

The Sabbath Recorder

"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 lads."

—CONTENTS—

Editorial.—Let Faith Keep Pace With Church Activities. — "Time and Tithe."—The Service of Giving is Acceptable Service.—A Good Place to Begin, But a Poor Place to End.—Some Discoveries by the Interchurch Survey.—Another Useless Spasm to Enforce Sunday Keeping by Civil Law.—Concerning Insurance for Soldiers and Sailors.—The Famous Bronze Horses Back in Venice.—The Very Last of Our Class.—Plainfield Pushing the Forward Movement.—Keep in Touch.—Bible Number Next	705-709	Missions and the Sabbath.—"At Evening, When the Sun Did Set"	716-720
Government Insurance for Service Men	709	Concerning a New Calendar	720
The Teachings of Jesus	710	Rev. Darius King Davis	721
The Commission's Page.—Roll of Honor.—The Southeastern Association.—"What Does the Forward Movement Mean to the Salem Church?"	712-714	Woman's Work.—The First Day in Shanghai	722
Thanksgiving Night (poetry)	714	Last Session of the "Social Study Group"	723
		Young People's Work.—The Christmas Message.—Rev. A. J. C. Bond's Letter to the Christian Endeavorers of West Virginia	725-727
		Training Little Citizens	727
		Milton College News	728
		Our Weekly Sermon.—By the Spirit of the Lord	729-731
		Home News	731
		The Wisconsin College Campaign is Continued	732
		News of the Interchurch World Movement of North America	733
		The Ministry Pays	735
		Sabbath School Lesson for Dec. 20, 1919	736

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
 For the joint benefit of Salem and Milton Colleges and Alfred University.
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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PLAINFIELD, N. J., DECEMBER 8, 1919

WHOLE No. 3,901

Let Faith Keep Pace With Church Activities John R. Mott, the 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 producing Christian experience and Christian faith."

Because so many in our churches are active 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 spiritual attainment as the greatest thing to be gained 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."

If we can only add to our activities for the church the all-conquering, convincing, uplifting 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 lifted their eyes 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 will be the blight upon the lives of all who fail to recognize the stirring call: "Forward With Christ," in "spirituality, evangelism, service, stewardship, 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 devotion 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 influence for good as a people, as will our professions 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 luxuries and bounties for our own use, then so much the worse for us as a denomination! 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 But a Poor Place to End 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 needs 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 any 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 To Enforce Sunday Keeping By Civil Law 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 of the grand jury, and arrested more than a hundred persons for "working on Sunday." They also summoned several hundred more persons of various lines of business—even drug store proprietors—to appear before the courts and answer the charge of selling on Sunday.

Dealers in automobile supplies obeyed 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 distasteful 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 hauled over the coals for allowing their barber shops to run. Nothing was allowed that could not be classed as 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 religious zealots 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 overzealous representatives of the church are still to be found ready to enforce archaic laws which for a hundred years have been found of no avail so 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, how much more respect 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 For Soldiers and Sailors Elsewhere we publish, at the request of "Uncle Sam," the government's announcement concerning soldiers' insurance. We should regret very much if any of our boys or other "service men" should lose their right to 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 the conditions.

The Famous Bronze Horses Back in Venice Those of our readers who have had the pleasure of visiting in Venice will be glad to know that the famous four bronze 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.

These 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 the treaty 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 classrooms and in mission fields and schoolhouses around Alfred, until the boys had come to feel like brothers of one family. They had toiled 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.," "J. L.," "D. 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—we who remain,
Be bearers of the light of truth.
Thy glory be our end and aim!

