

# The Sabbath Recorder

## *The Seventh Day Baptist Forward Movement*

### THINGS TO BE DONE

- 7. Recruit more first-class men for the ministry.

—From the Report of the Commission.

AHVA J. C. BOND, *Director*

SALEM, W. VA.

The Forward Movement provides Scholarships and Fellowships in our colleges and the seminary, respectively.

Three young men are receiving help this year.

They tell me thou art rich, my country; gold  
 In glittering flood has poured into thy chest;  
 Thy flocks and herds increase, thy barns are pressed  
 With harvest, and thy stores can hardly hold  
 Their merchandise; unending trains are rolled  
 Along thy network rails of east and west;  
 Thou art enriched in all things bought and sold!

Oh, dearest country, is it well with thee  
 Indeed, and is thy soul in health?  
 A nobler people, hearts more wisely brave,  
 And thoughts that lift men up and make them free.

—Henry van Dyke.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Hopkinton Church, at Ashaway, R. I., Aug. 22-27, 1922.

*President*—M. Wardner Davis, Salem, W. Va.  
*First Vice President*—Benjamin F. Johanson, Battle Creek, Mich.

*Vice Presidents*—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Rev. Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

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*Director of New Forward Movement*—Rev. Ahva J. C. Bond, Salem, W. Va.

*Treasurer of New Forward Movement*—Rev. William C. Whitford, Alfred, N. Y.

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*Terms Expire in 1922*—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

*Terms Expire in 1923*—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

*Terms Expire in 1924*—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

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Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.  
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*Intermediate Superintendent*—Rev. Henry N. Jordan, Milton, Wis.

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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

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WHOLE NO. 4,005

**An Autumn Day In a Pleasant Land** After a pleasant journey among the picturesque hills and charming vales of northern New Jersey and through the rich farm lands of central Pennsylvania with now and then a gap where the river had cut a way through rock-ribbed mountains, we were sorry to see the evening shades gathering; for we were warned by the lengthening shadows that darkness would soon put a stop to our sightseeing.

From Harrisburg, the state capital, our course was, for several miles, along the banks of the Susquehanna, with blue mountains on the horizon to our right and, all about us, the thrifty farmers' homes with well-kept outbuildings and white-washed yard fences; all showing signs of thrift and prosperity.

Rocky hillsides too were scattered along the way partly forest-covered, where great stone-crushers had made little mountains of crushed rock and of fine cement for the market. The wounds these had made in the hillsides revealed something of the earth's record before man found a home here. What untold pressure must have been brought to bear upon these uplifts of rocks to tip and tilt and crumple them, and in many cases to metamorphose the once rocky beds of sandstone into their present piles far above the ocean beds, where they must have been formed! Then, who can imagine the length of time necessary for old ocean to wear out the original rocks from which it secured the sand to stratify its own rock bottom?

But here we go flying by all these changing scenes for three full hours without a stop, and, if we are to enjoy them all, we must not pause too long in dreaming over by-gone ages. One needs open eyes and a nature-loving mind if he is to enjoy the scenes in a moving panorama of the land through which he goes on a flying train.

The clouds of the morning had given way to a clear sunny sky, and there was something in the peculiar glow of a November afternoon that gave a charm to wood-

land and field; to mountain and glen; and to the far-reaching views where the river had long ago cut its water-gap through the hills.

Fourteen miles above Harrisburg the Juniata pours its crystal waters into the Susquehanna, and our train left the larger stream and began to wind its way along the crooked banks of this little river, celebrated in song and story, and noted for its picturesque mountain scenery. The very name gives it a charm. From childhood days the Juniata had been immortalized in song and story. This fact gave a coloring to every scene as we followed its winding way up the grades for more than a hundred miles to the great divide beyond which the waters flow into the Allegheny.

Long before we reached the plateau above Altoona, the hues of a golden sunset gilded the landscape, long shadows began to stretch away across the vales, darkness seemed gathering under the hills, soon the lights in our car sprang into being as though touched by some magic hand, and we were almost sorry the day was so short.

There was nothing now to do but to sit back and think of the beautiful scenes of the day and watch the electric lights of city and town as we passed them by, and wait for the train men to call out: "Pittsburgh". This they did a little before nine o'clock, and Secretary Shaw and the editor soon found the Hotel Henry and began to shake hands with members of our Conference Commission which was to meet there for a two days' session.

**Two Days With the Conference Commission** It is not our purpose to give here a detailed statement of the work of our Conference Commission in its Pittsburgh sessions. For two full days with three busy meetings each day, the brethren gave their best energies to the work assigned to them. And we sincerely wish that all our people could fully realize what it means for the busy men they have appointed to do this work, to leave their own business, for three

or four days, and bow down under the burdens and problems that must be met in the spirit of true loyalty if our cause is to go harmoniously forward.

Two members of the Commission were absent; but the other seven took up their work with a hopeful spirit and a desire to promote every interest dear to us as a people.

President M. Wardner Davis, of Salem, W. Va., presided. Brethren Lucian Lowther, Allen B. West, Theodore J. Van Horn, Paul E. Titsworth, Frank J. Hubbard, and Benjamin F. Johanson were there as members of the Commission. Brother Ahva J. C. Bond was there to report as Forward Movement director, Rev. Edwin Shaw as secretary of the Commission, and, by invitation of the Commission, the editor of the SABBATH RECORDER attended.

The three daily sessions were fixed for 9.30, 2.00 and 7.00 o'clock each day. For the first two of these there was a time limit for closing; but for the evening session no such limit was provided, and the men stuck to their work well into the night.

After the president had called attention to the appeals by the Federal Council for united prayer meetings to promote the great interests for which the Armament Commission is now in session at Washington, and to the fact that our people were responding well to that call, a program for daily work was adopted and the brethren began to take up their duties in order.

No less than fifteen letters were received from the various boards, and from individuals, all of which revealed something of the general interest in the matters pertaining to our denominational life and works.

The first day was taken up largely with the hearing of these communications and the reports of the secretary and Forward Movement director. In due time our readers will be given in the RECORDER a complete digest of the transactions; but here we wish to mention the excellent report of Rev. Ahva J. C. Bond, which appears on another page of this issue. Our readers will be much interested in this report, and in the hopeful outlook taken by the director. We give here the resolution unanimously adopted by the Commission:

*"Resolved, That we approve the methods being pushed by the director in the lines of personal correspondence, personal conferences with pastors and people, visiting the churches, writing for the RECORDER, distributing literature, and the general plans for promoting the Forward Movement."*

We were much pleased with the position taken by one writer upon our need of the Commission in order to forward our work and to promote unity of spirit and effort throughout the denomination. And since we have had an opportunity to witness the practical workings of the Commission we are doubly assured that the money used for its expenses "is money well invested".

One important thought worthy of our attention as a people was written by a close observer in one of our colleges. In urging some definite statement regarding Sabbath observance, he expressed regret over the evident careless habits of some young people as they come from Seventh Day Baptist homes.

It is evident that there is great need of true Sabbath reform in the homes from which students are being sent to our colleges.

Personally, without regard to any act of the Commission, we were impressed with the thought that the future of our cause depends more upon the spirit and attitude of the homes where character is being formed, than upon any other institution. The church and the school will certainly have hard work to make loyal, spiritual Sabbath-keepers out of young people whose early years have been lived in unspiritual, almost Sabbathless homes.

The Commission was encouraged by the spirit of loyalty manifested by most of the boards in regard to the provision made by Conference for reserving a small per cent of the budget funds to meet the expenses. This is a very important part of denominational work. Every member of the Commission freely gives his time and energies for the general good. One needs only to attend one of its meetings to see that there is no holiday in it for any of its members. It means hard and perplexing work. It calls upon the spiritual powers and heart-burdening, wakeful thought of each man in efforts to reach wise and helpful solu-

tions of the various problems that arise, and every man goes home exhausted from such a task.

The least our people can do for such a service is to pay necessary expenses for the men who sacrifice valuable time in order to serve them and promote the causes we love. The friendly communications regarding this method of meeting expenses was cheering to the Commission.

In Director Bond's report our readers will see his suggestion for a special Christmas rally all along the line to make up the deficits of last year's budget. If there is ever a more appropriate time than others to bring gifts for the Lord it is Christmas time.

The very first gift ever mentioned as being brought to Christ was a gift of gold. In honor of the birth of Christ they brought gold, frankincense and myrrh. From that day to this gifts of money and the frankincense of true devotion have gone hand in hand for the upbuilding of God's kingdom on earth. What could be more appropriate for us at the season when all the world is thinking about the Christ-child and the blessings he brought to earth, than to make one grand rally to make up the deficits in our budget offerings. Let us too, "open our treasures and present unto him gifts; gold, frankincense, and myrrh."

We are glad the Commission approved this Christmas plan; and we do hope our dear people will approve it too, in such a willing and practical way that the Lord's cause may be wonderfully helped. This plan is in no way to interfere with the regular Forward Movement plan; but is to help it on and complete the work.

When the regular report of the doings comes in by those appointed to make it, our readers will find some good practical measures in which they should be deeply interested.

Among these will be a proposal for all pastors to preach two sermons each year upon the glorious opportunities now open to consecrated ministers of the gospel in the work of world betterment and the salvation of men. In no calling can a young man make his life count for greater good to his fellow-men than in the gospel ministry of today.

Another recommendation will be found for a moment of simultaneous prayer for a special object named before hand, on every sixth day evening at a stated time. Concerted prayer has ever been a power for good. Let all the people unite in some such Christian service and good results must surely follow.

**A Good** The Yearly Meeting of the Yearly Meeting New Jersey, New York City, and Berlin, N. Y., churches held its 1921 session with the old Piscataway Church at New Market, N. J., on November 25-27. The six churches were well represented and although the weather was wet and gloomy both days there was a large attendance, especially on Sabbath Day.

On sixth day evening Rev. L. D. Seager, pastor at Marlboro, preached and Pastor Erlo E. Sutton, of Shiloh, led the after-meeting. On Sabbath morning Rev. Ahva J. C. Bond, general director of the Forward Movement, preached a stirring sermon, full of most interesting historic data, together with a complete statement of the various things included in the Forward Movement budget.

We do not see how any loyal Seventh Day Baptist could listen to the address without being moved to renewed determination to do his part loyally and well in the greatest forward movement ever undertaken by our people.

In the afternoon the Sabbath-school lesson, "Paul's Voyage to Rome", was taught by several speakers, and the young people had an interesting hour. We were not in attendance in the afternoon and can not give particulars of what everybody called "good sessions".

The sermon on the evening after Sabbath was by Pastor Sutton, of Shiloh, from the text: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).

After a few moments given to business on Sunday morning, Pastor Skaggs, of Plainfield, spoke upon the question of social service as represented by the Federal Council Commission of which he is a member. A great work is being done, in which emphasis is placed on *men* rather than on *things*. The problems are many and the

effort is to apply the principles of the Sermon on the Mount.

Pastor Witter's sermon, from Hebrews 12: 1-3, was a strong plea, in a most tender Christian spirit, for God's people to lay aside every weight that hinders if they would run well the race that is set before them, and win the crown at last. There is too little difference between the church and the world, and some things that Christians do tend to destroy spiritual growth. Card-playing and dancing and other kindred amusements can never prepare a heart for God and the Holy Spirit.

There were two most interesting praise services. In one of these Brother Seager spoke before each song he had chosen, of the life and work of its author, and this put new zeal into each song. Brother Witter by a similar plan made the praise service very helpful.

On Sunday afternoon Secretary Shaw made a strong plea for three things: Unity, loyalty, and sacrifice. This was followed by a round table led by Director Bond, in which a number took part by asking and helping to answer questions regarding the Forward Movement.

It is evident that all such meetings where the people meet in the spirit of the Master to consider the work and the problems before them are conducive to better understandings, greater loyalty, a more perfect unity, and a genuine spirit of sacrifice for the causes we love.

The last evening was given to the editor for a sermon and a closing conference meeting. The text was from Hebrews 11: 4: "And by it he being dead yet speaketh". The effort was to show how those who have gone before are influencing the living and inciting them to loyal and faithful service.

The appeal was so to improve our present that tomorrow shall not stultify today. The present is the eventful day. Tomorrow will contain only what we in the todays are putting into it. If coming generations are to be able to say of us, "They being dead yet speaketh", we must fulfill the necessary conditions now. Those who are hoping to help our good causes *sometime* are in danger of doing nothing at all; for the days

and the years fly swiftly by, and if we die without actually doing something, the causes will suffer for ever on account of our neglect and inactivity during our life-time. By the road "by and by" we reach the house called "never".

The conference meeting at the close of this Yearly Meeting was characterized by deep emotion, as many testimonies were given regarding the noble men and women of other days and their excellent work, who "being dead yet speaketh".

**Our Superior Advantages** While recognizing the important truths regarding the excellent work of those who laid so well the foundations upon which we try to build, and while we are impressed with the thought that though dead the fathers are still speaking to this generation, we must not forget that these things give us superior advantages and that more is expected of us because great and good men have gone before.

We have superior advantages today because noble and true men have built up for us a civilization far above anything they themselves knew. Thus every generation of the past has been accumulating enduring material for our use, and establishing ideals for human betterment which they could not live to work out.

This generation can begin where the fathers left off, instead of where they began. If we do not improve the superior advantages for a forward movement thus provided we can not expect the commendation, "Well done, good and faithful servant", when our day is done. To build no better or go no farther than our fathers did will not be work *well done* for us. This would be going backward rather than forward. Onward and upward must be our motto if we are to be approved of God.

