Ambition is not a Sin
William Ewart Gladstone, the greatest Englishman of our time, once said to a boy:

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

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

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

—From a Wanamaker Advertisement.

Be a Seventh Day Baptist with a VISION

Have an ambition for a DENOMINATIONAL BUILDING

Send Your Bonds

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

The Sabbath Recorder

October 20, 1919

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

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

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

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

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

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

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

Many an aged man with broken-down health today, who is a harmless victim of the sorcerers; many a fallen wretch out of whose life every joy has fled, would give all the world, were it his to give, if in the years gone by he had heeded the appeal of mother or friend, to watch his steps lest he fall. But it is now too late. No amount of regrets can restore a wasted and ruined life after one has taken that fatal step. The only safe thing for a young man to do is to watch out, and never take the fatal, misleading, or careless step.

A Denomination Careful watching Let Us Watch Our Steps over the steps we take is quite as necessary for our welfare as a people as it is in regard to one's personal life. The well-being of a denomination is at stake when any advancement is planned, and at such a time everything depends upon the steps taken by individuals and churches. In these strenuous times every denomination is striving to take upward and forward steps in the world's greatest evangelical movement. And we are pleased to note that the church has acquired a new stride in its walk by faith, suggestive of a renewed life and an intensified interest in the work assigned it by the Master. The church of the living God is moving rapidly in these days, and Seventh Day Baptists would be out of harmony with the spirit of the age if they did not keep step with the advancing host of the Lord's army. It becomes us then to fall into line and, first of all, to be the one that is taking step with them who march in response to the great command, "Go ye into all the world, and preach the gospel to every creature."

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

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

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

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

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

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

When Millions Come Our Southern Baptists are working for the Master, millions for the Master, when millions come pouring in.

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

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

When millions come pouring in.

For education, missions, and the sick and suffering, too,
And help for aged preachers who have labored long and true,
Build homes for orphan children, all these things we’re to do,
When millions come pouring in.

Then rally all ye Southern Baptists round the standard high,
For Christ, our Captain, leads us with a great triumphant cry,
Come, let us follow Jesus tho’ it means to live or die,
Till millions come pouring in.

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

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

Americanization One of the best moves now on foot in this country is that of Americanization. Unless the thousands upon thousands of foreigners flocking to our shores can become truly Americanized our days of trouble are bound to multiply. Every report coming from sections where labor troubles endanger society and tend toward anarchy is a threat of the power of the foreign-born un-Americanized multitudes. In most cases these people are the main disturbers. The war has opened our eyes to several important matters requiring careful and unremitting attention if government by the people and for the people is to succeed. We can no longer admit immigrants by the hundreds of thousands, bringing their anarchistic beliefs and a hereditary hatred for any kind of government, and allow them to "gang their own gait" uneducated, un-cared-for and unable to understand or speak our language without placing in jeopardy every section where they colonize; every workshop center where, in great numbers, they secure employment.

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

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

The education of the thousands of war brides is being pushed by the Young Women’s Christian Association and the Red Cross people, and the results are most encouraging—.
The Church Can Help To Americanize America would only more fully realize the value of loving Christian help for the foreigner living all about them they could become a most potent factor in the problem of Americanization.

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

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

The Red Cross Finds It Can’t Let Go

Cross is still finding plenty of much-needed work and is now planning for a third annual roll call to take place from November 2 to 11. Everybody is requested to renew membership. The main strength of the organization is to be concentrated in the United States. Here the experience gained in the great war is to be applied to the future needs and welfare problems at home. The promotion of public health; assistance in time of disasters; child-health problems; community nursing—all these and more, still call for the splendid help of the American Red Cross. Reaching into every hamlet and town, this organization, dedicated to the work of human relief, is greatly needed in time of peace, and the officials are preparing to continue its excellent service in our homeland.

Reconstruction Work In France and Belgium

Much interest is being taken in the Protestant reconstruction work in France and Belgium as carried on by the Commission of the General Council of American Protestants have not been interested in this work; for the Protestants in those lands beyond the sea have had much in common with the churches of America in the past. The Huguenots had much to do with planting the seeds of Protestantism in both Europe and America.

In neither France nor Belgium has the state decreed forms or institutions of religion for the people, and the religious faith of men and women is not to be determined by numerical proportions or by majority vote. The principles of personal liberty in matters of religion according to which the Commission is working are given in these words taken from its message to the churches:

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

The Angel Faces Of “Cloudland”

At the end of a long hall of “Cloudland” in one of the great picture galleries of Europe hangs a great painting called, “Cloudland.” Seen from a distance this painting has no beauty, but rather appears to be a huge, repulsive daub of confused colors. But upon coming nearer, the beholder is surprised to see cloudland transformed into a beautiful company of angel faces. We have often thought how very like that picture are some of the providences of God that confront his people at times, and in which there seems nothing but blackness and foreboding. Many times the poor bereaved child of God can see nothing but a repelling mass of broken expectations and crushed hopes. There he seems confronted with a hopeless future. There he is, from his viewpoint, no bright light in the clouds. Everything repells, and the inclination is to flee away into disbelief and despair—to give up all hope of ever seeing bright days again. At such a time, if one would only draw near to God instead of fleeing from him, he would soon discover that out of his “cloudland” angel faces are looking, and that the clouds after all are only the shadows of angel wings, beyond which brightness and beauty await him.