Under the shadow of thy wing
Our years of pilgrimage are spent,
With trusting hearts thy praise we sing
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 The Forward Movement

Before this RE-CORDER 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 to 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 Forward Movement presents a new test and a new 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 member, is about \$2,500.00, but the Plainfield Church ought to give considerably more than that amount, as some of the weaker churches may not be able to meet their full quota, and the whole denominational budget should be fully subscribed. 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 Sabbath, 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. Skaggs
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 plans as adopted by the General Conference, I hereby subscribe to the Denominational Budget the sum of

\$..... per week
\$..... 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 movement 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 Ingham 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 features 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 case 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 TEACHINGS OF JESUS ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN
The Son of God

I. 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.

(1) Applied to angels. Genesis 6: 1-4; Job 1: 6; 2: 1; 38: 7; Psalms 29: 1.

(2) Probably to judges, as representing, ideally, the Judge of all. Psalms 82: 6. Compare Exodus 21: 6; 22: 8, 28; I 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 a god.

(3) To the Hebrew people. Exodus 4: 22; Deuteronomy 1: 31; 14: 1, 2; 32: 6; Hosea 1: 10; 11: 1.

(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. II Samuel 7: 8-17; Psalms 2: 1-12; 89: 19-37, 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.

2. New Testament usage.

(1) Applied to man.

(a) To man in general. Luke 3: 38; 15: 11-32.

(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: 13.

(2) As applied to Jesus.

(a) In general. Matthew 7: 21; 10: 32, 33; 15: 13; 16: 17; 18: 10, 19, 35; 20: 23; 24: 36; 25: 34; 26: 39, 42. The language, *My Father*, denotes extraordinary fellowship and oneness between Father and Son. Mark 8: 38; 14: 36; Luke 2: 49; 10: 21, 22; 23: 34, 46.

(b) Passages that seem to imply, in our Lord, a consciousness of more than ordinary humanity. Matthew 7: 21-23; 10: 32-42; 11: 25-30, (The profoundest utterance

of Jesus with reference to his divine consciousness), 13: 41-43; 16: 24-28; 25: 31-46; 28: 18-20 (A most impressive expression of Jesus' self-consciousness); Mark 9: 37; 12: 35-37; 13: 32 (Here the Son is above both men and angels); Luke 9: 46-48; 10: 21-24; 20: 41-44.

(3) Parables that imply, in Jesus, a sense of Sonship to God. Matthew 21: 33-46; 22: 1-14; Mark 12: 1-12; Luke 20: 9-19.

(4) The witness of Mark's Gospel. 1: 1-3.

(5) The angelic message to Mary. Luke 1: 26-35.

(6) The heavenly Voice at Jesus' baptism. Matthew 3: 17; Mark 1: 9-11; Luke 3: 21, 22.

(7) The witnessing Voice at the Transfiguration. Matthew 17: 1-5; Mark 9: 2-7; Luke 9: 28-36.

Modern psychology may require that we place a new emphasis on the inwardness of this divine Voice; but that would make the experience none the less real in the consciousness of our Savior.

(8) The words of the Tempter. Matthew 4: 1-6; Luke 4: 1-11.

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

(10) Words of Peter at Caesarea Philippi. Matthew 16: 16; Mark 8: 29; Luke 9: 20.

(11) The testimony of demoniacs. Matthew 8: 28, 29; Mark 3: 11; 5: 1-8; Luke 8: 26-28.

(12) Jesus' answer to the high priest. Matthew 26: 57-66; Mark 14: 53-64; Luke 22: 66-71.

(13) Words spoken at the Cross.

By railing passers-by; by Jewish officials; and by the robbers. Matthew 27: 39-44; Mark 15: 27-32; Luke 23: 35-43. By the Roman centurion. Matthew 27: 54; Mark 15: 39; Luke 23: 47.

These utterances, of course, have varying degrees of meaning and value, according to the spiritual insight of those who 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 a chosen People (see "(1)" 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.

Beyschlag 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 the right 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 the Gospels to say that such expressions and 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 Gospels go. But if we may step into the realm of philosophy and systematic theology, we may suggest as 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 Divine Being 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 newness, fullness and majesty of meaning, far beyond Old Tes-

tament usage. Its significance in the Old Testament may be called politico-religious; in the New, ethico-religious; and while we may not be able to comprehend the consciousness back of such utterances as Matthew 28: 19, our faith and our reason can not but seek to account for it.