Every good church or mission building built by those gone before; every endowment fund for the support of schools and missions; every public library for promoting intelligence; every high ideal; every well tried plan for Christian work—all these become assets placed at our disposal, and without cost to us, through the faithful ones who sacrificed and toiled and gave them to us for an inheritance.

To ignore all these superior advantages and drift along in idleness, or to live for self and pleasure, will bring a blighting curse upon us, and rob the world of the blessings we are expected to give.

**"If the Sabbath Goes Everything Goes"** Rev. Harry L. Bowlby of Lord's Day Alliance fame has visited Plainfield. This is the man who for years has been trying to force the Federal Council to push legislation for compelling Sunday observance. In this he has met with poor success. But he seems to succeed in making untrue and sweeping statements regarding many good Christians who are conscientiously laboring and sacrificing to save the only Bible Sabbath, which he is spending *his* life to destroy.

Mr. Bowlby is reported as saying: "If the Sabbath goes everything goes with it." To this we fully agree. The strange part of this whole matter is that men who insist that the "Sabbath Day must be saved" are turning every energy toward breaking down the Sabbath in order to establish Sunday in its place by civil laws enforced by policemen's clubs and jail sentences!

No effort is made to establish reverence for the Bible Sabbath,—the Sabbath of Christ; but nothing is left undone by which he can prejudice the country against all conscientious people who *do* reverence God's holy day!

He seems to delight in classing Christians who do keep the Sabbath with prizefighters and all sorts of worldly men who regard no sabbath whatever. He speaks of certain Christians and Jews as having "no regard for the institutions of this country". Why should he single these out as notorious offenders, and overlook the hundreds of thousands belonging to Sunday churches who crowd every road with automobiles every Sunday instead of going to church? Perhaps he knows that these very people understand too well that his civil-law Sunday has no claims upon conscience as a Bible measure.

Those who take away *Bible* authority for a Sabbath and place a heathen day—Baal's Day—in its place are doing much to break down all Sabbath claims upon the consciences of men. The great mass of human beings can never be brought to conscientious

Sabbath-keeping by such inconsistency. Sabbath-keeping is purely a matter of religion. No amount of civil legislation can force religious observance upon the hearts of men. Christ showed a better way to make his followers forsake sin and become loyal to God's law.

It does not become a professed Christian teacher to declare before a public audience that certain classes of believers in God, who are loyal citizens, "have no regard for the institutions of this country". This is all the more unbecoming when everybody knows that out of the ranks of those thus denounced, have gone thousands upon thousands to make the supreme sacrifice for the nation they love, many of whom are now sleeping in Flanders Field beyond the seas. Even if a speaker had *himself* been placed where his loyalty could be demonstrated by his willingness to die for his country—if he had so much as suffered on fields of battle—even then it would seem unkind for him to make such sweeping statements against men whose love for American institutions had been proved by so great cost.

### HIS CROSS

Not Christ's, not my brother's, but thine own. This is precisely what Jesus said, though I think we have continued to misinterpret his saying. We have talked and prayed and exhorted as if discipleship consisted particularly in the bearing of *Jesus'* Cross. He never even implied such a thing. Here is his exact word: "If any man will come after me, let him . . . take up his cross and follow." In other words, part of the genius of Christian discipleship is the bearing, bravely and at whatever pain, of one's personal cross. It may be ill-health. It may be loss of property, prestige, or friends. It may be suspicion or jealousy at the hands of others. It may be doubt, or defeat of a life-hope, or the death of a beloved. It may be anything that crucifies. But concerning it Jesus says "the bearing" of it, in his train, constitutes valid and eloquent discipleship of him. Take it up, then. Don't scold at it, or stand and groan about it. Take it up as a privilege and obligation. Carry it even if you must hang on it by and by.—George Clarke Peck.

## THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,  
Forward Movement Director



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.

"Lo, I am with you always, even unto the end  
of the world."—Matt. 28: 20.

### REPORT OF THE DIRECTOR OF THE FORWARD MOVEMENT

REV. AHVA J. C. BOND

While this report is concerned with the activities of the Forward Movement director since Conference, it may be well to make a brief introductory statement concerning the work of previous months, and especially setting forth the principles upon which I have endeavored to work. To do so will set the matter out in clearer relief, making possible a more intelligent appraisal of the work done, and a more helpful criticism of the methods employed. I am very anxious that the members of the Commission shall give me the benefit of their suggestions. I consider myself a servant of the denomination, under the direction of the Commission, which represents and is responsible to the General Conference.

I am keenly conscious of the importance of the position which I hold at this time, both on account of the great practical service which the director of the Forward Movement must render, and because this office symbolizes our denominational unity. The one who occupies the office should be able to deepen our denominational consciousness,

and to secure a united support of our common Kingdom tasks.

It is known to this body that it was with much reluctance that I accepted this position. Having accepted it, I have been giving the work my undivided and very best effort and thought. I accept it as a task which has to do with the spiritual life of our people, else I should not have considered it for a moment. I realize also that the first practical result to be sought in the churches is a *better and more regular and consistent financial support of the program and work of Seventh Day Baptists*. It is because I believe that financial support develops spirituality, and that by our funds we may express our faith, that I am very glad for the present to give myself to this ministry.

While emphasis has been placed therefore on the financial side of the movement, my chief interest has not been in a budget or in quotas.

There are three aspects to this department of our denominational life and work. We may think of it as so much money to be raised, a budget to be subscribed, or quotas to be secured. This aspect of the question has its value, but may easily be overpowered where permanent results are desired. Again, it may be the *work* that is being done and that is planned that is given chief emphasis. People support what they are interested in. They are interested in what they know about. Giving out information in regard to the work being done by the boards, and in regard to the waiting fields and opportunities is an important part of the work of getting funds. In the third place one may stress the responsibility of stewardship, placing the emphasis upon the personal duty and privilege of every Christian to render unto God the things that are God's.

I have named these phases of the financial question in the reverse order, to my mind, of their importance as the matter relates to religion, and is comprehended in the realm of Christian life and service. So much for a statement of the principles by which I have been consciously governed in my work as Forward Movement director. I realize that the primary aims as thus set forth can not be easily secured, and their fruits are difficult rightly to measure. The results do

not admit of spectacular demonstration; but spiritual gains never do. Our chief concern is whether the aims are right, the methods the best, and the efforts properly expended.

At the last meeting of the Commission, I reported that I had met with four of the boards of the denomination for the purpose of coming into more direct contact with their spirit and work. I had visited twenty-six churches, and had come into close touch with others. Six issues of the "Projector" had been distributed for the purpose of familiarizing our people with the work of the denomination as represented by the boards. I had written many letters and a number of articles for the SABBATH RECORDER. The total receipts for the Conference year equalled 73 per cent of the budget. Since Conference I have worked along four rather distinct lines as follows: namely, Visitation of Churches, Correspondence, Literature, and Interdenominational.

#### VISITATION

I attended the Southeastern Association at Berea, W. Va., and the Northwestern Association at Milton, Wis. This gave me the opportunity of presenting the Forward Movement not only to these two churches, but to many others through the delegates present. I have visited also the following churches: Walworth, Jackson Center, Farina, Stonefort, Middle Island, Salem, First Hopkinton, Second Hopkinton, Rockville, Pawcatuck, Waterford, Adams Center, DeRuyter and Syracuse.

I felt in every case that I was in a friendly atmosphere,—I mean friendly to the Forward Movement. Without exception I had not only the warmest support of the pastor, but found him in an optimistic frame of mind in regard to the church's support of the Forward Movement. If I am not greatly deceived the churches thus far visited will aggregate this year the necessary 27 per cent more than they paid last year. Waterford is the only one without a pastor, but their spirit and temper was unmistakable. They are "Seventh Day Baptists", was the assurance they gave me.

Not all the churches visited are equally well organized, and not all have the same unity of faith and purpose. (I am not using these terms in a theological sense, but in a practical sense as related to this question of financial support of the denomina-

tion). But with some of them it is as good as done. We are trusting that the faith of others may be increased. There is a tremendous responsibility resting upon the one who publicly expresses doubt whether a given church can pay its quota.

Of the sixteen churches visited since Conference, but two paid in their full quota last year. I am confident others will do it this year, and feel sure that all will increase their gifts at least 27 per cent, even those that made their quota last year. Six of the sixteen made gains last year over the year before, and the last. We are expecting a gain all around this year.

I am planning to attend the Yearly Meeting of the New Jersey, New York City, and Berlin, N. Y., Churches the last of this week, and to visit the Michigan and Chicago churches next month. I shall then have visited forty-two churches east of the Mississippi River one or more times.

#### CORRESPONDENCE

I have had a secretary, Miss Leora Gray, of Milton Junction, Wis., on part time, but always at my service when needed, since the latter part of September. We have secured from most of the churches the address of the treasurer, chairman of the Finance Committee and of the Forward Movement Committee, where there is one, and also the date of the annual canvass, where a church has one.

I have written personal letters to these people. I have written to from one to four persons, including the pastor, in each church in America. These were not form letters, nor letters modeled after some form with slight changes to suit the individual case. They were personal letters in every case and in every instance. Of course many letters are written in the interest of the movement, not all having to do with the finances. I am just now preparing to send letters to all the pastors in regard to a pay-up week in December, and a Christmas offering for the Forward Movement.

#### LITERATURE

I have endeavored to have something on the Commission's Page of the SABBATH RECORDER each week, and for some time now have made use of the back cover page to keep the Forward Movement before the people.

I prepared the manuscript for a booklet

on "Making the Annual Canvass", which was published by the Tract Society. Copies have been sent to all pastors.

It is perhaps not a very important item in this report, but I have sold, since Conference, \$90.00 worth of literature, including "Reconstruction Messages", a book of sermons, "Seventh Day Baptist Hymns and Songs," and the "Hand Book of the Forward Movement".

#### INTERDENOMINATIONAL MEETINGS

##### I. Life and Work

When at the General Conference at Shiloh I was made a member of the American section of a committee on a Universal Conference on Life and Work.

There is a British section and a section representing the Continent. It is planned to call a meeting, perhaps in 1924, and most likely in Sweden, of all Christian denominations, to consider, not doctrines or church polity, but the common tasks of all Christian bodies. Nearly all of the Christian denominations of the world have accepted invitations to this conference, including the Greek Orthodox. The Roman Catholic Church, in keeping with its historical position, has declined the invitation.

There was a meeting of the American section in the Y. W. C. A. building, New York City, November 2, and I made it in my way to attend without extra expense for travel. Rev. Arthur J. Brown was made chairman of the American section and Henry A. Atkinson, secretary. The work of the committee was mainly to effect a permanent organization, and to confirm the tentative actions of the American representatives at a meeting held at Geneva last summer.

The purposes of this conference are somewhat ambitious, but seem accomplishable. As I have said, it is not for the purpose of studying or comparing organizations or doctrines, but to help the Christian churches of the world to realize their common task, and to co-operate as far as possible in promoting the Christian life and Christian service throughout the world.

##### II. Relations with Protestant Churches in Europe

November 3, by appointment of the president of Conference, I attended a meeting of the Commission of the Federal Council

of the Churches of Christ in America, on Relations of the Protestant churches of America to the Protestant churches of Europe.

The Roman Catholic Church is pressing every advantage since the war to secure a stronger hold upon the nations of Europe. The Protestant churches in these countries need the help of American Protestantism to strengthen them against this new aggression on the part of Rome.

Two opinions were expressed as to how this can best be done. One wing of the Commission for whom the Presbyterian members seemed to be the spokesmen discouraged any attempt to plant in European soil our American denominations. Our task should be to encourage and subsidize the native Protestant churches.

It developed in the discussion, however, that it is not always easy to discover just what denominations or parties in these countries bear the true evangelical stamp.

Another group, headed by the Methodist representatives, contended that the denominations of America who felt that they had a message and a mission should feel free to establish churches of their order in Europe.

Perhaps this respective alignment was due to the fact that churches of the Presbyterian order, the reformed churches, already exist in Europe, through whom American Presbyterians may work, and the other fact that Methodists do not find existing congregations congenial to Methodist ideals and organizations. If the latter are to work along familiar lines, it will be necessary to set up Methodist churches after the American type.

Two of the most important recommendations made were: (1) That the American churches should assist in the theological training of the European ministers; and (2) that they should aid in providing evangelical publications in Europe. It was a source of considerable joy to the Seventh Day Baptist representative to recall that these are lines on which our denomination has been working. For a number of years we have been aiding Brother Taekema in his preparation for the ministry, and *De Boodschapper*, a thoroughly evangelical publication, has been the recipient of financial aid from American Seventh Day Baptists.

##### III. Meeting of Directors of Forward Movements

Returning from New England to central New York, I again stopped for a meeting in New York City. This was a meeting of the directors of the various denominational Forward Movements. A meeting of these men was convened by the Federal Council early in the spring, but I did not attend. I did send in a statement of our movement, including duration of the movement, amount asked for in the budget, amount collected, etc., which was published together with other similar statements from representatives of other denominations. I was very anxious to attend this meeting, and count it a very helpful experience.

These representatives sat about a large table, and each in turn was asked to rise and give his name and the denomination he represented. Then, beginning at the chairman's right, each made a statement of the present situation in regard to the work of his own denomination. Later, there was a general discussion mainly of the future plans and policies. This latter discussion revealed the fact that the movements are in a state of flux in most cases, and that the denominations are feeling their way forward with some uncertainty as to just what form these movements will take in the future.