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

How Precious Are Sacred Memories?

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

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

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

No wonder the bereaved mother clings to the toys of her dead child; no wonder that strong men are mourning over the spot where rest the ashes of one loved and lost; no wonder the traveler journeys far to visit his old childhood home, even though there is nothing in it now that belongs to him or his. The fact that men are capable of cherishing precious memories suggests a kinship with something higher and better than mere earthly existence. Blank and desolate indeed must he seem confronted with nothing rational to regard as special treasures the material objects that help to keep alive the blessed experiences of other years.

Keep Your Record Clean It was John B. Gough who said: “Young man, keep your record clean.” One of the ancient Greek teachers said: “It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved of many friends.”

There is nothing like a good record if one wishes to gain a place in the world. Aside from the satisfaction of being beloved and honored by many friends, there is a real commercial value in a good record which no one can afford to ignore. Riches make a fluctuating capital on which to base credit, and can not always be depended upon because money may “take wings and fly away.” But credit based
The SABBATH RECORDER

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

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

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

The WINONA BIBLE CONFERENCE

MRS. MARTHA H. WARDNER

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

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

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

The music under the direction of Professor Homer Rodeheaver was a splendid feature of the conference.

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

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

The Bible conference dedicates one evening to the interests of the colored people.

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

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

Dr. Williams made an eloquent plea for his people. With his usual, under similar circumstances, no race would have exceeded them in the progress made since the Civil War. In lighter vein he said, "The colored people know their Bibles better than the white people do," and illustrated his statement by giving the reply of the colored woman, mother of eleven children and nothing to feed them with, to the white woman's query as to why she named her last child Judas, "Law sakes! don't you know your Bible? The Bible says, 'It would have been better for that man if he had never been born.'"

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

Gipsy grew up close to the heart of nature and his soul is full of poetry. He devoutly thanked God, in his life he was permitted to tell his life's story among the trees. He spoke of the songs of the trees, the central one of which is wafted down from the courts above. "When I survey the wondrous cross," had there been trees there would have been no cross." Last March he was decorated by King George for services rendered the boys in the trenches.

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

Dr. Montgomery stressed the importance of an effort being made in all churches to help young people discover their mission and train them for service. In his opinion parents, Bible-school teachers and pastors are not awake on this subject. Young people should be taught that as God had a definite plan in the creation of Paul so he
had a definite plan in their creation. It is not fair to God, to the young people or the world to allow them to drift along with no serious plans for their future welfare. Dr. Montgomery’s last address on “The Man God Can Use,” was a study of Deacon Philip’s life with the avowed purpose of revealing why God had not been able to use us more effectively in his service. Briefly the points as follows:

First, “He was a man of good report.” We can’t lead our children or the young people under our instructions, to Christ unless they have faith in our religious life no matter how perfect our life outside of that may be. Children in many professed Christian homes grow to maturity without part to the low religious life in the homes.

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

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

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

Fifth, “He was full of faith. . . . Many a time the Spirit has said to me, “Join your self to that young man,” and I have replied, “No, Lord.””

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

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

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

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

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

Dr. Morgan commenced preaching when he was thirteen years old and he has now reached the age of fifty-five years. He had not been to Winona since 1913. Knowing something of the service to which he had been subjected since then I thought we might discover some lagging of his powers but he spoke with even greater force than before, with thought more profound and with added tenderness. He gave evidence of spiritual ripening, and if the Captain of our salvation was made perfect through suffering shall not our lesser lights be refined by the crucible of disappointment?

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

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

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

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

When Dr. Morgan was sixteen years old he went out into the world just at the time when the book being read with the teachings of Hume and others. “Now think,” said he, “of the position I was in between my home training and the atmosphere I found in the world.” Doubts arose in his mind and he passed through a fearful experience, becoming so unsettled that for two years his mouth was sealed as a gospel minister. He read everything he could find pro and con until finally he decided to read nothing for or against the Bible but devote himself to the study of the Bible alone. He locked his books up in a cupboard where they remained untouched for ten years. “When I became settled,” said he, “did I agree with my father about the Bible? In all of the details? No. Fundamentally? Yes. What were the details? I’ll not take time to tell you. It isn’t worth while.”

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

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

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

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

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

"In the unveiling of God came the unveiling of righteousness." We are made righteous in Christ and thus our lives are adjusted to God and our souls articulate together universal activity.

"When a voice insinuates in our souls that you will forsake all else, which is the voice of the devil."

