

The greatest menace in
the world today is the
drift away from religion

Hold fast thy faith

The Sabbath Recorder

PRAISE AND THANKSGIVING

Not alone for the ripened field,
Not alone for the harvest yield,
Not alone for the birds and flow'rs,
Not alone for the sun and show'rs
We'd praise thy name, our Father-God,
That thou art Lord of earth and sod,
That ripened grain, and fruit, and flow'r
Are symbols of thy mighty pow'r.
For all of these our thanks we'd raise
In grateful sacrifice of praise.

Not alone for the love of friends,
Not alone for the grief that ends,
Not alone for the hours of mirth,
Not alone for the joys of earth,
We'd thank thee for the love of heav'n;
We'd praise thy name for vic'tries given;
We'd praise thee for the bed of pain;
For days of loss, and days of gain.
This is the offering we'd bring;
This "sacrifice of praise" we'd sing.

Not alone for salvation here,
Not alone for the Gospel's cheer,
Not alone for its wondrous pow'r
To keep us in temptation's hour,
We'd thank thee for the life beyond;
We'd praise thee for the Christian bond;
We'd thank and praise thee, O our Lord,
For ev'ry promise in thy Word.
For these we thank thee, yea, and more;
And laud, and worship, and adore.
—Jennie Wilson-Howell.

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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.

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WHOLE NO. 3,952

Revivals Among the Baptists We notice with much interest that evangelical meetings among the Baptist churches in Kentucky are being held in many places and the spirit of revival seems to be abroad. This is especially true of the Southern Baptists. The *Western Recorder*, published by the Baptist state board of Kentucky reports in one issue, nineteen revival meetings with many additions to the churches in that State and also several revivals in States further south. In three churches the numbers added were one hundred and forty, two hundred and two hundred and eight, and in other churches were added from five to fifty members each.

These people were intensely alive during their \$75,000,000 financial campaign and succeeded in meeting the demand for money. We have also noticed a splendid effort on their part to crown their financial success by a far-reaching and thorough spiritual revival.

We do not wonder that a spirit of thanksgiving prevails in their denominational organ over the " manifold blessings " that have come to the " Kentucky Baptists ". They are rapidly gaining strength and their forward movement is bringing splendid results.

We wonder if our own dear churches are going to settle down satisfied with their financial success and make no special plans for revival meetings and deep spiritual blessings? Is it not time for some plans to begin to materialize for a general ingathering? Are our churches in their prayer meetings taking up the prayer of Habakkuk: " O Lord, revive thy work in the midst of the years! " Or are our prayer meetings growing more and more formal and dead? What shall we do as a people if we desert our prayer meetings and allow the winter to pass with no spiritual uplifts, no quickening of life in the churches? Are our faces toward the dawn of a better day, or are they turned toward a hopeless night of spiritual death? Are the things of earth blinding our eyes until we are losing sight of heavenly things?

What Can You Do For the World That Has Done So Much for You? If every one in mid-life would seriously consider what the world has done for him, and earnestly seek for something he can do in return our old world would soon become a better place in which to live. If one has grown to the age at which Jesus began his life work, and can comprehend something of what the Master's three years of service bestowed upon the generations to come, he will have some estimate of the God-given ability for good as stored up in a true man who has reached the age of thirty years.

During all his life such a man has been receiving the benefits of Christian civilization. Hospitals, churches and schools founded by devoted men of the past have stood open to him according to his needs through all his years. He holds in his being the result of the experiences of ages past. His home is in a land of democratic ideals deeply inherent in his very soul, that have come to him from early seers whose hearts God illumined, and now he stands looking toward a future that offers to him opportunities for usefulness such as his forefathers never dreamed of.

What questions should most concern such a man? Are they not these? What have I to offer a world that has done so much for me? Am I making the most of myself in view of my opportunities? Physically and morally am I as well prepared for good work as I should be? or have I permitted the dirt of earth to smirch my soul? Am I doing something in these passing years that will be worth remembering by those who live here after I am gone? What am I doing to add to the happiness and comfort of my fellow-men? Can I face wife and children and loved ones without any shame and remorse? Am I doing by those whom God has given me the very best I can as the years fly by? If God should call me hence in mid-life will the result of my few years on earth be what it should be—what, indeed, I am well able to make it? As a man in mid-life, reared in such a goodly land, what sort of a man am I?

A National School Week The Council of Church Boards of Education is sending out announcements for a School Week to be observed in all the churches December 4-11. It is a good omen when the Bureau of Education at Washington announces that, "There is no more important subject before us now than Christian Education."

It is appropriate that our government should give due credit to the church as the originator of the high ideals of education in America. It also acknowledges the fact that the influence of the church has leavened the entire nation. This has resulted in the rapidly increasing interest in education by the government.

We trust that during the week beginning December 4, all pastors, professors, teachers and students will unite heartily in efforts to strengthen public sentiment in behalf of the schools, and especially strive to promote lines of education worthy of the confidence and devotion of all Christian peoples.

Who Will Send Second Hand RECORDERS? A good letter from a friend in the South brings encouraging words regarding some persons who are interested in the Sabbath question who would be glad to receive RECORDERS from any who have read theirs and are willing to mail them to others who are not able to subscribe for them.

Of some, our friend writes: "I wish they could read Elder Clark's story of the lone Sabbath-keepers"; and the letter speaks of several others who are discouraged and who might be greatly helped by the RECORDER if they could have it.

The person who makes this request and who desires to distribute RECORDERS and tracts is one of a group of three lonely aged Sabbath-keepers—two sisters and their brother—all of whom are past their three score and ten. We know that a portion of this personal letter will be interesting and helpful to many of our readers, and so will give it here in the writer's own words:

Brother and sister and I feel very lonely as Sabbath-keepers, but we have a Bible lesson on Sabbath afternoons and prayer, and we feel that our Father in heaven blesses us in these services. But oh! how we miss the preaching of his word by those of like faith, and how we long for the courts of his sanctuary and for communion with those who truly love God and who love to talk of all his wondrous works. Brother attends preaching services occasionally at one or another of the churches here, but sister and I are too

feeble to go. All of us are past three score and ten and we feel that we are not very far from the place which our Savior has prepared for us, where we shall join all of the heavenly host in praising him who died to redeem us from our sins. My letter is much longer than I intended. Please excuse me for encroaching on your precious time, but I want to say that I find more real food in the SABBATH RECORDER than in any other magazine or paper that I see. One night after reading in the book of Proverbs with intense delight until time to retire I felt hungry for a little communion with some of the brethren and sisters; so I picked up a back number of the RECORDER and after reading two or three good articles felt truly refreshed.

If any of our friends are willing to send their RECORDERS after reading them to persons of whom this writer made mention we will gladly furnish the addresses.

Why Will Mortals Neglect the Things Essential to Their Peace? Who of us has not suffered heartaches over things left undone even after we knew how essential those things were to our peace? Many a dark day and darker night has saddened our hearts because we had failed to do the things we should have done. One does not need to commit some overt act of unkindness to cause heart-suffering when the day is done and sleep leaves him in night time. There was an ancient king whose thoughts troubled him one night over the deeds of the day before. But many a poor soul has suffered killing heartaches from sins of omission and has been made miserable over what might have been but can never be since his opportunity to do has gone forever.

One can not help asking, Why will poor mortals continue day after day to neglect the things which they so well know make for peace? At every turn in home and in society we are confronted by little duties toward loved ones and toward fellow pilgrims in this vale of tears, which if cheerfully met will fill life with sunshine and our souls with peace. But, alas! for us, we are too apt to forget and leave them undone until the opportunity is gone and our souls are filled with regrets. Some unknown poet has put these thoughts in words which would help us all if we could only keep them well in mind:

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.

The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts tonight.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for,
With troubles enough of your own.

These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find—
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late;
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartache
At the setting of the sun.

To Give Up Now Admits Inability of The People to Rule Every true American should resent the constant representations of the wets and their sympathizing newspapers to the effect that the Eighteenth Amendment can not be enforced, and should therefore be repealed. In several instances of late we have noticed a sort of triumphant tone in the newspaper accounts of the various methods by which the laws are violated. Sometimes the stories are concerning the discovery of smugglers who by means of automobiles well tanked up with rum, funeral processions with liquor-filled caskets, freight shipments with whiskey hidden in the merchandise, and many other ridiculous ways are constantly defying the government and violating its laws. These stories are usually magnified with the unmistakably "I-told-you-so" gusto, that clearly shows the purpose of publishers to arouse public sentiment against prohibition.

Here we stand as a nation face to face with the representatives of an outlawed business; a business that had been carried on by privileged malefactors for many years, men who were notorious law-breakers and whose business threatened ruin to the nation until the sovereign citizens of the land rose up in their might when the liquor traffic

throttled our armies in wartime, and banished the curse by a fundamental law.

Since that law became the mandate of the American people, the liquor element has done everything that could be devised to encourage its violation, to bring it into ill repute, and to discourage its enforcement. Not even the decided set-back given them by the Supreme Court decisions and by the recent election can seem to convince the wets that prohibition has come to stay. And now the election is over they are busy as ever planning to secure men in the President's Cabinet who will influence the new administration to favor them.

The test is on. The fight is bitter and persistent. The question as to whether democracy is able to rule the nation rather than the evil machinations of designing men is being settled. There must be no compromise now. Too much is at stake. For prohibition to yield to the clamorings of those who have in times past brought the greatest evils upon our country would be to acknowledge the inability of the people to rule.

Does Violation of Law Furnish Ground for Repeal? We have noted the frantic outcries of the wets as they urge the repeal of the prohibition laws because there are many violations and the expense of enforcement is so great. If people are alive to the facts they will see how groundless such arguments are. Why should prohibition laws be repealed because they are violated, any more than laws against theft, murder and highway robbery? No law exists without being violated. Never have we known more violations of these laws than in the past year. Bank hold-ups in broad daylight where automobiles have enabled the outlaws to make clean get-aways in nearly all cases, have astonished the world. Bandits rob moving trains and get away with millions of loot. The expense of law enforcement against these things is frightful to think of. And in spite of it all we never knew so many crimes of this kind. What sense is there, while these things exist, in singling out the prohibition law as one to be abolished because it is violated? The fact that it is violated is one of the greatest evidences that it is needed. Who would think of pleading for the repeal of laws against fornication, adultery, thieving, or

murder because the papers each day give long lists of violations? No good citizen would dare to urge that such laws be done away. Then why should any true American even so much as listen to the miserable arguments for the repeal of the law that aims a death blow at the very business which, through the years, has been most productive of all those other crimes? To enforce the prohibition law is to shut up the hotbeds of crime, to suppress the dens of vice, and to destroy the worst nesting places of anarchy and the rendezvous of corrupt politicians, all of which have been a curse to our fair land.

To enforce the prohibition law is simply to go to the very fountain-head of all crime and corruption and shut off the supplies that fill our land with criminals.

A Survey Completed Word comes from Alfred regarding a religious survey made by a committee of the Christian Endeavor Society in co-operation with the pastor. This survey covers the entire township of Alfred, as well as the village in which the church stands. This is a good work for Christian Endeavorers to undertake, and we trust that other societies will soon canvass the communities about them and give us the results.

When Alfred's committee has tabulated its report we hope to receive it for the SABBATH RECORDER.

Elder John C. Branch In Detroit Elder John C. Branch, of White Cloud, Mich., had a very busy day on Sabbath with several Sabbath-keeping churches in Detroit. On the eve of the Sabbath, November 12, he preached for the Church of the Living God; on Sabbath morning the Church of God and Saints of Christ heard him; on Sabbath afternoon he preached for the Pentecostal Church of God, and in the evening of that day he spoke again at the church first mentioned above. At all these Sabbath-keeping congregations Elder Branch was given a warm welcome. On the first evening four persons came to the altar seeking Christ and on the second evening three more presented themselves at the altar.

L. S. K's and Milton College A brief letter from Brother G. M. Cottrell, of Topeka, Kan., shows that he is wide awake as solicitor for Milton College among the lone

Sabbath-keepers. He sends one personal letter written to him in response to his appeal for Milton which greatly encouraged him; but which, we fear, the writer of it might not care to have published in full.

Aside from mention of the thanksgiving gift sent Brother Daland for Milton, the writer sends words of such loyalty to the causes we love that Brother Cottrell is greatly encouraged. He writes of "Shower Week" for Milton College, and of the canvass then being made in all the churches of the Northwest; mention of which has already been made in the RECORDER. He also mentions two other letters received the same day with notice of similar gifts, one of \$5 and one of \$500.

We hope for a great rally around Milton College by its friends, and as fast as definite data is at hand we trust the facts will be sent us for the good cheer of all who love that institution.

THE MINISTER AND HIS DEVOTIONS

CHAPLAIN GEORGE C. TENNEY

(Paper read before the Battle Creek Ministers' Association, November 8, 1920)

In a religious sense "devotions" refers to a personal and private communion with God and the spiritual world. This function does not pertain exclusively to the ministry, it is also essential to every truly spiritual Christian life. We as ministers are glad that many of our people are established in this spiritual, vital intercourse with Heaven and divine Beings. But at the same time we realize that it is incumbent upon us who minister in sacred things, who stand before the people as representatives of the Lord Christ, to be pre-eminently *en rapport* with him under whose commission we labor.

