	30 00
Salem.....	100 00
First Verona.....	10 00

\$2005 97

For various funds:

Albion (Missionary and Benevolent Soc.).....	\$ 15 00
Andover Church.....	50
Shiloh Church.....	550 00

\$565 50

For General Conference expense:

Churches:	
Shiloh.....	\$68 00
Exeland.....	4 50
Jackson Center.....	20 25
Hartsville.....	10 25
Little Prairie.....	2 50
Roanoke.....	5 00

\$110 50

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.
December 26, 1920.

Horace Greeley once said: "The boy who robs a bird's nest is robbing the farmer of part of his crops. The farmer might as well consent that a strolling ruffian should shoot his horses, or his cattle, as his birds."

WHY CLERGYMEN SHOULD RECEIVE HALF-FARE RAILROAD RATES

For many years the vast majority of American railroads have extended the half-rate privilege to clergymen and the Federal government continued the policy during the period the railroad lines of the nation were under its control. It is sincerely hoped that the report that most of the railroads of the country intend to withdraw, after December 31 next, the half-rate of fare for clergymen will prove without foundation.

There are many good reasons why the clergymen should receive this consideration. Its withdrawal will effect only those who are compelled to pay the increased rate of fare. Its effect upon the regular rates is infinitesimal—in fact so small that it amounts to practically nothing at all.

First—Clergymen should be given the half-rate of fare privilege on railroads because they are the most underpaid class of people in the country, notwithstanding the fact that the discharge of their duties require them to make railroad journeys often of long distances. In other callings salaries have mounted with the high cost of living but not so with clergymen. Men engaged in ordinary occupations are receiving as high as forty and sixty dollars per week and yet the average salary of pastors of some of the largest religious denominations in the country is under twenty-five dollars per week. Many pastors, it is true, receive larger salaries, but the much larger number receive considerable less.

When one considers the great outlaw of time and money required to educate a man for the sacred calling of service in the Vineyard of the Lord—the four years at college and the three or more at the seminary—and that the average pay of the clergyman is less remuneration than those who do simple manual labor; that he who deals with spiritual and eternal matters and has in charge that which has a far-reaching effect upon human affairs receives less pecuniary reward than he who deals simply with temporal and material affairs—it is certainly patent that men of the church are entitled to special consideration.

Second—The fact that clergymen of all denominations—Catholic priests, Protestant ministers, and Jewish Rabbis—are called upon to give an enormous amount of service to the public without any compensation

should be borne in mind when dealing with this subject. The advice and counsel of these men of God are sought by many people, not only on matters spiritual, but on affairs of a secular and temporal character, and this service is by no means confined to members of their own congregations. It is willingly and cheerfully given to all who seek it whether they are members of any church or not.

Fees which clergymen receive for performing marriages and other special service are very small. Some clergymen often do not get more than a dollar or two for officiating at a marriage. Fees for funerals are likewise very small and in many cases most ministers are not paid anything for such services. Clergymen are often called to visit the sick, comfort the dying and bring to them the consolation of religion, and to attend the funerals of people who die far out in the country and frequently are not members of the church, for which they receive no compensation.

Sometimes a pastor has to hire a conveyance to take him to the funeral of a stranger far out in the country and is never even reimbursed for the expense of the conveyance.

This burden falls heaviest upon ministers in country villages, away from the railroads and electric cars, and such ministers are among those who receive the smallest salaries. While ministers in the cities are usually at no expense in attending a funeral service, yet if they go to the cemetery, as they usually do, the whole affair requires the greater part of a day. It is estimated that more than sixty millions of people in this country belong to no church and seldom attend any. However, most of them want a decent funeral—a Christian burial—but often the relatives of such people, even strangers, assume that the clergyman's salary is paid by the church, and ask, therefore, why should they be paid extra, even by a stranger, for officiating at a funeral.

One Protestant clergyman told the editor of *The Times-Union* that in one church where he was pastor he received a salary of \$800 per year and had to pay out \$200—one fourth his salary—for house rent. He had a wife and children to support, and only by the greatest economy and self-denial on the part of the whole family could he get along on his salary. Yet frequently

he was called to attend funerals of strangers, for which he received nothing. He was not complaining, simply stating facts. He had counted the cost before he entered the ministry, and he was glad to "endure hardness as a good soldier of Jesus Christ."

Yet that minister was a graduate of two universities, had more than once been offered twice the salary he received as a pastor, to go into other work—once he was offered a school principalship at three times the salary he was receiving as a country pastor. But he stuck to his church. He preached an earnest Gospel. He tried to show men and women, boys and girls, the love of God and the spirit of Christ, and he succeeded. Such sacrifice could not go unrewarded. He saw thoughtless boys inspired with a high ambition in life, some of whom are now ably and successfully preaching the Gospel. He saw giddy girls so stirred by his Gospel message that their whole lives were changed and they went to college and are now devoting themselves to Christian work. He saw rough young men—the terror of their community—thoroughly changed and made into ideal citizens. He saw immoral women and hopeless drunkards transformed and reformed under his ministry.

Does not such work pay? Is not the community, the State and the nation better for such self-sacrificing service on the part of thousands of clergymen? Are not, therefore, all the people, even from the standpoint of good citizenship, under large obligation to the clergy for the positive benefits which they bring to the community and to the nation? *And should not all the people be ready to help the clergy in every possible way? Certainly one of the easiest and best ways is for the people to encourage the railroads to continue to the clergy the usual half-fare rates granted them heretofore.*

If this privilege is taken away from clergymen, many of them, especially those with small salaries, will not be able to go to the large religious assemblies, such as those of Northfield and Winona Lake in the summer time and other retreats and great gatherings of Christian workers held in the cities for a week or two in the winter—assemblies devoted especially to the inspiring and uplifting of Christian workers. That would be a distinct and positive

loss to many pastors, and of course to their congregations, for whatever helps the pastors helps the churches, and whatever helps the churches helps the nation.

Third—Clergymen should receive half-fare railroad rates because of their patriotic service to the country. We have already incidentally referred to some ways in which their work helps the nation in general, but there are other ways in which the pastors have more positively helped the nation. During the great world war thousands of clergymen gave a large amount of their time free to the service of their country. Many of them spoke night after night in the interest of the great Liberty loans. Nearly all of the pastors in the pulpits announced these loans and urged their people to subscribe generously.

Priests, ministers and rabbis responded to the call of their country and were with the American troops ministering to their spiritual needs and looking after them in the thickest of the fray. What man in all the country is so greatly beloved as the army or navy chaplain who was ever the guide and the inspiration of the young men with whom he was associated in the service and for whom he gave every ounce of devotion in his being. And there were no organizations that aided the government more patriotically and effectively than the churches—Catholic, Protestant and Jewish. They all were represented in the armed service of their country by their best young manhood and they all sustained the government in every way.

We know of one church which sent 175 of its young men into the service whose pastor strongly urged that the members of the church put at least a thousand dollars in Liberty bonds back of each soldier sent into the war. So earnest was the pastor in this matter that his leading elders at the close of the Sunday services stood in the church vestibule and took subscriptions for Liberty bonds, with the result that over \$200,000 worth of bonds were taken by the members of his church, and it was not a church of millionaires either. Similar work was done in many churches under the leadership of the pastors.

Whenever the government had a difficult problem to put over during the war, such as the food problem under Herbert Hoover,

it sent urgent appeals to every pastor in the country. They were urged to exhort their people to co-operate in the proposed movement—with which the pastors everywhere heartily complied. A much greater debt of gratitude is due the pastors of this country for their help during the war than many people appreciate.

For the above reasons and others that might be given it seems perfectly clear and fair that the railroads have acted wisely and justly in the past in granting half-fare rates to the clergy, and it is greatly to be hoped that this policy will be continued after December 31.—*Albany Times-Union, An Editorial.*

MILL YARD'S GREAT LOSS RESOLUTIONS OF RESPECT FOR THE DEPARTED PASTOR

DEAR BROTHER GARDINER:

It is with deep regret I have to inform you of the death of our pastor, Lt.-Col. T. W. Richardson (67 years), which occurred on November 18 at his residence, 104 Tollington Park, London, England, who for several years has labored for the welfare of the church here.

At a meeting of the Mill Yard Church held at the home of our late pastor on First day, December 5, the following "Vote of condolence and resolution of respect" was unanimously adopted:

We, the members of the Mill Yard Seventh Day Baptist Church, London, England, unanimously tender our wholehearted sympathy and condolence to the widow and family of our late pastor, Lt.-Col. T. W. Richardson, whose death occurred on the eighteenth day of November last; we being fully aware of his devotion as a husband and father, sincerely regret, what to them, must be an irreparable loss.

Resolved, That we hereby record our sense of the great loss, we as a church have met in being deprived of his wise counsel and leadership.

That we shall ever cherish the memory of his fearlessness in preaching and advocating, both in the church and outside, the sacred reforms for which the Seventh Day Baptist Denomination throughout the world labor and pray.

We further record that for nearly eighteen years Colonel Richardson labored to bring the church to a state of efficiency; when in 1903 he found the church disorganized and distracted, out of chaos he evolved order and renewed the weekly services of the church which he has carried on uninterrupted since.

More especially do we appreciate his work in establishing the present beautiful order of divine worship which he drafted for use in the Sab-

bath service, Lord's Supper and other services of the church. We also have to record his valuable service as trustee of Joseph Davis' Charity and he was largely instrumental in saving some of the funds for the use of the church; besides this we know that previous to March, 1903, on other occasions he has rendered valuable service to the Mill Yard Church during his forty years membership since October, 1880. He acted as church secretary for some time, and carried on the church services for a long time on the death of Dr. W. M. Jones in March, 1895, till Dr. Daland was able, "by the courtesy and kindness of the American brethren," to take over the pastorate from May, 1896, to May, 1900. We confidently state, "as far as we know from the history of the church and from personal experience of our departed brother's devotion to what he deemed his duty," he has by the help of God been able to accomplish more personal service in the Mill Yard Church than any one man for probably more than a century past.

We having our brother's splendid example, herewith renew our covenant to be faithful to the trusts, which we as Seventh Day Baptists and servants of Christ are pledged. "We have indeed lost a leader and comrade and the Church of Christ a faithful servant."

Hoping you will be able to publish this letter in the RECORDER, assuring you of our continued esteem and respect in Christ our Lord,

Yours fraternally,

GEORGE H. VANE,

Hon. Church Secretary.

December 12, 1920.

Who can consider himself an intelligent American if he does not know something of the constitution of his country? And who can be a patriotic citizen who does not walk with Abraham Lincoln along his Via Dolorosa?

Likewise, who can understand the development of American civilization unless he knows something of the Bible, whose principles were the wool for its weaving? And who can understand our type of life unless he studies the Nazarene whose life is at the center of the Bible?

