

# The Sabbath Recorder

## Ambition is not a Sin

William Ewart Gladstone, the greatest Englishman of our time, once said to a boy:

"If a boy runs, he ought to run as fast as he can, and if he jumps, he ought to jump as far as he can."

Mr. Gladstone lived up to what he said to others.

His ability seemed to be in thinking ahead of his age. While he was regarded as visionary, he was the first to see great things and initiate the doing of them.

—From a Wanamaker Advertisement.

Be a Seventh Day Baptist  
with a VISION

Have an ambition for a  
DENOMINATIONAL BUILDING

Send Your Bonds

F. J. HUBBARD, Treasurer,  
Plainfield, N. J.

THE recent race conflicts in some of our cities challenge the attention of the Churches of Jesus Christ to their responsibility respecting an amicable and fair adjustment of race relations in America. . .

In the adjustment of race relations our country has in this crisis not only its own conscience to satisfy, but also to justify itself as a nation before the enlightened opinion of mankind. As a foremost exponent of the ideals of democratic government, the United States has been lifted to the full view of the world. Our present settlement therefore of race relations will influence in a very large measure the settlement of race relations in other parts of the world.

. . . The root of the matter is the failure to recognize the Negro as a man.

. . . Respect for Negro manhood and womanhood is the only basis for amicable race adjustment, for race integrity and for permanent racial peace. If we talk democracy, let us act democracy. If we propose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and good will abroad, let us apply the same program at home.—Federal Council Bulletin.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York, August 24-29, 1920.  
**President**—Prof. Alfred E. Whitford, Milton, Wis.  
**Recording Secretary**—Prof. J. Nelson Norwood, Alfred, N. Y.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
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### COMMISSION OF THE EXECUTIVE COMMITTEE

For one year—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.  
For two years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.  
For three years—Prof. Alfred E. Whitford, F. J. Hubbard, Allen B. West.

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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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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.  
The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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

VOL. 87, No. 16

PLAINFIELD, N. J., OCTOBER 20, 1919;

WHOLE No. 3,894

**"Watch Your Steps"** Time and again as we go and come in the crowded subways of the city with every one thinking of his own business and pushing along to carry out some personal plan, do we hear the car men repeat the words, "Watch your steps!" Probably many accidents have been prevented by these warning words in times when special care is needed lest some misstep shall precipitate trouble.

If one were walking alone in broad daylight there might be but little need of such a warning. Yet, even in such a case, a person walking near some dangerous spot might become so absorbed in the scenes about him as to forget the danger, and so, to need the admonition. In many a place among earth's multitudes one should watch his steps not only for his own safety but for the welfare of others about him. Sometimes unwatched steps will cause the downfall of a strong man by leading him where he should not venture to go. It is folly to allow steps to go unheeded that lead into places of severe temptation. Even if the one whose steps bring him nearer and nearer to the haunts of the sirens should himself escape, others following his foot-steps may not be so fortunate, and so be led to ruin.

In a world where our pathway is constantly beset by pitfalls and snares; where one misstep may bring ruin to a life; where the way is not always clear and stumbling is possible; where one man's wrong step may lead others into danger, the admonition, "Watch your steps," comes as a god-send and can not be too carefully heeded.

Many an aged man with broken-down health today; many a hopeless victim of the sorcerers; many a fallen wretch out of whose life every joy has fled, would give all the world, were it his to give, if in the years gone by he had heeded the appeal of mother or friend, to watch his steps lest he fall. But it is now too late. No amount of regrets can restore a wasted and ruined life after one has taken the fatal step. The

only safe thing for a young man to do is to watch out, and never take the fatal, misleading, or careless step.

**As a Denomination Let Us Watch Our Steps** Careful watching over the steps we take is quite as necessary for our welfare as a people as it is in regard to one's personal safety. The well-being of a denomination is at stake whenever any advance movement is planned; and at such a time everything depends upon the steps taken by individuals and churches.

In these strenuous times every denomination is striving to take upward and forward steps in the world's greatest evangelical movement. And we are pleased to note that the church has acquired a new stride in its walk by faith, suggestive of a renewed life and an intensified interest in the work assigned it by the Master. The church of the living God is moving rapidly in these days, and Seventh Day Baptists would be out of harmony with the spirit of the age if they did not keep step with the advancing host of the Lord's army. It becomes us then to fall into line and, first of all, to be sure we are keeping step with those who march in response to the great command, "Go ye into all the world, and preach the gospel to every creature."

To this great end we as a people have entered the Forward Movement with a five-year program. To "preach" and "teach" in harmony with the Master's last command, we are now planning as never before. We desire to secure greater efficiency in every department of our work. Better facilities for preaching and teaching through the printed page, and greater efficiency in school, and church, and missions, are earnestly being sought. To realize these desired ends we must carefully watch our steps. The first great mistake would be, not to be found "in step" at all.

When we have decided to catch the step with God's advancing host, our next and most important step is to heed the Lord's

command to go forward preaching and teaching: "And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be *endued with power from on high.*" To miss this step will endanger every other step we may try to make. Only the spirit-filled worker can walk in this Forward Movement without stumbling, or causing someone else to stumble. There is nothing like the real in-filling power from on high to enable the Christian to step carefully when danger is near. This gives telescopic vision by which to discover the pitfalls, and the places where offense may be given, and where a misstep may injure the cause we love. The Holy Spirit in every worker's heart will give helpful zeal, uplifting enthusiasm, and a spirit of unity which will make every step count for good.

Never have Seventh Day Baptists undertaken such a financial drive as we are now entering upon. If ever we need to watch our steps it is now. Pledges must be made, and we must see to it that every pledge is as good as gold. Each church should take steps to realize for the cause every dollar promised within its borders. And if by stern necessity any subscriber shall fail to pay, his church should secure a new recruit to take his place. We must not fumble here and find our subscription pledges discounted before the five years are ended. Let every church watch its step and guard against failures to pay pledges.

Again, if our financial hopes are to be realized the churches must create a real *victory atmosphere* within their borders. There are chances for many missteps in this respect. Every expression of unfriendly criticism; every effort to discourage the workers; every move to pour cold water upon the fires that may be kindled—in short, anything that savors of a spirit of opposition to the Forward Movement may be considered as a step to be carefully guarded against. The greater the spirit of harmony the surer will be the victory. Friends in all the dear churches, let us watch our steps, in order that every church may be a winning church. This is a good time to keep singing, "Christian, walk carefully, danger is near."

**The Human Element Must Be Recognized** There is a human element in the work for missions and for the church which can not be ignored. Indeed the human element is of vast moment to any enterprise, and in the work of upbuilding the kingdom of God there is no exception. Nothing is more essential to the success of the church than a cheerful, confident, eager leader and worker. Such a minister is worth more to the church, and to the world, than fine buildings and up-to-date equipments. The man who must worry over daily bread and clothing and shelter and fire for his loved ones *can not be* such a minister, no matter how much he desires to be. Such worryment will palsy the hand and weaken the heart of the most spiritually minded man in spite of himself. And any church or denomination that permits its pastors or missionaries to live under such a burden of worries, takes the surest way to have a depreciated, inefficient, discouraged ministry. There is no other outcome while churches continue to pay the starvation salaries they have been paying for several years. No wonder pulpits are empty, ministers and missionaries are discouraged, and churches are dying.

One of the most hopeful features of our own Forward Movement is its proposal to secure better remuneration for the ministers and missionaries. We are not alone in proposing such a measure. The Presbyterian denomination places an item in its New Era budget for \$150,000 to increase the salaries of its missionaries alone. This is the largest single item in their forward movement budget. They propose to see that their missionaries are better paid before any enlargement of their work is undertaken. They are wise thus to recognize the value of the human element in the work of the kingdom of God. Human beings must be fed and clothed and sheltered if they are to count for much in the Master's work.

**"When Millions Come Rolling In"** Our Southern Baptist friends are pushing their campaign for \$75,000,000, the amount allotted to that branch of the Baptist denomination, with great vigor. It looks now as though they might more than reach their goal.

This song, dedicated to the movement, reveals something of the spirit in which they are taking hold of the work. It is sung in the melody, "Glory, Hallelujah."

A gift from every Baptist in the South our aim shall be,  
We'll preach and talk and sing of Jesus' love  
so full and free,  
All up and down the land until the "Week of Victory,"

When millions come pouring in.

For education, missions, and the sick and suffering, too,  
And help for aged preachers who have labored long and true,  
Build homes for orphan children, all these things we're to do,

When millions come pouring in.

Then rally all ye Southern Baptists round the standard high,  
For Christ, our Captain, leads us with a great triumphant cry,

Come, let us follow Jesus tho' it means to live or die,

Till millions come pouring in.

Chorus

Millions, millions for the Master,  
Millions, millions for the Master,  
When millions come pouring in.

There are two more stanzas in the song but this is enough to show something of the spirit and enthusiasm of one denomination working for its own forward movement. This spirit is in the very air we breathe. It is all-pervasive in America, and the denomination that does not partake of the enthusiasm for such work must be dead indeed.

**Americanization** One of the best movements now on foot in this country is that of Americanization. Unless the thousands upon thousands of foreigners flocking to our shores can become truly Americanized our days of trouble are bound to multiply. Every report coming from sections where labor troubles endanger society and tend toward anarchy, reveals something of the power of the foreign-born un-Americanized multitudes. In most cases these people are the main disturbers. The war has opened our eyes to several important matters requiring careful and unremitted attention if government by the people and for the people is to succeed. We can no longer admit immigrants by the hundreds of thousands, bringing their anarchistic beliefs and

a hereditary hatred for any kind of government, and allow them to "gang their own gait" uneducated, un-cared-for and unable to understand or speak our language without placing in jeopardy every section where they colonize; every workshop center where, in great numbers, they secure employment.

In view of these things our Government is emphasizing the Americanization movement. The Bureau of Education in Washington, D. C., is publishing a periodical called, "*Americanization*," and many States are falling into line with the Federal Government for a thorough and systematic education of all foreign-born people, in the things that will secure their loyalty and their assimilation with us in our institutions.

To this end teachers are being trained, public school courses are being arranged, and industrial schools are being established. Even kindergartens for children, and moving-picture instructions for old and young are made to assist in securing the desired end. Teaching the English language to wives in order that they may help to instruct husbands; giving lessons in domestic science and proper home-making; establishing departments in American papers printed in foreign languages in order that those who can read no English may learn in their native tongue something of the opportunities offered them and their children in this country—these are some of the methods being used for Americanization. The value of music and the power of song is not being overlooked. Foreign songs tend to segregate people of other races, and there is wisdom in forming community singing classes for the strangers who come to our shores. Such classes help them to feel at home here and tend to take away the homesickness for the foreign land. These classes bring foreign and American children together and tend to unite hearts of all lovers of music, no matter what their nationality. These music classes are also excellent as teachers in English.

The education of the thousands of war brides is being pushed by the Young Women's Christian Association and the Red Cross people, and the results are most encouraging.

**The Church Can Help To Americanize America** If our churches would only more fully realize the value of loving Christian help for the foreigners living all about them they could become a most potent factor in the problem of Americanization.

There are many foreign-born inhabitants who have made great contributions to the building of America, and yet receive no sign of appreciation from American churches. Christian people should take more pains to study the conditions here, and those the immigrant has left behind him, in order to understand more perfectly his needs. Familiarity with the background in the land of the foreigner's birth, the political government, the social customs, even the history of his native land will help one to serve him in friendly ways. There are many ways in which churches can brighten the outlook for the strangers within their gates, and make them feel at home in the land of their adoption. To ignore them, to call them by nicknames, to show no sympathy for them in their struggles and no admiration for their successes, will never help to Americanize the foreigner.

Our churches should feel their responsibility for bridging the chasm between them and those who can not speak, read, or write our language. Every forward movement should include measures looking toward Christianizing and Americanizing the millions who have sought homes among us.

**"The Red Cross Finds It Can't Let Go"** The American Red Cross is still finding plenty of much-needed work and is now planning for a third annual roll call to take place from November 2 to 11. Everybody is requested to renew membership. The main strength of the organization is to be concentrated in the United States. Here the experience gained in the great war is to be applied to the future needs and welfare problems at home. The promotion of public health; assistance in time of disasters; child-health problems; community nursing—all these and more, still call for the splendid help of the American Red Cross. Reaching into every hamlet and town, this organization, dedicated to the work of human relief, is greatly needed in time of peace, and the officials are prepar-

ing to continue its excellent service in our homeland.

**Reconstruction Work In France and Belgium** Much interest is being taken in the Protestant reconstruction work in France and Belgium as carried on by the Commission of the Federal Council. American Protestants have reason to be interested in this work; for the Protestants in those lands beyond the sea have had much in common with the churches of America in the past. The Huguenots had much to do with planting the seeds of Protestantism in both Europe and America.

Protestants are in the minority in France and are reduced to great straits by the war, with their churches destroyed, their institutions weakened, and their workers killed. Nevertheless, the door of opportunity is wide open for a great work and the field is large. Freedom for the exercise of religious liberty is in no way curtailed by French laws, as the following from the Commission's statement shows.