And, the deeply devotional mind is *en rapport* with divine intelligencies. The term is not too intense or emotional. To be wholly under the control of the divine will and mind is not too radical a statement of the correct relation of the Christian minister with his Lord and Master.

The whole Bible sparkles with allusions to this relation of the human soul with its Lord. The psalms, the prophets, the Gospels and the epistles are studded with these thrilling allusions. The last book of our sacred writings is wholly the product of a devout soul brought into touch with and

held under the control of the divine mind. The Savior's conception of private devotions is thus recorded: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father that seeth in secret, himself shall reward thee openly." That is, the products of this secret communion will be seen in the open spiritual results that will surely follow our labors. He chose the garden, or more frequently, the mountain side, in the lonely hours of the night. The purpose of this seclusion is that the world may be shut out of sight and hearing, so that the mind may be wholly given up to God and his control, that he by his still small voice may speak great things to our spirits.

In Psalm 91 we have this beautiful assurance: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God, in Him will I trust." Then follows the rest of that glorious psalm filled to overflowing with the most gracious and precious promises of protection, of guidance, of control and of eternal life, "because he hath set his love upon me." The psalmist also speaks of "the secret of his tabernacle." Jesus promised that to the overcomer, "I will give to eat of the hidden manna, and I will give him a white stone, and in the stone a name written which no man knoweth save him that receiveth it." This is a secret talisman, an assurance of a friendship with Christ so close and sacred that we can by no means impart it to our best earthly friend. The very best grade of friendship is, in a sense, exclusive. It does not separate us from other friends. It does not lessen our regard for our fellows, but it embraces secrets that are not public property. It is not ostentatious, it does not advertise itself in a bigoted, vulgar way, it is too sacred to be paraded. Such is the bond of friendship into which our blessed Lord is waiting to receive us. It is this that true devotions mean.

I do not need to remind you, dear brethren, that in this secret association with Jesus Christ we find the source of our power with God and with man as real ministers of the grace of God. It is very true that a man may build up a famous reputation on some other foundation. He may be

very gifted in oratory and attract loud applause, he may shine in society as a star of the first magnitude, he may be hail fellow well met in the lodge room, he may have keen perceptions in finance, he may gather a multitude of followers as worldly as himself; but they will be followers of a blind leader unless he comes to them from the secret chamber of God's presence.

The ambition to be famous amongst men, to shine as an eminent scholar and leader, as an originator of bright thoughts and schemes and to be a very original thinker is a snare spread before the minister with very great cunning by the destroyer of souls. The knowledge that "there is always room at the top" inspires talented young men to set out for the top with all their might without ever stopping to dig down and lay the foundation alongside of that laid by Jesus Christ, whose building, while yet he was visible upon earth never rose sufficiently above the surface to gain social recognition or even respectability. He was satisfied to toil in the humbler strata of human life in order to lay a foundation upon which others might build with safety. If it shall not fall to us to be layers of foundations let us not ignore them or build without them. Let us at least remember that "Other foundation can no man lay than that which is laid, which is Jesus Christ."

The most effectual aids to devotions are the Bible and the Spirit which moved men to write it and who acts as its interpreter. Too many men are busy reading books *about* the Bible; trying to suck the honey from the inspiration of some other man who has taken the time to study and pray it out for himself, and has been induced to write out the results of his interviews with God to save other men who are too busy, too lazy or too worldly, the trouble of seeking for it themselves; of going to the original source and obtaining their own supply of spiritual nourishment.

These splendid good books may be a snare and a delusion. They are interposed by the teacher between his pupils and the real Word of God. I do not deny or doubt that we may all get many good suggestions by reading books about the Bible, but they will not satisfy the soul any more than a lecture by a dietitian will satisfy the demands of a healthy appetite. We may get good wholesome hints

and helps from Bible experts, but they can not eat for us. We should not seek to build up our souls on predigested spiritual food. Cornflakes and zweibach are helpful to weak digestions, but were we to live on them our digestion, too, would become weak. We go to nature for our best foods and take them right from the hand of Him who made them, and they make the very best tissue of brain and brawn. So, too, with those who seek to be fed on the secret manna, we need to take it first handed, and the illumination of the Spirit, as it shines upon the Word coming fresh to our consciousness, floods the soul with light and gives us food for our flocks that is warm from the laboratory of God.

May I, with an apology, suggest that the books to be reviewed during the coming year at our meetings according to the tentative program, be books of the Bible?

The office of the Holy Spirit, as you are well aware, is manifold, covering the whole field of our spiritual requirements except in the function of laying down laws and mandatory precepts and sitting in judgment upon the violations of law and ethics.

His office is to help our infirmities; to prepare our prayers for presentation to God; to take the things of God and show them to us; to put us in remembrance; to prompt us to duty; to sanctify our judgment; to afford us the assurance of acceptance; to witness with our spirits of our sonship and to give us a pledge of our future life—to be in all things our helper, friend, teacher, the intercessor, the guide, the counselor that we all need, all-wise, all-powerful, forever and always at hand and dwelling in us.

We are highly favored as to the proximity of both these helps in our devotions—the Book and the Spirit. "Our heavenly Father is more willing to give his Holy Spirit to them that ask him than earthly parents are to give good gifts to their children." "Ask and ye shall receive." The Bible is the most accessible book in the world. For many centuries it was very difficult to obtain, the art of printing was not yet discovered or but poorly developed. The few copies of the Scripture extant were chained to church altars, and the people under severe penalties were forbidden to possess or read any portion of God's Word. But the Bible in its purity survived the ordeal of

persecution, the rage of its enemies and the unnatural darkness of those ages when ignorance and superstition reigned over the lives and consciences of men, and the dominant church propagated its awful dogmas by rack and stake. Those days have passed and now the Bible is within the easy reach of all.

Now the vital question with us in this favored age is whether we are making use of this wonderful Book that we need to make in order to cultivate and strengthen our own spiritual lives. Do we feed on the living Word? I think I am hazarding nothing in making the statement that all those men and women who have really done most for the spiritual regeneration and uplift of the world, are those who have been the most earnest and devoted students of the Bible. That we may get help and inspiration from the reading of other books and listening to addresses of wise men is not to be questioned. We can not ignore the help that these means afford us, but any amount of human learning, and the utmost familiarity with the teachings of philosophers will utterly fail to equip the soul for doing valiant work for God if the prayerful study of God's Word be neglected.

It is not at all pertinent to this essay that it should discuss the reliability, the genuineness of the Bible. You, brethren, believe the Bible to be the inspired Word of God. That is not a mooted question in this association. Were it so we could have no fellowship with that spirit. From a child I have been taught to revere the sacred Book, and as life goes on to its close, it becomes more and more satisfying to my soul, more vital to my spiritual life, more full of comfort, and more fully vested with authority and power. And yet, do I cherish and meditate upon the wonderful Book as I ought? I must confess with a sense of humiliation that the hours I spend with it are too few, and I feel that my spiritual life is the loser by this neglect.

For this neglect I have no adequate excuse—none that I would presume to present to my Lord. It will not do to say that I have no time for private devotions, for then I would confess my unfitness for any sacred office. Should an ambassador of the United States plead that he was too busy with his social cares and pleasures to make a study of his instructions and to keep in touch with

his home country, he would be dismissed at once for utterly failing to act in his high office.

It is important that the minister keep well abreast of the things that interest the world in politics, philosophy and religion, but great care must be taken lest what the world is doing and saying be allowed to eclipse the study and attention we need to give to the instructions we hold in our hands from our Lord and Master. We need, not only to study our written instructions, but we should also be daily in receipt of fresh instruction direct from the throne of grace. It is very well to be able to quote Carlyle, Ruskin, Emerson and other sages in our discourses, but a freer use of the Word of God would carry far greater force with our people, and would, I believe, give us the ears and confidence of our congregations, many of whom are hungering for the real bread of life. Our Savior cried in one of the critical moments of his earthly ministry, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak they are spirit and they are life." The great apostle writes, "Preach the Word." God used the old prophet to send to us the following burning message:

The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.

Is not my word like as a fire? said the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will ever forsake you, saith the Lord.

I profoundly believe this message was designed for the Christian ministry. It contains some very pointed rebukes for those who neglect to present "the burden of the Lord" and substitute chaff for the wheat. It indicates some of the dangers to which we as preachers are exposed, of presenting false issues, to the world to the neglect of

the saving truths of the gospel that brings men and women to Christ.

I deprecate the too prevalent custom of preaching *from* a text. "From" is right. A text is used to give the speaker a convenient send-off, or to comply with an established conventionality, and probably it serves also to take the curse off from what would without this isolated and useless text be a scriptureless discourse. Such discourses may be the product of the study, but not of the closet. Too often they are prompted by a popular demand rather than suggested by the Spirit.

Would we be true followers of those who "through faith subdued kingdoms, wrought righteousness, obtained promises, waxed valiant in fight, turned to flight the armies of aliens"? Would we be disciples of Luther, of Calvin, of Wesley, Whitefield, Campbell, of Paul and of Christ? These all point us to the secret chamber of God's presence as the source of our power and our inspiration.

"Will I lift up mine eyes to the hills? From whence cometh my help? My help cometh from God who made the heaven and the earth."

Two companion volumes of verse edited by William Stanley Braithwaite are worthy of notice. "The Golden Treasury of Magazine Verse" is a collection of one hundred and twenty of the best American poems published in American magazines between the years 1905 and 1917. "The Book of Modern British Verse" is a collection intended to acquaint American readers with contemporary British verse.

In the collection of American verse is found the exquisite poem "Trees" by Joyce Kilmer, a young sergeant in the American army who fell in France in August, 1918. He was but thirty-one years old at the time of his death. His poetic career had but dawned.

TREES

I think that I shall never see
A poem lovely as a tree,
A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree!

—Milton College Review.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

"Lo, I am with you always, even unto the end of the world."

ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Waterford, Conn.
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + ★ Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + ★ Nortonville, Kansas
- + ★ First Alfred, Alfred, N. Y.
- + ★ DeRuyter, N. Y.
- + ★ Southampton, West Hallock, Ill.
- + ★ West Edmeston, New York
- + ★ Second Brookfield, New York
- + ★ Little Genesee, New York.
- + ★ Marlboro, New Jersey
- + ★ Fouke, Arkansas
- + ★ First Brookfield, Leonardsville, N. Y.

WHAT SALEM COLLEGE HAS MEANT TO ME

[The three articles given under this heading were read by students of Salem College in the Southeastern Association. There were two young men and one young lady, but we can not be sure of their names as we have no program, and by some oversight the articles were not signed when sent to the RECORDER several weeks after the association. We therefore give them here in order of their reading without signature.—ED.]

A Young Man

In considering what Salem College has meant to me, I will consider also what it means to me and what it shall mean to me in the future. Perhaps Salem College means much the same to the hundreds who have gone out from her halls made ready for the struggle of life, knowing not only "how to make a living", but better than that, "how to live".

My college is my source of inspiration. From her portals I look out upon the world into which I am soon to enter, to live, and labor. I see it as if it were from afar, and although this old world is in a sense as yet untried by me, I shall be strengthened to fight life's battles, by the teachings of my Alma Mater.

Then too, Salem College is furnishing to me development. Primarily of course it seeks to develop my mind. The first mission of the college is to build strong minds, creative, retentive, and active. The world needs most of all, men and women of training and power. It is also true that the well rounded education furnishes physical and social development as well. For one needs bodily health and vigor, in this strenuous life, and his college should help him gain this. And one must learn to live with others, so there is need also of the social development. My college gives all of this—and more. It teaches love of God and reverence of his laws.

My education should give me understanding,—and thence a vision; understanding of life—and a vision of the world, its opportunities and its needs. In order to serve in this world, I will need understanding and vision. Salem College can help me attain this.

Resulting from a vision is an aim. When I catch the vision of the world inviting col-

lege men and women, I desire to do. I aim toward service. No one can catch the vision (which the college student has but to raise his eyes to see), without the desire to make his life really count. Hence my college creates in me an aim.

Salem College is to me a home. It will be there that my ambitions shall rise. It will be from Salem that I shall get my training and I shall always love her. And so it is always with a thrill that I sing the words in the last stanza of the Alma Mater song:

College days will soon be over,
Far from thee we'll roam,
But we'll think of thee, dear Salem
Ever, as our home.

A School Teacher

In a short time one can not tell all that a college has meant to him. Salem College has meant to me what any school or college has meant to any young person. Perhaps, had it not been for Salem College I would not have been where I am in school today. Although when I went to Salem I entered the public high school the chances are had it not been for the college I would have lost a year in getting somewhere else. Salem College has meant much in that it is one of the denominational schools that admits students not of like faith. There is a wonderful advantage in this for the Seventh Day Baptist student. It has been said that a student can not be one thing at home and another at school. In associating with the students every day there is something gained that prepares one for his place and associations after active preparatory school life.