A Baptist led the discussion on organization. He described their own plan. In their organization there are representatives of the convention, of the States, and of the boards. There is a feeling on the part of the boards that they are not adequately represented. He said, "The boards lie down on the promotional agency, then complain if there is failure." He thought these boards were not equally ready to give credit for the success achieved by the New World Movement. He does not know what the future will be, but is sure they will continue some form of co-operation.

The United Brethren representatives declared that the boards "do not display the same enthusiasm in setting before the people their work", as when they went direct to the people. But he said: "We must not let reactionaries come in and upset results. We are headed toward Canaan."

The United Brethren have two budgets, a maintenance budget, to take care of the

regular work of the boards, and an "Endowment and Equipment Fund". The name of the latter indicates its nature. The first money received is appropriated to take care of the regular work, then all received above that amount is prorated to the boards according to advance work planned.

The New Era Movement of the Presbyterian Church was launched without money provided for expense. The mission boards get ten million dollars where they got five million dollars before the movement was organized, but they decline to allow the movement a certain per cent for its own expenses, claiming that would be a misappropriation of funds. While they will not vote a certain per cent to the New Era Movement, they support the movement by direct appropriation for its expenses. If the boards declined to provide funds, Dr. Foulkes declared there could be no Forward Movement. Some of the Forward Movements have rather elaborate and expensive organizations. There seems to be a desire to make these promotional organizations more simple and less expensive, and more representative of the boards.

Near the close of the New Era campaign every board was directed to go out and raise what they could for any object in the budget.

The United Brethren appealed direct to large givers at the close of the period.

The Disciples have done away with quotas. They say to each church: "Make your own quota."

The Methodists raised 72 per cent of their budget last year, but are experiencing a decided slump this year. Their missionary boards are short a million dollars. "In the midst of the five-year period Methodists stand at the cross-road of the Highway of God." A statement of the crisis was sent out in September.

The movement is prejudiced in some instances by pastors who claim that some workers draw down fat salaries, and money is squandered on mission fields. Some pastors say, "It's up to you, get the money."

The Baptists have half their budget pledged. Ninety-two per cent of last year's pledge was paid, which of course is only 46 per cent of the budget. There is a decline in enthusiasm. The falling off has been very great since April 30, the close of the year. Some five-year pledges were paid in

full the first year. Gifts increased in October.

The Disciples have experienced a slump since June 30. Missionaries on furlough and others are giving sixty days to the movement.

In the United Presbyterian Church each board tells its own story of what it has done with the money, in picture and narrative. They found it profitable to pay expenses of pastors' synod meetings. They received the full amount of their budget the first year. They received but 50 per cent of what was due in August, September and October this year. Seventy per cent was paid in during the same period last year.

The Friends collected 91 per cent of the subscriptions last year. I do not know what proportion of the budget had been subscribed. They have received much less this year, and the "boards are in distress". They are stressing monthly remittances.

The Christian Denomination set a goal of three million dollars to be raised in three budgets. The educational interests were to raise one million, the benevolent boards a million, and the Forward Movement a like amount. There has been subscribed 80 per cent of the last amount. The others were not reported on.

The Presbyterians increased their benevolences \$2,000,000 the first two years. Money for the local churches was increased \$13,000,000. This was the result of changing "from competitive to co-operative benevolence". Just now they are somewhat confused and uncertain, but they are going to find their way "not back into anything, but forward". There will be some readjustments.

The Congregationalists have secured 65 per cent of their budget. Their year ends January 10. They hope for a better showing at the end of the year. They are stressing the giving of a tenth or more. They have appointed an "Inventory and Progress" Sunday. Each church is supposed to answer these questions at that time: What is its apportionment? How much is paid? How much has been subscribed?

You will readily see that this was a most interesting meeting. These men have their problems, and I was impressed with their evident character and consecration. While they spoke in large terms financially, our problems are very much the same.

As for the service to be rendered I felt that ours is similar to theirs in all respects in which they have a real mission to the world. But we have the larger mission of teaching the Sabbath along with other Bible truth, and the richer asset which comes through obedience to the whole Gospel.

#### CONCLUSION

In giving this extended report of the meeting of Forward Movement directors, my purpose is not to call attention from our main task, nor to draw comfort from the problems and failures of others.

It is some satisfaction to be able to demonstrate what we already knew, that our people are not less loyal than others. But we must continue to impress upon ourselves the fact that any failure to measure up to the requirements of the Forward Movement is our own fault, and not the fault of conditions. Conditions make it more difficult, but not impossible. More and more, I believe, Seventh Day Baptists are seeing it so.

I have no desire to paint a rosy picture. Neither do I think there is reason for discouragement.

Wherever there is a pastor with vision, and even a small group who are willing to work with him, *really work*, the success of the movement is assured in that church. The pastors are co-operating heartily, as a rule, and in most cases the people are rallying to their leadership.

Adapting the Methodist brother's words: "In the midst of the five-year period Seventh Day Baptists stand at the cross-road on the Highway of God." But in the words of the United Brethren: "We are headed toward Canaan."

"Pitt was a man of broad vision toward the future. Before the American colonies' declaration of independence, Pitt pleaded eloquently in the British parliament for a considerate policy toward the colonies. 'Be just to them,' he said, in effect. 'When they stand up for their rights against this taxation, they merely stand for what we ourselves long have stood for. It is our common Anglo-Saxon liberty for which we strive—and they.' Great Britain lost the American colonies only because it would not listen to this great British patriot of one hundred and fifty years ago."

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Dr. Rosa W. Palmberg is making a trip in the interests of our missionary and other denominational work to the Southwest, including several localities that are not often, if ever, visited by our missionaries while they are in the homeland on furlough. She plans to leave Salem, W. Va., about the first of December to be gone until a few days before Christmas. Among the places to which she will go for brief stops are Farina, Ill., (December 3), Kansas City, Mo., Gentry, Ark., Fouke, Ark., (December 10), Hammond, La., (December 17), and Memphis, Tenn.

In spite of the rain, the mud, and the dark clouds, the Yearly Meeting at New Market, November 25-27, was a time of Christian encouragement and spiritual uplifting. From the opening sermon on Sabbath eve by Pastor L. D. Seager, of the Marlboro Church, to the closing sermon on Sunday night by Editor T. L. Gardiner, there was an atmosphere of evangelical life and purpose. Sabbath morning the message was given by Rev. Ahva J. C. Bond, our Forward Movement director. The New York City Church delegation was accompanied by the pastor of the Judson Memorial Church, where our people worship on Sabbath days, and he brought a stirring message in the afternoon. The serving of dinners and suppers at the church provided an opportunity between sessions for social intercourse and renewing and strengthening of friendships.

#### COWEN, WEST VIRGINIA

Rev. Edwin Shaw, Joint Secretary of the Missionary and Tract Societies, Plainfield, N. J.

DEAR BROTHER EDWIN:

It has been arranged, as you know, between the Forward Movement director, the Missionary Board, and the pastors of our churches in West Virginia, that, for a time,

this field at Cowen should be visited by some of our ministers at regular intervals. November was the month assigned to the pastor of the Salem Church. I went to Cowen on November 11. In my absence Dr. Palmberg led the prayer meeting and gave an address on Sabbath morning. The expense of the trip was only \$4.24, which will be paid by the Salem Church.

I was surprised in Cowen. I had an idea that it was a straggling, narrow, mountain town with streets full of stumps. Cowen is situated on the summit of a low range of mountains in what they call "the glades". Some of the farm land is underdrained. The country is hilly with a general level, and there are no mountains in sight. The village is incorporated, and has a high school, bank, three church buildings, wide streets, etc. Three members of the Salem Church live here, Mrs. Harriet Bee and her daughters Maggie and Ozina.

On Friday night I preached, by appointment, at the Methodist church in the village. The audience was small and made up of adult Christians. Sabbath Day I spent with the Bee family and in calling. This family has the custom of studying the Sabbath-school lesson in a somewhat formal way on the Sabbath. Mrs. Bee is quite old and Miss Maggie was not well enough to leave the house while I was there.

Sunday morning I went to a community six miles away called "Pleasant Ridge". For about four miles we wound about among the hills. At a store and post office called "Upper Glade" we left the main road and went up into the mountains. In this neighborhood the Bee family formerly lived, as also the families of Marshall Ehret and F. B. Zinn.

Here is the Methodist church where different denominations are welcome to worship, and where the Methodist pastor preaches once a month. It was here that Brothers G. H. F. Randolph and W. L. Davis recently held a series of meetings. There are a few Baptist families living near here who belong to a church at Bolair, but most of the people living in the neighborhood are not Christians.

During the summer a Sunday school is maintained where all work together. A number of the people seem honestly inter-

ested in Seventh Day Baptists and their beliefs.

It had been announced that I would conduct an "all-day meeting" on Sunday, November 13. I preached to a small audience in the forenoon. In the afternoon I explained the denominational doctrines and polity of our people. In the evening I preached to a fairly large congregation, a majority of whom were not Christians. It snowed or rained much of the time that I was at Pleasant Ridge. I did not lack for invitations to eat and sleep and pray in these homes. I found the chancel rail at the church loaded from end to end with Seventh Day Baptist tracts, evidently placed there by Randolph and Davis. When I left I packed these tracts in a box and left them at the church.

What the community needs most is what Salem needs, a genuine revival of genuine religion. If that could be secured we ought to have a permanent interest here. Webster County is thought of as one of the "back counties". Pleasant Ridge is thought of as a case of "arrested development". But be that as it may, there remain some of the cardinal virtues too often developed away,—reverence, family worship, hospitality, etc. The field is open to us and should be occupied till it is closed to us.

You may use all or any part of this letter in the SABBATH RECORDER.

Affectionately,

GEORGE B. SHAW.

Salem, W. Va.,  
November 28, 1921.

## LETTER FROM JACKSON CENTER, OHIO

DEAR SABBATH RECORDER:

You have been telling us of all the good things that have been happening in other places, now I shall tell of our little church at Jackson Center.

We can not boast of great attainments, for we are only an ordinary body, with the weaknesses and needs of most such people. Though we do try always to have ideals such as will necessitate an ever upward trend in our way we are not satisfied with the present spiritual condition here, nor the seeming weakened condition in the Christian world about us. We feel the special need of a simultaneous move back to God and divine truth. The world is

drifting away from true religion and is in sore need of a quickening of the spiritual life.

However, with all our needs our social life is not being neglected. I am sending a clipping from the *Jackson Center News* with a request for publication. Our Ladies' Benevolent Society held a Thanksgiving sale, on the Wednesday before, from which they realized a neat little sum. The writer does not know the exact amount.

We are hoping to revive interest in our Seventh Day Baptist Brotherhood which has cooled of late.

True our numbers are very much lessened, but that is only (or should be) an incentive toward greater effort on the part of those who remain.

We appreciate very much the visit from Deacon West who spoke of the needs of Milton College. Nor did he forget to mention the needs of her sister school at Salem. How it makes us wish we were able to endow these needy sources of our future education. May our God keep them clean and pure and wholly loyal to the Sabbath, that we may have no doubts about sending and trusting our children to their care.

THE PASTOR.

### AT DAWN

MARY S. ANDREWS

When I awake, at break of day,  
My heart is full of praise  
To Him who leads me all the way,  
Who watches o'er my days.

My heart is filled with peace and love,  
With joy and courage strong;  
I praise Him, as from day to day  
He fills my heart with song.

Though clouds may gather, storms draw near  
His love is still the same,  
He holds my hand, dispelling fear,  
And so I praise His name.  
*Farina, Ill.*

"Respect for law is fundamental. The country is shocked by the 'lynchers' and all who would take the law into their own hands. Can there be any example more destructive than that of gentlemen, by reason of their wealth or their circumstances, holding themselves above the prohibition law or openly disregarding it, and even declaring their desire and purpose to defeat it?"  
—Henry A. Stimson, *ex-Secretary of War.*

## EDUCATION SOCIETY'S PAGE

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

### WHY THE WORLD NEEDS EDUCATED MEN AND WOMEN

DEAN ARTHUR E. MAIN

[The greater part of this address was given before the Education Society at the Shiloh Conference, August, 1921; and later at an Alfred College assembly. There have been revisions, and appropriate adjustments of contents to the two different occasions.—A. E. M.]

World, here, means the whole creation, including mankind.

Education means the right and wise expansion, enrichment, and strengthening, of our entire and yet imperfect manhood and womanhood, in individual and group life and relations.

To say that a man needs food and friendship is to say that he is hungry and friendless. To describe food and friendship is to tell what the man needs, and why.

To say that the world needs educated men and women is to assume that ignorance exists. To explain the meaning of education is to tell what the world needs, and why.

The nature, content, and scope of education may be considered from three points of view:

#### I. The Body.

1. The body wonderful. An ancient Hebrew poet compared it to embroidery or needle-work.

2. The body beautiful. Nothing is more noble and beautiful than a normal human body.

3. The body useful. To what a long list of uses the body wonderful and beautiful lends itself!

4. The body self-sacrificial. St. Paul besought the Roman brethren to present their bodies a living sacrifice, in a spiritual or reasonable service.

5. The body holy. Paul taught the Corinthian Christians that their bodies were temples for the indwelling Holy Spirit;

and that they were called to glorify God in the purity of their bodies.

No education is complete that does not include bodily sacredness and physical vigor.