In neither France nor Belgium has the state decreed forms or institutions of religion for the people, and the religious faith of men and women is not to be determined by numerical proportions or by majority vote.

The principles of personal liberty in matters of religion according to which the Commission is working are given in these words taken from its message to the churches:

Religion is not to be determined by national or political boundaries. It is a matter between each individual soul and God. The nation most truly and deeply religious is not the nation in which forms and faith are determined and selected for the people, but in which each soul, in the inviolable solitude of personality, is brought face to face with the divine reality.

**The Angel Faces Of "Cloudland"** At the end of a long hall in one of the great picture galleries of Europe hangs a great painting called, "Cloudland." Seen from a distance this painting has no beauty, but rather appears to be a huge, repulsive daub of confused colors. But upon coming nearer, the beholder is surprised to see cloudland transformed into a beautiful company of angel faces.

We have often thought how very like

that picture are some of the providences of God that confront his people at times, and in which there seems nothing but blackness and foreboding. Many times the poor bereaved child of God can see nothing but a repelling mass of broken expectations and crushed hopes. He seems confronted with a hopeless future. There is, from his viewpoint, no bright light in the clouds. Everything repels, and the inclination is to flee away into unbelief and despair—to give up all hope of ever seeing bright days again. At such a time, if one would only draw near to God instead of fleeing from him, he would soon discover that out of his "cloudland" angel faces are looking, and that the clouds after all are only the shadows of angel wings, beyond which brightness and beauty await him.

God's ways are not our ways; but the one whose faith enables him to say in his day of darkness: "All things work together for good to them that love God," may have the assurance that God's ways are the best. "Let not your heart be troubled" are good words to cherish when confronted by your cloudland. No cloud can be dark enough to shut out angel messages if we draw near to the throne in childlike trust. And by and by we shall be beyond the clouds and shadows only to find that their heaven-side has ever been bright with the light of redeeming love.

**How Precious Are Sacred Memories!** As the years go by we learn to love the little treasures that keep alive the memories of other days. When we were younger, before life's experiences had multiplied, we little thought that we could ever set such store by some simple objects that have now come to be inexpressibly sacred to us as reminders of what once was, but never can be again.

In one section of our bookcases, as we look up, we see on old "mulberry" platter from our mother's wedding set of dishes, a blue pickle dish from grandmother's set, so dear to us in childhood days, several souvenir plates secured on certain vacation trips with the dear one who has gone from earth; and all about the room are little treasures that have grown unspeakably precious with the fleeting years.

What home is there that does not have

some such treasures? Or it may be a bunch of faded letters the very sight of which brings precious memories that stir the soul to its depths. Reverently we guard all these precious little things. Some may say, "This is nothing but sentiment—there is nothing rational about it." This may be true; but after all it reveals a sort of susceptibility in the human heart which can not be destroyed without taking away something essentially good and noble. No man or woman can treat slightly the things that renew a sense of fidelity to a gracious memory without suffering loss. Everything that has ever stirred the soul to nobler, finer instincts; whatever has set its seal upon character and entered into the make-up of a truer life, is a thing to be revered, and it can not be a sign of weakness—nor yet a mere sentimentality—to regard as special treasures the material objects that help to keep alive the blessed experiences of other years.

No wonder the bereaved mother clings to the toys of her dead child; no wonder that strong men are moved to bow in devotion over the spot where rest the ashes of the loved and lost; no wonder the traveler journeys far to visit his old childhood home, even though there is nothing in it now that belongs to him or his. The fact that men are capable of cherishing precious memories suggests a kinship with something higher and better than mere earthly existence. Blank and desolate indeed must be the life of him who cherishes no sacred memories of persons and things that have contributed to make him what he is.

**Keep Your Record Clean** It was John B. Gough who said: "Young man, keep your record clean." One of the ancient Greek teachers said: "It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved of many friends." There is nothing like a good record if one wishes to get on in the world. Aside from the satisfaction of being loved and honored by many friends, there is a real commercial value in a good record which no one can afford to ignore.

Riches make a fluctuating capital on which to base credit, and can not always be depended upon because money may "take wings and fly away." But credit based

upon a good record for honesty, veracity, purity and reliability stands on a permanent capital and can not be undermined.

The success of our tomorrow may depend upon the record we are making today. In these days whenever a young man seeks an important business position, the first thing done by those to whom he makes application is to look into his record. This record is easy to be found. It can not well be hidden after it is made. The only safe thing is to be sure it is made right.

**Young People Are Getting Under Way** A letter from Secretary Siedhoff of the Young People's Board says: "Mr. Ingham has been spending a little time with us this week in the interest of the Forward Movement work. We are getting our machinery to working in order that we may get our part of the financial work done as soon as possible. Then we will have more time to plan and work for the other and larger aims of the movement."

We are looking for great things from our young people this year, one of the greatest of which is the uplift their enthusiasm will give to the entire denomination.

**Great Significance of the American Legion** Throughout the entire country the American Legion movement is attracting much attention. From every section come words of commendation, and great hope is expressed that the nation-wide organization of soldiers, sailors and marines will become a most powerful agency for good in these reconstruction days. Five million men are eligible to join its ranks, and if it devotes itself to honest, unselfish, national service, no man can measure the good it will do.

November 11, Armistice Day, is one of three days set apart for the first national convention to be held at Minneapolis, Minn. Newspapers North and South are encouraging the drive for at least a million members before that date.

The spirit behind the Legion is distinctly American. It stands for patriotism, and four or five million men who stood together in the fight for world-freedom, co-operating in time of peace for patriotic purposes, to foster and perpetuate American ideals can but be a mighty force in the work of Americanization.

The Legion is bound to become a force that must be reckoned with by the elements that incite disorder, and the larger its membership, the greater will be its influence for good.

We give here a quotation from the Legion's preamble and constitution adopted at St. Louis:

For God and Country we associate ourselves together for the following purposes: To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a one hundred per cent Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness.

### THE WINONA BIBLE CONFERENCE

MRS. MARTHA H. WARDNER

On Monday morning following the close of our splendid General Conference I went to Winona Lake to attend the remaining days of the Bible conference which convened the previous Friday for a ten days' session. A pressure of circumstances has prevented an earlier report.

The Bible conference celebrated this year the twenty-fifth anniversary of its birth. Thirty-nine persons were present when it sprang into being, but on this occasion the memory of that auspicious hour was celebrated by thousands. Dr. Sol C. Dickey, general secretary and presiding officer of the Winona Assembly and director of the Bible conference, has held his position from the beginning. The results of his work will be measured only in eternity. Many earnest hearts are praying that he may be granted years of life to carry out his well-laid plans.

For the first time in its history the Winona Assembly closed the season with all bills paid and a substantial balance in the treasury for repairs. A new auditorium with a capacity for seating seventy-five hundred people is about to be erected.

The music under the direction of Pro-

fessor Homer Rodeheaver was a splendid feature of the conference.

The services interspersed with recesses were continuous from six-thirty in the morning till nine-thirty in the evening. Denominational meetings were held daily when those of "like faith and order" met in their respective places and discussed matters pertaining to their own welfare. Being (probably) the only Seventh Day Baptist present I didn't ask for a denominational meeting, although if I had been clothed with authority the location of our denominational building might have been determined.

With wise foresight for the future, Winona is training its children. An hour a day is given them under competent instructors. It was an inspiring scene when "Winona's Hope" marched onto the platform one evening and sang as children only can sing.

The Bible conference dedicates one evening to the interests of the colored people. Dr. J. H. Holley, president of the Georgia Agricultural College, and Dr. L. R. Williams (Baptist), pastor of Chicago's largest church, were the speakers on this occasion. Both men spoke evidently from heavily burdened hearts due, probably, to recent race riots. On former occasions Dr. Holley's addresses have been full of wit and humor.

Dr. Holley stated that about the time we entered the war a report that the colored people would side with Germany gained such credence that the Government sent an investigator to Augusta. Acting on the advice of some of the bank officials, Dr. Holley was called to an interview. He assured the investigator that the colored people would fight to the death for this nation. His word was considered a sufficient guarantee. Half of the large number of colored men who went into the army crossed the ocean and, said he, "After the armistice had been signed the one hundred and ninety-second division was still fighting."

Dr. Williams made an eloquent plea for his people. In his opinion, under similar circumstances, no race would have exceeded them in the progress made since the Civil War. In lighter vein he said, "The colored people know their Bibles better than the white people do," and illustrated his statement by giving the reply of the colored woman, mother of eleven children and noth-

ing to feed them with, to the white woman's query as to why she named her last child Judas, "Law sakes! don't you know your Bible? The Bible says, 'It would have been better for that man if he had never been born.'"

"The Hillside," which is fitted up for services, is one of Winona's most hallowed places. The stage is built at the foot of the hill facing the seats that rise tier above tier up the side. Here as the declining sun cast its softened light through the tree-tops one evening "Our Gipsy" told the story, "From a Gipsy Tent to the Ministry," to an eager throng of listeners extending from the foot of the hill to the porch of Evangelist Lyon's home on the summit. So strongly did the beauty of this scene speak to my soul that I expect to carry its memory with me into eternity. The very peace of God brooded over the spot. The leaves were motionless on the trees and all nature hushed its murmurings as if eager to catch the cadences of that mellow voice as it sounded out the dealings of the Infinite with a finite being.

Gipsy grew up close to the heart of nature and his soul is full of poetry. He devoutly thanked God that once in his life he was permitted to tell his life's story among the trees. He spoke of the songs of the trees, the central one of which is wafted down from the courts above.

"When I survey the wondrous cross, had there been no trees there would have been no cross." Last March he was decorated by King George for services rendered the boys in the trenches.

Dr. Montgomery, president of Muskingum College, Ohio, spoke in the interests of the Interchurch Movement. Dr. Montgomery is a quiet speaker but intensely earnest and possesses the God-given faculty of presenting the truth so it inspires while it convicts. He spoke on the general theme of "The Stewardship of Human Life."

Dr. Montgomery stressed the importance of an effort being made in all churches to help young people discover their mission and train them for service. In his opinion parents, Bible-school teachers and pastors are not awake on this subject. Young people should be taught that as God had a definite plan in the creation of Paul so he

had a definite plan in their creation. It is not fair to God, to the young people or the world to allow them to drift along with no serious plans for their future work.

Dr. Montgomery's last address on "The Man God Can Use," was a study of Deacon Philip's life with the avowed purpose of revealing why God had not been able to use us more effectively in his service. Briefly the points were as follows:

First, "He was a man of good report." We can't lead our children or the young people under our instructions, to Christ unless they have faith in our religious life no matter how perfect our life outside of that may be. Children in many professed Christian homes grow to maturity without having heard their parents pray.

A man in great distress of soul once sought Dr. Montgomery's advice. His three sons seemed devoid of religious interest and he feared it was due to the slackness of his own religious life. Acting on the advice given him he went to the room where his oldest son was asleep, waked him up and confessed his failure. The son decided at once for Christ; then father and son went to the room where the other boys were sleeping, with the same result.

Second, "He lived close to God—so close that he could hear God's words and make no mistake." (To illustrate this statement the story of the Ethiopian eunuch was given.) Philip lived so near God that when the call came to leave a big revival and go out into the desert he didn't have to consult others, he knew God's voice. If we live near enough to God so we can hear his words he will give us directions for each day's service.

Third, "He was full of the Holy Spirit. The early church would not have had one for a deacon who was not Spirit-filled. . . . We have no right to assume the responsibilities of parenthood or teachers in the Bible school unless we are Spirit-filled. . . . We may have every other qualification but if we are not full of the Holy Spirit we are not the man God can use in the whole realm of service."

Fourth, "He was full of wisdom—tact. If tactless, we will do more harm than good."

Fifth, "He was full of faith. . . . Many a time the Spirit has said to me, "Join your-

self to that young man," and I have replied, 'No, Lord.'"

Sixth, "He was prompt in obedience. He responded immediately to the call to go to the desert and arrived just on time."

Seventh, "He was a man God could trust—trust him to stir up a great city and trust him to leave that city at his call to carry the Gospel to a poor old black man out in the desert. Sometimes I'm afraid God doesn't give us crowds because he couldn't trust us to leave the crowd at his call and go after the individual."

Dr. Montgomery thinks the cause for the decreasing number of men who contemplate entering the ministry is due in part to the low religious life in the homes. The time has been when parents wanted their sons to become ministers, but now they are unwilling their children shall sacrifice the money-making schemes of the present time for the ministry. They gave their boys to war more willingly than they will give them to the service of Jesus. Nor are ministers free from blame. They don't exalt the calling as they should. A little country church of which his father was pastor gave fourteen ministers to the church. And so many ministers are restless, wanting to get out of the ministry into something else. To him it is a mystery how a man who has had a vision of Jesus and been a fisher of men can turn from that work to become a fisher of fish.

But out of the many noted men at the conference I can mention only one more, Dr. G. Campbell Morgan, of London. To me as a Bible expositor he has no equal on the platform. He unveils the inner meaning of the Scriptures in wondrous light and beauty.