College, I think, can be illustrated as a straight and well-kept highway with several small and winding paths leading to one side or the other. The highway represents college and the by-paths anything that may lead a high school graduate from a straight course upon which he may look. In other words college is the "filler-in" between high school and higher special work leading to a settled career.

Salem College has helped me to realize some of the responsibilities, duties and privileges which are ours as young people and will be ours as we grow older. The denomination in keeping in touch with the Seventh Day Baptist students and young people impresses upon them more and more

their almost boundless opportunities, and in many cases causes their purposes and intentions to crystalize. Each day brings more forcibly the needs of the whole world. As one of our class who does not expect to be back this year expressed it: "The world is waiting for each one of us."

Salem College has meant much to me in a social way. It seems to be natural—my whole being just sort of rebelled against any personal action, performance or reference. There was a sort of timidity. I am glad to say that some of that has been overcome. The social side of college life is invaluable. It is essential to the well-rounded student. The mingling of students in a recreative mood is desirable. The literary training gained through lyceum work has meant much. This training helps one to feel at home on his feet before his fellow students. Also gives one valuable information and practice in parliamentary procedure. I have not let athletics mean as much to me as I should. I hope that they may mean more in the future.

There is splendid opportunity for a student to work his way. I have had this opportunity. It is getting to where it is very hard to make all expenses. One can make his entire way but only by slighting some of the things that are essential to the general development. I will make this statement, however, that one who has a part or all of a year's expenses ahead can make his entire way.

The student Y. M. C. A. of the college offers splendid help in religious development. Through its active work many a fellow has found himself. The other religious activities of the college are essential and constructive. So many of us are not natural leaders. The reference made and the picture that was shown yesterday morning in the splendid sermon of the pressing and immediate needs of the world calling for Christian leadership takes one back to the International Student Volunteer Convention that was held the last of the past year and the first of the present at Des Moines, Iowa, where delegates representing over forty different nationalities came together to consider the vast problems that confront every wide awake person today.

Perhaps Salem College has not meant to me what I should have let it mean, but after one year's direct connection with the

institution it means more than can be told. After the statement made yesterday morning that more of our present leaders have come from the rural community we can see that there is nothing short of an imperative challenge to the Seventh Day Baptist student of the small town; and after the new vision of the world as it is that we received yesterday afternoon, there is nothing short of a calling for every student to prepare to assume his task under God's direction.

A Young Lady

Many are the things which Salem College has done for me, but time will not permit, nor can I find words to express, just what I feel my dear Alma Mater has done for me.

Socrates has said, "To know is to live." So first Salem College has helped me to live by having gained a better understanding of the common things by which I am surrounded. Who can enjoy nature and her ways until they have acquired a knowledge of such ways? Who can appreciate the beauty and song of the thrush, goldfinch, and robin until he has learned their names, their song, and their habits of life? Who can appreciate the most common flowers that fringe the roadside until he has learned to know the name and use of each minute part making a complex yet simple little flower? To know thus, we are prone to say, surely God is back of such workmanship. These are things which are beyond human power to create, yet the time is fast approaching when every one can have an opportunity to know and fully appreciate such creations.

The study of science gives us a knowledge of the natural laws of the universe. For example, a few years ago people did not know why the needle of the compass pointed to the north, but according to recent investigation scientists have found that it is due to the fact that there are electric currents in the air which run parallel north and south. So in order to be in harmony with these currents the needle must point directly north and south. We find too that the same currents which affect the needle of the compass affect human behavior as do many other of the physical conditions. These things are extremely valuable to know in order to be able to deal with the people with whom we

are associated and all with whom we have to deal. A knowledge of such things helps us to be better adjusted to our environment.

Again, we find that man is by nature a social being, and our success in life largely depends upon learning to live with people. The associations with the students offered a most excellent opportunity for a practical training along this line. It is here we meet students from different sections of the country, with whom we exchange ideas. This brings us social adjustment.

While the association with the students is a potent factor in our development, yet I think the teachers afford a greater influence upon the young lives that come in contact with them. It is surely an inspiration to any student to know the teachers of Salem, some of whom have practically consecrated their lives to teaching and the work of Salem College. They not only teach us high ideals and standards by precept, but they are living examples of what they teach. It seems to me that the teachers are true missionaries. They are not teaching for financial gain but their chief aim is to serve humanity and they are happy in so doing. J. F. Marsh has said, "He is greatest who serves best."

Much is said today by well meaning people against the teaching of evolution in schools and colleges but such people I fear do not have a clear understanding of the meaning of evolution. It does not teach that man has evolved from the monkey as is commonly reported; but that through the ages man has advanced in his upward development. I see nothing in this to destroy my belief in God or the Bible. It only tends to strengthen my faith in a God who creates and governs such a wonderful process of life.

In conclusion my heart joins with many other students in the sentiment expressed in the "Ode to Salem College", and in the "Alma Mater Song". These songs were born in the heart-life of Salem students and they are a help to us.

ALMA MATER SONG

Where the hills of West Virginia
Stand like sentinels round,
Nestling fondly in the valley,
Lies our college town.

Salem, hail; our alma mater,
Thee we'll always praise,
Sons and daughters ever loyal,
Songs to thee we'll raise.

College days will soon be over,
Far from thee we'll roam,
But we'll think of thee, dear Salem,
Ever as our home.

ODE TO SALEM COLLEGE

Hail to thee, oh Salem College,
With thy home among the hills;
Source of noble inspiration,
As our life new purpose thrills,
Guarding hills sublime, surround thee.
Ne'er to cease their watch again;
Safer yet, since thou art planted
Deeply in the hearts of men.

Lift thy voice, oh sons of Salem,
Swell the chorus with thy praise;
Wooded hill and winding valley
Echo back the songs we raise.

"Mountaineers are always freemen,"
Free from tyrant's galling chain;
Yet through thee a greater freedom,
Love to God and man, we gain,
Lessons of thy sacred teaching
Fit us for the school of life;
From thy halls go silent heroes
Bearing laurels in the strife.

Noble sons can ne'er forget thee,
Who hast taught them how to live;
Faithful daughters, thou hast nurtured,
Loving praise shall ever give,
When our feet afar have wandered
Still our thoughts shall linger here,
As at evening's misty twilight
Visions of the past appear.

SAVED BY OBEDIENCE

In the Nineteenth Psalm we read, "The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple, the statutes of the Lord are right, rejoicing the heart, the commandment of the Lord is pure enlightening the eyes, the fear of the Lord is clean enduring forever," etc. We also read in chapter 10 of Luke's gospel, "And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" Then Jesus goes on and relates the parable of the Good Samaritan showing what constitutes being a neighbor and in conclusion says, "Go and

do thou likewise." Christ explained to this lawyer what he was to do, to keep the commandments of God and by so doing he would inherit eternal life. In other words by these righteous acts he would be saved. He doesn't tell him he is to be saved by grace, nor by faith, nor by penance but by simple obedience to the divine law of love to God and man. The writer has often heard this uttered from the pulpit, "We are no longer under the law, but under grace." The church sings, "Free from the law, oh happy condition." What do they mean? Paul says, "Do we then make void the law through faith? God forbid: yea, we establish the law." "Faith without works is dead." They must be united to be of any value. Nothing is accomplished without faith; neither is anything accomplished without works; the two must go together. The law of God is forever in operation, universal in its application. To some it is the savor of life unto life, to others the savor of death unto death. The highest blessings follow its obedience; the direst disaster and destruction its disobedience.

Obedience does not free us from the law, it places us in harmony with its requirements, in loving fellowship with the divine will. Christ came to show mankind the divine way to keep the law of God; that was his special mission. The Scribes and Pharisees had only a legal conception of its nature. Christ tried to teach them its spiritual character—that mercy was to take the place of cruelty; that meekness was to replace pride and haughtiness; that purity of heart was to banish impurity of thought, word and deed; righteousness not of the kind of the Scribes and Pharisees, but the righteousness of God; self-denial in place of selfishness and greed; forgiveness of enemies in place of hatred; truth in place of error; peace in place of war and bloodshed. He helped to cure men physically, mentally, morally and spiritually; finally to bring them into perfect fellowship and harmony with the Divine Mind. G.

NOTICE TO SABBATH SCHOOLS

All Sabbath-school supplies will be mailed from the publishing house by December 15. Unless changes in orders are received prior to this date the same number of quarterlies will be sent to each school as were sent last quarter.

EDUCATION SOCIETY'S PAGE

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

EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

The Executive Board of the Seventh Day Baptist Education Society met October 17, 1920. Present: William C. Whitford, A. B. Kenyon, A. E. Main, W. A. Titsworth, B. C. Davis, P. E. Titsworth, A. Clyde Ehret, Carrie B. Saunders, Jessie B. Whitford, E. P. Saunders.

Prayer was offered by Dean A. E. Main.

The Treasurer, Dean Paul E. Titsworth, presented his quarterly report, which was adopted, subject to audit.

Following is a summary of the revenue and expenditure account as shown in the report:

Revenue	
Balances, June 30, 1920.....	\$1,504.94
Interest	1,541.91
Contributions	201.22
Forward Movement Funds:	
For the Seminary	\$ 225.42
For Alfred University	908.80
For Milton College	820.03
For Salem College	875.54
	2,829.79
	\$6,077.86

Expenditure	
Paid Alfred University	\$ 968.40
Paid Milton College	602.14
Paid Salem College	1,058.50
Paid the Seminary	177.11
Paid Fouke School	5.00
	\$2,811.15
Salary of Treasurer	25.00
Transferred to Principal account	50.80
Twentieth Century Endowment Fund	3.46
Young men preparing for the ministry	3.13
Expenses of Corresponding Secretary to associations	152.01
Overpayment of interest refunded98
Balance September 30, 1920	3,031.33
	\$6,077.86

Total Endowment Funds

Voted that the balances on hand and due to the several schools be paid over to those institutions as designated.

The Corresponding Secretary who was delegate of this society to the Southeastern and Northwestern associations, made a ver-

bal report, giving an account of his experiences and impressions at the meetings of those associations.

The Corresponding Secretary read a letter which he had prepared to send to pastors, suggesting that they preach on the subject of Education on some Sabbath during the year, which action by the Secretary was, on motion, approved.

The Corresponding Secretary also stated that he had arranged to use a page in the RECORDER for educational articles, which arrangement was, on motion, approved.

On motion the Corresponding Secretary was requested to keep in touch with the young people who are looking toward the ministry.

The President read a letter from Robert L. Kelly, Secretary of the Council of Church Boards of Education, in regard to plans for the life enlistment of students.

The letter was referred to the President and Corresponding Secretary for reply, with the understanding that this Board approves of the carrying on of this work by the Church Boards of Education.

The President read two letters from Corliss F. Randolph, President of the Tract Society, suggesting that the President of this Society occasionally attend meetings of the Tract Board, especially the coming November meeting.

Voted that the President attend the November meeting of the Tract Board.

Voted that the President, Corresponding Secretary and President B. C. Davis attend the January meeting of the Council of Church Boards of Education as representatives of this body.

On motion the following resolutions were adopted:

Resolved, That we hereby assure President Daland and the trustees and friends of Milton College of our deep interest in their efforts to secure the funds so much needed to carry on the good and growing work of the college; and of our willingness to help forward these efforts as far as it lies within our power to do so.

Resolved, That we heartily endorse the plan of President Daland to lay the opportunities and needs of Milton College upon the minds and hearts of the Seventh Day Baptist churches and people of the great and prosperous Middle and Northwest. The Northwestern Association needs the uniting and elevating influence of the college, and the college needs the moral and financial support of the people who constitute its denominational and geographical constituency. The claims of Milton are worthily made, and de-

serve a response worthy of the vital interests that are at stake.

And we commend the same general principle of procedure to our schools at Salem and Alfred; namely, that they work, educationally, with increasing thoroughness, the territory that is naturally their own denominational and geographical constituency.

The Secretary read a letter from the Secretary of the Commission expressing appreciation for the helpful counsel of our representatives who attended the meetings of the Commission at Alfred, in August.

E. P. SAUNDERS,
Recording Secretary.

AN INCIDENT

MATIE E. GREENE

Old man Anthony Irving frowned, ran his fingers through sparse, gray locks and looked at his daughter through mere slits of eyes.

"I tell ye *no!* Now let that be th' end. No gal o' mine is goin' to th' city all alone to live, and that Mis' Allen kin mind her own affairs—heavens knows they need it; now if you want to *work*, thar's my store."

Visions of her father's store rose to mock Leona. The cracker barrel standing beside barrels of meal, wheat and rye flour, and a man, with an old pipe somewhere about his anatomy, perched upon each barrel top. The air would be a mass of tiny clouds of pale blue smoke, and old Mrs. Murphy would want "Red Top"; yet she made no reply, and toying with her breakfast she finally rose impatiently and left the room. Her cheeks were pink and her eyes held tiny sparkles of resentment.

Old man Irving lit his pipe and puffed a few times complacently. His eyes grew pleasant and he even smiled at Leona's spirit. "Purty gal, if she is mine; but needin' a stiff rein with all them fool notions about goin' to the city," he grumbled in his deep, heavy voice, "but I guess she knows purty well by *now* who carries the family money."

