

The Sabbath Recorder

The NEW FORWARD MOVEMENT is

SPIRITUALLY CONSTRUCTIVE

Its Aim is

VITAL GODLINESS

The money to be raised means bigger, better work for the Kingdom through the Seventh Day Baptist Denomination.

WORK FOR IT

THE apostle Paul not only had a great gospel: he proclaimed it in the tone and authority of an unflinching confidence. . . . His speech was laden with magnificent assurance. So it was with apostolic ambassadors of a hundred years ago. The good news which woke the sleeping hearts of our countrymen was not stammered out in halting accents as though it had at its heart a secret fear. It was told with glorious confidence. . . . What is there doubtful about the holy love of Jesus Christ? What is there uncertain about the quickening holy powers of redeeming grace? Why are we not to be dogmatic? I marvel at the dogmatism of the scientists. . . . Have I a message less assured than theirs? Is it reasonable for these men to be more confident in their realm than I am in mine?

We are as confident of what Christ has done for us as we are of the shining dawn. . . . Then why should we not proclaim the good news with an assurance which will be like a strong man's voice amid the trembling voices of a thousand fears? I love to hear a man giving his message with a ringing confidence born in the secret place: "I know that my Redeemer liveth." "I know whom I have believed!"—J. H. Jowett, D. D.

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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.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
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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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Recording Secretary—A. L. Titsworth, Plainfield, N. J.
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Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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Corresponding Secretary—Samuel B. Bond, Alfred, N. Y.

Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.

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Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
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Secretary—Miss Miriam E. West, Milton Junction, Wis.

Paul E. Titsworth, Alfred, N. Y.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., NOVEMBER 10, 1919

WHOLE No. 3,897

Points From Director Ingham's Message

All eyes in these important days should be turned toward the work of Director Walton H. Ingham, appointed by the denomination to manage the Forward Movement drive. Never in all our history have we as a people faced such a momentous issue, and never have we seen a month of time in which there was greater need of united, enthusiastic effort to awaken every Seventh Day Baptist to get the vision and to do his part, than we now see in this month of November, 1919.

Read again Director Ingham's message, page 551, of last RECORDER, note carefully the points made in it, and you must certainly feel something of the movings of the Spirit by which the churches are evidently being stirred to greater consecration and larger giving.

The first point we would emphasize is this: "While ultimately it (the Forward Movement) means better financial support to our denomination and to the ministry and to our teachers, it will not accomplish its fullest success unless every church is quickened and every member strengthened in his Master's service."

As you see by the symbol at the head of the Commission's column "Spirituality" is placed first. This is the one essential to be sought in the work of this month in all the churches. A genuine revival would make the realization of the spirit suggested by the other four words a living reality before the end of the month. When this is gained there will be no doubt about the success of the drive set for the first half of December.

The next point to which we call attention is the statement regarding the church at Battle Creek: "The vote of the church to ratify the program and to underwrite its full quota, for both resident and non-resident members, was unanimous."

Mr. Ingham saw in this the effects of the influence of Conference which was held with that church, through which influence there was in the Battle Creek Church a

complete understanding of the Forward Movement and a deep concern for its success.

A complete understanding is highly essential. Without this we shall fail. In order that all our people may have a complete understanding the month of November is given for propaganda work. This must in many cases be a real work of education. Every one who attended Conference should do his utmost to bring the Conference spirit to his own church. Every pastor should improve the Sabbaths of this month faithfully in efforts to inform his people and to awaken interest in the Forward Movement. Some of the pastors have already done just this thing, and as a result their churches have pledged their full quota.

"In many sections," says Mr. Ingham, "the interests of the people are just being aroused and are growing in volume each week." This is encouraging; for wherever a deepening interest can be reported, and whenever a church goes over the top these facts are sure to stimulate other churches and help the good cause along.

If this propaganda work is faithfully and thoroughly done, and our people are well prepared for the special prayer and praise service appointed for the Sabbath after Thanksgiving Day, we are sure that the results of the drive, to follow in the first two weeks of December, will prove entirely satisfactory to our people and well-pleasing to God.

The question that concerns us most just now is, Will our people wake up to the importance of this movement in time to carry it through by the first of the year? Everything depends on this being done. General director, regional directors, pastors and people, united and zealous in the work, will accomplish wonders in the time allotted for it. But no matter how united and earnest the directors and pastors are, if their people remain indifferent failure is

inevitable. But we do not believe the people are going to be indifferent. They will arise to meet the emergency and by January, 1920, we shall rejoice over the victory. Come on, friends! Forward we go, a united band, to Christ and to victory!

Things Needed Before Our Victory Days

We can not emphasize too much the mighty meaning of these November days. We can not let this subject pass at this time without another word regarding the things that should be done before our victory drive for the budget begins. The very thought of victory should thrill the heart of every Seventh Day Baptist, and we must become confident and fully assured until gladdened over the encouraging prospect, as the day to begin the canvass draws near. Are we getting ready for such a state of mind? God is mightily moving other peoples. Are we too feeling the impelling impulses of the Holy Spirit moving us toward a solidarity of purpose, a widening of vision, and a unity of action that brings all our forces to rally around Christ's standard? Real heroes are needed now if ever. God pity the slackers in a time like this!

Our victory days, toward which we are looking, demand that complete organization for work be made in every church; that inspiring messages be carried to every one living on the outposts; that church teams be well drilled; that we arise to our highest in living and planning and praying—for victory depends on the spirit of the people—; and that we minimize the apparent difficulties and magnify the assured power of God who calls us to go forward.

If we cultivate the spirit of evangelism until we feel that every dollar of the \$500,500 called for in our budget means a reaching after souls, then we shall rise to higher plains of living ourselves, and by our gifts of money, without which men with the gospel can not be sent, we shall also be lifting others nearer to God and heaven.

Oh, what an incentive to noble, self-sacrificing service comes to the heart of him who regards evangelism as the world's only hope, and the regeneration of human

souls as the all-essential thing!—the one foundation upon which the reconstruction of society can be effected.

Men and women on fire with love for a world's Savior, and with a passion for redeeming the race that was never more utterly lost than now, are the ones who can be counted on to furnish the money necessary to pay the bills.

Effective Ways to Secure Efficient Work

We are a small people but we possess elements of great power if we can bring them all into effective co-operation and enable them to sustain and complement one another. Our Forward Movement recognizes the need of Christian education if we are to be a strong and efficient people. We have as bright and strong young people as any denomination, and it is incumbent upon us to provide ways by which they may make the most of their powers in service for the cause we love.

We should place greater emphasis upon the matter of Christian education and devise ways of enlisting the young people in joyful, intelligent work for the cause of our Master. If all the young men and women could be brought into co-operative service commensurate with their various abilities, great things would be done.

We should never be contented with small undertakings so long as we have so many willing, able and efficient young people ready to take hold of big jobs. Their enthusiasm at this time is most commendable.

Another thing essential to the efficiency of any people—especially so of a small people—is the preservation of internal peace and harmony among the members. Friction, want of confidence, or actual distrust of one another's motives are sure to cause a waste of energy, always resulting in inefficiency. A complete alignment of all denominational forces, churches, schools, papers, boards, and young people's societies, in purpose, spirit and practice for carrying out any good program, however difficult, will make a strong and efficient people, able to do wonders for the kingdom of God.

"Where there is no vision the people perish." These words came from a wise

man whose heart yearned for a perishing age. His people failed to get the vision. The far-view was obtained by only one or two—just a few at most—while the many saw only the selfish present, and so they perished. Let not history repeat itself in these momentous times. A broad vision is essential now. To be blind to the great needs of a perishing world; to overlook the consequences which our indifference will surely bring to the great cause of humanity, would be a fatal mistake.

Seventh Day Baptists have long lacked the far-reaching vision essential to their highest prosperity; but, thank God, they have caught a glorious one now, and it is leading them forward to the realization of \$500,500 for the Master in the next five years. These years should be glorious years in spiritual uplift and growth.

If now the Holy Spirit stirs us deeply enough to produce this money from willing hearts and ready hands, it must so fill us with longings to see men saved that more vigorous efforts all along the line will be made to bring them to Christ. We may look for a spiritual revival and ingathering commensurate with the thoroughness with which we have brought in our tithes and offerings. Whenever willing hands fill God's storehouse the windows of heaven are sure to be opened, and "There shall be showers of blessings."

Change of Atmosphere Needed In commenting upon the resolution of the Methodist Church to win a million souls to Christ and the church, Gypsy Smith says: "To save one million souls or to save one soul there must be some remarkable change in the atmosphere of many churches. Prayer will change that atmosphere. . . . We do not pray as we ought. We make prayer. We talk a lot of stuff to God. We tell much we know, but do we really pray?"

While God's appointed way to change the spiritual atmosphere in our churches is so simple and so well known, there is no reason why any church should remain year after year as cold as an ecclesiastical ice house, while its children drift away into sin. A genuine and thorough change of atmosphere in our churches would go far toward checking the tide of our losses.

Drives and Drives If any one does not realize that the spirit of drives for forward movements is in the very air let him take up any church or college paper published in America and he will see how true it is. Methodist, Baptist, Presbyterian, Lutheran, and Congregationalist denominations are all in the race. Colleges large and small are pushing hard for needed funds. Red Cross and Young Men's Christian Associations too have caught the spirit, and just as we passed along to our printers the "Alfred's Big Program" article on another page, we noticed an item in the papers to the effect that Harvard and Princeton universities are "Driving" for from ten to fifteen million dollars each. The high cost of living is compelling nearly every great school in the land to make appeals to the public for money to save them from ruin. "The public must meet these demands or its children must take the consequences"—so says the *Christian Advocate*. In view of these facts we should not object to our own schools resorting to the same methods to ensure their continued usefulness.

What Christian Colleges Are Doing

On our page for **Woman's Work** in this RECORDER our readers will find an excellent presentation of the "Need for Christian Colleges," and in so concise a form that every one can spend time to read it. More and more is it coming to be understood that the hope of the world, so far as its Christian and altruistic workers are concerned, depends on the Christian college.

In one of the largest denominations only four out of every hundred of its ministers were graduated from state universities, and ninety-two per cent of all college-trained preachers in that denomination came from its own schools.

Investigation shows that in mission fields at home and abroad, in the field of church work in both pulpit and pew, and in the great altruistic movements of our time, almost all the men and women have been fitted for their work in Christian or denominational schools. On the other hands the tendency in the great universities is away from Bible studies, and the percentage of ministers among their graduates grows less and less as the years go by.

Casualties and Casualties When we speak of the casualties during the war we usually think only of the losses by death or by wounds that decimated our armies. These are now reported by the Government to exceed three hundred thousand. This is a large number for our country to lose, but there is another casualty list now becoming apparent that should not be overlooked. The moral casualties of the army in France, which have been denied by some, are now being regarded as appalling.

There is also a list of losses in America about which the nation should be concerned. The Bible schools of the United States lost one million members during the war! This is no trifling matter. When one million young people—or children as to that matter—drop out from under the influence of the only schools in America allowed to teach religion (unless we except the Christian colleges) there is danger ahead.

If it be true, as some say, that "red radical" schools of anarchy and Bolshevism have made a great gain, it is high time for campaigns to stop the leaks in American Bible schools.

Forerunners of the Interchurch World Movement

As the Interchurch World Movement gains headway it is interesting to note some of the earlier Christian movements that have led up to it.

Not many years after the wonderful D. L. Moody union efforts in evangelism, there came to America a man who had caught the spirit of world-wide mission work, and he started a crusade for the Student's Volunteer Movement. This man was Henry Drummond. His soul was on fire for that great work and he put into it all the winning power of his sweet spirit. Next came the Missionary Education Movement designed to bring in young people for a world movement who were not included among the students of America. These movements prepared the way for the wonderful Laymen's Missionary Movement that swept over the nation and marshalled a great host of business men into Christian service for soul-saving.

Through the broadening influences of all these early leaders in co-operative Christian work, almost like the flower and fruit of their early seed-sowing, comes the

present-day Interchurch World Movement, which is enlisting Protestant Christians of various faiths in the gigantic task of blending the workers of the entire Christian world into one vast, co-operative brotherhood under the banner of the Cross for the salvation of lost men.

General Pershing And the Red Cross

Recently it has become known that during General Pershing's last days in France this commander and his officers gave something over ten thousand dollars to the Red Cross to be devoted to the relief of mothers and children in France who had suffered so much during the war. The general's check was handed to the Paris headquarters on the day he bade farewell to the land for which he and his men had done so much. By request in the letter accompanying the gift, this money was placed in the Stars and Stripes War Orphan Fund which has adopted thousands of French children whose fathers fell in battle. This fund provides for support and education of those children.

When this paper reaches its readers the third roll call of the American Red Cross will be over. We are confident that the response to the call for members and money will supply ample means for the good work which is still so greatly needed.

Why Not a Bible Number? A good friend in the Northwest writes the editor asking if we can have a Bible Number of the SABBATH RECORDER. He says we have had Conference Number, Missionary and Tract Board's numbers and issues devoted to each association and to each of our colleges, "Now why not have a Bible Number?"

We shall be glad to have such a number, and will make the issue of December 15 Bible Number if our friends will join with us in making it a helpful and inspiring one.

Please send us contributions on the Bible that have helped you. Tell what the Bible has done for you, what you owe to it, why you cherish it, what it has done for others and for the world, and what would our old world be without it. Send brief testimonies as to its worth. Long arguments or discussions will not be read by many, but beautiful inspiring paragraphs will attract attention. Please help make this num-

ber, for December 15, a splendid and attractive witness for the blessed Bible. Copy should be here not later than December 9.