Our Savior and Lord, in his innermost being, must have been more than ethically separated from other men; and that separation is an essential explanation of the uniqueness of his Person, Life, Teaching and Work.

Professor Sanday, in *Hastings' Dictionary of the Bible*, Vol. iv., page 575, says:

"A scientific examination of the Gospels, whatever else it brings out, brings out this, that the root-element in the consciousness of Jesus was a sense of Sonship to the Divine Father, deeper, clearer, more intimate, more all-embracing and all absorbing, than ever was vouchsafed to a child of man."

Jesus Christ, as Messianic king of the Messianic kingdom, represented the great and supreme God and King. But his life and teaching put new meaning into current words and ideas; and he represented the Divine Mind not officially but really. He was the Son of God and the Christ because the ground of his complete personality was uniquely divine.

We conclude, then,

(1) That Jesus Christ was truly Son of God, and uniquely so; otherwise the title means no more than Son of Man.

(2) That, being Divinity incarnate, his Sonship to God covered the whole range of the Father's redeeming grace, purpose and power. He knew the love and will of God, and responded to them perfectly, in his life, teaching and work.

(3) That, therefore, he is the world's all-sufficient Savior, and the Lord of our lives.

(4) That, as the representative and revealer of the Universal Father, he brings a salvation from sin, that is universal and complete in purpose and possibility.

"The unemployment predicted in an effort to defeat prohibition did not appear. There was no crisis in this direction, all of the workers in the liquor business being absorbed very rapidly in other lines; the breweries themselves being used as canneries and for other purpose."

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

*"Without me ye can do nothing."
"Lo, I am with you always, even unto the
end of the world."*

ROLL OF HONOR

- + ★ North Loup, Nebraska
- ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- ★ Second Westerly Church, Bradford, Rhode Island

THE SOUTHEASTERN ASSOCIATION

Wherever the Forward Movement has been thoroughly presented in the churches of this association it has been well received by the members. During the month of November Pastor Bond, of Salem, in his sermons has emphasized the different phases as indicated on the large posters, which were hanging in conspicuous places in the church. The director general was privileged to speak Sabbath Day, October 29th, to a very attentive audience, and it was evident from the first that the entire congregation was in hearty sympathy with the spiritual idea of the movement.

By reason of an excellent organization, the literature had been well distributed and used to good advantage. The members of the Salem Church knew what the move-

- ★ Churches which have qualified for roll of honor by subscribing their quota in full.
- + Churches which have over-subscribed their quota.

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 consecrated 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, considered the large 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 Lucian 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 small and not in close touch with the larger aims of the denomination, but they are loyal people and will show their co-operation 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 Loup 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. AHVA 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 SABBATH RECORDER 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?

I. 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,—I was about to say *silent* evolution of our denominational machinery. I must omit the word "silent." There has been a good deal of creaking, but the machinery or organization has indeed evolved. The higher things may now be emphasized. Organization itself is of the Spirit, but it makes possible only 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 world is being spread out before us and lifted up within the horizon of our vision, and its needs made evident. The world needs the gospel. There must be secured and maintained in our own country, also, that Christian civilization 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. Not something to be worked, but something to be set to work. I feel sure that many members are feeling themselves a part of an important program for world betterment. That wholesome sense of supporting the Government in a mighty and imperative world-task which was engendered through united war drives, and which was so important in winning the war, 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*. 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 apportionment. 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 that I may state 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 inviting to church those who do not attend regularly, and 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. They must be strong men, men consecrated, 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 recently went Home from 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 minuteness of detail hardly believable 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 gift 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. His presence was a benediction. My little children rolled and played at his feet, and shouted with glee at 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, thoughtful 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 in him to have their "perfect work."

