The NEW FORWARD MOVEMENT is

SPIRITUALLY CONSTRUCTIVE

Its Aim is

VITAL GODLINESS

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

WORK FOR IT

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

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

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York.

President—Prof. Alfred E. Whitford, Milton, Wis.
Vice-President—Rev. Mrs. Frank R. Randolph, Plainfield, N. J.
Secretary—Rev. Mrs. Frank R. Randolph, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Mrs. H. M. Mason, Plainfield, N. J.
Vice-President—Mrs. Frank R. Randolph, Plainfield, N. J.
Secretary—W. C. Chamberlain, Plainfield, N. J.

Gifts for all Denominational Interests solicited.
Prompt payment of all obligations required.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Corrlis Randolph, Newark, N. J.
Recording Secretary—Rev. Dr. A. L. Temple, Thorngate, N. Y.
Assistant Secretary—Rev. A. F. Randolph, Plainfield, N. J.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. Mrs. Frank R. Randolph, Plainfield, N. J.
Recording Secretary—Rev. Mrs. Frank R. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Mrs. Frank R. Randolph, Plainfield, N. J.

THE SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—D. Nelson Ingalls, Milton, Wis.
Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Frank E. Titusworth, Alfred, N. Y.

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

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

A complete understanding is highly essential. Without this we shall fail. In order that all our people may have a complete understanding of the movement, a series of articles is to be issued monthly for propagation work. A comprehensive plan must in many cases be a real work of education.

Every one who attended Conference should do his utmost to bring the Conference spirit to his own church. Every pastor should improve the Sabbaths of this month faithfully in efforts to inform his people and to awaken interest in the Forward Movement. Some of the pastors have already done just this thing, and as a result their churches have pledged their full quota.

“In many sections,” says Mr. Ingham, “the interests of the people are just being aroused and are growing in volume each week.” This is not the case here; when a deeper interest is reported, and whenever a deeper interest can be reported, and whenever a deeper interest can be reported, and whenever a deeper interest can be reported, we shall fail. But no matter how united and thoroughly done, and our people are well prepared for the special prayer and praise service appointed for the Sabbath after Thanksgiving Day, we are sure that the results of the drive, to follow in the first two weeks of December, will prove entirely satisfactory to our people and well-pleasing to God.

Points From Director, Ingham’s Message

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

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

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

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

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

Mr. Ingham speaks of the effects of the influence of Conference which was held with that church, through which influence there was in the Battle Creek Church a
indefatigable. But we do not believe the people are going to be indifferent. They will arise to meet the emergency and by January, 1920, we shall rejoice over the victory. Come on, friends! Forward we go, united band, to Christ and to victory!

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

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

If we cultivate the spirit of evangelism until we feel that every dollar of the $500,000 called for in our budget means a reaching after souls, then we shall rise to higher plains of living ourselves, and by our gifts of money, without which men with the gospel can not be sent, we shall be lifting others nearer to God and heaven.

Oh, what an incentive to noble, self-sacrificing service comes to the heart of him who regards evangelism as the world's only hope, and the regeneration of human souls as the all-essential thing — the one foundation upon which the reconstruction of society can be effected.

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

Effective Ways to Secure Efficient Work

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

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

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

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

"Where there is no vision the people perish." These words came from a wise man whose heart yearned for a persisting age. His people failed to get the vision. The far-vision was obtained by only one or two; a few at most — while the many saw only the selfish present, and so they perished. Let not history repeat itself in these momentous times. A broad vision is essential now. To be blind to the great needs of a persisting world; to overlook the consequences which our indifference will surely bring to the great cause of humanity, would be a fatal mistake.

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

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

Change of Atmosphere Needed

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

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

Drives and Drives

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

What Christian Colleges

On our page for Are Doing

While the Program of Christian Professor

Wife of an East Coast Male Churchman

The Program of Christian Professor

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

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

Investigation shows that in mission fields at home and abroad, in the field of church work in both pulpit and pew, and in the great altruistic movements of our time, almost all the men and women have been fitted for their work in Christian or denominational schools. On the other hands the tendency in the great universities is away from Bible work, and the percentage of ministers among their graduates grows less and less as the years go by.
Casualties and Casualties When we speak of the casualties during the war we usually think only of the losses by death or by wounds that decimated our armies. These are now reported by the Government to exceed three hundred thousand. This is a large number for our country to lose, but there is another casualty list now becoming apparent that should not be overlooked. The moral casualties of the army in France, which has been denied by some, are now being regarded as appalling.

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

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

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

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

Through the broadening influences of all these early leaders in co-operative Christian work, almost like the flower and fruit of their early seed-sowing, comes the present-day Interchurch World Movement, which is enlisting Protestant Christians of various faiths in the gigantic task of blending the workers of the entire Christian world into one vast, co-operative brotherhood under the banner of the Cross for the salvation of lost men.

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

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

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

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

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

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

ALFRED'S BIG PROGRAM

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

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

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

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

In presenting his plans to the board, President Davis pointed out that the time is ripe for Alfred to present its claims for more substantial support by the patriotic people of America. The college has for three generations attracted young people from New York, Pennsylvania and elsewhere, and during these many years every effort has been made by the college authorities to care for every student, even when his means were most limited. President Davis explained that to meet the most pressing needs of this period of national reorganization, at least a million dollars must be added to the assets of the institution. The Carnegie Foundation for the Advancement of Teaching, President Davis explained, has already indicated its willingness to contribute $25,000 toward a $100,000 fund to provide retiring allowances, conditioned upon the raising of the remaining $75,000 from other sources.

