"It is the set of the sail and not the gale
That determines the course of the ship"
—Ella Wheeler Wilcox

The course of the
DENOMINATIONAL FORWARD MOVEMENT
will depend on your attitude toward it

It is constructive
It is all embracing
It is practical Christianity

SET YOUR SAIL FOR IT

THE HOPE of the nation and of Christendom, and of the lands called heathen, alike is to be found in the indoctrination of little children in the knowledge of God's truth; for the missionaries will tell you that the adult heathen population of today are to die heathen; the minister will tell you that the unconverted adult population of Christian lands today are to die unsaved, unless God showers down altogether unprecedented grace—with only such occasional exceptions as confirm this general and terrible law. If this be so, the hope of Christianity is in childhood.—C. D. Foss.

One of the brightest and most touching pictures in the whole gospel narratives is that of Jesus taking the little children up, folding them in his arms, and blessing them. This is the warrant and the best inspiration for Sabbath-school work, and this suggests the secret of success. We must take up the children and fold them in the embrace of Christian love if we would win them to Christ and heaven. Let us bring to the Master the children of our homes, our churches, and the streets; and pray with aged Jacob of old, "The angel which redeemed me from all evil, bless the lad."
Let Faith Keep Pace

John R. Mott, the
With Church Activities
man of faith and
works, sounds a clarion note of alarm
when he says: "The alarming weakness
among Christians is that we are producing
Christian activities faster than we are pro-
ducing Christian experience and Christian
faith."

Because so many in our churches are ac-
tive about religious things, looking after the
temporal interests of the church, giving
their money and their thought to make
things go, and yet are strangers to the
devout, vibrant, living experience in Christ,
many far-visioned Christians are pleading
for a deeper work of grace, a higher spirit-
al attainment as the greatest thing to be
secured in the Forward Movement. It is
one thing to know about Christ and about
his work and his words, but quite another
thing to "know him in the power of his
resurrection," and to be filled with his
Spirit until by personal experience one can
say, "I know that my Redeemer liveth."

We must add to our activities for the church
the all-comprehending, convincing, up-
lifting influence of lives touched with holy
fire, lives that manifest a clearness of
faith, a definiteness of spiritual experience
which every one could see, what an added
power, what steadfastness of real strength
would be given to us! Christians are in
great need of definite personal contact with
Christ which fills the heart with a love
that passeth knowledge. Some such soul
uplift as this should be expected in our
Forward Movement.

"Time and Tithe"

We have long heard the
saying, "Time and tide wait for no man,"
and yet, as the years have fled the work
of saving the world has been waiting for
an opportune time; while the tides of
worldliness and sin have not waited; they
have swept into eternity generations of
men who should have been saved by proper
use of Christian opportunities.

God's people have gathered bountiful
harvests year after year, pocketed the Lord's
tithe with their own money and used all
for self. Meantime they have dolefully
lamented that the great world lying in
wickedness could not be reached; for there
was no money, and piously folding their
hands tightly over bank books and purses,
have cried their hearts heavenward and
prayed, "Whence cometh our help?" Thus,
while the very help God had given them,
to send the gospel to every creature, was
tightly held in their own hands, too many
have tried to save the world by prayer
alone.

Thank God, times are changed and the
tide of practical stewardship is sweeping
over the Christian world. Time and Tithe
is now the slogan of the armies of the
Lord. Men by the thousands are giving
their time, and the tithes are furnishing the
sinews of war. This happy conjunction
of Time and Tithe is doing wonders for
the church today. Our days are big with
offered blessings and great things. The light
upon the lives of all who fail to recognize
the stirring call: "Forward With Christ," in
"spirituality, evangelism, service, steward-
ship, and education."

The Service of Giving

Giving of our means is
Acceptable Service. For the work of the
Master, in the spirit of loyalty and devo-
tion to his cause, is quite as high evidence
of spirituality as the performing of any
other service in his name. And the way
we use the money God has entrusted to us
will have quite as much to do with our
standing in his sight, and with our influ-
ence for good as a people, as will our pro-
fessions of faith or our prayers and other
acts of worship. Right giving is worship.
And if we do not demonstrate, to the world
in need of help, that we are as ready to give
God his dues as we are to answer appeals
to our country or to buy high-priced lux-
uries and bounties for our own use, then
so much the worse for us as a denomina-
tion! But I do believe that in this For-
ward Movement we are going to demonstrate our willingness and ability to give as well as to talk and pray.

A Good Place to Begin

One of America’s great preachers says: “Giving the tenth of our income is a good place to begin, but a poor place to end.” I once heard a strong and wealthy Seventh Day Baptist layman express the opinion that every one should give a tenth for the Lord’s work; but that many of us should not stop at a tenth, or even at a fifth if we were to give as the Lord prospered us.

Have you ever tried to think of the work that eight or nine thousand tithing Seventh Day Baptists could do if they all gave their tenth? One of the prominent Methodist bishops says that when his denomination has enrolled a million tithers she will be able to meet all the financial demands made upon her, and her spiritual life will have been so quickened and enriched that her sons and daughters will be laying not only their money but their lives on the altar of service.

Some Discoveries by the Interchurch Survey

Data regarding the Interchurch Survey in rural districts begins to come in from the workers in the Interchurch World Movement Survey, showing some interesting points. In one county the reports show: (1) great need of constructive, healthful and recreational direction of social activities; (2) great selfishness on the part of parents and older people who have established lodges and granges for themselves, leaving out of consideration the needs of boys and girls under the age of twenty-one years; (3) church buildings were found having an average seating capacity of two hundred and fifty persons with an actual average attendance of seventy-five; (4) eighty per cent of the people have no interest in church; (5) eighty-four per cent of the church members are over twenty-one; and, (6) unsystematic church financial conditions stand greatly in the way of extending Christian influences.

Probably these statements will hold good in a majority of the counties throughout the land. What Christian can read them and think of their import without being stirred to the heart’s core and moved to unite with all other Christians in efforts to find a remedy?

Another Useless Spasm

Considerable comment is being published upon the spasmodic effort in Baltimore to enforce an obsolete “Blue Law” found on the Maryland statute books regarding the observance of Sunday as a sabbath. The police did make a vigorous attempt to carry out the order strictly, so the numerous Sunday riders could get no gasoline; neither could they have a broken machine repaired, if by any mishap they had one. Thus it seems that in several important and necessary lines of work those opposed to the law of 1723 obeyed the mandate implicitly and caused great inconvenience to the public. In this way it is hoped that the obnoxious old law to enforce a religious tenet by civil legislation may become so disfashionable that the next legislature of Maryland will repeal it.

One man was arrested for hammering in his own home to make some needed repair. Hotels were harassed by the offices for allowing their barber shops to run. Nothing was allowed that could not be classed on an act of necessity or charity.

So far as we can see, all such efforts to enforce Sunday, or Sabbath observance as well, by civil laws results in just the opposite condition from that sought by the misguided legislators who clamor for such measures in regard to religion. They make Sunday a day of discomfort and inconvenience to thousands of American citizens, and instead of cultivating devotion and a spirit of reverence for a holy day they beget a spirit of hatred for all religion and a particular contempt for the day Christian leaders are trying to bolster up.

In this way, too, disrespect for all law is engendered. One might suppose that after so many years of unsuccessful effort to compel people to observe Sunday by force of law, intelligent public opinion might be tired of this way of doing things for religion, and ready to return to God’s way of establishing his law in human hearts. But it seems that the more zealous representatives of the church are still to be found ready to enforce archaic laws which for a hundred years have been found of na use as far as establishing Sabbath love and loyalty in the hearts of men is concerned. How much more order, how much more loyalty to God, how much more respect for the church law must we have for any law, how much greater regard for Sunday will be found in any community after such a spasm as that in Baltimore is over and people again settle down, as they will, to the old routine?

Nay, friends, there is only one way to make men religious or to persuade them to love and revere God’s holy Sabbath, and that is the way the Savior followed. This spirit of loyal, loving service among men must be secured through the faithful preaching of the gospel of Christ and by exemplifying the Christ spirit of love rather than by the loveless, hard methods of the police club and the prison cell.

Concerning Insurance

Elsewhere we published an announcement concerning soldiers’ insurance. We should regret very much if any of our boys or other “service men” should lose their rights in government insurance through want of knowledge as to what is required. It seems that only about twenty-five per cent of those who held insurance during the war are now keeping it up. Those who have allowed their insurance to lapse are offered the chance for reinstatement without undergoing further physical examinations. Therefore we gladly publish this news.

The Famous Bronze Horses

Those of our members who have had the pleasure of visiting in Venice will be glad to know that the famous four bronce horses they saw over the portal of St. Mark’s church are again restored to their places in the beautiful city by the Adriatic. They were removed to Rome for safe keeping when Venice was threatened with bombardment during the war. These famous historic bronzes are among the finest of the ancient artists and in view of their wonderful history their restoration to St. Mark’s was the greatest event in Venice since the close of the war.

The horses are supposed to be the work of a Greek artist in Corinth and are said to have been presented to Nero, who gave them a place on his arch of triumph in Rome. Constantine removed them to Constantinople, his new capital, and when the Crusaders conquered that city they were removed to Venice as part of her share in the spoils. Then when Venice was taken by Napoleon these horses went to Paris to decorate the triumphal arch of another conqueror; but in the peace treaty of 1814 they were given back to Venice.

According to Stoddard these horses had many years in Rome, nine hundred years beside the Golden Horn, five hundred years in Venice, and, by and after Waterloo, another century was given them in Venice, and we do not wonder that the Venetians are proud to see them safely home again after their second trip to Rome.