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 he himself was 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.

The 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.

MISSIONS AND THE SABBATH

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

"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 sick, O Lord, around Thee lay:
O in what divers pains they met!
O with what joy they went away!"

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 living in order that we might have listened to the Redeemer's matchless words and witnessed his marvelous deeds.

The Son of Man was at this time in Capernaum, where, upon the Sabbath Day, he entered the synagogue and proclaimed his message. His teaching caused the greatest of astonishment, as he spoke with authority, and "not as the scribes."—Even the unclean spirits were subject to him, and this caused further amazement which resulted in "his fame being spread abroad throughout all the region round about Galilee."

THE MIRACLE-WORKING JESUS

After the Sabbath service, Jesus, accompanied by James and John, visited the home of Simon Peter and his brother Andrew. They were informed, upon their arrival, of the serious illness of Peter's wife, and Jesus, by his touch of loving power, immediately restored her to health. She then ministered unto them in grateful hospitality.

Probably this miracle, too, was widely reported, adding to the general interest in the Man of Galilee. The sick, over anxious to be made sound in body and mind, coupled with the ardent desires of their friends that their loved ones might enjoy

good health, constituted the special reasons for the gathering of a large concourse of people in front of Peter's house, so soon as opportunity permitted. The sacred record reads:

"At even 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 alloy 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 fall;
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. This day is not ours. It 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 relieve suffering 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.

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 p. m. Saturday (actual or solar time) instead of at 12 midnight and terminate the day period at 11 p. m. Sunday, thus giving a Sunday 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 sun 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 bandied about at the beck and call of Big Business or 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-Hallowe'en and Christmas Eve.)

Later in history (1490 B. C.), we find in Leviticus 23: 32, the following instruction, "from even until even shall ye celebrate your sabbath," and "at even" is declared in Deuteronomy 16: 6, to be, "at the going down of the sun."

There are scores of other references in the Old Testament, but we will take but one and pass on to the Gospels. At verse 19 of the 13th chapter of Nehemiah, the reader will note that when the gates in the massive walls of Jerusalem "began to be dark before the Sabbath," Governor Nehemiah "commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath."

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 its enemies 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."

"At even, etc.—sunset on Saturday marked the close of the Sabbath, day being 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: 32).

WHEN DID THE DISCIPLES BREAK BREAD?

We now direct the attention of the readers 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 quarrel 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 selected by different people as the date of the crucifixion. As the Lord's Supper does not show forth the resurrection, 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 desirous of commemorating the Lord's resurrection, 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 practice 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—seeing that it was after "midnight" when bread was broken (Acts 20: 11).

As in previous instances, so also in this one, we have the strongest testimony from our Sunday-keeping authorities to adduce in favor of our interpretation.

The first of these is a well-known minister of the Disciples of Christ, Professor J. W. McGarvey, of Lexington, Ky., author of a "Commentary on Acts," said, by the *Christian Standard* to be "the best work on this Book extant." Says Professor McGarvey:

"I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all of them who were Jews or Jewish proselytes; and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning, Paul and his companions resumed their journey."

Dr. John Kitto, in his "Cyclopedia of Biblical Literature," article, Lord's Day, remarks:

"The evening of the first day of the week would be our Saturday evening."

Rev. H. B. Hackett, D. D., Professor of Biblical Literature in Newton Theological Institution, in his comments on Acts 20: 7, writes:

"The Jews reckoned the day from evening to evening, and on that principle the evening of the first day of the week would be Saturday evening."

In "The Life and Epistles of Saint Paul," by the celebrated authors, Conybeare and Howson, we find the same interpretation, also the specific mention of St. Paul journeying afoot nearly all day Sunday, after leaving Troas.