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

WHAT IS THE CHRISTIAN'S "BIT"

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

Selected.
6. What is meant by deepening and enriching the spiritual life?
Lifting the whole church to a higher plane of life—of spiritual vision, of Christian living, and of Christlike service.

7. What methods are suggested to accomplish this object?
(a) Deepening of prayer life.
(b) Recognition and practice of stewardship.
(c) Broadening of spiritual vision.
(d) The consecration of life to highest spiritual ends.

8. How is the ministry to be strengthened?
(a) By encouraging young men to enter the ministry through the establishment of scholarship and fellowships.
(b) By providing a more adequate salary, seeking to make the minimum salary $1,000 per year for all our ministers, and by guaranteeing that minimum to young men for five years after finishing the seminary course.
(c) By adding $25,000 to the ministerial relief fund.

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

10. What are some of the pressing needs?
(a) New school buildings in China.
(b) Chapel in Georgetown, S. A.
(c) A denominational building.
(d) A larger ministry more adequately supported.
(e) Enlarged missionary and Sabbath extension work.
(f) A college emergency expense fund.

11. Why do we need a denominational building?
At present our publishing house is in rented quarters, wholly inadequate to our needs. Ownership will lend dignity to our work, stimulate loyalty, and proclaim to the world our belief in the permanency of our belief fund.

12. Why do we need a college emergency expense fund?
To meet the increased cost of administration, equipment, labor and maintenance so suddenly thrust upon our schools.

13. Why do we need new school buildings in Shanghai?
The present buildings are inadequate for the growth of our school and in bad condition. It seems wiser to build new, rather than attempt to enlarge and repair the old ones.

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

15. Why a five-year program?
Because that is the shortest period of time in which the Forward Movement program can be constructively developed and carried to completion.

16. How is the campaign to be conducted?
(a) Under the general supervision of the Commission.
(b) By a Forward Movement Director, Mr. Walton H. Ingham, of Fort Wayne, Indiana.
(c) By Regional Directors, appointed by the Director.
(d) By a local church committee in each church.

17. How are the funds to be distributed?
They are to be granted by the treasurer of each local church and by him forwarded to the General Conference at Battle Creek. Initial funds provided for in the Forward Movement budget.

18. How is the New Forward Movement related to the great problems of the day?
It is a united effort of the whole church, Baptists and Non-Baptists, to do their part in meeting the inevitable needs of tomorrow. Through our program we are seeking to visualize the world task, to capitalize the splendid idealism which has captured our country, and to give ourselves to do our best and utmost for the world in which we live.

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

A CATECHISM ON THE NEW FORWARD MOVEMENT AMONG SEVENTH DAY BAPTISTS

1. What is the New Forward Movement?
It is a call to Seventh Day Baptists to muster their forces to meet the challenge of the new day.

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

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

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

5. What are the chief objectives, or goals, of the New Forward Movement?
It is a campaign
(a) To deepen and enrich our spiritual life.
(b) To rededicate ourselves to a more earnest effort to promote God’s kingdom on earth.
(c) To promote the practice of Christian stewardship.
(d) To unify our forces and increase denominational loyalty.
(e) To raise a budget of $1,500 a year for five years.

The Movers’ Association

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

The denominational budget calls for an apportionment of $10 per member. The response needs that present needs of each member will average much less. While a considerable number will respond as requested, many will pay little or no attention to the letter from the home church and do nothing. Besides there are in every church a certain proportion who are really unable to reach the figure named without lessening their support of the home church—a condition which is not to be thought of for a moment. These two elements in the aggregate are large, and it behooves every church to find a solution to this perplexing problem.

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

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

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

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

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

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

Here’s a splendid field for Rev. G. M. Cottrell to secure a hundred members from loyal L. S. K.’s. A greatly needed association just at this time. Don’t you think so? Let’s join now and become charter members.

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

He further says: “There seems to be a Forward Movement all along the line, the
different church organizations are working for the same end as we, and the move is being received with favor. I trust that we as Seventh Day Baptists may see the time when we can with pleasure look back at our past and feel that we have done all we could to spread the Sabbath truth in the world."

WALTON H. INGHAM, Director General.

FINANCIAL SUPPORT OF PASTORS

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

What are our churches paying their pastors at the present time? In a recent address at the recent General Conference says: "According to the 1918 Seventh Day Baptist Year Book, from which the following figures are taken the average salary of a Seventh Day Baptist minister was $451.99 per year. One church paid a salary of $1,000, one paid $1,500, one paid $1,200, and one paid $1,685, making a total of $1,445 per year. Three churches paid a salary of $1,000, thirty-one paid less than $1,000, and fifteen paid nothing at all.

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

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

Now these figures are very encouraging when compared with the figures submitted by Dr. Post. But they are yet far below the suggested minimum of $1,000. One of the items in the proposed budget is a fund to help smaller churches reach this minimum. A reading of the Condensed Report of the Commission now being distributed to the churches will show that a sum of $2,500 is included for this purpose. The two names, Kingdom of God, and Kingdom of Heaven, are the same in meaning. Matthew 10: 15-20; Luke 6: 14-17.