Surely, now, while we are celebrating the landing of the Pilgrims and studying their contribution to American life, we can not, we must not, fail in exalting the Word of God, which entered so deeply into their lives.

—*Dr. Carl D. Case.*

Christ can not be king where his enemies are in power; have his enemies been driven from our hearts?

MISSIONS AND THE SABBATH

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

TRACT AND MISSIONARY SOCIETY NOTES

SECRETARY EDWIN SHAW

In a letter just at hand from Missionary T. L. M. Spencer he says, "We had a very fine time this anniversary. This is the seventh year our mission has passed, and our services surpassed all our previous ones. We held five sessions and each one was well attended. On Monday night, November 15, the meeting room was packed with the crowd even out in the entrance. The Christian Endeavor society gave a concert consisting of recitations and singing. The people in these parts love singing. . . . I had a special effort in aid of our building and collected \$60.00. The people took collecting cards and brought in this amount after about three months. Considering the financial conditions of the country, and the economic conditions also, I consider this was fine." "My hands have been full since returning, and I have been doing some special studies also. I have matters arranged so I can have a little time at the beginning of the year for a trip to the Islands."

MEETING OF MISSIONARY BOARD

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Sunday, December 19, 1920, at two o'clock in the afternoon, Rev. Clayton A. Burdick, the President of the Board, presiding.

Prayer was offered by Mrs. O. U. Whitford.

In the absence of the Recording Secretary, Mrs. Elizabeth B. Clarke was appointed secretary, pro tem.

The special meeting was held as an experiment to test out the value of the proposed plan for the Board to meet monthly instead of quarterly.

Members present: Rev. Clayton A. Burdick, Ira B. Crandall, Frank Hill, Charles H. Stanton, Samuel H. Davis, Rev. Edwin Shaw, Robert L. Coon, Rev. D. Burdett

Coon, John H. Austin, G. Benjamin Utter, Mrs. O. U. Whitford, Mrs. E. B. Saunders, Dr. Anne L. Waite, Corliss F. Randolph, Walter D. Kenyon, Harlan P. Hakes and Mrs. Elizabeth B. Clarke.

Visitors: Mrs. D. Burdett Coon and Mrs. Allen C. Whitford.

The situation in Detroit, Mich., was presented by the Corresponding Secretary. He spoke of Dr. John C. Branch being sent there, and that two Seventh Day Baptist churches have been organized, one of colored people. Letters were read from Rev. John C. Branch, Robert St. Clair, and Rev. George C. Tenney.

After discussion, on motion, it was voted to ask Rev. George C. Tenney to visit Detroit once in two weeks to hold Sabbath services, the Board to pay the traveling expenses, and to appropriate five dollars a month for six months to help pay the rent on the room where the services are held. It was also voted to appropriate fifty dollars to be sent to Robert St. Clair for him to use in paying expenses of Rev. J. D. Snowden, a colored minister, in evangelistic missionary work in Detroit, Mich., Anderson, Ind., and elsewhere.

Corliss F. Randolph, at the request of President Burdick led the Board in prayer for the work and workers of the Missionary Society, and in particular for the interests that center on the Michigan field and Detroit.

The report of the Missionary Evangelistic Committee brought out a discussion on the matter of an evangelistic singer, and a letter was read by the chairman from Claude L. Hill. It was then voted that the Board extend a call to Claude L. Hill, of North Loup, Neb., to be an evangelistic singer in work for the Seventh Day Baptist Denomination with a salary at the rate of \$1,200 a year and traveling expenses, to assist our general missionaries in special evangelistic campaigns, to work with the director of the Forward Movement, to assist pastors in special efforts, or other such work on needy fields, serving under the direction of the Missionary Board.

The subject of an evangelistic secretary was discussed, but the committee made no recommendation and no action was taken.

A letter was read from Rev. W. D. N. MacCullough, of San Francisco, Cal., stating the wish of the writer to be recognized as a

Seventh Day Baptist missionary. Without action the subject was referred to the Corresponding Secretary.

Letters full of interest and information, were read from Rev. R. J. Severance, of Gentry, Ark.; C. C. Van Horn, of Nady, Ark.; Rev. W. D. Tickner, of Adams, Wis.; Mrs. Kittie C. North, of New Auburn, Wis.; Mrs. Charles W. Thorngate, of Exeland, Wis.; Rev. G. H. F. Randolph, of Nile, N. Y.; Rev. S. S. Powell, of Hammond, La.; Rev. T. L. M. Spencer, of Georgetown, British Guiana, South America; Rev. Gerard Velthuysen, of Amsterdam, Holland, and Miss Marie Jansz, of Tajoe, Java.

The letter from G. H. F. Randolph stated that he was expecting to arrange his plans in such a way that he could take up the work on the Middle Island field in West Virginia, April 1, 1921.

It was voted that the Board pay for the fifty copies of "Songs for Service" that the Secretary had ordered sent to Rev. T. L. M. Spencer, who had requested that they be sent and the pay deducted from his salary.

A letter was read from the clerk of the Boulder Church in Colorado telling of the plans of the church and the missionary pastor for local and field work.

A preamble and resolution concerning football on the Sabbath was presented as follows:

WHEREAS, The knowledge has come to us, members of the Board of Managers of the Seventh Day Baptist Missionary Society, that the authorities of Alfred University have made exceptions to the rule which forbids athletic games on the Sabbath, and that the Alfred University football team has played during the season of 1920 such games on the Sabbath, therefore

Resolved, That while we disclaim any responsibility for the administration of Alfred University, yet we are deeply concerned for the interests of the Sabbath that are involved, and we deplore the fact that exceptions to the rule are made.

The resolution was discussed by several members of the Board and a letter was read from Rev. Boothe C. Davis, President of Alfred University, addressed to Rev. Clayton A. Burdick as President of the Commission of the Seventh Day Baptist General Conference.

This letter explained the conditions and situation upon which the exceptions to the rule were made. On motion the resolution as read was adopted.

A resolution was introduced by S. H. Da-

vis concerning the estate of Lewis J. Noey, and adopted as follows:

WHEREAS, The residuary clause in the last will and testament of Lewis J. Noey, of Milton, Wis., deceased, is as follows: "All the rest, residue and remainder of my estate, I give, devise and bequeath to the Board of Trustees of the Seventh Day Baptist Memorial Board and said Memorial Board shall keep said trust fund safely invested and from time to time, according to its usages, pay the net income therefrom to the Seventh Day Baptist Missionary Society of Western, R. I., a duly incorporated body, organized to carry on the home and foreign missionary work of the Seventh Day Baptist Denomination. My wish is that so long as the foreign work is carried on by said Society, the income of my donation be devoted to that purpose, and thereafter I leave its use to the judgment of the said Memorial Board", and,

WHEREAS, There is an inheritance tax on said residue payable to the State of Wisconsin, and

WHEREAS, Said tax amounts to several hundred dollars which became due and payable November 1, 1920, and

WHEREAS, Neither the Board of Trustees of the Seventh Day Baptist Memorial Fund nor the Seventh Day Baptist Missionary Society have funds from which this tax can be paid,

Resolved, That Jessie R. Noey, the executrix of said will, who is the widow of deceased and has the use of said residue, be requested to pay the inheritance tax from said estate and that she be allowed to deduct each year from said estate an amount equal to the interest at 6 per cent on the amount of the tax.

That an order to this effect may be made by the County Court of Rock County, Wis.

The minutes of the special meeting of November 21 were not present and their approval was postponed till the January, 1921, meeting.

After reading the minutes of the present session the Board adjourned.

ELIZABETH B. CLARKE,
Secretary, pro tem.

REPORT OF SABBATH EVANGELIST REV. GEORGE B. SHAW

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

Please receive the following report of your representative.

Time

Three weeks.

Places

Berea, W. Va., (Ritchie Church) and New Milton, W. Va., (Middle Island Church).

Sermons and Addresses

1. At Berea.

Educational denominational addresses followed by evangelistic sermons,

11, with average attendance of 41.

Educational meetings addressed, 2, with average attendance of 82.

Public schools addressed 2, with average attendance of 12.

2. At New Milton.

Educational denominational addresses and evangelistic sermons, 3, average attendance of 28.

Total meetings 18, with average attendance, 40.

Sabbath Schools

Classes taught 1

Schools addressed 1

Sessions attended 3

The Berea School is especially well organized, taking a banner at the General Conference in 1920.

Calls

Number calls made, 31.

Financial

Your representative urged support of the New Forward Movement, and local credit for all gifts, but received \$5.00 for the Tract Society, which has been sent to the treasurer.

Expense

Expense, \$37.14, which bill has been sent to the treasurer.

Impression

Hopeful, especially at Berea.

Results

Results of an effort of this kind can not be known at once.

Respectfully submitted,
GEORGE B. SHAW.

GAMBONG WALOH, JAVA

DEAR BROTHER SHAW:

With very hearty thanks I received your kind letter, dated August 1920. I rejoice very much that the churches in America are so very much interested in our simple work; we too remember you in our prayers. Our church here is still very small and feeble, and deceptions have not been spared to us during the six years I have been allowed to work here.

However, God was and is with us and surely shall bless our humble efforts to

save souls for him. It was very kind of Mrs. Ella Ames to send us \$5.00 for our work. Will you kindly render her our cordial thanks. May God bless her.

Brother Velthuysen was so kind to write a large article on our work in the SABBATH RECORDER of July 20, so there is not much left for me to tell you. Still, I gladly comply to your request to write now and then a letter on our mission work here and send it to the SABBATH RECORDER. Our work seems so little to me, that I think it rather indiscreet to dwell upon it, though I am very thankful to you that you show us so kind an interest, and most of all I thank those who remember us in their prayers.

We are here a large family of 110 persons, almost 50 Europeans, some Chinese, the rest of Javanese; so you may easily understand that we (three sisters and an European overseer) have plenty to do. Being mindful of the Lord's command: "Go in this thy power", we go on cheerfully.

We greatly want, in these sorrowful times, the power from on high to keep on faithfully. Java is being afflicted by many diseases; especially the plague requires many victims in our neighborhood. By the mercy of God it went past our houses here. We look down upon so much distress in the dессas (villages) around us. Only faith in our suffering and sympathizing Savior can empower us to go on peacefully.

Some days ago I was called at the deathbed of a young married woman in a neighboring dessa. When I arrived she had already passed away. She had gone unconverted. It cut deep into my very soul to learn that in her last moments she had been continually calling for me that I should pray with her. The family had called me too late; I presume they did so intentionally. At my arrival the parents came to meet me, sobbing and crying they seized my hands. What could I say? I had no words of comfort, I had no ground to hope their poor child would be with Jesus. I could but cry with them and show to the living the way to the Savior.