The Very Last Of Our Class

Today as we opened the Milton, Wis., paper our attention was called to the obituary of Rev. Darius King Davis, of Jackson Center, Ohio. In 1874 the Alfred Theological Seminary graduated its first class of ministers. For some seven years, all told, most of these men had worked together in class-rooms and in mission fields and school-houses around Alfred, until the boys had come to feel like brothers of one family. They had talked through both college and theological courses until the parting day came, the orations were spoken, and the good-bys were said. So familiar and friendly had the boys grown to be that almost entirely they were called by their initials instead of their names. There was “B. F.,” “G. J.,” “I. L.,” “H. H.,” “O. D.,” “D. K.,” “T. L.” and “Horace.” Then there was “U. M.” and “A. B.” who were graduated in the college course on the same day, having part on the same program. The “A. B.” of 1874 is Dean Kenyon of today. There were eight preachers on the program of that graduation day, every one of
whom has gone the way of all living excepting "T. L.,” the editor of this paper. Even to this day when some of the old boys meet him it is still the old friendly, "Hello, T. L." which always makes him feel at home and in company with friends. It gave him a peculiar shock when he opened the paper and read of the passing of "D. K." What a flood of memories came crowding in: 1874-1919! Forty-five years have passed since the partings on Commencement Day, July 1, 1874. On what swift wings they have fled! The changes have been many and great. The outlook too has changed.

The bodies of the boys are sleeping in cities of the dead from Rhode Island to Nebraska, and one in China. There were six stanzas in our parting hymn, composed, we believe, by one of the class, Brother O. D. Sherman. We give the three last stanzas here:

May we in age, or we in youth,
May we who go, who remain,
Be nearer to the light of truth.
Thy glory be our end and aim!

Under the shadow of thy wing
Our years of pilgrimage are spent,
With prayer and song.
In restful peace and sweet content!

O Lord, grant us all thy grace
By faith, hope, love, the world to o’ercome,
Our lives in lines of light to trace
Till thou shalt bid us welcome home!

Plainfield Pushing

Before this Recorder goes to press we expect the Plainfield Church to go over the top with its Forward Movement pledges. The final letter to its members has just come from the hand accompanied by a pledge card for five-year subscriptions. We give them here hoping that others may be encouraged by seeing what we are doing, just as we have been cheered by reading of the doings of our sister churches.

Dear Fellow-Member:

Our Denominational Forward Movement is underway. Some churches have already "gone over the top." The Plainfield Church has always stood in the first rank in supporting our work. The First Church, Dedham, made a new test and proved the opportunity. It is unthinkable that we shall fail to stand shoulder to shoulder with the most loyal churches. This demands of us consecration to personal service and liberality in the giving of money.

The minimum apportionment for our church, at the rate of ten dollars per person, is about $2,500.00, but the Plainfield Church ought to give considerably more than that. As some of the weaker churches may not be able to meet their full quota, and the whole denominational budget should be fully met, we know that some of our people will give more than ten dollars, and if none gives less we can easily put our church on the honor roll. If any fail to do their part it will have to be made up from the generosity of others.

Let our church go over the top in two particulars: First, as to the number who will subscribe, their proportion, 250 subscriptions of a minimum of ten dollars each; second, "Give as much to the denomination as to the church"; this church is in the habit of raising about $2,500.00 a year by subscription for church expenses, which is the least we should do for the Forward Movement. In so doing our response will only be in proportion to our ability.

The Interchurch World Movement will be a success in proportion as each denomination does its part. Likewise, the Seventh Day Baptist Forward Movement will be a success just in proportion as each member of the denomination does his part. What is your obligation?

Your committee wish to make this a one-day campaign, and are enclosing pledge cards which you will please fill out and return either in the collection plates next month, December 6, or by mail so we may have them by that date.

Checks should be made payable to A. W. Vars, Treasurer.

Yours for the success of the Forward Movement,

MRS. NATHAN E. LEWIS,
Chairman.

COMMITTEE:
Orra S. Rogers
O. B. Whitford
Clarence W. Spicer
James L. Skege
Roland M. Davis
William C. Hubbard
Mrs. Frank J. Hubbard
Mrs. Nathan E. Lewis, Chairman

P. S. IMPORTANT: 1. That you make a pledge.
2. That you give as much as circumstances will warrant.
3. That your pledge be in by December sixth.

— SEVENTH DAY BAPTIST

DENOMINATIONAL FIVE-YEAR BUDGET
For the purpose of carrying out the New Forward Movement, the church has adopted the General Conference, I hereby subscribe to the Denominational Budget the sum of $________ per month $________ per year
For a period of five years, beginning July 1, 1919.

Note—If for any reason the subscriber is unable to pay the amount of this subscription, the same becomes null and void.

On the back of this card spaces are given for weekly payments, month by month.

Keep in Touch We are glad to see the unmistakable signs of awakening all along the line in regard to the importance of the Forward Movement. Week by week the momentum gains momentum. Reports that are coming from the churches fill one with assurances that our people will not be weighed in the balance and found wanting.

Let everybody keep in touch with the movement by careful reading of the articles on the Commission’s Page. Director Ingram and Pastor Bond have interesting and helpful articles in this issue. Lone Sabbath-keepers and little churches situated far from the main bodies of our people and unable to attend the rally meetings can keep in close touch by reading these reports from churches and the words of directors.

Bible Number Next Our friends are responding well to the invitation to contribute something for the Bible Number of the Recorder which comes next week, December 15. Several have expressed satisfaction in regard to the matter, and the hope is that the Bible Number may be filled with good things drawn from the experiences of those who have fed upon the messages of the Word.

GOVERNMENT INSURANCE FOR SERVICE MEN

In the original War Risk Act provision was made for the policies written on service men during the war to be continued as permanent government insurance. To avail themselves of the opportunity to convert their war risk insurance into permanent United States Government insurance it is necessary that the men discharged from service continue to pay their monthly premiums and at some time during the five years following the formal declaration of peace that they convert into a permanent policy. From the record it appears that only about 25 per cent of the men who had insurance during the war are continuing to keep up their insurance. This is largely due to the fact that the men were unfamiliar with the provisions of the act, or that they have not felt financially able to carry their insurance at this time.

To guard against any man losing his right to government insurance because of this condition, the Secretary of the Treasury recently issued a ruling allowing every man 18 months in which he has the opportunity to reinstate his insurance after he has allowed it to lapse because of non-payment of premiums. This reinstatement privilege should be clearly understood. So long as a man is not paying his premiums he is not insured. His reinstatement privilege merely gives him the right to again have the government insurance without undergoing physical examination, and upon the payment of two months’ premiums.

There are six permanent forms of government insurance, as follows: 20-year endowment, 30-year endowment, 20-payment life, 30-payment life, endowment at age 62, and ordinary life.

Ten Factors which stand out prominently in the government policy are as follows:
1. The total permanent disability clause is granted without cost to the insured and it is free from all restrictions.
2. Government insurance does not charge its policy holders any overhead expense.
3. It contains an extremely liberal definition of disability.
4. It gives very substantial payments.
5. It contains no age restrictions.
6. It is unrestricted as to travel, residence or occupation.
7. Premiums paid in advance are refunded down to the month, in ease of death.
8. The policy is non-taxable.
9. Unusually liberal cash, loan, paid up insurance and extended term insurance values are included.
10. It participates in dividends.

If the policy holder is unable to keep the full amount of war risk insurance he carried while in the service, he may reinstate part of it from $1,000 up to $10,000 in multiples of $500. Reductions may be made in multiples of $500 to any amount, but not less than $1,000. Premiums are due on the first of the month, although payments may be made during the calendar month.
THE SABBATH RECORDER

THE TEACHINGS OF JESUS
ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN

The Son of God

1. The Old Testament usage of these words, or its idea of sonship to God, will help us to understand their meaning in the New Testament.


(2) Probably to judges, as representing, ideally, the Judge of all. Psalms 82: 6. Compare Exodus 21: 6; 22: 8, 28; 1 Samuel 2: 25, where judges seem to be called gods. In primitive times the decision of a judge was thought to be the decision of God. In the primitive ages; that is, in a time when the spirit of the Old Testament was more or less respected, in the 7th, 6th, and 5th centuries B.C., the judges were the leaders of the people.


(4) To a king, in the Messianic passages; that is, in passages which are prophetically hopeful and ideal, as visions of expected national greatness and glory. 2 Samuel 7: 8-12; Psalms 2: 1-12; 89: 39-40; 110: 1-7; 119: 26, 37, especially verses 26, 27.

This Old Testament use of the phrase is, of course, largely symbolic and figurative, but none the less full of suggestive meaning. It denotes a peculiarly close relationship; special privileges and power; an ideal rank, worth and dignity.


(1) Applied to man.


(b) To the Hebrew people. Mark 7: 27, 28.

(c) To God's obedient, praying and redeemed children. Matthew 5: 9; 43:45; 6: 6, 8, 9, 14, 15, 18, 32; 7: 11; 13: 43; Mark 11: 25; Luke 11: 13, 34-36; 20.

(2) As applied to Jesus.


(4) The witness of Mark's Gospel, 1: 2-3. This is perhaps as far as modern psychology may require that we go in explaining this to the New Testament.


Modern psychology may require that we place a new emphasis on the inwardness of this divine consciousness, and that the voice of the heavenly father be thought of as real in the consciousness of our Savior.


(9) Testimony of disciples after the storm at sea. Matthew 14: 33.


These utterances, of course, have varying degrees of meaning and value, according to the persons that spoke, or heard, or recorded them. But whatever the meaning of the title, Son of God, it must have been a well-known designation of our Lord. It is for us to judge of its content.

