THE NEW YEAR

THE NEW FORWARD MOVEMENT

They will be just

What YOU Make Them

Nobody Else Can Make

Them for You

PSALM FOR THE NEW YEAR'S EVE

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

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

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

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The Sabbath Recorder

At the Threshold Of A New Year

Our Fleeting Days

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

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

The chorus ran something like this:

“For oh! we stand on Jordan’s strand,
Our friends are passing over.
And just before, the shining shore
Of that large company still remains.
Oh! we stand on Jordan’s strand,
We know the call; we cannot stay.
What was once a New Year
Is now the old year gone by.”

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

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

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

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

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

“For all that is noble and high and good
Has an influence on the rest,
And the world looks to see every one
Who is living at his best.

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

Broad Outlook Needed

The one great question now pressing upon the hearts of many Christians, as they consider the Master’s work and their relation to it, is, What do we need to make our services more efficient in his service? It is evident that we all feel the need of something. In many ways, our needs are different. Some of us lack in
one respect while others feel this need in a different line, but no one can say he has no need. In worldly matters we may need many things we can not obtain; but not so in spiritual things. We may find in our heavenly Father's storehouse a supply for every spiritual need.

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

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

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

Carefully Arranged Plans

No business can prosper without carefully arranged plans, efficient machinery to do the work, and carefully organized superintendency. The same is true in the spiritual field. Organization and well-planned works for efficient work in the kingdom of God is not a spirituality rather than detract from it. There is no reason why the one who drives a machine able to turn off the work of ten men should not carry his spirituality with him in the greater movement, and there nothing in his larger and better organized methods that should make him any less spiritual than if he were in the old ways.

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

Faith Needed

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

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

A Boy's Idea of Heaven

The teacher of a Bible class asked his boys, one by one, to give their ideas of heaven. Each answer was evidently influenced by the circumstances and conditions of his giver. One ragged, poverty-stricken city boy, reared in squalor, said heaven is "all grass and green trees." Another thought of it as a beautiful broad avenue with fine houses on each side. One who had a sweet voice for singing and belonged to the boy choir thought of heaven as a place where people would sing a good deal. The last boy to whom the question was put, though the smallest of all the boys, very thoughtfully said, "A place where you're never sorry." What a wonderful answer! Could you give a better one? Think how much it means to be free from all regrets over our misdeeds. A place where one is never sorry must be a place where sin is not known; where life's guilty stains are washed away; where there is no remorse, no guilt; where a healthy mind is not slandered; no malice; no regret over what might have been but is not; a place where one is able to do perfectly what he has here only been able to do imperfectly; a place where one can really be all he has wished to be but hitherto has only seemed to be; a place of completeness, satisfaction and joy; a place where our yearnings to be honest, true, noble, sincere, genuine, pure, holy to the heart's core are realized. This indeed would be heaven, and nothing short of this could be a place where a human soul would "never be sorry." If such could only be freed from its moral ugliness, its repulsive vice, its withering selfishness, its unholy ambitions, its debasing immorality, and become a place "where boyhood should not live so as to make its own manhood miserable, where manhood shall not live so as to make old age wretched, where old age shall not make us so as to make death ghastly," we might have heaven right here.

How to Be Happy

Not long ago we were attracted by some excellent thoughts upon the question, "Why Not Be Happy?" The more we think about the matter, the more we cannot help but feel that this old world would be infinitely brightened for all its inhabitant if a few simple rules for true living could be instilled into every heart. Being that are both physical and spiritual must needs observe the laws of both worlds if they would be truly happy. A healthy body is essential; and this and these are so closely connected that neither one can be perfectly normal if the other is afflicted. If the mind worries over every little bodily ill, the effect upon health is often disastrous. Cheerful views of life; freedom from anger or hatred or worry; a determination not to mope or whine or complain; a heart set to speak happy words to others and to see the silver lining in every cloud—all these things minister unto our physical health as well as to our spiritual. There is nothing like them to promote human happiness.

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

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

What Makes a Home?