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

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

Sabbath afternoon at 1.30 o'clock the congregation assembled with a large attendance, and the following program was carried out:
Voluntary Invocation. Psalm 1, in concert.
Prayer by Pastor John Babcock, of Jackson Center.
Hymn, "I'll go where you want me to go."
Offering.
Receipt of new members; when nineteen offered themselves for membership in the Battle Creek Church, one being a new convert to the Sabbath. While singing, "Let the lower lights be burning," the candidates for membership came forward to receive from the pastor the hand of fellowship and welcome. This was followed by singing, "Give of your best to the Master."

The moderator of the council took charge of the meeting and Rev. Henry T. Jordan, of Milton, Wis., conducted the examination of the candidate, Brother L. F. Hurley. After introductory remarks by the examiner, and prayer by Pastor Kelley, Brother Hurley in an extemporaneous manner and in great candor gave a most interesting ac-
count of his life experience. It was an inspiration to all. He was then called upon by the examiner to give his views on the understanding of the great fundamentals of the Christian religion; God, Jesus Christ, the Holy Spirit, the Bible, the nature of man, his conception of sin, the new birth, eternal life, the importance and mission of the church, the ordinances, the Sabbath, the Christian ministry. It would be most interesting and instructive could we give verbatim the candid and free statements of the candidate who had not prepared any written statement or outline of his faith and practice. Coming as it did spontaneously from his heart and soul from his experience, it was all the more interesting and helpful to the audience.

A solo was sung by Mrs. Gabert, then a Hickories and walnuts, by Rev. Mr. Hurley has given up a part of man's ministry by Brother Hurley, Edgar Tenney has gone on an ex-The “lion” may be identified ... with a man’s well-known besetting sin which so easily and frequently overcomes him, so that he is never able to get away from the memory of its power. He knows its roar, and the strength of its paw and teeth. It is the sin which ... meets him just at a well-known corner every day of his life. ... Do not be afraid of the lion. He may roar just as loudly as lions can roar, but your safety depends not upon flight, but upon fight. Your safety depends upon facing, in the power of God the Holy Ghost, all that exalts itself against obedience to the knowledge of God in your life. And, like Samson of old who slew the lion in the pathway, you will find that there is honey in the carcass; and that when you have overcome, the sweetness of victory is your stimulus for further obedience and further service.—J. Stuart Holden.

From left to right, sitting—Loyal F. Hurley, Miss Ethlyn Davis, Miss Edna Van Horn, Dr. W. H. Lewis, Miss Ruby C. Babcock, president; Mrs. Frances F. Babcock, corresponding secretary; Rev. R. R. Thorngate, editor T. F. Dept.

From left to right, back row—Lytle Crandall, Clark Stedhol, recording secretary; Elvin H. Clarke, treasurer; Dr. B. F. Johanson, Ivan Tappan.
If you have used the Efficiency chart before, go after it again. Begin your ratings the first of July, 1919. If the old chart is worn out get a new one. You who have never adopted the chart send for one right away to send your suggestions from time to time for making the points which some times seem hard to get. The charts can be obtained from the United Societies of Christian Endeavor, Boston, Mass. Don’t put this off but order it at once, and get the leaflets which go with it. The price is $1.50 for the chart, and $0.50 for the leaflets. The leaflets are very instructive as to the methods to be used in gaining efficiency. Study these very carefully.

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

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

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

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

Come on let’s go with efficiency.

I. O. T. TAPPAN,
Efficiency Superintendent.

52 Ann Avenue
Battle Creek, Mich.
September 29, 1919.

P. S. If you have used the Efficiency correspondence to the name and address given above.

I. O. T.
THE SABBATH RECORDER

Rev. James Hurley was a welcome visitor at church September 20.
A male quartet consisting of Allison Burdick, Rev. L. F. Hurley, Dr. B. F. Johanson and Clarke Siedhoff furnished music at two of our recent Sabbath services.
The Ladies' Aid Society met with Mrs. Paul Crandall Thursday afternoon, October 2.
The mid-week prayer meetings have been well attended for the past month.
Are you ready for a Sabbath school organization of our own?
Come to the church meeting at the parsonage Monday evening, October 6.

NEWS

FINANCIAL REPORT

OF THE

YOUNG PEOPLE'S COMMITTEE

FOR SEPTEMBER, 1919

Dr.
Sept. 1, 1919, Amount of funds on hand $ 93 14
Sept. 28, Battle Creek Society . 25 00
Total . . . . $118 14
Gr.
Sept. 23, 1919, E. M. Holston, salary and traveling expenses . $30 60
Sept. 29, Dr. Palmborg, salary . 25 00
Oct. 1, 1919, Balance . . . . . . . . . . . . . . . . . . 3 78
Total . . . . $118 14
Respectfully submitted,
E. H. Clarke, Treasurer.

YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board, October 5, 1915, was called to order by the president, Mrs. Ruby Babcock.
Prayer was offered by E. H. Clarke, Mrs. Frances Babcock and Mrs. Ruby Babcock.
Members present: Mrs. Ruby Babcock, Mrs. Frances Babcock, Miss Ethlyn Davis, Dr. B. F. Johanson, Dr. W. B. Lewis, E. H. Clarke, O. L. Crandall, I. O. Tappan and C. H. Siedhoff.
Members absent: Miss Edna Van Horn, Rev. L. F. Hurley.
Correspondence was read from the following: Miss Emma Rogers, Miss Miriam West, Rev. W. D. Burdick and George Thorngate.

THE SABBATH RECORDER

THE TEACHINGS OF JESUS

ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN

Our General Point of View

II.
The Church and Christianity of today need the influence of a more thorough knowledge of the Bible, especially of the New Testament; and, most of all, the Gospel.
The teachings of Jesus are for all times.
Our method of study is historical.
The problem is, first, to discover what Jesus and his apostles believed and taught; and then to present their teachings in vital and vitalizing modes of thought and expression.

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Although African elephants are too savage to serve as domestic animals, their magnificent ivory tusks have long played an important part in commerce; but they have plundered so many crops and killed so many laborers that the South African government has decided at last to exterminate them. What reader of African adventure stories will not regret the necessity?
is diversity or many-sidedness; but beneath this is a discoverable unity. They give us substantially one great gospel message.

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

We shall also find that Jesus and the apostles were influenced in method and which Whence were. Matthew Testament are.

The executive secretary of the World United States $50,000,000 in money to make it dry. It will take additional funds to bring prohibition enforcement up to the highest state of efficiency, he says.

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

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

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

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

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

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

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

In the Scandinavian countries there has been tremendous prohibition advance. Success of prohibition at the New Zealand polls is held to be insurance that Australia will go dry. Adoption of local option in South Africa would, dry leaders say, pave the way for a dry over the continent. Russia is under prohibition, and its continuance and enforcement would affect the Balkans favorably. A successful fight against the liquor traffic in Japan, would, League men assert, set a standard shortlv to be adopted by the entire Orient.

Westerly, Ohio.

SHALL I GO TO COLLEGE? IF SO, WHERE?

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

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

Why should our sons and daughters be given a Christian education? Just two reasons will suffice to answer this vital question. First, because of the greater good it will enable them to get out of life. It will not only enlarge immeasurably their capacity for the enjoyment of life, but it will at the same time cultivate their tastes for the higher and better things. For example, one who has no education at all in music can not enter into the soul and sense of music. He may have a limited understanding and appreciation of the popular airs and songs. He can not enjoy the classic numbers. On the other hand, one who is educated in music can understand and appreciate it and his very soul is "moved by the concord of sweet sounds." So it is all around the circle of life. A Christian education opens wider one's door of life, and pushes farther back one's horizon, so that he may get a broader and clearer vision. The giving of a Christian education to a young person is simply putting the telescope to his eyes and bringing a new world into his view. It will bring a new meaning and a new joy into his life. And while happiness is not the chief end of life, yet children owe it to themselves to get, and parents owe it to their children to give, that development and culture which will enable them to get the most and best out of life.

In the second place, our children should have a Christian education for the greater good it will enable them to give in life. This is an infinitely greater reason; for what one puts into life, not what he gets out of it, is the true measure of greatness.

So it is all around the world, from the South Sea Islands to the ancient Orient. Our sons and daughters must have a Christian education, for they are the ones who will best understand and appreciate it and his very soul is "moved by the concord of sweet sounds."
the uneducated man has, and ten chances to every one that the high school man has. Do not need to say it. Certainly not! Putting a Christian education into the hands of our boys and girls, is to give them a sharp ax for a dull one, a Browning rifle instead of a flint-and-steel musket, and a steam-driven cultivator instead of an ox-drawn plow. Why, when that child is brought into the world, his hands are something and do something worth while in life? Of course. Then give him a Christian education, that they may put the most and the best into life.

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

Let me answer, negatively, that state and secular schools are not the best places. I am not an enemy of state institutions, but I am not an enemy of Christian education. To me, the state school is the worst best thing that can happen to the child. Besides, we must remember that the parents gave up the child to the care of the state. There are parents who go to the state school and give the child the best possible education. However, in the state school, the child will not get everything. He will not get the spiritual and moral qualities that the child will get in the Christian school. Christian education teaches the child to think and to be thinking. The child will get the best education in the Christian school. The child will get the best education in the Christian school.

SOAP AND TOWEL AT RHEIMS HOTEL

Recently there has been set up in the city of Rheims a primitive hotel, a shack, it is called by the Young Women's Christian Association, who built it. It is for the purpose of providing a Christian education. It is for the purpose of providing education for the women of the world. It is for the purpose of providing education for the women of the world.