HOW THE APOSTLES SPENT SUNDAY

Having learned from good authorities that the Bible day begins at sunset, and that therefore Acts 20: 7 speaks of a meeting held on Saturday night, let us further consider the question. St. Luke, St. Timothy, and several other Christian leaders left with their boat early that first-day evening, for they had to sail fifty miles around the peninsula from Troas to Assos (verse 13) and be at Assos at noon to take St. Paul aboard. After Paul preached all night (and by the power of God restored Eutychus to life, verse 9, which is probably the main reason why we have the account 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 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 Testament saints lived in certain of our "backward" States, or in the Dominion of Canada, at the present time, and acted thus that they would not only be socially ostracised 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 to break bread," as the rest of the narrative would then show that the seventh day was not observed by the apostles as the Sabbath, 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. We 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 Sunday holy in that text, but there is something for all first-day observers to learn from the consideration of 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 (you got that direct from the Romans—see "Standard" or any other good dictionary), but everywhere the Bible agrees that each day begins at sunset. St.

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 within 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 Legislation," 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 Presbyterians 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 person can observe the Seventh-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 Scripture 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 President 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 Seventh-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 Christians (and that is no right at all) to start their observance of the Sabbath at 12 midnight, 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 Sabbath observance in the polar regions or of adversely criticising the "even to even" clause. They should bear in mind that until they locate, in the Holy Bible, a clause proclaiming the midnight beginning and ending of days, they are adversely criticising 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 can 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 a 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 end.

"Lord, on the Cross Thine arms were stretch'd
To draw Thy people nigh;
O grant us then that Cross to love,
And in those arms to die."

1586 Harper Ave.,
1586 Harper Ave., Detroit, Mich.,

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 each.

"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 would come a day neither of the year just passing nor of the year about to be ushered in, neither would it have any place

in the week—a day without date or name—a sort of nondescript. 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 death of the year just passed or 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 consecutive 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 Bolshevik doctrine. It might succeed in a land where infidelity and atheism reigns supreme but in America, *never*.

Yours truly,
T. C. DAVIS.

Mayo, Fla.,
November 21, 1919.

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, 1919, 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 Center, 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 winter 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 A. C. Rogers, he hewed all the timbers for the Brick Hall on the campus.

On August 25, 1862, he was married to Lucinda Fenner, 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, Horace 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 1895 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 Maxson he was seized with a violent attack of indigestion. His wife was summoned from Jackson Center, and was with him 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, 1919. Pastor Jordan was assisted in the services by Rev. George W. Burdick. Interment was in the cemetery at Milton.—*Journal-Telephone*.

WOMAN'S WORK

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

THE FIRST 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 in 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 which the *Katori Maru* was steaming her way. Apparently we were way out in the ocean, for no land was in sight. This muddy color we noticed soon after noon, and Anna said we must surely be getting near.

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 stopped and took on the man. But instead of starting on, we had to wait here—eighty miles or more from land—for the rising of the tide to allow our boat to go over the high sand bar which the mighty Yangtze River had deposited across our course.

About nine o'clock the engines began the familiar chug, chug, but stopped again in a few hours to wait for the daylight for the last of the journey. Sometime very early we were under way and by eight o'clock on Sunday morning, September 28—just one month from the time of leaving Wisconsin, we were nearing port in Shanghai.

The rain which had been falling since the afternoon before helped to give a pic-

turesqueness to the scene on the wharf as we came in sight. There were the delightful Chinese umbrellas bobbing about, the coolies working with their curious looking peaked rain hats and rain coats made of some kind of brown vegetable fiber, which gave them the appearance of miniature moving hay stacks, men with great big baskets suspended from poles borne across their shoulders, as well as other strange and curious sights. But best of all sights was the group of friends who had come to meet us. With the aid of the glass we picked them out one by one. There was Mr. Crofoot standing up on something high above everyone else, Dr. Grace Crandall, Miss Burdick, Mr. and Mrs. Eugene Davis, the Chinese teachers from our school, some of the school girls, and some friends of Anna's from the adjoining mission. Weren't we glad to see them! What mattered it that the rain was pouring down! Our long journey was ended and here were our dear friends; safe from the ravages of the cholera which had been reaping such a harvest in Shanghai through the summer and about which we had been hearing such dreadful reports ever since reaching Japan.