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

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

Love, the sunshine of happy hearts and contented minds, the sweet spirit and atmosphere of the household that makes each member of the family, after the toils of the day, long to hasten home to receive sweet and loving greetings from happy hearts.
APPEAL FOR ARMENIA FROM THE SABBATH SCHOOL BOARD

Dear Fellow-worker in the Bible School:

The Sabbath School Board has again voted to join the other Bible schools of America in a holiday drive for the relief of suffering in Armenia and the countries about it that we have come to call the Near East. The task is one of historic magnitude.

The board has asked me again to represent the denomination in this work. In all the years that I have led you, you have never disappointed me.

I shall not undertake to picture the need, for it is beyond comprehension. Eight hundred thousand helpless refugees. Two hundred and fifty thousand orphan children. Last year you helped save very many from starving and freezing to death. But very many others died. Happily for us we know next to nothing about it. These people have fallen among thieves, have been stripped of clothing, have been wounded and left to die. The Levites and the priests have gone by. We are buying Christmas presents for those whom we love, many of whom will send presents to us. Conditions are such that the responsibility rests very directly upon America and those Americans who profess to walk in the footsteps of Jesus of Nazareth.

I am late in writing to you because I have been away from home in the interest of the Tract Society. I shall not undertake to dictate to you what you do or how you do it. But I confidently hope that you will secure from your schools a generous gift of money for this very worthy object.

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

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

MILK IN BLOCKS

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

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

—The Comrade.

THE TEACHINGS OF JESUS

ACCORDING TO MATTHEW, MARK AND LUKE

DEAN A. E. MAIN

Angels, Demons and Satan

The following passages should be read with care:

(1) Relating to angels.

Matthew—1: 20; 24; 2: 13, 19—where an angel is said to have appeared to Joseph in a dream; 4: 6, 11; 13: 39, 41, 49, 50; 16: 26; 28: 37. We refer the coming of the kingdom now, but we see no angels; 18: 10; 22: 30; 24: 31, 36; 25: 31; 53: 28; 1: 7.


(2) Relating to demons and demoniacs.


(3) Relating to Satan.


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

One has no right to assume that in the great universe of being man is the only rational and moral creature. The existence and activity of angels and demons does not surpass belief; and it is scarcely more mysterious than the world of mystery in the human soul, which is the field of metaphysical and psychological inquiry.

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

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

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

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

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

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

In connection with Hebrew religious belief the doctrine of super-human spirits has assumed three phases: (1) The Holy God, on his great and high throne of power and glory, is surrounded by innumerable heavenly attendants, worshipful and obedient. (2) Later Judaism, with its exaggerated doctrine of Divine transcendence, so separated Creator from creature that there should be no immediate relation and fellowship; and the purposes and activities of God concerning man were immediately accomplished by angel ministries on God’s
(3) And in order that a great and good God and Maker should not be held responsible for moral and physical evil, the existence of sin and suffering was charged to wicked spirits.

Now man is "spirit" and "flesh"; marble and mud; divine and human; heavenly and earthly; angelic and dev ilish. And in the struggle of man's higher being for supremacy over the lower, he has failed and fallen again and again. The Genesis story of the Fall has had countless copies. These temporary victories of our faith, if one thinks this is really taught.

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

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

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

A CHURCH MEMBER

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

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

We are living in an age of visualizing, an age of imagining, an age of air castles, an age of foretelling, an age of illagining, the production of a non-rotated crop; no longer is a farmer content with cattle, horses, sheep, dogs, bugs, and other drudges of a conglomerate or heterogeneous composition; his demands are for those that are best adapted to his particular locality and conditions.

We are living in an age of visualizing, an age of imagining, an age of air castles, an age of foretelling, an age of illagining, the production of a non-rotated crop; no longer is a farmer content with cattle, horses, sheep, dogs, bugs, and other drudges of a conglomerate or heterogeneous composition; his demands are for those that are best adapted to his particular locality and conditions.

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

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

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

There is yet one form of life not mentioned, and that is man. The question comes, what makes the real man more than the amoeba or jelly fish, or more than the birds of the air or the fish of the sea? The answer comes, in his superior nature, his intellect and ability to adjust himself to peculiar and varied environments. To whom are we indebted for this wonderful nature? Again the answer comes, to God, who could foresee the peculiar and necessary details of each, and the necessity of creating a being sufficiently great to be able to harmonize himself with such a wonderfully ordered world.