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

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

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WHAT MAK'S AWAY

(To My Mother)

EARL C. PALMER

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

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

Listen, boy, are you untrue? Or have you caught a vision new Of what she wants you do to be, And truly say, "I'll live for thee." Oh, why then storm and tear the air When her life is turned to care? Why make her sad o'er little things When your life with joy rings? Make her happy at your side, Before across the Golden Strand She is lifted from your sight, And your sunshine's turned to night.

Stop and think, lad, on life's way, What it means when Ma's away! Riverside, Cal., September 23, 1919.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL

Medical, Surgical, Obstetric, Children, Diabetic, Hydropathy and Massage. (Affiliated three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. There is a class each year, April, June, August and September first. For catalogues and detailed information apply to the Nurses Training School Department, Sanitarium, Battle Creek, Michigan.
**TRAINING LITTLE CITIZENS**

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

**COURTESY AND CONSIDERATION**

**BERTHA JOHNSTON**

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

Unfortunately, too, is the only child or the youngest member of the family, who is overindulged, with no more dependent member of the household to call for his tender feelings.

Herein lies one great value of the kindergarten, where children are given opportunities to help those younger than themselves.

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

Adaptability is gained through companionship with one's equals. From association with boys, little girls learn something of fair play, and become acquainted with the sturdier virtues; while, from girls, the boys learn to have a chivalrous attitude toward womankind.

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

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

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

At this momentous time, it is especially important that all means possible be employed to foster the instinct of caring for others and develop their familiarity with a foreign language, but it would also help cement the friendship of America with her Allies and greatly promote the cause of Internationalism.

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

**GENERAL PERSHING'S TRIUMPHANT HOME-COMING**

A few weeks ago I described the President's welcome in New York on his return from France. Fifth avenue was lined on either side with cheering thousands and even the roofs were packed with people anxious to see the General. Nobody talked of man in the world ride up the street. This week the scene has been repeated. The General arrived on Monday and rode up the avenue after his reception at the City Hall to his hotel amid the cheers of those who happened to be on his way. He attended one or two public functions and made short speeches in that modest manner that has greatly endeared him to everybody. On Tuesday he went out to the Speedway and met 50,000 Boy Scouts. He has always had a warm place in his heart for the youngsters and their welcome greatly moved him.

Wednesday was the great day. He rode on horseback down Fifth avenue with 28,000 of his boys who had come back from France with him, among them being the troops that made the first attack. People had come from far and near to welcome him and do honor, through lined the avenue for four miles. The cheers drowned the music of the bands and the troops received their share of the cheering. The avenue had been transformed into a gala street with flags and bunting hanging out of every window. Stands had been erected—every possible place and thousands of people sought vantage places early in the morning, sitting for hours to hold their places. The cheering reached its height when, passing...
St. Patrick's Cathedral, the General saw Cardinal Mercier, who had just arrived, on the reviewing stand, and dismounted from his horse and mounted the stand and grasped the Cardinal's hand. Here were two great heroes of the war standing together and the crowd went wild. It was a real triumphal procession from one end of the avenue to the other.

I could not help noticing that the crowds had as much affection for the great hero as admiration. He is a very lovable man. In the first place, he is a man of extreme gentleness and modesty. Never has there been any pride or boasting in him. Had he been allowed to have come quietly into the country and resumed his tasks here as he assumed them in France, he would not have come quietly into the country and resumed his tasks here as he assumed them in France, with no fuss.

His horse and Cardinal triumphal procession from one end of the

tleness and modesty tasks here as he assumed them in France, he has made he has insisted that the credit

with no fuss.

Temptation will befall you, but the teachings of our Savior will give you strength. The boy or young man whose

will be your lot,

words

that His

speeches of

purposes won.

be based

same

facts for combined

the invisible, victories won. Still more should we thank him for the golden future, with its wealth of opportunity and its hope of a permanent universal peace.

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

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

FACTS ABOUT CIGARETTES

Hudson Maxim, the noted inventor of explosives, says:

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

The Cadillac Motor Company, of Detroit, employing more than 7,000 men, announced:

"We will not hire any one whom we know to be addicted to this habit."

Thomas A. Edison, world-wide fame, points out the harm in this practice, and says:

"I employ no person who smokes cigarettes."—Henry Ford, maker of automobiles, says:

"The boy or young man whose brain is fogged by the use of cigarettes finds himself hopelessly handicapped."

Ty Cobb, famous baseball player, adds:

"Cigarette smoking stupifies the brain, saps vitality, undermines one's health, and sensitizes the moral fiber of the man."