II. The Soul, mind, or personality, with its self-manifestations or capacities.

Socrates said to his enemies, You can kill my body, but you can not kill me!

The ground or nature of the "Me" is spirit.

The beautiful frost-work of winter-time is due to some unseen and mysterious energy.

Forests and orchards, fields of grain, and flowers, are the manifestations of an energy we call tree or plant life.

Beasts, birds, and fishes, have an indwelling force we call animal life.

Man, on his bodily side, is the noblest of animals. But his mind activities and possibilities manifest a higher energy still; and we call that spirit. That is to say, we are minds, souls, or persons, not things or animals, because we are mind and body, spirit and matter.

The nature and capacities of the human soul are such as the following; and education is the increase of them all in purity and power:

1. Self consciousness. It is a wonderful fact of experience that we have thoughts, emotions, and purposes, and are aware that we have them. It is possible to heed the counsel, Know thyself.

2. Sub-consciousness. Once when helping in an examination of school-teachers, a rule that I had learned years before came over the threshold, if one may so say, and announced its helpful presence in consciousness.

And it seems probable that all definitely cherished thinking, feeling, intention, and action, good and bad, worthy and worthless, are recorded in this mysterious department of the inner self; and that the right occasion will bring them into consciousness and activity. The decision as to what shall be put into this storehouse is a matter of very serious responsibility.

3. Personal continuity or identity. Over seventy years ago, so runs a tradition, while I was sitting in a little chair, a kitten was placed in my lap. In fright and with a scream I flung it away. It is the teaching of science that the substance of my body



has changed many times during these seventy-five years; but the witness of my self-consciousness is that I am now the identical though unfolding personality of childhood days.

4. Reason. This means that we are capable, if we will, of clear, accurate, thorough, and consistent thinking. We can relate things to one another in our minds.

5. Feeling. There are states of mind, more or less satisfying, which are the child of truth and the parent of duty; or the child of the false and the parent of sin.

6. Moral judgment. In the realm of character and conduct we often face problems of right and wrong. And there is a light within us which, if kept bright and far-extending, will show us what we ought to do in speech and action.

7. Self-direction. We are surrounded by helpful and hindering influences; and there are limitations to our freedom of action. But it is the testimony of self-consciousness and of conscience that the course of our life is self-determined, that we fix our own destiny.

8. Fellowship. Such is the mystery and law of life that when two persons are joined in companionship the resulting energy and wealth of their existence is more than twice one. Sociology is the science and philosophy of living together. A crying need of the world just now is world-wide peace, good will, friendship and co-operation.

9. Religion. This means an intelligent and rational mind-attitude toward Creation, expressed in obedient and trustful regard for law; in worship; and in a happy communion with existence. Jesus the Man of Nazareth is the perfect Example of true and universal religion.

10. Taste, or sense of beauty.

What, then, is taste, but those internal powers, Active and strong, and feelingly alive  
To each fine impulse? A discerning sense  
Of decent and sublime, with quick disgust  
From things deformed, or disarranged, or gross  
In species? This, nor gems, nor stores of gold,  
Nor purple state, nor culture, can bestow,  
But God alone, when first his active hand  
Imprints the secret bias on the soul.

—*Akenside.*

Nothing then is truly beautiful that is not good, or Godlike; and everything really good is beautiful. How deformed, disarranged, and gross are sin, selfishness, in-

justice, ignorance, poverty, envy, hatred and war!

11. Spirituality. Spirit is the innermost aspect of human and divine being. There are forms of reality, truth, and goodness, that have no inward loyalty and power. Education in spirituality is the capacity to discern, clearly, the difference between the merely external and the substantial. There is an inwardness of unseen energies, true and good, or false and bad, in the realms of religion; of home, church, and school; of politics, industries, and trade; and of individual and associated life. Some look and lift upward, some look and pull downward. And it is only the spiritually minded that seem to behold or care.

12. Idealism. This is the ability to form mental and attractive images of things that are true, beautiful, and good. These images become like the steps of a ladder on which the inspired soul climbs toward the perfect and infinite; and make it possible for the human personality, when in its best moods, to rise on the wings of imagination and almost touch the hem of the garment of the Eternal.

13. Self-expression, or self-communication. The other noble and essential elements of personality would be of little worth and use were the soul without power to express and communicate itself. Honest and clear self-expression is necessary to growth, fellowship, and service. As individuals; in our various organized groups; and as nations, we reveal ourselves to one another by word and deed, temper and spirit. And there can be no universal brotherhood, no world-wide working together, until men and governments understand and trust one another.

Art,—poetry, music, the drama, painting, sculpture, and architecture,—is the mind and heart's self-expression and self-communication; and it is the high mission of art to promote social decency, intelligence, and spirituality.

No education is complete that fails to expand and enrich all of these capacities; and to produce what a troubled and torn world needs today, strong and harmonious personalities.

III. A third point of view from which to study the nature, content, and scope of education, is the character, extent, and significance of human relations and activities.

A complete education means a right and intelligent adjustment to these extending relations, and the best possible fitness for new activities.

1. We are related to ourselves as the center and source of action; and we need,

(1) A new self-evaluation. I have increasing confidence in the judgment of Jesus Christ, the greatest and wisest among men; and he taught that the worth of oneself surpasses the value of the whole world. Human existence then ought to be happy and to abound in immaterial wealth.

(2) A new sense of responsibility for what we do with the eternal values and possibilities of self. Our inner life may be one of wealth or poverty according to our choices.

(3) A new sense of the metaphysical unity of the soul. Its powers are dwarfed by one-sidedness in education and culture. Unity, thoroughness, breadth, and depth, are normal to its unfolding life.

(4) A new sense of the fundamental place of religious education. My point of view, here, is not sectarian, or even denominational. Religion is the deepest and most controlling experience of mankind; and religious education means education in the things, the Book, and the Person, of our religion. It means the wisdom and culture that come from knowing the great God, the immanent Spirit, who is Creator, Ruler, Father, and Savior, revealed in his Son. This education is necessary if we are to save energy and values amid changing environment and new forms of belief, worship, and service; and if our motives and ends are to be kept at high levels of excellence and power.

Dr. Henry F. Cope, of Chicago, says that we may challenge a distracted world to find a better way to meet its problems; to avert threatened ills; to realize our hope of a just, loving, and happy international society, than religious education." And Dr. E. Morris Ferguson, of Boston, another high authority, says that education without religion will not safeguard democracy; and that the next stage in the evolution of the church school will be the establishment of a system of religious education that shall be as wide as the community, as long as the curriculum of Christian character-training, and as high as the spirit and the person of that Jewish teacher whom Christians call

Master and Savior; each co-operating church being left free to work out that division of religious education that will most truly represent its own convictions and ideals of truth and duty.

(5) A happy and rational self-surrender to universal law and order,—religious, intellectual, moral, social and physical.

The late Professor Huxley said that if he could feel completely reconciled to Nature he thought he would have an experience similar to what Christians call trustful resignation.

Professor Höfding, a great philosopher, says, "The deepest religious word ever spoken is the prayer of Jesus,—Not my will, but Thine be done.

Christians, then, have a great advantage over the agnostic scientist; for we can be trustfully resigned both to Nature as interpreted by modern science, and to Him who in the beginning created the heavens and the earth, and pronounced them good.

(6) Not arrogant but intelligent and fraternal self-assertion in the theory and practice of an education that is scholarly academic, and deeply experimental. Self-assertion, says another, is a loving magnanimity whose ideal is a kingdom of personalities, each so unfolding as to help others unfold in the increased possession of spiritual goods.

2. The second great relationship is found in the family and home. The culture, civilization, sweetness and beauty, loyalties, competence, goodness, religion,—the spiritualities of life,—have their roots, not so much in separate individuals as in persons set in the family and home.

3. Cosmic or World relations.

A. The world of things.

(1) The marvelous discoveries and products of science endanger spirituality and idealism by the substitution of matter and force for mind and matter in solving the problem of existence.

When the foundations of the earth were laid, amid the singing of the morning stars and the joyful shouting of angels, the music of the spheres was made possible by what we now call Mathematics; Physics; Chemistry; Astronomy; Geology; Biology; Anthropology; and Theology, Queen of Sciences. I have never sung Old Hundred, The Star Spangled Banner, or America; but even

my dull ear seems to catch a little of the melodious music of revolving worlds.

No wonder that modern science has the attractions of romance, and the beauty of art; for, as Professor Snowden says, she is the mother of art, building cathedrals, carving statues, painting pictures, inspiring poetry, and sending melodies and symphonies singing through the world.

(2) But physical science does threaten spiritual, moral, and social foundations.

a. Through a materialistic philosophy of life, a metaphysics that leaves out God and religion. The opportunities of one who teaches in philosophy are great, the responsibility tremendous.

b. Through the abuse of human freedom and power, and the misuse of things. Listen! St. Paul wrote to the Church in Rome that the whole creation groaneth in pain until now, as it waits for the revealing of the sons of God. This being interpreted, means that gold and silver, iron and copper, field and forest, coal and oil, wind and wave, steam and electricity, are crying, "We were made for the happy and prosperous achievements of peace; why are we devoted to the hell and horrors of war?"

(3) The refining influences of extended knowledge and Christian culture are the world's only safety. To adapt the words of H. G. Wells, it is education or catastrophe.

From government official and from novelist there come a warning of imminent danger, of an abyss that may overwhelm society and civilization. There is widespread lawlessness in American life. An Athenian orator, Antiphon, long ago called time that most costly of all valuables; and many are idle today that need not be; crimes are on an alarming increase; music, art, literature, commerce, and social life, are on a moral downgrade; work, play, amusements, and personality, are estimated by false and low standards; American human stock is deteriorating toward selfish individualism; and our universities send out young men and women who are lacking in a sense of responsibility and in appreciation of the nature and worth of human affairs.

Personally I am by no means as pessimistic as all this; but at any rate we do need as preventive the remedy suggested; namely, an improved sort of education; a better kind of religion; a re-interpretation for the sake of a new world, of existence,

—divine, human, and physical. We need a new enthronement of reason, faith, and indomitable courage.

I quote from Dr. Harry Emerson Fosdick only substituting "university" for "church": Here in this university let us stand reverently and earnestly for a type of Christianity better for domestic consumption and for foreign export,—a type of Christianity more intelligent, more socially minded, less sectarian, more universal, more vital with the Spirit's power to create character!

B. The world of human beings.

This relation calls for the greatest possible amount of sympathetic knowledge of all the world and of the whole of life.

Let me try to illustrate what I have in mind.

(1) The ignorance and poverty, the low intellectual and social levels of millions of our race, are appalling, excepting to snobs who think common people incapable or undeserving of much excellence.

Sir Edgar Elgar, a noted composer, believes in the mechanical reproduction of music, of good music by good machines, in order that the hitherto untrained, learning in this way to like Beethoven, Schubert, Wagner, and others, would be prepared to find enjoyment and satisfaction in grand opera.

The same principle of procedure would apply to all art, to reading, companionships, the stage, amusements, home-making, and to every relation and action. And it is only great masters, unselfish and sympathetic men and women of knowledge and refinement, who can help the multitudes on to higher ground, in noble contrast to the idea that the masses should not be educated lest they become dissatisfied with their present industrial and social position and covet a place at the top where there is not room for all.

(2) In these days of increasingly easy and vast productions for human comfort, more and more leisure will come to men everywhere. And without education as I have defined it; without a world-girthing and sympathetic knowledge of their fellow-men, people of leisure are in danger of becoming idle, discontented, and unstable.

(3) "The highest art," says Professor Snowden, "springs out of the soil of suffer-

ing." "If I could make you suffer for two years," said an eminent teacher to a noted singer, "you would be the greatest contralto in Europe." Her brilliant technique lacked soul; the vital power of warm humaneness born of spirit-enriching experiences.

(4) The revival of interest in the study of the history of religions need not surprise us; for religions express the innermost feeling and thought of mankind.

A Chinese philosopher living a few hundred years before our Christian era; the divine Carpenter of Nazareth; and the eminent Jewish Rabbi, Dr. Stephen S. Wise, of today, all teach that peace, happiness, and prosperity, can come to a troubled and wounded world; and alienating differences be changed into fraternal tolerance, only by mutual and universal love. And the sacred writing of India say,—and what if this is a grain of wheat amid a lot of chaff, as Max Muller tells us?—Be like the sandal wood tree that sheds perfume upon the axe that fells it.

Thus from walled-in China; ancient India; Galilee; and only the other day from a synagogue in New York, there comes a call to world-wide brotherliness.

To the Greek other folds were barbarians; to Jew and Christian other folks are heathen; Jew and Christian have all too often despised one another; and to some Christians other Christians have been heretics, deserving punishment, if not beheading, or burning at the stake.

It is high time to leave this unfraternal and unchristian way; and become more like the Father of us all, who, as Cheyne says, has a gentle regard for the germs of spiritual life. "A bruised reed will he not break, and a dimly burning wick will he not quench."

My own convictions as to truth and duty are not for sale at any price. But it is not likely that wisdom will die with me or with you.

The whole world is kin; and there must be some common ground on which we as members of this university, of society, and as world-citizens, can stand and work side by side for the early achievement of common and highest ends.

4. Church relations.

(1) The church as we know it is a

human organization, needed to so express spiritual and ethical conceptions of God, man, and the world, that it shall become more and more a religious, moral, and social organism, possessing and communicating life and light.