4. This kingdom or realm is divine in origin and the heart in man and in purpose. The two names, Kingdom of God, and Kingdom of Heaven, are the same in meaning.

5. This kingdom or realm is divine in origin and the heart in man and in purpose. The two names, Kingdom of God, and Kingdom of Heaven, are the same in meaning.

THE TEACHINGS OF JESUS

ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR B. MAIN

The Kingdom of God

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


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

3. The Hebrew ideas and hopes concerning the expected kingdom were more or less spiritual or material, according to the varying religious, moral and social standards of leaders and people. If these ideas were high they looked for a spiritual and ethical realm; if low, for more of earthly and material good.

While Jesus' conception of the kingdom of God, in respect to the fullness of its meaning and value, may have grown to larger and larger proportions, it was to him a spiritual kingdom from the first. Matthew 4: 1-10, 17-23; 5: 3, 10, 19, 20; 6: 10, 13; 8: 11, 12; 12: 28; 13: 52; 21: 31, 32; 23: 13; Luke 6: 20; 11: 20; 16: 17; 20: 21.


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

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

STRICKEN FROM RECORD

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

If only they, and all the other Senators, would keep their records in the same way, after they had been hasty, there would be a lot less friction in this world.—The Pathfinder.
MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES
SECRETARY EDWIN SHAW

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

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

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

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

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

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

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

Mrs. J. C. McClary, a recent convert to the Sabbath at Stanford, Ky., has become a subscriber to the Sabbath Recorder, and has ordered a quantity of Sabbath literature for distribution. If she were in visiting distance of a Seventh Day Baptist church she would unite with it. She would doubtless appreciate by letter a few words of kindly cheer.

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

MONTHLY STATEMENT

October 1, 1919, to November 1, 1919

S. H. Davis

In account with
The Seventh Day Baptist Missionary Society.

Balance on hand October 1, 1919 .......... 48,189
Young People's Board, Boys School in China ... 25
Young People's Board, Rev. T. L. M. Spencer's work ... 25
Lost Creek Church .................................. 25
Farina Church ....................................... 25
Milton Church ...................................... 25
Second Church, China Mission ................... 25
Second Church, China Mission ................... 25
Syracuse Church .................................... 25
South Church ...................................... 25
Porter Church, Mr. Spencer's Building ... 132
Milton Junction Church ............................ 25
Second Church, China Mission ................. 25
Hammond Church, Boys' School, China ....... 14
Hammond Church, Girls' School, China ....... 14
Hammond Church, General Fund, China ...... 107
R. T. Sawyer Missionary Church ............... 10
Mrs. B. E. Clark, Life Membership ............ 20
Rev. Jesse F. Randolph, John Manoa's hall ... 20
Mrs. Carrie E. Green, L. K. Ideal Fund for Aged Ministers 10
Florence L. Groves, K. E. K. K. Sunday School Fund 5
Florence L. Groves, K. E. K. Dr. Nicolas' salary 5
Mrs. Sarah C. Groves, K. E. K. Forward Movement 5
Rev. and Mrs. W. C. Crofoot, Girls' School Friend in Battle Creek, Boys School Memory of Rev. W. and Hannah B. Crandall 5
One-third English Missionary Association . . . . 3
Memorial Board, H. C. Bierwagen ................ 22
Memorial Board, D. C. Burdicke ........................ 20
Memorial Board, Rev. W. A. Bessell .................. 10
Memorial Board, H. W. Stillman Bequest ...... 10
A. A. Whitford ...................................... 5
Rev. George E. Kenyon ............................ 5
Maggie A. Bessell .................................. 5
Maggie A. Bessell, Life Membership ............. 25
Mrs. H. W. Stillman ................................ 10
P. F. Sh. W. Bessell-Marie Jones ............... 14
Favia Sabbath School ................................ 5
Mrs. Jane B. Groves ................................ 5
Permanent Funds, interest account ............. 700
Interest on checking account for two months 27

Total .................................................. 24,032.91

Cr.
Rev. L. A. Wing, Sept. salary ................... 37.50
Mrs. Jennie Carpenter, July-Sept. salary .... 25.00

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

"The law has not been changed, but it has been abolished. Strictly speaking, it is unscriptural to speak of Sunday as the Sabbath. The first day of the week, which we call Sunday, is doubtless 'the Lord's day' referred to in Revelation 1:10; 'I was in the Spirit on the Lord's day' (Rev. 1:10). But it is not the Sabbath as such; the Bible knows no weekly Sabbath but Saturday. If Christians were under the law at all, they would be obliged to keep the Sabbath, but they are not under the law; they are under grace (Rom. 6:14). The law was given to Israel as a schoolmaster to bring them to Christ that they might be justified by faith. But now that faith is come, they are no longer under the schoolmaster (Gal. 3:23-25)."
TRACT SOCIETY—MEETING BOARD OF DIRECTORS

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


Prayer was offered by Rev. Willard D. Burdick.

Minutes of the last meeting were read.

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

Recommendation adopted.

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

The Committee on Distribution of Literature reported 199 tracts sent out, and a net gain of 9 subscribers to the Sabbath Recorder.

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

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

STANDING COMMITTEES

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

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

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

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

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

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

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

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

The Treasurer in the purchase of an organ for Marie Janz, and paying the taxes on the Morton Wardner Report adopted.