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 the ride was ended we were almost 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 midst of the group. After several bunches had been fired they sang us a song, an original one, composed by one of their number. 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, for it was all planned by themselves, 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 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. Then there were numerous electric signs, while the whole street was most brilliantly illumined. It was quite a revelation to the newcomer.

After the ride, then one of Miss Burdick'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 it caught us. There was not a large number of passengers on the boat, but we found some pleasant acquaintances. Among them was a young lady who was well acquainted with Carroll West at Wesleyan University, Mitchel, S. D. She told of

the excellent work he did there, in the Y. M. C. A. and of the love every one had for him. A sister of Professor Barber of Milton College, with her husband and baby, was another whom it was a pleasure to meet. These were both joining the ranks of the missionary.

But my letter is already too long and I will close for this time.

Thanks to all who helped with their steamer letters to make our journey pleasant.

NETTIE M. WEST.

Shanghai, China,
October 31, 1919.

LAST SESSION OF THE "SOCIAL STUDY GROUP"

[The session of the "Social Study Group" described here closed the work of the Canadian Y. M. C. A. with the expeditionary forces abroad. This account is sent by Sergeant Ralph Curtis Jones, a Seventh Day Baptist of the Boulder, Colo., Church serving in the Canadian army. It came with several interesting pictures of Bedford, England.—Ed.]

The Social Study Group which was organized at the Canadian Discharge Depot in the year 1917 for the purpose of studying together "The Social Principles of Jesus" as applied to our domestic, national and international affairs, came to an end last Sunday with a large attendance of all ranks seated at the long tables with white cloth covering, napkins, and other things to make up a complete setting for the occasion. There was no difference in the setting of the tables, but a slight change of the regular program. Every Sunday a large gathering of men collected for this meeting to discuss the questions of vital importance and interest, which was preceded by tea and cakes; as Sergeant Jones said the other night in an address at one of our churches, "I believe in the old dictum, that in many cases to reach a man's soul is through his stomach," and if tea and cakes are the bait to lure and catch the men it has proved satisfactory, for they were landed in the right place, and once caught they surrendered every Sunday with the bait as secondary in their minds.

Lieutenant Paulding has been the leader and teacher since last June. Questions

and discussions followed after his talk; sometimes on the subject, and sometimes off the subject, for every one managed to work in his opinion on things in general until Mr. Paulding brought him back to the subject. These gatherings usually lasted about one hour and a half, and after they had ended, the men and N. C. O's gathered in groups and continued the discussions, forgetting all about their suppers. A sing-song accompanied these meetings, along with one or two prayers. Private R. O. Boddy was the pianist and otherwise a useful man in the preparation of the tables, etc., with volunteer help, whilst Sergeant L. Tyler Barnes looked after the provisions and saw that fancy and tempting cakes, as well as the best tea, were in abundance for all; no wonder men were indifferent to the supper call.

Sergeant Jones had taken a deep interest in the class gatherings. The men coming through the depot were mostly transient visitors. They were here on Sunday and on the way to Canada or discharged in England on the next, but the class always increased; for every Sunday there would remain some old members waiting for their papers, and some others belonging to the staff. Sergeant Jones gave wide publicity to these class gatherings, by public notices and personal invitations, so the newcomers never missed knowing about these gatherings.

Last Sunday being the farewell, Lieutenant Paulding after finishing his discourse, introduced the class to an old-civilian-Y. M. C. A. custom of each man standing up and telling a few things of identification about himself. In this case the men and N. C. O's stood up, told their name, birthplace, and the unit they came over to England with, and what church they would be worshipping at were they back home. It was laughable, though sorrowful at some of the frank admissions made in reference to the latter, such as this one: "If I were at home today, I do not know whether I would be at church, or in some saloon." One soldier said the only home he had before he enlisted in the army was on board a ship, "for I make my living on the seas, so if I was home today, I would be at sea," and then an outburst of laughter followed.