As a rule, no doubt, Son of God, in the New Testament, meant the Messiah, or, the Christ, the Anointed One. See "(10)" and "(12)" above. But Jesus was not the Son of the Highest because he was the Christ; he was the Christ, the looked-for Messianic King, because in some very real and unique sense he was the Son of Man and the Son of God.

The religious, moral and social ideals of the Old Testament, represented by an indefinite but glorious expectation (II Samuel 7; Daniel 7); by an elect King (see "(1)" above); by chosen people (see "(13)" above); or by the "Servant of Jehovah," in Isaiah, now suffering, now exalted; and the hopes of the devout (Mark 15: 42, 43; Luke 1: 39-55, 67-79; 2: 22-38; 23: 50, 51)—these ideals and hopes were realized in Jesus the Christ, the King of a new and everlasting kingdom.

Becysing holds to the singleness of Jesus; to his entire religious and ethical harmony with God, in thought, feeling and purpose; and teaches that his absolute spiritual completeness makes him a perfect revelation of God and of holy love, and gives him to be called "divine." But he denies all beyond human perfection and a wholly unique human consciousness, For proof he refers to the Temptation, to Gethsemane and the Cross; and to such passages as Matthew 11: 25; 20: 23; Mark 10: 18; 13: 32; Luke 10: 21.

But it is not contrary to reason or to the Gospels to say that such expressions as these, experiences may find their inner harmony in something deeper than mere ethical union between a sinless Man and a holy God. The Sonship of Jesus impresses us as being personal, original, perfect and unique. This is perhaps as far as our present level of philosophy and systematic theology may carry us, but it seems to suggest the ground of this original, unique and perfect Personality, that God, the infinite Spirit, was in Jesus for the purpose of self-revelation and human redemption; and that this manifestation of the divine was as complete as was possible in finite, human being. (See John 14: 10, 11; II Corinthians 5: 19; Colossians 2: 9.)

The title, Son of God, points to great depths in the self-consciousness of Jesus; and seems to have a nearness, fullness and majesty of meaning, far beyond Old Testament usage. Its significance in the Old Testament may be called politico-religious; in the New, extraordi.
ment comprehended and were anxious to have and do their part of it. No sentiment uttered by the director general received a fuller response than the one in which he affirmed that more spirit-filled churches and more homes for the Master’s service were two big ideas of the Forward Movement, and their possession would beget a more interested support of all denominational activities.

At the Sabbath morning service a rather unusual condition was noticed, there were more men in attendance than women. This was due to no lack of interest on their part, bad weather and some illness had much to do with their absence. The large attendance of men seemed to be a characteristic of the Salem spirit, that of assuming an obligation and standing by it until fully accomplished. The men who have stood shoulder to shoulder in support of the college all these years are the identical ones who have caught the vision at this time of greater service through a quickened denomination. They are concerned that their own church shall respond to the highest sentiment of the Forward Movement.

In a meeting at the home of Brother Orlando Davis, near Lost Creek, Sunday afternoon, attended by Pastor Stillman and several members of his church, the director general, with Mr. Wardner Davis, a member of the Commission, and Mr. J. Lowther outlined the idea of the movement and the general conditions in this church. The pastor from week to week in his Sabbath morning service has presented some phases of the work, and those present have been deeply interested. The meeting to organize for the work of the canvass was to be held the following day, when plans will be perfected to get in communication with all the non-resident members, and more thoroughly interest all members in the spiritual growth that will come to each church. The visitors were assured that you can depend upon Lost Creek that it will always do its part, and that they wanted to have a part in the Forward Movement.

The impassable condition of the roads rendered it impossible to visit the other churches in this association. Regional Director Lowther, D. Lowther, and other well informed members have been invited to come to these churches each Sabbath and present the interests of the work. Some of the churches are just becoming interested, and it will take some-time to complete the work of information. These churches are a new class and not in close touch with the larger aims of the denomination, but they are loyal people and will show their cooperation a little later.

West Virginia is a rich State, rich in coal, oil and gas. In a community where fuel in the form of gas is practically free, where the heating of one’s home does not involve an expense of one hundred to one hundred and fifty dollars each winter, it will not be unreasonable to look for many members in the Movers’ Association, and some in the Movers’ and Multipliers’ Association.

Director Lowther is already in receipt of several voluntary subscriptions in each class from the Salem Church, and intends to report a good sized list when the drive is completed during the month. Mr. Ernest F. Randolph is the chairman of the canvassing organization which assures a successful campaign. In any church where the preparatory work has been so thoroughly done with eleven teams to inaugurate and carry on the work, there will be no question as to the final result.

A letter just at hand from the church at North Loag states that up to date the subscription to the church and denominational budgets exceeds 120 per cent of their quotas,—and the responses are not yet all in. No church should slacken its efforts until every member, resident and non-resident, has been communicated with, invited and urged to have a part in this splendid movement, whether the quota has been reached or not.

WALTON H. INGHAM,
Director General.

"WHAT DOES THE FORWARD MOVEMENT MEAN TO THE SALEM CHURCH?"

Rev. ALEVA J. C. BOND, Pastor

Brother Walton H. Ingham, director general of the New Forward Movement, was with us recently, giving inspiration and impetus to the workers and the work in this section. While he gave help in many ways and in large measure, he doesn’t seem willing to give simply, but is large in asking. He not only asked for “Movers” and “Multipliers” from the Salem Church, all of which he will get, but asked me to answer the question at the head of this article for Forward Movement readers.

It is not an easy matter just at this time to say what the Forward Movement means to a given church. What it ought to mean, or what a pastor desires that it shall mean, might be easier to say. One would need only to write out his own thoughts and feelings on the subject, as they have developed during the months. He might even go back to the time when in his own heart he was longing for some such comprehensive program to present to his church, and around which he might rally the Christian forces under his direction. But it is not mine “to make reply,” nor mine “to reason why,” when the director general gives command.

What does the Forward Movement mean to the Salem Church?

1. UNITY

The Forward Movement as it is being worked out here is increasing on the part of the Salem Church a sense of denominational unity. We have all been feeling the need of this for some time. We have felt it from a sense of lack; and on the other hand, the tremendous problems before the world has stressed the importance of united action. We have been trying to bring it about through organization. Organization is important. The present united action is made possible through the “Movers” and Multipliers.” It is about to say silent evolution of our denominational machinery. I must omit the word “silent.” I have not been a good deal of creaking, but the machinery or organization has definitely evolved. The higher things may now be emphasized. Organization itself is of the Spirit, and it makes possible real Christian service. This movement, in its deep spirit, in its comprehensive method, and in its sublime aims, emphasizes our unity as churches. I believe Salem is feeling that, not as something entirely new to her experience, but with new emphasis and blessing.

2. VISION

It is giving the Church a larger vision of service, and a clearer conception of our
relation to the larger tasks of the kingdom.

The waiting which depends upon the church for its success. The church is not only getting this vision as never before, but it is feeling itself a definite and important part of the forces that must evangelize the world and save civilization.

3. SERVICE

The Forward Movement is giving the church with its new vision the opportunity to link up to the great task before the Christian forces of the world. As a pastor I have been helped often by the suggestion that the church is a force and not a field.

Something to be worked, but something which was engendered through united war drives, and which was so laughable, it is now being awakened on behalf of kingdom-service. For the first time in its history the Salem Church is undertaking to raise more annually for outside interests than it is planning to expend on itself.

4. SPIRITUALITY

The growth of spirituality on the part of a church is not easy to measure, especially if observations cover a short period of time. The deepening of the spiritual life is declared to be the first purpose of the Forward Movement. Some of us like Uncle Simeon Babcock's motto better than the one used by the Commission: Forward With Christ. When we are seeking a better knowledge of Jesus, what the old theologians called an experimental knowledge, I know no better term to use. Salem is endeavoring to keep this idea to the fore. Salem has not even discussed underwriting her appropriation. There has been expressed no ambition to be first, or even fourth, in raising the amount asked for.

I do not know why. I am sure it is not a lack of interest. I am inclined to think it is because the real underlying principles of the movement are being given first place. This is not a criticism of those churches that have led off in other lines, but I am trying honestly to determine in my own mind, in order to make it here, what the Forward Movement means to the Salem Church. A committee was appointed early, and the teams are on the job. But they are not soliciting funds. They are distributing literature to that small group of members which is to solicit, respectively. They are writing personal messages to non-resident members. In the instructions to the solicitors it was asked that they should not overlook the prayer meeting in the preliminary preparations. Perhaps the prominence of the Forward Movement has been felt as much in the prayer meeting as anywhere.

5. FUTURE LEADERS

Salem feels very keenly that the movement will fail unless it discovers the men to carry forward the work in the future. Money is necessary, but men are vital. Where are the men who are adequately trained and equipped for leadership. The Forward Movement provides for better support of the workers, and for an increased number of workers. Where are they coming from? We hope some of them from Salem. We trust this movement will move young men and young women to give themselves to the service of the Master in the fields that are opening up before us. It is a conscious hope with the Salem Church that some of her splendid sons shall hear the call of God in this Forward Movement.

THANKSGIVING NIGHT

E. H. BEEBE

The day is closed, the friends are gone.
We thanked the Lord for day and night.
Summer and winter, loved ones here,
And angel loved ones passed from sight.

We thanked him for each common gift,
Flower and bird and humming bee;
We thanked him for the vanished days
And for the days we yet may see!

And now as twilight shadows fall
We gird us freshly for the race,
And pray that for the year to come
Our loving Father give us grace.

Coudersport, Pa.,
November 27, 1919.

APPRECIATION OF HARVEY C. BURDICK

DEAR EDITOR:

In my files I just came across a letter dictated on July 8, 1919, by Harvey C. Burdick who lived in Westerly, R. I. I wish to bring a word of appreciation of this saintly old servant of God.