Within six weeks this poor people had lost two children. In his manner the father is a strict Mohammedan. Meetings are held in his house and he adheres to all kinds of Moslem customs. When his other daughter died, Sister Keil and myself were present. I prayed with the girl and spoke to

her about forgiveness of sin for Christ's sake and necessity of conversion to God. She turned to her father and whispered: "Allah." He then cried into her ears: "La ilaha illa 'llah!" (There is no God except Allah.)

So my words about Jesus our Savior, the Son of God, were in vain. In the Koran Jesus is only a lesser prophet. The girl died without having found atonement for her sins. At least I do not know whether my prayers penetrated to her soul, I did not stay until the end. Anyhow God heard our supplications, and he intensely loves this poor people, how hardened in sin and deeply ignorant they may be.

Our purpose in writing this letter is to urge our dear brethren and sisters in America that they unite with us in fervent and perseverant prayers that the Holy Spirit may reveal his quickening power here in dark Java, a country so beautiful and fertile, and still so deplorable.

God bless you all!

With kind regards from Sisters Keil and Slagter and myself,

Your loving sister in Christ,
MARGOT ALT.

Gambong, Waloh, Java,
October 11, 1920.

MILTON PROUD OF NAME "PURITAN"

A few days ago I read a sensational bit of matter in *The Journal* about Milton, Wisconsin—its people, churches and college. With your permission I wish to say something about the little community whence that sensational matter came, not in reply to what I read, but to tell some things I know about what the unknown and irresponsible author of the article in question took it upon himself to say.

I went to Milton to live forty-three years ago, about twice as many years ago as this sensational young reporter was born, and I knew the place pretty well twenty years before that; and so I know the community very well indeed, as it is, and not in a sensational way.

MILTON

It is one of the oldest settlements in southern Wisconsin, dating back close to ninety years. The people came from the east, the most of them of New England descent, and having in them the blood and the principles of the Puritans—those people

upon whom we are just now bestowing honor for the sterling spirit of civic freedom and religious liberty they brought from overseas and bequeathed to us of the later generations. When the young man wrote sneeringly of the people of Milton as being somewhat puritanical he paid them a real compliment, and they appreciate it. The Pilgrim fathers were sneeringly called puritans when they set sail for this land of ours for the sake of civil and religious liberty. The Methodists received their name in the same sneering way. They adopted the name seriously and are proud of it. "And the disciples were first called Christians at Antioch." It was a term of contempt in the minds of those who bestowed the name. Yet ever since then it has had a significance both honorable and sacred. Yes, in the best sense the people of Milton are truly complimented by the name thus bestowed upon them.

In all the years since the place was settled Milton has been cursed by only one saloon, and that was in war time, when the most of the men were fighting for the Union. It had been in operation but a short time when the puritan, patriotic women there sent the proprietor word that he must go. He replied, saying that he had not come there to be scared out by women. They said that if he had not gone by ten o'clock the next morning they would themselves drive him out—and he laughed them to scorn. A little before ten a man came to tell him that the women were about to start. He hurriedly got a team, piled in his stuff and drove furiously toward Janesville.

Ever since its settlement the people of Milton have undertaken to remove temptation from their young folks, and they have succeeded so well that the place has long been known as a puritan village—so far as practicable, being a safe place for the education of those who come there to school. Yet it has not been perfect. It is said in the story of Job—thought to be the oldest book in the world—that "When the sons of God came together Satan came also." And he has been intruding everywhere all the time since then. I have heard that he sometimes gets into the most exclusive society. And so he has, in one way or another, sometimes bothered the good people of Milton. He is mightily pleased when he hears something naughty said about the folks there. If he

takes the papers that have printed the late sensational articles about Milton he must have grinned when he read them.

It is to keep him and his sinister influence, so far as practicable, out of the community that the good people of Milton have been opposed to card playing, dancing and the use of tobacco among their boys and girls. There are, of course, some young fellows about town, not students, who are inclined to say, "Oh shucks! What's the use in being so particular? Let's go it!" And they have an unfortunate influence.

THE CHURCHES

The Seventh Day Baptist and Congregational churches in Milton were organized soon after the settlement there. They were alike puritanical, for nearly all were eastern people. Later the Methodist church was organized, and not many years ago the Lutheran. Most of the members of this last church live in the country near by. The people in the village are nearly all of American ancestry. The membership of the Seventh Day Baptist church is larger than that of either of the others. All have good houses of worship. The author of the sensational story to which I have referred gives the impression that there is war all the time between the Seventh Day Baptist church and the other three. Now, as a matter of fact, the people of the four churches live together in harmony. Nowhere is the spirit of Christian brotherhood more clearly manifest among people of different religious denominations than in Milton. I have myself, having known them so long, thought, concerning them, of the words of the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity." The pastors exchange pulpits, and union services are held now and then.

THE COLLEGE

It has all the time been the rule of the college not to allow among the students card playing, dancing and smoking. These regulations are made by the trustees, and the faculty is charged with requiring obedience. It is not that none of these things be done away from the college, but in no social function in connection with the school. When President Daland was absent a week, the editor of the college paper presumed, without his knowledge, to insert a notice of a dance. This gave the impression that it was to be a

college function. When the president came to read this notice in the college paper he was considerably wrought up, for it is a standing rule of the college that nothing without approval of the faculty shall go into the paper. After President Daland returned he characterized this act on the part of the editor as contrary to discipline and college ethics. He did this in a positive manner, for which he was commended by the student body and the community as a whole. Then the young man who had edited the paper resigned—complaining that the freedom of the press was being trampled upon. He did not seem to understand the difference between the privilege of an independent newspaper and a college publication under supervision of the faculty and trustees. His resignation was at once unanimously accepted, which, so far as he was concerned, ended the matter. But the students and village people have thus come to know that there is in the college both principle and discipline. I am glad to know that they—even the boys in the Badger club—are standing up for President Daland, while many uncomplimentary things are being said about the author of the article.

WELL-KNOWN MILTON MEN

Though Milton College is small in enrolment, compared with its numbers it has sent out many worthy and influential men. There went from the classes of Milton Academy, 325 students into the Civil War, 41 of whom gave the last full measure of devotion. Two teachers and two students of the college have been state superintendents of Wisconsin, serving four years each—William C. Whitford, Edward Searing, Jesse B. Thayer and L. D. Harvey. Dr. Samuel Plautz is president of Lawrence College. James B. Borden is assistant secretary of the state board of education, Lucius Heritage was once professor of Latin at the university. President Van Hise came to Madison from the little college. Many county and city superintendents and high school principals and teachers received their training there. Not a few eloquent preachers and other professional men were Milton College boys. And all of them studied under the same puritanical program so sneered at by the young fellow who, because of its sensational nature, got his story into the press, yet did not sign his name—*Hosea W. Rood, in Wisconsin State Journal.*

EDUCATION SOCIETY'S PAGE

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

THE LIFE DECISION CONFERENCE

The Life Decision Conference held in Alfred last week by Dr. Beaven was of great value to the university and to the community in crystallizing a religious interest which has been unusually evident during the present college year. During the brief period of the three-day conference, five persons expressed the desire to confess Jesus Christ and to unite with a church. Twenty-four persons expressed the desire to renew their confession and reconsecrate themselves to the Christian life. Thirty-two persons declared their purpose to undertake the conquest of a known weakness in their lives. Thirty-seven expressed the purpose of choosing their vocation with reference to distinctive service for the Master, and nine announced their decision to choose some form of Christian service as a life work.

The inspiring and uplifting influence of this conference will remain as a valuable asset to the university and community not only for this year but for many years to come.—*Alfred Sun.*

PAUL'S FIRST DAY SUPPER OF ACTS 20: 7

THEOPHILUS A. GILL

Was it not simply the Habdalah, in Acts 20: 7? In a book entitled, "Jewish Institutions and Ceremonial Customs", pp. 72-73, Mr. Rosenau, Ph. D., its author, while speaking of the "Sabbath Lights", which were lit before the Sabbath, and of the "Habdalah Lights", equal Festival Lights which were lighted after the Sabbath day, at the beginning of the first day of the week, says:—

The principal meal of the day was taken after sundown. Lights and burning incense marked its special character. These could not be procured on the Sabbath, on which the use of fire was prohibited in the words, "Ye shall not kindle a fire in your dwellings," and had to be enjoyed therefore upon the conclusion of the Sabbath. The light is to remind one of God's creation on the first day, to which the approaching day of the

week corresponds. In the synagogue the precentor at a service places his hand over light when he says, "Between light and darkness."

It was at this time and hour that Paul's farewell party were gathered to give him, in true Oriental fashion, a good-by kiss, and a wholesome parting meal, and the "Habdalah Lights", translated "Festival Lights", were burning brightly, according to Jewish custom. "The light is to remind one of God's creation on the first day, to which the approaching day of the week corresponds."—*Rosenau.*

Kindly take note of Acts 20, verse 8, "Now there were many lights in the upper room where they were assembled." Many lights corresponds most clearly to an especial illumination, "Festival Lights", which were making glad the occasion, in harmony with the first recorded words of Jehovah on the first day of the first week in our mundane sphere. God said, "Let there be light" (Gen. 1: 3), and in him is no darkness at all. O Glory! And with this Fiat Lux, the progenitor of all the Jewish Habdalahs took its regal place in the universe, "and there was evening and there was morning day one." But this was not the Sabbath day of Jehovah, which he blessed.

The Gentile writers speak of the Festival of Lights with variances of expression in their interpretations. Bishop Ellicott supports our view of the subject and confirms practically Mr. Rosenau. He says: "It seems probable that in the churches which were so largely organized on the framework of the Jewish synagogue, and contained so many Jews and proselytes who had been familiar with its usages, the Jewish mode of reckoning would still be kept, and that as the Sabbath ended at sunset, the first day of the week would begin at sunset on what was then or soon afterwards known as Saturday. In this case the meeting of which we read would be held on what we should call the Saturday evening, and the feast would present some analogies to the prevalent Jewish custom of eating bread and drinking wine at that time in honor of the departing Sabbath."

Dr. Smith, in Bible Dictionary, Art. "Synagogue", in speaking of this service, and how the customs of the earlier churches grew out of the synagogue, both as regards forms and times of service, says: "It was a Jewish

custom to end the Sabbath with a feast in which they did honor to it as to a departing king. It is obvious that so long as the apostles and their followers continued to use the Jewish mode of reckoning, i. e., so long as they fraternized with their brethren of the stock of Abraham, this would coincide in point of time with their deipnon on the first day of the week."

This deipnon is translated "supper" in Luke 14: 12 and in John 13: 2, 4. A careful reading of John, the thirteenth chapter, shows plainly that the Communion was not instituted until after the deipnon, or the "supper" at a second sitting, "feet-washing" having intervened between the two events. The words in Acts 20: 7, "klasai arton", translated, "to break bread", is the ordinary expression for a common meal, that is, "to eat together". You will find these words used in relation to the supper or "breaking of bread", in Luke 24: 30, which was not the Communion, or Lord's Supper. The Lord's Supper, if properly translated, should be the "Lordly Supper".