He threw down his morning paper and moved about preparatory to the daily ceremony of opening the store. Below, some one was already pounding on the door for admittance, and he hastened downstairs with as much speed as narrow steps and large boots permitted.

"Good noon! Seems ter me you're gittin' real smart these days 'bout openin' th' store.

Now my wife Nancy kalilates she wants five cents worth of saleratus."

Anthony Irving put up the order without comment, while his customer talked on of crops, the new parson and the spinster sisters of the church, of the weather, and the innumerable items of small talk current among small minds, and by dint of elaboration the process consumed a well-rounded-out sixty minutes. Then he went.

Anthony paused at the foot of the stairs: "Leona! Leona!"

No answer.

"Now that's queer," he mused, then he grinned. "A little bit of her father's spunk I reckon," and he went up the stairs. There was no sound. He walked from room to room but no trace of Leona could be found. The house seemed strangely quiet and old Anthony was vaguely conscious that he missed the quick light step and the bright, jolly laugh. He stepped outside.

"Seen Leona this mornin', Jim?" he inquired of a small, neighbor lad.

"Sure, she went to Ceder Valley 'bout 'nour ago 'long with the milk truck." Jim's blue eyes were curious, then mischievous. To the accompaniment of a piercing, cheery whistle, he thrust his hands deep in his pockets, and sauntered down the street, with many a sly, backward glance.

Old Anthony Irving considered; ten miles; he looked at his watch, even then hastening as he looked. The car—he would get them yet!

The little village of Fair Haven had no traffic "cops" so the car sped by the homes out on the lonely road, in pursuit of Leona. A turn in the road showed a large gas truck ahead; the road was narrow, but the noise of the car was in no sense limited, and try as he could, old Anthony seemed unable to reach the driver's ear, and so, perforce, was held back until the road widened.

A hasty glance at his watch as he passed the sixth mile, and Anthony Irving chuckled, "I'll catch 'em now most any time," when a curve in the road revealed a truck with shining cans, far ahead on the flats. Anthony smiled, exposing an uneven row of tobacco browned teeth—then frowned, for a sharp report told of trouble plainer than mere words could express. With impatient trembling hands and tightened lips he repaired the damage, but the milk truck vanished in a turn of the road and the heavy

gas truck rumbled, past while the driver leaned far out, grinned, and shouted some bantering words, lost in noise.

Old Anthony wiped a very red, perspiring face with a gorgeous red bandanna, as he climbed in the car and cast a hurried look at his watch. Some rather uncomplimentary words trembled on his lips as he re-passed the heavy truck. His foot touched the accelerator and the car sprang forward. It was only a mile now and the road was fair. The hills rose tall and beautiful in the new green of summer, and the air was laden with the breath of lilacs; but the one thing which old Anthony's eyes focused was the milk truck, a quarter mile from the station. His heart began to lighten. "I'll do it, all right," he muttered, and pressed harder on the accelerator. The car slowed down—then stopped. Anthony groaned. The gas was gone! But he grew optimistic—the gas truck! And again he mopped his face with his bandanna and grew serious—for the gorgeous square of cloth was the only occupant of his pockets!

The truck rumbled in the distance. Old Anthony was trying to decide: To ask for gas without money, and from that grinning driver? Never! He looked forward, the station in the distance beckoned with urgent, insistent hands, but Anthony realized that weighing out saleratus and crackers are not track-trainers. He gritted his teeth and started down the road on an ungainly, uncertain shack that caused the sweat to pour from his face and his breath to come in short gasps. The gas truck lumbered by and the driver shouted something and laughed. Old Anthony contented himself with shaking his fist, for he must conserve every breath—the train was in sight; he put forth every effort and as though to mock that fixed stare, as he reached the platform, gasping for breath and purple of face, the train majestically pulled out! He watched it go with feelings too intense for a human voice to adequately express, and sat down weakly;—a shaking, panting, perspiring and utterly weary, old man.

A light touch fell on his shoulder. He looked up, "Why—why—Leona!" and he gazed at her dazedly. "You here?" His eyes sought the track as though for an explanation of her presence.

Leona laughed.

"Why yes, dad. I came up to see Mrs.

Allen before she took the train to tell her I had decided to stay home with my dad for a while and work. I heard Lem downstairs getting 'saleratus' and I knew he would stay forever, so I came with Jimmy on his milk truck. Where's the car?" and she looked around; finally her eyes rested on her father's embarrassed face.

"It's down the road a bit—say—er—Leona, got any money with ye?"

WOMEN'S HOTEL OPENS IN PHILADELPHIA

A hotel exclusively for women, the first of its kind in Philadelphia, opened in that city the last of October. "The Betsy Ross" has been suggested as the name of the hotel but has not been decided on. One of the features is a cafeteria where meals can be secured in a hurry and where several rest rooms with hostesses make a pleasant social center. A mending and repairing shop where small odd jobs will be done is also a feature. The hotel, formerly an apartment-hotel, was purchased and is being managed by the Business Women's branch of the Y. W. C. A. in Philadelphia. It will accommodate overnight guests as well as guests for a week or more. The enterprise is not subsidized in any way and is being conducted on a paying, but not profiteering basis.

Judge Lindsey tells a striking incident of a little fellow who was before his court, and was many, many times admonished about truancy from school. Finally, after breaking every instruction, Tim appeared in court one day with a changed expression. Walking up to the judge, he pulled from his pocket a dirty piece of paper, all crumbled up, handed it up for inspection, and said: "I'm going to remember all the things you have told me, Judge, and I am going to school regularly, for I've got that job all done." Judge Lindsey unrolled the paper and found it to be a receipted bill, and discovered that, little by little, poor Tim had actually paid, with pennies and nickels, fifty dollars for a headstone for his mother's grave.—*Michigan Christian Advocate.*

"No legislation can prohibit the Negro from leaving his rural abode in Dixie and answering the call of high wages in our great industrial centers."

WOMAN'S WORK

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

PROGRAM OF PRAYER

Pray for God's blessing on the evangelistic work in the Central Association under the supervision of Rev. T. J. Van Horn, who is the chairman of the Missionary Committee for this field.

Pray for the pastorless small churches in the Southeastern Association.

"One ship drives east, another drives west
While the selfsame breezes blow,
'Tis the set of the sails and not the gales
That bids them where to go."

Like the winds of the air, are the waves of the fate

As we journey along through life.
'Tis the set of the soul that decides the goal
And not the storm and the strife."

A pleasant surprise is in store for the readers of this department, for we are soon to begin the publication of a serial story, "The Career of a Cobbler", by Miss Margaret Applegarth.

The scene of this story is laid in India, and the narrative is woven around the experiences and adventures of India's first missionary, William Carey. The narrator of the tale is an East Indian and as he talks his listener is thrilled and the achievements of "Carey Sahib" seem to him to be wonderful, but not more wonderful than they seem to the American reader of 1920.

The purpose of the story is to bring to the readers a fuller realization of what the Bible can mean to and can do for the non-Christian lands, and to awake in these same readers a feeling of responsibility toward the redemption of the world.

Miss Applegarth, the author, is known to some of you as a writer of books for children, more recently she has been making good in writing for adult readers. We are fortunate indeed in being able to secure the right to publish this story.

Several of the Women's Missionary Boards have united in buying the rights, and

the story will be published simultaneously in a number of missionary magazines.

Watch for the opening instalment. Tell your neighbor about it. Maybe she would like to read it.

THE ANNUAL MEETING OF THE FEDERATION OF WOMEN'S FOREIGN MISSIONS BOARDS OF NORTH AMERICA

Unusual interest attaches to the annual meeting of the Federation of Women's Boards of Foreign Missions of North America to be held in New York January 14 and 15. On January 14, morning and afternoon sessions will be held in a church, to be selected and announced by the Committee on Arrangements.

At these two sessions a review of the past work, present activities and future plans of the six committees will be presented in six periods in a striking way.

On the evening of the fourteenth the Central Committee of United Study will give a birthday dinner in celebration of its Twentieth Anniversary. At the speaker's table, which is to be decorated with a cake bearing twenty candles, will be seated the committee composed of Mrs. Henry W. Peabody, chairman, Miss Olivia H. Lawrence, Mrs. Frank Mason North, Mrs. James A. Webb, Jr., Mrs. A. V. Pohlman, Miss Grace Lindley, Miss Grace Colburn, together with the authors of the twenty textbooks and the authors of the forthcoming books for 1921 and 1922. The Central Committee will also have as guests a number of distinguished Orientals in New York.

Other tables are being reserved by prominent citizens and missionary leaders in New York and other cities who will have as their guests Oriental students. The purpose of the committee is to extend invitations to every Oriental student in New York to be a guest at this dinner. Missionary leaders from all over the country who will attend are asked to make reservation at once and to use their influence to have friends who have both means and tactful hospitality to reserve tables and either invite their guests personally, forwarding the names to the committee or state how many Oriental students they wish to entertain at dinner, leaving the selecting and inviting of their guests to the committee.

In addition to the birthday felicitations to this committee, which has had such powerful influence in the world's mission work, and brief talks by guests from the Orient, there will be addresses on the theme of the work of the women of the West to the women of the East.

Reservations and inquiries should be sent as early as possible to Mrs. Henry W. Peabody, 702 Ford Building, Boston, Mass.

January 15, the annual business meeting will be held. This is an open meeting at which the formal reports of the year's work will be made by officers and committee and distributed for reference, and plans will be made for the work of the coming year.

COLLEGE STUDENT AND THE CALL TO SERVICE

ELIZABETH F. RANDOLPH

(Conference Paper)

What shall the answer be to the Macedonian Call? May God help us to answer this question aright!

College student! All eyes are turned toward you. The advancement of Christ's kingdom throughout the world depends on you. For you, Kenyon and Allen and Main, Clark, Davis, Daland and Bond have been and are giving of their very best. Fathers and mothers and friends are sacrificing and toiling that you may have the advantage of a college education, that you may think God's thoughts after him. Boys and girls are watching you as you pass along the street. They are standing near you at the post-office, with eyes and ears fastened upon your every act and word. All that you do or say according to their minds must be correct. At commencement time upon you, college graduate, are heaped the honors and praise. Are we worthy of all this sacrifice and credit?

A glance at our student body shows us that it is made up of three more or less distinct groups of young people. Some young men and young women enter college undecided as to life's future. As David tried on the armor of Saul before confronting Goliath, so they try on this and that portion of the college outfit. They find it has not been proved but they have not even a sling and five smooth pebbles to rely on in face of danger. They flounder around, they must get all that there is to be had out

of the college life. They are among the group who must have their after-dinner smoke to quiet their nerves or sharpen their wits or to increase good comradeship. They need a dance about every so often to add grace to the body, to recreate them and help them forget the worries and burdens of strenuous lessons. Possibly they will get to church on Sabbath morning but they do not have time to stay to Sabbath school or to take any part in Christian Endeavor activities. Sabbath Day is the only time they have to rest or to have a little time for calling or receiving guests. What is the use of going to church anyway? The pastor is an old-timer, their professors have been more help to them than any pastor or Sabbath-school teacher. They themselves will never consider becoming a pastor for they will not have the opportunity to serve the people that they would in some other profession; and so on their excuses run in regard to worship and participation in the work of Christian activities, until we are reminded of the words of Paul to the Corinthians, "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he can not know them, because they are spiritually judged."

In another group of college students are earnest, consecrated young people seeking what they believe will help them to achieve success in life's work. Their ideal is a big position, a large salary, leadership in classroom or recreation, in the business world, on the farm or in the city, or in a literary, legal or medical profession—all noble callings in and of themselves. But many of these students are too busy to participate in Sabbath school, or C. E. activities. One such girl who went into teaching after she left college, said that the people in the town seemed to expect her to take the lead in the religious work as well as in the school life. She was asked to teach in Bible school and lead in the Young People's society. She regretted that she had not taken time while in college to fit herself for this work.

The third group of students have had from their earliest recollections a definite ideal in mind, to be like Jesus. As they have been doing in the past so they will continue sorting and selecting material that will make them strong, sturdy, stately, self-possessed soldiers of the cross. Their countenances are beautiful to look upon. They

are happy in the service of their king. Yes, they have become good "mixers" and they have plenty of time for worship and various lines of Christian activities. They are helping those in need, carrying comfort, music, joy and sunshine to those who seldom, if ever, get outside of their own homes. They find a place in their schedule for courses in Bible study and Christian ethics and other kindred subjects. They are seeking to win souls while in college that they may fit themselves for larger service. From one or all of these three groups of students young people are to be found burning with zeal to serve the Lord and promote the kingdom of God on earth. They must answer the Macedonian Call which the preceding speakers have presented and which has been ringing in our ears through this Conference.

Do I need to picture in any greater detail the cause for the cry of help? People are hungering, thirsting and suffering all around us, even in arm's reach of our college walls are young people who have never attended religious service, men and women who have been laying up treasures on earth and had them swept away by this recent tornado. One man in particular, who found his property all swept away, as he regained consciousness after neighbors and friends thought he was dying, cried, "Why! Oh, why! has this come to me instead of to somebody else?"