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

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

Today we are looking the world in the face differently. We are cherishing the spirit of revival and readjustment. Should we not be thankful to God that we are able to move with the times, and so far as God so moves, we must move with him. We must adjust ourselves to the world, and not suffer.

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

TREASURER WILLIAM C. WHITFORD

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

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

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

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

The advantages of this plan are obvious. The present situation brings them forcibly to view. There are already hundreds, and probably thousands of dollars on hand for the budget in the hands of the church treasurers, and not one of them has made any attempt—at least so far as known to the present writer—to divide this money according to the established ratio. We can not blame the treasurers for being a little slow to undertake this task, for no matter how small the sum to be divided it is a whole evening's job to make the division and the proper bookkeeping entries, and to make the checks and write the letters.

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

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

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

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

Other treasurers are feeling the shortage of money. If a church treasurer has on hand only $10, it would be well worth a two-cent stamp and the time to make a check to set it on its way to be useful, on the 20th day of the month. The interest on $10 for a month is five cents.

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

WILLIAM C. WHITFORD
December 17, 1919.

A SONG OF THE OLD YEAR

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

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

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

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

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

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

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

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

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

Then loosed the Master's hand
And at his bidding cast
Allafraids and anxieties
In heav'nly garment rest.

"I'll put a stamp upon this topic,
And through the Master to thy soul,
The tender words,—"I will"—
"My presence shall go with thee—
Yea, I thy hand will take—
So fear thou not but trust in me,
I never will forsake."

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

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

CORRECTION

SABBATH RECORDER,
Plainfield, N. J.

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

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

Sincerely yours,
N. O. Moore.

December 17, 1919.

"Is there a man, woman or child within your jurisdiction who can not speak, read or write the English language? If so, that person is a part of your responsibility. Is there a man, woman or child within your jurisdiction who is not American through and through to the very core of his being? If so, that person is a part of your responsibility."
The DeRuyter Seventh Day Baptist Church is looking forward with keen pleasure to the coming of the first of the new year of its pastor-elect, Harold R. Crandall, who for several years has been the teacher at the Rockville school, Rockville, where he was a deacon in the church and superintendent of the Sabbath school. But now, what about this Rockville-Hopkinton field? Truly, the fields are many and needly, but the laborers are few.

How things do change! The once despised Mexican dollar has surely come to its own. The last letter from China says that now you can buy a gold dollar in Shanghai for ninety cents in Mexican silver. Only a few years ago a gold dollar was worth more than two dollars in Mexican silver. Most of the missionary boards have been giving their workers in China a living, based on the old standard of one gold dollar being equal to two Mexican dollars. That is to say, for every $1,000 of their appropriation the boards sent to China enough money to make the appropriation $2,000 in Mexican, no matter how much gold it required. Our board did not do as well. We guaranteed to send enough money to make every $1,000 of the appropriation equal to $1,750. At the present rate of exchange it takes $944.44 in addition to the $1,000 appropriation to make up the $1,750. In his letter Brother Crofoot says, “The amount for exchange is rather staggering, for the high price of silver is quite unprecedented; but of course I can not help it. The prices we have to pay for things continue to rise even when expressed in silver, and of course other missionary boards continue to draw their salaries at the two for one rate. I feel the amount will stagger you, but I can’t help it.”

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

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

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

Keep the body at its best. Daniel could not have solved the physical strain of statesmanship in the world’s metropolis for many decades if he had not discovered early in life the secrets of bodily care and control.—Baptist Boys and Girls.
could repeat it over and over, finding, as
she became more and more mature and
intelligent, more and more beauty in her
memory gems; and so she was that-morn­
ing happy in reciting all by herself some of
her life-long favorites. Her mind was
truly her kingdom—full of riches—and she
had entire possession of it. Oh, how dif­
ferent from the condition of those poor
raving maniacs in the hospital! I know
now a dear old lady who on the 3d of Jan­
uary will be ninety-nine years old. She
seems happy, and she says she is. She can
recite—oh, I don't know how many strong
poems. As she sits in her chair—in the
best of health of body and mind for one of
her age—her mind is her kingdom. Why
may she not be happy? It is a beneficid
poem to me to visit her now and then. I can
mention others who, in their old age, are
enjoying the riches of a mind well stored
with good things gathered up along in their
eyear's.