The same words, "klasai arton", are used in the eleventh verse of Acts 20, where Paul broke bread and ate his morning meal before taking his nineteen-mile jaunt to Assos. This expression is used when Christ fed the multitude, and when he instituted the "Lord's Supper", so-called, and when he sat at meat with the two disciples at Emmaus. The sense must be determined by the circumstances (See Bailey's "Complete Sabbath Commentary", p. 184), the circumstances of when the meal was eaten, Acts 20: 11, and of it being at the "Habdalah Feast"; that the day was not kept as a Sabbath, but used as a traveling day.

Dr. McGarvey confirms this last statement in his "Commentary on Acts", when he says: "I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all of them who were Jews, or Jewish proselytes; and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning Paul and his companions resumed their journey." Of this Commentary the *Christian Standard* says it to be the "best work on this book extant".

Further, the sense of the words attributed to the partaking of Communion must be taken in connection with the circumstances

preceding in Paul's journeying. Five days before Paul came to Troas, which was on the first day of the week, since he tarried there seven days, and left on the "mia toon sabbatoon", or "one day after the Sabbath", he was in Philippi during the "days of unleavened bread", or the Passover; where the anniversary of the Lordly Supper was very likely celebrated in connection with the time of the institution of it by his Lord and Savior Jesus Christ. This is a custom in a part of what is called the Church of God of today.

With these several circumstances mentioned, and we might bring in more, we conclude with the author of the "Complete Commentary on the Sabbath", James Bailey, and in harmony with the Greek New Testament, that "the greater probability, generally accepted, that the breaking of bread was for the evening meal, and not the Lord's Supper, and no evidence that that day was observed as a Sabbath", or as the First-day advocates would claim it, "Lord's Day".

We can not find any such honor paid to Sunday, by the apostle Paul. And with no mention of a Communion in 1 Corinthians 16: 2, and no exact mention of the Resurrection other than "late on the Sabbath day" (Matt. 28: 1), and Rev. 1: 10, the "Lord's Day", a prophetic period of time through which St. John had a vista of what was to come, and not a day of the week, we are forced to decide that anti-Biblical and post-Biblical facts have much construed what was simply a "Habdalah Feast", a farewell, and a secular use of the Bible first day of the week.

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.

Dr. S. Parkes Cadman, of New York City, is quoted as saying that New York has 1,000,000 "Protestant pagans" who have come to the city from country and town and have thereupon ceased to attend any church.

WOMAN'S WORK

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

WINTER HOPES

I never thought of telling Him
The cares that blurred my bit of sky;
He seemed too great and far away
To heed such simple folks as I.

Till once I wandered in the woods,
When winter ruled our northern land,
And found the buds of next year's spring
Protected by a sheltering hand.

God's love lay heavy on the woods;
It rested on the things asleep,
It blessed the squirrel and his store,
It touched the warm wool of the sheep.

A tiny bird with merry chirp,
Settled upon the sedges dry,
And munched the seeds placed there for him,
By Him who hears the sparrow's cry.

And there within the winter woods,
While winter ruled our northern land,
The secret of God's love grew bright;
I groped and touched my Father's hand.
—Mary Davis

"THE CAREER OF A COBBLER"*

MARGARET T. APPLGARTH

CHAPTER II

TWILIGHT: THE COBBLER REACHES INDIA

For some time the sleepy twitter of birds was the only sound in the empty bazaar, while in the village itself the melancholy thud of a tom-tom arose occasionally, presaging some one's sorrow, an illness or a death. Then through the hush of the twilight Chunder Singh remarked:

"Many are the questions you have loosened under my turban concerning this Carey Sahib. Now, as to that woman, his wife; you mentioned her unwillingness to cross the oceans lying between England and our shores. I doubt not that he gave her many beatings till she came; how else can a man bring a disobedient wife to her senses?"

Vishnuswami smiled in utter pity: "Plainly you have much to learn of Christians, for they never lift a hand to hit their woman-kind. You who tread the roadways that I tread, who seek the same marriage broker,

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how have you ways of knowing of the gentleness which Christians show to those far weaker than themselves. So Carey Sahib tried with all persuasive words and soft entreaties to win his wife to cross the oceans with him, but she would not, for the sacred fire was absent from her heart. To her, you seemed as foolishness, I also! While to Carey Sahib we were precious, since we had not gotten down in the religion of his God. So picture him, but thirty-three years old, departing from his home in utter loneliness, with one son with him, the others left behind. See him going to the ship, but being turned away, since he had not the proper passport of which I will speak later. Also a companion, Thomas Sahib, owed such heavy debt, that they would not welcome him on board an English boat. But did they all turn back? No, not one smallest step, for the heart that burns with sacred fire takes no account of trifles. What then?"

"Another ship was found, no doubt," said Chunder Singh convincingly.

"Even so! A Danish ship, which did not ask for passports. Now let me mention matters new to both our ears; my kinsman, in those days when our fathers were young, (you know little of dates, yet this tale of Carey Sahib should be placed in the year 1793, as English reckon time), there was an English trading company with the name 'East India Company' which had a plan for India, that each person coming to our shores must get, of them, a license or a passport. Now in the coldness of their business they refused to grant one to the cobbler Carey, thinking he might help unsettle trade by planting new ideas on Indian soil, ideas of new religion and a Living God. But let me tell you a second matter, which you will do well to write on your heart: the Living God has his plan, also, and when he sets the sacred fire within the heart of man, he stands beside to help in time of trouble. So behold, while Carey Sahib ate the salt of bitter disappointment in an eating house in London, a waiter slipped a card into the hand of Thomas Sahib, which read: 'A Danish East Indiaman. No. 10 Cannon Street.' And lo, here was his ship! Moreover the small delay between the first and second boat was a long enough for his unwilling wife to change the make-up of her mind, deciding to come with him, and she and her sister and his children."

Chunder Singh stroked his chin reflectively: "You speak it off so naturally, yet I would ask you of that crossing which he had from England."

"What should we know about a boat, you and I, men who live on dry land and sleep on earthen floor each evening under our own straw roofs? They tell me in all truth the waves of the sea rise up like mountains and sit down like valleys, and there is wetness and dizziness while the boat is blown hither and yon like a leaf on a windy day. It is not healthy to dwell on, the things these Englishmen attempt to do! Five moons waxed and waned while they were in the boat, my brother,—ah, they were made of stiff courage or they had not reached our country!"

Chunder Singh nodded his head in sheer amazement: "You draw out my heart!" he sighed, "though I live to the age of an elephant, never would I trust the gods to bring me through such waters. Carey Sahib must have had a royal welcome when he landed."

Vishnuswami groaned: "Have you forgotten that I said it? That the East India Company wished no strangers to unsettle trade or plant a new religion. So they made it hard for Carey Sahib. There was no welcome roof under which his head could rest, no food to fill his children's stomachs, even rupees from the new society of 'Christians back in London, even those rupees gave out, my friend, until he had not the weight of one anna to spend in the bazaar. To be sure there were two houses which he lived in with discomfort,—one a miserable abandoned garden house in a suburb of Calcutta, where they all were ill with a bad illness, so that he was filled with longing to leave such a hovel, and sought to secure land in the Soonderbuns, mere jungle-swamps, which could be taken gratis for three years. But as you may guess, when rupees are lacking, travel is a thing quite hard to do. Yet presently he found a boat, and with his interpreter, named Ram Basu, you must picture him setting out, his family wailing in forlorn complaint against rushing into jungle-land, where were tigers and all beasts of prey. When only one more meal remained, they landed at one old deserted house where they could sleep while Carey Sahib built himself a hut and cleared the land. Are you not consumed with admiration that even then he spent long hours

in learning the Bengali tongue, so that he might tell every Indian that he met about the Living God?"

"Oh, come now, Enthusiast! How you twist your tongue! It is but a little while since you were boasting that the Living God had a plan and stood close beside to help him. Do you call it help that he found no home, no food, no money, and must seek a dangerous jungle-swamp? Tell me, what of that comrade you mentioned, Thomas Sahib?"

Vishnuswami passed his hand over his forehead in perplexity: "I have two minds about him, as did Carey Sahib, also, I am told. For he was most certainly a man of Christian faith, since when he had been in India before as a physician for the East India Company, he toiled untiringly for the Living God among the people where he lived. Yet I tell you plainly he was a man so quick of speech and action and so full of old-time debts (left over from his other stay in India) that all men had turned against him; so half of Carey Sahib's loneliness came because of this bad opinion regarding his friend."

Chunder Singh tossed his head: "He should have kicked him off! It lies in my mind that to seek a tiger-haunted jungle because of an unpopular friend is utter foolishness."

"You have still much to learn, poor man, for these Christians live with charity in one eye and forgiveness in the other. Moreover, oh, worshiper of idols carved from wood and stone, how can I cause you to understand what they tell me of the Living God, that he is a brooding Spirit, seeing the end from the beginning. Of late years the Sahib, William Carey, has been ever saying that his God had such a plan in mind that had he settled down where he first tried hard to settle, then that plan would not have come to pass. Moreover, help came to Carey Sahib through this very Thomas Sahib, who gathered up the broken threads of friendship with an old-time friend, Udney Sahib. Now consider what a pleasant thing this was—for Udney Sahib was an indigo manufacturer, and even then was building two new factories needing superintendents. One he gave to Carey Sahib, one to Thomas Sahib. And Carey Sahib's factory was at Mudnabati, where he lived and worked for five full years."

Chunder Singh chuckled: "In affluence, I have no doubt, for it has reached my ears that heads of factories roll in silver rupees. It must have been a pleasant change from utter poverty and tiger jungles."

But Vishnuswami tempered his enthusiasm: "Gather your rash guess back under your turban, foolish man, for you forget the sacred fire that burned in Carey Sahib's heart."

(To be continued)

STUDENTS CO-OPERATE TO UPHOLD MILTON IDEALS

The publication of the following talk given by President Daland as a representative of the faculty is being published by the request of the *Review* staff. We think that it is best that the parents and readers of our paper should have a clear and definite understanding as to just how the faculty of Milton College stands in regard to the question of dancing. The reasons seem very justifiable and the students as a whole are in sympathy with the president and faculty and extend to them their hearty co-operation. We print this hoping that it will make the situation clearer.

At the request of the faculty and in its behalf President Daland last Monday in chapel stated the reasons why the college is opposed to social dancing, and especially to dancing during college years. He made a strong plea to the students to be loyal to the high spiritual ideals of Milton College.

At the beginning of his remarks he said that few practices, if any, may be pronounced absolutely or in themselves either right or wrong. Some may be right or wrong according to circumstances, and those which may generally be characterized as right or wrong are in most cases so called because of the tendencies or results which flow from them. Practices are not usually prohibited by law because they are wrong in themselves but because they interfere with the welfare of society.