But God has let this man live that he may yet learn the joy of treasures laid up in heaven instead of here on earth. Will we improve our opportunity and carry the gospel message to him? Does not this Western Association need a missionary field secretary who will carry the good news to those in need all over these hillsides?

Young people, boys and girls, older people too, think now of these needy, hungering, thirsting people. Christ is in their midst helping in his loving sympathetic way but he needs help to relieve the misery and he is calling to the college student. Young and old, seize your college friend by the hand, and plead with him earnestly, tenderly, prayerfully—"Come on! Let's go! 'Tis the Master calling! Come on! Let's go 'Tis the Master calling!" Tell your college friend all the world around, about David the shepherd boy, how he entered the camp of Saul to learn how his brothers were faring, and heard the report of the giant Go-

liath cursing and defying God, daring any man to meet him face to face. David offered himself and faced Goliath with his sling and five smooth stones, telling him, "I am come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied."

Tell your college friend of the vision of the Lord which Isaiah saw; and how Isaiah cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Then a seraphim took a live coal from the altar and touched Isaiah's mouth with it and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven." Then as Isaiah "heard the voice of the Lord, saying, whom shall I send," Isaiah answered, "Here am I; send me." College students, we need our lips touched with a coal off the altar that we may be ready to say: "Here am I; send me."

Also, one and all, tell your college friend how Paul and the Pharisee was stricken blind on his way to Damascus to persecute the Christians. He saw Jesus and cried, "Lord, what wilt thou have me to do?" Later when Paul was carrying on missionary work and had definite plans made, the "spirit of Jesus suffered them not" to make the journey they had expected to make; but in the night a man from Macedonia pleaded, "Come over into Macedonia and help us." And when Paul had seen the vision straightway they sought to go into Macedonia, concluding that God had called them to preach the gospel.

But, high school graduate, what shall your answer be to the Macedonian Call? You have heard the giant Goliath cursing and attacking the Christian, daring any man to meet him face to face, defying the very name of God. You have heard the cry for help and seen your opportunity to serve. Shall you give up your dream of a college education and go forth to fight the foe. Ah! that would please Satan all too well. He would be glad to drive all God's people from the seat of knowledge and save that equipment for his own followers. That is one of his sly, sullen tricks. But we must drink at the fountain of learning in order to thwart these underhanded attempts of Satan. Dear Christian, the enemy has armed himself with all that the college curriculum can offer and is adapting it to his own use. The

kaiser employed the most recent discoveries of science for the slaughter of mankind, setting himself up as very god. Can we wonder that when our heavenly Father placed the tree of the knowledge of good and evil in the garden of Eden that he forbade Adam and Eve to taste of it? They should first learn to be obedient and devoted to God before being entrusted with knowledge.

Parents, here is the work for you. The little child before leaving its mother's arms may be taught obedience and devotion to God, and this training is more important than any college education. I wish you could all have been at the business session Friday morning in which Rev. Alva Davis presented the necessity that we should have a forward movement director of such a spiritual personality that he may go into the homes of our people throughout the denomination with a message that will cause parents to dedicate their children to the service of the Lord as Hannah dedicated Samuel even before he was born. And, girls, we must go a step farther. Let us imagine that we are in our own private rooms at home. It is Jesus speaking with us and saying, "If every girl would absolutely refuse to exchange intimate acquaintance with any young man, except him whom she believed to be earnestly, sincerely seeking to be like Jesus there would be more young men in our churches, and more men ready to enter the pulpit and missionary work."

Though there are today wonderful opportunities for woman leadership in Christian service, still the need for men is greater today than it ever was. We girls must do all we can to help and encourage our brothers to enter the ministry.

Then, young men and young women, as freshmen seeking first the kingdom of God and his righteousness, we will make use of our sling and five pebbles but we will approach our college course as a store house of supplies. To carry on our Father's business we need the very best equipment that advancing civilization can furnish us. The college student is thinking God's thoughts after him and this knowledge should be used for the upbuilding of God's kingdom, not for tearing it down. Furthermore those burning with zeal to serve the Lord will not be satisfied with a college education. Though the call for laborers is ringing in their ears

they will realize that the work is so important that they must put on the whole armor for the thick of the conflict. Though they feel that no further training is required to strengthen their own faith in God, their devotion to their Master, or their love for their fellow-men, yet they must secure the information and training that the theological education gives in order that they may have a clear systematic knowledge of the teachings of Jesus, as well as of the fundamental principles of man's relation to his fellow-men and to God as set forth in the law and the prophets. Such equipment will better enable them to save souls and to enlist others in service for the Master. They will also want to know much of the history of the Christian Church, what it is that has caused the many divisions that have resulted in sectarianism; why men have swung off on a tangent here or a tangent there; and yet to know the marvel, the strength and the truth of Jesus' gospel that it draws all men!

What then shall the answer be to the Macedonian Call?

It is that the young and the old shall plead with their college friends all the world around, Come on! Let's go! 'Tis the Master calling! But furthermore it is the college student seeking the very best equipment and saying, "Lord, what wilt thou have me to do?" "Here am I; send me" in the name of Jehovah of Hosts' whom Satan hast defied."

After bowing our heads let us repeat together slowly three times, "Lord, what wilt thou have me to do."

The Chinese Students' Alliance in America held three interesting sectional meetings in the late summer. The western section met at the University of California, the mid-western section at the University of Michigan, and the eastern at Princeton. A total of 590 Chinese students attended these conferences and took part in both Chinese and English in debates and oratorical contests.—*Milton College Review.*

"I will hear what God the Lord will speak" (Psalm 85: 8). It is wrong to imagine that prayer is only speaking to God. Often the most precious part of it is God speaking to us. On Jacob's ladder angels descended as well as ascended. The closet is the place of revelation.—*A. T. Pierson.*

YOUNG PEOPLE'S WORK

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

THE NEW FORWARD MOVEMENT AND THE ELEMENT OF SPIRITUALITY

(Paper prepared by Robert Spicer, of the Plainfield, N. J., Church, on the general theme of the New Forward Movement and read at the Eastern Association.)

Not only in our New Forward Movement, but in the Forward movements of all denominations the spiritual side is the most stressed. Nearly every one now realizes the factor of religion in all branches of life. In looking through the "Help Wanted" columns of a New York newspaper, one is impressed by the number of notices which include one or more of the phrases, "With Christian Firm", "Name Religion", or "Must be a Christian". Behind every movement or action, there is some underlying force which prompts it, defines its course, or leads it on; the ship has its compass; a nation, its ideals; we, our souls; our denomination, the spirit of Jesus Christ.

Our slogan is, "Forward to Christ". The spirit of the Commission in its work is: "With faith in God and confidence in the people."

In speaking of the five objects, which we are now discussing as elements, Dr. Gardiner said in an editorial, "Without them we are no good at all so far as the real object of life is concerned." Alfred's "Bulletin" said: "We must first of all give ourselves anew to our Savior and God." The New Testament order is: "Give ourselves and then our substance."

"Seventh Day Baptists must do more and be better or perish! This does not mean that the things for which we have stood will ultimately fail. God will raise up others, if we fail him. We are at the forks of the road." Now then, what is the condition of our spirit? Is it looking for the easiest way out?

The downhill road leads into a beautiful gorge. It is wonderful and all is without effort. But there is a turn. The gorge narrows, splits into narrow cuts. The way becomes rocky and hard to travel. Many

fall. Suddenly the path enters a cavern; all are lost.

The uphill road is steep and stony. Some become tired and fall out. The rest labor on. Gradually the ascent eases. Obstacles of travel lessen. A wonderful valley opens up and all future is before.

It has been said that the most violent wars have been religious. So it is with raising money. If a number of our people tried to raise \$500,000 to buy automobiles for people we didn't know, they wouldn't even raise enough to ship them out of town. But when it comes to a question of spiritual uplift, nearly all the churches "go over the top" in helping to raise the \$500,000 needed.

Dr. Gardiner wrote in the RECORDER: "In Christian work of this kind the money value is only incidental. The real value that will abide must be a spiritual one which will insure greater consecration of ourselves and our money to the Master's service in the years to come. We say with James, 'Faith without works is dead,' and the raising of this money will show that we sincerely believe it. It will command the respect of the world, without which we can not bring it to Christ.

"Sacrifice for any cause deepens our love for it. By sacrifice, our heartstrings are made to twine the closer around the object for which the sacrifice is made. Therefore this giving of our money must help us to set our affections on things above—on spiritual things.

"Anything that will increase our self-respect, either as individuals, or as churches, or as a denomination, is of immense value to our welfare. With other denominations going over the top in money-raising, if we allow our own causes to suffer, and let our work go dragging along with no forward movement, we can not respect ourselves, neither can we claim the respect of others. To lose self-respect, or to feel that we are losing the respect of others, must inevitably be a handicap which means death."

Mr. Ingham said in his "Message": "Material betterment and a more loyal support are important and necessary, but these should follow as the natural result of an enlightened mind and a consecrated soul."

"This New Forward Movement implies, therefore, a more devout people, more spiritual life in every home; a personal acceptance and application of the principles of

the Sermon on the Mount, a fuller recognition of the fact that in all things we are stewards only, with the abiding consciousness that we are indeed our brother's keeper.

"No movement in these times is worthy a place or a name that does not make for a spiritual uplift of the individual, and in business life a conviction to square our dealings by the terms of the Golden Rule. This understanding is the basis, I believe, on which our work is to be undertaken."

Another article from the Commission's Page described the means for acquiring spirituality: "Let us emphasize in word and in life the value of prayer. Let us make more of the prayer-meeting service in our churches. Let us encourage membership in the 'quiet hour' and 'morning watch leagues'. Let us set up family altars in every home. Let us cultivate and practice the spirit of reverence, of praise, and of intercession."

"Unless the people as a whole approach this task, which we believe has been set for us under God's direction, in the spirit of prayer, the blessing of the Lord can not prosper it."

"First of all, the Commission recommends that a campaign be inaugurated to deepen and enrich our spiritual life, and to make us a more godly people, a people more worthy the name of Christians; this is fundamental."

"The purpose of this movement is to marshal all the spiritual and material forces available in a united and effective way to carry on the work of God on earth. It does not seek to interfere with present methods and agencies in the churches and in the denomination, but it aims to promote and encourage larger endeavor."

"It is a clarion call to us as Seventh Day Baptists to rededicate ourselves personally to the service of our great Captain, Jesus Christ, and the spiritual life which he taught men to live."

"That was a dramatic moment in a great irrigation project when a blast was set off which tore a hole through a mountain side and let a river loose to reclaim a million acres from death. Prayer set off the blast that shook that eastern world so profoundly that its life was riven and history changed forever."

For those who wish for a good thing but believe it to be impossible, there is Jeremiah 32: 27: "Behold, I am Jehovah, the God of

all flesh: is there anything too hard for me?" To accomplish the best: Pray!

Says William E. Doughty: "We face a task too big, too complex, too difficult for any but God-empowered men. Unless there is a clear and deep sense that God is here; that the work we do is the will of God; that the power of God is available for this task, how hopeless is our quest! When the millions pray they will be empowered."

Robert E. Speer stated: "Communion without service is a dream; service without communion is ashes."

In James 4: 2 we find the reason for the lack of accomplishment in the past. "Ye have not, because ye ask not." We may only ask by prayer. The next verse applies, if the other doesn't. "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures."

Putting five phrases from verses of Paul's writings, we have: "First of all", "in everything", "at all seasons", "in every place", "without ceasing", "Pray"!

Harry Emerson Fosdick wrote in "The Church's Message to the Nation": "One of the worst disservices that the commonwealth of God can suffer these days comes from those who ply the church with soothing syrups to numb her against the sting of criticism. Lincoln's attitude is far nobler and more useful. Stanton had called him an old fool and Lincoln heard of it. 'Stanton is a level-headed man,' said Lincoln, 'There must be something in his charge. I will speak to him about it.'"

Mr. Henry Morgenthau, the American ambassador to Constantinople states: "Jesus has exercised more influence on human history than any other personality. We shall never get out of war except by following his teachings. . . . The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral, and religious benefits upon which alone any true civilization can be built." Says the Student Volunteer Movement: "Significant words are these coming as they do from a Hebrew statesman."

The question comes: "Why was our Forward Movement 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." So

when the big points were drawn up, the first was: "To deepen and enrich our spiritual life." Now what does that mean? It means "lifting the whole church to a higher plane of life—of spiritual vision, of Christian living and of Christlike service". Two of the four methods suggested to accomplish this object were: First "the deepening of prayer life", and second, the "broadening of spiritual vision".

In conclusion: "Prayerfulness is often due to pointlessness." "Though we may have learned the fundamental principles of prayer from devout friends and teachers, whatever we really know of prayer we have learned by praying."

PROPER SABBATH OBSERVANCE

MRS. ALICE LOPER

"When will it be sundown?" is an unpleasant echo, which has reverberated in memory for about forty years. It was uttered by a child to whom the Sabbath was irksome, and who long since ceased its observance.