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

Poetry of the Bible.—He had heard it
said that some of the noblest of poetry is in
the Bible, and he began little by little to
memorize some of that which pleased him best.
And now he has it to say that never before
had he understood the beauty, the
grandeur, of some of the poems of the
Good Book. The more he says them over
to himself the better he likes them, just as
the dear little old lady did her favorite
poetry. Let me tell you some of his favor­
ites. Among them are the 19th and 109th
Psalms. If you will make them your own,
Alice, and then repeat them over and over,
they will, I am sure, seem more and more
beautiful. And there are the 1st, the 23d,
the 24th, the 46th, the 67th, the 100th and
the 128th Psalms, and the 55th chapter of
Isaiah. Truly beautiful, too, are the Beati­tudes and the charity chapter. I presume you
know by heart the Ten Commandments.
All rich, they are, both mentally and spiri­tually. It is your privilege, my dear girl,
to enrich your soul with these and many
other gems that have come down to us
thousands of years. Had they not so
much of life in them they could not have
lived so long. May you not make your
mind your kingdom, Alice?

DO WE APPRECIATE OUR YOUNG
PEOPLE?

MRS. G. E. OSBORN

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

Here are a few things that the C. E.'s
do for us: Lead or take an active part in
the church prayer meetings, sing in the
choir, furnish special music when asked,
decorate the church, teach Sabbath-school
classes, furnish food and drink at the so­
cials and parties, pay their tithes, carry
was to church in their automobiles, bring joy
and sunshine to our homes, and, by their
smiles, cheery words and little acts of kind­
ness, help us to forget the problems and
perplexities that come to each of us every
day.

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

TRACT SOCIETY—MEETING BOARD OF
DIRECTORS

The Board of Directors of the American
Sabbath Tract Society met in regular ses­sion
in the Seventh Day Baptist church,
Plainfield, N. J., on Sunday, December 14,
1919, at 3 o'clock p. m., Vice President
Clarence W. Spicer in the chair.

Members present; Clarence W. Spicer,
Edwin Shaw, William M. Stillman, Theo­
dore L. Gardiner, Esele F. Randolph, Iseus
F. Randolph, Jesse G. Burdick, Franklin
S. Wells, Irving A. Hunting, Arthur J.
Spicer, James L. Skaggs, Willard D. Bur­
dick, Alfred Tittsworth, and Business
Manager Lucius P. Burch.

Visitor: Mrs. David E. Tittsworth.

Prayer was offered by Rev. Theodore
L. Gardiner, D. D.

Minutes of last meeting were read.

Secretary Shaw reported on work under
the supervision of the Advisory Commit­
tee, with correspondence from G. Velthuy­
sen; the quarterly report of Colonel
Thomas W. Richardson; correspondence
from President S. O. Bopd, President
Booth C. Davis; report of Rev. George
B. Shaw on recent evangelistic work in
New York State; work among the stu­
dents, and the assistance of pastors in
field work for short periods.

REPORT OF FIELD WORKER GEORGE B. SHAW

For Work Done in the Western Association
in November and December, 1919

Time of labor, four weeks.
Churches visited, Little Genesea, Richburg,
Portville, First Hebron, Hebron Center, Andover
and Independence.

Other places visited, Alfred, Alfred Station,
Oswayo, Corea, Shingwrouse, Olean and Nila.

Visits and calls . . . . . . . . . . . . . . . . . . . . . . . . . . . 58

Sermans and addresses . . . . . . . . . . . . . . . . . . . . . . 27

Sabbath-school classes taught . . . . . . . . . . . . . . . 3

Public schools visited . . . . . . . . . . . . . . . . . . 5

Record of attendance:
Little Genesea . . . . . . . . . . . . . . . . . . . . . . . . 6
Richburg . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 5
Oswayo . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 4
Hebron Center . . . . . . . . . . . . . . . . . . . . . . . . . 5
First Hebron . . . . . . . . . . . . . . . . . . . . . . . . . . . 4
Portville . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 1
Andover . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 3
Independence . . . . . . . . . . . . . . . . . . . . . . . . . . . 4
Alfred College . . . . . . . . . . . . . . . . . . . . . . . . . . . 125

Total services 26; average attendance, 40.