A feeling of sadness stole over me as I listened to him for there was a great longing in my heart for the ability to go down into the Word of God as did he and bring out its treasures for famishing souls,—a longing that can't be satisfied.

Dr. Morgan commenced preaching when he was thirteen years old and he has now reached the age of fifty-five years. He had not been to Winona since 1913. Knowing something of the strain to which he had been subjected since then I thought we might discover some lagging of his powers but he spoke with even greater force than

before, with thought more profound and with added tenderness. He gave evidence of spiritual ripening, and if the Captain of our salvation was made perfect through suffering shall not our lesser lights be refined by the same process.

Dr. Morgan was a pacifist, not in the abused sense of the word, however. He told us of the night when in the agony of his soul he walked the beach until finally he said, "God help me, we must get into this war. That night the Germans crossed the Belgian line." His own son was at the extreme front two years "and although," said he, "I had long been accustomed to receiving what we call in England the buff envelope, whenever one was handed me during that period it took all the will power I possessed to pull myself together so I could open it."

Dr. Morgan delivered three addresses and preached four sermons. The first address was on "The value of the Bible in national life." The second, "How can we make the Bible a real force in the nation?" By incarnation and proclamation. During the last conversation the speaker had with Mr. Moody he remarked that Christians were the Bible worldly men read, and Mr. Moody replied, with his characteristic earnestness, "Yes, and in most instances a new revision is needed." The word was never very powerful until it was incarnated in Christ and it is powerful now only as it transforms men by incarnation.

The interest in the third address on "How to study the Bible" was greatly heightened by a chapter out of the speaker's own experience, of which I can give only a faulty account.

Dr. Morgan was born a Puritan of the Puritans. His father was a man of one book. He believed that the Bible was God's book. He would not allow his son to read Shakespeare because he alluded to theaters.

When Dr. Morgan was sixteen years old he went out into the world just at the time the church was being rent with the teachings of Hume and others. "Now think," said he, "of the position I was in between my home training and the atmosphere I found in the world." Doubts arose in his mind and he passed through a fearful experience, becoming so unsettled that for

two years his mouth was sealed as a gospel minister. He read everything he could find pro and con until finally he decided to read nothing for or against the Bible but devote himself to the study of the Bible alone. He locked his books up in a cupboard where they remained untouched for ten years. "When I became settled," said he, "did I agree with my father about the Bible? In all of the details? No. Fundamentally? Yes. What were the details? I'll not take time to tell you. It isn't worth while."

In speaking to the young people he advised them not to bother their heads over the authorship of Isaiah. He said a man in England, a scholar, had proved to his own satisfaction that the book had six authors. Another man had proved equally to his own satisfaction that it had forty authors. "Personally," said he, "I don't believe it had but one, but if it had forty or six it is the work of the Lord and it is marvelous in our eyes. Never mind about the authors. Get at the book. . . ."

When God calls a man into the ministry he calls him to preach the word, not to entertain the people. . . . Some people can't study the Bible, and the thought is constantly with me that I must study all the week so I can give the Bible to my people who can't study it for themselves. Woe is me if I bring Lloyd George's program or President Wilson's League of Nations into the pulpit, and when I hear of a minister preaching a series of sermons on Browning I know he is utterly useless as a servant of God notwithstanding the great respect I may have for him."

As a prelude to his first sermon Dr. Morgan said, "It is not easy to come back after an absence of six years and know just what message to deliver. What years they have been. What experiences we have passed through. Last night while riding on the train I decided we needed a reconsideration of some of the best known sayings of Jesus. It will do us good to gather about our Lord and listen to him."

The text for this sermon was the words of Jesus to John, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."

After drawing a vivid picture of the scene preceding these words the speaker

said, "The word thus is one eternal word. All other words gather around that one word—*thus*. Jesus struck the keynote to his ministry in the word *thus*. Righteousness, righteousness is the goal. Righteousness is absolute only in God. Deuteronomy 32: 4. Righteousness is greater than holiness. Holiness is negative, righteousness is positive. . . . When man lost righteousness God could not rest until he was given a chance to regain it."

"In the unveiling of God came the unveiling of righteousness." We are made righteous in Christ and thus our lives are adjusted to God and our souls articulate with each other. When all lives are adjusted to God and all souls articulate together universal peace will be established in the world.

Dr. Morgan showed great tenderness when he presented his message from the words, "Come unto me, . . . and I will give you rest."

He said the supreme test of the divinity of our Lord is contained in this most gracious call to overburdened humanity. Rest is not a cessation of labor but well-poised activity. Christians have a language all their own that the men of the world can't interpret.

"How can we know when Christ calls?"

First, he calls to the hatred of sin. When we hate sin in our souls Christ is calling us.

Secondly, Christ calls to holiness. When a desire springs up in our souls to be holy Christ is calling us.

Thirdly, Christ calls to hope. He comes to the soul with hope, never despair. Christ was a perfect optimist regarding the recovery of the soul.

Fourthly, Christ calls to heroism. A desire in the soul to meet the conflicts of life in a heroic spirit is the call of Christ. When a voice insinuates in our souls that we better give up and let things drift that we may be sure that is the call of the devil.

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

### THE ORDINATION OF LOYAL F. HURLEY

Sabbath, October 11, was a great day for the Battle Creek Seventh Day Baptist Church. The church had called to ordination our brother, Loyal F. Hurley, now acting-pastor of the Sanitarium. The churches that responded to the invitation to send delegates to the council were Milton and Milton Junction, Walworth, Jackson Center and White Cloud. Each of these sent their pastor.

On Sabbath evening, services were held in the assembly room of the Sanitarium College Building. After a service of song,



REV. LOYAL F. HURLEY

Pastor Kelley read the Christian Endeavor Scripture lesson and then Pastor John T. Babcock, of Jackson Center, O., gave an address on Citizenship. Citizenship means more than ever now in the history of the world. Reference was made to the foreigners who come to the United States to become citizens of our nation. They look about to see what they have in their native land and then to what is offered them in our country. The contrast is such as to induce them to come to this country. Those who are offered citizenship in the kingdom of God, who take it seriously, make the comparison between the world's offer and what they get out of it and what God offers his children who come into his



SOUTH END OF SANITARIUM, WHERE OUR PEOPLE WORSHIP

kingdom. The inducements are wonderful and so great that they decide to naturalize in the kingdom of heaven. Prospective citizens of this country must learn our language. So the citizen of God's kingdom must learn to speak the language of the Christian or child of God. The Bible defines it and the manner of our conversation. The foreigner must become acquainted with and obey our laws. The citizen of the kingdom of heaven must obey in the letter and the spirit the laws of that kingdom. He must love them and have them written on the fleshly tablets of his heart. The foreigner comes here to enjoy liberty he does not have elsewhere. The citizen of God's kingdom has perfect liberty. His law is a perfect law of liberty. Then, too, citizens here must realize their obligations and responsibilities to the Government and to each other, in building up a great and enduring nation. Thus we have the obligation to help build up the kingdom of God.

Following this address our moderator called a brief and special church meeting to elect delegates to represent this church in the council and it was voted that the elders and deacons and deaconesses be the delegates. These, in connection with the delegates from other churches, met at once to outline the ordination program which was carried out with Rev. L. J. Branch, of

White Cloud, Mich., as moderator, and Rev. H. D. Clarke, of Battle Creek, as clerk of the council.

Sabbath afternoon at 1.30 o'clock the congregation assembled with a large attendance, and the following program was carried out:

Voluntary.

Invocation.

Psalm 1, in concert.

Prayer by Pastor John Babcock, of Jackson Center.

Hymn, "I'll go where you want me to go."

Offertory.

Reception of new members; when nineteen offered themselves for membership in the Battle Creek Church, one being a new convert to the Sabbath. While singing, "Let the lower lights be burning," the candidates for membership came forward to receive from the pastor the hand of fellowship and welcome. This was followed by singing, "Give of your best to the Master."

The moderator of the council took charge of the meeting and Rev. Henry N. Jordan, of Milton, Wis., conducted the examination of the candidate, Brother L. F. Hurley. After introductory remarks by the examiner, and prayer by Pastor Kelley, Brother Hurley in an extemporaneous manner and in great candor gave a most interesting ac-

count of his life experience. It was an inspiration to all. He was then called upon by the examiner to give his views or understanding of the great fundamentals of the Christian religion; God, Jesus Christ, the Holy Spirit, the Bible, the nature of man, his conception of sin, the new birth, eternal life, the importance and mission of the church, the ordinances, the Sabbath, the Christian ministry. It would be most interesting and instructive could we give verbatim the candid and free statements of the candidate who had not prepared any written statement or outline of his faith and practice. Coming as it did spontaneously from the heart and soul and from his experience, it was all the more interesting and helpful to the audience.

A solo was sung by Mrs. Gabert, then a hymn, "The call for reapers."

The ordination sermon was preached by Rev. Edgar D. Van Horn, of Milton Junction, and was most instructive and should help young men especially to decide for the ministry. An outline or abstract of this sermon is expected in the SABBATH RECORDER. The charge to the candidate was given by Rev. L. J. Branch, and the consecration prayer by Rev. C. B. Loofbourrow, of Walworth, Wis., and the welcome to the gospel ministry by Rev. John Babcock.

Following this ordination service was the celebration of the Lord's Supper.

Rev. Mr. Hurley has given up a part of the Sanitarium Welfare League work of which he had charge so that he can devote the greater part of his time to the more strictly religious work of the Sanitarium. Pastor George Tenney has gone on an extended tour West, visiting some of our churches for a better acquaintance among our people and to be of such help as he may render on his trip. Mrs. Tenney accompanies him and her rich and ripe experience will enable her to aid him in whatever effort he makes among our churches. This lays the great burden of the work here upon Brother Hurley, now one of our accredited ministers of the gospel, and he is filling his position to the satisfaction of the management and is also a great help in the religious activities of our church.

H. D. CLARKE,  
Clerk of the Council.

## AUTUMN

MARY S. ANDREWS

'Tis autumn, and the ripening leaves  
Are bright with gold and red;  
The fields have borne their fruitful sheaves,  
And now with flowers are spread,  
The coreopsis, bright as gold,  
Gives many fields a glow,  
While purple asters, by the road,  
Their wondrous beauty show.

Wild sunflowers and golden rod  
Are blooming all around;  
Blue gentians, growing in the sod,  
By roadsides may be found;  
The liatris, with its slender spike  
Of rosy-purple flowers,  
Is blooming, soft and tassel-like,  
Enriching autumn's hours.

The berries of the bittersweet  
Are now a coral red,  
While fragrant pawpaws, ripe and sweet,  
Are hanging overhead.  
Hickories and walnuts, by the breeze,  
On slender limbs are tossed;  
Persimmons on the leafless trees  
Are ripening with the frost.

The autumn sunshine fills one's veins  
With hope and courage, bright,  
And lifts one's thoughts to higher planes,  
Charmed by its mellow light;  
It carries joy and youth again  
To those who hear its call,  
For the mellow, golden sunshine  
Is the glory of the fall.

Farina, Ill.,  
September 13, 1919.

The "lion" may be identified . . . with a man's well-known besetting sin which so easily and frequently overcomes him, so that he is never able to get away from the memory of its power. He knows its roar, and the strength of its paw and teeth. It is the sin which . . . meets him just at a well-known corner every day of his life. . . . Do not be afraid of the lion. He may roar just as loudly as lions can roar, but your safety depends not upon flight, but upon fight. Your safety depends upon facing, in the power of God the Holy Ghost, all that exalts itself against obedience to the knowledge of God in your life. And, like Samson of old who slew the lion in the pathway, you will find that there is honey in the carcass; and that when you have overcome, the sweetness of victory is your stimulus for further obedience and further service.—J. Stuart Holden.

## YOUNG PEOPLE'S WORK

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

### CONCERNING THE PRAYER MEETING TOPICS

Those who read the young people's department, and such of our societies as have depended on the prayer meeting topic material for use from week to week as it has appeared, will have noticed its absence from the department for the past few weeks. It has been the plan to arrange some months in advance for some one to furnish the material, but when the material for the third quarter had been completed this had not been done, consequently the present absence of the topics. The writer regrets this break in the topics, but those who are capable of writing the comments on the topics are not always willing to do so, be-

cause of the press of other duties. During the past five years and more the most of our busy pastors, teachers and other workers have given of their time from their numerous duties to render this service on behalf of our young people. It requires some hours each week of prayerful thought and effort to prepare the material. And yet, those who have given of their time and ability to do so almost without exception testify to the benefit and blessing which they have received in doing so. Who will volunteer to prepare the material for the first quarter of 1920? Seriously, will not some one volunteer to do so and communicate the fact to the editor of the department at once?