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.

Olive 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 Wants at Once

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

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

Permanent positions guaranteed to those who prove a success.

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

YOUNG PEOPLE'S WORK

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

THE CHRISTMAS MESSAGE

Christian Endeavor Topic for Sabbath Day,
December 20, 1919

DAILY READINGS

Sunday—Message of cheer (Isa. 40: 1-11)
Monday—Spirit of friendliness (II Tim. 1: 1-16)
Tuesday—Message of peace (Hos. 14: 1-9)
Wednesday—Spirit of joy (Isa. 54: 11-17)
Thursday—Message of redemption (Rev. 5: 1-14)
Friday—King of men (Isa. 32: 1-8)
Sabbath Day—Topic, The Christmas message and the Christmas spirit (Luke 2: 8-14; Matt. 2: 9-11). (Christmas meeting).

As we measure time, another year has nearly gone. All those who long for peace and good will on earth more than anything else have had eager hopes for a reconstructed world order based on the Christmas message, and yet how far is the Christmas message and spirit from being realized in the hearts of many! In selfishness and hatred many have closed their hearts against it, not only to the hurt of themselves, but to the utter despair of others. To what extent is the Christmas message and spirit evident in the recent action of our Senate in rejecting the treaty of peace? (This is being written on December 1.) As one of the leading religious papers of our country asks, "Has the message of Christianity that we who are strong ought to bear the burdens of the weak, wholly failed to reach the practical thinkers of our Senators and people? Are we actually going to settle back and say: 'We, rich, strong America, will let the rest of the world go hang while we hug ourselves to ourselves.' . . . And now is America going to say to Poland and Czechoslovakia and Belgium and Serbia, 'Yes, the big nations may trample you in the dirt for all I care. Henceforth, I, America, am a priest, a Levite. I will go by on the other side.'"

What America shall say to the rest of the world in this critical period of world reconstruction largely depends upon the extent to which each one individually—you and I—shall make the *whole* message of Christianity vitally effective in our lives;

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, of 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 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, urgent 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 courage is that we are not only workers together, but we are workers with God. To be workers together 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, West Virginia Endeavorers; to be a part of the life of our own young people, who are grouped to-

gether in societies throughout our little mountain State for the promotion of Christian ideals and for training in Christian leadership, this is the climax of Christian privilege.

Fellow Endeavorers, I greet you. May the Holy Spirit give inspiration and wisdom to all the officers of the State Union, to the leaders in district and city unions, to all the officers of every society, and to the weakest member of the smallest society in the remotest region of our beloved mountains.

In the thirty-eight years of its history, Christian Endeavor was never more awake to its responsibility, nor better prepared to meet its opportunity than now. The world must be rebuilt. Against the background of the great war the elements necessary to a Christian world order may be seen more clearly. If the world is to be truly Christian, young people must be directed in Christian living and trained in Christian service. This is Christian Endeavor's obligation, and her opportunity. The plans for the next two years presented at the Buffalo Conference revealed the wisdom of the leaders of Christian Endeavor. The enthusiasm with which these plans were accepted by the young people gives courage and confidence to the leaders.

West Virginia has planned large things, and is projecting a challenging program. The work mapped out is by far the biggest in the history of Christian Endeavor in the State. We could undertake nothing less and be true to the demands of the times, and to the spirit of progress possessed by our young people. It remains only for each one to feel responsible for his share of the work.

The most definite and far-reaching forward movement on the part of the State Union is the employment of a field secretary. For many years the need of a full-time worker in the State has been recognized, but hitherto we have not felt equal to his support. The time had come, however, when this matter could be put off no longer if the religious life of our young people is to be properly directed, and the religious leaders of the future adequately trained.