Expenses for the month for railroad, trolley
and stage fares, for lodgings and meals, for
express, postage, etc., were $23.15.

One dollar was given towards the expense.

An itemized account has been given to the trea­
surer of the society.

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

Report rendered and approved.

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

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

Report received and ordered filed.

Secretaty: Shaw presented correspondence
from Mr. Perera, of Ceylon, and it was
voted to send him tracts and literature
for distribution in that island.

At the request of President Corliss F.
Randolph, Editor Gardner presented corre­
spondence relating to the Interchurch
World Movement of North America.

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

Minutes read and approved,
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

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

**Mrs. George E. Crosley, Milton, Wis.**

**Contributing Editor**

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**Startin' Agin**

When I think of the year that is slipping away With all its folks and sin With its many mistakes and its bitter heartaches I'm glad to be startin' agin. I'm glad to be startin' agin.

To try sinthin' better to win In the new year's coming 'I'll keep things alumin' Ef the Lord'll jest try me agin'.

O Jesus who came to this dark world o' ours, To save us from sorrow and sin. With you as our stay on the long upward way We kin allus be startin' agin. We kin allus be startin' agin.

A crown o' salvation to win. If we find through our sorrow, a better tomorrow Each day we'll be startin' agin. —May Griggs Van Voorhis.

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**The Sabbath Recorder**

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**Woman's Work**

**MRS. A. B. WEST**

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

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

To this end we are formulating a program of prayer and are calling upon our women in the churches and local societies, as well as the lone Sabbath-keeping women to unite with us in prayer for the definite objects named in this program. "In th' world there is strength and as we kneel in our private devotions, as we pray in our local society meetings, or join with others in the prayer meeting, may we be united day by day and week by week in our petitions for a common objective. We do this because we believe with John R. Mott that "Among the different ways of helping in the present world crisis, there is none which will compare in vital importance with that of wielding the force of prayer. More important than the most earnest thinking upon a problem, more important than a personal interview to influence an individual, more important than addressing and swaying an audience—far more important than these and all other forms of activity is the act of coming into vital communion with God. Those who spend time enough in actual communion with God to become really conscious of their absolute dependence on him shall change the mere energy of the flesh for the power of God."

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

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**Topic for Prayer for the Week of January 1 to 8**

***Closer Fellowship With God for the Individual***

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

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

**Prayer**

Divine Master, may I daily renew my strength in thy presence, in thy companionship. Teach me to believe that thy presence is not dependent upon my general and upon thy promise. Thus may I face all that awaits me—"From Paul in Every Day Life," by John Douglas Adams. Though no book beside the Bible is necessary there are many that are helpful for directing one's thought for this quiet hour. Some of these are Fosdick's "Meaning of Prayer," and "The Manhood of the Master" by the same writer. "Paul in Every Day Life" (quoted above) and "Meeting the Master," by Orson S. Davis.

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**Topic for Prayer for the Week of January 8 to 15**

***Closer Fellowship With God for the Family***

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

**Prayer**

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

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

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**Worker's Exchange**

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

A very energetic Work Committee has kept sewing plans ahead for all the meetings so that aprons and quits have grown in our fingers, and interest and loyalty in our hearts. Of course, the New Forward Movement is the topic for general discussion. We are glad to "hitch out wagon to a star," and talk about something worth while, as we sew. We believe that the old-time "gossipping" sewing society will be a thing of the past if we speak more of consecration, and less of criticism; more of prayer, and less of poverty.

The Entertainment Committee of the Woman's Board has helped to put money into our treasury in various ways. In October, the Convention of Methodist Women's Foreign Missionary Societies of Southern Wisconsin, convened in our sister church, and our society served three meals to the delegates for which we cleared over $75.00.