Hence we do not have to maintain that dancing is right or wrong in itself in order to justify ourselves in allowing it or prohibiting it. The members of the faculty of Milton College are opposed to dancing, not because they think that dancing is absolutely wrong, but because of certain patent facts.

Indeed, we think there is no doubt that dancing should be a fine form of recreation. It is widely recognized; people in all countries and ages have danced. It is artistic and varied, or at least it may be so; it is a combination of melody, rhythm, grace and form of movement, and moderate exercise. It is, if well managed, superior in beauty and dignity to games and "stunts" at socials; the latter attract attention to the individual and often cause embarrassment.

Why, then, are the sanest college heads opposed to dancing, especially during college years? Simply because a naturally fine recreation has been spoiled and is inevitably spoiled by certain tendencies or results:

1. By unwise and extreme dressing on the part of women. One may say this is not necessary and that it may be avoided. But the fact remains that this has always been the case and it will always be so. It is true to a remarkable extent at present. Let those who dance ask themselves why this is so.

2. By too late hours. Other practices may be carried on late in the night. But for some reason dancing has a tendency to prolong itself more than any other recreation. Let those who dance explain this reason.

3. By a desire for an excessive number of dancing parties. The fascination of dancing makes this desire hard to control. Let those who dance explain this fascination.

4. By the tendency of dancing to crowd out other desirable forms of recreation. If other amusements or entertainments are furnished and dancing is to follow every one is eager for the other entertainment to be over and for the dancing to begin. Why is this so?

5. By the inevitable tendency of dancing to make a social division between those who dance and those who do not, to the disadvantage of the latter, usually on a basis which makes dancing undemocratic and unsuited to an institution which maintains a democratic spirit.

6. By the tendency of dancing, and especially of modern dancing, unduly to arouse the passions of men and women.

These are the chief reasons in the minds of those who seek to guide the affairs of Milton College, why they can not approve of dancing as a form of recreation for students. For these reasons also a man like A. J. Elliott, of the International Committee

of the Y. M. C. A., who has had more than a hundred personal interviews with college men who dance, is absolutely opposed to dancing in colleges. He opposes it because of facts which he knows.

Milton College stands for an ideal. It is not merely an institution where the student may earn the traditional degree of bachelor of arts. It is understood that a person who completes a four-year course in Milton College has enjoyed advantages superior to those enjoyed by the average college graduate. This institution aims to be a little community where the members are led to cultivate the finest Christian ideals. Fundamentally the spiritual atmosphere of this community should definitely be such as to awaken in the minds of the students the desire to make the most of their lives, to prepare themselves to be genuine men and women. The supreme aim of the members of the faculty of Milton College is to lead by their example and their teaching the minds of their students, so that the young people who go out from Milton shall possess a fair degree of culture and be dominated by a strong purpose to render the largest possible service to God and mankind.

In our opinion the introduction of dancing in Milton College as an approved social diversion would ultimately defeat the higher ideals of the institution. The fascination of this amusement and the inevitable tendency to go to extremes in the kind of dancing would divert the minds of the students from things that are really worth while. It would be difficult to maintain that fine spiritual atmosphere which is necessary for inspiring a great and serious purpose in the student body. Milton College would then degenerate into an institution where the aims of the student body do not rise above material things.

Every student of Milton College must recognize the ideals of his school. Then for the sake of what may be gained in following these ideals, for the sake of the good which the institution may do for young people in future years, let the few students who wish to dance voluntarily lay aside their desires in this regard while enrolled in the college. Let them co-operate in a constructive way to make our school in reality what it is in name, a Christian college.—*Milton College Review*, December 21, 1920.

FIRST GRADUATE OF ARMY SCHOOL FOR NURSES

WAR DEPARTMENT

Miss Harriet Decker Noyes, of Manitowac, Wis., is the first graduate of the Army School of Nursing to be appointed in the Army Nurse Corps. She will enter the Corps with the relative rank of second lieutenant.

Miss Noyes, who has an A. B. degree from Lawrence College, Appleton, Wis., is the daughter of the Reverend H. A. Noyes, of Heppner, Ore. She entered the Army School of Nursing August 22, 1918, in response to the urgent appeal made for young women to take up nursing to meet war needs. She began her course at Camp Wheeler, Georgia, and was later transferred to Camp Lee, Virginia. Her experience in women's and children's diseases was obtained from affiliating courses at the Children's Hospital, Washington, D. C., Peter Bent Brigham Hospital, Boston, Mass., and the Lying-In Hospital, New York City. In April, 1919, she was transferred to the Walter Reed Hospital for final instruction and practice. As a member of the Army Nurse Corps she will remain for some time at the Walter Reed Hospital in a position of responsibility, but later will be eligible for transfer to one of the Army hospitals in the United States or island possessions.

Major General P. C. Harris, Adjutant General of the Army, in commenting upon the future good to the army of the School for Nursing, said, "Another army school is thus added to the list already functioning one hundred per cent for an America better trained both for war and for peace."

"A man whose fine goodness was the pride of his friends had suffered a cruel wrong at the hands of a man whom he had trusted. He was talking to a little circle of men nearest to him. They were surprised at his quiet and serenity. At length he uttered a sentence which none of them ever forgot. 'One need not be discouraged because there is poison in the world,' he said. 'One would only be discouraged in a world where there was nothing but poison.'"

If Christ is in our hearts, we shall show his presence by trying to bring him to other lives.

YOUNG PEOPLE'S WORK

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

SELF-CONTROL

B. F. JOHANSON

Christian Endeavor Topic for Sabbath Day,
January 15, 1921

DAILY READINGS

Sunday—Control of the heart (Prov. 4: 23-27)
Monday—Control of the temper (1 Pet. 4: 12-19)
Tuesday—Prayer for help (Ps. 51: 1-13)
Wednesday—Resist evil impulses (1 Pet. 5: 5-11)
Thursday—Character as a reward (2 Pet. 1: 5-11)
Friday—The crown of life (James 1: 12)
Sabbath Day—Topic: Self-control: How to get it; its rewards (1 Cor. 9: 24-27) (A temperance lesson)

A physiology teacher once told his class that the beef steak we eat today becomes a moral concept tomorrow. Many of us do not like to think that what we eat and drink today has any bearing on our morals tomorrow, sometimes before tomorrow. There is little room for doubt, however, that the things we retain in our hearts and feed our minds upon do help to make up our morals. These things are as much under our control as are the things we eat. "Keep thy heart with all diligence, for out of it are the issues of life." "Out of the abundance of the heart the mouth speaketh."

Many of us are the wisest when we say the least. A person who gives way to his temper in an argument always comes out second best. When you lose your temper you may easily lose part of your religion too. Strive to keep both. If you have control of your temper you will be able to control many perplexing situations. A young man who was active in all branches of athletics, purposed in his mind to go through college and let no situation, no matter how vexing or annoying, cause him to lose his temper. He had plenty of opportunity to prove to himself as well as others that he was master of his own soul. On one occasion when a player struck him while he was umpiring a game, he pointed to the man and without the least show of passion told him to leave the field. The man walked meekly off.

And then, blessed is the sense of humor! If you can grin, smile, or laugh, you will regain many a battle when it is all but lost.

If you're looking rather thin,
With your health checks 'most cashed in,
Nearly wish you'd never been,
This advice will help you win—
You just *grin!*

If many things your temper rile,
And your blood begins to bile,
This advice is worth your while—
You just *smile!*

But if neither fits by half,
And your dose is hard to quaff,
This advice is no mere chaff,
Instead of bellowing like a calf,—
You just *laugh!*

—J. P. F. in *Michigan Health Bulletin.*

Many of us realize that there are certain places we can not go and certain things we can not do and still maintain our self-control as well as our self-respect. Therefore don't drive your horses where you fear or know you can not control them. Or to transfer the figure to a newer mode of travel, when a man starts on the downgrade he always expects his brakes to work.

Control your feelings. The minute you allow yourself to become discouraged, or to be unhappy, that minute you begin to slip down hill.

I do not know just what is your idea of prayer. Some may think it is a lever by which we can influence or control God. I have wondered sometimes if prayer is not rather a lever by which God helps men to control themselves.

The reward of controlled thinking, speaking, and conduct is a well rounded life, a personality that will be well pleasing to God and man. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord has promised to them that love him."

SUGGESTION TO THE LEADER

Stand squarely on both feet. Face the audience. Be very familiar with your passage of scripture and your remarks. If you can it is a good plan to remain standing during most of the meeting. In order to impress the audience with the subject the leader must himself be self-controlled.

THE ENDEAVORER AND HIS BIBLE

MABEL JORDAN

(Read at the Western Association)

When we join the Christian Endeavor society we promise to read the Bible every day. The Bible is the word of God and it tells us of Jesus and his great love for us, and many of us know too little about him. It equips us to do good. That is its aim. It is given to make character, and character is goodness in action.

The Bible furnishes us with faith, it brings comfort in sorrow and strength to meet temptations. Jesus used it to drive away Satan. We can memorize the great texts of the Bible and then we will have them ready to use in temptation.

The Bible is not always an easy book to read and we must do more than read it; we should study it. Reading it would mean more to us if we always read it with the conviction that it is a book given to us to guide us in all the walks of our daily life. The most important truths are brought within the reach of every one and from these one may go on for a life time ever learning more.

Membership in the Comrades of the Quiet Hour will fix more firmly the habit of regular, thoughtful reading of the Bible and stimulate new interest in it. Every Christian needs to spend much time alone with his Bible.

A converted African chief was in the habit of reading for a time in his Bible and then looking up while his lips would move as if in prayer. When asked by the missionary for an explanation, he said: "I look down at the Book and God speaks to me, then I look up in prayer and I speak to the Lord. So we keep up in this way a holy talk with each other."

Could there be a clearer statement of the necessity and method of reading the Bible?

I found the following poem on the Bible in a recent number of the *Christian Endeavor World*:

A wondrous tree I find God's Word, and neath
it day by day

I take the fruit that gives me strength to bear me
on life's way;

A tree so stately, large and tall there's shelter,
rest and food for all.

A telescope I find God's word; and be skies dark
or clear,

This trusty instrument reveals God and my Sav-
ior dear,
While mirrored daily on my heart are splendors
that can ne'er depart.

A treasure-house I find God's word, with all its
contents free;
And reaching forth, I take, and say, "The Lord
meant this for me".
And for my faith what joys are given, true peace
and love and life and heaven.

I find God's Word a river deep, no ripple, yet a
tide;

I launch my bark and glide away my Savior e'er
my guide;

And sweet the comfort, sweet the rest, while sail-
ing toward the haven blest.