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

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

The following report was presented:

GENTLEMEN:

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

Expense of the trip chargeable to the Tract Society, incident to my work for the Tract Society, $22.25. Money for Sabbath Recorder ($200 new subscription, and $400 for renewals) $120.

Money for Health Hand, $50. Calls and visits made (of 135 were in Sabbath-keeping homes) 100.

Sermons and addresses (average congregations, 72) 15.

Spoke at college and high school chapel services 12.

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

The request of Secretary Edward Shaw was referred to the Advisory Committee pad for the Tract Society, and in my absence the treasurer asked to convey to the Board a plan of action for enlarging the work of distributing denominational literature.

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

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

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

Minutes read and approved.

Board adjourned.

Arthur L. Titworth,
Recording Secretary.

Asa F. Randolph,
Assistant Recording Secretary.

**TRAINING LITTLE CITIZENS**

This is No. 2 of the third series of articles issued by the National Recreation Association, 5 W. 40th St., New York City.

**EARLY ART TRAINING THE HOME FOR OUR CHILDREN**

Walter Gilman Page

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

Why do parents exhibit with pride little John's first crude attempt at picture-making and let it go at that? It should be a guide post for their own attitude toward the child and lead them to cultivate this perfectly natural form of expression. Every parent is able to open up a new world to his child by careful and judicious use of the material which comes easiest to his hand.


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

**PRESIDENT DALAND HAS A BIRTHDAY**

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

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

**WOMAN'S WORK**

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

**LET US BE SORRY—AND GLAD**

Let us be sorry
For those who have not invested enough physical energy in labor,
Or enough mental energy in thought;
For the person who has written a last check on patience,
Or overdrawn an account in perseverance;
For those who, with a deficit in the past,
Are issuing promissory notes on the future;
For the person who has no vacation in which to be friendly,
And is therefore declared bankrupt in the court of friends;
For those who work when they play,
And play when they work;—
Let us be sorry, above all things, for the person who has a corner in self pity.

Let us be glad
For those whose stock of good fellowship never falls below par,
Who have the best capital, faith;
For those whose assets are within the self,
Whose liabilities are all from without,
For those who may be accepted, without fear,
At their face value;
For those who desire that their success may be credit to the nation,
And no loss to their kind;
For those who purchase, by their honesty
The bonds of good will,—
Let us be glad, above all things, that there are among us just such men and women.

Marguerite Ogden Bigelow.

**A MESSAGE FROM THE TREASURER OF WOMAN'S BOARD**

When you read the treasurer's report perhaps you wondered why the salary paid Miss West was $60 less than Miss Burdick's. It was simply because for the first time since I have been treasurer I did not have enough to send that was not already designated. While Miss West was in the homeland we did not have to think about the added amount necessary for exchange, for as you doubtless already know we pay $210 in advance each quarter instead of $150. This makes quite a little additional for the missionaries each quarter but must be met if we pay the usual salary as the rates of exchange are so high.

Money is coming in very slowly this fall. Only $140.90 so far this month. Perhaps many of you are waiting to learn more about the New Forward Movement and how it will affect the Woman's Board. Without doubt many perplexing questions will arise until we learn more of the details as perfected by the director general and the regional directors. But please remember we have some pledges which must be met. Among these pledges are the salaries of Miss Burdick and Miss West. These are sent quarterly in advance to the Missionary Society.

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

Very sincerely yours,

MRS. A. E. WHITFORD, Treasurer.

Milton, Wis., October 29, 1919.

**THE NEED FOR CHRISTIAN COLLEGES**

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

De Pauw University, a Methodist institution, also numbers among its graduates 448 ministers and missionaries, 107 editors and journalists, 146 college professors, 57 college presidents, 5 governors, 15 members of Congress, 2 Cabinet officers, and a host of other public servants and useful cit.
izens. These two illustrations, cited by the Methodist Episcopal Board of Education, are typical of what Christian colleges have been doing for civilization in the United States and foreign lands.

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

Dr. J. A. Geissinger has made investigations covering a three-year period, which show among other facts: 92 per cent of all the ministers of the Methodist Episcopal Church who had college training received it in Methodist institutions; 68 per cent of all foreign missionaries contributed only 4 per cent of the ministers. The influence of the distinctly Christian colleges in producing loyal and devoted laymen is about as great as in producing ministers.

Much the same evidence comes from other denominations. In 1915, Presbyterian colleges in America reported 28,445 graduates, of whom 5,830 were in the Christian ministry, 714 were foreign missionaries and 1,385 were in other Christian work. There were on the list 727 college professors and 4,762 teachers. The law claimed 4,004, medicine, 3,596, and other professions, 4,130, and the graduates in the art world. The Presbyterian Board of Foreign Missions reports that 70 per cent of their missionaries were prepared in Christian institutions.