If that promising boy of bygone days were the only one who had ever uttered these ominous words, it would not be so deplorable; but the fact that they are repeated over and over again in many homes where they have become familiar, and that they are the echo of unhappy hearts, warrants the belief that their cause should be removed.

A little child never makes this inquiry unless he has sufficient reason for doing so. One who has learned to "call the Sabbath a delight", does not find its hours tedious or its proper observance wearisome. But one whose home life is such that the Sabbath is a yoke of bondage, is prone to inquire beseechingly as the sun lowers in the west, "When will it be sundown?"

Sad to say, such children know little of proper Sabbath observance, and they fail to experience the happiness of soul to be found in the home where delight in the real spirit of Sabbath-keeping renders the atmosphere truly enjoyable to all.

On the other hand, many children just as truly fail to cultivate love and reverence for the holy Sabbath, because the hard yoke of bondage is not replaced by the easy yoke of Christian service in the home training. Jesus says, "Take my yoke upon you, and

learn of me. . . . For my yoke is easy, and my burden is light."

In the home where there is no yoke of any kind, children learn to treat the Sabbath with little or no reverence. They spend its sacred hours much as if it were any other day of the week, with the variation, perhaps, of attending Sabbath school, and it may be, church services.

Is it any wonder that children who grow up in an atmosphere of religious tyranny or religious laxity in the matter of Sabbath observance, should deliberately trample the sacred memorial underfoot a little later in life?

It is possible for a child to learn to hate the idea of church and church services because of his being disciplined unwisely; while many children never become really members of the body of Christ because of carelessness in regard to religious things, and deplorable irreverence, on the part of their parents. It does not help a little child to love Jesus better, to be slapped, or yanked or thumped or spanked for every little deviation from the theoretical "chalk line" of the parent. Nor does his love for his Savior (or his parents) increase because of being permitted to do absolutely as he pleases at home, in the house dedicated to the worship of God, or elsewhere.

THE KEYNOTE TO SUCCESS

The Christlike medium—which never means compromise with sin—is what parents need to cultivate in dealing with children. Herein is found the keynote to success in training children so that when they arrive at older years, they will remain under all circumstances as true to God as is the needle to the pole. It is required of all parents that they accomplish this end; but to do so requires much time, a heartfelt interest in the welfare of souls, and a close and intimate connection with God.

If there is one supreme work in which one must constantly study to show himself "approved unto God, a workman that needeth not to be ashamed", it is the matter of child training. And yet by following the explicit instructions of the divine textbook one may be absolutely confident that his work, his labor of love, will not be in vain. It is blessed to know there is no "if" in regard to the results of proper child training. And one of the greatest molding influences of a child's life is the manner in

which he learns from week to week to observe the Sabbath.

The ancient city of Jerusalem would have remained forever if the Sabbath had been kept as it should have been kept by the people. And that family circle will remain forever that truly observes this one text: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Therefore instruction in regard to proper Sabbath observance is indispensable in the curriculum of the home training school.

REMEMBER

"Remember" has a very great meaning in connection with proper Sabbath-keeping. In no other place is its meaning more intensified.

"Remember" that the Sabbath is holy—not a day for pleasure such as is proper only on other days of the week. It is not a day to be reserved for ordinary visits, social calls, or society affairs. Neither is it a day for wearing a long face, and for looking blue and discouraged. The Sabbath, if kept in the true spirit of the Creator, is the happiest day of all the week, when praise, thanksgiving, and true worship leave no time for discouragement or for gossip and idle conversation. Those who spend the precious hours of the Sabbath as if in the immediate presence of the Lord of the Sabbath day, experience an uplift which is a barrier against sin during the week to come.

"Remember" that the first hour and the last hour of the Sabbath are just as sacred as the one devoted to the forenoon service at church, and honor them accordingly. This example and practice means much to children.

"Remember" to take baths on Thursday evening or Friday morning rather than on Friday evening, and thus avoid extra work on the Sabbath.

"Remember" that the family prayer meeting on Friday evening exerts a more telling influence in the salvation of children than the church prayer meeting on any other evening of the week. Friday evening affords also special time for family singing and for appropriate instrumental music. Such enjoyable Friday evenings in the old home

are never forgotten, and their hallowed influence remains after the family circle has been broken and faithful parents have been laid to rest.

"Remember" that the blessed example of home religion has much more to do with the molding of character than the sermons preached from the pulpit.

MINISTERS TO THE SICK AND AFFLICTED

"Remember" the sick, the discouraged, and the bereaved, by ministering to their comfort and happiness, if necessary, upon the Sabbath. Children love to do errands of mercy and kindness, and they should be encouraged to cultivate their love for Christian service.

"Remember" that keeping the mind constantly occupied through the week as to what fashionable accessions may be secured for the wardrobe, just what models and trimmings are strictly up to the minute as measured by the standard of the fashionable world, makes it impossible to dwell upon holy themes undisturbed upon the Sabbath. One whose best thinking through the week is done along frivolous lines, reveals this fact to others upon the Sabbath, even if unconsciously.

"Remember" that the "ornament of a meek and quiet spirit" is what God loves, however much man may look "on the outward appearance". Neatness in dress should be conspicuous at the Sabbath service, but extravagant display is not in harmony with the house of prayer, where the poor are divinely entitled to a cordial welcome. Children should not be taught to center their thoughts upon their wearing apparel. Sabbath school is an unfitting place for some children to "break in" a new frock.

The little girl who forms the habit of dressing her doll in a clean frock on Friday afternoon, preparatory to the Sabbath, has an idea of Sabbath observance which may well be encouraged. Through the week she may easily learn valuable laundry lessons, when old enough to do her doll's washing and ironing herself.

Children should be taught from babyhood what is proper upon the Sabbath. They should not be left to choose their own entertainment by indulging in ordinary school games, playing store, and doing just as they would on week days. Parents who thus neglect their children, need not wonder at the deplorable results which follow.

"Remember the Sabbath day, to keep it holy," having all necessary bits of mending done in ample time, so that Johnnie's confidence in his mother's sincerity as a Sabbath-keeper will not be shaken by seeing her take "just a few stitches" after sundown Friday or on Sabbath morning.

"Remember" not to labor so hard and unceasingly on the six working days as to become so physically exhausted that proper Sabbath observance is impossible. "The Sabbath was made for man," not simply for physical rest, but for spiritual and mental uplift such as can be gained only through the intelligent reading of God's Word and other good literature, together with meditation, prayer, attendance at divine worship, and in Christian ministry. One's best thought can not be brought into service when the body is too tired for the mind to do active thinking. Many a Sabbath blessing is never claimed because the soul is too tired to look up and receive it.

"Remember" that "six days shalt thou labor". One who practices being indolent through the week, can not properly observe the Sabbath. Six days of labor for God prepares one to appreciate rightly the day of sacred rest. Sleeping for hours upon the Sabbath deprives the soul of the spiritual blessing without which Sabbath observance is sadly lacking. What a reformation would be wrought in the home life of the inactive individual if he would discipline himself to read and sing and pray while at home upon the Sabbath, and it may be to take care of the children while the overburdened, care-ridden wife—or husband, as the case may be—experienced a needed change of occupation, rest, and time for mental uplifting. The blessings of reading, singing, and prayer ought to be shared by every member of the family circle. In no other place can the blessed principles of proper Sabbath observance be so instilled into the mind as in the inner circle of the home life.

THE SABBATH-SCHOOL LESSON

"Remember" to give children their next Sabbath-school lesson in "broken doses" rather than line them up in military style on Friday evening, and keep administering instruction until their patience is worn threadbare and their interest is dead. Devote a little time each day to the study of the lesson. Enlist the children's interest

by encouraging them to express their own ideas in regard to it. Do not confine them to the mere routine of printed questions by telling them: "Mother is in a hurry, so you must keep still. We must get over this as quickly as possible."

Parents who have no time for the Sabbath-school lesson now, are teaching their children to "have no time" for it a little later on. No day in the week is so filled with legitimate work for God that time for Bible study is actually wanting. Children who are taught in the right way never find the Sabbath-school lesson irksome. But if the entire task is left for Friday evening or Sabbath morning, the results will be far from gratifying. Teach children to give God the first place in their time during babyhood, childhood, and youth, and he will be given the first place in later years.

THE ADVANTAGE OF BIBLE STUDY

A child's love for his Sabbath-school lesson depends upon how he is taught. If he is made to comprehend that it is the most important lesson of the week, he has a field for thought upon the Sabbath which other children do not explore. He finds entertainment at home upon the Sabbath day by illustrating his lesson, using blocks, crayons, flowers, and twigs, thus finding in the Sabbath an enjoyable charm. The sandtable also renders valuable service to the little ones. Children who are older enjoy reading the lesson and other good literature at their command,—and they should have that suited to their years.

"Oh, but books and kindergarten materials cost so much!" I hear some one say. Yes; but so do new hats. Children can not be trained for service without expense. And meager facilities in the home training school are just as much to be condemned as meager facilities in the day school or the Sabbath school. The child who is raised without illustrating material and good literature is much like "the bird with the broken pinion"—unable to soar to his legitimate height.

Never tell a child that he is too nervous to behave properly during Sabbath school or church service. If he is really nervous, it does only harm to impress this fact upon him. Teach him to control his nerves. The Sabbath school should be considered so holy and the house of God so sacred that even little children would be constrained to comply with the divine injunction: "Keep thy

foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools." The child or grown-up person who "keeps his foot", does not disturb the congregation by heedlessly going about during divine service. The one who is "ready to hear" does not offer the "sacrifice of fools".

Oh, how beautiful it is to show proper respect and reverence for God when in the house especially dedicated to his worship! How much this means in the molding of plastic human character! The child who behaves during the divine service because he loves God and his sanctuary, behaves whether he is being watched by his parents or not. In this he honors God and honors his parents.

Much of the so-called "nervousness" is mere force of habit. If a child is indulged in misbehavior in church, he fails to grasp the true meaning of divine worship and the sacredness of the sanctuary where God meets with his people. This renders his spiritual development deficient, and he places a low estimate upon the importance of the Sabbath itself.

True Sabbath-keeping does not consist in keeping children still from sundown to sundown. They should have the variation of being taken for a walk or a drive where they may enjoy the beauties of nature with their parents. The parents in every household should study what is for the highest good of their own children, and act accordingly.

Sabbath meals should be especially palatable, but simple. The child whose stomach is filled with rich pastry, pickles and other indigestibles, will be cross and irritable. And how unjust to administer harsh punishment for that for which the parents alone are responsible! Any child will be "nervous" when his stomach is "like the troubled sea, when it can not rest". Instead of telling a child that he is bad, and punishing him accordingly, far better confess to him that an error is being made in his diet, and see to it that the family menu is corrected. It may be surprising what a wonderful calm will take possession of him. The American child of the twentieth century who really learns to have true respect for his stomach, is to be congratulated. Such a child is in condition to experience higher joy, more

contentment, and is more easily impressed by the truths of the gospel.

BE FAITHFUL, AND CLAIM THE PROMISE

May our children be so faithfully trained in God's way of observing the Sabbath, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." May Sabbath-keeping parents be so faithful in their home training that they may claim the precious promise: "I will contend with him that contendeth with thee, and I will save thy children.—*Advent Review and Herald.*

WHAT I WOULD DO IF I WERE A MINISTER

A LAYMAN

If this paper were to be a criticism of ministers, I should feel glad that I had spent most of my life in the far and distant east, for then I could easily make my remarks apply to eastern ministers, who would not be here to defend themselves; and no one here would have the slightest reason to object on personal grounds to anything I might say. But this paper is not critical of any one, but only a setting forth of what I think I would do and be if I were a minister. To this no one need make any personal objection. Anyway, the committee that invited me to make this talk must be held responsible for what I may say. With that as an introduction I want to say:

First: I should want to get at my task as early as possible. Hence my preparation in college and in the theological school would be pushed along without dawdling. To begin my preaching and pastoral work at thirty-five would seem to me to be delaying the start by eight or ten years. In business and in the other professions a fairly early start is made, with little loss from beginning too soon. This does not mean that men should begin before they are ready, but that they should get ready sooner than some do, and this by working good and hard in preparation. I have learned that many churches have the idea that a man past fifty is too old to do effective work, which of course is an awfully stupid notion. But since they have it, I should want to have as many years of effective service as possible before I reached the "dead line"—wherever or whenever that may be.

This plan of being forehanded and energetic I should want to follow in all my work after I became a minister, for I should count these as essential qualities in my life. One way—and a good way—to accomplish this forehandedness is to get the thought of the ministry as a life work into the minds, and the feeling for it in the hearts of boys while they are boys. Therefore, if I were a minister I should think it an important part of my work to make the boys in the Bible school think about preaching and "pastoring" as mighty important work; and I think I should avoid saying anything or doing anything that would bring the ministry into contempt.

Second: Having been called to a church and having received the "O. K." of a dignified and duly appointed church council, in beginning my work I should try to do two things well—preach and pastor. (Please note that pastor is a verb as well as a noun and it's a verb at this moment.)