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

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

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

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

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**Minutes of Woman's Board**

The Woman's Executive Board met with Mrs. A. R. Crandall on December 2, 1919. Those present were Mrs. West, Mrs. A. R. Crandall, Mrs. A. E. Whitford, Mrs. Crosley, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. Van Horn. Visitors: Mrs. D. K. Davis, Mrs. Newman and Dr. Rosa Palmberg.
The meeting was presided over by the President, who read Joel 2: 12-13. Mrs. Van Horn offered prayer.

The minutes of the last meeting were read.

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

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

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

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

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

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

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

Minutes were read and approved.

Voted to adjourn to meet with Mrs. W. C. Dulan on January 5, 1900.

Mrs. A. B. West, President,
Mrs. E. D. Van Horn, Recording Secretary.

THE FORWARD MOVEMENT IN SHANGHAI
MARY R. DAVIS

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

These are busy days for us all, and the fine autumn weather has kept us comfort-
enough and off came her own shawl and it was wrapped around the sick one. This may seem a trifling thing to some but could they have seen the home and the woman it would not seem so small. It was a very real giving of herself.

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

The four years and more that Lucy Randolph had in China were not easy years. They brought many deep and many trying experiences. For one thing there was no fixed abiding place for the home, to which two little sons were added in the course of the years. At first they lived with Dr. Swinney, then in rooms over the dispensary until the Boys' School building was given over to the medical work and both that building and the dispensary were vacated for hospital purposes. One morning I found Mrs. Randolph going about her work with an unusual expression of countenance. In answer to my question she replied, "Mr. Randolph thinks we should live nearer the school and nearer the Randolphs into the other. I tried to persuade myself that I want to live in a native house and try to convince myself that I want to, With only a few dollars to Lucy Randolph would be incomplete without mention of her keen sense of humor. She could always see the droll side of any situation, a great gift for any one, but especially for a missionary. Again and again during the years since Mrs. Randolph left China has some bright, sympathetic or droll thing she said on a similar occasion flashed back to brighten and encourage one. Lucy Randolph was certainly one "sent of God" and she went about doing his work, unostentatiously always, but with faithful devotion.

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

REV. DARIUS K. DAVIS

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

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

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

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

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

In his boyhood days, Elder Davis had a great longing for an education. When he was twenty-one years old he left Ohio and went to Alfred, N. Y., to begin his studies in Alfred University. Before this time his school privileges had been limited to two winter terms of three months each. With only a few dollars in his pocket as his financial backing but with unconquerable determination, he finished his academic and collegiate courses, paying his way by working at his trade as carpenter and by teaching school. It was with real pride that he used to tell how he and A. C. Rogers hewed the timbers of "The Brick."

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

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

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

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

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

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

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

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

HENRY N. JORDAN.

DON'T BARK

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

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

THE BATTLE CREEK SANITARIUM

Wants at Once

Fifty young women between eighteen and thirty-five years of age are needed to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium, which has been held in the Battle Creek Sanitarium, c/o The Nurse's Training School Office, Battle Creek, Michigan.

Requirements: Good character; physically able to work; at least a grammar school education. Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o The Nurse's Training School Office, Battle Creek, Michigan.
DEAR YOUNG PEOPLE:

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

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

I hold sacredly in my heart among that number the memory of an aunt whom I was permitted to visit infrequently. The visits to her home gave me so much pleasure that the five-mile walk necessary to secure them was not taken into account. The story of her past experience thrilled me with wonder and delight, and although at that time my chief thought was that of being entertained, the years revealed as they came out of the unknown that she had taught me valuable lessons and imparted to me of her spirit which helped fit me to encounter life's conflicts.

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

But the subject has another side that I would gladly pass by, but in justice to you it must not be done. Not all old people are to be classed with the one that has been described. I lived for a few months once in the house with one of the opposite class. Whenever she approached, the atmosphere was heavy, the eyes seemed to be fixed upon the querulous, and the voice was harsh and discordant.

I shall not reflect upon your intentions by asking to which one of these classes you want to belong when you reach that period of life, but, perhaps unconsciously, you are of the opposite class, for the class with which you will ultimately be numbered.

Whatever your present habits and traits are, they will become more fixed or weaker with the advancing years in proportion as they are given free rein or restrained.