James Gilmore, missionary to Mongolia, said as he emptied the liquor that had been left in his room, "It had better be on God's earth than in his image."—American Youth.
it wrong to keep it; perhaps it would
buy a cow which would make them rich
with all the milk they would have to drink
and to sell.
Poor little Siaobao! He dug his now
dirty little fists into his eyes and tried to
think it over.
Teacher had said if they were tempted to
do wrong to sing a verse of a hymn and it
would help them to decide. So he tried
again to sing the familiar little song, but
he couldn't keep on—the words choked him—and wheeling around he started on
the other fork of the street where he had found the
bag. Planking it down by the side of the road he unslung the small kit of clothes
from his back, and putting this on top sat
down on the improvised seat, and with tears
in his eyes, but chuckling to himself at his
clever scheme for concealing his find said
bravely: "Don't want it—don't want it—
don't want it."
All at once he became alert.
Coming slowly along the road, looking
intently on either side as he approached,
was a native.
Siaobao eyed him with interest, but sat
quite still.
"Lost something?" he said innocently,
when the man came within speaking dis-
tance.
"Yes," replied the man anxiously. "I
dropped a purse with sixty yang tsien in
it, you know, where I hollered."
"What does it matter? Come now, no
fussin'; hand me out a paper. I'm in a
hurry."
" Couldn't sell you no paper on this here
block, mister, cos it b'longs to Limpy. He's
just up the furder end now; you'll meet
him.
"And who is Limpy, pray? And why
does he have this special block?"
"Cos us other kids agreed to let him have
it. Ye see it's a good run on 'count of the offices all along, and the poor chap is
that lame he can't be guider by the rest of us, so we agreed that the first one
cought sellin' on his beat should be 50 on
and thrashed. See?"
"Yes, I do see. So you newsboys hav
a sort of brotherhood among yourselves?"
"Well, we're goin' to look out for a little
cove what's lame, anyhow, you bet!"
"There comes Limpy now; he's a fortu-
nate boy to have such kind friends."

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

St. Louis, Missouri, for the first time in
its history had two consecutive days with-
out a case of alcoholism being reported
to the city dispensary or occurring in any of
the wards of the police's inspection. This
state of affairs is due to the ban on alco-
hollic liquors, say the officials, and they add
that in their opinion the habitual drunkard
is a thing of the past.—The National
Advocate.

THE ROOSEVELT MEMORIAL CAMPAIGN

WILLIAM BOYCE THOMPSON

Theodore Roosevelt was one of the
world's greatest preachers. Possessed of
a spiritual purpose in life, he never ceased to exhort the American people
to strive for nobler and better things; for
cleanliness and right living; for the simple,
sweet and wholesome things of life. Be-
ing that sort of a man himself, he wielded
a tremendous influence for good.
"Our friend thought of himself as a
preacher," said George Haven Putnam,
in an address before the Century Association shortly after Colonel Roosevelt's
death, "and was always looking for a pulpit.
He said to me once during his presidential
term:
"Haven, the White House is a bully pul-
pit."
Roosevelt's great success as a preacher
was due to the fact that his fellow country-
men realized that here was a sincere Ameri-
can who believed in the responsibilities
of life; who believed that effort was always
worth while if it was for right, and whose
convictions he was not guided by the con-
troversies that would have appalled the average
man. Here was a man who practiced what
he preached. So they listened, pondered
over what he said—and became better citi-
zens.
Roosevelt was possessed in an amazing
degree of that something, which, for want
of a better term, we call "personal mag-
netism." Possessing a sane mind in a sane
body, with tremendous vitality and a driv-
ing power that was irresistible, he appealed
to the imaginations of men and his mes-
gage entered their hearts to stay there.
Roosevelt's vision, his sincerity, his auster-
ty, his love for the clean and wholesome
things of life, were qualities that would have
made him a power in any pulpit
had he entered the church. A deep
stratum of religion ran through the man's
nature and never was he more spiritually
exalted than when he was preaching the
gospel of patriotism to a doubtful and grow-
ing people.
Theodore Roosevelt was imbued with the
spirit of the crusader and believed with all
the sincerity of his nature that he was lead-
ing a great cause and serving the best in-
terests of his countrymen. When he was
shot at Milwaukee in October, 1912, he
made his speech with a bullet in him, thrill-
ing his hearers with these words:
"I tell you with absolute truthfulness I
am not thinking of my own life, I am not
thinking of my own success, I am thinking
only of the success of this great cause.
It is to perpetuate the ideas and ideals
for which Theodore Roosevelt stood, that
the Roosevelt Memorial Association will
conduct a nation-wide campaign during the
week of October 20-27, to raise a fund of
$5,000,000 which to build a national
memorial to Colonel Roosevelt at Washing-
ton and to create at Oyster Bay a public
park, which may ultimately include the
Roosevelt home at Sagamore Hill, in order
that it may be preserved for the future
like Mount Vernon and like the Lincoln
home at Springfield.
It is the hope of the association, which
is entirely non-partisan, that the number of
contributions to this fund will be a gratify-
ing index of the hold that Theodore Roose-
veld had upon the affections of Americans,
North and South and East and West.