In the meantime, our societies will find it necessary to depend on other helps for suggestions on the topics. As a matter of fact, it has been the conviction of the writer that this is just what they have been doing in the past, and it has been a question in his mind as to whether or not the topic



From left to right, sitting—Loyal F. Hurley, Miss Ethlyn Davis, Miss Edna Van Horn, Dr. W. B. Lewis, Mrs. Ruby C. Babcock, president; Mrs. Frances F. Babcock, corresponding secretary; Rev. R. R. Thorngate, editor Y. P. Dept.  
From left to right, back row—Lyle Crandall, Clark Siedhoff, recording secretary; Elvin H. Clarke, treasurer; Dr. B. F. Johanson, Ivan Tappan.



material furnished through the young people's department was being used at all. To be sure the variety and suggestiveness of the material found in other publications is much greater than can possibly be furnished through the SABBATH RECORDER, because of the fact that those who prepare the material for other publications are experts in their line and it is made possible for them to give their entire time and abilities to the preparation of the material. On the other hand, those who prepare the material for the young people's department, not only do not receive any compensation (they pay their own postage), but they must find time some how or other from their regular duties to do it.

It has also long been the conviction of the writer that in so far as possible our Christian Endeavor supplies, such as prayer meeting topics and daily reading booklets, pledge cards, and so on, should bear the imprint of our own publishing house, even though it might double or treble the cost to us. For example, the writer has before him the booklet published in 1912 by our Young People's Board, and on the inside cover page is found the names of the officers of the board, while on the two last pages of the cover is found "Points in Awarding the Y. P. S. C. E. Banner for 1912," and "The Pledge," respectively. Why not publish such a booklet this year, in which shall appear the names of the executive officers of the board, the goal and the budget and such other information as the board might think best? Do you think such information kept before the societies from week to week would be of any value? Think it over and then give the Young People's Board the benefit of your opinion.

### HOW EFFICIENT IS YOUR SOCIETY?

#### DEAR FELLOW-WORKERS:

How efficient is your society? A few years ago our Seventh Day Baptist denominational Christian Endeavor societies took up the Efficiency Standards of the United Societies of Christian Endeavor, but we have grown somewhat lax in the past year or two.

The Young People's Board is going to work hard for efficiency this year, and we must have the co-operation of each individual society in order to make a success of our young people's work. "In union there is strength."

If you have used the Efficiency chart before, go after it again. Begin your ratings the first of July, 1919. If the old chart is worn out get a new one. You who have never adopted the chart send for one right away. We are going to send your suggestions from time to time for making the points which some times seem hard to get. The charts can be obtained from the United Societies of Christian Endeavor, Boston, Mass. Don't put this off but order it at once, and get the leaflets which go with it. The price is \$1.50 for the chart, and \$.50 for the leaflets. The leaflets are very instructive as to the methods to be used in gaining efficiency. Study these very *carefully*.

The vice president of your society should be your Efficiency manager. This person should be one of your "live wires," who is an efficient worker in your society. Please send us the name of this "Efficiency manager" at once in order that we may get in personal touch with him.

Three Efficiency banners are awarded at the General Conference. These will all be at the Conference at Alfred this year for some society to take home with them. The chances of one society are as good as the next, you know, if we will do just a little extra work. Each society must begin at the bottom of the chart this year. In this way the society just starting the Efficiency campaign and the society which has been at it before are on an equal footing. Previous ratings will not count in the percentage which your society will gain this year.

We want a report of your percentage every two months, the first one to be sent in November 1, 1919, the second report January 1, 1920, etc.

In order to have an effective Christian Endeavor Society, an effective church, an effective *nation*, an effective Seventh Day Baptist denomination, we must have *efficient* Christian Endeavorers. Hence the Efficiency department's slogan: To be effective we *must* be efficient.

Come on let's go with efficiency.

I. O. TAPPAN,

*Efficiency Superintendent.*

52 Ann Avenue,

Battle Creek, Mich.,

September 29, 1919.

P. S. Address all Efficiency correspondence to the name and address given above.

I. O. T.

### BATTLE CREEK C. E. BULLETIN

For the past several months the Battle Creek Christian Endeavor Society has been publishing a C. E. bulletin. Each issue is brimful of bright, interesting Christian Endeavor and church news. The October number of the bulletin is fully up to the usual newsy standard. We wonder why others of our larger Christian Endeavor societies do not undertake the publication of such a bulletin. Why not co-operate with the pastor and make it a Christian Endeavor-Church bulletin? If your society would like to get an idea as to how it is done, write to Mrs. Frances F. Babcock, R. R. No. 6, Box 174, for a sample copy and for suggestions. Below are given some of the interesting items just as they appear in the October number of the bulletin:

#### OCTOBER SOCIAL

A picnic is being planned for the month of October at the home of Mr. and Mrs. Emile Babcock.

#### COMMITTEE CHAIRMAN

The Efficiency chart rating will be taken November 1. Be sure your committee is working on all its points.

#### COMMITTEE NOTES

September Social. About sixty attended the social which was held at the home of Mr. and Mrs. Lou Hurley. It was on Monday night instead of Tuesday night, so as to be a farewell social for the young folks who went to Milton, the next morning. The members brought as an offering a bouquet of flowers, which were carried to the hospitals the following day. During the evening different flower games were played. Mrs. Allison Burdick gave several readings which were greatly enjoyed. The out-of-town guests were Mr. and Mrs. Allison Burdick, of Madison, Wis., Rev. R. R. Thorngate, of Salemville, Pa., Mr. E. M. Holston, of Milton Junction, Wis., and Leslie Crandall, of Hammond, La.

We now have thirty-two members of the Tenth Legion.

The Missionary Committee had charge of one meeting during the month at which Dr. Palmberg gave an interesting talk.

The society is in need of money. The Finance Committee requests all members to pay their pledges as soon as possible.

The Information Committee have been giving some interesting items at the meetings lately.

Our society has paid one-half of our apportionment to the Young People's Board.

Six new members have been added to our roll during the last month.

The last consecration meeting recalled us to our duties as committee members. The roll was called by committees.

The Flower Committee sent flowers to the sick and furnished some for the meetings during the month.

#### NEWS ITEMS

Burdett Crofoot has returned to Alfred to attend school.

Elrene Crandall, Allison Skaggs, Gerald Kennedy and brother, are working at the Sanitarium.

Cerena Davis has gone to New York City to attend Columbia University.

Mrs. Georgia Howard and children, of Newark, N. J., who has been spending the summer with her parents, has returned to her home.

Ernest Babcock has returned from Minnesota where he has been working this summer.

Mr. and Mrs. Allison Burdick, who have been working in the laboratories, have gone to Madison, Wis., where they will attend school.

Oma Pierce, of Fouke, Ark., is working in the chemical laboratory.

Paul Green, of Nile, N. Y., is working at the Sanitarium.

The following have gone to Milton to school: James Sheba, Mabel Babcock, Gladys and Tacy Coon, Esther Rogers, Elma Mills and Neil Mills.

Oren Confer spent his furlough with Mr. and Mrs. Tappan.

William Burdick has gone to Milton where he has a position as one of the faculty.

The following who were here for the summer have left: Mabel Babcock, Wells and Ted Branch, Grace Babcock, Edna Burdick, Theodore Chang, Marian Coon, Tacy Coon, Marie Clarke, Burdett Crofoot, Tella and Paul Davis, Grace Davis, Linda Harris, Mildred Jett, Beulah Lewis, Henrietta Lewis, Mamie Lewis, Edna Lowther, Mae Mudge, Mary Palmer, Phyllis Palmer, Ray and Phoebe Polan, Helen Rose, Bird Rood Whitford, James Sheba, Margaret Stillman, Ruth Schraeder.

Velma Maxson's brother has been visiting here and has gone on to Milton.

D. M. Bottoms and family have moved to Indiana, where he has a position as superintendent of a hospital.

Mr. and Mrs. Norman Harris have gone to Jackson, Mich.

Miss Jennie Maxson, of DeRuyter, N. Y., is taking the nurses' course at the Sanitarium.

The Juniors gave a Tenth Legion dialogue at the C. E. meeting, September 26.

#### YOUNG PEOPLE'S BOARD

The Young People's Board has had several meetings since Conference and plans for the year's work are being made.

Four banners will be awarded at Conference next year, one for highest Efficiency, one for greatest gain in Efficiency during the year, one for the highest percentage of C. E. Experts, and one for the society having at the end of the year the highest percentage gained by securing new members, Tenth Legion members, Quiet Hour comrades, and paying their apportionment on time.

Mr. E. M. Holston is to be field secretary, for the Sabbath School Board and the Young People's Board for the coming year.

#### CHURCH NOTES

Dr. Palmberg and Dr. Daland gave short talks at the church service of August 30.

Rev. R. R. Thorngate preached on the Sabbath of September 13, and Rev. F. E. Peterson on the following Sabbath.

Rev. James Hurley was a welcome visitor at church September 20.

A male quartet consisting of Allison Burdick, Rev. L. F. Hurley, Dr. B. F. Johanson and Clarke Siedhoff furnished music at two of our recent Sabbath services.

The Ladies' Aid Society met with Mrs. Paul Crandall Thursday afternoon, October 2.

The mid-week prayer meetings have been well attended for the past month.

Are you ready for a Sabbath school organization of our own?

Come to the church meeting at the parsonage Monday evening, October 6.

MISCELLANEOUS ITEMS

Miss Vida Ellis is nursing in Galesburg, Ill.

Miss Ruth Tappan has returned to her position in the hospital in Yale, Okla.

Two weddings have occurred recently, which are of interest to church and society, those of Rev. O. S. Mills and Rev. G. W. Lewis.

Leslie Crandall is visiting in Farina, Ill.

The next consecration meeting topic is "Standing for God and Right." Be thinking about it and be prepared to write a ten-word telegram either on the subject or on some method of improving the society.

DENOMINATIONAL NEWS

Did you know that the following changes in pastorates had occurred or are soon to take place?

Rev. R. J. Severance from Riverside to Gentry. Rev. James Hurley from the Michigan field to Farina.

Rev. L. D. Seager to Marlboro. Rev. F. E. Peterson to Leonardsville. Professor Harold Crandall to DeRuyter.

YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board, October 5, 1915, was called to order by the president, Mrs. Ruby Babcock.

Prayer was offered by E. H. Clarke, Mrs. Frances Babcock, and Mrs. Ruby Babcock.

Members present: Mrs. Ruby Babcock, Mrs. Frances Babcock, Miss Ethlyn Davis, Dr. B. F. Johanson, Dr. W. B. Lewis, E. H. Clarke, O. L. Crandall, I. O. Tappan and C. H. Siedhoff.

Members absent: Miss Edna Van Horn, Rev. L. F. Hurley.

Correspondence was read from the following: Miss Emma Rogers, Miss Miriam West, Rev. W. D. Burdick and George Thorngate.

After a discussion of the need of a brief and concise denominational history for use in Christian Endeavor work and study, it was voted to ask the Committee on Denominational Literature if they can supply such a need.

The following report from the Treasurer was read:

FINANCIAL REPORT OF THE

YOUNG PEOPLE'S EXECUTIVE COMMITTEE FOR SEPTEMBER, 1919

Dr. Sept. 1, 1919, Amount of funds on hand \$ 93 14 Sept. 28, Battle Creek Society ..... 25 00

\$118 14

Cr. Sept. 23, 1919, E. M. Holston, salary and traveling expenses ..... \$30 60 Sept. 29, Dr. Palmborg, salary ..... 25 00 Oct. 1, 1919, Balance ..... 62 54

\$118 14

Respectfully submitted, E. H. CLARKE, Treasurer.

Voted to accept the report of the Treasurer.

Voted that an auditing committee of two be appointed from outside the board to audit the Treasurer's books. Rev. J. T. Davis and Mr. F. E. Tappan were appointed.

The report of the field secretary, Mr. E. M. Holston, was read, discussed and methods planned for securing detailed information regarding the societies visited by the secretary.

Voted that the following bills be allowed:

One-third of salary and traveling expenses of the field secretary for September ... \$33 60 To the corresponding secretary, postage, etc. .... 4 00 To the president, C. E. literature for the use of the field secretary ..... 2 50 To the Efficiency superintendent, printing, postage, etc. .... 1 78 To the recording secretary, new record book ..... 2 97 Total ..... \$44 85

General discussion of board matters. Reading and correction of the minutes. Adjournment.

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

"Although African elephants are too savage to serve as domestic animals, their magnificent ivory tusks have long played an important part in commerce; but they have plundered so many crops and killed so many laborers that the South African government has decided at last to exterminate them. What reader of African adventure stories will not regret the necessity?"

THE TEACHINGS OF JESUS ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN

Our General Point of View II.

The Church and Christianity of today need the influence of a more thorough knowledge of the Bible, especially of the New Testament; and, most of all, the Gospels. The teachings of Jesus are for all times.

Our method of study is historical. The problem is, first, to discover what Jesus and his apostles believed and taught; and then to present their teachings in vital and vitalizing modes of thought and expression. For history is more than a mere chronicle. It records the course of related thoughts, acts and experiences.

If given spiritual discernment, we may find material for a harmonious whole adapted to our needs. This is no easy task. One needs intelligent and comprehensive sympathy with Biblical currents of thought and life.

We honor the past, and respect conservatism; but we welcome the aid of historical and literary criticism, and of modern science and philosophy; caring more, however, for the tenable than for the new.

