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THE CALL TO THE MINISTRY

By the Rev. A. J. C. Bond, pastor of the Seventh Day Baptist Church at Salem.

There are in every Christian community serious-minded and thoughtful young people looking out upon life, undecided as to what shall be their life work.

I am glad to recognize the divine call to a business career, or to the profession of teaching, or of medicine, or to any other vocation of life where service can be rendered to humanity and the work of the kingdom advanced.

Time would fail me to speak of those that readily come to mind: Christostom, Augustine, Savonarola, Francis of Assisi, Peter the Hermit, John Wycliffe, John Huss, Martin Luther, John Calvin, John Knox, the Wesleys, the Stenets, Whitefield, Brooks, Beecher and Bushnell.

But we are confronted with the persistent and sometimes impertinent suggestion that the ministry is not held in as high regard today as in the past, and that the minister is not the man of influence that he used to be.

It is a fact which I have no desire to blink that men of today show no special respect for the cloth. It takes more than a long-tailed coat, a serious countenance, and sanctimonious contortions to appeal to the hard-headed men of this scientific and desperately efficient age.

Our conception of the call to the ministry has been perverted by honest, but deluded, men who believe they have had the experience. Booker T. Washington tells us in his charming book, 'Up from Slavery,' that as a boy and young man he lived in mortal dread of a 'call.'

When Baby Has the Croup. When a mother is awakened from sound sleep to find her child who has gone to bed apparently in the best of health struggling for breath, she is naturally alarmed.

sure, but also reason and will. These are faculties which will be needed in the pursuit of the calling, and it is but fair to assume that they will not be violated in this initial experience.

Isaiah was so familiar with the social and political conditions of his time as to feel the stress of the situation following the death of the king. In keeping with his custom he sought the sacred precincts of the temple for comfort and guidance.

The second consideration regarding the circumstance of Isaiah's call is the fact that he was in the temple. It was in the temple worship that this young man got his vision of the glory of God, which filled the whole earth and responded to the call whose urgency he felt.

Because a remnant remained loyal to the ideals of Isaiah little Judah lived on for more than a century after the destruction of Samaria and the northern kingdom. Not only was the life of the kingdom prolonged, but the inhabitants of Judah were so vitalized by the preaching of Isaiah and his successors that even in captivity they remained true to Jehovah, and they returned again to rebuild the temple and to perpetuate that religion which gave the world a Savior.

preparation of Jesus for his public ministry. In the silence of the desert, but not without the presence of the tempter, he worked out his program for the kingdom.

The kingdom has not yet come. Therefore the work must still be preached. Never were the opportunities of the ministry greater than they are today.

In speaking of the larger blessings awaiting the church because of the richness of spirit and scholarship of our generation, I made this statement to me: 'I can see a better pasture on the other side of the river, but I dare not undertake to lead my flock across, lest they drown in the stream.'

We need ministers of scholarship, as well as consecration, and the latter should go without saying. The call is to young men of college training, with the student's attitude and vision.

We need ministers who can face the withering blight of criticism, who can overcome the deadening influence of conservatism, who can counteract the fatal power of materialism, who can withstand the chilling blasts of rationalism.

Editors' note: This paper by the Rev. Mr. Bond recently read before



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Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

the ministers' union here was pronounced by the union as the best ever read before it, and its publication is by request of the union.

SWEDES WANT PAY FOR THEIR NEUTRALITY

In the Shape of Certain Concessions from Russia as to Aland Islands.

STOCKHOLM, Oct. 30.—A long semi-official statement has just been published here with a view to reassuring public sentiment regarding relations between Russia and Sweden over the question of Russia's extensive fortifications in the Aland Islands.

The Aland Islands are located at the mouth of the Gulf of Bothnia and within artillery range of Stockholm.



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10c Ginghams for 8 1/2c
12 1/2c Percales, 36c in. wide, in light and dark colors 9 1/2c
None in reserve
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All-over \$1.00 36 inch Messaline in good line of colors 7 1/2c
\$1.00 Corduroys, in green, tan and black 69c
Ladies' \$1.00 Silk Hose 65c
1 lot Ladies' Fall Coats, all sizes and colors, value up to \$14. \$4.95
1 lot Ladies' Coats that sold up to \$25, for \$9.98
Ladies' \$1.00 Union Suits 69c
\$3.50 LaPrincesse Corsets \$2.50
Juvenile Sweater Coats in white, red and combinations, choice in lot \$2.50

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time go back on her agreement with England and France not to fortify them. A rumor that Russia contemplated such a fortification created great excitement in Sweden a few years ago, and the good offices of the British government were sought to induce Russia not to take the step.

During the last few months the scare has been raised again, this time by a small political section known as the Activists. The Activists urge the continuance of neutrality by Sweden, but urge that it be accompanied by a certain pressure toward Russia, to obtain as a price of neutrality certain concessions particularly regarding the Aland Islands.

In County Donegal, Ireland, the market price for knitting a pair of socks used to be a penny.

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