As preacher, I should want so to preach as to make men think as well as feel, and to feel as well as think. I should esteem it a great thing to be able to touch people's hearts, to make them tender and responsive to my message; but along with this there ought to be, I think, in every message that which appeals to the mind and commends itself to the judgment. So I would study books and study men. And in my reading I surely would try to find out what there was in the preaching of the great preachers of the past that made them great. And if I had a doubt that I was destined ever to be great, I would at least do my best to get bigger year by year.

Third: Along with the ability to think straight and to present truth so that men may respect the message, I should want to develop the faculty of effective presentation. The "art of putting things" is a great art and is worth time and effort to cultivate. As a story depends for its interest and its grip on the telling, as books owe their greatness to the quality of their writing, so does a sermon owe its power, humanly speaking, to the way, the manner, the style of its presentation. Therefore I should not be content, always or commonly, to employ the ordinary phrases or to refer to the customary proofs and illustrations, which people have heard so many times that they have become to them trite and com-

monplace. And surely I would avoid "cant" phrases and "holy tones," for these I do not like a little bit.

Fourth: I think I should honor the Bible a lot in my preaching and in the rest of the public services of the church. In these days of skimming and "head-line" reading, of motion pictures and of automobiles, I should assume that my people do not know the Bible intimately and well. I should fear that they might be overlooking and neglecting the best reading of all. And I think I should cut my sermons a bit shorter in order to have time at each service for the public reading of at least one chapter from the Bible. To me there is something thrilling in the public reading—when it is well done—of the great passages of the word of God. Although it was all of fifteen years ago, I recall with clearness the reading of the forty-fourth chapter of Isaiah in Calvary Episcopal church, Pittsburgh, by Mr. Ferris, the assistant rector. I suppose I had read the chapter before, but never before had it made any impression on my mind. But as he read on and on of the foolish people who took a tree and from a part of it made a fire to warm themselves and to cook their food, and from the remainder made a god that they fell down before and worshiped—as the story was unfolded with understanding and deep feeling by the reader, I thought I had never heard anything finer in the way of reading. And the Bible is full of great things like that. I should want to give my people some of this as a part of every service.

Yes, I would cut my sermon shorter to have time for the public reading of the Scriptures. And I would learn how to do it well, so that my congregation would look forward to that part of the services, for I have known congregations that did.

Fifth: If I were a minister I would learn for the public service, to pray right. By that I mean with simplicity, directness and reverence. I should fear to be as familiar with the Lord, in praying, as our friend Billy Sunday is. And I should try always to remember that the Lord knows more about me and my congregation and the world than I do, and that, therefore, I should not particularize too much. My mind harks back to a story told me many years ago by a young theological student

(Continued on page 701)

CHILDREN'S PAGE

THE POPPY-LAND EXPRESS

The first train leaves at six p. m.
For the land where the poppy blows.
The mother dear is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms;
The whistle is a low, sweet strain.
The passenger winks and nods and blinks
And goes to sleep on the train.

At eight p. m. the next train starts
For the poppy land afar.
The summons clear falls on the ear,
"All aboard for the sleeping car!"

But "what is the fare to poppy land?
I hope it is not too dear."
The fare is this—a hug and a kiss,
And it's paid to the engineer.

So I ask of him who children took
On his knee in kindness great;
"Take charge, I pray, of the trains each day
That leave at six and eight.

"Keep watch of passengers," thus I pray,
"For to me they are very dear;
And special ward, O gracious Lord,
O'er the gentle engineer." —*St. Louis Star.*

CHIPS

Ned and Jack were sitting on the back porch busy with their fishing tackle, when Peter came around the house with a very large smile on his face and a basket on his arm.

Peter was a boy who had come to the next farm the year before, with other fresh-air children, and the farm people had liked the little fellow so well that they had kept him ever since. He was younger than Ned and Jack.

"I'm going all day with some boys to get wild flowers," he said, the smile growing larger, if possible. "I've got a lunch in this basket. I've got an errand for your mother."

"Is that in the basket, too, Peter?" asked Ned.

"No; that's on my tongue. I'm to meet the boys down at the corner. I've never picked a wild flower in my life."

He set the basket back in a corner of the porch and went into the house.

"Say," said Ned, "let's play a joke on Peter! Let's take his lunch out and fill his basket with chips."

"All right!" said Ned, "but we needn't be bothered emptying it. There are plenty of grape baskets in the tool-house just like it—we'll take one of those."

They filled the basket with the chips and set it in the place of Peter's, which they hid inside the door. Then they went back to the tool-house for their fishing rods.

Mother passed it as she came in from the garden and said:

"Don't forget your lunch, dears. Wait—I'll bring it around to you."

"Thank you, mother," they said, as she brought the basket. "Good-by!"

They had a long walk before reaching the shade along the river. "Jane must have put us up a big lunch," said Ned, who carried the basket. "It gets heavier and heavier."

"Never mind," said Jack. "It'll taste good by the time we get to it."

They had poor success fishing, and at length decided to go farther up stream.

"Oh, but this basket's a tug!" said Ned.

"I'm hungry enough to eat—chips," said Jack laughing as he thought of Peter's lunch. "I wonder what Peter thinks by this time?"

"Well, I'm ready for my lunch," declared Ned.

He took off the cover of the basket, then a brown paper, under which he expected to see a white napkin, and cried out in amazement and dismay.

"What?" asked Jack, looking closer. "Why—it's—"

"Chips!" wailed Ned.

And both sat despairingly gazing at the chips they had fixed for Peter's lunch.

How had it happened?

Mother had seen the basket of chips on the porch, and thinking it was the for the boys, had taken it to them. A few minutes afterward Peter came out, did not see his basket where he had left it, but found it behind the door, and took it. A little later Jane brought out the boys' lunch and both she and mother were much puzzled about things. And as two hungry boys walked wearily home Ned said:

"I guess the joke's on us, after all!"—*The Young Christian Soldier.*

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.—*Colton.*

A QUESTION ANSWERED

Editor Sabbath Recorder:

DEAR SIR:—I would like a few lines on the subject, "Why do so many of our young people leave the Sabbath?" A subject which has been burdening the minds and hearts of our people for many years. I was glad to see by the RECORDER that this question was discussed in the South-western Association. The theories put forth and the conclusions arrived at in that discussion, I do not know, not being there. But I have read with deep interest the articles of Dr. B. F. Johanson in your issue of October 4 and C. C. Van Horn in issue of October 11. I also read your earnest request on page 418 of the October 4 issue, that every one of the RECORDER readers would study the question carefully, and then frankly and conscientiously answer it as best he can in the SABBATH RECORDER. You say, "If it is not seriously and honestly met, and some remedy provided, our outlook as a people will be anything but hopeful."

Now, I wish to comply with your request, knowing that it is both justified and urgent, and believe that your fears will be realized if the proper remedy is not provided. There are also many other questions involving our denomination, which, if not seriously and honestly met, and a proper remedy provided, will put the denomination in the grave. They have already put many of our churches in the grave, and more to follow. And for meeting some of these questions seriously and honestly, and proclaiming the remedy, I have been severely criticised.

In the first place, I must say, that our position is a very unpopular one. A keen observer will see that what is called the Christian world, has never fully renounced paganism. Now true Christianity and paganism are like the two opposing forces of the world's great war. And like the great war they have two powerful leaders, Christ and the adversary. This thought is vividly shown in Revelation 12: 7, and the warfare is shown in the following chapters.

Now paganism is devil worship and we read in 1 John 5: 19, *The whole world lieth in the wicked one.*

True Christianity is Jehovah worship, "Him that made heaven and earth and the

sea and all that in them is." This we can not do except by regeneration, or the new birth. See John 4: 23, 24; Philippians 3: 3; 1 Corinthians 12: 3. Of these Jesus said there would be few, Matthew 7: 14, 21, etc. And this embraces the keeping of the commandments of God and his Sabbath. Paganism has always been a persecutor. And as paganism survives the present day religions, so does persecution. This does not need to be, "tied to the stake and burned," or "put on the rack" or any of these Middle Age devices; but ignored, spurned, ridiculed, out cast from society, etc. And unless our young people are truly regenerate, born of the Spirit of God, they have no power to stand the above mentioned persecutions. And through that lack of power, coupled with the allurements and attractions of the outside world, they are sure to be caught in the swirl of social disobedience and apostasy. Therefore the remedy you ask for lies only in regeneration. Get our young people born of the Spirit of God; and not one of them will leave the Sabbath. It is impossible for a regenerate Sabbath-keeper to leave the Sabbath. See Exodus 16: 4, etc. The trouble largely comes from accepting young people into church membership, without being sure about their conversion; which is disastrous to a church. I would rather add five truly regenerate members to a church than a thousand unregenerated; or who simply make a hollow profession. That kind of a thing is what creates bitterness and persecution. That is what put Jesus the Christ to death, and will do the same for his followers. Unregenerate people have no right to be members of Christ's church. Spiritual things and unspiritual things can never harmonize. Yea more, they are in nature antagonistic one to the other, even as evil is antagonistic to good. And what must be the result when we get a majority of unregenerate people into the church. We had better face the question fair and square at once, for it must necessarily be met if we will save our young people.

In the second place, the Sabbath is the sign, emblem or witness of Jehovah's supreme authority, Exodus 31: 13, 17; Ezekiel 20: 12, 18-20; Exodus 20: 11. And if our people do not love the Supreme Au-

thority they do not love the sign or witness of him. If the citizens of the United States do not love the government of the United States, they will not love its emblem, the stars and stripes. But if they do love their government and authority, they will not exchange "Old Glory" for any other flag on earth. And so it is with the kingdom of heaven. If our children are born of the Spirit into the kingdom, they will love the kingdom and its King; and will revere its emblem or flag, the Sabbath; and will not exchange it for any other.

On the other hand, Sun worship is Baal worship. The first day of the week was dedicated to the worship of the sun; therefore to the worship of the devil. Now, the devil aspired to be like God, to set his throne in the heavens and rule the universe. Isaiah 14: 12-14. Jehovah has the seventh day as the witness of his supreme authority. So the devil to be like Jehovah has the first day to be the witness of his supreme authority and the warfare is waged between these two authorities. And as "the whole world lies in the wicked one" they apparently are for the time being, victorious. But it will only be a matter of time, when our glorious King will overthrow the adversary, and put him out. Ezekiel 28: 14-19.

Now, is it not plain that the following points can not be too strongly emphasized: First, the great and continuous warfare between Christ and Satan as the heads or representatives of the kingdom of heaven and the kingdom of darkness; second, the laws of the two kingdoms, and the signs or emblems of their respective authorities; third, the necessity of the regeneration of every Seventh Day Baptist, young and old.

If these three points are emphasized and proclaimed as they should be, it will make the warfare a thousand fold more severe and hot, and therefore that much more interesting. God grant that it be done quickly. In a kingdom or republic, waving a flag, alone, counts for little, if he who waves it is not a citizen. But if he is a citizen, it counts for a great deal. Just so in the kingdom of heaven, keeping the Sabbath does not count for much if he who keeps it is not a true citizen. It is being a true regenerate citizen that counts.

J. A. DAVIDSON,

HOME NEWS

NORTH LOUP, NEB.—Dr. Daland, president of Milton (Wis.) College, is expected to arrive tonight to spend a few days in the interest of the college. He will have some part in the meeting tonight and will speak tomorrow morning. No offering will be taken at either service for the college but many will be solicited personally to help the school.

The young people's choir furnished the music last Sabbath morning. All were delighted with their singing, and all were surprised that such a choir could have been so thoroughly drilled in so short a time, but when we remember who the chorister is we ought not to be surprised. A deserved tribute to a consecrated leader is paid to Mrs. A. H. Babcock when we say she is the chorister and that she is doing a work that will be realized only in the coming years. W. T. Hutchins is her valued assistant and Mrs. Ralph Comstock is the pianist.

A social will be held at the church tomorrow night in honor of Dr. Daland. A short musical program, in which Dr. Daland will have a prominent part, will be given in the audience room of the church. Following a lunch will be served and a social time enjoyed in the basement. At this time several short informal talks will be given, Dr. Daland being the principal speaker. The theme, of course, will be, Milton College, Its Needs, Its Past and Its Future. Every one is invited—urged—to attend whether you are a member of our church or congregation or not. Program will begin at 7:30 sharp.—*The Loyalist*.

Sabbath School. Lesson XI—December 11, 1920

WHAT THE KINGDOM OF HEAVEN IS LIKE
Matt. 13: 44-58

Golden Text.—"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Rom. 14: 17.