I partly quote, partly paraphrase, from Professor Höffding, who speaks not as a theologian but as a philosopher: The Church in her best forms represents lofty idealism in the midst of a burdened world. She has helped millions to look up and see the stars. She has opened the world of thought, poetry, and culture to multitudes who otherwise would have known the dullness of defeat in the battle of life. The Church stands for the Great Example in whom it took its rise; for holy traditions, for prayer, for sacred hymns, and for the deepest experiences of life. She presses art into her worship and thought into her doctrines, and thus provides for our esthetic and intellectual natures. The Church as a social organization began in a spiritual movement dominated by a feeling of human solidarity; and no society has yet made so many and great contributions to group life and relations. She is a great international society in which a thousand racial, national, sectarian, and alienating differences, ought to lose much of their supposed significance and value, and give away to a universal kingdom of God, of justice and righteousness. For if men ever accept the principles of world-wide peace, fellowship, and co-operation, it must come by way of religion and the Church.

Any so-called Christianity or Church that does not purify and elevate personal, national, and international relations, character, and conduct, is not true to the Founder.

The world needs a reasonable and practical religion; and it is our privilege and duty to show by word and deed that the religion of Jesus is exactly that. His religion and his philosophy of life are useful because rich in creative energy; but the Church should have enough of beauty, symbol, and ceremony, to direct our thoughts toward unseen realities.

Trees are beautiful, fruitful, and air-purifying, Professor Cross reminds us; and the holy ministries of the Church are in the realms of life, purity, beauty, and fruit.

(To be continued)

## WOMAN'S WORK

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

"My neighbor met me on the street;  
She dropped a word of greeting gay.  
Her look so bright, her tone so sweet  
I stepped to music all the day."  
Yes, this was all. A woman wise,  
Her life enriched by many a year,  
Had faced me with her brave, true eyes,  
Passed on and said, "Good morning, dear."

### THE GIFT OF SLEEP

I was cleaning the huge desk that stands in the window of my bedroom. When I have nothing more important to do I usually clean my desk—clean it vigorously. Letters are torn up; half finished verses usually follow them to the waste basket; cards and papers and clippings flutter in the air. I was cleaning my desk.

Outside it was snowing, snowing so hard that I was stranded at home with nothing more important than desk cleaning to do. The air was filled with softly merciless white flakes that whirled silently, swiftly past my window. The ground was drifted with white piles of snow. There was a specially high drift under my window, and as I saw the pointed, sharp outlines of it, I realized that under that drift lay a rosebush that had flowered fragrantly in June. As I thought of it blooming there, the whole landscape seemed drearier, sadder, more hopeless to me.

"All of the world is—dead," I thought dolefully, and turned away from the storm and began to attack the cluttered top of my desk even more vigorously.

As I sorted papers and letters and clippings, piling some of them in neat stacks, throwing others in disordered heaps, I tried resolutely to turn my thoughts away from the buried garden. But every time that I raised my eyes I saw the grave-like drifts that had been flower beds, the bare branches that at one time had been flowering shrubs. Summer seemed very far away—almost unreturning. It was then that I came upon The Clipping.

It lay under a pile of other clippings; printed on rather heavy brown paper; and

I lifted it curiously in my hand, attracted, perhaps, by its color. Most clippings in my desk are black and white newspaper clippings. As I looked at it I saw that it was called "A Morning Prayer". The author was Robert Louis Stevenson.

"The day returns," began the prayer, "and brings us the petty round of irritating concerns and duties. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored; and grant us in the end the gift of sleep. Amen."

"The gift of sleep." I looked out over the freezing landscape. The snow was whirling faster now—more heartlessly, lightly, coldly. And then I glanced down at the garden spot under my window—at the rosebush that was entirely covered with snow. And as I looked I thought of the words of the morning prayer. I thought of the rosebush that had bloomed in June and the thorns that had grown with it—thickly, piercingly, on its stem. "The day returns," said the prayer, "and brings with it the petty round of irritating concerns and duties—" Perhaps if a rosebush could read a morning prayer, and could *feel* a morning prayer, thorns would have taken the place of those irritating concerns and duties in its mind.

I thought of the sick child who had loved the blossoms. How she had smiled when she laid the soft pink petals against her wan little cheek! How she had sniffed eagerly at their delicate perfume! "Help us to perform them with laughter and kind faces," had been the words of the prayer. Ah! as the roses lifted their heads by that little bed the golden hearts of them had indeed been kind!

I thought of the fragrance that had filled the whole garden, that had wafted up to my room and stirred vaguely along the dusty street in the summer-time, and the next line rang in my brain: "Give us to go blithely on our business this day." This world would be a happy one if everybody's business might be as wonderful as the business of a rosebush—the giving of beauty and sweetness!

Then at last the words came back to me again: "Grant us in the end the gift of sleep!"

And I had called my garden dead!

I know a trained nurse who goes out on a great many cases—very difficult cases. She is a careful nurse, an efficient nurse, a cheerful nurse. Therefore she is much in demand. But, after every long case, no matter what inducements are offered to her no matter how great a personage a patient is, she will not go out again until she has rested up for several days.

"Why, it wouldn't be fair to the patient, or to the doctor, to say nothing of me!" she answers when you question her. "I wouldn't be able to do anything worth while." If you question her further she goes more into detail.

"It's this way," she tells you. "I get cases because the doctors like me, and my patients all grow fond of me, because, in a way, I'm popular. Well, if you stop to analyze it, why am I popular?"

"People like to have me around because I can comprehend what they want—and do it for them. Could I comprehend if my brain were tired? They like me because I'm cheerful. Can you be cheerful when your eyes are half shut with utter weariness? Would they be glad, if I jumped from one case to another as some nurses do, to have me around? Well, they might for a while. It might take several years for me to get peevish and worn out and old before my time. Then nobody would want me, and even if they did, I wouldn't be able to help. Yes, I can do good—but I couldn't if I wasn't rested and fresh and calm."

You, friend of mine, know that she is right. Some of you who correspond with me are school girls and college girls, and I think that you'll agree with me that you are better fitted for an examination when you've been resting the night before instead of sitting up until dawn and studying. Some of you are club women, some of you are home-makers. You know how much easier it is to prepare that paper for your next meeting; or to plan Sally's graduation dress, after a wonderful, refreshing night's sleep. You business girls know that it isn't easy to be clever and well informed when your head is nodding.

The Gift of Sleep is a great gift—one of the greatest gifts that our Father has given to the tired children of the earth. It's a wonderful thing to shut one's eyes and slip away from the worries of the daytime into the oblivion and rest of the night. It's a wonderful thing and it's a necessary thing.

It was still snowing when I finished cleaning my desk. Neat stacks of manuscript, fastened with rubber bands; neat piles of letters, neat boxes of pencils and pens, clean blotters and freshly filled ink wells smiled at me in an orderly well-bred way. I smiled, too, as I looked out of the window.

It was still snowing, though the flakes were a bit finer now. The drift over my rosebush was even deeper. But, as I looked at the somber whiteness, it did not make me feel sad.

"My garden is—asleep!" I thought, happily, as I looked out at it.—*Margaret E. Sangster, Jr., in Christian Herald.*

### THE DETROIT VISIT OF ELDERS M. A. AND J. C. BRANCH PROVES VERY BENEFICIAL

ROBERT B. ST. CLAIR

The First Detroit Seventh Day Baptist Church of Christ feels much rejoiced over the brief, but effective, revival campaign of Elder Mortimer A. Branch, Michigan's new Seventh Day Baptist state evangelist, and Dr. John C. Branch, pastor of the White Cloud Seventh Day Baptist Church.

Arriving just before Sabbath, November 18, the brethren filled the following appointments: Iroquois Avenue, corner of Duncan Street, on Friday evening; Church of God and Saints of Christ, Sabbath morning; Y. M. C. A. (Seventh Day Baptist service) Sabbath afternoon; Glynn Court, evening after the Sabbath, and 552 Algonquin Avenue, in southeast Detroit, Sunday evening.

The room was well filled at the first appointment and both elders gave excellent discourses. A short fellowship service followed. The elders were the guests of Brother and Sister Watt over Friday night. Upon Sabbath morning, the White Cloud pastor preached in the Church of God and Saints of Christ, while Elders M. A. Branch, J. J. Scott and R. B. St. Clair gave exhortations. The inspiring testimonies of

the dear Sabbath-keepers at this church, coupled with the glorious songs of Zion rendered by the well-trained choir and congregation, were indeed a blessing to all.

Sabbath afternoon, Dr. Branch preached to the Detroit Seventh Day Baptist Church, after first presenting the cause of Milton College. At the conclusion of the sermon, Brother M. B. Beers, unanimously selected by the church and congregation, was ordained a deacon by the laying on of hands. Dr. Branch called Elders M. A. Branch, Scott and St. Clair to assist in the dedicatory prayer. The church is very pleased. Deacon Beers accepted of the office as the members and friends have every confidence in him. Deacon Beers was immediately placed in charge of the afternoon fellowship meeting, in which nearly every person took part.

The evening after the Sabbath, Elder M. A. Branch gave a Bible reading and talk at the residence of Mr. and Mrs. F. W. Dennis, Glynn Court. One lady present who heard the reading and listened to a short sermon on the Kingdom by Dr. Branch, expressed her deep appreciation and we expect good permanent results to follow. It was the first meeting conducted by Seventh Day Baptists the lady had ever attended. All the others present enjoyed the occasion.

Sunday night, at the residence of Mrs. Forrest, 552 Algonquin Avenue, the spacious parlors were occupied by a goodly company and earnest heed was given the soul-inspiring discourse of Dr. Branch on Repentance and Faith. The White Cloud pastor made it clear that salvation was an unmerited gift, and fervently exhorted his hearers to be reconciled to God. The hymns, too, such as "On Christ the Solid Rock I Stand", "Rock of Ages" and "Jesus Paid It All", especially the third stanza:

"Since nothing good have I  
Whereby Thy grace to claim,  
I'll wash my garments white  
In the blood of Calv'ry's Lamb."

made manifest that Seventh Day Baptists realize and teach that salvation is all of grace, and does not come by the law. A number who had been on backward ground took, by the help of the loving Savior, a step forward, while two fine young men arose to signify the giving of their lives

to the Master. A number, too, bore witness to the saving and keeping power of the Christ of Calvary. Fully half of those present had never heard a Seventh Day Baptist preach previously. This included Mrs. Forrest, who gave a pressing invitation to our people to come and hold meetings whenever they desired. Over five hundred pages of our good literature were called for and accepted by the people after the service. The elders left for White Cloud early Monday morning.

Next Sabbath, November 26, the two hundred sixtieth anniversary of the martyrdom of Elder John James, of London, Eng., will be commemorated.

Detroit's other deacon, Brother J. H. Biggs, is in Florida for the winter. The church misses the deacon and his son George very much.

3446 Mack Avenue,  
Detroit, Mich.,  
November 21, 1921.

### JESUS AS A TEACHER

Jesus anticipated very nearly all that has since been advocated in educational method and illustrated it in his own teaching; the importance of personality, the grading of pupils, the appeal to interest, the use of the story, the stimulation of observation by the laboratory method, the study and interpretation of facts, the use of questions, the organization of ideas, the development of the power of discrimination toward different values, the enlistment of self-activity, the encouragement of initiative, and the providing of opportunity for motor expression—all these may be found, together with an earnest admonition not to neglect the child, in the teaching of Jesus.—*B. S. Winchester.*

Professor Davenport of Hamilton College, who went into a factory as a common laborer during his vacation a year ago, writes in the *Outlook* that there is nothing revolutionary in the temper of the average workman. "The working people of America," he affirms, "are not opposed to having men of organizing genius as industrial leaders, but they want men who have proved their capacity to lead harmoniously and intelligently in the disciplined comradeship of co-operative production."—*The Continent, by permission.*

## YOUNG PEOPLE'S WORK

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

### CONSCIENCE

Christian Endeavor Topic for Sabbath Day,  
December 17, 1921

#### DAILY READINGS

Sunday—Exercising conscience (Heb. 5: 12-14)  
Monday—Teaching by parable (2 Sam. 12: 1-10)  
Tuesday—A quickened conscience (Gen. 42: 21)  
Wednesday—Guilty conscience (John 8: 7-9)  
Thursday—The heart's imperative (Acts 5: 29)  
Friday—Supreme obedience (Dan. 3: 1-18)  
Sabbath Day—Topic, Conscience: teaching it, quickening it, obeying it (Prov. 20: 27; Acts 4: 13-20)

### JUNIORS AND INTERMEDIATES!

Fouke School very much needs your help. There are some things needed at the "Hall" and in the school rooms. Three young people are giving their time to the work and need encouragement and good cheer. There are about fifty pupils in the school—all graded work. If only the people would take an interest in Fouke and rally around her to help build up a strong school and church.

J.

### NATURE STUDIES NUMBER 3

DEAR LEOTA:

Aside from identifying new birds, you will find that there is nothing in the study of birds more interesting than their nesting habits. You will notice that each kind of bird has its own style of nest building. Of course you have noticed that all robins' nests are very much alike. Those I have examined all have had the same kind of soft dry grass for a lining; and the brown thrasher lines her nest with fine roots. Very likely you have seen the turtle dove's nest, which is so flimsy that sometimes the eggs or young fall from it to the ground. In Colorado they usually build their nests on the ground.

Last summer ten kinds of birds made nests in our dooryard, a turtle dove, robin and kingbird in a pear tree, a flicker in the dead limb of a maple tree, a thrasher in a grape vine, a yellow-billed cuckoo in a mulberry tree, a song sparrow in a goose-

berry bush, a cardinal in a cedar tree, an orchard oriole and a grackle in an elm; and nearly all the trees held robins' nests.