The trend of graduates of the larger colleges is unfortunately away from the ministry. In the last 80 years of institutional history Harvard sent over 50 per cent of her sons into the ministry while in the last 20 years only 5.5 per cent, entered that calling. From Yale 73 per cent of the graduates became preachers in the first ten years, while in the last 15 years the proportion was only 3.2 per cent. In Princeton the decline is about the same—from 51 per cent in the early years to 4 per cent; and in Dartmouth the decline has been almost as great. With the militarization of American colleges the Christian ministry has been entirely disregarded. In Oberlin, for example, made famous by the evangelist, Charles G. Finney, all Bible study and practically all humanistic studies have been omitted from the course. It is hoped and expected that "after the war" the curriculum in educational centers and thought and activity in all walks of life will return once more to the normal plane. In any event the Christian church in America has a great task yet before it in the training of Christian leaders for work both at home and abroad. State schools and universities will not do this; it must be undertaken by the institutions founded and maintained by Christians who believe that their first obligation is to extend the knowledge and sovereignty of God among all mankind.—Editorial in Missionary Review of World.

WESTERN ASSOCIATION—SEMIANNUAL MEETING

RUTH L. PHILLIPS

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

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

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

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

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

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

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

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

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

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

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

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

The tale is a common one; the taking of a city, the winning of a mess of potage, the gaining of citizenship in a world of sparkle and froth and hilarious good fellowship, but the loss of a soul. The story is so old and commonplace and threadbare that for him who narrates it we shrug our shoulders or tap our foreheads. The wanton disablement or complete destruction of human dynamos, designed to generate unique energy, that are to be speeded up to make new and more perfect products, is going on every day. We cried out at the destruction of the venerable and incomparable cathedral of Rheims by the hellish Huns, but what is the value of stone and mortar and stained glass in comparison with the worth of a man? Are we yet fully awake to the loss to the world which four years of slaughter have wrought? It is perhaps not so much that so many millions have been taken from industry, or even that such a multitude of loved forms have disappeared forever from the sight of father and mother and wife and sweetheart, as it is that so many minds and hearts and souls have evaporated from our earth. Among the rotting human dead on the battle-field lie the builders of other and greater cathedrals than Rheims, the hordes of tunnels more magnificent than the Simplon, diggers of canals more stupendous than Panama, dramatists greater than Shakespeare, and saints more holy than Francis of Assisi.

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

War is by no means the only Juggernaut which grinds men beneath its gory wheels. Peace as well has its prodigal disregard of the value of a man. The influences at work to keep him on the animal plane, to stunt him, to make him grow misshapen are insidious and native to every climatic and at home in every city and village. There are parents who take their children from school and from play at the earliest possible minute to send them to the coal-bunkers, or to the farm, or into the shop in order to make them money-getters—merely platform human tools. There are employers reluctant to safeguard their working-men. There are department stores who refuse their girls living wages. There are lazy teachers who account their pupils so many douldars, so many necessary evils to be endured. And last of all there are the churches that esteem ritual above righteousness, that forget that to strengthen and arouse spiritual power, to recognize and proclaim the supreme value of man, and to hold up to men the truth of the Jesus life, is their sole aim for existence.

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

Every man and every woman is an indispensable force, a unique radiation of divine energy. The loss of a man is irreparable and the stunting of his powers a crime. Says one wise man: "Society can never prosper, but must always be bankrupt, until every man does what he was created to do." And another sage phrases the idea thus: "Every bit of human life is significant and precious." And the great Master of Life, Jesus of Nazareth, took frequent occasion to remind his hearers of the pricelessess of men and women.

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

We glory in our civilization; we point with proper pride to our increasingly productive farms, our stupendous industries, our nascent social, political, educational and religious institutions and our Yankee resourcefulness, but these are merely the basis for the continuing and increasing finer life which we hope to lead. They are mere mockery if we and our sons are fools. An explanation is here necessary to avoid a very possible misunderstanding. The cause of the theme is the value of man, and since I am stressing the worth of the inward life, do not misunderstand me to minimize material things nor to scorn the men who produce them. The world of matter and
whether they be Vandberlits or vagabonds, life will not be worth the candle. A belief in the personal goodness of God is their conviction that God is in his world, and that a man can accomplish what he sets himself to do—whether that be to shape stone into a monument, to organize men into effectual working units, or to impose his own will upon himself—are supreme values. In comparison lies grass.

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

The things which make life worth living, then, are not found in wood or stone or gold or in any clever arrangement of them. The things which make life worth living are unsold values and they become accessible for men only when focused into the life of a man or a woman, there more highly energized, and thence radiated to the poor in spirit. These values—love, friendship, devotion to duty, endurance, and all their kindred—can become operative in their finest shape, not through men as manipulators of iron and electricity, but only through the medium of men as personalities. Love is the light which transmutes the larger human metals into the nobler one of dynamic character. Each human power house, that is to say, each personality, has its own distinctive territory to supply. Smash the dynamo at Niagara, and Buffalo is in darkness. Mangle the soul of a man, and darkness falls upon his dependents. Men must get out of the habit of looking upon their undistinguished fellows as mere men and women. Jesus of Nazareth never did. And finally, as Uncle Sam sends out yearly chemical and forestry and irrigation engineers to conserve the resources of radium and oak and to reclaim the vast, arid plains of his dominion, so, too, there ought to be more spiritual engineers to plan and execute the conservation of the wasting resources of brain and brawn and soul and to reclaim the arid and fallow personalities of undeveloped men and women. For what shall it profit us if we gain the whole world and lose a soul?—Presbyterian Board of Education.