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

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

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

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

Cordially yours,

MARTHA H. WARDNER.

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

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

THREE FRAID CATS

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

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

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

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

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

Mother still kept saying "she oughtn’t and she couldn’t." But in less than ten minutes it was to take a walk, Aunt Lucy had her upstairs getting ready. Then they came down together and mother gave us each a lovely book to look at and father’s best domino game to play with while they should be gone; and she told us not to play with matches, nor to touch the lamp, nor to open the front door to anybody. And then she kissed us, telling us to "be good, good!" And then she and auntie went off to the wedding, and Arabella and I were all alone in a big two-story house at night—or very nearly so—and when one is only going on eleven, and one’s Arabella sister is just seventeen months younger—that’s no joke. We played three games of dominos and then we read a while; it was most half-past nine, and Arabella had just said, "Well, I guess mother won’t be home before this evening!"

When all of a sudden there was the awfulest, most blood-curdling, perfectly like-nothing-ever-heard-before noise in our back yard. It began way down near the fence at the end of the yard, "Bang, Bang, B-a-a-a-a-a-a-a-a-a-a-a-a!" and then it came nearer and nearer—"Bang, Bang, Bang!" and then it came "Bong! Bong!"

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

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

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

But I did run out, and, of course, Arabella came right after me, and we caught the cat, and no wonder she was crazy-mad! She had a tin can from her head."

"That hath life and breath sing to the Lord, and all that is set on foot," said Father.

"The Hymn of Praise," has been ringing in our ears all the fall. The Milto Choral Union is right on the job with even more than old-time interest and on the eighteenth of December with Arthur Kraft, of Chicago, tenor, and Miss Alberta Randall, soprano, will sing this most inspiring can-

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

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

Professor J. N. Daland, Howell Randolph and Myrtle Lewis have been appointed delegate of the Milton College to the Student Volunteer Convention, December 15, 1919.

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

The report of the treasurer showed that all the bills for the year were paid, and that there was a balance in the treasury. Considering the fact that about $2000 has been expended on the church the past year, this is a good showing.

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

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

December 4th we spent a delightful evening at the home of Mr. and Mrs. Joel Babcock where we went to help celebrate their golden wedding. Mr. and Mrs. Babcock were seated in the center of the room and their friends around them. A program was furnished by the orchestra. Such pieces as "Silver Threads Among the Gold," "When You and I Were Young," (Continued on page 831)
Some time ago I made a request through the Recorder that pastors and others send a list of the absent members of their churches, and of other Sabbath-keepers whom they knew to be Lone Sabbath Keepers and whose names are not in the latest directory, as the list is constantly changing and we are trying to revise the directory.

Several women have responded who are church clerks or corresponding secretaries of churches. The latest communication about this is from a woman pastor who sent the latest list, as the church clerks or corresponding secretaries of churches do not read the Recorder, as the messages one day spring forth to the honor of God. The opportunity of the church is to call in tones that can not be mistaken to every individual to think of his own place in the world and his own responsibility, and to resist the temptations of his particular life in such ways that he be central to anything that the whole world will feel the quiver of the earthquake on the face of the earth. There is no immovable thing in this moral principle embodied in a particular man.

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

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

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

"Whiskey spiders, great and greedy, have weaseled the webs from the sea; They grow fat and men grow needy, Shall our robbing rulers be?"

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

—Presbyterian Banner.
MARRIAGES

DEATHS

MILLER.—Emma T. Ayers, daughter of James C. and Hannah Randall Ayers, was born at Green Lake, N. Y., September 22, 1881. Three children were born to them: Mrs. Cornelia Tallamy, of Plainfield; Joseph, of Manasquan, and Lawrence, of Plainfield.

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

Everett B. Burdick was the son of William and Mary Potter Burdick, of Westerly, R. I. About twenty years ago he came to Westerly and entered the employ of the C. B. Potter & Co. He was always compelled to stop his work entirely.

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

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

Mr. Whitford received his secondary education in Deerfield Institute and spent two years in Ann Arbor. 