ALFRED'S BIG PROGRAM

While the numerous alumni of large universities like Harvard, Yale, Princeton and Cornell are carrying on their campaigns for funds in eight figures to support these seats of higher education, the public must have its sympathetic attention directed to the pressing needs of colleges like Alfred, which have played so remarkable a part in the development of American ideals and achievements.

In certain respects Alfred deserves speedy and solid financial backing more than any similar institution in America. It is the pioneer college of western New York and Pennsylvania, the sole mountain college of New York, and it embraces the best school of Ceramics in America. Here young men are taught to use their brains through their hands. In a dozen ways Alfred is different from all similar institutions and it can wait no longer for an endowment worthy of the Empire State. Every real American will get behind this noble institution immediately.

For the first time a meeting of the Board of Trustees was held in New York City as the guests of Senator William J. Tully. They met in the directors' room of the Metropolitan Life Insurance Company, at No. 1 Madison avenue, on October 2, 1919.

No one has ever seen a larger or more enthusiastic meeting of the board. Achievement is always based on vision and courage, and these gentlemen took the first steps in launching movements which will put Alfred in a conspicuous place on the educational map.

In presenting his plans to the board, President Davis pointed out that the time is ripe for Alfred to present its claims for more substantial support by the patriotic people of America. The college has for three generations attracted young people from New York, Pennsylvania and elsewhere, and during these many years every effort has been made by the college authorities to care for every student, even when his means were most limited. President Davis explained that to meet the most pressing needs of this period of national recon-

struction, at least a million dollars must be added to the assets of the institution.

The Carnegie Foundation for the Advancement of Teaching, President Davis explained, has already indicated its willingness to contribute \$25,000 toward a \$100,000 fund to provide retiring allowances, conditioned upon the raising of the remaining \$75,000 from other sources.

On the motion of Senator Tully, seconded by Mr. Frank Sullivan Smith, the board authorized and directed the Finance Committee, in conjunction with the president and treasurer, to organize a general campaign for raising this fund, with Dr. A. S. Mackenzie as director, and to co-operate with such agencies as, "The Interchurch World Movement."

WHAT IS THE CHRISTIAN'S "BIT"

We Christians do not want to lag behind the children of this world in "doing our bit" in the world's crisis hour. But what is the Christian's "bit"? It is at once the least and the largest that can be done. The *Christian Herald* recently spoke of certain wounded men who "have done their bit and survived their hit." When the Christian does his bit he is sure to survive his hit. Some men one day asked the Lord Jesus what God's "bit" for them was. "What must we do," they said, "that we may work the works of God?" And Jesus gave the answer that goes to the very heart of the greatest thing we can do for God and for men. "This is the work of God," he replied, "that ye believe on him whom he hath sent" (John 6: 29). Faith in God; faith in Christ, to the uttermost, for his meeting of our every need, temporal and spiritual, for his supplying of all our needs—including the power, the "dynamite" of heaven for the energizing of our lives to every needed activity; to "do nothing, but let God do it all," which is faith, or believing on God: *this is what God asks us to do.* Only as we "let God do it all" can we do all for God and for men that is required of us; for it is by faith in Christ who strengtheneth us that we can "do all things" (Phil. 4: 13). Best of all, by thus doing our bit we have God's pledged word that we shall survive our hit; for by "taking up the shield of faith" we "shall be able to quench all the fiery darts of the evil one" (Eph. 6: 16). —Selected.

THE COMMISSION'S PAGE



A CATECHISM ON THE NEW FORWARD MOVEMENT AMONG SEVENTH DAY BAPTISTS

1. What is the New Forward Movement?

It is a call to Seventh Day Baptists to muster their forces to meet the challenge of the new day.

2. Why was it undertaken?

After studying the field and its needs we were led to realize the total insufficiency of our past program, spiritual and material, to meet the challenge of this new day.

3. Who is behind the New Forward Movement?

The Nortonville Conference (1918) reorganized the Commission and instructed it to prepare a New Forward Movement. The Commission's report, embodying the New Forward Movement program, was approved by the General Conference at Battle Creek (1919).

4. What is the Commission?

It is a body of nine members and a secretary chosen from the Executive Committee of the General Conference.

5. What are the chief objectives, or goals, of the New Forward Movement?

It is a campaign

- To deepen and enrich our spiritual life;
- To rededicate ourselves to a more earnest effort to promote God's kingdom on earth;
- To promote the practice of Christian stewardship;
- To unify our forces and increase denominational loyalty;
- To raise a budget of \$81,500 a year for five years.

6. What is meant by deepening and enriching the spiritual life?

Lifting the whole church to a higher plane of life,—of spiritual vision, of Christian living, and of Christlike service.

7. What methods are suggested to accomplish this object?

- Deepening of prayer life.
- Recognition and practice of stewardship.
- Broadening of spiritual vision.
- The consecration of life to highest spiritual ends.

8. How is the ministry to be strengthened?

- By encouraging young men to enter the ministry through the establishment of scholarships and fellowships.
- By providing a more adequate salary, seeking to make the minimum salary \$1,000.00 per year for all our ministers, and by guaranteeing that minimum to young men for five years after finishing the seminary course.
- By adding \$25,000 to the ministerial relief fund.

9. Why so large a budget?

Careful study of the needs, both at home and abroad, reveals the fact that a smaller budget will be wholly inadequate.

10. What are some of the pressing needs?

- New school buildings in China.
- Chapel in Georgetown, S. A.
- A denominational building.
- A larger ministry more adequately supported.
- Enlarged missionary and Sabbath extension work.
- A college emergency expense fund.

11. Why do we need a denominational building?

At present our publishing house is in rented quarters, wholly inadequate to our needs. Ownership will lend dignity to our work, stimulate loyalty, and proclaim to the world our belief in the permanency of our mission.

12. Why do we need a college emergency expense fund?

To meet the increased cost of administration, equipment, labor and maintenance so suddenly thrust upon our schools.

13. Why do we need new school buildings in Shanghai?

The present buildings are inadequate for present needs; they are old and in bad condition. It seems wiser to build new, rather than attempt to enlarge and repair the old ones.

14. For how long a time is the program to continue?

For five years.

15. Why a five-year program?

Because that is the shortest period of time in which the Forward Movement program

can be constructively developed and carried to completion.

16. How is the campaign to be conducted?

- Under the general supervision of the Commission.
- By a Forward Movement Director, Mr. Walton H. Ingham, of Fort Wayne, Indiana.
- By Regional Directors, appointed by the Director.
- By a local church committee in each church.

17. How are the funds to be distributed?

They are to be prorated by the treasurer of each local church and by him forwarded to the treasurers of the various funds provided for in the Forward Movement budget.

18. How is the New Forward Movement related to the great problems of the day?

It is a united effort on the part of Seventh Day Baptists to do their full part in meeting the inevitable needs of tomorrow. Through our program we are seeking to visualize the world task, to capitalize the splendid idealism that has captured our country, and to gird ourselves to do our best and utmost for the world in which we live.

The only permanent solution to the pressing problems of the day is the development of better people, more spiritually-minded people, i. e., people who in all their dealings with each other will be increasingly kindly, loving, friendly, thoughtful, self-sacrificing, charitable, sympathetic and just. Seventh Day Baptists are determined to aid in solving these problems by a campaign to create such spiritual improvement. Any other proposed solutions will be but temporary make-shifts. We are going to attack and rout the enemy on our sector of the great world battle line.

THE MOVERS' ASSOCIATION

It has been generally agreed that our denomination has all the organizations it can use to advantage, but I am persuaded that it needs just one more to make its work altogether efficient and complete. It needs a Movers' Association. Here's what this means:

The denominational budget calls for an apportionment of \$10 per member. The response from many non-resident members will average much less. While a considerable number will respond as requested, many will pay little or no attention to the letter from the home church and do nothing. Besides there are in every church a certain proportion who are really unable to reach the figure named without lessening their support of the home church—a condition which is not to be thought of for a moment. These two elements in the

aggregate are large, and it behooves every church to find a solution to this perplexing problem.

The Movers' Association is being organized to meet this very condition. It is an organization of doers and lifters. Every loyal Seventh Day Baptist is eligible to membership. All who enroll in the next few months will be charter members. The initiatory exercises are simple and sensible and are as follows:

Take a pen and on the pledge card *move the decimal point one place to the right*, making the quota read \$100 instead of \$10 per year.

Conditions of the field call for one hundred charter members. Certificates of membership will be issued as soon as prepared.

Now then, let each regional director notify his churches and committees to secure subscriptions to this association at once. It is a mighty good order and must become popular in each church. A three-hundred membership means the success of the biggest and best movement ever undertaken by this denomination. Further particulars will be furnished by any canvasser.

The Movers' Association is a fine order for all men and women. The mere act of moving the decimal point so that your support of the New Forward Movement will register \$100 in place of \$10 qualifies for life membership, \$2 per week does it.

The association will be ready to receive subscriptions by November 15th, and a list of members will be published in the RECORDER week by week thereafter. Get ready and enroll in this new association. You need it, and it needs you.

Here's a splendid field for Rev. G. M. Cottrell to secure a hundred members from loyal L. S. K's.

A greatly needed association just at this time. Don't you think so? Let's join now and become charter members.

In a letter just at hand from Dr. J. C. Branch, of White Cloud, Mich., he states that the Forward Movement is being presented in the church and that there is a good interest manifested with all members, and a desire to see the move a success.

He further says: "There seems to be a Forward Movement all along the line, the

different church organizations are working for the same end as we, and the move is being received with favor. I trust that we as Seventh Day Baptists may see the time when we can with pleasure look back at our past and feel that we have done all we could to spread the Sabbath truth in the world."

WALTON H. INGHAM,
Director General.

FINANCIAL SUPPORT OF PASTORS

One of the fundamental objectives of the New Forward Movement is aid for ministers. It is stated as follows: "For the encouragement of those already in, and of those about to enter, the ministry, it is recommended by this Commission that at a very early date the salary for pastors should be raised to not less than \$1,000 and that a fund should be provided to aid churches in carrying out this recommendation."

What are our churches paying their pastors at the present time? Dr. George W. Post Jr., in an address at the recent General Conference says: "According to the 1918 *Seventh Day Baptist Year Book*, from which the following figures are taken the average salary of a Seventh Day Baptist minister was \$451.90 per year. One church paid a salary of \$1,600, one paid \$1,500, one paid \$1,200, and one paid, \$1,085, making a total of four which paid more than \$1,000 per year. Three churches paid a salary of \$1,000, thirty-one paid less than \$1,000, and fifteen paid nothing at all."

The reports for 1919 show a decided improvement, but the average is yet far below the suggested minimum of \$1,000. There are now twelve pastors that receive \$1,000 or more per year, not counting in the value of a parsonage. Adding this estimated rent value to the salary there are eighteen pastors who are receiving \$1,000 per year or more, and several who are only a little under \$1,000. There are on November 1, 1919, fifty men and women who are pastors or missionary pastors. The total of their salaries at this time is per year \$37,625, or an average of \$752.50. If we add to this the annual rent value of the parsonages as reported the amount is \$44,358, or an average of \$887.15.

In case of missionary pastors the amount of money given by the Missionary Society has been added to that given by

the local church in determining the salary. No account is made of what a pastor receives from other sources, such as preaching for other churches, teaching school, ministerial fees, garden income, or anything of that sort, just what the church reports as "pastor's salary," and the help from the Missionary Society. The average is not made by taking the number of churches, but by taking the number of pastors. Where one man is pastor of two churches, his salary is what the two churches give combined.

Now these figures are very encouraging when compared with the figures submitted by Dr. Post. But they are yet far below the suggested minimum of \$1,000. One of the items in the proposed budget is a fund to help smaller churches reach this minimum. A reading of the Condensed Report of the Commission now being distributed to the churches will show that a sum of \$2,500 is included for this purpose, to be administered through the Missionary Society. Just as soon as these funds begin to come in steps will be taken to distribute it where it is most needed.

"x"

THE TEACHINGS OF JESUS

ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN

The Kingdom of God

1. These words stand for a representative, fundamental, idea or principle, in the teaching of Jesus. Matthew 4: 17; 9: 35; Mark 1: 14, 15; Luke 9: 2.

2. The idea of some kind of redeemed society, of a Messianic kingdom, of a religious and moral rule of God over men, was familiar to the Hebrew mind. Exodus 19: 5, 6; Isaiah 2: 2-4; Jeremiah 23: 5-8; 33: 14-18; Daniel 2: 44; 7: 13, 14; Matthew 20: 21; Mark 11: 10; 15: 43; Luke 14: 15; 17: 20, 21; 19: 11; 24: 21. See Acts 1: 6.

According to his purpose to fulfill the best ideas and hopes of the Old Testament Jesus took the doctrine of the kingdom and made it more spiritual, ethical and universal.

3. The Hebrew ideas and hopes concerning the expected kingdom were more

or less spiritual or material, according to the varying religious, moral and social standards of leaders and people. If these ideals were high they looked for a spiritual and ethical realm; if low, for more of earthly and material good.

While Jesus' conception of the kingdom of God, in respect to the fullness of its meaning and value, may have grown to larger and larger proportions, it was to him a spiritual kingdom from the first. Matthew 4: 1-10, 17-23; 5: 3, 10, 19, 20; 6: 10, 33; 8: 11, 12; 12: 28; 18: 1-4; 20: 20-28; 21: 31, 32, 43; Mark 4: 10-20; 10: 13-16, 23-25; 12: 34; Luke 4: 1-13, 14-21; 11: 20; 16: 14-17.