For the sake of the spiritual and ethical in life, modern belief and practice should test themselves not by existing creed and custom, but by the New Testament. For the Bible, in method and content, is rich, deep and satisfying, alike to the intellectual, religious, moral and group life of men.

Ministers and all religious leaders and teachers need to be filled and controlled by the spirit and teaching of our Lord.

Christianity is life in God through Jesus Christ; but a life sustained by truth. And Christ was the greatest of all teachers of truth.

We seek precious stones of truth and fact out of which to construct a spiritual building.

Our standpoint is that the religion of the Bible is a divine revelation in human history and experience—a revelation centering in Jesus.

Religion, a personal relation of man to

God, depends upon the self-revelation of God to the minds and hearts of men, through nature, and in history and experience. This revelation reached its highest level in Jesus Christ, the supreme source of our knowledge of divine things. It is the place that the New Testament writings give the revelation of God in Jesus Christ which makes them a standard for all time.

But this is not to say that the Biblical religion and its sacred writings did not originate in harmony with the laws of normal human nature, and develop in their measure of richness and completeness. This is required by our historical view of religion and the Bible.

Revelation does not consist of divinely communicated and ready-made doctrines; and the Bible is not an infallible book sent down from heaven. Revelation is the self-communication of the Divine Spirit, his influence upon the minds and hearts of men, in the measure of human receptivity and capacity. Our Holy Scriptures record this progressive revelation. Hence our religion and our Bible have both divine and human aspects.

A study of religions and religion, in and outside the Bible, justifies the view that the Holy Spirit of God has been leading mankind, in both individual and group life, up stage by stage from very low to higher and higher religious and moral planes. Human progress has been the product of the Divine Spirit in the human spirit. The highest level is seen in him who was God in Man, the spiritual Master of the world.

Satisfying and edifying study will depend upon an intelligent recognition of the historical and human as well as the divine character of the Bible and Biblical religion.

By uniting as far as possible literary and historic methods we seek materials to be combined into great living forms. The personal element can not and perhaps ought not to be excluded. But the result should be a reproduction of Biblical teachings in the thought and language of today, without essential addition or subtraction.

We seek when possible the writers' point of view; and we need a spiritual discernment that will enable us fitly to frame together our discovered doctrinal and ethical truths and social principles.

Among the New Testament writers there

is diversity or many-sidedness; but beneath this is a discoverable unity. They give us substantially one great gospel message.

Historically the New Testament is closely and vitally related to the Old Testament according to the principle set forth in Matthew 5: 17. Two thousand years of Hebrew religious history culminate in the New Covenant.

We shall also find that Jesus and the apostles were influenced in method and form by contemporary Jewish and Gentile ideas; largely, however, in the way of opposition.

We shall further find that the religious, ethical and social teachings of the New Testament are divinely original, and universal in principle.

### THE ANTI-SALOON LEAGUE'S PLANS

J. H. LARIMORE

Illiteracy of foreign countries will be one of the chief obstacles to be overcome by the Anti-Saloon League and the World League Against Alcoholism in their efforts to make the world dry.

Not only will it be the chief obstacle, but the most costly one, in the opinion of dry leaders, and one of the prime objects the Anti-Saloon League has in mind in its drive for \$50,000,000 in addition to its regular income, is education of the people in the lands where existing temperance organizations will co-operate in a campaign for prohibition, according to Ernest H. Cherrington, secretary of the executive committee of the Anti-Saloon League and executive secretary of the World League.

Mr. Cherrington points out that it has taken twenty-five years of League effort, on top of countless years of other efforts preceding the formation of the Anti-Saloon League and \$50,000,000 in money to make the United States dry. It will take additional funds to bring prohibition enforcement up to the highest state of efficiency, he says.

In face of such facts the League believes the sum it is asking is very small for the needs. The illiteracy of the United States is but seven per cent, while that of the Balkan states is more than sixty per cent; the average in South and Central America is sixty-five per cent; in Mexico it is more than eighty per cent; in India it is ninety-two per cent; in Egypt, ninety-three

per cent; in China, ninety-five per cent.

"The world task would seem well-nigh hopeless but for the important redeeming fact that in the very beginning of our world missionary project we have the advantage of a great progressive nation with 100,000,000 population," says Mr. Cherrington, "including people of every country of the world, and toward which in a peculiar sense, the eyes of the world are now turned, which is to present to all the results of a great experiment in national prohibition.

"This fact which in the very nature of the case is bound to be known and recognized by the peoples of every country, will be worth more in most countries in propaganda for world prohibition than probably all other factors in the early stages of the movement. To see that the world understands and appreciates what prohibition is doing in the United States and that the leaders of temperance movements in foreign countries understand the methods and plans by which results have been obtained here, constitute an important part of the foreign missionary work which should be done by the Anti-Saloon League forces during the next few years."

There are seven strategic points on which dry forces expect to concentrate in the immediate future, it is announced. These places are:

Scotland, Mexico, New Zealand, South Africa, the Scandinavian countries, Russia and Japan. W. E. Johnson is at work in Scotland; Dr. David Ostlund has just arrived in the Scandinavian countries; others are ready to go at once to the other countries.

Prohibition efforts already have been made there which the League believes may easily be fanned into flames. Two states in Mexico already are dry, and complete prohibition, in the minds of the dries, would have tremendous effect on all the other Latin-American countries.

Scotland votes next year, and the dries believe that if it adopts prohibition the whole British Empire will follow.

In the Scandinavian countries there has been tremendous prohibition advance. Success of prohibition at the New Zealand polls is held to be insurance that Australia will go dry. Adoption of local option in South Africa would, dry leaders say, pave the way for prohibition all over the continent. Russia is under prohibition, and its

continuance and enforcement would affect the Balkans favorably. A successful fight against the liquor traffic in Japan, would, League men assert, set a standard shortly to be adopted by the entire Orient.

Westerville, Ohio.

### SHALL I GO TO COLLEGE? IF SO, WHERE?

Education is the "systematic development and cultivation of the normal powers of intellect, feeling and conduct, so as to render them efficient in some particular form of living, or for life in general." Or, to quote the same authority again, the New Standard Dictionary, "Education is the harmonious development of all our faculties." It is the unfolding, enlarging, and perfecting of the whole of one's being, body, mind and soul. As the word means in the original Latin, education is the leading or drawing out of all one's natural faculties. This is education in its general sense.

Now, Christian education is education given under distinctively Christian influences, and with a special view to moral and spiritual development and well-being. It will be readily seen in the light of the definitions already given that one can not be truly educated, harmoniously developed in all his faculties, without the employment of the Christian element. But in common usage today, by Christian education we mean that education given by distinctively Christian schools.

Why should our sons and daughters be given a Christian education? Just two reasons will suffice to answer this vital question. First, because of the greater good it will enable them to get out of life. It will not only enlarge immeasurably their capacity for the enjoyment of life, but it will at the same time cultivate their tastes for the higher and better things. For example, one who has no education at all in music can not enter into the soul and sense of music. He may have a limited understanding and appreciation of the popular airs and light rag-time jingles, but he can not enjoy the classic numbers. On the other hand, one who is educated in music can understand and appreciate it and his very soul is "moved by the concord of sweet sounds." So it is all around the circle of life. A Christian education opens wider one's door of life, and pushes farther

back one's horizon, so that he may get a broader and clearer vision. The giving of a Christian education to a young person is simply putting the telescope to his eyes and bringing a new world into his view. It will bring a new meaning and a new joy into his life. And while happiness is not the chief end of life, yet children owe it to themselves to get, and parents owe it to their children to give, that development and culture which will enable them to get the most and best out of life.

In the second place, our children should have a Christian education for the greater good it will enable them to give in life. This is an infinitely greater reason; for what one puts into life, not what he gets out of it, is the true measure of greatness and success. Service is the big word. Our Savior came "not to be ministered unto, but to minister," and he said that he who would be the greatest should be the servant of all the rest. Now, a Christian education enables one to serve his fellow-man and his God with the greatest possible intelligence and efficiency. Did time and space permit, I could quote figures almost by the column here in support of this statement. Results obtained by the Western Electric Company during a period of ten years show that 10 per cent of the men without a college education make good, while 90 per cent fail; and 90 per cent of those with a college education make good, while only 10 per cent fail. Figures furnished by the New York Bridge Company show that they pay the college-trained man 58 per cent more than the common-school man. While less than 1 per cent of American men are college graduates, yet that 1 per cent has furnished 55 per cent of our Presidents, 36 per cent of the members of Congress, 47 per cent of the Speakers of the House, 54 per cent of the Vice-Presidents, 62 per cent of the Secretaries of State, 50 per cent of the Secretaries of the Treasury, 67 per cent of the Attorney Generals, and 69 per cent of the Justices of the Supreme Court. At the present time 87 1/3 per cent of the men in charge of our Government at Washington, including President, Vice-President, Cabinet, Congress, and Supreme Court, are college trained men. Careful investigations have shown that the college trained man has eight hundred chances to render distinguished service to every one chance that

the uneducated man has, and ten chances to every one that the high school man has. Do we need to say more? Certainly not! Putting a Christian education into the hands of our boys and girls is to give them a sharp ax for a dull one, a Browning rifle instead of a flint-and-steel musket, and a steam-driven cultivator instead of an ox-drawn plow. Do we wish that our children shall be something and do something worth while in life? Of course. Then give them a Christian education, that they may put the most and the best into life.

Where shall the young people go to secure this education? This is an all-important question. Many of our young people, and their parents as well, are seriously pondering this question today. Our young people, perhaps, do not realize as fully as do their parents the value of a Christian education, nor the vital importance that attaches to the selection of the school they shall attend. Where is the best place to get this education?

Let me answer, negatively, that state and secular schools are not the best places. I am not an enemy of state institutions, for they have their place and their mission. But we are thinking just now of Christian education and where to get it. Dr. W. O. Thompson, president of Ohio University, said that a boy might get a bachelor's or a master's degree from the best of our state institutions and yet be as ignorant of the truths of the Bible and the fundamentals of religion, as if he had been educated in a non-Christian country. Dr. M. H. Buckman, president of Vermont University, said that, owing to the handicaps and perplexities in the way, state schools were doing practically nothing in the way of religious training; and that meanwhile they are sending out a type of men like Gallio in the Acts of the Apostles, who "cared for none of those things"—not atheists, not hostile, but negative and indifferent to matters of religion. We could multiply similar testimonies. Here are two representative men, speaking from first-hand and unprejudiced information, who frankly admit that state schools fall almost completely down at the point of Christian education. There is a spirit of free thought and higher criticism frequent in university circles that often warps the faith of young men and women in the simple religion of their church and parents at home. Recent de-

velopments have shocked the public by bringing to light the alarming extent to which our great universities have been honeycombed with German "Kultur." Furthermore, there is in the state and secular school an atmosphere of laxity in the indulgence of pleasures of questionable propriety that works untold injury to the life and standards of many young people. Manifestly the university is not the best place for a young person in the formative period of life to go for a Christian education.

We answer positively and emphatically that the church and Christian school is the best place to go for a Christian education. Here they deal in Christian education as their chief commodity, they specialize in that line of trade. In the small Christian college the students are brought into close and constant personal contact with the individual members of the faculty, while in the big university the students can not get much more than a speaking acquaintance with the professors. Besides, the character of teachers in the small Christian college averages higher than in the university, for they are selected not only for scholastic standing but also for their moral and spiritual qualities. The small Christian college teaches truth through the continuous influence of a few men of powerful personality and pedagogic skill. In the small Christian colleges the Bible, which is the chief factor in a Christian education, is systematically taught as a part of the curriculum and is required for graduation; while it is rarely, if ever, required and taught in the state and secular schools. But we can not draw out the arguments farther. Just let me clinch the whole matter with a few indisputable figures. Recent statistics show that in the Methodist Episcopal, Presbyterian U. S. A., and the United Presbyterian denominations less than 15 per cent of the ministers and missionaries came from state and secular schools, while more than 85 per cent came from the church and Christian colleges. Fresh statistics just given to the public by Hon. Ralph D. Kyle, retiring secretary board of education in the United Presbyterian Church, disclose the fact that a fraction over 81 per cent of the United Presbyterian ministers were educated in Christian colleges, while only a fraction over 4 per cent came from state and secular schools. Looking these facts and figures in the face, can

any one dispute the statement that the church and Christian college is the best place to get a Christian education?

Young men and women, never waver in your purpose for an education. It is needed in these reconstruction times as never before. It is within the reach of every one of you. You owe it to yourselves and to your fellows and to your God to make your life count for the very most. Christian education will open a new world before you, and it will prepare you to enter that world.