THE SERVICE THAT YOUNG PEOPLE CAN RENDER SOCIALLY IN A COMMUNITY

JUNA DORWOOD

(Read at the Central Association)

As a rule young people are apt to feel that there is little they can do for the social betterment of a community. They look at the community as a whole and feel their inability to make much improvement in conditions. But when we come to think of its being made up of *single individuals*, and that the life of the community is improved only as the individuals are made better and happier, we find that matters are simplified as it becomes a question of personal work, and that after all, there are a great many ways in which we may be of service.

In the first place, we can do very little good along any line, unless we ourselves, are what we ought to be, or are at least striving for the right, and to do our best in all things; so perhaps the first thing for us to do is to make sure that we are doing this. To get better acquainted with self, and to get better acquainted with God, that he may guide and lead us all the way, and work through us as he sees fit. We are only his instruments for good, for of ourselves we can do nothing. We need to get the vision of what true Christianity means, and to have our hearts filled with Godly love for humanity, and to be truly interested in others.

We must be sure that our influence is for the right. We must, by our lives, show that we are honest and in earnest in our efforts for a nobler and better life.

We can try to get others interested in better amusements. Young people speci-

ally, can be tactfully shown the evils of dancing, card playing, the pool room, etc., etc. But to take the place of these we must provide something better for them. We can try to get them interested in church work, for really, the social life of a community is made better only as the community becomes Christianized. This is the keynote of true service.

If we wish to get people to attend church services, we must show them we have something better than they, and something that will be of untold value to them; and, by our punctual attendance and earnest endeavor to fulfil all duties assigned to us, show them we really love all things connected with Christianity.

We can invite others to our meetings and then try to make them interesting enough so they will want to come again. When they do come, we should always make them feel that they are welcome, and that we really care to have them with us.

We should be cheerful, full of hopefulness and gladness, for the world is quick to note what effect Christianity, or so-called Christianity, has upon its professors.

We can be friendly, we can be kind, to all we meet. A cheery word, a friendly handshake, or even a smile often do untold good; and nothing of this kind is ever lost.

We can be wide awake and looking for opportunities to be of service to others, as they may present themselves. We can be sympathetic. No one can estimate the good that is done through Christlike sympathy, and few realize the hunger of human hearts for just the sympathy that you and I can give. There is a poem which begins like this:

"Everybody's lonesome, don't forget it dear,
Everybody's longing for a comforting word of cheer."

—and this is true. I believe more lives are touched and made better through sympathy than in any other way.

It is said that in all people there is a longing for some higher power for a Friend and Helper. They may hide this from the world, but perhaps the one who seems the most indifferent, is just the one whose longing is greatest and who needs our sympathy and encouragement to cause him to step out and accept Christ openly and fully.

We can visit those who are sick and afflicted, and show them many little kindnesses,

thus proving our sympathy and interest. A bouquet of flowers or a cheery letter to one of these are small things in comparison to the comfort they bring.

We should be charitable; forgiving; even as we hope to be forgiven. If others have made mistakes, we can try and help them rise above them. Show them we love them just the same, and want them to be their best, and if we do, how much more does Christ?

These are but a few of the things young people can do, but we will find that the more we seek and improve opportunities the more avenues will be opened up to us; and let us remember that—

"Here for service," is a motto
That we all should try to heed,
Service for the blessed Master,
Service for the one in need.
As we heed this call to action,
We grow in grace, and wisdom, too,
For we gain our truest blessings
Through the good that we may do.

AMANDA MALVINA BURDICK

In the death of Mrs. Amanda M. Burdick, Alfred loses one of its most loved and honored citizens. For thirty-five years Mrs. Burdick has filled a place in this community unsurpassed by any one.

She possessed a personality of rare charm and graciousness; a wealth of sympathy and interest most endearing; and a hospitality that made her beautiful home a "charmed circle", fascinating to all alike who were fortunate enough to share her acquaintance and her affection.

Particularly fortunate are the ladies of Alfred who have shared her hospitality in the Amandine Club, of which she was the loved founder and the honored patron; and which she entertained in her home for many years.

Every good cause found in Mrs. Burdick a loyal and helpful friend, whether it was social, religious or educational; or public or private philanthropy. No one was so poor as to be beneath her notice or her care. Her name will remain forever linked with every good cause for which the community of Alfred has stood.

All who knew her will be interested in the outstanding facts of her remarkable career.

Amanda Malvina Burdick was born in

Eulalia, Potter County, Pa., May 15, 1831. She was the daughter of Judge Clark Crandall, who settled in Alfred in 1807, and later removed to Potter County, Pa. Her mother was Amelia Vincent, a sister of David Vincent, long well known in this community.

In 1837, when Amanda was six years old, Judge Crandall with his family returned to Alfred. Here the daughter attended the district school, and later Alfred Academy from which she graduated in 1848, having gained unusual proficiency in music.

At ten years of age she was baptized by Elder J. R. Irish and united with the First Seventh Day Baptist Church of Alfred. Here began a spiritual life which developed into great richness and beauty.

Soon after graduation from Alfred Academy in 1848, she became teacher of music in Union Academy, Shiloh, N. J., where Prof. E. P. Larkin was then principal. To reach Shiloh, she had to be driven to Binghamton by carriage, as Binghamton was at that time the Western limit of the Erie Railroad. In this position at Shiloh, she attracted much attention by her exceptional ability as a teacher of music. Some of the older people there still speak with much enthusiasm of her charming voice and her skill as a musician.

In 1854, she went to New York City to continue her studies in music, and received instruction from a number of eminent masters. In the fall of that year, she went to Appleton, Wis., as teacher of music in Lawrence Academy, now Lawrence College.

While residing in the West, she met Mr. E. S. Prescott to whom she was married in 1857. They made their home in Chicago until his death in 1879. To this marriage were born three children, two of whom still survive, Rev. Philip M. Prescott, of New York, and Mrs. Robert A. MacArthur, of Chicago; and Susan Larkin Prescott, deceased.

In January, 1885, she was married to Mr. William C. Burdick, a prominent citizen of Alfred, and returned to the home of her childhood and young womanhood to spend the mature years of her cultured and accomplished life. For twenty years, until Mr. Burdick's death in 1905, they resided in Alfred, sharing generously in the life and service of the community, and particularly in the responsibilities, labors and benevo-

lences of Alfred University of which Mr. Burdick had long been a staunch trustee.

After Mr. Burdick's death, Mrs. Burdick was elected a trustee to succeed her husband, and continued to hold that office until the time of her death. She established the Amanda M. Burdick scholarship, and gave jointly with her step-daughter, Miss Susan M. Burdick, the Burdick Hall and the site for the Carnegie Library. In many other ways Mrs. Burdick also showed herself a generous and loyal friend and trustee of Alfred.

Advanced age and the infirmities of years caused her to remove about four years ago to the home of her daughter and son-in-law, Dr. and Mrs. R. A. MacArthur, in Chicago, where, with every tender care, she has been loved and cherished in her declining years.

Until within recent weeks, her strength had been equal to the duties and pleasures of her daily life, but on December 11, following a stroke of paralysis, she became unconscious, and peacefully and sweetly passed away two days later. She had reached the ripe age of nearly ninety, and entered the heavenly rest full of years and good works.

The funeral services were held at the home of Dr. and Mrs. MacArthur, December 15, conducted by the Rev. Dr. Stone of the St. James Church, Chicago, with interment in Chicago.

I can not close this brief sketch without a word of personal appreciation for Mrs. Burdick's friendship and loyalty during the thirty-five years since I first knew her as a guest in her home when entering college at Alfred University. She was truly a student's friend.

Then when a young pastor in the church, she gave me her co-operation in many ways, but particularly by gathering the children of the parish into her home and helping to make possible a better social and religious training for them.

But most of all for her faithful, hopeful, and generous co-operation in building up Alfred University for the past quarter of a century, has she earned enduring love and gratitude.

BOOTHE COLWELL DAVIS.

I can do all things through Christ who strengtheneth me.—Paul.

CHILDREN'S PAGE

A YEAR WITH MOTHER PARTRIDGE

If you were to ask little Mother Partridge what has been the very happiest time of her life thus far she would probably say, in her own language, "Last spring, my dears. For it was then that I made my first nest, and laid my first eggs, and hatched my first chicks."

Mother Partridge was only a year old herself when all these wonderful things happened. But to be one year old is to be quite grown up—for a partridge. She had bright black eyes and a soft brownish body.

Mr. Partridge was very fond of his little bride, and after a time spent in house-hunting they chose finally the root of an old tree by the roadside.

"You will be exposed to attacks by boys and dogs," Mr. Partridge said doubtfully. But Mrs. Partridge reminded him that the dust of the road would be nice for the babies to bathe in, and that, since it was both dry and sunny, the tender chicks would not take cold there.

They scraped a shallow circular hollow over the root, and there Mrs. Partridge laid fourteen tiny eggs. She kept the eggs carefully covered with leaves and grass till all were laid, partly to hide them and partly to protect them from frost. For sometimes frosts come even as late as May, and Mrs. Partridge had no idea of losing her entire family in advance. Then when the last tiny drab egg was in place, Mr. and Mrs. Partridge both fell to work making the nest ready for the hatching time, placing leaves and grass under the eggs and then arranging them neatly in circles. It took them two days to do this, and if, while they were thus engaged, any one had interfered with them in any way, Mr. and Mrs. Partridge would have deserted the nest altogether.

When all was ready Mrs. Partridge stepped into the nest and settled gently down upon the eggs to warm them into life with her soft breast. She never wearied, nor did Mr. Partridge ever get very far away from his little mate. When the eggs broke open at last Mr. Partridge came to the nest and, sitting close beside it, took the tiny chicks

under his own wing, one by one, as they left their shells. They were queer looking little things, those Partridge chicks—morsels of grayish brown down, with black markings on their heads and stripes down their backs.

Those first days were anxious ones. Both father and mother knew that a sudden thunderstorm, or a succession of chill, sunless days would bring death to the wee Partridges. But nothing happened to the babies. The bright June sun quickly dried them after they left the eggs, and Mother Partridge with father close at hand, soon led their children to a patch of clover near by.

Here they lived happily, catching ants and other insects for food, and eating ants' eggs when they could find them. There were plenty of insects, brought by the warm showers just before the little Partridges were hatched.

When they were only a few days old, and no bigger than sparrows, the young Partridges could fly. It was at this time, too, that they became too large for all of them to be comfortably sheltered under their mother's wing, and so Mr. Partridge shared the care of them at night. Soon they learned to follow the low clucking call of their mother and to answer her with a little chirp of their own. Mr. Partridge's call was more harsh. His chief duty those days was to look after the safety of the family—or covey as it is called—when they hunted food, running ahead and, if all was well, giving a low note of encouragement. Occasionally he and Mrs. Partridge would both be badly frightened by the approach of some person, or perhaps of an animal. At such time they pretended to have a broken wing, hoping in this way to draw the attention of the intruder from their babies to themselves. Sometimes, though ordinarily very timid, they even fearlessly attacked such enemies as dogs and crows to protect their little ones.