The letter referred to was characteristic of him; bright, entertaining and well composed. He told of the Old Home Coming Week in Westerly with a clearness and mastery that finely believed from a blind man. He was always interested in the things that interested his friends.

"Uncle Harvey" still lives. Such a man can not die. In the minds and hearts of the many who were his friends and who experienced the blessing of knowing him intimately, his memory will ever be green as the verdure of the "Beautiful Hills," of which he never tired of singing. His gifts of song he used to the glory of God, and was a means of untold blessing to hundreds of souls.

During the five years I was his pastor he was a frequent and honored guest in our home. He was a strong, magnetic and lovable man. My little children rolled and played at his feet, and shouted with glee as his coming as they ran to guide his footsteps up the walk. He craved knowledge which had been denied him in his earlier years, and spent many hours in my study asking questions and listening to the reading of poetry, biography, history and theology with a sympathy and understanding found in but few men.

Young folks forgot to whisper when "Uncle Harvey" spoke in meeting; all were moved when he presented himself in prayer at the throne of grace. His testimony was always fresh, thoughtfiul and vigorous; his prayers simple, full of faith and devotion, glowing with love and beauty. Religion with him was very real, Jesus and God, his personal Friends. Happy and contented was he even in his sorrows and affliction. Grace and love seemed to him to have worked as a "Devil" for me. I am glad I had the pleasure of calling upon him last June on my return from overseas. Though he had not heard my voice in over three years and did not know I was out of France, at once he exclaimed: "Why, it is Elder Van Horn; this is indeed a pleasure."

No, the "good die not." Such men give the lie to infidels. Such a man may go over the "long, long trail"—poor in this world's goods but rich with treasures in heaven, and leave legacies to those behind him better by far than gold mines, bank stocks or gilt-edged securities. "Let me die the death of the righteous and let my last end be like his." H. C. VAN HORN.

Dodge Center, Minn.

WHAT THE LUMBERJACK THINKS OF THE CHURCH

The Interchurch survey of the Pacific Coast lumber region is developing some picturesque opinions on spiritual subjects from the rough men of the woods.

Occasionally a man takes up the cudgels on behalf of preachers. One "jack" said they were the poorest paid, most imposed on, and least appreciated men on earth. Another was all sympathy for young preachers who lived on $800 to $1,000 a year, but had no use for bishops. He said he knew one of the latter who got $4,500 a year.

Another man gave as his reason for not attending church that preachers "never preached any more about sin." They evaded the truth, he said, and were too anxious to please people. He added that he knew himself a sinner and would be lost without Christ.

Several were suspicious of a project to supply regular preachers to the camps, inquiring who would pay them. In the main, the opinions of preachers were adverse. They were described as "kid-gloved," "time-servers," "blood-suckers," "compromisers," and "parasites." A woman in one of the camps declared all the denominations were putting from six to nine preachers in small towns, while people in remote sections were being allowed to "go to the Devil," the little children particularly growing up as Godless as heathen.

A survey already shows clearly that, if difficulties act only as incentives, as they certainly do to forward-looking young preachers of the modern type, here in these lumber camps is a magnificent opportunity for militant Christianity.
AT EVENING, WHEN THE SUN DID SET

An Exposition of St. Mark 1:32; Acts 20:7, and Correlated Verses

ROBERT B. ST. CLAIR

"At even, ere the sun was set..."

The scene referred to by the poet occurred in those blessed days when the Savior "was here among men," the days when he took little children into his loving arms and blessed them, laid his hands upon the sick and healed them, uttered the word of power which brought the dead to life; in short, the days when, in all probability, we would have esteemed it an inestimable boon to have been with Jesus in those days of the long ago, we, too, realize, with the Poet Twells, that the Lord is with us today in spirit, and still has his miracle-working power if we will, with faith, lay claim upon it. Thus, too, we gladly sing:

"Thy touch has still its ancient power; No word from Thee can fruitless fail; Hear in this solemn evening hour And in Thy mercy heal us all!"

DAY DAWNS AT EVENTIDE

The fact that the multitude waited until the shadows of evening began to fall has a special significance to those who place the proper emphasis upon the beginning and ending of Scriptural days. The one weekly day above all others about which we need give particular attention is the seventh day, which is the Lord's Day. Therefore its sacred hours, extending, as they do, from sunset Friday until sunset Saturday, demand guarding with unrelenting vigilance. We should not, as Christian Lord's Day observers, decline as the Jews did, in the instance under review, to lose upon the Sabbath Day, for Jesus, the Lord of the Sabbath, has given us an example as to what to do in cases of mercy or necessity. Nevertheless the Jews had been taught otherwise by their rabbis and had come to believe that they must wait until the Sabbath had ended before they could so much as carry a sick person through the streets, even though the end in view might be the alleviation of the suffering of the afflicted one. It is to this practice of awaiting the eventide of the Lord's Day that we wish to draw the attention of our readers, as it establishes, beyond the peradventure of a doubt, the boundaries of the holy Sabbath as recognized in the days of our Savior's earth-life.

MISSIONS AND THE SABBATH

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

"At evening, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils."

Although it would have given us unbounded delight and pleasure without al­lows to have been with Jesus in those days of the long ago, we, too, realize, with the Poet Twells, that the Lord is with us today in spirit, and still has his miracle-working power if we will, with faith, lay claim upon it. Thus, too, we gladly sing:

"Thy touch has still its ancient power; No word from Thee can fruitless fail; Hear in this solemn evening hour And in Thy mercy heal us all!"

MIDNIGHT TO MIDNIGHT

The "made in Rome" midnight to midnight day is forever done away with in the lives of those who study and observe the teaching of the Holy Bible. For them there is no attraction in a man-made day which various countries conveniently adapt to meet commercial needs by the enactment of a Daylight Savings Law. Laws of this nature order the commencement of Sunday at 11:00 m. Saturday (actual or solar time) instead of at 12 midnight and terminate the day period at 11 p.m. Sunday, thus giving a Sabbath composed of 1 hour of Saturday and 23 hours of Sunday, and a Monday of 1 hour of the so-called sacred Sunday and 23 hours of the secular Monday. Observers of the Bible schedule, however, are always guided by the word which "rules the day" (Gen. 1:16) and hence need no adaptation of their day. They are not under the humiliation of having it altered from time to time, as is Sunday, and banded about at the beck and call of Big Business in the mere whim of Parliament or Congress.

AS OLD AS THE WORLD

The practice to which reference has been made is a most ancient one. In the first chapter of Genesis we are told that after this earth was created that there was "darkness upon the face of the deep," therefore, when this world's time began, it was dark. The first day had its dark half first. Can we ever change it? No, never, for so long as this world lasts light will follow darkness, and darkness will follow light. This was the order of things before watches were invented, and even before astronomy was understood. If, then, darkness was the first part of the first day, and God says that it was, does it not necessarily follow that when darkness again covered the earth that the next day had begun? We have good authority for this, because the Bible tells us so (Gen. 1:8).

In commenting upon these verses in Genesis, the Baptist Teacher, January 7, 1897, says:

"Evening and morning: The mention of the evening first is quite Oriental. The day was reckoned not from sunrise to sunrise, or midnight, but from sunset to sunset, and the custom is still widely prevalent in the East. The Sabbath begins, as in the olden time, on Friday evening. Moham­medans count the night as belonging to the day that follows, and not to that which pre­cedes. Friday evening, in their language, is what we call Thursday evening. Reli­gious festivals in the East begin in the evening." (And in America we still have New Year's Eve, All-Hallow'en and Christmas Eve.)

CANDID ADMISSIONS

Commentators in the Baptist, Methodist, Disciple and other churches readily admit that the Scriptural days begin and end at sunset. And, as the late President Asa Mahan, of Oberlin College, once said:

"Admissions in favor of truth from the ranks of these churches constitute the highest kind of evidence."

We therefore take pleasure in presenting the following:

"Until the sun had set, the Sabbath, on which the carrying of burdens would cause offense, was not over."

"Ave Maria, etc.—sunset on Saturday marked the close of the Sabbath, day be­coming reckoned from sunset to sunset."—(From comments on Mark 1:32, in the Baptist Teacher, February, 1904, published by the American Baptist Publication Society, Philadelphia.)

The Berean Leaf, published by the Ca­nadian Methodist Church, commenting, in February, 1904, upon Mark 1:32, said:

"The Sabbath closed at sunset."