Parents, offer every inducement and make every sacrifice that your sons and daughters may acquire a Christian education. Help them to make life a glory instead of a grind. If you leave them a fortune of worldly wealth, disaster and dishonesty may wreck and ruin it; but if you give them a Christian education, they will have a personal wealth which no foe or misfortune can destroy.—*Samuel J. Patterson, D. D., in United Presbyterian.*

#### SOAP AND TOWELS AT RHEIMS HOTEL

Recently there has been set up in the city of Rheims a primitive hotel, a shack, it is called by the Young Women's Christian Association, who built it. In its general features it does not differ greatly from the Hostess Houses established by that association in America and Europe—it is gay with cretonnes, has the many comfortable easy chairs which have become characteristic of these houses, and, what is very important, it has soap and towels.

It is more than likely, however, that a larger destiny awaits this particular house. The American tourist is even now meditating a descent on the European Continent and that organization plans to make at least partial provision for the women of this country who are intending to go abroad.

As a matter of fact, the shack in question is already providing for those American women who are in service in France and Germany and who, having a few days' leave, spend those few days in Rheims. There are other women similarly minded, but the shack holds only thirty cots, and so the waiting list grows.

The building itself stands in a park, sheltered by trees from the ugly ruins of the city, but only a short distance from the Cathedral of Rheims; and it is this cathed-

ral, so long a symbol of men's sacrifice, which the world of travelers will mostly desire to see.—*War Council, Y. W. C. A.*

#### WHEN MA'S AWAY

(To My Mother)

EARL C. PALMER

What's the reason, when your Ma's away,  
You feel so tired and lonely at the close of day?  
What means that longing look, my lad,  
As, counting blessings you have had,  
You think of how she's made life gay,  
But still remember, Ma's away?  
Why sit around and wonder  
'Bout when next you'll make a blunder,  
Why your breakfast isn't right,  
Why the dishes aren't so bright,  
How you get your clothes so dirty,  
Pull off buttons when you hurry?  
What makes everything go wrong,  
When your Ma away has gone?

Here's the reason, lad o' mine:  
Mother makes the dishes shine  
With the love she has for you,  
In her heart that's big and true;  
Makes the clothes look nice and clean  
With kind thoughts, rubbed in unseen,  
Makes your daily duties light,  
With a smile that's always bright,  
And when things you do go wrong  
Mother rights them with her song;  
And from the world she calls you back  
To the straight and narrow track,  
While her prayer is all for you  
Night and day the whole year through.

Listen, boy, are you untrue?  
Or have you caught a vision new  
Of what she wants your life to be,  
And truly say, "I'll live for thee."  
Oh, why then storm and tear the air  
When her life is full of care?  
Why make her sad o'er little things  
When your life with joy rings?  
Make her happy while you can,  
Before across the Golden Stran'  
She is lifted from your sight,  
And your sunshine's turned to night.  
Stop and think, lad, on life's way,  
What it means when Ma's away?

Riverside, Cal., September 23, 1919.

#### THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Dietetics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

## Lone Sabbath Keeper's Page

### GOD IS CALLING STILL FOR SOLDIERS

ANGELINE PRENTICE ABBEY

Where are those to do his bidding,  
Hear the Holy Spirit's call,  
Whom shall he send, and who is going?  
Listen to him, one and all.  
Will you answer, "Send another,  
I'm too busy making gold,  
Or a great name for my children?"  
Are they safe within the fold?  
And the others, how about them,  
Who are starving in the cold?

God still calls, as to Elijah,  
"What art thou now doing here?  
Face these boasting sons of Baal,  
Rise and fight, and never fear!"  
God is speaking in the silence,  
In the toiling, in the strife,  
"Come, enlist in sin's great warfare,  
I will pay the crown of life."

Sons and daughters, be not slackers,  
Jesus needs you in his war,  
Come forth now, begin your training,  
Nothing should your pathway bar.  
God is now his world rebuilding—  
Greatest task to mortals known;  
You can not afford to falter,  
Come, be numbered as his own.

There are men left on this planet,  
Strong and willing, true and brave,  
Who will yet come forth to battle,  
And our earth from sin will save.  
They are hidden in the valleys,  
In the mountain, on the plain;  
God is calling as of old-time:  
"Stand forth, my message to proclaim."  
As they toil, their souls are growing,  
They observe the dangers rife—  
As Amos seeing foes without, and foes within,  
Are preparing for the strife.

While so many men are falling,  
Comrades, let the welkin ring.  
Faces front, and hand on sword-hilt,  
Close the ranks, make Jesus King!  
Oh, be true to every mandate,  
Ready, march, when e'er he calls.  
Do not lose the war lamenting,  
Though your best-loved comrade falls.

Do not let your faith grow weaker,  
Surely new recruits will come—  
God is still the God of battles,  
He has just promoted some.  
These were doing double duty,  
So the Father, in his love,  
Made them kings and priests forever  
In the heavenly land above.

The campaign is not yet ended,  
Our Commander is on high,  
And the faithful captain, Jesus,

Wiser is than you and I,  
Ours to fight, not faint nor falter,  
To obey, and never fear,  
'Till his voice to all earth dwellers,  
"Peace forever!" shall ring clear.  
Victory for every nation—  
Jesus' banner never furled,—  
'Till we sing, "O, hallelujah,  
Christ has conquered all the world!"

### TRAINING LITTLE CITIZENS

This is No. 1 of the third series of articles issued by the National Kindergarten Association, 8 W. 40th St., New York City.

#### COURTESY AND CONSIDERATION

BERTHA JOHNSTON

"The greater man, the greater courtesy."

In every home opportunities should be made for the little children to practice consideration and care for something weaker than themselves. The cherishing instinct, both in the individual and the family, needs cultivation and direction. It is manifested in the love of little girls for their dolls and in the devotion of boys to their pets. If this quality of nurture is not exercised or properly directed, it withers; for affections must be exercised if they are to develop. We often see spoiled children in American families, where all their desires are gratified without effort on their own part and they are given no opportunity to serve. Many a mother virtually makes a slave of herself for her children, humoring every whim, and relieving them of all care, trouble and responsibility, only to find when they are grown that they are utterly selfish and inconsiderate.

Unfortunate, too, is the only child or the youngest member of the family, who is overindulged, with no more dependent member of the household to call forth his tender feelings. Herein lies one great value of the kindergarten, where children are given opportunities to help those younger than themselves.

For the child without companions in the home, the parent should provide occasions that require service or sacrifice for others. Arrange to have his friends come frequently to play with your little one, and share his toys, suggesting that the little guests must have the best.

Adaptability is gained through companionship with one's equals. From association with boys, little girls learn something of fair play, and become acquainted with the

sturdier virtues; while, from girls, the boys learn to have a chivalrous attitude toward womankind.

The instinct of nurture is developed through the care of a garden or pets, for a child must exercise thought and put it into practice, in order to obtain results. Then, too, generosity and respect are stimulated by sharing the fruits of his care, a little bouquet for mother, a head of lettuce for a neighbor, an extra kitten for a playmate.

If pets have young, the child's mother should call attention to the care of the mother for her little ones, and her courage and self-sacrifice whenever the young are endangered. A child should be taught to take entire charge of his pets, to weed and care for his garden, if he is to receive the full benefit in character-development and achieve the self-respect which comes from responsibilities accepted.

Then, too, good manners which spring from consideration are as essential to the happiness of the world as are good morals, and parents should be examples of both to their children. How often virtuous people make us unhappy by their lack of tact! Courtesy and graciousness smooth out the rough places of life. A tiny-boy of three can raise his hat and one of five can rise at table and push mother's chair into place. When older people enter a room, children should rise; in fact, they should be taught to practice all the little daily civilities. But courteous manners are taught slowly, "for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Many a man of good character has greatly limited his usefulness by his lack of "polish," because his mother, either from stupidity or overindulgence, neglected his social training!

At this momentous time, it is especially important that all means possible be employed to foster the instinct of caring for the weak and dependent.

It would be well if more children were made to feel responsible for some child of less favored circumstances. It is astonishing how boys and girls will rise to the occasion when responsibility is placed upon them. In 1913 my 11-year-old niece who lived in London, had a "godchild" in another city, to whom she wrote a monthly

letter, and sent little gifts at Christmas time and other holidays.

At the present time the millions of little Allied orphans should make a strong appeal to the childhood of America. Correspondence between them would not only teach our children consideration for others and develop their familiarity with a foreign language, but it would also help cement the friendship of America with her Allies and greatly promote the cause of Internationalism.

Help to reach all the parents of the country by cutting this out and passing it on to a friend.

### GENERAL PERSHING'S TRIUMPHANT HOME-COMING

A few weeks ago I described the President's welcome in New York on his return from France. Fifth avenue was lined on either side with cheering thousands and even the roofs were packed with people anxious to see the most talked of man in the world ride up the street. This week the scene has been repeated. The General arrived on Monday and rode up the avenue after his reception at the City Hall to his hotel amid the cheers of those who happened to see him pass. He attended one or two public functions and made short speeches in that modest manner that has greatly endeared him to everybody. On Tuesday he went out to the Sheepshead Speedway and met 50,000 Boy Scouts. He has always had a warm place in his heart for the youngsters and their welcome greatly moved him.

Wednesday was the great day. He rode on horseback down Fifth avenue with 28,000 of his boys who had come back from France with him, among them being the troops that made the first attack. People had come from far and near to welcome him and dense throngs lined the avenue for four miles. The cheers drowned the music of the bands and the troops received their share of the cheering. The avenue had been transformed into a gala street with flags and bunting hanging out of every window. Stands had been erected in every possible place and thousands of people sought vantage places early in the morning, sitting for hours to hold their places. The cheering reached its height when, passing

St. Patrick's Cathedral, the General saw Cardinal Mercier, who had just arrived, on the reviewing stand, and dismounted from his horse and mounted the stand and grasped the Cardinal's hand. Here were two great heroes of the war standing together and the crowd went wild. It was a real triumphal procession from one end of the avenue to the other.

I could not help noticing that the crowds had as much affection for the great hero as admiration. He is a very lovable man. In the first place, he is a man of extreme gentleness and modesty. Never has there been any pride or boasting in him. Had he been allowed his own way he would have come quietly into the country and resumed his tasks here as he assumed them in France, with no fuss or display. In every speech he has made he has insisted that the credit of the great accomplishment belonged to the boys. In such words as these he speaks of them:

"I pay the supreme tribute to our officers and men of the line. When I think of their heroism, their patience under hardships, their unflinching spirit of offensive action, I am filled with emotion which I am unable to express. Their deeds are immortal and they have earned the eternal gratitude of our country. No army has ever more loyally or more effectively served its country, and none has ever fought in a nobler cause."

He is also a very religious man. He has been the warmest supporter and sympathizer the chaplains and the Y. M. C. A. have had in France. He has been outspoken in his praise of the work they were doing. With a great faith in God and Christ he has spoken of them as the one sure foundation in the words he has addressed to his soldiers. His message to the soldiers on the field of battle has become classic: "Hardship will be your lot, but trust in God will give you comfort. Temptation will befall you, but the teaching of our Savior will give you strength. Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country."

Listen also to his words at the close of the war: "As soldiers inspired by every spiritual sentiment, we have each silently prayed that the success of righteousness should be ours. Today with thanksgiving we humbly acknowledge that His strength

has given us the victory. The invisible, unconquerable force let loose by prayers, hopes and ideals of Christian America is incalculable."

He is also a lover of peace and a believer in its possibility. There is nothing of the militarist about him. He hopes that this war will usher in the era of goodwill among the nations. He confidently looks to a "golden future":

"Great cause, indeed, have we to thank God for trials successfully met and victories won. Still more should we thank him for the golden future, with its wealth of opportunity and its hope of a permanent universal peace."

It is also interesting to note that he believes that this "golden future," this era of universal peace will be mainly assured by the close union of the Anglo-Saxon peoples. The other day he used words which are almost the same as those used at the same time by his great friend, Lloyd George:

"It seems to me that all discussion of ways and means to prevent war and of plans for combined effort must be based on a union in thought and in heart of the Anglo-Saxon people."—*Frederick Lynch, in Christian Work.*

#### FACTS ABOUT CIGARETTES

Hudson Maxim, the noted inventor of explosives, says:

"The cigarette is a maker of invalids, criminals and fools."

The Cadillac Motor Company, of Detroit, employing more than 7,000 men, announces: "We will not hire any one whom we know to be addicted to this habit."

Thomas A. Edison of world-wide fame, points out the harm in this practice, and says: "I employ no person who smokes cigarettes."

Henry Ford, maker of automobiles, says: "The boy or young man whose brain is fogged by the use of cigarettes finds himself hopelessly handicapped."

Ty Cobb, famous baseball player, adds: "Cigarette smoking stupefies the brain, saps vitality, undermines one's health, and lessens the moral fiber of the man."

James Gilmore, missionary to Mongolia, said as he emptied the liquor that had been left in his room, "It had better be on God's earth than in his image."—*American Youth.*

## CHILDREN'S PAGE

### LITTLE THINGS

It takes a little muscle,  
And it takes a little grit,  
A little true ambition  
With a little bit of wit.  
It's not the "biggest" things that count  
And make the "biggest" show;  
It's the little things that people do,  
That makes the old world go.

A little bit of smiling  
And a little sunny chat,  
A little bit of courage  
To a comrade slipping back.  
It's not the "biggest" things that count  
And make the "biggest" show;  
It's the little things that people do  
That makes this old world go.