4. This kingdom or realm is divine in origin, and heavenly in nature and purpose. The two names, Kingdom of God, and Kingdom of Heaven, are the same in meaning. Matthew 12: 28; 19: 23, 24; 21: 43; 22: 2.

In the kingdom of God there must be (1) a King, Ruler, or Lord, in the sphere of religion and morals. God, in Jesus Christ, is the King. Matthew 26: 63, 64; 28: 18-20; Mark 14: 61, 62; 15: 2; Luke 22: 67-70. (2) A realm for the exercise of spiritual kingship. This is individual hearts, and human society. (3) The subjects of this kingdom are men, women, and children, one by one, and in the fellowship of all forms of normal collective life.

The kingdom that Jesus preached stands for religious and ethical ideals that are historical, personal, and social; and that are to be realized through the doing of the will of our heavenly Father. Matthew 6: 10.

By the kingdom of God is meant a transformed world in both material and immaterial things. Matthew 5: 5; 6: 33; 11: 2-5; 19: 28, 29; Mark 10: 28-31; Luke 18: 28-30. These more or less idealized and symbolic words are a promise of some real, present, and eternal compensation, in the way of more than equivalents for apparent losses.

Wherever the will of God is done in obedient and trustful love, and in unselfish service, there is his kingdom. It grows as obedience to the divine will spreads. In the long run righteousness makes for happiness and prosperity.

5. The kingdom of God is a gift of grace, and means salvation, brotherhood,

duty, service. It is a spiritual and ethical growth or evolution from divinely caused beginnings, in individuals, in the neighborhood, the nation, and the world. We can therefore think of it as present, as future, and as a growth.

A present kingdom.—Matthew 4: 17; 5: 3, 10; 6: 33; 10: 17; 11: 12; 12: 28; 13: 52; 21: 31, 32; 23: 13; Luke 6: 20; 11: 20; 16: 16; 17: 20, 21.

A future kingdom.—Matthew 7: 21-23; 8: 11; 13: 40-43, 49, 50; 25: 34; 26: 29; Mark 9: 1; 14: 25; Luke 13: 29; 21: 31.

A growing kingdom.—Matthew 6: 10; 13: 31-33; 26: 64; Mark 4: 26-32.

The kingdom of heaven, then, is a divinely originated system of religious, moral, and social forces, in human experience and history, having for its present end the spread of righteousness in all human relations; and for its final purpose, the complete triumph of good over evil, when God in Jesus Christ shall be acknowledged the one only King, Lord, and Ruler, by his redeemed children.

STRICKEN FROM RECORD

Historians who rely on the *Congressional Record* for a faithful account of what takes place in Congress will often get fooled, for the *Record* comes far from giving the truth, the whole truth, and nothing but the truth. Senators and members are rather proud of the *Record* and they will not let anything disgraceful or undignified get into the permanent edition of it if they can help it. Even Senators sometimes get angry and say things one day which they regret the next day, and in that case they are allowed to take back the offensive language and it is deleted from the *Record*. Not long ago Senator Overman, of North Carolina, was defending the President against the charge of not having taken the Senate into his confidence. A Senator near by exclaimed in disgust: "Oh, hell!" Senator Overman retorted: "Oh, hell; yes! The Senator uses that expression—and I hope it will go into the *Record*." At that point several other Senators protested in chorus—and the result was that this little episode was blotted out of the official proceedings. If only ordinary people could amend their records in the same way, after they had been hasty, there would be a lot less friction in this world.—*The Pathfinder*.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Miss Anna M. West and her mother, Mrs. Nettie M. West, arrived safely at Shanghai, September 24, 1919, and found all well at the mission home.

After attending the meeting of the Missionary Board at Westerly, R. I., October 15, 1919, our missionary, Rev. T. L. M. Spencer, had conferences with the special committee that has been appointed to manage the matter of securing a mission property at Georgetown, B. G., and the erection of a building suitable for the work.

Missionary evangelist, Rev. James H. Hurley, of the Michigan field, has resigned to accept the pastorate of the church at Farina, Ill.

Missionary pastor, Rev. L. A. Wing, has recently made a special trip to Heber, Utah, in the interests of Sabbath-keepers in that locality. He writes that he is planning soon to make a visit to Montrose.

Rev. W. D. Tickner, missionary pastor at Grand Marsh, Wis., has made the acquaintance by correspondence with a family near Mt. Tabor, Wis., which has recently accepted in practice as well as belief the Sabbath truth. He writes of a visit to this family, and of several meetings held in the community. He had the pleasure of baptizing the father and mother of the family, Mr. and Mrs. M. M. Moon, while visiting them.

The month of October was spent by Rev. James H. Hurley in evangelistic work on the West Virginia field, most of the work being done at Middle Island. This church has been greatly encouraged, and is calling a pastor. The New Forward Movement program plans to give material help to this field.

Sabbath evangelist, Rev. Willard D. Burdick, closed a six-weeks' trip to field work at Salemville, Pa., the first Sabbath in October.

Mrs. J. C. McClary, a recent convert to the Sabbath at Stanford, Ky., has become

a subscriber to the SABBATH RECORDER, and has ordered a quantity of Sabbath literature for distribution. If she were in visiting distance of a Seventh Day Baptist church she would unite with it. She would doubtless appreciate by letter a few words of kindly cheer.

The trip of visitation along the Pacific Coast made by Rev. George W. Hills as a representative of the Seventh Day Baptist Pacific Coast Association is considered by him as being the most encouraging in its outlook of any similar trip he has made.

MONTHLY STATEMENT

October 1, 1919, to November 1, 1919

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society.	
Balance on hand October 1, 1919	\$2,197 06
Young Peoples' Board, Boys' School in China	50 00
Young Peoples' Board, Rev. T. L. M. Spencer's work	25 00
Young People's Board, Dr. Palmborg's salary	25 00
Lost Creek Church	34 80
Plainfield Church	26 56
Farina Church	36 20
Milton Church	79 61
Second Alfred Church, China Mission	131 53
Second Alfred Church, General Fund	33 15
Syracuse Church	1 58
Verona Church	20 18
Portville Church, Mr. Spencer's Building Fund	13 30
Milton Junction Church	36 63
Milton Junction Church, Mr. Spencer	12 50
Milton Junction Church, Marie Jansz	10 00
Hammond Church, Georgetown Chapel	3 68
Hammond Church, Boys' School, China	14 72
Hammond Church, Girls' School, China	14 72
Hammond Church, General Fund	107 91
Mrs. B. T. Severance, credit Dodge Center Church	10 00
Mrs. H. B. Clark, Life Membership	25 00
Jesse F. Randolph, John Manoah's hall	20 00
Mrs. Carrie E. Green, L. S. K., Fund for Aged Ministers	5 00
Mrs. Carrie E. Green, L. S. K., General Fund	5 00
Florence L. Green, L. S. K., Dr. Sinclair's salary	5 00
Florence L. Green, L. S. K., Forward Movement	10 00
Friend in Battle Creek, Girls' School	1 00
Friend in Battle Creek, Boys' School	6 90
Memory of Mr. and Mrs. Alonzo W. and Hannah B. Crandall	10 00
One-third collection at Southwestern Association	2 92
Memorial Board, D. C. Burdick Bequest	70 00
Memorial Board, D. C. Burdick Farm	22 50
Memorial Board, E. L. Babcock Bequest	55 55
Memorial Board, H. W. Stillman Bequest	99 99
A. A. Whitford	10 00
A. Friend, Wis., Marie Jansz	1 00
Rev. George P. Kenyon	10 00
Maggie A. Bee	10 00
Maggie A. Bee, Life Membership	25 00
R. J. Severance, receipts on field	28 97
F. S. Whitford, Marie Jansz	14 00
Farina Sabbath School	8 78
Permanent Funds, interest account	700 00
Interest on checking account for October	2 17
	\$4,032 91

Cr.

Rev. L. A. Wing, Sept. salary	\$ 37 50
Mrs. Jennie Carpenter, July-Sept. salary	25 00

Anna Crofoot, acct. J. Crofoot	12 50
Charles W. Thorngate, July-Sept. salary	25 00
Rev. W. D. Tickner, July-Sept. salary	25 00
Rev. S. S. Powell, July-Sept. salary	50 00
James M. Pope, salary W. T. Randolph	25 00
Rev. J. J. Kovats, Hungarian Mission	20 00
Jesse G. Burdick, Italian Mission	29 16
Rev. George W. Hills, Sept. salary	58 34
Rev. James H. Hurley, Sept. salary and traveling expenses	75 95
Rev. R. J. Severance, Sept. salary and traveling expenses	85 94
Mrs. Angeline Abbey, July-Sept. salary	25 00
Rev. W. L. Davis, July-Sept. salary	25 00
Rev. R. E. Thorngate, July-Sept. salary	25 00
Dr. Rosa W. Palmborg, Sept. salary	33 33
Edwin Shaw, salary, rent, etc., for Sept.	79 01
Marie Jansz, part salary	20 20
Thomas F. Lenihan, deposit on envelopes	86
Susie Burdick, salary	140 00
Grace I. Crandall, salary	150 00
Bessie B. Sinclair, salary	150 00
Girls' School, appropriation	75 00
Evangelistic and incidental	125 00
H. E. Davis, on salary	194 68
H. E. Davis, Child's Allowance	18 75
J. W. Crofoot, on salary	212 50
J. W. Crofoot, freight on goods	22 97
Extra for exchange	655 91
G. Velthuysen, Holland appropriation and exchange	151 50
Rev. T. L. M. Spencer, October salary	50 00
Treasurer's expenses	20 00
	\$2,644 10
Balance on hand November 1, 1919	\$1,388 81
	\$4,032 91
Bills payable in November, about	\$ 700 00
Notes outstanding November 1, 1919	3,000 00
E. & O. E.	S. H. DAVIS, Treasurer.

"WHY DO NOT CHRISTIANS OBSERVE THE SEVENTH DAY?"

This heading appeared in the *Sunday School Times* of June 28, over this question:

"I am perplexed about why we keep the first day of the week instead of the seventh, as the Lord commanded. Where in the Bible do we get authority to change God's law?"

"A PENNSYLVANIA READER."

The answer by the editor, presumably the best he could give, was as follows:

"The law has not been changed, but it has been abolished. Strictly speaking, it is unscriptural to speak of Sunday as the Sabbath. The first day of the week, which we call Sunday, is doubtless 'the Lord's day' referred to in Revelation 1: 10, 'I was in the Spirit on the Lord's day,' but that does not make it the Sabbath. The Bible knows no weekly Sabbath but Saturday. If Christians were under the law at all, they would be obliged to keep the Saturday-Sabbath. But they are not under the law; they are under grace (Rom. 6: 14). The law was given to Israel as a schoolmaster to bring them to Christ that they might be justified by faith. But now that faith is come, even they are no longer under the schoolmaster (Gal. 3: 23-25). As for the Gentiles, they never had the law (Rom. 2: 14). The law of Sinai, 'written and

engraven in stones,' was a temporary covenant, a 'ministration of death and condemnation,' which is now 'done away.' (II Cor. 3: 7-11; compare Rom. 7: 1-4). Sunday, or the Lord's day, is a weekly celebration of the resurrection of our Lord from the dead."

It is well that the *Sunday School Times* frankly admits that "it is unscriptural to speak of Sunday as the Sabbath." It certainly is unscriptural, as it also is to call Sunday the "Lord's day."

Interpreting scripture by scripture—that is, explaining the less clear texts by others that are more clear and plain—it is impossible to escape the conclusion that the Sabbath of the Fourth Commandment is the Lord's day.

In the first place it should be remembered that our Lord Jesus Christ is the Creator:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "And the Word was made flesh, and dwelt among us" (John 1: 1-3, 14). (See also Col. 1: 16; Heb. 1: 2.)

Being, then, the Creator, it was our Lord Jesus Christ who on the seventh day of creation week rested upon, blessed and sanctified that day, expressly reserving it to himself in the Fourth Commandment (Ex. 20: 8-11), styling it "the Sabbath of the Lord thy God."

Again, in Isaiah 58: 13, the Sabbath is called "the holy of the Lord," while in Mark 2: 28, we have the explicit statement of our Savior himself that "the Son of man is lord also of the sabbath." How, then, dare any man say that Sunday, the first day of the week, is the Lord's day, when the Lord himself says that the Sabbath, the seventh day, is the Lord's day?

As for the argument that Christians are not under the law, but under grace, we need only say that it is a most gross perversion of Scripture to quote Romans 6: 14 as if "not under the law" meant free from obligation to obey the law. Let him who dares, apply that interpretation to any of the other precepts of the divine law. Where is the Christian who dares to say that he is free to lie, to steal, to kill, to commit adultery? He can not be found, for if such a one were found, he would not be a Christian, nor would he be acknowledged as such by any denomination, least of all by the

publishers and promoters of the *Sunday School Times*.

"Not under the law," in Romans 6: 14, means not under its condemnation. To illustrate: The condemned criminal to whom the governor grants a full pardon is no longer under the law in the sense of being condemned by it and under its penalty, but he is under the grace, or favor, of the governor. Is he therefore not under obligation to obey the law of the State? Is the governor's pardon also a license to continue to commit crime? Every man knows that it is not. Indeed, every one feels that the pardoned man is under increased obligation to obey the laws of his State.