The Baptist Advanced Quarterly, June 2, 1895, commented as follows upon Mark 16:1, 2:

"When the Sabbath was past.—The seventh day, hallowed as a day of rest, began
at sunset of what we call Friday, and closed
at sunset of Saturday. Bought spices.—
The purchase was probably made after the
Sabbath sun had set" (Mark 1:38).
when did the disciples break bread?
We now direct the attention of the read-
ers to the much-quoted verse, Acts 20:7:
"And upon the first day of the week, when
the disciples came together to break bread."
"Does breaking bread a Sabbath make? If so,
Then every day's a Sabbath; as we know.
Because a certain space, as may be read.
The Apostles daily practiced breaking bread."
—From "A Poem on the Sabbath."
The poem here refers to Acts 2:46, in which
verse the habit of the disciples to
daily break bread is recorded. So far as
we can see, both instances referred to speak
of the same practice, either a common meal
or the Lord's Supper. We have no quar-
rel with anybody over the interpretation of
the clause in question, its discussion not
being germane to Sabbath observance.
The Lord's Supper St. Paul informs us (I Cor. 11:26) is to show "the
Lord's death till he come." We have
not as yet heard that Christ's death occurred
upon a Sunday, although we know that
Wednesday, Thursday and Friday have been
set apart from the rest of the week as the
date of the crucifixion. As the Lord's
Supper does not show forth the resurrec-
tion, it is rather difficult to comprehend
why people should endeavor to connect it
with the keeping of Sunday. Rather, we
would suggest, if persons are really desir-
ous of commemorating the Lord's resur-
rection, let them be baptized (Romans 6:2-6).
ON SATURDAY, NOT ON SUNDAY, EVENING
This meeting at Troas (Acts 20:7 and
forward) is another illustration of the prac-
tice of observing "sunset time." The 8th
verse indicates that the meeting was held
at night, or, upon Saturday evening, as
people most generally say nowadays. If
this meeting had been held on Second day,
or Sunday, evening, then Monday would
be the day our friends who lay stress upon
"the breaking of bread" ought to keep—
since that is the main reason why we have the count
of this farewell meeting he left for his
nineteen and one half mile trip across the
peninsula to Assos. Granting that he left
at 6 a.m. (verse 11) and walked at the rate
of three miles per hour (even an apostle
would not care about walking very fast af-
after preaching all night), he would arrive at
Assos at 12:30 (noon). Verse 14 says,
"when he met with us at Assos, we took
him in," and the apostolic band then started
not for a Sunday afternoon service at some
nearby town, but, on the contrary, on their
long journey for Jerusalem (900 miles
distant) as verse 16 clearly testifies. They
did not stop over at any place until the
following Wednesday at least.
Now, was not that a nice way to spend
Sunday? Work all day!
We are afraid that if these New Testa-
ment saints lived in certain of our "back-
ward" States, in the Dominion of Can-
ada, at the present time, and acted thus
that they would not only be socially ostra-
cised by many of the nominal Christians,
but would likewise have the "Lord's Day
Alliance" confronting them in court with
charges of "Lord's Day" violation. Then,
they could either pay a fine or go to jail,
even though they were observers of the
seventh day of the week as the Sabbath of
the Lord.
We are very pleased that Acts 20:7 does
not read: "Upon the seventh day of the
week, when the disciples came together
and broke bread," as the rest of the narrative
would then show that the seventh day was
not observed by the apostles as the Sab-
bath, even as it does now testify to that
fact in relation to the first day. Sunday
observers are heartily welcome, so far as
we are concerned, to Acts 20:7. Why
would be loath to use it to support our
belief, it was followed, as it is, by testimony
to the effect that it was a day devoted to
ordinary labor.
THE BIBLICAL FIRST DAY
There appears no command to keep Sun-
day holy in that text, but there is some-
thing for all first-day observers to learn
from the context. Acts 20:7, and that is this:
According to the Bible and eminent authorities, you are not keeping
the first day holy, even if you consider
yourself under obligations so to do. At
no place in the Scriptures, Old or New,
can you see it stated that the day begins
at midnight. In Acts 20:7 we have the
statement that Eutychus to life, verse 9, which is
probably the main reason why we have the count
of this farewell meeting he left for his
nineteen and one half mile trip across the
peninsula to Assos. Granting that he left
at 6 a.m. (verse 11) and walked at the rate
of three miles per hour (even an apostle
James says that if you offend in one point
you are guilty of all. If that be so, how
about "profaning" the first six hours or so
of the First Day (beginning at Saturday
sunset) by labor. You have just as much
right to labor at 9 a.m. Sunday as you
have at 9 p.m. Saturday, as both are with-
in the time limits of the Biblical First Day
of the week, and, as a Protestant, you are
supposed to recognize the Bible as of prime
authority, as it is from the Bible, not from
the Romans, that we receive the teaching
concerning our holy religion.
THE OLD PURITAN LAWS
The first day begins at sunset and if you
will secure a book entitled "Sunday Legis-
lation," by A. H. Lewis, D. D., published
by Appleton's, New York, and read from
page 185 forward, you will see, in the
restatement of the old Puritan laws in the
New England Colonies, that the Presby-
terians and others then kept the day from
sunset Saturday until sunset Sunday, and
that is the proper way to keep it. Keep it
right if you are going to keep it at all!
SAME RULE APPLIES TO BOTH DAYS
When you do observe the first day from
sunset to sunset, you can then reckon out
as to how a persso can observe the Sev-
enth-day Sabbath at the Poles, or upon a
round earth.
Some people are very sure—that the first
day of the week is the Sabbath until Scrip-
ture is produced to the contrary, and then
they can not really see which day of the
week is the seventh, and are very much
afraid a person going around the earth
would come back all mixed up. As Presi-
dent Huntington aptly said: "We admit
with some such might be the case, for any
one who knows when the first day comes
and can not tell when the seventh comes, is
liable to get turned around standing still.
Business interests will never allow a mix-
up of days, and it is just as easy for a Sev-
enth-day observer to encircle the globe as
it is for an observer of the first or any other
day.
Moreover the Seventh-day Christians
have as much right as the First-day Chris-
tians (and that is not right at all) to start
their observance of the Sabbath at 12 mid-
night, thus keeping parts of two days and
the whole of none.
SHOULD FULLY CONSIDER THE CONSEQUENCES

Professing Christians should fully consider the consequences of cavilling at Sabbat observance in the polar regions or of adversely criticizing the "even to even" clause. They should bear in mind that until they locate, in the Holy Bible, a clause proclaiming the middle and ending of days, they are adversely criticizing God's wisdom and not the wisdom of men.

The Scriptural seventh day can be as easily kept at the North and South Poles as the Scriptural first day. According to the latest statistics, there are neither Sabbath-breakers or Sunday-keepers at the Poles. We have, therefore, no cause to worry about the solution of the questions raised.

Let us ever bear in mind the words of our blessed Savior, "The Sabbath was made for man;" that the Almighty God made "all nations to dwell upon all the face of the earth" (Acts 17:26); "the Lord scattered them abroad from thence upon the face of all the earth" (Gen. 11:8, 9; 10:25, 32); and that the God who made "the evening and the morning the first day" is an all-wise God.

"If this counsel or this work be of men, it will come to naught; but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God" (Acts 5:38, 39), are words one should have in mind when questioning the wisdom of God in first creating man to dwell upon all the face of the earth, and then instituting the Sabbath for all men to observe from sunset to sunset.

Reader, ask yourself the solemn question: Do I follow Rome or the Bible in the division of days? Let the love you have for Jesus and his Word dictate your future course. All who are saved by grace through faith in Christ Jesus, will earnestly desire to have the Lord, through the Scriptures, lead them into truth's perfect path.

"As now the sun's declining rays At eventide descend, So life's brief day is sinking down To its appointed term."

"Lord, on the Cross Thine arms were stretched; To draw Thy people nigh; Grant, then, their love to be true, As in those arms was life." 


CONCERNING A NEW CALENDAR

Editor Sabbath Recorder.

Dear Brother: You are at liberty to use the following open letter if you wish. The card referred to says in part:

"We absolutely must have a better method of measuring time," and here it is.

"This new liberty calendar will, when adopted by Congress, give us months of exactly four weeks."

This is done in the following manner:

"First, New Year's Day becomes an independent legal holiday. It is not included in any week or month.

"Second, another independent legal holiday, called 'Correction Day,' is provided for leap years. It is not included in any week or month.

"Third, the remaining 364 days are divided into 13 months of exactly four weeks each, every month commencing on Monday.

"This splendid simplified form has been approved by the highest authorities. It could be adopted to take effect on Sunday, the first day of the year, 1922, and the change would cause scarcely any jar or ripple whatever. A bill has already been introduced in Congress."

The following letter was sent the address given on the card:

American Equal Month Calendar Association, Minneapolis, Minn.

Gentlemen: Today my attention was called to your card soliciting membership in your association. At first it struck me as being quite unique and with one exception, unobjectionable. But a second reading revealed its true character. A very large portion of the Christian people of this country observe Sunday as a rest day because Christ arose on that day. From the fact that you would make Sunday the last day of the week, it is quite evident that you would have it no longer commemorate that event.

As I understand your proposition, one day in each year, and two days in each leap year would simply pass into oblivion without being numbered, dated or counted. The year would close Sunday, December 28. Then none a day neither of the year just passing nor of the year about to begin, nothing would be ushered in, neither would it have any place in the week—a day without date or name—a sort of non-descript. Then following this day you would start anew calling the first day of the new year Monday, January first. You will notice that the holiday in celebration of the new year comes before the first day of that year. The question might well be asked whether it is to be in celebration of the beginning of a new year, or if in anticipation, of the birth of the new.

Please notice the confusion that would follow. All persons who conscientiously observe Sunday as a divinely appointed rest day, in commemoration of the resurrection of Christ, would continue to observe it in its consecrated order. All Jews, and all Christians who observe the Sabbath of Jehovah and of Christ, the Seventh Day of the week, commonly called Saturday, would continue to observe the consecutive and original Seventh Day while the non-religious, including those with weak conscience, or without any would readily yield to the mandates of law and change their day each year. Thus there would be three days of each week observed as a Sabbath Day, one of which would be continually changing as the years go by.

This idea may not have originated in Russia but it sounds very much like Bolshevick doctrine. It might succeed in a land where infidelity and atheism reign supreme but in America, never.

Yours truly,

T. C. Davis.


REV. DARIUS KING DAVIS

Darius King Davis, son of Elonia and Sophia Davis, was born July 21, 1832, near Salem, W. Va., and died November 21, 1910, aged 87 years and 5 months. He was the second in a family of ten children. When he was a youth the family moved to Jackson, Ohio. Later on they emigrated to Kansas.

When Mr. Davis was twenty-one years of age he left Ohio and went to Alfred, N. Y., to secure an education in Alfred University. Before this time his school privileges had been limited to two weeks in the terms of three months each. With only a few dollars in his pocket as his financial backing but with remarkable determination, he finished his college course, paying his way by working at his trade as carpenter and by teaching school. Together with C. A. Rogers, he built the timbers for the Brick Hall on the campus.