DAILY READINGS

Dec. 5—Matt. 13: 44-58. The Worth of the Kingdom

Dec. 6—Mark 4: 26-32. Gradual Growth

Dec. 7—Rom. 14: 13-19. The Kingdom Spiritual

Dec. 8—John 18: 33-38. The Kingdom of Truth

Dec. 9—Luke 12: 27-34. The Promised Kingdom

Dec. 10—Luke 13: 22-30. The Kingdom Worldwide

Dec. 11—Isa. 62: 6-12. Proclaiming the Kingdom

(For Lesson Notes, see *Helping Hand*)

(Continued from page 697)

friend of mine of one of the professors at Bucknell, in Pennsylvania, who one morning at chapel service wound up a prayer that had greatly wearied the boys by its length with the words: "But, O Lord, we have no time this morning to go into particulars." The comment of my friend was that that was precisely what he had been doing—going into particulars, until they all wished he were through. I wonder whether Christ's warning against the long prayers of the pharisees, and the brevity of the "model prayer" that he taught the disciples, do not point the way for preachers in this day and generation. Thinking so, I should, if I were a preacher, make my prayers in the presence of the congregation shorter than some I have heard and fewer.

And I should try to avoid making my prayers a part of my sermon, or expressing my opinion in them regarding people's faults and foibles, or advertising men or things, for these do not seem to me the function of prayer. I hope I should be kept from the temptation of addressing the audience instead of God, for I recall the warning against this that came years ago when a reporter, commenting on the prayer in the service he was reporting, wrote that it was "the most eloquent prayer ever delivered before a Boston audience." So if I were a minister I should try when offering public prayer for myself, for my church and for the world, distinctly to remember and to feel deeply that I was speaking to the Lord God Almighty. And in private I should need every little while to pray, "Lord, teach me to pray as you taught the disciples in Galilee."

Sixth: If I were a minister I would plan my time so as to accomplish the most both as preacher and pastor. I would have regular time for reading, for study and for sermon preparation. I would refuse to be at the beck and call of a lot of people, in the church and out, if that were interfering, as I think it would be, with my regular task of preaching. If a business man, to be successful, must have system in his habits, a regular time for arriving at the office, a regular time for reading and answering his mail, a regular time for meeting the heads of his departments and for meeting other men, it is necessary for a minister to plan his hours by a good system

—at least that is the way it looks to me. Helen Keller—you remember what a remarkable woman she is—says that a chief reason why she has been able to gather knowledge so well is that she had none of the interruptions that bother people who hear and see and speak; so she has always been able to concentrate on the subject she is studying. If I were a minister I should try to be a Helen Keller while I was studying my sermons.

In planning my time I think I should not include a large number of things, for I should not want to spread my usefulness in service too thin. Fewer things and better would be my motto. This would mean, I suppose, that I should have to say "No" to many worthy projects, to many attractive calls for service. Paul said, "This one thing I do," and none of you will say that his life was not effective. Then why not I, if I were a minister? What should I cut out when almost everything that a minister is asked to aid has some good in it? That can not be decided by any rule of "good, better, best," for these are changeable terms and do not stay "put." I think I would better decide it with relation to my chief task, and say, "What best contributes to that, I will do."

Seventh: What should I preach about if I were a minister? That strikes me as a big question. If I should do honor to the Scriptures, as already suggested, by giving them prominence in the public service, surely I should do the same in my preaching—not be selecting and solemnly quoting a text and then straightway forgetting it, but by opening it up, giving its setting and its story, its meaning to the men and women to whom it first had application, and then by making its teaching to, this day and people clear and plain. This is what I would try to do, but I am dreadfully afraid that I would make a failure, for I conceive it to be a big task. To do this twice a week and not get stale is a task worthy of any man's effort, and he that succeeds at it is worthy of all honor. But this I think is true: that the more earnestly the Bible is studied, the more intimately acquainted with it the preacher is, the more will it open up its stores of truth, and the more will these truths be found to have intimate relation to the day in which we live, to the people to whom we speak. I feel that the

great things of the Bible came out of deep and trying experiences of the men who wrote or about whom they were written. So these things I should want to understand for myself and then lead my people into a similar understanding. The great moral and spiritual questions of the day will all have, I suppose, their counterpart in the history of the past that is recorded in God's word, and great illumination and safety in direction will come from connecting the two.

Eighth: I am a bit bothered to know what I would do in pastoral visiting, if I were a minister, for as I think of the preacher part of my task I see little time for other things. And yet I see the great importance of the pastor's getting into intimate and sympathetic acquaintance with his people; so I should try to arrange my time in order to do regular and systematic visiting. The visiting should be made to count for the prosperity of the work committed to me. Meeting people in the quiet of their homes, learning there of their joys and their sorrows, their hopes and their fears, their faults and their virtues, the minister is enabled to be their friend and their counsellor—their brother in the truest way. I should expect my preaching to be made more virile and more helpful, more definite and more personal by the experiences in the home. So some considerable portion of my time would have to be devoted to pastoral visiting.

Ninth: If I were a minister I would try to make the mid-week meeting very much enjoyed and useful, and I do not think it can be useful if it is not enjoyable and enjoyed. At this meeting the inspiration of the Sabbath service should get into action. Here the pew has the chance to back or, if need be, to check the minister. In this meeting there should be full opportunity for free expression of opinion. Here should be the church's chance to consider the affairs of the kingdom and to plan definite part in them. I should try to get my people so interested in this mid-week meeting that few would care to stay away.

Tenth: Last of all let me say that if I were a minister I would, in expenditures, "cut my garment according to my cloth," and not incur debts or obligations that I could not pay. I would pay cash for what I bought, and if I did not have the cash I

would defer buying until I had it. I would put something aside for a "rainy day," and if the salary the church paid me was not sufficient for this, I would courteously and pleasantly, but at the same time firmly and frankly, tell them so. Why not? Why should the minister be asked to live more carefully, more penuriously, than does a large portion of his congregation? Why should he be expected to live on the salary paid him five years ago when now the purchasing power of the dollar has been reduced to less than fifty cents, and when most of his congregation are getting bigger wages or salaries than they used to get? Miracle-working is not one of his gifts.

Thus, brethren, have I set down ten things I would do if I were a minister. I have been perfectly safe in doing this, for there is not the slightest danger of any one challenging me when I fail, and there is no danger of my being a minister. I will tell you frankly that while I think the things I have said are good and true, I doubt if I could do them half as well as some of the ministers I know are doing. To them and to all who are true, faithful and efficient, be all honor.—*The Baptist.*

"Abide in me, and I in you" (John 15:4). The Lord Jesus said: "I am the vine, ye are the branches." The relationship between him and ourselves is to be just as close, according to the will of the Master, as the relationship between the branch and the vine. If you and I are not near to the Lord Jesus Christ, if we are not living moment by moment very close to him, then there is something wrong, and we are not living as he told us to live, because he taught us that we were to live as the branch lives in the vine.—*T. R. O'Meara.*

We often speak of our age as an age of democracy and we have just been engaged in a war for the vindication of democratic principles. We are trying to extend democracy to the sphere of commerce and industry. Have we ever thought what large demands democracy makes on faith? It demands faith in the capacities of ordinary men and women; faith in the power of spiritual ideals of freedom, justice, and brotherhood; faith in the universe as friendly to a brotherly social order.—*H. S. Coffin, D. D.*

DEATHS

WELLS.—Zelora Brown Wells, only son of Floyd B. and Minnie Brown Wells, was born in Dodge Center, Minn., February 15, 1892, and passed away October 5, 1918, in Base Hospital No. 6, near Bordeaux, France, having suffered for thirteen days with pneumonia contracted from exposure to the September rains in the front line service.

He was an electrical engineer and enlisted in May, 1917, with Co. B, Sixth U. S. Engineers. His outfit crossed overseas in November of that year, were brigaded with the English, and for seven days held unflinchingly the front lines in their sector at Amiens. He fought also at Villers-Bretonneux, Chateau-Thierry and at other places. Not only were his company bridge builders and road makers but they fought with rifles as regular infantry.

Before leaving the States he was made corporal and about the time of the Chateau-Thierry engagement was made a bugler. Officers and men bear testimony to his intelligent service, his splendid character and influence as a brave and noble soldier.

His remains arrived at Dodge Center, from the white crossed garden of Talence near Bordeaux, Sunday morning, November 14, 1920. A memorial service was conducted by Pastor H. C. VanHorn. Some fifty members of the American Legion were present in uniform. Two platoons acted as escort to the cemetery and assisted in the military burial service with firing salute and sounding "Taps."

Besides his father, mother and sister, he leaves an aged grandmother, Mrs. Sarah Wells, an uncle, K. R. Wells, and an aunt, Miss Anna Wells, of Dodge Center, with whom a large part of his early life was spent, and many other relatives and friends who mourn his death.

It is fitting for a grateful government to return the ashes of its noble defenders to their native land; and Zelora's only earthly remains now rest on the beautiful bank of the Zumbro by the side of the road where his loved ones daily pass.

For many years he attended the church and Sabbath school at Dodge Center. In early life he gave his heart to Jesus and remained in active Christian service attending the regular and mid-week meetings of his church in Minneapolis, loved, honored, and respected by all who knew him.

H. C. V. H.

WITTER.—William E. Witter was born at Adams, Jefferson County, N. Y., July 8, 1832, and died at his home in Oneida, N. Y., November 9, 1920.

He was the son of Russell G. and Sally Williams Witter. When thirteen years old he with his parents moved to the town of Verona, where he lived the greater part of the time at Durhamville. In 1886 he built a home in Oneida, where he has resided since. He was married June 5, 1861, to Miss J. Louisa Lawton. In 1852 Mr. Witter was baptized by Elder Lucius

Crandall and has ever since been a generous supporter of the Verona Church and our denominational work.

He leaves a sister, Mrs. Susan Peckham, of Worcester, Mass., and five daughters: Mrs. W. A. Brundidge and Mrs. E. H. Carpenter, of Oneida, N. Y.; Mrs. William Price, of St. Louis, Mo.; Mrs. S. H. Campbell, of Boston, Mass.; and Mrs. M. L. Clawson, of Plainfield, N. J.

For many years he was engaged in boat building and forwarding on the Erie Canal and had an office in Buffalo. Mr. Witter was a public spirited man, decided in his political views, and expressed regret that he was not able to cast his ballot in the recent election. He was an exemplar of good citizenship, a man of sterling worth, whose word was as good as his bond. In social life he was genial, and a warm friend to those who were so fortunate as to win his friendship.

The family ties were especially tender and his devotion as a father will be cherished as a sweet and precious memory. After all that loving care on the part of his children could do for him, he fell asleep on Tuesday night, November 9.

Funeral services were conducted from his home by Pastor T. J. Van Horn assisted by Rev. Swinerton, of Oneida and he was laid to rest in the Oneida Cemetery.

T. J. V.

AYERS.—Mrs. Sarah E. Ayers, daughter of David C. and Eliza Dunham Runyon, was born in Piscataway Township, Middlesex County, N. J., April 15, 1842, and died at her home on Center Street, Dunellen, N. J., November 5, 1920.

She was married to Albert B. Ayers May 21, 1859, by Rev. L. C. Rogers. To them were born three children: Mrs. Charles Leland, of Plainfield, N. J.; Mrs. Jesse G. Burdick, of New Market; and Thurman E. Ayers with whom the mother lived after the death of her husband in 1899.

Mrs. Ayers was baptized by Elder H. H. Baker in 1855 and united with the Seventh Day Baptist Church at New Market. Thus for sixty-five years she was a member of this church, and at the time of her death held the longest period of membership of those who belong to the church. For some time her health has not permitted her attending the services of the church, but her interest in the cause of her Master continued, and on the last Sabbath of her earth life she studied her lesson in the *Helping Hand* and read the *SABBATH RECORDER*.

During her long sickness she was most tenderly cared for by her children.

The funeral services were held on Monday afternoon at the home and were conducted by the pastor of the Seventh Day Baptist church at New Market assisted by Rev. T. E. Vassar, former pastor of the Baptist church.

W. D. B.

A kind life is a fountain of gladness, making everything in its vicinity to freshen into smiles.—*Washington Irving.*

SPECIAL NOTICES

Contributions to the work of Miss Marie Janaz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

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

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

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

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

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

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenegr, Pastor, West Riverside, Cal.

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 Loudon holds a regular Sabbath service at 3 p. m., at Arroyo Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

THE SABBATH RECORDER

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

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A RESOLUTION

Resolved: That in the passing of our fellow-board member, the late Asher S. Childers, the Board of Directors of Salem College feel keenly their loss as a board in the management and maintenance of the college, that they hereby express their admiration of his splendid character, his helpful and self-sacrificing life, and his long and faithful service to the college as a supporter, board member, and officer of the board.

CHARLES A. F. RANDOLPH,
President
M. WARDNER DAVIS,
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—L. H. Hough, D. D.

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The Sabbath Recorder

THE SNOW STORM

Throughout the silent spaces of the air
The tiny stars of snow come drifting down
Like flakes of moonlight, covering the brown
Old earth, making it calm and white and fair,
Smoothing and purifying everywhere.
Changing the landscape, as the care-worn frown
Fades from the face of man when the white crown
Of silent death comes kindly to repair
His age. And so this snow storm is the breath
Of God as much as any air of spring
Or Summer time. And though it seems but death
And desolation, yet not anything
Can fail or come to naught that He has made,
So dear Heart, be not troubled or afraid.
—Chester Wood, in December Nautilus.

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