Until they were a month old the Partridge children ate only insects and ants' eggs; then, as the corn ripened in the fields, their parents took them in among the grain—not for the corn itself, which they rarely touched, but for the worms and grubs and insects and small weeds which grew among the stalks. They liked, too, fresh young shoots, and ripening berries and grasshoppers and seeds and grains.

One day passed about like another for the Partridge family. At the first streak of

dawn they opened their eyes and went to dust themselves on the nearest sandy bank or roadway. This dust helped to keep them from wet and chill till the sun came up to warm the world. This done, they went to the fields for their breakfast, and when the morning was pretty well advanced retired to some clover or turnip field to bask quietly in the sun until late afternoon, when they went out for their supper.

At dusk they went to roost, with many cluckings and chirpings—not on a fence or tree but in the open field, where they could hear the slightest noise, and bunched together in a circle, their heads pointing outwards, so that no wild animal could steal upon them unawares.

When they were three months old the little Partridges were about grown and began to look very much like their parents; and although they were very plain of color they were none the less rather proud of their feathers and enjoyed preening themselves.

They didn't like the winter, but they managed to live through it; for the snow was never so deep that it completely covered all the ground, and there were places where they could burrow for wild seeds. But they early felt the approach of spring, and began gladly to make preparations for setting up house-keeping for themselves.

"Partridges will be Partridges," the little brown mother no doubt sighed sadly as she saw her household breaking up. But presently she, too, made a nest, and laid within it other wee drab eggs. And by and by, with the coming of more tiny chicks, Mother Partridge once more was comforted.—*The Continent.*

FEDERAL COUNCIL MESSAGE—THE UNEMPLOYMENT SITUATION

The Commission on the Church and Social Service has been making inquiries to ascertain the probable increase and continuance of the present unemployment and what preparations are being made to meet it. Its findings are as follows:

It can discover no concerted action as yet to meet the problem. "The United States alone of all the industrial nations of the world," says Secretary Wilson, "is without any centralized public agency to direct concerted action toward the solution of unemployment problems. More unfortunate still, it has collected no information and has no

body of facts upon which sound concerted action can be based."

The general situation is expressed by the New York State Industrial Commission. The Commission estimated a net abnormal unemployment in the State of New York November 10th of 20 per cent or approximately 200,000 idle men above ordinary conditions in the industries of the State. This is being increased by labor troubles, such as those in the garment trades where from 75 per cent to 85 per cent were out the second week in December, and by shutting down of factories. The seasonal unemployment in the State of New York, in the winter usually approximates 250,000; much of it unavoidable. There is always, under any circumstances, an unemployment of from 7 to 10 per cent, due to such causes as changes of employment, voluntary days off and a certain amount of shiftlessness. These causes would account for from 70,000 to 100,000 idle persons in the State of New York at any given time. At present unemployment is substantially in excess of this amount, and is increasing. The Department of Labor, Washington, considers these figures substantially accurate.

The officials of New York State Industrial Commission are of the opinion that the present abnormal unemployment will be comparatively temporary. This conclusion is based on the following reasons: Under normal conditions there would be just now a shortage of labor, and there is real under production. As soon as all concerned, especially retailers, take their losses as the farmers have had to do, business will revive. We shall know better what to expect by the middle of January or the first of February, and whether drastic action to meet unemployment will be necessary. If the present unemployment should continue through the winter, nothing of greater immediate importance will be faced by federal, state and municipal governments.

There seems to be, therefore, no occasion for setting up relief organization on a large scale at the present time. The Secretary of Labor writes, "This is excellent advice."

Employers should be urged rather to do their best to take care of their employes, by going ahead with production if they are able or by part time work. It is a good time to clean up plants, thus giving a certain amount of productive work to the unskilled.

It is also unfortunate just now to start labor troubles over the open shop or to seek to break up labor unions by discharge, lowering of wages without consultation, and re-employment on an individual basis. What the country now needs is good will and co-operation between employers and employes, with resulting stability, confidence and cheerfulness, and not a precipitation of bitter industrial conflicts.

A period of unemployment such as now exists, and may be intensified, offers opportunity for the expression of the Christian spirit by churches and demands intensified pastoral visitation. Homes in which the bread winners have been long out of work are sorely tried. The friendship of the church is then a great comfort and strength. A church is also strong enough to tide over any of its families known to be in actual need. If it does not do so its religion is but skin deep. Under ordinary circumstances, men whose families are in actual distress, can be secured enough work to keep them going if pastors will call up factories and stores for partial employment, or if they will organize to find odd jobs about homes. The men's club or brotherhood might assume the responsibility.

The State Employment Bureau of New York would be glad to have pastors in that State advise such unemployed as they meet, that its officers are at their disposal and that the Bureau will make every effort to find suitable and congenial occupation for them. Doubtless like agencies in other States will be glad to do the same. The Secretary of Labor considers it very important to keep in touch with centralized employment bureaus where they exist.

A loan fund, judiciously administered and not available for unknown transients (the city or the Associated Charities should take care of them) is great help. It goes without saying in most communities that relief work by churches should be kept in touch with the charity organization society of the community.

The secretaries realize that these are temporary expedients. What is needed is an adequate centralized agency in the Federal Department of Labor, strong state employment bureaus, a control of seasonal work and preparation for unemployment when employment is normal. These and other meas-

ures growing out of a study of unemployment, which makes it possible to know what to do and in what direction unemployment is tending, lie at the bottom of a sound national policy. But meanwhile families are suffering; therefore let us do what we can.

SAMUEL Z. BATTEN,

Baptist

M. P. BURNS,

Methodist Episcopal

ROLVIX HARLAN,

Baptist

ARTHUR E. HOLT,

Congregational

JOHN MCDOWELL,

Presbyterian

JAMES M. MULLAN

Reformed

CHARLES N. LATHROP,

Episcopal

ALVA W. TAYLOR,

Disciples of Christ

HARRY F. WARD,

Methodist Episcopal

F. ERNEST JOHNSON,

Commission on the Church and Social Service

WORTH M. TIPPY,

Commission on the Church and Social Service

"DADDY, WHAT WOULD YOU TAKE FOR YOUR RIGHT HAND?"

At first I thought it was only a boy's foolish question, but when he repeated it, and I caught the look of earnestness in his face, I began to turn the proposition over.

"Why, boy, what do you mean?" I inquired.

"Well, Daddy," said he, "I mean this: suppose a doctor could unhook your hand, without hurting, and take it away from you, how much money must he leave for it?"

Ah, now I saw what he was driving at. What was, in my opinion, the money value, the cash price, that I would put on my right hand—eliminating even the element of pain in a surgical operation to avoid inflation of the appraisalment.

And here was a poser. I was put to it for an answer. My accident policy first came to the rescue, but failed, for that promised me only \$2,500 for the right hand if I should lose it by accident, and I quickly

dismissed it as a bad trade, even if there were no physical suffering involved. Then I thought of the face of the policy—\$5,000 for total disability. No, I wouldn't accept that for my right hand. Ten thousand—No. Twenty? Thirty? Forty? No! No! No! True, that hand had never done anything to startle the world, and I could doubtless count upon its fingers the number of those who would grieve very sorely if I should lose it. But—I thought, it's mine—God gave it to me; and if I should lose it, I could never get another to take its place,—never!

The price mounted higher and higher while the lad waited for his answer.

"Boy," said I, "before I would voluntarily surrender that right hand, I would refuse all the gold you could pile up between here and the Gulf of Mexico!"

And what do you reckon he replied?

"Phew, Daddy, you are rich, aren't you!"

Rich! Yes, my own appraisalment, fabulously wealthy in the possession of my right hand. And there was my left, also; not so valuable perhaps, but greatly helping the right to maintain its value. I looked at my hands; then glanced at my feet. What about their value in carrying my hands about to where and which they could do their best work. And what about my eyes, to see my work, as well as the faces of my loved ones and all the beautiful things which God had prepared upon which to feast the vision. And what about my ears to hear the voices of children and all the music of life! Yes, and yet other faculties; and crowning all, the little "machine", with which I plan my day! True, it does not always work as I would like it to—grows sluggish sometimes—but it works. Then I thought, "Oh, what potentialities are wrapped up in one ordinary person!"

And now I am embarrassed with my riches—riches I have held for some time. The sight of a back-tax collector would cover me with confusion.

But an even more serious thought followed: Where did I get these possessions? To ask is to answer: from God.

And how long can I keep them? Forty? Fifty? Sixty? Seventy? Eighty years?

Then what? Ah, yes, I must appear before Him who gave them to me and make an accounting as to how I have used or misused them.

If this is true, resolved I, these values shall not be spent upon things which perish with the using, but I will invest them in that which will be permanent, that they may yield dividends to the glory of God throughout eternity.

And then there will be no embarrassment on "The Accounting Day", but joy in the presence of the angels.—*Interchurch World Movement.*

HOME NEWS

BERLIN, N. Y.—The Berlin Sabbath School observed the Christmas time this year by giving a Biblical drama, "The Pure White Christmas", representing the birth of Christ Jesus at Bethlehem. The drama was well presented by about fifteen members of the school. A beautiful tree stood in one corner of the stage in the background with some presents from the school for the infant and primary departments of the school. A large electrically lighted star hung over the stage, furnished the light for the room. Aside from the gifts to the smaller ones the school observed the White Christmas and the classes made offerings for the Forward Movement.

The other churches of the town had their Christmas exercises and trees on Friday and Sabbath nights. On Sunday night there were appropriate services held about the large community Christmas tree planted in the public square. The band played and there was reading of Scripture and prayer and a community singing of carols. It was a pleasant and interesting service and we believe it was also helpful. The tree had been fully illuminated for the three previous nights and can not fail to leave an impression of the Christmas story and spirit.

AN OBSERVER.

Dr. David Starr Jordan of Stanford University says: "I owe a great deal to a flock of lambs that were put in my care when I was a boy, and which I cared for a number of years, shearing them all myself, giving each one a name, and keeping an account of the amount of wool furnished by each one. Ever since this experience, I have regarded natural history as a means of grace to a boy and girl. It can show itself in no better way than by making friends among animals."

MARRIAGES

CURRY-PERRY.—At Lost Creek, W. Va., December 4, 1920, by the pastor, M. G. Stillman, John H. Curry and Jessie E. Perry, both of Lost Creek, W. Va.

DEATHS

PALMITER.—Elson Palmiter, son of Mr. and Mrs. Ed Palmiter, was born in the Town of Hartsville, Steuben County, N. Y., July 25, 1895. Except for part of a year when he attended the Agricultural School at Alfred, he lived at home with his parents until the time for him to enter military service. He enlisted November 22, 1917. With the American Expeditionary Forces he operated a telephone switchboard well under the firing lines at the battles of Aisne-Marne, Meuse-Argonne and St. Mihiel. He was honorably discharged July 18, 1919.