The law not only was a schoolmaster to bring Israel to Christ, but it is still a schoolmaster to bring every sinner to Christ who truly comes to him. "By the law is the knowledge of sin" (Rom. 3: 20). Says the apostle, "I had not known sin but by the law" (Rom. 7: 7). What was it that brought Paul to Christ? It was the knowledge of sin; the sense that he was guilty before God and must have a Savior; and today the law performs the same office, and will do so as long as probation shall last. Certainly the editor of the *Sunday School Times* knows this. Indeed only five years ago the *Sunday School Times* said this editorially:

"While God remains God, his moral law will be binding upon all who would have any part in his life. God's moral law is eternal; it is an expression of his very being. As such it can no more be abrogated than can God himself."

"A Pennsylvania Reader" asked, "Where in the Bible do we get authority to change God's law?" The question has not been answered, nor can it be answered, for the Bible gives no such authority, though we do read in Daniel 7: 25 of a power that would think himself able to do that very thing. But that power was and is the Papacy, the man of sin, and not the Man of Calvary, our Lord Jesus Christ.—*Calvin P. Bollman, in Review and Herald*.

The Swiss Medical Association passed a resolution calling upon the Swiss Federal Council to adopt prohibition. The doctors assert that popular sentiment is behind the movement.—*National Advocate*.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 12, 1919, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Alex W. Vars, George B. Shaw, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Prayer was offered by Rev. Willard D. Burdick.

Minutes of the last meeting were read.

The Advisory Committee presented a report recommending that the Board continue the policy of having representatives of the Board visit our colleges during the year, so as to keep in touch with our students, and endeavor to enlist their continued interest in denominational matters.

Recommendation adopted.

The committee also presented to the Board, the question for consideration: "How shall we enlarge our Sabbath Reform work?"

The Committee on Distribution of Literature reported 109 tracts sent out, and a net gain of 9 subscribers to the SABBATH RECORDER.

The Committee on Italian Mission reported for September, ten sermons by Mr. Savarese, with an average attendance at New York of five, and at New Era, N. J., of twenty-one, and 200 tracts distributed.

The committee appointed to nominate members of the standing committees for the year, presented the following report:

STANDING COMMITTEES

Advisory Committee—Esle F. Randolph, Chairman; Asa F. Randolph, Joseph A. Hubbard, Jesse G. Burdick, Franklin S. Wells, James L. Skaggs, Orra S. Rogers.

Supervisory Committee—John B. Cottrell, Chairman; Marcus L. Clawson, Clarence W. Spicer.

Committee on Italian Mission—Jesse G. Burdick, Chairman; Iseus F. Randolph, Irving A. Hunting.

Committee on Distribution of Literature—William C. Hubbard, Chairman; Willard D. Burdick, Alexander W. Vars, James L. Skaggs, Theodore G. Davis, Henry M. Maxson.

Joint Committee (with similar committee of the Missionary Society)—Theodore L. Gardiner, Chairman; Henry M. Maxson, Orra S. Rogers, William M. Stillman, Frank J. Hubbard.

Committee on Sabbath School Publications—Edwin Shaw, Chairman; Harry W. Prentice, George B. Shaw.

Committee on Files of Denominational Literature—Corliss F. Randolph, Chairman; Arthur L. Titsworth.

Investment Committee—Frank J. Hubbard, Chairman; William M. Stillman, Henry M. Maxson.

Auditing Committee—Charles P. Titsworth, Chairman; Theodore G. Davis, Otis B. Whitford.

Budget Committee—Frank J. Hubbard, Chairman; Esle F. Randolph, John B. Cottrell, Jesse G. Burdick, William C. Hubbard, Theodore L. Gardiner, Edwin Shaw, Corliss F. Randolph, Charles P. Titsworth.

The President of the Society and Board is, by virtue of his office (*ex officio*), a member of all standing committees.

The Treasurer presented his report for the first quarter, duly audited, which was adopted.

He also presented correspondence from Mr. and Mrs. Fred. C. Seeley.

The action of the Treasurer in the purchase of an organ for Marie Jansz, and paying the taxes on the Morton Wardner property in Chicago, Ill., was approved.

The Corresponding Secretary presented correspondence from G. B. Bartley, Rev. Henry N. Jordan, Rev. John T. Davis, Rev. George W. Hills, Medford F. Greenstreet, D. S. Allen; W. L. Symonds, H. N. Morse and the secretary of Interchurch World Movement.

Pursuant to correspondence from Rev. H. N. Jordan it was voted to refer the question of printing in tract form the address of Dr. George W. Post Jr., given at the late Conference, on "The Support of the Ministry," to Editor Gardiner and Secretary Shaw.

The matter of plans for the promotion of study of the Sabbath question, as mentioned in correspondence recently from Rev. J. T. Davis, was referred to the Advisory Committee for consideration and report to the Board.

The following report was presented:

REPORT OF WILLARD D. BURDICK TO THE AMERICAN SABBATH TRACT SOCIETY

GENTLEMEN:

Since my annual report, July 31, 1919, I have visited our churches at Farina, Ill.; New Milton, Berea, Salem, Roanoke, Lost Creek, W. Va.; and Salemville, Pa.; and several lone Sabbath-keepers in West Virginia.

Expense of the trip chargeable to the Tract Society, including one-half of my expense to the General Conference at Battle Creek \$40 29
 Money received for the Tract Society 22 25
 Money for the SABBATH RECORDER (\$2.00 new subscription, and \$10.00 for renewals) 12 00
 Money for *Helping Hand* 50
 Calls and visits made (of these 135 were in Sabbath-keeping homes) 190
 Letters and cards sent out 15
 Sermons and addresses (average congregations, 75) 19
 Spoke at college and high school chapel exercises 3
 Assisted in other services 12

While at Salem I attended a meeting of the state committee of the Interchurch World Movement at Clarksburg, as the guest of Pastor A. J. C. Bond.

At the request of Secretary Edwin Shaw I met the students of Salem College as a representative of the Seventh Day Baptist Denomination. In this capacity I met the students, teachers and friends in three general meetings; in Y. M. C. A. and Y. W. C. A. cabinet meetings; and in a meeting of Sabbath-keeping students of the college.

WILLARD D. BURDICK.

New Market, N. J. October 12, 1919.

Report adopted.

Considering the question of enlarged Field and Tract work the Advisory Committee was requested to consider the same and report to the Board a plan for its consideration.

The Committee on Distribution of Literature was requested to consider and present to the Board a plan of action for enlarging the work of distributing denominational literature.

Secretary Shaw was asked to convey to the Seventh Day Baptist Missionary Society Board a suggestion that the members of the two boards might profitably meet to discuss matters pertaining to the Forward Movement.

The officers of the Board were authorized to execute and deliver in the name and on behalf of the Board and to affix corporate seal thereto, receipt and release in matter of bequest under will of Fanny Shaw, covering \$1,014.80 received from that estate.

It was voted that the proper officers of

the Board be and hereby are authorized from time to time to execute and deliver such receipt, release or other instrument, as they in their judgment may deem proper.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.
ASA F. RANDOLPH,
Assistant Recording Secretary.

TRAINING LITTLE CITIZENS

This is No. 2 of the third series of articles issued by the National Kindergarten Association, 8 W. 40th St., New York City.

EARLY ART TRAINING IN THE HOME FOR OUR CHILDREN

WALTER GILMAN PAGE

Art has been called the hand-maiden of religion, so why should we not bring into child life all the riches which art has to offer? Every parent knows the child's interest in all things pictorial. If a father can draw, even crudely, some common object of our daily life, he will have plenty of opportunity to exercise whatever talent he may possess along this line.

All children love to draw and paint, it is an instinctive form of self-expression and not enough attention is given to the appeal which art makes to little people.

No one of us forgets the pictures which hung on the walls of our father's home, and no one can calculate the influence which such pictures have exercised over us. Let us place before our children the lovely reproductions of the great masters, which we may now obtain at small cost and many of which are so childlike as to appeal immediately to all children.

In these times it is not difficult to use the pictorial, for many magazines and newspapers contain some good pictures. Every child's thoughts and ideals should be formed on what is beautiful and worth while in art, music and literature.

While a certain amount of attention is given to the value of pictorial art in the schools, the parent can supplement this by commencing to collect from the newspapers and magazines much that would appeal to the child, and, with the aid of a scrapbook, considerable general information can be instilled with little effort.

A child never tires of a story and every picture has in itself the germ of one. The

child's interest is easily aroused, and he absorbs far more than we realize. Long before the time arrives for reading, writing and arithmetic, he may acquire a liberal education through pictures and the stories which Daddy has woven about them.

Much enjoyment of the great works we see in our art museums is taken from us because we are unable to appreciate art, for the reason that in our earliest and most impressionable years no attention was given to our natural interest in the pictured world, and one can not plunge into the atmosphere of real art at a bound.

Why do parents exhibit with pride little John's first crude attempt at picture-making and let it go at that?

It should be a guide post for their own attitude toward the child and lead them to cultivate this perfectly natural form of expression. Every parent is able to open up a new world to his child by careful and judicious use of the material which comes easiest to his hand.

The following list of books may be helpful to parents: "Teaching Children How to Draw," by Walter Sargent; "Fine and Industrial Arts," by Walter Sargent; "First Step in the Enjoyment of Pictures," by Maude I. G. Oliver (published by Henry Holt & Co.); "Play Life in the First Eight Years," by Luella Palmer. See chapter on "Manual Play."

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

PRESIDENT DALAND HAS A BIRTHDAY

President Daland was a guest of honor at the Iduna Lyceum meeting Saturday night, the occasion being his birthday. After the business session the meeting developed into a genuine birthday party, with a birthday cake, presents "n' everything." Following a short speech of appreciation, President Daland played parts of Hayden's eleventh symphony on the piano.—*Journal-Telephone.*

"The greatest men will ever be those who have risen from the ranks. It is said that there are ten thousand chances to one that genius, talent and virtue shall issue from a farm house, rather than from a palace."

WOMAN'S WORK

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

LET US BE SORRY—AND GLAD

Let us be sorry

For those who have not *invested* enough physical energy in *labor*,

Or enough mental energy in thought;

For the person who has written a last *check* on patience,

Or *overdrawn* an *account* in perseverance;

For those who, with a *deficit* in the past, Are issuing *promissory notes* on the future;

For the person who has no *vacation* in which to be friendly,

And is therefore declared *bankrupt* in the *court* of friends;

For those who *work* when they play,

And play when they *work*—

Let us be sorry, above all things, for the person who has a *corner* in self pity.

Let us be glad

For those whose *stock* of good fellowship never falls *below par*,

Who have the best *capital*, faith;

For those whose *assets* are within the self,

Whose *liabilities* are all from without,

For those who may be *accepted*, without fear,

At their *face value*;

For those who desire that their success may be *profit* to the nation.

And no *loss* to their kind:

For those who *purchase*, by their honesty The *bonds* of good will,—

Let us be glad, above all things, that there are among us just such men and women.

—Marguerite Ogden Bigelow.

A MESSAGE FROM THE TREASURER OF WOMAN'S BOARD

When you read the treasurer's report perhaps you wondered why the salary paid Miss West was \$60 less than Miss Burdick's. It was simply because for the first time since I have been treasurer I did not

have enough to send that was not already designated. While Miss West was in the homeland we did not have to think about the added amount necessary for exchange, for as you doubtless already know we pay \$210 in advance each quarter instead of \$150. This makes quite a little additional for the missionaries each quarter but must be met if we pay the usual salary as the rates of exchange are so high.

Money is coming in very slowly this fall. Only \$140.96 so far this month. Perhaps many of you are waiting to learn more about the New Forward Movement and how it will affect the Woman's Board. Without doubt many perplexing questions will arise until we learn more of the details as perfected by the director general and the regional directors. But please remember we have some pledges which must be met. Among these pledges are the salaries of Miss Burdick and Miss West. These are sent quarterly in advance to the Missionary Society.

Our budget this year was approximately \$4,000 and the New Forward Movement asks the Woman's Board for \$5,000, or one-fourth more. So when sending in your checks please add twenty-five per cent more and be sure the board will be as careful and thoughtful as ever in carrying out your desires and plans.

Very sincerely yours,

MRS. A. E. WHITFORD,
Treasurer.

Milton, Wis., October 29, 1919.

THE NEED FOR CHRISTIAN COLLEGES

A small Christian college in New England, which recently celebrated the centennial of its birth, has never had, in the one hundred years of its existence, an attendance that exceeded one hundred students, yet its record of graduates shows 542 clergymen, 70 foreign missionaries, 102 college professors, 32 college presidents, 9 governors of States, and 15 members of Congress.

De Pauw University, a Methodist institution, also numbers among its graduates 448 ministers and missionaries, 107 editors and journalists, 146 college professors, 57 college presidents, 5 governors, 15 members of Congress, 2 Cabinet officers, and a host of other public servants and useful cit-

izens. These two illustrations, cited by the Methodist Episcopal Board of Education, are typical of what Christian colleges have been doing for civilization in the United States and foreign lands.

Careful tabulation shows that one Christian university sent more men and women into the foreign field than all the state universities of the country put together. The Student Volunteer Movement reports for a period of five years: foreign missionaries from Christian schools and colleges—82 per cent; from state and city universities and schools—13 per cent; miscellaneous—5 per cent. From the "hay-stack prayer meeting" even until now the Christian college has been the dynamic of the missionary enterprise.

Dr. J. A. Geissinger has made investigations covering a three-year period, which show among other facts: 92 per cent of all the ministers of the Methodist Episcopal Church who had college training received it in Methodist schools. State institutions contributed only 4 per cent of the ministers. The influence of the distinctly Christian colleges in producing loyal and devoted laymen is about as great as in producing ministers.