It takes a kindly action  
And it takes a word of cheer  
To fill a life with sunshine  
And to drive away a tear.  
Great things are not the "biggest" things  
That make the "biggest" show;  
It's the little things that we may do  
That makes this old world go.

—*Edw. H. McCune*

### WHAT LU SIAOBAO LEARNED FROM THE MISSION SCHOOL

Little Lu Siaobao capered along the dusty road humming to himself a queer native tune, but he soon changed it to an air that would be quite familiar to the readers of "Children's Own." It was "Jesus Loves Me, This I Know," only he used the Chinese words and he had learned it at the Christian school.

Every now and then he stopped and cut a "pigeon wing" from pure delight, for he was on his way home, a distance of about five English miles, after several weeks at the school; and although home was a poor enough place, especially after the clean and orderly mission, he would see his mother and his brothers and sisters, whom he loved with all the affection of his loyal little heart.

Boy fashion, he amused himself as he went along the lonely highway. He selected two small stones from the road and tossed first one and then the other in the air, catching them skilfully till, tiring of this, he played he was a train of cars. To be sure, he had never seen steam cars,

but his teacher had described them so clearly that he could almost see them, and while he woke the echoes with his shrill whistle, he scuffed through the dust to make the "smoke," which rose in thick clouds behind him.

All at once he spied in the road directly in front of him a package—no, it was a bag.

Forgetting the injunction of the matron of the school to keep clean till his mother could see how nice he looked, he promptly sat down in the road to investigate. How his eyes danced when he found that the heavy bag contained big silver coins—ever so many! More than he had seen together in all his life.

He began to count aloud—"one, two, three," up to "twenty, thirty"; his eyes grew as wide as nature would allow and then his mouth opened as he counted "forty, fifty, sixty" yang 'tsien (dollars).

Placing them in the bag again, he put them in the center of the road and ran around them several times in a circle, slapping his hands together; then swooping down, he seized the bag and started off toward home as fast as the weight and his own eagerness would allow, singing lustily, "Jesus Loves Me, This I Know."

Suddenly he stopped short. What was it that the teacher had taught them only yesterday from the "Jesus Book"?

It was "Thou shalt not steal," and it was because one of the boys had taken some thing that did not belong to him. She had told them that the God in heaven who loved them and to whom they said "Our Father" every day, had commanded them not to take things belonging to any one else. That when they disobeyed it grieved him and also made them bad Chinese just when China needed good citizens. They had all promised to remember. Then they had sung "Jesus Loves Me" all through, and the chorus very softly as they filed out of the classroom. He would never forget it.

Siaobao's eyes filled as he looked at the bag. He wanted to be good; he tried to persuade himself that it wouldn't be stealing; he had just found it. Yet teacher said if you found anything you must at least try to find the owner. But how he did want to surprise his mother! She didn't know "Our Father" and so wouldn't think

it wrong to keep it; perhaps it would buy a cow which would make them rich with all the milk they would have to drink and to sell.

Poor little Siaobao! He dug his now dirty little fists into his eyes and tried to think it out.

Teacher had said if they were tempted to do wrong to sing a verse of a hymn and it would help them to decide. So he tried again to sing the familiar little song, but he couldn't keep on—the words choked him—and wheeling around he started on the run for the spot where he had found the bag. Planking it down by the side of the road he unslung the small kit of clothes from his back, and putting this on top sat down on the improvised seat, and with tears in his eyes, but chuckling to himself at his clever scheme for concealing his find said bravely: "Don't want it—don't want it—don't want it."

All at once he became alert.

Coming slowly along the road, looking intently on either side as he approached, was a native.

Siaobao eyed him with interest, but sat quite still.

"Lost something?" he said innocently, when the man came within speaking distance.

"Yes," replied the man anxiously. "I dropped a purse with sixty yang 'tsien in it, and I think it was along this road."

Up hopped Siaobao. "Here it is!" he said joyfully. "I hid it so no one would see it till you came."

The astonished and relieved Chinaman took the bag, and finding all safe to the last dollar, hastened to offer him several of the bright silver pieces as a reward. But Siaobao had fought his battle with his conscience and said, "No, I don't want the money. I just found it here, and because I have learned about Jesus in the Christian school I made up my mind that I would sit here until some one came to look for it." And with this explanation he cheerfully started, at a run again, for home.

Now the native was a Christian convert. He wisely concluded not to press Siaobao to take the money, but he knew the mission and he also knew Siaobao's teacher, and you may be sure he took pains to tell her all about it. And the teacher, wishing

the Christians in America to know that the money which they give is helping to teach the little children of China to do right, mentioned this honest little lad in one of her letters to her homeland, which will account for the way the story came to the children of this page.—*Christian Advocate*.

### BUYING A PAPER

"Here, boy, let me have a *Sun*."

"Can't nohow, mister."

"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard to the City Hall."

"Yes, but that was down t'other block, ye know, where I hollered."

"What does it matter? Come now, no fooling; hand me out a paper. I'm in a hurry."

"Couldn't sell you no paper on this here block, mister, cos it b'longs to Limpy. He's just up the funder end now; you'll meet him."

"And who is Limpy, pray? And why does he have this especial block?"

"Cos us other kids agreed to let him have it. Ye see it's a good run on 'count of the offices all along, and the poor chap is that lame he can't get around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on and thrashed. See?"

"Yes, I do see. So you newsboys have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him and went on his way down town, wondering how many men in business would refuse an opportunity to sell their wares in order to give a weak, halting brother a chance in a clear field.—*Emma J. Lente, in Christian Intelligencer*.

St. Louis, Missouri, for the first time in its history had two consecutive days without a case of alcoholism being reported to the city dispensary or occurring in any of the wards of the city's institutions. This state of affairs is due to the ban on alcoholic liquors, say the officials, and they add that in their opinion the habitual drunkard is a thing of the past.—*The National Advocate*.

### THE ROOSEVELT MEMORIAL CAMPAIGN

WILLIAM BOYCE THOMPSON

Theodore Roosevelt was one of the world's greatest preachers. Possessed of an unswerving moral purpose in life, he never ceased to exhort the American people to strive for nobler and better things; for cleanliness and right living; for the simple, sweet and wholesome things of life. Being that sort of a man himself, he wielded a tremendous influence for good.

"Our friend thought of himself as a preacher," said George Haven Putnam, in an address before the Century Association shortly after Colonel Roosevelt's death, "and he was always looking for a pulpit. He said to me once during his presidential term:

"'Haven, the White House is a bully pulpit.'"

Roosevelt's great success as a preacher was due to the fact that his fellow countrymen realized that here was a sincere American who believed in the responsibilities of life; who believed that effort was always worth while if it was for right, and whose courage could not be daunted by obstacles that would have appalled the average man. Here was a man who practiced what he preached. So they listened, pondered over what he said—and became better citizens.

Roosevelt was possessed in an amazing degree of that something, which, for want of a better term, we call "personal magnetism." Possessing a sane mind in a sane body, with tremendous vitality and a driving power that was irresistible, he appealed to the imaginations of men and his message entered their hearts to stay there.

Roosevelt's vision, his sincerity, his austerity, his love for the clean and wholesome things in life, were qualities that would have made him a power in any pulpit had he entered the church. A deep stratum of religion ran through the man's nature and never was he more spiritually exalted than when he was preaching the gospel of patriotism to a doubtful and groping people.

Theodore Roosevelt was imbued with the spirit of the crusader and believed with all the sincerity of his nature that he was leading a great cause and serving the best interests of his countrymen. When he was shot at Milwaukee in October, 1912, he

made his speech with a bullet in him, thrilling his hearers with these words:

"I tell you with absolute truthfulness I am not thinking of my own life, I am not thinking of my own success, I am thinking only of the success of this great cause."

It is to perpetuate the ideas and ideals for which Theodore Roosevelt stood, that the Roosevelt Memorial Association will conduct a nation-wide campaign during the week of October 20-27, to raise a fund of \$5,000,000 with which to build a national memorial to Colonel Roosevelt at Washington and to create at Oyster Bay a public park, which may ultimately include the Roosevelt home at Sagamore Hill, in order that it may be preserved for the people, like Mount Vernon and like the Lincoln home at Springfield.

It is the hope of the association, which is entirely non-partisan, that the number of contributors to this fund will be a gratifying index of the hold that Theodore Roosevelt had upon the affections of Americans, North and South and East and West.

### HOME NEWS

NORTH LOUP, NEB.—The canvassing committee for the Forward Movement program was named at a meeting of the cabinet Thursday night of last week. It is as follows: C. L. Hill, chairman, H. H. Thorngate, D. A. Davis, H. A. Watts, R. J. Comstock, H. L. Prentice, N. S. Fisher, Mesdames W. J. Hemphill and W. G. Johnson. The committee held its first meeting Sunday afternoon and laid plans for their work and also had their pictures taken.

The question of the adoption of the Forward Movement program, carrying with it a pledge to give the needed financial support to the denomination, was brought before the church at its morning hour for worship last week. The question was presented in a splendid talk by C. L. Hill. After some discussion the vote was taken and was found to be almost unanimous in favor of the motion. So much time was taken up in the discussion no time was given the pastor for his sermon.—*The Loyalist*.

"Life is a succession of choices that test to the end; it offers but two alternatives, and one or the other we take."

## OUR WEEKLY SERMON

### MOUNTAIN-TOP EXPERIENCES

Text: "He carried me away in the Spirit to a mountain great and high, and showed me the holy city of Jerusalem, coming down out of heaven from God." Revelation 21: 10.

I think I understand better the vision of the writer of these words. Like the rest of us, he had been living among the crowds, he had seen life as men live it. He had seen society as the rest of us see it. Like the rest of us, he had been living among the trees, down in the canyon, in the basin with four walls surrounding him. Now, in the Spirit he was taken above the timber line where he could see the real handiwork of God in all its beauty.

I thought of this recently as early in the morning a little group of us beheld the rising of the sun as we stood on the very summit of Pike's Peak, and there saw the beauty of the work of God as I am sure I have never seen it before. There, nearly 3,000 feet above the timber line, unhindered by the various obstructions of a lower altitude, God manifested himself to us in all the glory of his handiwork. This has made me wish that more of us might sometimes get beyond the timber line in spiritual life, that there we might see God's handiwork and there communicate with him.

But how many things hide the face of God from us! Not bad things, but good things—the beautiful pine, the silver spruce, the attractive balsam. But these in all their beauty are as nothing compared with the larger beauty.

Not bad things, but good things, such as business, with all its needful elements, for business is needful. But how often business wraps us up as in a forest, hems us in with four walls as in a basin, so that we see nothing but business and its various elements.

Not bad things, but politics. Politics, if rightly conducted, is one of the most needful and necessary elements in society, but too often the various political demands become as the trees of the forest, beyond which we can not see, or like the mountain

walls in the canyon, hiding from us the larger view. If I mistake not, that is true today. We have before us one of the largest issues the world has ever known, but men are not living high enough upon the mountain to see the holy city God wants to establish in this world, and the League of Nations has become a party issue.

Not bad things obstruct the view of men, but social life and by that I mean social life of the right sort. Not evil conditions, but real wholesome pleasures and social joys. But these get to be the paramount object of life and too often folks can't see the larger joy God has in store for men.

Not bad things, but family cares. God knows we ought to have these and too many people are not serious enough in family relations, but too often we can not see God's face because these cares hide the beauty of his countenance. We need often to get high in spirit upon some mountain where we can see his loving might and know his wondrous care.

What do we lose by all this? God—just God. But what a loss! When we as Christians learn to know that there is a wise economy in getting above some of the things of this life and dwelling more and more with God, we will learn that God is the giver of physical as well as spiritual power. How worry and care and excitement sap our physical powers! How much stronger you and I might be if we lived more above the timber line of life!

When we as Christians get above the timber line we will find larger moral power. How many yield to temptation! How many readily fall in the struggle! But if we saw God more we would not be attracted so much by the gaudy things of life. The temptations of the world seem so little when we climb above the trees and see the largeness of the love of God.

Thus we might go on and enumerate through the various spheres of life.

But to reach these heights is not easy. I never toiled harder in my life than on the day we climbed to that mountain peak. We left the cottage about five in the afternoon; we rested for a little time when about half way up, and while resting we ate our lunch. When we had gone a little farther we built a fire, and wrapping our blankets about us, tried to sleep until midnight. At midnight we took up the journey and from that hour until five in the morn-

ing we walked and toiled just to go a distance of about four miles. There were times when it seemed as if I could not go another step. This old heart of mine thumped as it never thumped before. There were times when I actually had to throw myself at the roadside for a few minutes just to give the heart a chance. Often I said to myself, "What a fool I am; it is not worth the price." I thought of what a shoemaker in the village had told me the day before, "They are not all dead yet," and thought he was right. Nothing but my pride kept me from turning back. But after twelve weary hours from the time we left the cottage, we reached the top; and when the morning sun began to show itself upon the horizon, when God manifested himself in all his glory, when the eye could see for miles and miles such scenes as it never saw before, then the heart leaped forth in triumph and we said, "It is worth all the effort. It is worth the price."