AMERICA'S UNIQUE PUBLICATION

The Youth's Companion prints week after week the best of everything that is worth while and for every age. No other source will give your family what The Companion furnishes, and much for the price—less than 5 cents a week. The Companion creates an atmosphere of loyalty to the family and to the country, of unselfishness and high purpose. It inspires, it suggests, but always entertains. It makes actual, normal life fascinating, and never panders to the trashy or worthless or worse.

No family should miss the pleasure of reading the delightful serial stories by E. H. Young, Capt. Theodore G. Roberts, and others, to be published during the next year. If you subscribe at once you will receive all the extras mentioned in the following offer:

New subscriptions for 1920 will receive:

1. The Youth's Companion for 1920.
2. The Companion Home Calendar for 1920.

New subscriptions received at this office.

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

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

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

So Bennie wandered out in the garden and found George playing with his ball. "Give me my ball," he said, crossly. "You've had it all the morning."

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

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

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

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

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

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

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

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

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

"What is it, mamma?" cried Bennie.

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

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

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

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

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

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

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

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

SYMPATHETIC SUGGESTIONS TO PUBLIC SPEAKERS

In a recent article I presented two ideals as to public speaking, namely, "Naturalness without Mannerisms," and "Simplicity without Shallowness." Some of my readers may be saying, "to will is present with me, but how to perform that which is good?"

In this article, I want to mention some matters that have helped me, in these directions, although I count not myself to have fully apprehended, you may be sure.

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

It reminds one of the proverbial rabbit, who, having taken a spoonful of whiskey, proceeded to spit in a dog's face. Now a speaker who is given a sort of this will be greatly helped to naturalness of tone and manner, if he will direct his thought to one, and then to another, of the above mentioned persons. I am sure he would not about at any one of these good women if he were talking to them individually concerning matters of beauty and affection. The best public speaking is, for the most part, enlarged conversation. Some years ago in an editorial on Mr. Bryan, Mr. L. Watterson in describing his oratorical style said, "His method is colloquial, addressing a number of ten thousand, with the naturalness and simplicity with which another might talk to a party of two. This is the acme of oratory."

My second suggestion is equally effective, but not so easily followed. It is this: Select some friend who is both capable and frank, and ask that friend to listen to you occasionally, with a view to pointing out tendencies in speaking that ought to be checked and try to "nip them in the bud."

Habits in public speaking are quickly formed and difficult to change. When they become fixed, it is almost impossible to break them. Personally, I owe much to a friend of monumental patience and ever-flowing sympathy in these matters of which I am writing. More's the pity, if a man's worse half has no better half to help him. A word to the wise, etc.

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

But for a speaker to imagine his listeners to be children might cause him to be shallow, and like the babbling brook, simply tattle for lack of depth, and so my second suggestion is that the speaker talk to these boys and girls (grown tall) of the really big things. It is a fine accomplishment to talk about the very biggest things in the simplest language. That is the method of the Master. Many years ago a friend of mine took his little boy to hear Dr. John A. Broadus preach, urging him to listen carefully, for he was to listen to one of the world's greatest preachers. On the way home the boy asked his father that he was mistaken in thinking Dr. Broadus a great preacher for, said he, "I understood every word he said."—T. M. Haves, D. D., in the Baptist World.

WELCOME FRENCH WAR BRIDES

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

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

The husband of one writes: "On Monday we had a visit from a young lady from the Red Cross and my wife was very glad to hear somebody speak French. And when she found out that it was you who sent the address to look us up, she went clean 'mad,' as you know she used to do when you would take her to a show and she didn't like it."

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

"We can never say what this has meant. Our wives had no idea what America was like except what we told them. Now they've
met real American people, here in the hotel and places they've been. Of course, they'll meet some mean ones later—they're bound to—but they'll be contented, because nothing will ever make them think that real Americans are anything but fine.

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

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

EDUCATION OF FOREIGN-BORN WOMEN IN NEW YORK STATE

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

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

At Ballston Springs, a small manufacturing city, just south of Saratoga Springs, where thousands of foreigners are employed, a very successful community center house is in operation on a rather unique basis—it is run by the foreign women themselves. A philanthropic agency furnished the house, and, of course, there is full co-operation with the proper city and state authorities, but practically all of the actual work has been, and is being done by the women. Classes in English and civics, and in other subjects are taught here. The building has become, not only an educational center, but also, through its dance hall, reading rooms, and recreation room to the recreational center of the community. Its influence for the betterment of the community and its general success are typical of what may be expected in this respect from the other cities of the State.

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

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

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

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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

THE GOD OF NEW THINGS

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

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

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

But we should, of course, be living in a fool's paradise if we supposed that this world was going to come of itself, to drop down from the clouds ready-made. It is true that in the Apocalypse the New Jerusalem comes down "out of heaven" from God; but it comes to a place prepared for it, for with the new heaven there is also a "new earth." And it is only as there is a new earth made by our toil and travail, the very labor of our hands, that there is going to be a City of God built upon earth. This City of God must be based upon our daily acts of love, our daily acts of sacrifice, and devoted with our sacrifice. We are going to have just so much of a new world as we are prepared to work for and to pay for, just as much as we really want. It is the idlest and most foolish thing in the world to suppose that we can go on living the old life on the old terms, governing our conduct by our traditions of a day that is dead, working for the old acceptances in the market-place, in business, in commerce, in industry, in individual human relationships, and then to expect the new world to grow of itself. Believe me, there is not going to be a new world unless it be a new world of men and women.