On August 25, 1862, he was married to Lucinda Penner, of Alfred. For a few years following their marriage Mr. Davis taught in the public schools in Kansas. While thus engaged he received a call to the pastorate of the church at Hartsville, N. Y., the acceptance of which made it possible for him to continue his studies in the theological seminary at Alfred. In 1874 he was graduated in the first large class in the Seminary along with John L. Huffman, Benjamin F. Rogers, Hprace Stillman, David H. Davis, George J. Crandall, Oliver D. Sherman and Theodore L. Gardiner.

Of this group only Dr. Gardiner remains.

Elder Davis has served several churches of the Seventh Day Baptist Denomination in the East and West, his last pastorate being at Mythe, S. D., 1891-95.

Four children were born to Mr. and Mrs. Davis: C. Allen, of Milton, Wis.; William K., now of Chicago; and two daughters who died in youth. In 1890 the family moved to Milton and later to Milton Junction where Mrs. Davis died in 1906. Twelve years ago Mr. Davis was married to Mrs. Phoebe B. Babcock, of Jackson Center, Ohio, where he has spent the remainder of his declining years, happy in his home and among his friends.

The last four weeks of his life were spent with his sons and their families. On November 14, he left Milton to return to his home, intending to visit his son William in Chicago on the way. While stopping at the home of Mr. Murray Masson he was seized with a violent attack of indigestion. His wife was summoned from Jackson Center, and when he fell when the final summons came on Friday night at six o'clock.

Funeral services were held at Milton, Wis., in the Seventh Day Baptist church, November 23, 1910. Pastor Jordan was assisted in the service by Revs. George W. Burdick. Interment was in the cemetery at Milton.—Journal-Telephone.
THE NEXT DAY IN SHANGHAI

DEAR READERS OF THE RECORDER:

As we opened our steamer letters from day to day on the long journey across the Pacific we thought of the many friends at home who had wished us God speed, and whose prayers were ascending to our heavenly Father on our behalf, and we felt we were just part of a great big family to whom we owed much and who doubtless would like to hear from those who had gone so far from home.

So now we bring you greetings and will try to tell you of some of the experiences of our first day.

The first intimation we had of our nearness to China (except that it was time) was the yellow muddy color of the water through the which the Katori Maru was steam ing her way. Apparently we were way out in the ocean, for no land was in sight. This muddy color we noticed soon after land appeared.

About four o'clock two tiny peaks of land appeared off against the horizon, and soon we discovered a launch coming toward us. When it came nearer we saw it was a pilot boat. Could it be we needed a pilot so soon? Yes, surely, for the big ship was eighty miles or more from land-for the boat was too long for the trip.

It wasn't long before our baggage was collected, good-bys were said to the friends we had made on board, and we were all on a tram car starting for home, home once more—a new one, but how good it would seem! When we reached we were at the door. Some one was watching, and before we were fairly inside the gate the school bell was pealing out the news of the arrival. Then we saw a grand rush of girls out to the porch and there was an explosion of firecrackers from the school. After several bunches had been fired they sang us a song, an original one, composed by one of the students. This was truly a hearty welcome and one we greatly appreciated. It gave us a little glimpse of the enthusiasm and initiative of the girls. It was all planned and presented and proved to me they were quite like our American girls in spirit after all.

This first day was a busy one. In the afternoon we went to the business meeting of the church at the Davis home. This also partook somewhat of the nature of a welcome, and called for a speech in Chinese from Anna. Perhaps her vocabulary was a little rusty; they didn't say, but they were evidently glad to see her again. Reports were given of the work done, suggestions made for the work of the future and plans discussed. Then refreshments of cakes, tea, roasted chestnuts and fruit, while every one visited and had a good time.

About five o'clock a friend came to take us for a ride, for the rain had stopped. She had a large car and eleven of us were stowed away in it. Do you think of Shanghai as being a city of narrow, crooked and unpaved streets? She has them, but she also has wide, and straight and fine paved ones—streets that are a delight to the autoist—no hills to climb. We rode that day for two hours on these fine streets.

There was the Siccawei Road, Bubbling Well Road, Darroch Road, Avenue Joffre, Jessfield Road, Nanking Road and many others I'm sure you are not familiar with. It was after dark when we came to Nanking Road. This is one of the principal shopping streets and here are two very large department stores. These were ablaze with lights along every corner, angle and projection of each building. There were many pictures of every thing; while the whole street was most brilliantly illuminated. It was quite a revelation to the newcomer.

After the ride, then one of Miss Burdic's delicious dinners with the whole missionary family for guests—a pleasant ending for a happy day.

Oh! you wanted to hear about the voyage? We had a very good one, only the weather was cold and unpleasant until we reached Japan. After that it was warm and pleasant. We were told that the fishes were not hungry, so we fed them but sparingly, and really enjoyed the trip. We saw a few whales, some porpoises, and fish jumping out of the water—perhaps flying (?) fish, though we saw no wings. They told us we were to strike into the tail of a typhoon, but if we did its fury was spent before we got to the center. It was not a large one, and proved to me they were quite like our American girls in spirit after all.

This was our last Sunday at sea, and so we made our last Sunday meeting in the ship's chapel, and were called upon to hear the reading of the Bible and the message. The message was a word of encouragement to all the friends at home, and a plea for their continued prayers and support.

After we returned to our place I was called upon to read the latest news and report on the mission field. It was a long and interesting report, and I was glad to have the opportunity to tell of the work being done and the progress being made.

We have been very happy to hear from home, and to know that our friends are thinking of us and praying for us. We are all well and doing our best to serve our Master and his people.

DEAR FRIENDS OF HOME, we only wish you could be with us now, to see this wonderful country and to hear the story of the work being done here. We know you would be glad to help in any way you can, and we are sure you would be interested in hearing more about it.

We are glad to have the opportunity to write to you, and to tell you of our experiences. We are all well and doing our best to serve our Master and his people. We hope to be with you soon, and to tell you more about our work.

DEAR FRIENDS AT HOME, we only wish you could be with us now, to see this wonderful country and to hear the story of the work being done here. We know you would be glad to help in any way you can, and we are sure you would be interested in hearing more about it.

We are glad to have the opportunity to write to you, and to tell you of our experiences. We are all well and doing our best to serve our Master and his people. We hope to be with you soon, and to tell you more about our work.
Mr. Paulding, starting the self-introducing, said that he was brought to England partly by steamer, partly swam and partly in a life-boat, etc. The way he said it brought out a lot of laughter.

Prayers were offered by Sergeant Jones and Sergeant Barnes. Among the hymns sung as appropriate for the occasion was, "O Love That Will Not Let Me Stray," and the last one was, "God Be With You Till We Meet Again." Lieutenant Paulding, before giving the final prayer and benediction, spoke about the profit he personally derived from the class, saying he never saw or heard of any similar class where men took such deep interest with such varied topics with the same key-note, and that men had spoken to him about the good they had derived from this class, etc., and he hoped that they would do as Sergeant Jones asked in his prayer, "Carry the work on when they reached home, and further the great brotherhood that these classes had accomplished over here through an intimacy hard to realize, and work for and apply the principles of Jesus to our daily life." Many promised to do this with a strong determination.

Oliver and Fred, aged five and three respectively, had just been seated at the table for their supper. Olive saw there was only one piece of pie on the table, and immediately she set up a wail which brought her mother to the spot. "Why, Olive, what are you crying about?" asked her mother.

"Because there isn't any pie for brother," was the tearful response.—Christian Work.

THE BATTLE CREEK SANITARIUM
Fifty young women between eighteen and thirty-five years of age to take a six-month's course in Hydrotherapy with practical expert of the Hydrotherapy Department of the Sanitarium.

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

Permanent positions guaranteed to those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurse Training School Office, Battle Creek, Michigan.

to what extent it shall control our thinking and living and acting.

The Christmas message has not grown old and out of date. It is not that it has lost its power to create peace and produce good will, but because that men in their selfishness and hatred will not listen to it.

It is as fresh, as tender and sweet, as full of power, as when the angel proclaimed it to the shepherds of Judea. The lack is not in the message, but that men will not believe the message.

The Christmas message is one of good cheer, assurance. It speaks to us of God's love and his supreme purpose to save all men from sin.

It is a universal message—to all the people. It includes all nations, regardless of race or color, or how low and degraded they may be, or how highly civilized.

There was no joy and gladness in heaven when the incarnation was accomplished—when the Christ was born, and the fact announced by the angel. It should give us joy and gladness to proclaim the message here on earth among men.

The angels sang "Peace on earth among men of good will." There can be no other peace. May the Christmas message fill our lives with good will toward all mankind, friends, neighbors, nations.

REV. A. J. C. BOND'S LETTER TO THE CHRISTIAN ENDEAVORERS OF WEST VIRGINIA
DEAR FELLOW-WORKERS:
As I begin this letter to you there is something about it that thrills and inspires me. As I write the word "Fellow-workers" I think what it means to be workers together in these days of waiting tasks, prominent and great, and very much worth while. As the autumn days come on, and another church year begins, our spirits rise, and we feel that we are able for the biggest job that needs us. What gives us greatest confidence is that we are not only workers together, but we are workers with God, and with God in promoting his kingdom is joy enough for angels, and yet it is the privilege of us mortals. And then, to be yoked up with Christian Endeavorers, Western Virginia Endeavorers; to be a part of the life of our own young people, who are grouped to-
Rev. C. E. Hetzler needs no introduction from me at this time. It is mine simply to say he is at your service; and to bespeak for him your hearty co-operation. He will announce to you his plans. Leant him every assistance possible in order to facilitate and make efficient his service. Write him freely. Tell him your needs. Invite him to visit your union or society. He may not be able to visit every society, and it may not be possible for him to come at the date most convenient to you. Always bear this in mind; and if he can not visit you when you want him, remember he is serving the good cause elsewhere. Do not fail to invite him, however, for he will come if he can and when he can. If he can not see you he may be able to help you by correspondence. Use him, for he is your servant. As the servant of the young people of the State, in the name of the Master, he desires to be of the greatest possible service.