In the service he had been gassed, and during a rather sudden sickness beginning October 8, he had to be taken to a hospital, and was not able to stand the strain at the turning point of the disease. He died November 1. Memorial services were held at the church at Alfred Station, conducted by Pastor William Simpson, and burial was made in the Alfred Rural Cemetery. Comrades in uniform bore the body to its resting place.

W. M. S.

WILBER.—Walter Wilber was born October 2, 1845, in the town of Alfred and died of lockjaw November 3, 1920, at the age of seventy-five years.

Mr. Wilber had lived in Allegany and Steuben counties and in Pennsylvania. He married Ephemina Burdick, daughter of Rev. Hiram P. Burdick, March 26, 1865. One son, Willis Wilber, lives in Joliet, Ill. Many years ago Mr. Wilber joined the First Alfred Church.

Memorial services were conducted at his late home the afternoon of December 4, by Rev. William M. Simpson and burial was made in the Alfred Rural Cemetery.

WAITE.—Loren G. Waite, son of James H. and Catherine Gleason Waite, was born in 1873 at Orange, Mass., and died November 23, 1920, at his home on the farm near Bradford, R. I., as the result of an accident, by which a heavy auto truck which he was repairing in his garage slipped from its supports and caught him underneath it in such a way that his life was crushed out before he was discovered and released.

Mr. Waite was a graduate in the class of 1895 of the Massachusetts Institute of Technology, and for several years was employed by the Gen-

eral Electric Company at Lynn, Mass., and Schenectady, N. Y.

November 6, 1901, in New York City, he was united in marriage with Dr. Anne Langworthy, and not long afterwards they went to Westerly, R. I., where Mr. Waite began working for the C. B. Cottrell, Sons Company, but soon decided upon an out-of-doors life and entered upon the profession of farming.

Mr. Waite was a faithful member of the Second Westerly Seventh Day Baptist Church at Bradford, R. I., and had a deep and vital interest in the work of the denomination, always giving it his loyal and generous support. At the time of his death he was acting pastor of the church.

Besides his wife he leaves one son, James Waite, a young man of about seventeen.

Farewell services were held at the home, where prayer was offered by the pastor of the Baptist Church at Bradford, and at the Seventh Day Baptist church in Westerly in charge of Rev. Clayton A. Burdick, assisted by Rev. D. Burdett Coon and Rev. Edwin Shaw, and burial was made in the old Hopkinton Cemetery, on November 26.

Mr. Waite was a highly respected and much loved citizen, neighbor and friend, a champion of truth and justice, a real Christian gentleman.

Not long before his death, in conducting a memorial service for a fellow member of the Grange, a work in which he took an active interest, Mr. Waite repeated the following lines from the poet Bryant, and they were read at his own funeral service.

"So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and
soothed

By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

E. S.

PAUGH.—Abigail Batten Paugh, daughter of Abraham and Sarah Middleton Batten, was born near Lost Creek, W. Va., September 30, 1846, and died in same region December 18, 1920, aged 74 years and 2 months.

She became a member of the Lost Creek Seventh Day Baptist Church in 1869 during the pastorate of Rev. Samuel D. Davis, and has been a member in good standing from that time. She was married to John B. Paugh in 1867. To them seven children were born, two of whom died in infancy. The husband died seven years ago. She is survived by three daughters, Mrs. Florence Conley, Miss Josie Paugh, Miss Stella Paugh; two sons, A. A. and E. B. Paugh; a grandson, J. Clark Conley; and a great-grandson, Robert Conley. Also Mrs. Robert Hartley and Paul Norman, who, having lost their mothers in infancy were raised in her own home. Mrs. Paugh suffered a stroke of paralysis last March from which she never fully recovered.

She was of retiring disposition, one of the steady and naturally reliable home makers in the same region all her time. It speaks well

of her spirit of service that she would give home to the children of other mothers when she had a good supply of her own. It also speaks well that her children express highest appreciation of their mother. This is natural, and yet very many would not testify gladly to the world that the mother has a place in heaven, as these so willingly do.

M. G. S.

COON.—Sarah Jane Stillman was born February 10, 1843, and died December 17, 1920, at De Ruyter, N. Y., in her seventy-eighth year.

She was married December 19, 1865, to Myron W. Coon, who died December 14, 1906. To this union were born three children: Dr. Clarence E., of Syracuse; Percy A., of New York City; and Helen M., who died about two years ago. Besides the two sons she is survived by a grandson, Lawrence, of California, a niece and a nephew.

Mrs. Coon's childhood and youth were spent in DeRuyter where she was educated in the De Ruyter Institute. She has always been a great student and especially interested in literature. Hers was a gifted pen, both in prose and poetry. She was baptized in her youth and united with the DeRuyter Seventh Day Baptist Church, but for some time since has had her church membership elsewhere.

Funeral services were held December 20 conducted by Pastor H. R. Crandall. Interment was in the DeRuyter Cemetery.

H. R. C.

DAVIS.—Hiram N. Davis, son of Joshua and Hannah Davis, was born November 14, 1831, and died at Salem, W. Va., December 20, 1920.

He became a member of the Seventh Day Baptist church in his young days and held membership in the different churches where he happened to live. He spent many years in Nebraska, and in Boulder, Colo., but has been back to his home state for quite a number of years. He was married to Elsie Jane Van Horn, of Lost Creek, November 23, 1854. She died June 22, 1909. He is survived by two sisters: Mrs. Rowenna McWhorter, of Jackson Center, O., and Mary Morrison of Loveland, Colo.; and one brother, Milton Davis, of Salem, W. Va. He has always been an active member of the churches where he has lived, with a well informed mind of Bible doctrines. Burial service at Lost Creek Seventh Day Baptist Church.

M. G. S.

ROAN.—William Roan was born in Madison Township, Columbus Co., near Dausville, Pa., November 11, 1852, and died November 28, 1920, in the sixty-ninth year of his life.

In his young manhood he came to Hornell, N. Y., and soon began railroad work. He worked for the Lehigh and Erie. December 24, 1873, he was married to Melissa Ormsby. They had three children, Flora, Cyrenus and Isabel. Isabel is now Mrs. William Call. In 1892 Mr. Roan moved to the farm on Hartsville Hill, where he lived the rest of his life. In 1895 he was baptized and united with the Hartsville Seventh Day Baptist Church. Mrs. Roan died November 4, 1915. Since that time his daughter, Flora, has been his housekeeper.

Memorial services were held at his late home December 1, conducted by Rev. William M. Simpson, of Alfred Station, and the body was laid to rest in the Maple Wood Cemetery in Railroad Valley.

BARTIMAEUS

I would receive my sight; my clouded eyes
Miss the glad radiance of the morning sun,
The changing tints that glorify the skies
With roseate splendors when the day is done;
The shadows soft and gray, the pearly light
Of summer twilight deep'ning into night.

I can not see to keep the narrow way,
And so I blindly wander here and there,
Groping amidst the tombs, or helpless stray
Through pathless, tangled deserts, bleak and
bare;

Weeping I seek the way I can not find—
Open my eyes, dear Lord, for I am blind.

And oft I laugh with some light, thoughtless jest,
Nor see how anguish lines some face more
dear,

And write my mirth, a mocking palimpsest,
On blotted scrolls of human pain and fear;
And never see the heartache interlined—
Pity, O Son of David! I am blind.

I do not see the pain my light words give;
The quivering, shrinking heart I can not see;
So, light of thought, midst hidden griefs I live,
And mock the cyressed tombs with slightest
glee;

Open my eyes, light, blessed ways to find—
Jesus, have mercy on me, I am blind.

My useless eyes are reservoirs of tears,
Doomed for the blind mistakes to overflow;
To weep for the thoughtless ways of wandering
years,

Because I could not see—I did not know.
These sightless eyes—than angriest glance less
kind—

Light of the World, have pity! I am blind.

—Robert J. Burdette.

Sabbath School. Lesson III—January 15, 1921

OUR ALL FOR THE KINGDOM.

Matt. 19: 16-30

Golden Text.—"Thou shalt love thy neighbor
as thyself." Matt. 19: 19

DAILY READINGS

Jan. 9—Matt. 19: 16-22

Jan. 10—Matt. 19: 23-30

Jan. 11—Mark 12: 28-34

Jan. 12—Luke 10: 30-37

Jan. 13—Col. 3: 12-17

Jan. 14—Prov. 8: 10-18

Jan. 15—Matt. 6: 5-15

(For Lesson Notes, see *Helping Hand*)

Perhaps we may be pardoned for not
bringing our friends to Christ, but can we
expect pardon for not accepting him our-
selves?

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.

Teacher: "You see, had the lamb been obedient, and stayed in the fold, it would not have been eaten by the wolf, would it?"

Boy: "No, ma'am; it would have been eaten by us."—*London Sketch.*

THE SABBATH RECORDER

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

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"I know the great joy of walking with Jesus Christ in the midst of all this; I stand ready at this moment to go through it all again for the joy I have had in flashing the word Savior into the darkness of a great tribe! Is it God's will? That makes the wilderness a garden; that makes the desert glow with the very presence of God!"—*Youth's Companion.*

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THE dream of the philosopher
 today is often the creed of the
 persecuted minority tomorrow,
 the day following to become THE
 FAITH OF A NATION

Earth changes, but thy
 soul and God stand sure
 ---Browning

The Sabbath Recorder

THE IDEAL LAND

Sometimes amid contentions and the world's mad rush of life,
 Above the din of restlessness and weary, sordid strife,
 I seem to hear the music of some far-off happy clime,
 That calms my troubled spirit, and the things of sense and time
 Are for awhile forgotten; and anon my raptured ear
 Is turned to catch the sweetness of the melody so clear:
 Oblivion to worldly cares seems wrapping me about;
 And banished from each lurking place are ghosts of fear and doubt.

Some subtle power hath cast a spell, a sweet, seductive band,
 Around me, and I seem to be in the enchanted land;
 Soft breezes fan my temples, spicy fragrance fills the air;
 Unmarred and pristine beauty aboundeth everywhere;
 The finger of the Infinite, by mortals though unseen,
 Hath writ his presence over all in characters serene;
 And the day-dawn of a morning that shall never know a night
 Floods all the hills eternal with its golden beams of light.

Here limpid waters gently flow, their verdant lands between;
 Elysian beauty everywhere sheds glory on the scene;
 And peace and joy ineffable abound; no taint of sin
 Nor aught of mortal strife or woe can ever enter in;
 The effluence of his light and love pervades celestial space,
 And things of sense and time can ne'er its sanctity efface.
 O land of the ideal! home of the soul so blest,
 Where sorrows are transmuted into joy and peace and rest.
 —Retta Bryson Titus

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