Much the same evidence comes from other denominations. In 1915, Presbyterian colleges in America reported 28,445 graduates, of whom 5,830 were in the Christian ministry, 714 were foreign missionaries and 1,385 were in other Christian work. There were on the list 727 college professors and 4,762 teachers. The law claimed 4,064, medicine, 3,796, and other professions, 1,733. Forty per cent of the graduates were in altruistic work. The Presbyterian Board of Foreign Missions reports that 70 per cent of their missionaries prepared in Christian institutions.

The trend of graduates of the larger colleges is unfortunately away from the ministry. In the first 80 years of her history Harvard sent over 50 per cent of her sons into the ministry while in the last 20 years only 5.8 per cent entered that calling. From Yale 73 per cent of the graduates became preachers in the first ten years, while in the last 15 years the proportion was only 3.2 per cent. In Princeton the decline is about the same—from 51 per cent in the early years to 4 per cent; and

in Dartmouth the decline has been almost as great. With the militarization of American colleges the Christian ministry has been entirely disregarded. In Oberlin, for example, made famous by the evangelist, Charles G. Finney, all Bible study and practically all humanitarian studies have been omitted from the course. It is hoped and expected that "after the war" the curriculum in educational centers and thought and activity in all walks of life will return once more to the normal plane. In any event the Christian church in America has a great task yet before it in the training of Christian leaders for work both at home and abroad. State schools and universities will not do this; it must be undertaken by the institutions founded and maintained by Christians who believe that their first obligation is to extend the knowledge and sovereignty of God among all mankind.—*Editorial in Missionary Review of World.*

WESTERN ASSOCIATION—SEMIANNUAL MEETING

RUTH L. PHILLIPS

"The Forward Look" was the theme of the semiannual meeting of the Western Association, held at Andover, N. Y., October 24 and 25.

The session opened Sabbath evening with a sermon by John Randolph, of Nile, followed by a prayer and conference meeting.

Fortunately the weather was fair Sabbath Day, thus enabling a large number of people to come to the meeting by automobile. Rev. Walter L. Greene, pastor of the Andover Church, presided at the morning service. Dean Arthur E. Main, of Alfred, gave a short but excellent Bible talk on "The Church of the Future." Following this, a chorus of men from Independence, Alfred Station, Nile and Alfred sang "The Church in the Wildwood." Mr. Curtis F. Randolph, of Alfred, regional director of the New Forward Movement for the Western Association, then gave a most comprehensive talk on the purpose and scope of the movement, and outlined plans for work in this association. Dr. Nelson A. Norwood, of Alfred, followed with an excellent address on "The Spiritual Meaning of the New Forward Movement to Seventh Day Baptists."

LONE SABBATH KEEPER'S COLUMN

NEW SCENES, NEW TASKS EACH DAY

ANGELINE ABBEY

Do you remember, when a child,
You made mud pies, and built sand homes?
If they were poor, how, in disgust
And scorn, perhaps, you tore them down?
If they were good, you tired of them,
And, seeking change, demolished them;
And as you fashioned them again
How new, and different they were!
Try as you might, you never could
Produce the same effect or shapes.

You gazed upon the wonders of the sky,
The beautiful cloud pictures,
In the evening, or the morning, and asked why
No scene was e'er repeated;
Each time a new scene met your wondering
gaze.

Each morning as you looked out at the door,
A bird was flying past, or butterfly,
A dog or cat across the green sward walked,
A team was coming down the road,
Or some pedestrian hastened past.

Always the scene was different,
The panorama changing;
You wondered why the same view ne'er returned,
And felt a little sad because
Nothing was ever quite the same
As it had been before,
And sometimes longed to view some other scene
Which you had half forgotten,
And felt that if it came again
You would pay more attention.

And now, as you have older grown,
You know all scenes are shifting,
That nothing ever stays the same;
Some days are dark and some are bright,
Events and people come and go,
No scene is e'er repeated,
No setting's ever quite the same,
No opportunity, or time;
Work must be done, impressions made
At once, or lost forever.

A new scene comes, new chance awaits,
New courage and endeavor;
The opportunity is now,
Improve or lose forever,
Some soul needs help along the way,
At once be up and doing;
'Twill be too late another day,
To fail will be your sorrow,
New scenes, new tasks, each day brings forth,
Let us thank God and do them.

"There's no excuse for a loafer." "Maybe there is," replied Farmer Corntossel. "So long as excuse has been made for not fightin', I don't see why a loafer couldn't describe himself as a conscientious objector to work."—*Washington Star.*

The regular program of the afternoon was modified to give opportunity to Director Walton H. Ingham, of Fort Wayne, Ind., to speak on various important aspects of the New Forward Movement. The people of the Western Association were greatly delighted to have Director Ingham present and to gain through him a clearer vision and greater enthusiasm and devotion to the task that is before us as Seventh Day Baptists. He emphasized the fact that even though large sums of money be raised, unless the New Forward Movement deepens and intensifies our spirituality as individuals and as a denomination and, through us, makes the world a better place in which to live, we shall fail.

After this strong appeal for understanding and support of the big program laid out for us, the Sabbath school hour proceeded. Talks were given by Rev. Walter L. Greene on "Sabbath School Standards," by Miss Ruth L. Phillips, of Alfred, on "Efficient Leadership," and by Miss Elizabeth Randolph, of Alfred, on "Home Extension Work." Departmental meetings of the Primary, Junior and Intermediate departments were also held at this time. These were in charge of Miss Christine Clarke, of Nile, Mrs. John Randolph, of Nile, and Rev. William L. Simpson, of Alfred Station, respectively.

During the evening session, forward plans for young people's work were discussed by Mark Sanford, of Little Genee, and forward plans of the Woman's Board, by Mrs. Walter L. Greene, of Independence. Following these papers, Dr. Hulett, of Bolivar, gave a most inspiring address on "Consecration," asserting that what we need as a people more than anything else is a complete consecration to the great work to which God has called us.

The Andover Church members, though few in number, most hospitably and efficiently entertained the more than three hundred visiting delegates.

During the entire session, much interest and enthusiasm were manifested in the success of the New Forward Movement, and a motion was carried assuring Director Ingham of the loyal support of the Western Association in his leadership of this forward step of Seventh Day Baptists.

THE VALUE OF A MAN

"What's the use of it all, if you son's a fool."

Every one on board had noticed him and, in spite of his strange demeanor, knew that he was a millionaire. Sometimes he paced the deck at a double quick with a nervous step betokening the relentless scourging of his own thoughts. Sometimes he passed with the lagging, wearied movement of a broken man. Or again, he sat slumped down in his steamer-chair gazing listlessly out of into space. The despair of a father out of work, who walks the nightly streets in anguish, or the dogged indifference of the human derelict, stranded on a park bench, alternately marked the bearing of this modern Croesus. The picture of the strong man in his weakness aroused general sympathy on board, but particularly was it a challenge to the professional spirit of a reporter, says the *Saturday Evening Post*, who happened to be slightly acquainted with the man.

"Tell me, sir," the newspaper man made bold to ask him one day, "why need you be unhappy? Think of your prospering business, your secure investments, your position of influence among men who can remove mountains, your fine stable of racing horses, your summer homes—"

"Stop!" cried the money king, arousing himself to sudden energy. "What's the use of it all, if your son's a fool? He has played away my money; I can forgive him that. But he's drunk away his mind and rotted down his body; I can never forgive him that. . . . What's the use of success or wealth, if your son's a fool?"

The tale is a common one; the taking of a city, the winning of a mess of pottage, the gaining of citizenship in a world of sparkle and froth and hilarious good-fellowship, but the loss of a soul. The story is so old and commonplace and threadbare that for him who narrates it we shrug our shoulders or tap our foreheads. The wanton disablement or complete destruction of human dynamos, designed to generate unique energy, that are to be belted up to new machines for turning out new and more perfect products, is going on every day. We cried out at the destruction of the venerable and incomparable cathedral of Rheims by the hellish Huns, but what

is the value of stone and mortar and stained glass in comparison with the worth of a man? Are we yet fully awake to the loss to the world which four years of slaughter have wrought? It is perhaps not so much that so many hands have been taken from industry, or even that such a multitude of loved forms have disappeared forever from the sight of father and mother and wife and sweetheart, as it is that so many minds and hearts and souls have evaporated from our earth. Among the rotting human debris on the battle-field lie the builders of other and greater cathedrals than Rheims, the borers of tunnels more magnificent than the Simplon, diggers of canals more stupendous than Panama, dramatists greater than Shakespeare, and saints more holy than Francis of Assisi.

May not the Thirty Years' War, which raged in Europe from 1618 to 1648, have put off the age of scientific discovery of nineteenth century Europe and denied men for one hundred years or more the services of steam, electricity, and medicine? May not our human kind have waited many a weary decade for the coming of a Confucius, of a Plato, or even of Jesus Christ, because of wars that decimated the population of our planet and destroyed indiscriminately the seer and the unseeing? What great period of superior enlightenment and finer living may not have been indefinitely postponed because of the Luthers, the Pasteurs, the Brownings, the Philips Brooks, or the Roosevelts who were butchered on European battle-fields yesterday?

War is by no means the only Juggernaut which grinds men beneath its gory wheels. Peace as well has its prodigal disregard of the value of a man. The influences at work to keep him on the animal plane, to stunt him, to make him grow misshapen are insidious and native to every clime and at home in every city and village. There are parents who take their children from school and from play at the earliest possible minute to send them to the coal-bunkers, or to the farm, or into the shop in order to make of them money-getters—mere animate tools. There are employers reluctant to safeguard their working-men. There are department stores who refuse their girls living wages. There are lazy teachers who account their pupils so many dullards, so many necessary evils

to be endured. And last of all there are the churches that esteem ritual above righteousness, that forget that to strengthen and arouse spiritual power, to recognize and proclaim the supreme value of man, and to hold up to men the beauty of the Jesus life, is their sole aim for existence.

Every personality is an intricate fabric woven of multitudinous threads. All the lines of history are looped into each man's person. In the assembling room of the Ford automobile factory in Detroit there is a traveling platform upon which each car assumes its final shape out of the thousands of parts brought from over all the shop and all the country. Stationed at requisite intervals along the track of this platform are the many workmen, each of whom, as car after car passes him, adds his part or does his task. In less than a minute's time from the instant when the machine was started on its journey, it is completely assembled and ready to come off the other end of the platform. Men wonder at the intricacy and mystery of modern machines, which seem endowed with almost human intelligence, but physically and spiritually they themselves are tremendously more wonderful and complicated workmanship, millions of men and women having woven the fabric of which they are made. Centuries before a Roosevelt or a Wilson was born, Father Time witnessed the beginnings of their mental and spiritual make-up, and since they became earth-dwellers, a host of human beings has been contributing to their happiness and well-being. Take from their lives what Lincoln did for them, and they might have been the citizens of but a petty nation where men decay. Take from their lives what Luther put there, and they might have been but two individuals amidst a herd of unthinking, indifferent humanity. If any one of their spiritual or physical ancestors had been different, they would not have been they but someone else.

Every man and every woman is an indispensable force, a unique radiation of divine energy. The loss of a man is irreparable and the stunting of his powers a crime. Says one wise man: "Society can never prosper, but must always be bankrupt, until every man does what he was created to do." And another sage phrases the idea thus: "Every bit of human life is signifi-

cant and precious." And the great Master of Life, Jesus of Nazareth, took frequent occasion to remind his hearers of the pricelessness of men and women.

Is it any wonder that human beings are today ill-fed, ill-housed, ill-paid, ignorant and selfish and their thinking tainted with Bolshevism, and the world a din of conflicting interests, when society is killing off, or stunting, or making self-seeking the very men and women, the workers and the seers, who were to have helped us realize the finer life which now we and our children still must strive for? Suicide, murder, war, divorce, each act of passion, every oppression of the weak at the hands of the strong, lack of self-restraint, indifference, and just common vulgarity cry aloud of the sores and weaknesses in individuals and in society, which must be healed and strengthened. Yet the producers of the balm for healing and the requisite energy for revitalizing our world crucifies. Social quackery thinks to cure by applying to the open wounds its Midas touch. Human defects can only be overcome by human ministry. A rich man can not straighten out the twisted moral fiber of the sneak thief by giving him ten dollars, nor can a Carnegie quench the selfishness of society by building libraries. Under the proper circumstances the money and the library are a tremendous help to an abiding reform, but it is solely by the mystic energizing of the weak by the strong, by the human touch upon the human, by an in-flow of the power of Almighty God, that the process of overcoming human defects and of building up human character is consummated.

We glory in our civilization; we point with proper pride to our increasingly productive farms, our stupendous industries, our nascent social, political, educational and religious institutions and our Yankee resourcefulness, but these are merely the basis for the continuing and increasing finer life which we hope to lead. They are mere mockery if we and our sons are fools.

An explanation is here necessary to avoid a very possible misunderstanding. Because the theme is the value of man, and since I am stressing the worth of the inward life, do not misunderstand me to minimize material things nor to scorn the men who produce them. The world of matter and

the world of spirit, the world of work and the world of thought are interdependent. These two spheres interpermeate, the one giving the other body and stability and the other rendering the first meaningful. Man is not an ethereal creature soaring aloft on fleecy clouds of the imagination, like the cherubs in some of the paintings by the great masters. Lofty though his thoughts may be, he must still have good bread to eat, durable cotton and woolen and silk to wear, and a sanitary house to live in. To mine the earth or to till the soil, to cross the seas or to speed the trains, to conserve the water and the minerals or to send out light and heat, to buy or to sell, to bake man's bread or build his house, to restore him to health or to bury him—any one of these is a man's job.