The field secretary will outline the program for the year. He will set the goals, and will indicate the points on which to base your inter-union and inter-society challenges. These will doubtless be based upon the challenges which the State has taken up with other state unions. These he will make known to you. His idea for a county unit for counsel and co-operation is splendid. Give this early attention and hearty support.

The success of the work of the secretary will depend in no small measure upon the co-operation which he gets from the field. Let us all aim him in every way to reach as many of the societies of the State as is possible. Let us make known to him the problems of the work, and pray for the success of Christian Endeavor in West Virginia.

Do not forget that a larger financial support will be required to put across the larger program. If at all possible when the secretary visits your union or society, provide for his traveling expenses and entertainment. This may be done by taking an offering at the meeting which he addresses. If it is paid out of the treasury it should not lessen the support of the work, or be credited against the pledge to state work.

Christian Endeavorers of West Virginia, a mighty task awaits you; the challenge to service is re-echoing through the valleys and among the hills of our mountain State.

The Master calls you to consecrate yourselves to the work of his kingdom. "Come on. Let's go."

Faithfully yours,

A. J. Bond,
President West Virginia Christian Endeavor Union.

Salem, W. Va.

TRAINING LITTLE CITIZENS

This is No. 7 of the third series of articles issued by the National Kindergarten Association. 8 W. 40th St., New York City.

RESPECT FOR THE CHILD'S POSSESSIONS

HELENA WILSON

It is no wonder that during infancy and early childhood it is less difficult for a small beginner when the laws which govern him must seem to him just or unjust, consistent or inconsistent, according to the knowledge or the caprice of the adult administering them.

One of the first lessons which the child should learn is the proper care for those of others, and a mother has the first opportunity to inculcate this important life lesson.

Since one of the strongest instincts of the child is to imitate, there seems no more logical way to teach this lesson than by example. If a mother teaches her child not to touch the articles on her desk or dressing table without her permission, then has she the right to dispose of his toys without his permission?

The writer recalls an instance where a mother secretly put away a doll which had been given before the mother disposed of the plaything. In this way the mother could have explained the reasons for her own action, and the child, in her turn, would have had an opportunity to give herself, a habit which should be encouraged. Then, too, personal responsibility for her possessions and the recognition of the right of ownership would have emphasized the difference between "mine" and "thine."

There is no better way to create habits of orderliness and a sense of responsibility than by giving the child a place for keeping his playthings and then allowing him full control of these possessions.

Show him how to use his books, how to take care of his toys, how to protect his pets, and then see to it that he has a shelf or a small book-case for his books, a play corner for his toys, and an appropriate home for his pets.

After playtime require him to put away whatever he has been using, and let him understand the necessity for regular attention to his pets. Such training will of necessity exert a character-making influence, for every child's possession entails responsibility. Ownership also teaches generosity, for without possessions how can a child learn to share?

It may not be out of place to advise parents to respect their children's possessions by adding a warning on behalf of the child's possessions. Do not assume that a child's possessions are a toy, and he will have no objection to the name of the Master, he desires to be of the greatest possible service.

The field secretary will outline the program for the year. He will set the goals, and will indicate the points on which to base your inter-union and inter-society challenges. These will doubtless be based upon the challenges which the State has taken up with other state unions. These he will make known to you. His idea for a county unit for counsel and co-operation is splendid. Give this early attention and hearty support.

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Salem, W. Va.
MILTON COLLEGE NEWS

The concert given last Thursday night by the college orchestra was well attended and proved a success from every standpoint. The receipts from the sale of tickets amounted to $105.25, of which about $80 was obtained from purchasers of season tickets admitting to both concerts. The proceeds will be used to purchase additional equipment for the orchestra.

Besides the selections by the orchestra, Dean Frederick Vance of the Lawrence Conservatory of Music sang four solos and the Milton College quartet sang. Selections by the orchestra included Fiotow's overture to "Martha," Haydn's "Military Symphony," Mozart's Minuet from "Don Juan" and Schubert's "Military March."

The next concert will be given March 17, when Haydn's "SeconD Symphony" will be played. Miss Alberta Crandall will play Mendelssohn's first piano concerto with the orchestra.

At a recent mass meeting at the close of chapel it was voted to send Professor John Daland, Miss Myrtle Lewis and Howell S. Randolph to the student volunteer convention to be held at Des Moines during the Christmas vacation. Professor Daland will represent the faculty, and Miss Lewis and Mr. Randolph the Y.. W.. C. A. and Y. M. C. A., respectively. Expenses of the delegates will be borne for the most part by student subscriptions.

Many town people, as well as students and members of the college faculty, attended the memorial services held for the late Rev. Lester C. Randolph Friday morning, Rev. Henry N. Jordan, Pastor Randolph's successor in the Milton Seventh Day Baptist Church, and Dr. E. H. Lewis of Lewis Institute, Chicago, told of the true character and high ideals of their former friend.

Professor F. G. Hall, alumni editor of the Milton College Memorial Booklet, which is being prepared by the Forward Movement, is anxious to secure the addresses of the following men: Everett Allen, Charles R. Field, Lewis A. Lush, Floyd Neff, Dr. J. Robin Jeffrey, Clarence Daggett, George J. Bloor, Dr. Frank M. Barber and E. J. McKeen.

The college closed Wednesday afternoon for the Thanksgiving recess, which extends over the week-end. The majority of Wisconsin students enjoyed their Thanksgiving dinner at home or among the relatives of others from other States went away for the brief vacation. Studies will be resumed Monday morning.

The new Y. M. C. A. room in the basement of the main building was used for the first time last Tuesday night, when Rev. Henry N. Jordan spoke on "The Power of Prayer." This was the third of a series of talks on prayer given by Pastor Jordan.

—Journal-Telegraph.

ALLEGANY UNITED LUTHERANS BACK INTERCHURCH WORLD MOVEMENT

The Rev. G. F. Snyder, of Altoona, Pa., presented the purpose and plan of the Interchurch World Movement to the Allegheny Synod of the United Lutheran Church at its recent session at Rockwood, Pa.

At the close of Mr. Snyder's address, the following resolutions, which will be sent to the United Lutheran Church, were adopted:

WHEREAS, the Interchurch World Movement is preparing plans for the church to perfect its common task of evangelizing and Christianizing the world, and has been so generally endorsed by the boards of the different ecclesiastical bodies, and

WHEREAS, This movement does not interfere in the least with the free and independent action of any co-operating ecclesiastical bodies, and does not in any sense contemplate organic church union, and

WHEREAS, The Interchurch Movement appeals so strongly to the individual church and church members as being an eminently sane and constructive movement, and promises all the inspiration and power which are implicit in united prayer and effort, be it therefore,

Resolved, That the Allegheny Lutheran Synod in regular session assembled, earnestly petition and respectfully urge the United Lutheran Church of America to co-operate with the Interchurch World Movement, by appointing representatives of the United Lutheran Church to the General Committee of the Interchurch Movement, by inviting the United pastors and congregations to co-operate with the movement in every way possible, especially in promoting the survey and the presentation of the results of the survey.

"To vote for license because liquor is being sold illegally is to put a premium on lawlessness."

BY THE SPIRIT OF THE LORD

REV. HERBERT C. VAN TOWN

Text—"Not by might, nor by power, but by my spirit, saith Jehovah of Hosts." Zechariah 4:6.

It was about six or seven years after the return from the Babylonian captivity under the leadership of Zerubbabel. The city was being cleared up, homes built and the temple restored. There was little to do with and few to do the work. Times were hard; possibly, some had been tempted to return to the land of captivity for financial reasons if they had not already gone back. The people were discouraged; religious work languished; the priests were poorly paid, and the temple repairs may have ceased altogether. Men had turned aside and given themselves to the building of their own homes and to the conduct of their own business.

Two prophets, Haggai and Zechariah, arose to encourage the people and support the leaders—Zerubbabel, the governor, and Joshua, the high priest.

To our prophet, Zechariah, comes a vision of the future. In an earlier age he may have been discouraged by the lethargy of the people and possibly tired of their Thanksgivings over the week-end. There was nothing that they could do for these hermits and monks became more spiritual or any better by their seclusion. Money, for instance, is not bad in itself; it is the love of money that is a root of evil; making money master instead of servant. It is a shame and a pity that money values and standards have been set up as our ideals. Momentous questions are being settled by these standards. No longer is it a question of how much something costs or whether it is good enough for the community or the kingdom of God—but, How much will it pay? Not how much can I give but how much can I get? How much can I get for the least possible service? Shall I get an education? Maybe, if it means a larger salary. So the matters of education and training of professions are centered, callings chosen or accepted, by the dollar signs. The home, the church, the school should lay emphasis on spiritual values, hold up spiritual ideals, exalt spiritual standards. The ideals of love, sympathy, service, kingdom of God, realization of God in man, the saving of the soul—must be urged upon our children or we lose. And to this end the text encourages us—"Not by might, nor by power, but by my spirit..."

Let us consider the three divisions of the text:

I. "Not by might." Might comes from the Hebrew word chayil, and means "strength," "force," "army" and in another place is rendered "men of might." It would seem therefore to stress the fact that the work of temple building did not depend upon numbers or the ability of leaders, merely, but upon God's spirit.