HOME NEWS

NORTH LOUP, NEB.—The canvassing
committee for the Forward Movement
program was named at a meeting of the cabi-
ete Thursday night of last week. It is as
follows: C. L. Hill, chairman, H. H. Thorn-
gate, D. A. Davis, H. A. Watts, R. J. Com-
stock, H. L. Prentice, N. S. Fisher, Mes-
dames W. J. Hemphill and G. W. Johnson.
The committee held its first meeting Sunday
afternoon and laid plans for their work and
also had their pictures taken.
The question of the adoption of the Forward
Movement program, carrying with it
a pledge to give the needed financial sup-
port to the denomination, was brought be-
fore the church at its morning hour for
worship last week. The question was pre-
sented in a splendid talk by C. L. Hill. Af-
ter some discussion the vote was taken and
found to be almost unanimous in favor
of the motion. So much time was taken
up in the discussion no time was given the
pastor for his sermon.—The LoYalist.
OUR WEEKLY SERMON

MOUNTAIN-TOP EXPERIENCES

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

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

I thought of this recently as early in the morning a group of us beheld the rising of the sun as we stood on the very summit of Pike's Peak, and there saw the beauty of the work of God as I am sure we have never seen it before. There, nearly 14,000 feet above the timber line, inhaled by the various obstructions of a lower altitude, God manifested himself to us in all the glory of his handiwork. This has made me wish that more of us might sometimes get beyond the timber line in spiritual life, that there we might see God's handiwork and there communicate with him.

But how many things hide the face of God from us? Not bad things, but good things—the beautiful pine, the silver spruce, the attractive balsam. But these in all their beauty are as nothing compared with the larger beauty. Not bad things, but good things, such as business, with all its needful elements, for business is needful. But how often business wraps us up as in a forest, hems us in with four walls as in a basin, so that we see nothing but business and its various elements.

Not bad things, but politics. Politics, if rightly conducted, is one of the most needful and necessary elements in society, but too often the various political demands become as the trees of the forest, beyond which we can not see, or like the mountain walls in the canyon, hiding from us the larger view. If I mistake not, that is true today. We have before us one of the largest issues the world has ever known, but men are not living high enough upon the mountain to see the holy city God wants to establish in this world, and the League of Nations has become a party issue. Not bad things obstruct the view of men, but social life and by that I mean social life of the right sort. Not evil conditions, but real wholesome pleasures and social joys. But these get to be the paramount object of life and too often folks can't see the larger joy God has in store for men.

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

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

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

Thus we might go on and enumerate through the various spheres of life. But to reach these heights is not easy. I never told a father in my life that on the day we climbed to that mountain peak we left the cottage about five in the afternoon; we rested for a little time when about half way up, and while resting we ate our lunch. When we had gone little further we built a fire and wrapping our blankets about us, tried to sleep until midnight. At midnight we took up the journey and from that hour until five in the morning we walked and toiled just to go a distance of about four miles. There were times I would think I could not go another step. This old heart of mine thumped as it never thumped before. There were times when I actually had to throw myself at the roadside for a few minutes just to keep the body going. Often I said to myself, "What a fool I am; it is not worth the price." I thought of what a shoemaker in the village had told me the day before, "They are not all dead yet," and thought he was right. Nothing but my pride kept me from turning back. But after twelve weary hours from the time we left the cottage, we reached the top; and when the morning sun began to show itself upon the horizon, when God manifested himself in all his glory, when the eye could see for miles and miles such scenes as it never saw before, then the heart leaped forth in triumph and we said, "It is worth all the effort. It is worth the price.

This also is true that no soul has ever climbed to the rared air beyond the timber line of life, in the spiritual realm, but that soul did so with tremendous struggle. We are, it is true, saved by grace. Works will bring us into the kingdom of our God, but without learned to know God, we must "work out our own salvation" and climb by toil and struggle to the mountain heights of the presence of Jehovah.

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

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

We will work for the poor and the hungry, but the poor and the hungry are not the only ones that need help. Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Michigan.

THE SABBATH RECORDER

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

TEMPERANCE LESSON—World's Temperance Sabbath.

Jer. 35: 1-8, 12-14a, 18, 19

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

DAILY READINGS


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

Oct. 28.—I Cor. 10: 1-23. "Do all to the glory of God."


Oct. 30.—I Cor. 10: 8-13. That I make not my brother to stumble.

Oct. 31.—Gal. 5: 17, 23. Fruits of flesh and spirit.


(For Lesson Notes see Helping Hand)

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

Shall thou tread upon the lion.—Ps. 91: 13.

THE BATTLE CREEK SANITARIUM

Wants at Once

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

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.
DEATHS

CRANDALL.—George Harris Crandall, second son of Jairus and Julia A. Wells Crandall, was born near Little Genesee, N. Y., November 22, 1850, and died at Rockville, R. I., September 18, 1919, aged eighty-nine years. He was a son of the late Jairus Crandall, who died September 1, 1867, and of Julia A. Powell, who died October 5, 1910, and burial took place in Alfred Rural Cemetery.