Life is, however, more than baking and brewing or building or bidding. No sane man wants to be merely a carpenter or banker or undertaker. There are times, when he has an irresistible desire to be stripped of creed, of title, of profession, and to be a man.

Men do not print books merely that other men may learn to make ink to print more books, to instruct more men to make more ink, and so on. The value of a bridge lies in the fact that man finds it worth his while for business or for pleasure to travel. He crosses the structure not simply that he may pass to the next yawning chasm to build a second, and so on *ad infinitum*. Why does a man live, anyway? To earn money to live that he may live to earn money? Is man forever limited to perfecting the covers of a book and denied the opportunity to supply its life-giving contents? Is he always to be satisfied with fashioning the exquisite vase and never to give a thought to the costly ointment it is designed to hold? Is he ever to be a cog in the wheel of an endless but aimless machine? Is he always to go on producing only that which is destroyed in a day, whose beauty is the loveliness of the clouds and the sunset, or of a field of dandelions in the deep lush grass? Has he no hold on anything enduring? Has he no responsibility to develop within him that which connects him up with eternity and with God?

The highest recompense for the bridge-builder or the human being is to have con-

quered his problems, to have made of himself a bigger personality, and to have produced something whose value to other men is a thousand times bigger than the handful of coin which he received for his toil. The cutting of cloth on the counter or the writing of a book ought to be simply the outward symbol of man's interest in man, of his desire to up-build his fellow, and to contribute to that fund of reserve energy upon which all men can draw in the hour of weakness or stress.

The furtherance of the higher life has its bread and butter side, too. "We can not reasonably expect that a piece of woolen cloth will be brought to perfection in a nation which is ignorant of astronomy, or where ethics is neglected," says Hume. A by-product of the richer life of all men will be a demand for more books and more bridges and more yards of cloth. Only with the increasing appreciation of the value of a man, of his inner life, and of the hunger of his spirit, do the services of labor, skilled and unskilled, become more valuable and necessary. This enhanced worth of man cashes in at the bank, so to speak; it gives increasing impetus to science and industry to improve themselves. Thus it appears how interdependent are man's higher life, and his physical life. Without the physical life shaped by nature and ministered to by science and labor and commerce, the higher life is impossible; without the higher life, the structures raised by the toil and the thought of men are meaningless.

Men are often most short-sighted; they value the near and neglect the far. They esteem the intense and disregard the persisting. They shout for the visible but look bored when some prophet declares the value of the invisible. And yet ideas and ideals are the most potent of all factors. Men live in the clutch of certain opinions and conventions which turn them aside as surely, nay, more certainly than a wall of brick. It is only an idea that leads a mother to give her life for her child or a martyr to die at the stake. It is only an idea that sends a man or a nation to war or that keeps a soldier in the muddy trenches. Take from men's lives the unseen values—the belief of their friends in them, the joy of intimate human relationships, the sense of loyalty, of justice, of duty, or the belief in themselves—and

whether they be Vanderbilts or vagabonds, life will not be worth the candle. A belief in life and its essential goodness, a conviction that God is in his world, and that a man can accomplish what he sets himself to do—whether that be to shape stone into a monument, to organize men into effectual working units, or to impose his own will upon himself—are supreme values. In comparison all else is grass.

When defeat stares men in the face everywhere, when they have lost their nerve for living, they become men of stone or are ripe for suicide, according to their temperament. The sense of having botched life, of being down and out, is as prevalent among those who recline upon ivory couches as among the poor who cry at the gate. Never does it become more manifest that man does not live by bread alone than when a rich man, let us say the president of an insurance company, commits suicide, because he no longer can enjoy the trust of his fellows. The belief in life can not be restored by reducing the price of gas, by having cleaner streets, or by introducing an eight-hour working day, but solely by infusing into the broken man a new enthusiasm for life, by giving him power to control himself, by recharging the exhausted cell with power from other batteries of human energy. To change the figure, the charred embers of the life grown cold must be rekindled by a return of the confidence of its fellows, by witnessing other strugglers who, under more precarious circumstances, have snatched triumph from defeat. It is only by laying hold on the store of excess spiritual energy generated by other individuals in the stress and strain of life, that defeat may be turned into a signal victory. If you look behind human joy and achievement, you will always find human batteries.

The things which make life worth living, then, are not found in wood or stone or gold or in any clever arrangement of them. The things which make life worth living are unseen values, and they become accessible for men only when focused into the life of a man or a woman, there more highly energized, and thence radiated to the poor in spirit. These values—love, friendship, devotion to duty, endurance, and all their kindred—can become operative in their finest shape, not through men as ma-

nipulators of iron and electricity, but only through the medium of men as personalities. Personality is the long-sought philosopher's stone that transmutes the baser human metals into the nobler one of dynamic character. Each human power house, that is to say, each personality, has its own distinctive territory to supply. Smash the dynamos at Niagara, and Buffalo is in darkness. Mangle the soul of a man, and darkness falls upon his dependents. Men must get out of the habit of looking upon their undistinctive fellows as mere men and women. Jesus of Nazareth never did. And finally, as Uncle Sam sends out yearly chemical and forestry and irrigation engineers to conserve the resources of radium and oak and to reclaim the vast, arid plains of his dominion, so, too, there ought to be more spiritual engineers to plan and execute the conservation of the wasting resources of brain and brawn and soul and to reclaim the arid and fallow personalities of undeveloped men and women. For what shall it profit us if we gain the whole world and lose a soul?—*Presbyterian Board of Education.*

AMERICA'S UNIQUE PUBLICATION

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The Companion creates an atmosphere of loyalty to the family and to the country, of unselfishness and high purpose. It inspires, it suggests, but always entertains. It makes actual, normal life fascinating, and never panders to the trashy or worthless or worse.

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THE YOUTH'S COMPANION

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New subscriptions received at this office.

"Hervey labored eight long years before he published his discovery of the circulation of the blood."

CHILDREN'S PAGE

THE MAGIC WORD

Bennie was cross. In the first place, it rained when he wanted the sun to shine. Then he had cut his finger, and now he was angry and Jane wouldn't give him anything to eat. "You've got to give me some bread and butter," he said.

"You go along and stop your noise," replied Jane.

So Bennie wandered out in the garden and found George playing with his ball.

"Give me my ball," he said, crossly. "You've had it all the morning."

"Don't bother me," replied George; "I have not finished with it."

Bennie turned away half crying. Annie was sweeping the parlor. "I want you to put some salve on my finger and tie it up," he said. "It hurts."

"Wait a little," replied Annie. "I am so busy now."

The tears in Bennie's eyes got bigger, and soon began to fall fast. He lay down on the sitting-room couch and sobbed and there mamma found him a little later.

"Why, what's the matter, Bennie boy?" she asked.

"No one will do a thing for me," he cried. "They just send me off instead of doing what I ask them to do."

"Perhaps you haven't used the magic word."

Bennie brushed away the tears and looked up. "Magic word?" he said.

"Why, yes. Didn't you know there was a magic word that would make people do just what you wanted?"

"What is it, mamma?" cried Bennie.

Mamma whispered in his ear. Bennie wiped his eyes, grinned and then jumped down and ran to the kitchen. "Oh, Jane," he cried, smiling. "Please give me some bread and butter."

"Of course I will," said Jane, and she put jam on it, too.

Bennie sat on the doorstep to eat it, while he watched the clouds break away and let the sunlight through. Then he went out in the garden.

"Please, George, may I have the ball now?" he asked, smiling.

"Catch it," said George, tossing it to him. "I'd have let you have it long ago if you hadn't been so cross."

When he had grown tired of playing, he went and stood beside his mother, where she sat sewing. "Well, Bennie boy, how does the magic word work?" she asked.

But before he could answer, little May came in with a frown on her face. "You promised you'd make me a dollie and you didn't do it," she complained.

Bennie laughed. "I think I'd better teach May the magic word, too," he said to mamma.—*Western Recorder*.

SYMPATHETIC SUGGESTIONS TO PUBLIC SPEAKERS

In a recent article I presented two ideals as to public speaking, namely, "Naturalness without Mannerisms," and "Simplicity without Shallowness." Some of my readers may be saying, "to will is present with me, but how to perform that which is good, I find not." In this article, I want to mention some matters that have helped me, in these directions, although I count not myself to have fully apprehended, you may be sure.

In the direction of "Naturalness without Mannerisms," let me make two suggestions: First, do not try to address the audience, as a whole, but speak to one person at a time; at least for a considerable portion of the address. Speak to "Tom" and then to "Dick" and then to "Harry." Or, better still, to "Mr. Tom" and "Mr. Dick" and "Mr. Harry." This will keep you from shouting your thought and shaking your fist when there is no real occasion for such declamatory defiance. It is astonishing how some preachers are apparently belligerent in presenting thoughts that are in themselves loving and beautiful. The presence of the audience seems to overstimulate them, and they have a courage and a corresponding vociferation that are equally unnatural and unfortunate.

It reminds one of the proverbial rabbit, who, having taken a spoonful of whiskey, proceeded to spit in a dog's face. Now a speaker who is given to that sort of thing, will be greatly helped to naturalness of tone and manner, if he will direct his thought to one, and then to another, of the above mentioned persons. I am sure he would not

shout at any one of these good women nor shake his fists if he were talking to them individually concerning matters of beauty and affection. The best public speaking is, for the most part, enlarged conversation. Some years ago in an editorial on Mr. Bryan, Mr. Watterson in describing his oratorical style said, "His method is colloquial, addressing an audience of ten thousand, with the naturalness and simplicity with which another might talk to a party of ten. This is the acme of oratory."

My second suggestion is equally effective, but not so easily followed. It is this: Select some friend who is both capable and frank, and ask that friend to listen to you, occasionally, with a view to pointing out tendencies in speaking that ought to be checked and try to "nip them in the bud." Habits in public speaking are quickly formed and difficult to change. When they become fixed, it is almost impossible to break them. Personally, I owe much to a friend of monumental patience and ever-flowing sympathy in these matters of which I am writing. More's the pity, if a man's worse half has no better half to help him. "A word to the wise," etc.

The second ideal in the former article was "Simplicity without Shallowness." With regard to this I want to suggest, first, that the speaker imagine his listeners to be children. "Men are only boys grown tall, hearts don't change much after all." Recently in New York City, I heard a distinguished minister give a five-minute sermon to children, just preceding the longer and more elaborate sermon to the congregation. The sermon to children made a deep impression, and was given closer attention than the discourse that followed. I can scarcely recall the main ideas of the latter, but the sermon to children I can never forget. What a remarkable preacher he would be, if it were possible for him to preach all the time as he did for the first five minutes. But it takes a very great man, indeed, to humble himself and become as a little child for longer than five minutes at a time.

But for a speaker to imagine his listeners to be children might cause him to be shallow, and like the babbling brook, simply babble for lack of depth, and so my second suggestion is that the speaker talk to these boys and girls (grown tall) of the really

big things. It is a fine accomplishment to talk about the very biggest things in the very simplest language. That is the method of the Master. Many years ago a friend of mine took his little boy to hear Dr. John A. Broadus preach, urging him to listen carefully, for he was to listen to one of the world's greatest preachers. On the way home from church the boy informed his father that he was mistaken in thinking Dr. Broadus a great preacher for, said he, "I understood every word he said."—*T. M. Hawes, D. D., in the Baptist World*.

WELCOME FRENCH WAR BRIDES

American homes are extending the same hospitality to the French wives of returned soldiers that the doughboys received from grateful French families with whom they were billeted, according to letters that are constantly being received by American Red Cross Home Service workers, who also are helping make these brides from overseas feel at home here. The Red Cross chaperones, who were assigned to groups of French soldiers' wives when they were passing through the ports at which they landed, too, have received many letters showing the progress the newcomers have made toward adjusting themselves to American homes and customs.

"What would have become of us, poor little French strangers, all alone in the strange country, without even knowing enough language to make us understood?" writes one of these brides. "Thanks to the Red Cross we were not separated and everything was done for our comfort, to show us that we were not alone and that we were in a country of friends."

The husband of one writes:

"On Monday we had a visit from a young lady from the Red Cross and my wife was very glad to hear somebody speak French. And when she found out that it was you who sent the address to look us up, she went clean 'mad,' as you know she used to do when you would take her to a show or a drive."

Voicing the gratitude of a group of former service men for the attention given their French wives by the Red Cross, one of the husbands wrote:

"We can never say what this has meant. Our wives had no idea what America was like except what we told them. Now they've

met real American people, here in the hotel and places they've been. Of course, they'll meet some mean ones later—they're bound to—but they'll be contented, because nothing will ever make them think that real Americans are anything but fine."

But the enthusiasm is not all on one side, for Home Service workers, through their intimate contact with the French girls the American soldiers took as wives, see in the majority of them a valuable, wholesome addition to the womanhood of the nation.

"We feel," reports one Red Cross woman, "that girls like these are a real asset to America."—*Red Cross Bulletin*.

EDUCATION OF FOREIGN-BORN WOMEN IN NEW YORK STATE

What to do for the immigrant women of New York State, especially for the homemakers who can not go to night school, has been some thing of a real problem. The Federal Census of 1910 disclosed that there were 218,913 females of the State ten years of age and over who were unable to read or write English, most of them over twenty-one years of age. The solution proposed by the New York State Department of Americanization has been: "Factory, home and neighborhood classes."