"Not by might, but by my spirit, saith Jehovah of Hosts." It teaches us that the supremacy of the spiritual over the physical and material. That crying need of our times is the emphasizing of spiritual values and ideals. We are surrounded and limited by the physical; the material meets us on every hand. The things we can touch and see and handle seem so much nearer and more real to us; the spiritual things so vague and shadowy. It is not that physical and natural matters are evil in and of themselves. It was when men thought they could eliminate the evil of material things by divorcing the physical. But history does not at all satisfy us that these hermits and monks became more spiritual or any better by their seclusion. Money, for instance, is not bad in itself; it is the love of money that is a root of evil; making money master instead of servant. It is a shame and a pity that money values and standards have been set up as our ideals. Momentous questions are being settled by these standards. No longer is it a question of how much something costs or whether it is good enough for the community or the kingdom of God—but, How much will it pay? Not how much can I give but how much can I get? How much can I get for the least possible service? Shall I get an education? Maybe, if it means a larger salary. So the matters of education and training of professions are centered, callings chosen or accepted, by the dollar signs. The home, the church, the school should lay emphasis on spiritual values, hold up spiritual ideals, exalt spiritual standards. The ideals of love, sympathy, service, kingdom of God, realization of God in man, the saving of the soul—must be urged upon our children or we lose. And to this end the text encourages us—"Not by might, nor by power, but by my spirit..."
time of the judges it looked as though the 22,000 volunteers might achieve a victory by themselves, but when sifted down the victory of the 300 was by the “sword of Jehovah and of Gideon.” Numbers in religious work are a grand thing; organization is fine, but when sifted down the action is fine, and it comes to nought. It is as though of flood or tornado and view the havoc and destruction wrought by it.

Power of the mind has perfected instruments by which man has mapped the heavens, measured the distance of farthest suns, and calculated the exact weights of the stars. Power of the mind has discovered medicines and evolved methods of surgery, so even the delicate brain may be laid bare, operated upon and the patient recover and live out his normal days. This power has invented and perfected the steam engine, the flying machine, wireless and all our modern conveniences. Then we have the power of wealth used in training and libraries; as used in the projection of ideas and missions; as used in the projection of great works. The Kaiser, Luden-dorf and Von Hindenburg did not believe it, but these “Gott mit uns” leaders, U-boat projectors and poison gas assasins are discredit and are being called to account by the judges of today. “Not by might,” and the word of God shall not return unto him void.

II. “Nor by power.” This is a common word. One steps on a accelerator and at once twenty, forty, sixty horse power leaps to his command and his car slips into a forty and fifty mile pace. One pushes a button and a thousand wheels of a factory begin to turn and textile, steel, or other products are milled out to supply a waiting market. One shoves back a lever and a mighty engine followed by a dozen silent cars glides into a station and is away to a city across a busy continent. A starter is primed and with a whirl of machinery a giant human bird arises, takes the air and wings its way over mountains, continent and seas.

Power. A bit of the mighty Niagara diverted from its course is turned down a shaft and dynamos are set into motion that will furnish light and heat in cities twenty, a hundred, and a hundred and fifty miles away, turn the wheels of their factories and run their streets in cars. We are amazed at the power; dazzled by it; bow down to it. It awes us as we stand in track of flood or tornado and view the havoc and destruction wrought by it.

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III. “My spirit, saith Jehovah of Hosts.” Jehovah taught the down-hearted, disappointed and discouraged Elijah these things at Horeb. A great whirlwind, a voice of thunder, a voice of many waters, a voice of elephants. The wind passed by him in the rocky mountain, but God was not speaking to him through these manifestations nor was Elijah to use, or see used in Israel, these tokens of God’s might and power. But in “a still, small voice” God came to him and sent him on his way, and as he went he was an interurban car, his place a prophet, and a man to be king in his enemy’s country. It is a great temptation to want to depend upon might and power; to look to big numbers and mighty organizations; to put one’s self on the side of the biggest guns and largest navies. Big is the order, but poor, disloyal old Israel learned to her sorrow to turn to Egypt and Syria when she should have heaped on her God.

By my spirit, saith Jehovah of Hosts.” He came with that spirit to Philip and the deacon became an evangelist in Sa-
They are not without hope of success in such an attempt.

In this local district the amount already secured is more than nine-tenths of the quota assigned to it; $9,200 is already pledged, $4,550 of which was secured in the village of Milton. A local committee hopes to reach the entire quota of $10,000 before giving up its work.

It may be of interest to our readers to know that out of the $173,000, the quota of Rock County in "Your Share Is Fair," Milton's share was $2,600, while of the $50,000, the quota of Rock County in this drive, Milton has already pledged $12,441 more than twice that amount.

The committee of Milton district has appointed as treasurer of the funds of the Associated Colleges for this locality, Grant W. Davis, Esq., of Milton. Checks in payment of pledges may be drawn to his order or to the order of the "Wisconsin Colleges Association." Payments may be made at the Bank of Milton, or at any other convenient bank if the treasurer is duly notified. The first payment of pledges due December 1. Subscribers to the fund who make not properly made payments directly to the treasurer or through the local bank will receive a notice from him requesting payment. Every subscriber to the fund who has not already made a payment is urged to make a first payment by December 1st without a notice.

Make the work of the committee easier by paying promptly without notice. Cheer the hearts of the committee by subscribing, if you have not done so, and help carry our local district over the top.—Journal-Telephone.

THE WISCONSIN COLLEGE CAMPAIGN IS CONTINUED

President Daland of Milton College attended a meeting of the presidents of the Associated Colleges last Friday in Milwaukee. While the campaign was technically finished at that time it is being continued this week in a few places, such as Racine, Kenosha, La Crosse, and Milwaukee. It is hoped that by the end of this week a total of one million dollars will be pledged clear of the expenses of the campaign.

The presidents of the colleges will meet early in December to take into consideration the forming of a permanent organization to follow up the work of the recent campaign and try to secure the rest of the five million during the five years to come.
THE MINISTRY PAYS

Does the ministry pay? If so, how?

A young, embarrassed, business man said to me one day: "I wish I was a minister. He gets his salary regularly and doesn't have to worry about its coming in season to pay his bills."

"Supposing I change places with you," I said, "possibly we have both made a mistake in the choice of our livelihood."

But he could see it was too late to retrace our steps. I may have spoiled a good mechanical man to a poor minister. He may have spoiled a good minister to make a poor business man. But I have been convinced that God was able to use a poor tool to do some things for him.

Practically, as I see it, it has paid to be a minister. As some have known me, they may have thought I would have done much better for myself and others as a mechanic. My genius along that line has saved me many a penny, and given my family many a little convenience. Unlike my young friend, I have not worried. I had a better Paymaster than many thought. I did not expect the dollars of him directly to pay my bills. My past helped me to be careful not to make any that my expected salary would not meet. Self-denial, I found, was the hard road to success of many of my parishioners. Why should not I travel it as well as they? I was economical and did not resort to any side effort to pay my bills.

I entered the ministry in 1862 on a salary of $500 and paid rent. I have been able to live and have just as many of the comforts of life as the majority of my parishioners. I never was promised a salary of more than $900, and I failed to get all that. I was married two months after I was ordained. I bought my own tools as any poor mechanic would, and fifteen months after I was settled I bought a horse and carriage to help me in my parish work. Could I have had a better library, I could have done better work. I have given my four living children a better education than most, in the school I started. My only son is a physician and all four hold useful positions in their community.

Ought a minister to expect better things than his parishioners? I know I did financially as well as most of mine. And now at 83 I have all the comforts of life I need and trust I will to the end.

So much for just the staying here, or for an anchorage in life; that, for which most people struggle and are contented to get. But what small pay for one to live for. It's a small and limited ambition to be simply a stowaway to make the voyage of life. To help as a pilot will bring others to a safe harbor. It's a sad song when the poet sings:

"Who's seen my day?"
"'Tis gone away,
Nor left a trace in any place,
If I could only find
Its footfalls in some mind,
Some spirit nature stirred
By deed of mine or word,
I should not stand at shadowy eve,
And for my days so grievous and grieve.

Better sing:
"He whom thou servest, slight,
Not even his slightest one;
No deed, though done, shall be forgot,
However feebly done,
The prayer, the wish, the thought,
The faintly spoken word,
The plan that seemed to come to naught,
Each has its own reward."

Nothing pays so well as service. The testimonial assurance of parishioners that I have helped them start well in life has paid compound interest. Bear a few examples. The young and efficient pastor in Connecticut converted at a time of revival interest in my church writes, "I want you to remember that you have an investment here."

Another, now a proficient city missionary, "I remember your sermon fifty years ago when I was but seven years old; how you weighed the righteous and the unrighteous in the balance and found the latter wanting."

At that early age he was put in the balance and was not found wanting. Thoughts presented to another fifty years ago at the age of seven, she says, "were maxims driven into my subconscious mind which never forgets." The stimulus of your praise has been like a gardener's seed.

Could one have better investment than in the lives of his fellows which he has helped to mold for usefulness and happiness.

If any young man is hesitating in the choice of a livelihood that pays, let him take my testimony after forty-five years of ex-
THE SABBATH RECORDER

The undersigned will pay a liberal price for a complete file as a soliil piece of the Gospel Day Baptist Publishing House. Special and new series. He desires these magazines especially for his mother, who greatly enjoys reading the sermons. W. A. Hansen, Oshkosh, Wis.

WANTED

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I, too, will go out and read God in the strata; I, too, through the stars will read the chiming of the spheres; I will be behind none in enjoying the sweet perfume of flowers; but when I do all this, I will remember that the Bible is the beacon fire at which I have lighted the torch that guides me to this knowledge and these delights.—Henry Ward Beecher.