The cuckoo is supposed to build in dense woods far from mankind, because they are so shy, but this nest was only eight feet from the ground, where we often passed close to it, or under it. It was almost as loosely built as the nest of a turtle dove. The cardinal also builds a very flimsy nest, in a bush or vine or in the lower part of a tree. One year a cardinal built in a vine on our back porch, and one once built in a vine on our front porch. They seemed to have no fear of us, and the young birds were willing to sit on our fingers. Last summer I saw a cardinal feeding her baby as it sat on the limb of a tree, in the woods near the creek.

The song sparrow builds a snug, very substantial nest of very fine grasses, lined with fine horsehair; it is very much like the nest of the field sparrow. Last year a field sparrow made a nest in a small evergreen on our front lawn, and laid four eggs, but some tragedy happened to the eggs, as two of them had holes in the shells, one day, and the birds did not return to the nest.

The oriole chose the topmost twig in a tall elm by our south door, for her hanging nest, where it was tossed by every breeze.

A flicker's nest is very interesting, and is very different from the nests I have mentioned. I have given special study to them, and perhaps will write you about them some other time.

If you watch the birds as they build their nests, you will notice that some birds work together, and that in some other cases the female builds her nest without help.

Last spring a robin made a nest in one day, without the help of her mate, in the maple in front of our house. She tried to make a nest the day before, but the wind blew hard, and blew the sticks away as fast as she brought them, and at night she had nothing to show for her work; but early the next morning she began again, and as it was raining lightly the sticks stayed where she placed them, and by night the nest was completed. For two or three days following I did not see her near the nest, then she laid her eggs, and raised a family

which kept both birds busy feeding them.

So far as I have noticed the female robin has little if any help in making her nest, nor does the cardinal have help; but a pair of blue jays spent an entire week building a nest in the elm by our south windows, one year, and both birds worked at it continually, every day, from early morning until night. They build a very substantial nest requiring a great amount of work. One of them dropped a bent straw, while trying to place it in the nest, and it fell to the ground. The bird flew down and picked it up and returned to the nest with it. Again it dropped, and again the bird carried it back to the nest. Four times it fell to the ground, and each time the bird carried it to the nest again. It fell the fifth time, and the bird let it lie on the ground, evidently feeling that it was not worth further effort. I was surprised at the persistency shown by the blue jay.

Last year a chipping sparrow made a nest in the same tree, and I saw her drop a straw from the nest, and fly down after it. She caught it before it had fallen more than four feet, and returned to the nest with it.

One day last summer as we drove home from the woods we saw a quail with fourteen tiny babies in a little ditch beside the road. We got out and caught some of the baby quail, and thought them very cunning little birds. The down on some of them was not quite dry, and an egg shell in the edge of the weeds showed that their nest was near-by. Quail leave the nest almost as soon as they are hatched.

Young thrashers leave their nest when thirteen or fourteen days old, and, like many other young birds, are fed by the parent birds for a few days after they leave the nest.

Last spring two baby killdeer had an experience that perhaps no other killdeer ever had, that of being hatched in an incubator with hens' eggs. A friend found three killdeer eggs on the ground that was being plowed, and placed the eggs in his incubator. Two of them hatched, and were odd-looking little birds.

One day last spring at the woods I saw two pairs of blue-grey gnatcatchers building their exquisite nests of lichens. These dainty birds are but little larger than a

humming bird, and their nest is very similar to that of the humming bird, both being made of lichens, on the upper side of a small horizontal limb. The nest looks like a very tiny knot on the limb. One of the nests was being built on a small sycamore limb, and I watched for ten or fifteen minutes while the pair or gnatcatchers both brought bits of lichen for the nest. Sometimes both birds came at the same time, and sometimes one at a time. They went only a few rods for the lichen, and brought it as often as once or twice a minute, chattering rather loudly as they placed it on the wall of the dainty nest, and quickly darting away for another bit of lichen.

Humming birds always stay about our place through the summer, but we have never been fortunate enough to find one of their nests, nor do I know of anyone else who has found one here. Of course they are not easy to find, as they look like a tiny knot on a limb of the tree. Some other time I may write more about birds, if you care about it.

AUNT MARY.

### ARMS CONFERENCE MAKES FINE BEGINNING

CHARLES S. MACFARLAND, D. D.

(General Secretary, Federal Council of the Churches of Christ in America)

"We are not likely to finish the task here and now, but we have clearly and definitely committed ourselves to it. Previous conferences like this have divided territory; this one stops the practice. Other conferences have sought to regulate war; this one means to stop it. We may not do all that your churches ask, (the speaker had a copy of the Federal Council of Churches document, 'The Church and a Warless World' in his hand) but we have committed our nations to the ultimate fulfilment of it.

"I rejoice to see that your American churches have ceased to be nationalist only." Thus one of the foreign delegates expressed himself to me today.

We had just come from the conference where M. Briand had clearly shown us the difficulty of the practical problems and the necessity for the principle of "all or none" in disarmament.

Briand was tactful as well as forceful; Marshall Foch was conspicuous by absence.

The general sympathy with Briand and France has by no means convinced the great leaders that even in land armament there may not be at least the establishment of a principle and a real beginning. One could feel this in what Balfour and Hughes said.

Confidence is strong that this question and the vexing one of the Far East will be resolved by good will and patience.

One thing is clear, the nations have been committed to great principles. That is a great deal to do in a week.

The best thing about this conference is its frankness and sincerity. To be sure there are the usual undercurrents and mutterings, but they are negligible compared with previous meetings of the kind.

There is far less tendency to reservations and the old effort to make combinations seems to have been given up. There is at least a good chance that this conference will not be determined in its results by "balance of power".

My friend from abroad then continued speaking reflectively as though simply thinking out loud.

"Yes, while this conference may not reach the end you desire (he turned the pages of the Federal Council of Churches document again) it marks the beginning of a new order or an absolutely new order; it will do in a different way what your President Wilson clearly hoped to do at Paris, and which—let me say—he did initiate there."

As we came together in Continental Hall this morning there was a singular and illustrative happening. The representatives of the governments were there, surrounded by the people themselves, when suddenly (by the photographers) searchlights were turned on. It was a symbol, it typified the principle of "open covenants openly arrived at."

Briand has insisted indeed that what he said and all he said to the conference should be in open session.

Of course, discussions must take place between delegates themselves. "But," said my friend from Europe, (and he turned another page of the message of "The Church and a Warless World"), "the new thing here is that your people—and our people—(he showed me a cable) have us under the searchlight as they did in the hall this morning."

Public opinion is still coming in, and not only from America. The press representatives of one of the nations, feeling that they had a right to represent their people, framed up a "round robin" for their delegation, urging full compliance on some issues of vital interest to that nation. It evidently was not private, for one of them reported it to me within five minutes after it happened.

China has evidently received unhesitating promises.

"Only one thing really settled," you say. It is a great thing that three great nations shall solemnly agree to destroy—not simply to halt—but to destroy brand new ships. That this has been done (it is evidently settled) is prophecy enough that the other things can be done.

What shall the people do? What shall the churches do? Thank God.

Yes, but not as an evening prayer before going to rest. Rather the morning prayer of a new day, of which little more than the first blush of dawn has come.

In other words, let us now hold our gains and then plant our feet for new insistence.

Political—partly political—confusions have not yet been cleared away, neither here nor abroad. Our foreign delegates have their political enemies on their heels.

The real issues are yet to come and may not be reached for many weeks. Lloyd George is likely to be here in time for them. They are:

First, what shall be the method, the body, the organization of these nations to make sure that new Pharaohs shall not rise "who knew not Joseph" and reverse the order.

Second, how shall this organization (no matter what you call it) be inspired with the idealism, the moral power and spiritual inspiration needed to complete the task which can only be begun here?

Both of these are not temporary, but perpetual tasks and opportunities for the churches, first to insist that the nations of the world shall be a family; and second that they shall dwell as brothers, because of their feeling that God is the Father of them all.

The work of the churches in relation to this great conference has been potent and effective, but it is only just begun.

## CHILDREN'S PAGE

### INDIAN CHILDREN AND ANIMALS

Animals have a great attraction for Indian boys and girls, although, I regret to say, they are not always kind to them. However, they have an affectionate disposition and easily respond to humane teaching.

"Our Indian boys seem especially fond of squirrels," said a reservation teacher to me. "They often bring them from the woods in their pockets to school. They seem to understand all the 'Kerchucks' of squirrel dialect. The boys have even been caught cutting a hole in their dormitory floors where they could place their strange pets, such as gophers, snakes and owls. Owls seem to be a close 'second' to the squirrels in the regard of Indian children.

"The statement of William J. Long, the nature writer, is certainly correct that the Indian boys, knowing the squirrels seldom jump from a high distance unless they must, love to strike the trunk of a tree to see the squirrels make their downward leap.

"I can not account for the fact that Indian boys seem to dislike cats. They would tease and even torture a cat if they had the chance. It takes some correcting to show them that 'poor pussy' is as much entitled to kindness as any other animal. When the fact is impressed upon them that cats are of great value in catching rats and mice, they soon gain quite a reverence for them."

Some teachers have told me that they object to encouraging anything in the children's play which cherishes the instincts of the wild life of their ancestors, but this is not so in all schools. On some of the playgrounds you will see the little "tepees" which the Indian boys and girls are so clever at constructing, even with a few rude sticks and an old shawl. With a few quick motions a tepee, with flap thrown back for doorway, is made before one scarcely has time to wonder how it was done.

In studying the Indian boys and girls one is reminded of the words of Longfellow in "Hiawatha":

"Then the little Hiawatha  
Learned of every bird its language,  
Learned their names and all their secrets;  
How they built their nests in summer,  
Where they hid themselves in winter,  
Talked with them whenever he met them,  
Called them 'Hiawatha's chickens.'  
Of all beasts he learned the language,  
Learned their names and all their secrets;  
How the beavers built their lodges,  
Where the squirrels hid their acorns,  
How the reindeer ran so swiftly,  
Why the rabbits were so timid."

—Our Dumb Animals.

### HOME NEWS

JACKSON CENTER, OHIO.—One of the most enjoyable social events of the late fall took place at "The White Manse", the home of E. B. Davis, on Davis Avenue, Sunday evening in the form of an apron and necktie social.

The house was artistically decorated, suggestive of the coming Thanksgiving, with two large bouquets of chrysanthemums as the floral decorations.

At 7.45 the following program was rendered:

Prayer, J. D. Jones  
Music, Quartet—Mesdames Roy Coleman, Harold Davis, Curtis Groves and Charles Snider.  
Recitation, Clara Davis  
Orchestra selections, "Blue Ribbon". Orchestra: Mrs. Charles Snider, piano; Mrs. Roy Coleman, violin; Otho Davis, clarinet; Charles Snider, cornet; Willard Hughes, cornet; Cecil Hughes, horn; George Zwiebel, drums.  
Recitation—Ethel Davis

After the program the guests enjoyed a few games, one in the testing of their knowledge of observation of the tools of a carpenter. Mrs. Arthur Davis was the nearest observer, with Roy Coleman, Mrs. Charles Snider, Curtis Grover and J. D. Jones coming next in order. Another game tested the exactness of memory of sight, in pinning the tail on a donkey, blindfolded. J. D. Jones won first prize and Mrs. Cecil Hughes captured the "booby" prize.

A delicious lunch was then served after which the entire company sang one verse of "God Be With You 'Till We Meet Again", and was dismissed by a word of prayer by Len Lawhead.

Between sixty and sixty-five guests enjoyed the evening; and the proceeds, which were very much beyond expectations, will be used by the Benevolent Society for the

Forward Movement of the Seventh Day Baptist church.

### COMMITTEE.

ADAMS CENTER, N. Y.—Rev. A. J. C. Bond has visited the Adams Center Church. He arrived here November 10. Friday, November 11, he spoke at a union Armistice Day service which was held in the First Day Baptist church from 11 a. m. to 12 m., the time of special national prayer.

Sabbath morning, November 12, he gave an excellent address on denominational interests. At the Christian Endeavor meeting that afternoon he talked to the young people on Personal Evangelism; and at the prayer-meeting hour on the evening after the Sabbath he again spoke to the people of our denominational work.

Sunday evening Deacon W. P. Jones entertained Director Bond, Pastor Hurley, the church treasurer and the Soliciting Committee and their wives at a dinner at his home, thus giving him an opportunity to talk with those who have charge of our church finances.

Our Ladies' Aid Society has held several thimble socials recently and on Election Day they served their annual New England dinner from which they cleared about \$25.

The Christian Endeavor Society held a Thanksgiving social in the church parlors Tuesday evening, November 22, using suggestions furnished by the Young People's Board in their program of entertainment. Light refreshments were served after the program was concluded.

Union Thanksgiving services were held in our church Thursday evening, November 24. The sermon was delivered by Rev. A. B. Aldrich, pastor of the First Day Baptist church.

At the annual convention of the Bible schools of District No. 10, Jefferson County, N. Y., which was recently held in our church, Pastor Loyal F. Hurley was elected president of the association and Mrs. Clark A. Stoodley was elected district superintendent for the next year. W.

FOUKE, ARK.—News during the summer seemed scarce. There has been sickness, and every one has been busy. Now the crops have been gathered. The usual program and dinner will be held out doors on

Thanksgiving Day if the weather continues "pretty".