Factory classes have now become one of the most important phases of the Americanization work in the larger cities of the State. New York City has more than forty classes now in session in the industrial centers of its business. Rochester, Syracuse, Watertown, and Albany, all have a number of classes in progress. There will be more, for they have proven popular with the factory girls, and moreover last year's legislature passed a law making necessary "continuation schools" in factories where illiterates or persons between fourteen and eighteen are employed.

At Ballston Springs, a small manufacturing city, just south of Saratoga Springs, where thousands of foreigners are employed, a very successful community center house is in operation on a rather unique basis—it is run by the foreign women themselves. A philanthropic agency furnished the house, and, of course, there is full co-operation with the proper city and state authorities, but practically all of the actual work has been, and is being done by

the women. Classes in English and civics, and in other subjects are taught here. The building has become, not only an educational center, but also, through its dance hall, reading rooms, and recreation rooms the recreational center of the community. Its influence for the betterment of the community and its general success are typical of what may be expected in this respect from the other cities of the State.

According to the Americanization department there are three classes of people to whom the home and neighborhood class appeals especially—women who can not leave their homes because of small children and household duties, girls who work in stores and factories, whose parents will not permit them to go out to night school alone (this applies to all Italian girls and many other nationalities), and women who work all night or who work too late to reach night school in time.

A class of foreign-born women organized in their own environment accomplishes more, the Americanization workers have found, than the ordinary night school class of foreigners. The natural shyness and timidity of the foreign born for things American are more rapidly overcome; moreover, a more direct influence is brought to bear, wherever this is needed, for better hygienic and sanitary conditions, cleaner and better prepared food, more balanced diet, greater attention to proper care of babies and children, and other strictly home affairs.

In the near future the State Department of Americanization is to institute a new type of work intended to assist Americanization in the rural communities; this will incidentally reach a great many foreign women hitherto unaffected.—*Americanization*.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetric, 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.

OUR WEEKLY SERMON

THE GOD OF NEW THINGS

REV. RICHARD ROBERTS

(Sermon preached in the Church of the Pilgrims, Brooklyn, N. Y.)

"And He that sitteth on the throne said, Behold I make all things new."—Revelation 21: 5.

The Bible begins with the story of Creation, the spectacle of God making a new thing. The God whom we worship is a God of making and re-making, of innovation and renovation. That is his peculiar genius; it is his quality to create and to re-create. You have observed, no doubt, the frequency with which the word "new" appears in the New Testament: new commandment, new covenant, new man, new creation, new song, a new heaven and a new earth, and the New Jerusalem. It is a great panorama of things new and things renewed. The Providence of God is simply an endless process of construction and reconstruction. And it is good for us to think this thought today. For we have come to a time when our whole heart is seeking after a new thing. We have come out of the fiery furnace, and our souls are scarred and seared. We have seen a civilization tumbling down before our eyes; and we have seen how vile and how rocky, underneath an outward crust of security and ease, of prosperity and smoothness, the old order of life was. And in our hearts we have been saying, these last five years, "These things must not be allowed to happen again." We have cherished hopes of another, a better, a fairer and a cleaner kind of life, and in our dreams we have seen arising, out of the ruins of the old, a more equitable, a humaner and a juster world.

But we should, of course, be living in a fool's paradise if we supposed that this world was going to come of itself, to drop down from the clouds ready-made. It is true that in the Apocalypse the New Jerusalem comes down "out of heaven" from God; but it comes to a place prepared for it, for with the new heaven there is also a "new earth." And it is only as there is a new earth made by our toil and travail, the

very labor of our hands, that there is going to be a City of God built upon earth. This City of God must be based upon our sacrifice, its walls must be raised by our devotion and be cemented by our sacrifice. We are going to have just so much of a new world as we are prepared to work for and to pay for, just as much as we really want. It is the idlest and most foolish thing in the world to suppose that we can go on living the old life on the old terms, governing our conduct by our traditions of a day that is dead, working for the old acceptances in the market-place, in business, in commerce, in industry, in individual human relationships, and then to expect the new world to grow of itself. Believe me, there is not going to be a new world unless it be a new world of new men and women.

And so, before any other word can be spoken, this must be said: Look to yourselves! For unless we common men and women do this thing, it is not going to be done at all. It is one of the curious illusions of our humanity to have an unmitigated faith in the efficacy of institutions, of movements, of words and abstract ideas. We are always supposing that these are going to do great things for us, as though we had only to say the words to have the thing. I was reading a book the other day which told me upon every page that the church had done this, that the church should do that, and that the church could do the third thing; and it does not do it; as though the church were a sort of supra-personal power that could countervail human vagaries and carry through a program in spite of our delinquences and derelictions. And in modern times we have had very much the same kind of feeling about the state. The state should do this or do that. Just now we are expecting that the state shall be up and doing about this business of reconstruction. But, after all, the state is just you and me, and the state will do and be just what you and I make it do and be, neither more nor less. There is no virtue or power in the state except that which you and I, who constitute it, put into it.

And it is the same with "movements." In the same spirit and with the same blindness, we suppose that when some movement has been set afoot the new world is going to appear there and then. We have all been involved in movements, and we

have said, "This it is: lo, the kingdom of heaven is at hand." And we discover that it is not. Of course I do not say that movements do not image genuine human impulses and aim at authentic and legitimate human ends. But the story of movements is that after a while they lose the warm human enthusiasms of their begetters and become things of offices and officers, of bureaus and card indexes, and in their veins, instead of blood, runs black ink. There are plenty of movements that are dead movements, movements that have ceased to move, cumbering the ground; and I am not sure that it wouldn't be a great thing to have a day of national jubilee, when we should hold coroners' inquests on dead movements, with great facilities for swift and effectual interment. The air at any rate would be perceptibly clearer. For the only value any movement has is the human quality in it, just the amount of the stuff of life that men and women put into it. I think we do well to cultivate a very healthy scepticism upon the validity of mass action of all sorts. I am not saying there is not room for common action or need for loving co-operation; that is another story. But pronouncements by the church, enactments by the state, and great manifestos by this movement and that are just so much windy rhetoric unless they are validated by the hard toil and the loving surrender of the men and women in whose name the word is spoken. It is men and women that matter—their character, their energy, their endeavor; and the new world that is to be must be conceived in terms of personality; and the labor which is to create it must be the loving labor of common men and women like you and me.

And so I say again, Look to yourselves. Because the whole task must begin just at that point—with you and me. At bottom this whole business of making the world of our dreams is a personal affair, and not a mass affair. And the real danger is that you and I may be waiting to see some state action or some great movement that is going to take the responsibility off our backs. The very calamity that came over us was due to our inveterate habit of leaving things to our politicians. We voted for this action or that, and left it to them, with the result that we have had a professional statecraft that plunged us into the misery. Com-

mon men and women have got to take a hand in this thing. If we don't, you may be sure the devil will, and will make the world after his heart, and our children will be plunged into the calamity and catastrophe of blood and tears, just as we have been. The first word of reconstruction, the first word of the new world is, Men and women, look to yourselves!

I wonder whether you feel the lure of this splendid thing. Have the sorrow and pain of these years so bitten into your spirits that you see nothing for it but to give what remains of life to the great task of creating a world that can not again be turned into a hell? Have you seen a vision of the City of God with its high towers gleaming in the gold of a distant sunrise, and the streets thereof full of little children playing, a vision that has captured your heart, so that you have said, I am no longer my own; I belong to that? God grant there be not among us spirits mean and small enough to want to go back to the old easy life on a sleeping volcano, asking no more than to play the old game on the market-place, the old round of huckstering and haggling and stealing a march on the other fellow, feeling no pull but the vulgar and squalid pull of the dollar! No; this is no day for the mean-spirited, or the selfish, or the base; it is the day of the high-minded and great-hearted, of the freeman and the seer; a day not for mannikins but for men. We have been mannikins in the past, living little lives in a little way, saying small things and doing them. But the world is calling today for the broad sweep of great vision, for inconceivable daring both in thought and action, not for the peddling policies of warring politicians, or the timid gestures of statesmen who would be idealists but dare not; for today the vultures are gathering over the carcass of Europe; the Chauvinists and the Junkers are up to their old tricks; and all this talk about territorial readjustments, and spheres of influence, and concessions, and perhaps even mandatories, may turn out to be nothing more than the old polite, diabolical camouflage for the old game of grab. And there is today in the world a new life, a new force of life, that is threatening to become a force of death unless it is guided into cre-

ative and constructive channels; forces that are apparent in the resurgent movement that has become insurgent, making for revolution and insurrection where it should make for a glorious resurrection. Only great courage and great wisdom can save the day. Are we big enough for it—are we great enough for it?—are we wise enough?—are we good enough to stand in this tremendous hour? Of course we are not! But all the same we have got to do it; and our dull, fallible plane has to provide the prophets and evangelists of this new way of life. If there are any among us who are skeptical of the power of poor human nature to rise to so great a height, then I would say, Remember God! Hopeless it would be had we to go on this warfare on our own charges. But this is essentially God's war and His campaign. Today as we stand on the watershed of the ages, with the world in the melting-pot, this word should come to us with a certain terrible directness. "Behold I make all things new."

Does it mean anything to you, men and women? Does it come with any personal appeal to your heart? For, remember, God can not and will not make a new world without us or in spite of us. He will just let us have things we want, the things we deserve to have. But it is ordained in his plan that we shall work with him. And if we work with him there is no limit to what we can do, short of his omnipotence. It is the peculiar quality of this hour, this "day of peace" as they call it, that it enables you and me to see something of the real nature of a true dedication. It enables us to have a clearer, a more assured sense of reality, a more vivid consciousness of the urgency of a great, hardly intelligible, task, as we dedicate ourselves to God for any enterprise, for any adventure to which his Spirit and his grace may call us.

This is the call of the time to Christian men and women. The politicians have made the Peace Treaty pretty much on the old traditional lines, and if the logic of it works out in the old accustomed way it means Armageddon again for our children. The time must come, men and women, when we must work out in statecraft the logic of our professions and and see that, this time, we make a Christian world.

About that I have two things to say. First of all this: that you have no alternative in the matter today. It is a point of honor now. It is not a thing you can choose or leave as you like. You are no longer your own, and no honorable man can any more do what he likes with himself; for we have been bought with a price. A great countryman of ours gave me the privilege of an afternoon with him in America; and he told me this with tears in his eyes. His sons had been in the war; one had been killed, another was at the time wounded, and a third in the hands of the Turks, a prisoner. "I think," he said, "I do not belong to myself any more; I belong to my boys; and what little life is left to me I have got to live in order to realize the ideal for which they gave themselves. I belong to them; I have got to live up to it." And I believe there is no honorable soul that does not feel that obligation. Why did these boys die? Why did they go out? Why are they lying today in nameless graves in foreign earth? Merely that we might live on the old lines in the old way, to build up a ring fence about us behind which we can go on piling up money and seeking our pleasures in the old manner undisturbed by a foreign menace? Shame on the meanness that can think such thoughts! No! These boys died to make this a home of love, a safe place for little children to dwell in; and because they died for it they made you and me its bondsmen. By the blood they shed, and by the young life so freely given, we are not our own any more, and we can not go on living to ourselves without being traitors to our dead. I wonder how we shall face them on the Day of Judgment if we have not lived so as to realize the dream for which they died.

And the other thing I would say is just this: That the God who calls us to this great enterprise, to fellowship with himself in it, is not an iconoclast. The task we are called to is not that of obliterating or destroying the old, except in so far as that old was corrupt and evil. We have no mean heritage in those institutions of freedom and equity which were purchased for us by the blood and tears of our fathers. Upon these we have to raise the future. We have to build the future upon the past.

But let us remember that we are not to build the future with the past. And that is our real danger. There is an inherent tendency in human nature to surround itself with the past, with a tradition. Now, tradition is a very good thing in its place; but remember its place is behind us and not in front of us. Our danger is to fence ourselves against the new, to suspect it, to fear it and, if possible, to prevent its coming to birth; and then, when it does get born in spite of us, we do our best to kill it. That is why humanity has always killed its prophets, why it has always stoned the pioneer. But in the long run it has been seen that God is on the side of the martyred prophet and the stoned pioneer. Today there is an extraordinary danger besetting us that we identify God with the old things as such, with the traditional, with the past, with existing institutions, supposing that he is to be seen nowhere else. Now, I have no doubt at all that God is in the past; nevertheless, let us remember that the God whom we worship is a God of new things; and may the Lord deliver us from the blindness and the folly which supposes that just because a thing is new it must be impious, or that it is ungodly because it disturbs our comfort. We have to walk warily today, with our faces towards the light, lest we make a mistake. God may be pointing to us the way in this new thing that to so many appears to be a specter of unrest and destruction. Amid the resurgence of new life among the common folk in all parts of the world today, in the impulse toward emancipation and revolt which is spreading among the workers everywhere, let us be very careful lest we miss the very fingerprint and the countenance of God. For it is in settings of that kind that God has revealed himself in the past, and it is so that he may be revealing himself to this generation. Look out for the new thing, for our God is a God of surprises. Is it not written that "in an hour ye know not"—yes, and in a fashion and a place ye know not—"the Son of man shall come"?