Mr. Whitford moved from their home near Berlin, Wis., to Milton, Wis., and later to Kasson, Minn., to be near his sister. In 1915, after the death of his sister, he moved to Salem, Ore. To be near his brother who with his widow and one brother survive him,

DEATHS

STILLMAN.—At Dayton, Fla., September 26, 1919, Fred A. Stillman, aged 63 years, a member of the Westfield, R. I. Church and for many years a faithful lone Sabbath School teacher and always present at the Daytona Sabbath school, from which he retired long ago.

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

loving husband. He was of a religious turn of mind and a student of the Bible through many years. He was an excellent neighbor and friend, always kind and generous, and will be greatly missed. Besides his wife he leaves his mother, one sister, Mrs. Frank Crone, of Coloradopolis, and two brothers, Byron and Allen Atwood, of Albu-

In 1896 he married to Amanda Johnson and to them was born one daughter, Laura, now Mrs. Arthur Stillman, of St. Paul, Minn.

Mrs. Stillman was an excellent neighbor and friend, and was always present at the Daytona Sabbath school, from which she retired long ago.

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

living, and the bereaved husband has the sympathy of the SABBATH RECORDER.

Mr. Whitford was married to Delos D. Remington who sur-

Miss Amanda Gilbert, was born near the home of Mr. and Mrs. Wallace Wells, Ashaway, R. I., November 14, 1876, and was united with the Independence village, N. Y., December 17, 1919.

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

Miss Amanda Gilbert was born November 14, 1876, near Westover, Conn., and entered the employ of the U. S. Navy.

Mr. Whitford's death occurred in the evening of November 29, 1919, at the home of her
step-daughter, Mrs. C. Eugene Crandall, where for the four months of her protracted illness she received the tenderest care. Beside her husband, she leaves of her nearest kin to mourn her loss, an own sister, Mrs. George H. Sheffield, of Holley, N. Y., and half brothers and sisters, the children of her father by a second marriage, several of whom now live at North Brookfield, N. Y.

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

LEWIS.—Mary Lulu Jones Lewis, daughter of John W., and Mary Jones, was born in Raleigh, I11., June 11, 1872, and died near Stone Fort, Ill., December 7, 1919, aged 47 years, 5 months, and 26 days.

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

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

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

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

GREENE.—Pearlie Burdick Greene, a devoted mother, a true friend, an earnest Christian. - None knew her but to love her. We miss her in every way; in church and social life, in neighborly companionship and especially in our Sabbath school class.

Words seem weak and simple when we say, "We miss her." We can only say, "Sleep on, dear mother, class-mate, friend, take thy rest.

Three earthly days have been well run. Thy Savior has called thee where thy loved one are."

We only wait our summons to join her and other loved ones gone beyond the night of the tomb. Be it resolved, That we tender our deep sympathy to her dear son in this his bereavement and assure him of our sincere participation in his great sorrow.

Respectfully submitted,

Mrs. L. J. Walksworth,
Mrs. Corinella Hikey,
Mrs. A. J. Greene,
Committee.

HUNGER KNOWS NO ARMISTICE

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

Thousands of women and children escaped massacre by the Turkish soldiers only to face the terrible agony of death by starvation.

Colonel William N. Haskell, joint high commissioner by authority of the Paris Peace Conference and representative of the Near East Relief in Armenia, recently cabled to the United States that 800,000 destitute Armenians will starve unless food is provided for them until next year's harvest. He estimates the minimum requirements are 7,000 tons of flour a month and one full cargo of supplies for 150,000 children for Armenia and $500,000 monthly for relief in the Caucasus.

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

"Thou crownest the year with thy goodness."
THE CIVIL RIGHTS MOVEMENT

The Civil Rights Movement was a 15-year period starting in the 1950s that aimed to end racial segregation and discrimination against African Americans in the United States. Key events included the Montgomery Bus Boycott, the Civil Rights Act of 1964, and the March on Washington for Jobs and Freedom. The movement was led by figures such as Martin Luther King Jr. and Malcolm X, and it utilized strategies like nonviolent resistance, sit-ins, and voter registration drives to achieve its goals.
THE NEW YEAR
THE NEW FORWARD MOVEMENT

They will be just
What YOU Make Them

Nobody Else Can Make
Them for You