WM. L. B. POWELL.—At her home in Alfred, N. Y., September 18, 1919, Mrs. Mary A. Powell, aged 94 years, 4 months and 4 days. She had been a communicant of the First Seventh Day Baptist Church of Alfred, N. Y., for many years, and united with the Shiloh Seventh Day Baptist Church, at Shiloh, with whom she remained for many years. She was a great worker for her Master and the church all these years. Many years ago she was married, by vote of the church, and had been separated from her husband for many years. She was united with the church, and had been united with the First Seventh Day Baptist Church of Shiloh, with whom she was united for forty years. She was a great worker for her Master and the church all these years. Many years ago she was married, by vote of the church, and had been separated from her husband for many years. She was united with the church, and had been united with the First Seventh Day Baptist Church of Shiloh, with whom she was united for forty years.

POWELL.—At her home in Alfred, N. Y., September 18, 1919, Mrs. Mary A. Powell, aged 94 years, 4 months and 4 days. She had been a communicant of the First Seventh Day Baptist Church of Alfred, N. Y., for many years, and united with the Shiloh Seventh Day Baptist Church, at Shiloh, with whom she remained for many years. She was a great worker for her Master and the church all these years. Many years ago she was married, by vote of the church, and had been separated from her husband for many years. She was united with the church, and had been united with the First Seventh Day Baptist Church of Shiloh, with whom she was united for forty years. She was a great worker for her Master and the church all these years. Many years ago she was married, by vote of the church, and had been separated from her husband for many years. She was united with the church, and had been united with the First Seventh Day Baptist Church of Shiloh, with whom she was united for forty years.

B. D. C. AVARY.—Irene Davis Avary, daughter of Walton E. and Lucy S. Avary, was born in Alfred, N. Y., November 23, 1883, and died in the Bridgeton Hospital, September 23, 1919.

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THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work of Miss Marie Janss in Japan, 927 South 13th St., Philadelphia. Will be sent to the work at Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yellow Leaf Rooms, 245 Main St. (at Sycamore St.), on Sabbath morning, at 2:30 p.m. Sabbath evening service is held at 7:30, at 196 W. Broad St. (at South St.). Deacons are on duty at the door of the church, and a special effort is being made to have Sabbath services well attended. Those attending the Sabbath school services are cordially invited to the Sabbath evening services.

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Single copies, per year ................................................ 06 cents
10 or more copies, per year, at 5 per cent discount.

All communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

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Quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board, Alfred University. First quarter, 1915. Price, $1.00 per year. 10 cents per page. All communications to The American Sabbath School Society, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY SABBATH SCHOOLS

A Monthly, containing helps on the International Lessons for Juniors. Conducted by the Sabbath School Society. First quarter free. Price 10 cents per year. 10 cents per page. All communications to The American Sabbath School Society, Plainfield, N. J.

FAITHFUL WITH $4,000,000

Endowed with $4,000,000, Alfred is now in a position to offer complete educational opportunities to young people of the entire United States. Twenty-three departments, including College of Liberal Arts and Sciences, School of Engineering, School of Agriculture, School of Commerce, School of Music, School of Law, School of Medicine, and School of Medicine and Surgery, are equipped with modern laboratories, libraries, and auditoriums. The University has a student body of over 2,000, and a faculty of over 200. The University is located in the beautiful college town of Alfred, New York, about 150 miles from New York City. The climate is mild, the scenery beautiful, and the life of the campus active and stimulating.

FLINTHORN'S FLYING SCHOOLS

Established in 1872, under the auspices of the Sabbath School Board, Alfred University, New York. The Flying Schools are conducted by flhindom's pupils and graduates, and are open to all who desire to learn to fly. The Flying Schools offer a complete course in the science of aviation, and are conducted under the direction of expert instructors. The Flying Schools have a long and successful history, and have been responsible for the development of a number of famous aviators. The Flying Schools are located in a beautiful and secluded setting, and offer a opportunity for young people to learn to fly in a safe and controlled environment. The Flying Schools are a popular destination for aviators from all over the world, and offer a unique and exciting experience for those who wish to learn to fly.

THE SABBATH RECORDER

Some special notices for the week of July 19, 1915:

- Alfred University: Endowed with $4,000,000, offering comprehensive educational opportunities.
- Booth Colwell, President of Alfred University.
- The Sabbath Visitor: Bi-weekly publication supporting Sabbath School work.
- American Sabbath School Society: Journals and publications providing educational resources.
- Booth Colwell: President of the Sabbath School Society.

The Sabbath Recorder and The American Sabbath School Society are leading organizations in the provision of educational and Bible study resources for Sabbath School students and teachers. Alfred University, with its $4,000,000 endowment, offers a range of academic departments and a dynamic campus life. The Flying Schools provide an opportunity for learning to fly in a controlled and safe environment. The Sabbath Visitor and Helping Hand in Bible School Work offer valuable resources for Bible study and Sabbath School instruction.
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F. J. HUBBARD, Treasurer,
Plainfield, N. J.

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