We are indeed fortunate in securing Mr. and Mrs. Mark Sanford and Miss Fucia F. Randolph as teachers in our school. The grades are all that are being taught this year, but more thorough work can be done with fewer classes. There are now forty-six pupils enrolled in the school.

Our church, Sabbath school and Christian Endeavor are also doing fine work and the prayer meetings are fairly well attended. The first Sabbath Mr. Sanford was with us the children, under the direction of the W. C. T. U., gave a program.

Mrs. Smith, president of the W. C. T. U., entertained the high school pupils of Fouke at a Hallowe'en social; a week later she entertained the grade boys and girls. The Juniors and a few of their friends helped one of their members celebrate her birthday recently.

A. V. S.

### FOUR SHINING GOALS

The last seven tragic years have only served to emphasize anew four shining goals of the world mission of the Church of Christ:

1. To give relief to those who are in need—physical, mental, moral and spiritual.
2. To rescue those whose rights and liberties are jeopardized by age-long superstitions.
3. To break the power of degrading philosophies which masquerade under the holy name of religion.
4. To substitute the harmony of the kingdom of Christ for the harsh clanging cymbals of the temples of heathendom.—  
*Titus Lowe, D. D.*

### CITIZENS OF THE WORLD

No longer of Him be it said,  
"He hath no place to lay his head."  
In every land a constant lamp  
Flames by his small and mighty camp.  
There is no strange and distant place  
That is not gladdened by his face.  
And every nation kneels to hail  
The splendor shining through its veil.  
Cloistered beside the shouting street,  
Silent, he calls me to his feet.  
Imprisoned for his love of me,  
He makes my spirit greatly free.  
And through my lips that uttered sin  
The King of glory enters in.

—Joyce Kilmer.

## SABBATH SCHOOL

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

### PRESENTING THE LESSON TO BEGINNERS\*

RUTH MARION CARPENTER

(Read before a District Bible School Convention at Greenway, N. Y., July 5, 1921.)

#### INTRODUCTION

Religious training must supply three things: (1) Inspiration for the heart; (2) Information for the intellect; (3) Discipline for the will.

Religious training must be such as will inspire the pupil to put forth the best in his heart. All children of all ages have in their hearts, either latent or active, the desire to do great things; hero worship is always present in young and old, though we are taught it predominates in the older junior age. Religious training must bring out that desire and direct it into right channels of action. Will you have your boys choose for their hero "Kaiser Bill" or will you have them choose Jesus? It is up to you as teachers to supply such inspiration for their hearts as will lead them to choose Jesus, the greatest hero in all history.

Religious education must supply knowledge for the intellect. Youth is keen, is curious, is hungry for knowledge of all kinds, secular and religious. Religious instruction must be graded and adapted so as to gratify the craving for knowledge of each stage of development in a child's life.

Religious instruction must supply discipline for the will. Children are inherently self-willed or willful. From the beginning of consciousness self is the all absorbing interest of a child. This interest in self decreases to a certain extent as the child's horizon and experience broaden, but unless it receives training, it will become unbalanced and the will-power will be ungoverned. Religious instruction must supply discipline.

To sum up, Christianity, which involves adequate knowledge and high ideals and

\*Acknowledgment is here made to the following writers, the study of whose works has been a great inspiration to me in the teaching of my little people: Henry H. Mayer, Walter S. Athearn, Edwin F. See, Mather Van Marter.

right actions, should be the aim and end of Bible school instruction.

#### EXTERNAL FACTORS

In thinking about presenting the lesson to beginners there are a few things which should be considered before getting to the lesson itself, for instance, a few external factors.

A young child is greatly influenced by external surroundings. True he can not express himself enough to *tell* you this, but experiments have shown that better work can be done, and better results gained where proper attention has been given to this part of the question. The room itself should be well ventilated. Little feet are never so restless when the air is sweet, when there is plenty of light, when the chairs, tables, etc., are of comfortable size and height. Then, if there are classic pictures, appropriate mottoes and other suitable equipment, an atmosphere is created conducive of a reverent attitude; thus the child is at once impressed and subtly prepared with that thoughtful attention, a teacher so much needs for her lesson.

Another factor is the program for the class hour. Have the program orderly and well arranged. Plan it in advance to move without friction. Let it have snap without noise, point and purpose, uplift and inspiration.

Thoughtful attention should be given to the music. Cultivate in your pupils the appreciation of good music, the best music. The little songs written for children are good and should be used frequently, but do not use them exclusively. There are a number of standard hymns which even the tiniest worshiper should know. True, he can not grasp the meaning of the words, but he can grasp some of the sublimity and the dignity of these grand hymns. It is during these early years that memory work is most easily accomplished and if the best hymns are learned they will be on call throughout the whole life. Again, when the little beginner goes to church with mother and father and the organ begins to play, "Nearer My God to Thee" or "Faithful of Our Father", he looks up at his parents with the joy of recognition and comradeship. "Mother," he whispers, "I learned that in Sabbath school, can I sing it with you?" He feels as if he had a real part in

the church service. In the church service, hymns, chants, songs, orchestra, quartets, solos and choruses, all have their places. Only the best music is good enough for Bible school.

Repetition is very necessary for little folks; the more a thing is repeated, the more it becomes like an old friend to them. There should be real ceremony in the worship of little people; pure worship has a great influence on the beginner's mind and it is here that example is better than precept.

In a class of five-year-old children with whom I have been working for the past few months, I have used the same ceremony every week. And just to show how their hearts craved it, I will tell you that one day I was cramped for time in the lesson hour and I thought to omit the prayer service and begin at once with the story. One little chap touched my arm and said softly, "You've forgotten our prayer, Miss Carpenter." What could I say, but, "You are right, dear?" Immediately every little five-year-old was in his usual attitude for prayer. The little ceremony is very simple but effective. As soon as we are all in our little chairs, I say, "Every tiny hand folded, every bright eye shut tight and every little head bowed, and we will all pray together:

Heavenly Father, ever loving,  
Hear thy children as we pray,  
Fill our hearts with love and kindness,  
Guard and keep us through this day. Amen."

Every child joins in that prayer and they feel the worship of it and it starts our lesson off just right. One little girl told me that since she had learned that prayer, she added it each night to her, "Now I lay me".

#### THE TEACHER

A real true teacher does not work for just the hour alone, she works for a bigger end. You, as teachers, see the goal from the beginning; you must know the way that leads to that goal (Jesus); you must know your child; you must know the truth you are trying to teach; and you must have confidence in the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it."

True teaching has three objects: (1) Communication of knowledge; (2) Stimulation of activity of student; (3) Development of character.

Communication of knowledge is the primary object of teaching, for knowledge is the foundation of all true character. "Ye shall know the truth and the truth shall make you free," says Jesus.

Stimulation of activity of the student is the second object. Teaching is not telling. The self activities of a child must be stirred. There are two advantages here, (a) knowledge secured through activity will be more vivid and longer retained. (b) This method gives a mental and spiritual training, a development of powers, which could not be secured through mere telling.

The chief object of Bible teaching is the molding of character. Communication and stimulation lead to education and education is the unfolding of life or character. Bible-school teaching must aim toward conversion of the pupil and his development in Christian character.

There are a few qualifications which every Bible-school teacher should approach, if not meet. She should have an intimate knowledge of the Scriptures,—keeping just ahead of the class will not do. She should not content herself with the study of individual lessons but should engage in a systematic and thorough course of Biblical study. She must never cease from study along lines which will contribute to her efficiency. Another qualification is that the teacher should be an example. Be a living example of your subject. Be what you would have your pupils be. They must be able to see Christ in *you*. Teachers, you must be friends of your pupils. Enter into their life outside of the classroom, for you will inevitably influence more by what you *are* seven days in the week than by what you *say* one day in the week.

#### THE BEGINNER

The beginners are usually four or five years of age. Hence we frequently speak of them as "five-year-olds". They are hungry and thirsty for what, they know not, but *something* and the teacher must supply that something. This age is led best by suggestion and you should remember the statement "that which enters into the first of life enters into *all* of life".

Five-year-olds are active and should not be restrained long at a time. Try to make the program varied so that the children may have a change often. Insist on their being quiet when they should be quiet but make

that quiet period brief. A recognized principle of modern pedagogy is that of "self-expression". A pupil learns by doing, by expressing in some concrete way the ideas he is trying to master. Have the child employ his hands as far as possible.

There are a number of things little five-year-old fingers can do, such as coloring, cutting, pasting, pricking or puzzles. It is not always wise to let your pupils do more than one kind of busy work at a single lesson. The purpose of busy work is to help fix the main point of the lesson in the minds of the pupils, therefore, do not permit the busy work to become so elaborate as to distract from the thought. Your pupils will all receive artistic training in the public schools; do not spend time here attempting to get artistic results. Work for the purpose of driving home a truth or a fact; remember that a straight line with a tiny circle on the top, if the child made it himself, is just as satisfactory to a little child, to represent a man, as the most elaborate and finished drawing of the teacher.

Perhaps my listeners would be interested to know how I present the lesson to my little people at Alfred. We are given about twenty or thirty minutes for the class period following the general assembly exercises of all classes in the primary and junior departments. When we have gone to our little corner, and all are seated in their little red chairs, I greet them with, "Good morning, children," and every little child replies eagerly, "Good morning, Miss Carpenter." I do not allow them to say "teacher" under any circumstances. I like the intimate touch which comes from the use of our own names. Then comes the little prayer service described above. My next object is to get their interest; to get them to talking. I ask them questions on the previous lesson, making the questions so simple that I will be sure to get an answer. I do not want to embarrass or frighten any one. On the other hand, I do not like to use questions which are obviously to be answered with Yes or No. I want them to think.

Having covered the previous lesson briefly and having led up to the new story, I begin at once. If the children have any little trinkets in their hands such as handkerchiefs, pennies, pictures, candy, nails, cards, etc., I suggest that perhaps these little visitors would enjoy hearing the story, too,

and they be piled together in the center of the table. Thus all counter attractions are done away with, and having secured their attention I proceed with the story. I try not to have the story long or cumbered with many details, but just enough to make it interesting to the little folks and to make the point of the lesson plain.

Following the story should, naturally, come a few minutes of dramatization of the story. This is an excellent way of letting the children express themselves, besides being a change for weary, restless muscles: I can not do this as often as I would like as it disturbs the classes in other corners of the big room.

Then we have a little song; the children sing very softly a verse or two of some song they know, usually they want their Love Song, as they call "Jesus loves me, this I know." After this little rest we begin our busy work, and while they are busy with their scissors, crayons, or pins, I encourage them to talk, being watchful that the conversation has some bearing on the story. Also at this time I make whatever suggestion I have in mind for the expression work for the coming week. I mean by this, suggesting to them ways of doing the thing which I have attempted to draw from the story, whether, love, kindness, forgiveness or helpfulness, etc.

And again, I take this opportunity of drawing from them their efforts to follow my suggestion of the previous week. Five-year-old people crave approbation and attention and some little heart may be broken if its effort to do as requested is not asked about.

When all have finished their work and the conversation is quieted, I suggest that we get ready to go home. This instantly brings quiet and attention and without requesting it, I notice that every tiny hand is folded, every bright eye is shut tight and that every little head is bowed ready for the closing prayer. This is just a brief prayer asking God to help each child to do what we have planned to do during the week.

When all the coats are buttoned up, every mitten or glove on, every rubber on its respective foot, each little hood or bonnet fastened, I send the babies home with a smile and a pleasant word for each.

Fellow teachers, this is a wonderful work and a wonderful opportunity. It is this starting of youth on the right path to Christianity that is going to make strong, noble Christian citizens for our country and God's.

Kindness—gentleness—love is the tiny child's only conception of Jesus; you teachers stand before your children in Christ's stead. Jesus must *live* in your hearts, if you are to represent these attributes to your pupils. Shams are of no avail with children, they do not hoodwink the normal child.

The work of the primary teacher is beautiful, wonderful, sublime. Nothing is so tender as the soul of an innocent little child, and nothing is so easily hurt by careless and ignorant handling. Primary teachers, we must love God and every child; we must be wise; we must have the child-heart; we must dwell in the child world and be able to "think as a child". We must cultivate the calm faith which forbids indecision and doubt.

And now, last of all, I want to leave this thought with you: Let us attempt nothing along the line of teaching primary children without prayer—much prayer.—It is only with God's constant help that any success can be expected.

*Alfred, New York.*

#### Sabbath School. Lesson XII—Dec. 17, 1921

##### PAUL'S LAST WORDS

2 Tim. 4: 6-18

*Golden Text.*—"I have fought the good fight, I have finished the course, I have kept the faith." 2 Tim. 4: 7.

##### DAILY READINGS

Dec. 11—2 Tim. 4: 1-8. Paul's last words  
Dec. 12—2 Tim. 4: 9-22. Paul's last words  
Dec. 13—Deut. 34: 1-12. Close of Moses' life  
Dec. 14—Josh. 24: 19-28. Joshua's last address  
Dec. 15—Rev. 2: 1-11. Faithfulness unto death  
Dec. 16—1 Cor. 15: 50-58. Final victory  
Dec. 17—Rev. 7: 9-17. The bliss of the triumphant

(For Lesson Notes, see *Helping Hand*)

"Abraham Lincoln incarnated the gospel of the common man. His life says to all men: 'If this man sprung from among the commonest, could rise to the uncommonest, and win the devotion of men high and men low, each of us can live a similarly noble, purposeful and accomplishing life—if we have his ideals and hold ourselves to them.'"