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

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

And so I say again, Look to yourselves. Because the whole task must begin just at that point—with you and me. At bottom this whole business of making the world of our dreams is a personal affair, and not a mass affair. And the real danger is that you and I may be waiting to see some state action or some great movement that is going to take the necessity off our backs. The very calamity that came over us was due to our invertebrate habit of leaving things to our politicians. We voted for this action or that, and left it to them, with the result that we have had a professional statecraft that plunged us into the misery. Common men and women have got to take a hand in this thing. If we don't, you may be sure the devil will, and will make the world after his heart, and our children will be plunged into the calamity and catastrophe of blood and tears, just as we have been. The first word of reconstruction, the first word of the new world is, Men and women, look to yourselves!

I wonder whether you feel the lure of this splendid thing? Have the sorrow and pain of these years so bitten into your spirit, on that you see nothing for it but to give what remains of life to the great task of creating a world that can not again be turned into a hell? Have you seen a vision of the City of God with its high towers gleaming in the gold of a distant sunrise, and the streets thereof full of little children playing, a vision that has captured your heart, so that you have said, I am no longer my own; I belong to that? God grant there be not among us spirits mean and small enough to want to go back to the old easy life on a sleeping volcano; asking no more than to play the old game on the market-place, the old round of huckstering and haggling, and every other fellow, feeling no pull but the vulgar and squalid pull of the dollar! No; this is no day for the mean-spirited, or the selfish, or the base; it is the day of the high-minded and the heart-shaped, of the free man and the seer; a day not for maminikins in the past, living little lives in a little way, saying small things and doing them. But the world is calling today for the broad sweep of great vision, for inconceivable daring both in thought and action, not for the paltry policies of warring politicians, or the tiny gestures of statesmen who would be idealists but dare not; for today the vultures are gathering over the carcasses of Europe; the Chauvinists and the Junkers are up to their old tricks; and all this talk about territorial readjustments, and perhaps even mandates, may turn out to be nothing more than the old political, diabolical camouflage for the old game of grab. And there is today in the world a new life, a new force of life, that is threatening to become a force of death unless it is guided into constructive and constructive channels; forces that are apparent in the resurgent movement that has become insurgent, making for a new principle where it is now only a passion, that should make for a glorious resurrection. Only great courage and great wisdom can save the day.

Are we big enough for it—are we great enough for it—are we wise enough?—are we good enough to stand in this tremendous hour? Of course we are not! But all the same we have got to do it; and our dull, fallible plane has to provide the prophets and evangelists of this new way of life. If there are any among us who are skeptical of the power of our human nature to rise to so great a height, then I would say, Remember God! Hopeless it would be had we to go on this war fare on our own charges. But this is essentially God's war and His campaign. Today as we stand on the watershed of the ages, with the world in the melting-pot, this word should come to us with a certain terrible directness. "Behold I make all things new." Does it mean anything to you, men and women? Does it come with any personal appeal to your heart? For, remember, God can not and will not make a new world without us or in spite of us. He will not do it unless we want it; and if we want it, we want it for the things we deserve to have. But it is ordained in his plan that we shall work with him. And if we work with him there is no limit to what we can do, short of his omnipotence. It is the peculiar quality of this hour, this "day of peace" as they call it, that it enables you and me to see something of the real nature of a true dedication. It enables us to have a clearer, a more assured sense of reality, a more vivid consciousness of the urgency of a great, hardly intelligible, task, as we dedicate ourselves to God for any enterprise, for any adventure to which his Spirit and his grace may call us.

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

About that I have two things to say. First of all this: that you have no alternative in the matter today. It is a point of honor with us to choose or leave as you like. You are no longer your own, and no honorable man can any more do what he likes with himself; for we have been bought with a price. A great countryman of ours gave me the privilege of an afternoon with him in America; and he told me this with tears in his eyes. His sons had been in the war; one had been killed, another was at the time wounded, and a third in the hands of the Turks, a prisoner. "I think," he said, "I do not belong to myself any more; I belong to my boys; and what little life is left to me I have got to live in such a way as to realize the ideal for which they gave themselves. I belong to them; I have got to live up to it." And I believe there is no honorable soul that does not feel that obligation. Why did these boys die? Why did they go out? Why are they lying today in nameless graves in foreign earth? Merely that we might live on the old lines in the old way, to build up a ring fence about us behind which we can go on piling up money and seeking our pleasures in the old manner undisturbed and untroubled, while the world labors under the meanness that can think such thoughts!

No! These boys died to make this a home of love, a safe place for little children to dwell in; and because they died for it they made you and me its bondsmen. By the blood they died, and by the young boys were taken by their father. And I believe there is no more, and we can not go on living to ourselves without being traitors to our dead. I wonder how we shall face them on the Day of Judgment if we have not lived so as to realize the dream for which they died.

And the other thing I would say is just this: That the God who calls us to this great enterprise, to fellowship with himself in it, is not an iconoclast. The task we are called to is not that of obliterating or destroying the old, except in so far as that spirit is corrupt and evil. We have no mean heritage in those institutions of freedom and equity which were purchased for us by the blood and tears of our fathers. Upon these we have to raise the future. We have to build the future upon the past.
Sabbath School: Lesson VIII—Nov. 22, 1919


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

D AY L Y R E A D I N G S
Nov. 17—Matt. 18: 1-6, 10-14. The value of the little ones.
Nov. 18—Mark 9: 38-50. Doing good in Jesus' name.
Nov. 19—Mark 10: 13-16. Of such is the kingdom of heaven.
Nov. 20—Matt. 8: 5-13. The centurion's servant healed.
Nov. 21—1 Cor. 3: 1-9. God's fellow-workers.
Nov. 22—Eph. 2: 11-22. Fellow-citizens with the saints.