This also is true, that no soul has ever climbed to the rarefied air beyond the timber line of life, in the spiritual realm, but that soul did so with tremendous struggle. We are, it is true, saved by grace. Works will never bring us into the kingdom of our God, but when we have learned to know God, we must "work out our own salvation" and climb by toil and struggle to the mountain heights of the presence of Jehovah.

And this is true, that when we stand with him in the spirit and see from above the good things of life, then the world will take upon itself a new aspect and we will see as we have never seen before.

We will continue our business, but business will not take the first place in life. We will do our business better, "to please him who is invisible." It will be done not for self but for his glory.

We will then still mix in politics—I have no sympathy with that type of religion that can not afford to mix in politics—but we will use politics to help us to usher in the day of the New Jerusalem, the holy city coming down out of heaven from God.

We will then still enjoy social life, possibly better than ever before; but as we mingle with our fellow-men we will try to help them see the face of God.

We will then still have family cares, possibly more of them, but we will not worry about these as if they were all of life. Like

one of old, we will try to choose that better part.

In all of life's struggles we will then have the vision of the seer; we will see the good approaching the day of its triumph; we will see the holy city coming down out of heaven from God.

Neither will that make of us mere idealists; it will rather send us out to help the world attain our ideal. It will send us out to preach the message that will bring that New Jerusalem to men.—*Abraham Le Grand, in The Standard.*

### Sabbath School. Lesson V.—November 1, 1919

TEMPERANCE LESSON. (World's Temperance Sabbath) Jer. 35: 1-8, 12-14a, 18, 19

Golden Text.—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10-31.

#### DAILY READINGS

Oct. 26—Jer. 35: 1-11. Keeping the commandments

Oct. 27—Jer. 35: 12-19. Rewards and penalties

Oct. 28—I Cor. 10: 23-33. Do all to the glory of God

Oct. 29—Prov. 23: 29-35. The woes of the drunkard

Oct. 30—I Cor. 8: 13. That I make not my brother to stumble

Oct. 31—Gal. 5: 16-25. Fruits of flesh and spirit

Nov. 1—Gal. 6: 1-10. Burden-bearing

(For Lesson Notes see *Helping Hand*)

In the unending strife for civic betterment, small is the use of those people who mean well, but who mean well feebly. The man that counts is the man who is decent, and who makes himself felt as a force for decency—a force for clean living, for civic righteousness. That is the man that counts.—*Theodore Roosevelt.*

Thou shalt tread upon the lion.—Ps. 91: 13.

### THE BATTLE CREEK SANITARIUM Wants at Once

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

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 Nurses' Training School Office, Battle Creek, Michigan.



## DEATHS

**CRANDALL.**—George Harris Crandall, second son of Jairus and Julia A. Wells Crandall, was born near Little Genesee, N. Y., November 22, 1836, and died August 3, 1919.

He publicly confessed Christ when he was fifteen years of age and united with the Seventh Day Baptist Church of Little Genesee, August 8, 1866, he was united in marriage to Caroline E. Bristol, daughter of Amos and Julia A. Bristol. Three sons were born to this union: Frank Milton, who died September 1, 1893; George Rallin, now of Plainfield, N. J., and Albert Jarius, of Little Genesee.

Mr. Crandall was a soldier in the Civil War three years. He was a member of Co. A, 136th Regiment of New York Volunteers. He was one of five brothers, all of whom served their country in war, only one of whom, William H., lost his life in his country's cause. Of the other three brothers, Thomas G., Albert R., and John H., only one, Professor A. R. Crandall, of Milton, Wis., is still living. The only sister, Mrs. Lucy C., widow of Thomas H. Green, died at Alfred, N. Y., about five years ago.

In September, 1905, Mr. Crandall was ordained deacon of the Little Genesee Church, which office he held till his death. He served in his church and community in a quiet and unassuming manner. He was a man of deep convictions, and those convictions he adhered to uncompromisingly.

His residence has always been in or near Little Genesee, except for nine years spent in Richburg, N. Y. He was highly esteemed by those who knew him. Some said during his life, "I wish I could live as good a life as he does." Many have said: "A good man has left us." He was faithful to the end and has gone to receive a crown of righteousness from the Father whom he sought to honor.

E. F. L.

**BURDIN.**—In Alfred, N. Y., October 3, 1919, Mrs. Mary A. Burdin, aged 80 years, 3 months and 8 days.

Mrs. Burdin was the daughter of Cornelius and Catherine Fisher and was born in the town of Hornellsville, N. Y. The days of her life had been spent in the vicinity of Hornell and Alfred, N. Y.

She was united in marriage to Mr. T. D. Burdin, August 25, 1861. To them were born two children, Eva, who died thirty years ago, and Mrs. Charles A. Stillman, Alfred, N. Y., with whom and her family Mrs. Burdin has made her home since the death of her husband twenty years past. Besides her daughter she is survived by one brother, Mr. George Fisher, of Gravel Hill Run, Steuben County, N. Y.

When young she made a profession of religion, was baptized but did not join any church. About twenty-three years ago she embraced the Sabbath, was baptized a second time and united with the Seventh Day Baptist Church of Hornell. Five years since she transferred her membership to

the church of like faith in Alfred. Activity, energy, industry, and Christian faithfulness have characterized her life in every sphere. She had strength and depth of conviction and a conscience that lead her joyfully to follow the right.

Funeral services, conducted by Pastor William L. Burdick, assisted by Reverends I. L. Cottrell and A. E. Main, her former pastors, were held at the home of Deacon and Mrs. Charles A. Stillman, October 5, 1919, and burial took place in Alfred Rural Cemetery.

WM. L. B.

**POWELL.**—At her home in Alfred, N. Y., September 18, 1919, Mrs. Mary A. Powell, aged 94 years, 4 months and 4 days.

Mrs. Mary A. Powell, the daughter of Mr. and Mrs. Henry Sheldon, was born in Alfred, N. Y., and had always claimed Alfred and vicinity as her home, though in early life she was away much of the while teaching. At the age of three years she commenced attending school and when fourteen she commenced teaching school. She entered the school at Alfred, which has since grown into Alfred University, when that school was in its third year and when she was thirteen, and she graduated with the class of 1849. For a number of years before her marriage she most successfully followed the teaching profession; some of her work was in her native State, but a considerable part was in the West.

December 17, 1871, she was united in marriage with Jason Powell. Mr. Powell died September 22, 1884.

After a marked religious experience she made a profession of religion when thirteen years of age and joined the First Seventh Day Baptist Church of Alfred. Of this church she remained a most worthy and faithful member till death, a period of eighty-one years. It had been hers to behold with her own eyes nearly the entire history of Alfred and its institutions, being born the second decade of the settlement and eleven years before the school was started. Her life had been one of Christian helpfulness, womanly grace and Godly example. In early childhood she possessed an unusual activity of both body and mind and this same activity and keenness she retained till the last. Though she was a member of a large family, she is survived by one member only, a sister, Mrs. Phoebe Fowler, of Lamont, Ia.

Funeral services, conducted by Pastor William L. Burdick, assisted by President Boothe C. Davis, were held at the house September 20th, and interment took place in Alfred Rural Cemetery.

WM. L. B.

**BURDICK.**—Harvey C. Burdick was born in Rockville, R. I., August 12, 1832, and died in Westerly, R. I., September 19, 1919, aged eighty-seven years, one month and seven days.

"Uncle Harvey," as he came to be familiarly called by everybody, spent the early part of his life at Rockville, R. I. He spent some time at Greenmanville, Conn. Then he lived for many years at Ashaway, R. I. During the last six or seven years he was tenderly cared for at the home of his niece, Mrs. Asa Noyes, in Westerly, R. I., where he peacefully passed away.

## THE THROUGH TICKET

Soon after taking my seat in a railway car the conductor came along and punched my ticket, marked me with his eye and passed on. As he was again leisurely passing, I said:

"Conductor, I'm a conductor."

"You a conductor?" he replied.

"Yes; on the celestial railway. Have you a through ticket?"

"I fear not," he replied.

"You better get one, or you will get put off the train before you get into the city."

"May I ask you a question?"

"Yes."

"Do you ever pray?"

"Yes."

"Does your wife hear you?"

"Yes."

"I'll tell you," he said, "I've started recently, but in a quiet way. I haven't joined the church, or been baptized, and I don't think I will be."

But I replied, "that is the order of the General Superintendent of the celestial railway, and you can't expect favors on this line unless you obey orders. Have to obey orders or quit the road."

"I guess that's so," he said thoughtfully, and added, "but it's a long, hard struggle."

"So it seemed to me once," I replied, "but I have learned better. It is a matter of perfect obedience; at that point the struggle ends. It is all up grade till we get there."—*Selected.*

Prohibition rests on a solid basis. It is not a mushroom growth due to the war, and most of the successes of prohibition were achieved before the war. Nor is the movement for prohibition today primarily an emotional movement. It rests rather on the cold blooded calculations of the scientist, the statistician, the economist, the public health officers, the industrial manager and the military expert. Liquor is as doomed, and doomed for good, as slavery. Conservatives will understand it all after it has happened. Now it seems to them impracticable, just as, a generation ago, the destruction of the Chinese opium traffic seemed impracticable.—*Prof. Irving Fisher, Department of Political Economy, Yale University.*

Seventy-three years ago, when fourteen years of age, he was baptized and united with the Rockville Seventh Day Baptist Church. Sixty-five years ago he took his letter from that church and united with the First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I. He has been an earnest, faithful worker for his Master and the church all these years. Many years ago he was made, by vote of the church, an assistant pastor, which position he held till death. Many have called him "a sweet singer of Israel." He loved to sing the dear gospel songs, and people loved very much to hear him. He visited the homes in all the country round about, carrying with him a message of song and love and sympathy that cheered and comforted many a sad and lonely heart, and brought fresh courage to all he met. He did much to promote the "Home Department" of the Sabbath school. He passed through many hard experiences, but the grace of God abounded in his heart and gave him the victory. The nearest kin to him now left are a sister in the far West, a grandson living in Maine, and a granddaughter living in New York. For some years before his death he was without natural sight, but his spiritual vision seemed to grow brighter to the end.

The funeral services were conducted from the First Seventh Day Baptist church of Hopkinton, in Ashaway, R. I., by his pastor D. Burdett Coon, assisted by Pastor Clayton A. Burdick, of Westerly, who had been his pastor for four years in Ashaway. His body was laid to rest in Oak Grove Cemetery.

D. B. C.

**AYARS.**—Irene Davis Ayars, daughter of Walton E., and Amanda Harris Davis, was born in Bridgeton, N. J., November 23, 1883, and died in the Bridgeton Hospital, September 6, 1919.

Although born in Bridgeton the most of her life was spent in the vicinity of Shiloh where her parents have lived during the most of their married life. She was educated in the public school at Shiloh.

She was married to E. Mulford Ayars, June 9, 1908, who died of influenza, January 14, 1919. Thus have they been separated but a few months. After the death of her husband she made her home with her parents in Shiloh where she cared for her two children, Celia and Rex. While never very strong, she did all that she could to make a happy home for her family, and, when left alone, to care for her children.

She united with the Shiloh Seventh Day Baptist Church February 15, 1896. She served as a member of the choir and as organist of the church, and, until confined more closely by home cares, was active in church and community affairs. Upon learning that she must undergo an operation for appendicitis she said, "I am not afraid."

Besides her parents and children there is left to mourn her early departure an only sister, Francil, who is still with the parents.

Farewell services were held in the home of her parents in Shiloh, Tuesday afternoon, September 9, and the body laid in its last resting place in the Shiloh Cemetery.

E. E. S.

## SPECIAL NOTICES

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

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

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

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

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

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

Riverside, California, Seventh Day Baptist Church holds regular services at 10 o'clock Sabbath morning. Sabbath school, 11 a. m. Junior Endeavor, 3 p. m. Christian Endeavor, 4 p. m. Cottage prayer meeting Friday evening, 7.30. Church building, corner of Fifth street and Park avenue.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. 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.

"Guard well the door of your lips that no unchaste word, jest or story, no slander or cutting remarks, no irreverent or untruthful statement shall pass out."

## THE SABBATH RECORDER

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

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

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One of the men who accompanied Commodore Peary to the North Pole has since been drowned in a canoe in some waters near his home. George Borup lost his life in what he must have considered quite a negligible peril, compared with those he had passed through. It is so in the moral life. A temptation to be dishonorable in a big matter is easily overcome; but many yield to the small temptation.—*Sunday at Home.*

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**M**Y son, forget not my law; but let thy heart keep my commandments: for length of days, and years of life, and peace, will they add to thee. Let not kindness and truth forsake thee: bind them about thy neck; write them upon the tablet of thy heart: so shalt thou find favor and good understanding in the sight of God and man. Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths. Be not wise in thine own eyes; fear Jehovah, and depart from evil: . . . Honor Jehovah with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy vats shall overflow with new wine.—Proverbs 3: 1-7, 9, 10.

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