#### A LETTER TO ALL PASTORS

MY DEAR BROTHER:

We are asking all the churches to make a free-will offering to the Forward Movement at this Christmas time. Seventh Day Baptists have planned largely for kingdom service, more largely than ever before. But the support given has not thus far measured up to the plans, or to our opportunities.

This is *not* due to our lack of ability. In the face of the life and sacrifice of Jesus, whose advent we celebrate at this season of the year, we dare not say: "It can't be done." We can only say: "Our consecration has not been sufficient."

What then? Shall we suffer a passing feeling of sorrow, and perhaps of remorse, and then turn to our own ways and pleasures again?

*We must not do that.* If there is a member of a Seventh Day Baptist church who has paid nothing toward our great Forward Movement this year, that one should contemplate anew at this time his life purposes and his obligations. Every one who has made a pledge and has paid it, should consider whether he can not at this Christmas time make an additional gift to the Forward Movement, or to some particular denominational interest.

This free-will offering is in no way to interfere with our program which calls for an annual every-member canvass for the Forward Movement. If possible, we would give renewed emphasis to the necessity of a regular weekly, or at least monthly, support of the work of the denomination. But the fact is our boards are going in debt, and the work of the kingdom is being hindered because of lack of adequate support. We believe the churches are going to do better next year. But the present situation calls for special effort.

Will you not read this letter to your people, and impress upon them not only the present need, but the blessed opportunity before Seventh Day Baptists, if we are true to our trust.

May there come upon us a new sense of the meaning of the coming of Christ, a new joy in his fellowship, and a new power in service, as we make our offerings to him.

With kindest Christian greetings,

A. J. C. BOND.

November 30, 1921.



## DEATHS

**DEALING.**—Foster M. Dealing was born in the town of Adams, N. Y., March 10, 1842, and died at his home near Adams Center, November 1, 1921, at the age of 79 years, 7 months, and 21 days.

With the exception of about four years spent in Ohio during his boyhood, his home has always been in New York State.

When the Civil War broke out he was under age, but securing his father's consent, he enlisted in the army, being made a corporal in Co. B., Tenth Regiment, N. Y. Heavy Artillery. During the war he was promoted to the rank of Captain in the Thirteenth Regiment, U. S. Heavy Artillery. He received his honorable discharge after having served throughout the entire period of the war.

On September 6, 1866, he was united in marriage to Ann Elizabeth Green with whom he shared the fortunes of life for over fifty-three years. Mrs. Dealing passed away nearly two years ago on December 2, 1919. Three children gladdened the home, one daughter, Mrs. Grace Lindsey, and two sons, Paul B. and Philip F., all of whom were present at the funeral.

During their early married life Mr. and Mrs. Dealing lived in New Rochelle for about nine years. About forty years ago Mr. Dealing purchased a farm west of Adams Center in what is known as Greene Settlement. For ten years he was Doorman in the Police Department of New York City, after which he moved onto his farm to pass the sunset of life near the scenes of his boyhood.

He was baptized on March 21, 1868, and joined the Adams Center Seventh Day Baptist Church. Just two weeks before the day of his funeral he was an interested and earnest worshiper in the same church that he joined as a young man. Excepting the ten years spent in New York City he had been a member of this church for nearly fifty-four years.

There are left to mourn his loss three children, one sister, and a large number of other relatives and friends.

The funeral services were held Sabbath morning, November 5, at the Seventh Day Baptist church. After the sermon by the pastor, the G. A. R. paid their tribute of respect to the remains of their departed comrade. The body was laid to rest in the Union Cemetery at Adams Center.

L. F. H.

**BAKER.**—At her home near Portville, N. Y., August 28, 1921, Mrs. Susie Baker, aged 55 years, 7 months and 22 days.

Mrs. Susie Baker, the daughter of Mr. and Mrs. Miner Walton, was born in Deer Creek, Allegany county, N. Y., and the most of her life had been spent in Allegany and Cattaraugus counties, N. Y. November 3, 1887, she was united in holy wedlock to Mr. Sher-

man Baker. To them were born three children, Mrs. Bertha Anderson, Buffalo, N. Y. and Misses Alice and Gladys Baker, Main Settlement, N. Y. In early childhood she made a profession of religion, was baptized by Elder J. L. Hoffman and joined the Seventh Day Baptist church in Dodge Creek, N. Y. Later she transferred her membership to the Seventh Day Baptist church of Portville, N. Y. She was a loving wife, a devoted mother and a faithful friend, loved by all who knew her. Besides her husband and daughters she is survived by three sisters, Mrs. Mary Burdick, Nile, N. Y.; Mrs. Ella Burdick, Little Genesee, N. Y. and Mrs. Frances Peckham, Deer Creek, N. Y., and two brothers, William Walton, Sherman, N. Y. and Charles Walton, Portville, N. Y.

Funeral services, conducted by William L. Burdick, were held in the church at Main Settlement, August 30, and interment took place in the cemetery near by.

W. L. B.

**PALMER.**—George Daniel Palmer was born in Hopkinton, R. I., October 4, 1862, and died at his home in Potter Hill, R. I., October 26, 1921, after a lingering illness.

He was the son of Daniel M. and Emeline Palmer. On November 25, 1884, he was married to Phoebe E. Partelo, of North Stonington, Conn. To them was born one son, Byron.

He is survived by his wife and son, and by one sister, Mrs. James Still, of Potter Hill.

Funeral services were held from the First Hopkinton Seventh Day Baptist church, Ashaway, R. I., October 29, 1921, conducted by Rev. A. L. Davis. Burial was made in Oak Grove Cemetery.

A. L. D.

**JOHNSON.**—Joseph L. Johnson was born in Sioux City, Iowa, September 2, 1882, and died in Shiloh, N. J., September 11, 1921, aged 39 years and 9 days. He was the son of Mr. and Mrs. Ludwig Johnson.

He came to Shiloh on Thanksgiving Day, 1910, and about a year later, November 29, 1911, was married to Miss Nellie Harris, of Shiloh. To them were born six children, four of whom are living, who with mother mourn the loss of the one who provided for them.

Joe was industrious. The last work he did was to paint all the property belonging to the church that all might be in good order for Conference.

He united with the Shiloh Seventh Day Baptist Church on December 20, 1913, and tried to do his part.

E. E. S.

**DAVIS.**—Miss Rebecca Margaret Davis, daughter of Charles H. and Margaret Merriott Davis, was born near Shiloh, N. J., October 14, 1839, and died near the place of her birth September 1, 1921.

She received her education in the public schools of the community and Union Academy at Shiloh.

A few years ago she had the misfortune to fall and fracture the bones of the hip which confined her to her bed. Yet through it all she seemed to bear up well and was quite cheerful.

She united with the Shiloh Seventh Day Baptist Church, March 28, 1857, and remained a faithful member until her death.

E. E. S.

### GRANDMA'S REST

*"He giveth his blessed sleep"*

Grandma was tired and weary,  
Weary with tears and with pain,  
Put by the staff and the rocker,  
She will not need them again.  
Into sweet rest she has entered,  
No more to suffer or weep.  
After life's long, fitful fever  
Grandma has fallen asleep.

Hills that she loved, now enfold her,  
Hid in their bosom she lies;  
Heeds not the song of the robin,  
Beauty of blossom or skies.  
Over her bed the green grasses,  
Soon will lovingly creep;  
Out 'mid the daisies and clover,  
Grandma is lying asleep.

Rest for worn feet now forever,  
Dear wrinkled hands now so still,  
Pulseless the heart that no longer  
Sorrow can quicken or thrill.  
Years will glide o'er her gently,  
Fading the shadow and deep,  
Drive back thy tears!  
Would you wake her?  
Grandma has fallen asleep.

O! beautiful rest for the weary,  
Beautiful sleep for the true,  
Lying so peacefully ever  
Under the sunlight and dew.  
Runs through our heartstrings a quiver,  
Like breath of a whisper sweet,  
"He giveth—to his beloved"—  
And grandma has fallen asleep.

H. L. C.

**VAN HORN.**—Mrs. Caroline B. Walrod Van Horn, the daughter of David and Mary Ann Walrod, was born October 22, 1840, at Erie, Pa., and died at Garwin, Ia., November 14, 1921, at the age of 81 years and 22 days.

When she was about six years of age, her parents came west and located at Welton, Ia. On April 23, 1857, she was married at Welton, Ia., to Frank Pierce by Rev. L. A. Davis. Soon after their marriage they moved to Trenton, Minn. Two daughters came to bless this union: Mrs. Mary Amelia Hurley and Mrs. Delia Almy Forsythe, both living at Welton, Ia. She was baptized during the summer of 1865 and joined the Trenton Seventh Day Baptist Church. Her husband, who was a soldier in the Civil War, died May 14, 1865. Soon after this she returned to Welton, Ia., and on February 23, 1867, was married to Mr. J. D. Van Horn, of Welton, by Rev. L. A. Davis, the same minister who solemnized her first marriage. Several years later, they moved to Garwin, Ia. where Mr. Van Horn died August 28, 1909. After Mrs. Van Horn returned to Welton, she took her letter from the Trenton Church and united with the Seventh Day Baptist Church at Welton, and later when she moved to Garwin, she united with the Seventh Day Baptist Church of that place of which she was a faithful member until her death.

Five children were born to them: Jay, Harry, Otto, Mrs. Blanch Furrow, all of Garwin, Ia., and Mrs. May Hurley, of Adams Center, N. Y. All of her children are still living to cherish her memory and all of them were with her before she died.

The funeral, conducted by her pastor, H. L. Cottrell, was held at the Seventh Day Baptist church at Garwin, Ia., Tuesday afternoon, November 15, 1921, and the body was laid to rest in the Garwin cemetery.

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## 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 U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

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, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, 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.

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 42nd 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 Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

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.

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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## THE ANSWER

I pressed 'the button at my neighbor's door;  
But when I heard no sound, I turned and stood  
Irresolute. If I had moved a bell,  
I must have heard it. Should I rap, or go?  
But in a moment more my neighbor came  
"The bell is far, and very small," he said.  
"You may not catch it for the walls between;  
But rest assured, each time you push the knob  
We can not choose but 'hear the bell inside."

And what they told me of my neighbor's bell  
Has cheered me when I knocked at some hard  
heart

And caught no answer. Now and then  
I poured my soul out in a hot appeal  
And had no sign from lip, or hand, or eye,  
That he I would have saved had ever heard.  
And I have sighed and turned away; and then  
My neighbor's words came back: "We can not  
choose  
But hear inside."

And after many days  
I have had answer to word I spoke  
In ears that seemed as deaf as dead man's ears..

—The British Weekly.

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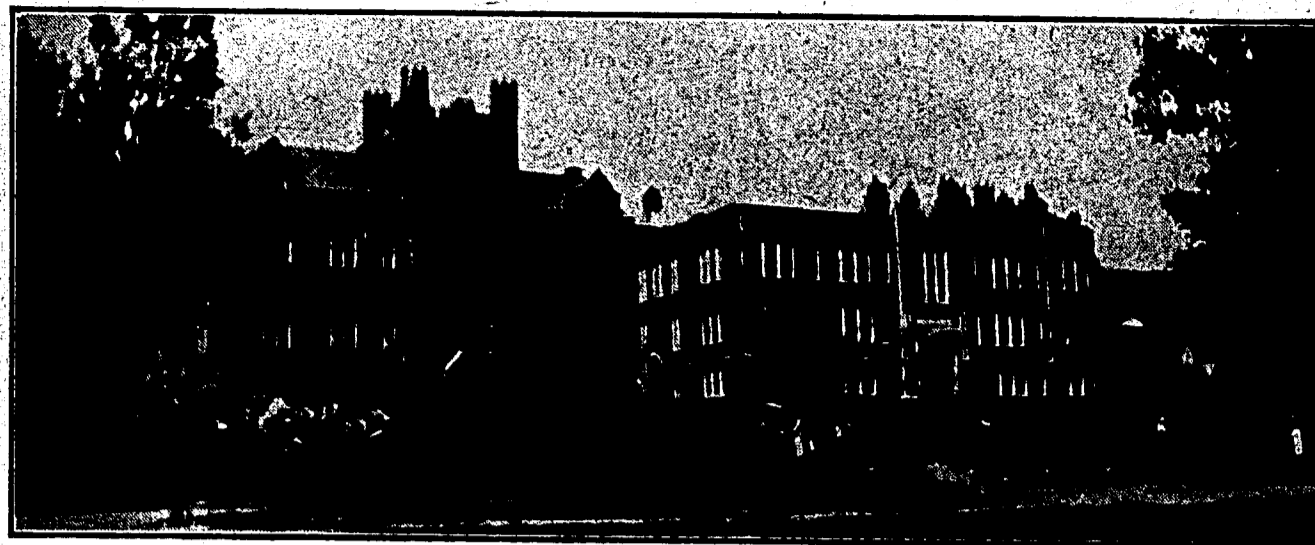
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*The Seventh Day Baptist  
Forward Movement*

## PAY-UP WEEK

December 17-24

*Resolved,* That we approve the methods being pushed  
by the Forward Movement Director.

- - *The Commission*

## FREE-WILL OFFERING

December 24

We heartily endorse a plan for a special Christmas  
offering for the Forward Movement interests.

- - *The Commission*

### THE FOOT-PATH TO PEACE

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.—Henry van Dyke.

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