So let us be ready. It will take us all our time to keep up with God, with this God; and there is nothing for it but the word of the Psalmist for you and me who profess to be Christ's: "Thy people shall be willing"—drawn up in line of battle, all

ready—"Thy people shall be willing in the day of Thy power." And God give us grace so to give ourselves to him in this tremendous day that we may have his Spirit to enable us to see the great new thing as it comes, whatever it be, and that "our feet be swift and jubilant" to go with him, giving ourselves in no formal surrender, but in resolute dedication to him whose hosts are upon the march, "Who has sounded forth the trumpet that shall never call defeat," and who—miracle of miracles—is calling you and me, frail men and women, to glorious fellowship with him in this great task of making an old world new again, of making this earth the City of God.—*The Christian Work.*

Sabbath School. Lesson VIII—Nov. 22, 1919

JESUS CORRECTS JOHN'S NARROWNESS. Mark 9: 33-42; 10: 13-16; Luke 9: 46-56

Golden Text.—"Grace be with all them that love our Lord Jesus Christ with a love incorruptible." Eph. 6: 24.

DAILY READINGS

Nov. 16—Luke 9: 46-56. Jesus corrects John's narrowness
Nov. 17—Matt. 18: 1-6, 10-14. The value of the little ones
Nov. 18—Mark 9: 38-50. Doing good in Jesus' name
Nov. 19—Mark 10: 13-16. Of such is the kingdom
Nov. 20—Matt. 8: 5-13. The centurion's servant healed
Nov. 21—1 Cor. 3: 1-9. God's fellow-workers
Nov. 22—Eph. 2: 11-22. Fellow-citizens with the saints

(For Lesson Notes see *Helping Hand*)

A single potato carried to England by Sir Walter Raleigh, in the sixteenth century, has multiplied into food for millions, driving famine from Ireland again and again.—*Western Recorder.*

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.

TOBACCO FACTS

Our annual tobacco expense would build four Panama canals.

A leech is instantly killed by sucking the blood of an habitual smoker.

Insurance companies estimate one-third of all loss by fire to be due to tobacco.

The tobacco habit was begun in America and has extended to every nation on earth.

Two thousand American boys begin the tobacco habit each day.

Our annual tobacco bill amounts to \$15 per capita in America.

One and one-half million acres of American land are used to cultivate tobacco.

In 400 years the tobacco habit has fastened itself upon half the population of the world.

The manufacture of cigarettes increased 1,500 per cent from 1902 to 1917.

Our tobacco bill is twice what it costs to maintain the United States Government.

There is enough nicotine in the average cigar to kill two men.

"Prussic acid is the only substance more poisonous than nicotine."—*M. Orfila, President Paris Medical Academy.*

Clark College honors were granted in athletics and scholarship to smokers and non-smokers in the ratio of sixteen to fifty-eight.

The ratio of the number of cases of color blindness in men to that of women is fifty to one. Oculists say this is due to tobacco.

At Columbia University ten per cent of smokers failed to pass an examination in which four per cent of the non-smokers failed.

Six Canadian insurance companies find the mortality rate of smokers to increase in about the same proportion as that of drinkers.

One person working steadily for 100 years could not count enough silver dollars to pay America's tobacco bill for one year.

The new slogan of the Anglo-American Tobacco Company is: "A cigarette in the mouth of every man, woman and child in China."

The Indians used to poison their arrows by dipping them into nicotine, thereby causing convulsions and often death from arrow wounds.

During nine years' study of students at Yale it was found that the lung capacity of non-smokers developed seventy-seven per cent more than that of smokers.

Statistics give the ratio of the number of smoking students having poor memory to those having poor memory who do not smoke as thirty-eight to one; lack of will power, thirty-two to one.

The results of tryouts for football squads in a number of American colleges, selected at random, showed thirty-three per cent of tobacco users and sixty-six per cent of non-users.

In the classification of Yale students by grades, tobacco was used by twenty-five per cent of the class having the highest grades, forty-eight per cent of the second, seventy per cent of the third, and eighty-five per cent of the fourth.—*Christian Work.*

AN OLD VALENTINE

I wandered to an attic where lacy cobwebs swayed,
Where sunbeams, dusty golden, were dancing as they strayed;
And as I crossed the threshold with footsteps soft and slow,
I felt the hidden presence of ghosts of long ago.

I saw a wooden chest there with rusty lock and key,
And when I knelt before it my dreaming eyes could see
Initials twined together and carving almost hid
By scratches, deeply graven upon the polished lid.

I knelt beside it, silent, and opened it with care;
I felt as if some girl-soul were standing by me there;
For dainty garments whispered, and perfumed laces sung
Of morning and of springtime, when all the world was young.

I saw a folded paper, all yellow with the years,
Perhaps the print of kisses, perhaps the mark of tears
Had touched it once—for, fastened with a bow of faded blue,
It whispered through the ages a message, "I love you!"

I laid it gently from me and closed the chest with care,
And breathing through the stillness I heard behind me there
A murmur—half a love word, and half, perhaps, a sigh—
The phantom of a heart-beat of many years gone by.

—Margaret E. Sangster, Jr., in the *Christian Herald.*

YOUNG PEOPLE'S WORK

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

IN C. E. WORK TO WIN

DEAR CHRISTIAN ENDEAVORER:

We are taking it for granted that you are working hard on the Efficiency of your society, having received our recent letter. Next week, November first, is the time for your first rating to be sent in to us; don't put it off or say that you haven't anything to report. If you haven't anything to report, for goodness' sake get busy and have something to report. We're in Christian Endeavor work to *win*, but one or two individuals or societies can not do the whole thing alone. Don't be a dead spark plug but fire along with the rest of us and let's have all the cylinders working together.

If you haven't started that Efficiency chart yet *hurry* up and get one. The societies just starting the Efficiency work have a better chance of winning the banners to be awarded at the end of the Conference year than those having used the system last year.

Have your member who is responsible for the Efficiency work in your society get that report off *at once*, have him write to us anyway. We want some correspondence.

Let's work together.

I. O. TAPPAN,
Efficiency Superintendent.

52 Ann Avenue,
Battle Creek, Mich.,
October 27, 1919.

NEW DECALOG FOR PARENTS

Exhaustive investigation has proved it to be almost invariably the case that the home is directly responsible when girls and boys go wrong. The home need not necessarily be vicious to produce delinquency, but it is always a failure in some respect where its children are concerned.

Mary M. Bartelme, judge of the girls' court of Chicago, declares the three "parental disgraces" as being indifference, overindulgence and overseverity. Therefore, for parents in general, and particularly

for parents who exemplify one or all of these "disgraces" in the rearing of their children, she has set forth a new decalog. Its provisions have been thus briefly summarized:

1. Make the children wash the dishes, clean windows, sweep, scrub, make beds and do ordinary housework. Hard work will make them strong.

2. Open your homes to young men or boy friends of your daughters, and to the girl friends of your sons.

3. Coax your children's confidences. The girl who confides in her parents is scarcely liable to go wrong. Neither is the boy. No girl goes wrong unless some boy goes with her.

4. Take an interest in your children. Don't be the indifferent parent who doesn't know what the children are doing.

5. Don't be a greedy parent. The child who goes to work on a falsified age certificate frequently turns out to be a thief. He starts his business life on a very foundation of dishonesty.

6. Don't let your girls go unescorted to summer parks, to skating rinks or theaters.

7. Keep your girls pleasantly employed in the home. Lack of useful occupation often drives a girl to harmful pastimes.

8. Don't let your home be as are so many modern homes, mere places for the children to room, get their meals and turn in orders for new dresses, new suits and luxuries.

9. Help to get more police women. Aid in teaching the men who trap young girls to be afraid of the star on a woman's breast.

10. Help spread the English language among foreigners, and so protect the foreign girls in our midst. Urge the formation of legal employment bureaus, so that girls can be placed in good places with decent wages and their environment inspected.

—Selected.

Ten thousand Serbian orphans were beneficiaries of the American Red Cross aid that was carried to seventy-five Serbian villages.—*Red Cross Bulletin*.

WANTED

The undersigned will pay a liberal price for as complete a file as possible of the *Seventh Day Baptist Pulpit*, both the old and new series. He desires these magazines especially for his mother, who greatly enjoys reading the sermons. W. A. Hansen, Olds, Iowa 10-27-tf

MARRIAGES

STEPHAN-CROUCH.—At the home of the bride's parents, Mr. and Mrs. Ansel Crouch, Sr., in Nortonville, Kan., August 6, 1919, by Pastor H. L. Polan, Earl D. Stephan and Sarah Alice Crouch, all of Nortonville.

VAN HORN-ROBERTSON.—At the home of the bride's parents, Mr. and Mrs. James Robertson, of Arrington, Kan., on October 4, 1919, by Pastor H. L. Polan, Earl E. Van Horn, of Nortonville, Kan., and Grayce Robertson, of Arrington, Kan.

BLOUGH-KING.—At the home of the bridegroom's parents, Mr. and Mrs. C. K. Blough, Salemville, Pa., September 28, 1919, by Rev. R. R. Thorngate, assisted by Rev. Jeremiah Fyock, Mr. Albert C. Blough and Mary B. King, both of Salemville, Pa.

GOULD-CAMPBELL.—At the home of the bride's parents, Mr. and Mrs. Mark A. Campbell, in New Auburn, Minn., August 20, 1919, by Rev. Caradoc Morgan, of Glencoe, Mr. Howard E. Gould, of Webster, S. D., and Miss Florence Campbell, of New Auburn.

DEATHS

CROSLY.—Barzillai Davis Crosley was born in Shiloh, N. J., May 9, 1842, and died near Farina, Ill., October 12, 1919.

He was the eldest son of Edmund A., and Phebe Davis Crosley. The other two sons, Moses, of Albion, Wis., and N. Wardner, of Milton, Wis., are still living. When a young man he was baptized and became a member of the Seventh Day Baptist Church in Shiloh. Later he moved with his parents to Cussewago County, Pa., but in a few years returned to Shiloh, where in 1868, he married Emma Glaspey.

In 1871 they came West, settling near Farina, and bringing letters to the Farina Church of which he was a member at the time of his death. As long as he was able he was a regular attendant at its services.

To him and his wife were born four children, Henry L., who died in Florida in 1890; Edmund G., who lives near Farina; Myrtle Maxson who died near Leonardsville in 1914; and Stella Crosley, of Farina. There are also eleven grandchildren.

For many years he was afflicted with cancer, but bore his affliction patiently.

The funeral services were held at the home on Monday afternoon. As the Farina Church was at that time without a pastor, Rev. Mr. Yost, of the Methodist church conducted the services.

HE DEPENDS ON US

Christ came not alone to preach the gospel, but to be the gospel. When the cross was taken down scarcely any one knew that Jesus had ever been in the world, and his own disciples did not know clearly and fully why he had come. One thing was done to make the redemption of the world by Jesus Christ known to the world, and that was done in one instance by the Sea of Galilee. Jesus wanted something done, but he never hired any one and he never will. He said to Peter, "Simon, do you love me enough to do anything just because you love me?" Simon answered, "Lord, I do." Then Jesus said, "Simon, I have died for the world, and the world does not know it. Do you see those sheep? They are my sheep; I have been feeding them; and now I am going out of the world. Simon, will you take care of these sheep?" "Yes, Lord." "I shall depend upon you, Simon; those sheep will starve to death if you do not feed them." "But, Lord, what is John going to do?" "No matter about John. Simon, will you feed my sheep?" Simon said, "Lord, I will." Then Jesus went to heaven with no more anxiety; and if, when he reached heaven, some arch-angel had said, "Son of God, thou didst die for the world; does the world know it?" "Scarcely any one." "What arrangement have you made?" "Simon said he would go and tell the world that I have died." "And you trusted Simon?" "Yes." "But, Lord, you might as well never have felt heaven if Simon fails you." "I know it. I depend upon him." Jesus knew that love never faileth, and so he went calmly to his eternal home. Then the Holy Spirit came, and men witnessed and preached.—*Alexander McKenzie*.

The prayers offered in synagogues throughout the country on Yom Kippur for the recovery of President Wilson were not merely the earnest expression of regard for the head of the Nation, but they were a tribute from many thousands of Jews to one who has during his entire term as President been the champion of the oppressed, and who has exerted all his powers to secure for our brethren in Eastern lands the unhampered enjoyment of life, liberty and the pursuit of happiness.—*The Jewish Exponent*.

SPECIAL NOTICES

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

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

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

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

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

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

Riverside, California, Seventh Day Baptist Church holds regular 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.

"Did you every try to convince a man that he is wrong?" "Well, not exactly. I usually get him to believe that I am right, and let it go at that."—Houston Post.

THE SABBATH RECORDER

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

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CHANDELIER.—The Piscataway Seventh Day Baptist Church has a good 14 kerosene light chandelier that ought to be placed in some church that is lighted by kerosene. Should any church wish such, please write to Dea. I. F. Randolph, Dunellen, N. J., or to the pastor, Rev. W. D. Burdick, Dunellen, N. J. 11-10-tf.

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HELP LIGHTEN THE LOAD

Help lighten the load!
Humanity stumbles ahead on its road,
Urged on o'er the deserts, beset by the goad;
Men bend under burdens of hunger and care
And women must suffer and toil and despair.
Yes, even the children astray in the strife,
Are bowed by the weight till they weary of life.
Hark! unto each soul that is hero, not slave,
How clear sounds the call to arise and be brave.
Help lighten the load!

Help lighten the load!
With all of the strength that the heart can command,
With all of the power of brain and of hand,
With wills set to sacrifice, struggle and dare,
With love that seeks ever each burden to share.
With unflagging endeavor that stops not to ask
The length of the journey, the cost of the task,
Come, son of the Kingdom! Come, children of God!
And along the dark path by the world's anguish trod,
Help lighten the load!

—The Outlook.

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