(For Lesson Notes see Helping Hand)

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

THE BATTLE CREEK SANITARIUM

Wants at Once

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

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

Permanently positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Michigan.

TOBACCO FACTS

Our annual tobacco expense would build four Panama canals.

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

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

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

Two thousand American boys begin the tobacco habit each day.

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

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

In 100 years the tobacco habit has fastened itself upon half the population of the world.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

AN OLD VALENTINE

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

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

I kneel beside it, silent, and opened it with care;
I felt as if some girl-soul were standing by me there.

For dainty garments whispered, and perfumed laces sung
Of morning and of springtime, when all the world was young.

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

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

—Margaret B. Sangster, Jr., in the Christian Herald.
REV. R. R. THORN Gates, SALMsville, PA.
CONTRIBUTING EDITOR

IN C. E. WORK TO WIN

DEAR CHRISTIAN ENDEAVOR:

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

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

Have your member who is responsible for the Efficiency work in your society get that report off or say that you haven't anything.

Let's work together.

I. O. TAPPAN,
Efficiency Superintendent.

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

NEW DEACLOG FOR PARENTS

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

Mary M. Bartelme, judge of the girls' court of Chicago, declares the three "parental disgraces" as being indifference, overindulgence and overseverity. Therefore, for parents in general, and particularly for parents who exemplify one or all of these "disgraces" in the rearing of their children, she has set forth a new decalog. Its provisions have been thus briefly summarized:

1. Make the children wash the dishes, clean windows, sweep, scrub, make beds and do ordinary housework. Hard work will make them strong.
2. Open your homes to young men or boy friends of your daughters, and to the girl friends of your sons.
3. Coax your children's confidences. The girl who confides in her parents is scarcely liable to go wrong. Neither is the boy. No girl goes wrong unless some boy goes with her.
4. Take an interest in your children. Don't be the indifferent parent who doesn't know what the children are doing.
5. Don't be a greedy parent. The child who goes to work on a falsified age certificate frequently turns out to be a thief. He starts his business life on a very foundation of dishonesty.
6. Don't let your girls go unescorted to summer parks, to skating rinks or theaters.
7. Keep your girls pleasantly employed in the home. Lack of useful occupation often drives a girl to harmful pastimes.
8. Don't let your home be as are so many modern homes, mere places for the children to roam, get their meals and turn in orders for new dresses, new suits and luxuries.
9. Help to get more police women. Aid in teaching the men who trap young girls to be afraid of the star on a woman's breast.
10. Help spread the English language among foreigners, and so protect the foreign girls in our midst. Urge the formation of English employment bureaus, so that girls can be placed in good places with decent wages and their environment inspected.

Selected.

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

WANTED

The undersigned will pay a liberal price for any complete file as possible of the Seventh Day Baptist Pulpit, the old and new sermons especially for his mother, who greatly enjoys reading the sermons.

W. A. Hansen, Olds, Iowa

10-27-19

THE SABBATH RECORDER

MARRIAGES

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

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

BOUGH- KING.—At the home of the bridegroom's parents, Mr. and Mrs. C. B. Bough, Salemville, Pa., September 26, 1919, by Rev. E. K. Thorngate, assisted by Rev. Jeremiah Fyock, Mr. Albert C. Bough and Mary B. King, both of Salemville, Pa.

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

DEATHS

CROUSE.—Barzillai Davis Crouse was born in Shiloh, N. J., May 9, 1822, and died near Farina, Ill., October 12, 1919.

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

In 1879 they came West, settling near Farina, and bringing letters to the Farina Church of which he was a member at the time of his death. As long as he was able he was a regular attendant at its services.

To him and his wife were born four children, Homer L., who died in Florida in 1892; Edmund G., who lives near Farina; Myrtle Maxson who died near Leonardville in 1914; and Stella Crouse, of Farina. There are also eleven grandchildren.

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

The funeral services were held at the home on Monday afternoon. As the Farina Church was not at that time without a pastor, Rev. Mr. Yost, of the Methodist Church conducted the services.

THE SABBATH RECORDER

HE DEPENDS ON US

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

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

HELP LIGHTEN THE LOAD

Help lighten the load!

Humanity stumbles ahead on its road,
Urged on o'er the deserts, beat by the goad;
Man bends under burdens of hunger and care
And women must toil and toil and despair.

Yes, even the children astray in the strife,
Are bowed by the weight till they weary of life.

Hark! unto each soul that is hero, not slave,
How clear sounds the call to arise and be brave.

Help lighten the load!

Help lighten the load!

With all of the strength that the heart can command,
With all of the power of brain and of hand,
With wills set to sacrifice, struggle and dare,
With each that seeks over each burden to share.

With unflagging endeavor that stops not to ask
The length of the journey, the cost of the task,
Come, children of the Kingdom! Come, children of God!
And along the dark path by the world's anguish trod,

Help lighten the load!

—The Outlook.

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