The union is fortunate in that one of our own state workers, a former state president, has been secured for this service.

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. Lend 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 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 issue 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 aid him in every way to reach as many of the societies of the State as possible. Let us talk up the movement, 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. C. 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 life's lessons are so difficult for the small beginner when the laws which govern them 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 little 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 to her little girl, and, for no reason except that the child already had a number of dolls and this particular one was "too beautifully dressed to be played with until the child was older."

Another common way of disregarding children's rights is to force them to give up some new or much-prized possession. For example, a little girl of six, who was delighted with the gift of a doll's fan, was obliged by her mother to hand it to her screaming baby in order to quiet him. If his excitement he soon crushed the tiny toy, his screams increased, and his little sister was broken-hearted! Nor had the unjust and short-sighted mother "saved the scene" which she had hoped to avert.

In each of these cases the child should have been consulted and her permission

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 of expressing 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 react upon his character since possession entails responsibility. Ownership also teaches generosity, for without possessions how can a child learn to share?

It may not be out of place in advising parents to respect their children's possessions to add a warning on behalf of the children. Do not surround them with numberless ready-made toys. Give them blocks, boards, nails, a few tools, hammers, saws, planes, spools, scissors, thread, cloth, dolls, paper, crayons, clay, sand, and books. They will get more happiness from these possessions of constructive possibilities than from all the finished toys of the biggest toy shops in the land.

"Childhood has its own way of seeing, thinking, and feeling, and nothing is more foolish than to try to substitute our own for them."

Respect your child's right to his possessions and he will learn to respect the rights of others, and, with such recognition, there will be no fear for the outcome of his place in society. Help to reach all the parents of the country by cutting this out and passing it on to a friend.

"Say, you moderate drinker, where are the boys who began to drink when you did?"

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 Evans of the Lawrence Conservatory of Music sang four solos and the Milton College quartet sang. Selections by the orchestra included Flo-tow'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. Hield, Lewis A. Lush, Floyd Neff, Dr. J. Robin Jeffrey, Clarence Daggett, George J. Bloor, Dr. Frank M. Barker and E. J. McKean.

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, but few students 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-Telephone.*

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 Allegany 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 perfecting plans for the whole church to perform 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 of the 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 Allegany 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 World Movement and by inviting the Lutheran 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."

OUR WEEKLY SERMON

BY THE SPIRIT OF THE LORD

REV. HERBERT C. VAN HORN

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

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, arise to encourage the people and support the leaders—Zerubbabel, the governor, and Joshua, the high priest.

To our prophet, Zechariah, comes a series of visions. Like Isaiah of an earlier age he may have been discouraged by the lethargy of the people and possibly he felt that the leaders themselves were not of the highest type of efficiency. This vision of the candlestick with its golden bowl and its vital connection with the source of supply through the two live olive trees would forcefully impress upon him the lesson of an unfailing source of strength and supply of grace. Some one has said you can "never measure the light by looking at the wick or by the amount of oil the bowl can hold, but only by looking at the source whence the oil is supplied." By this vision, accompanied by the words of the text, the prophet learns that the spirit of Jehovah is their strength and by that spirit only can they accomplish their task. At the same time it must have been impressed upon him that it was not the people's work only; emphatically it was God's work and therefore must be accomplished.

So the symbol emphasizes the words of

the text: "Not by might, nor by power, but by my spirit, saith Jehovah of Hosts." It teaches us also the supremacy of the spiritual over the physical and material. The 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 material matters are evil in and of themselves. Time 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 of 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, How much service can I render my 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 are decided, professions entered, callings chosen or accepted, by the dollar signs. The home, the church, the school must 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 *chyl*, 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.

At Gideon's call for volunteers in the

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 without the spirit of God it comes to nought. It is as though steam were lacking in the engine. At a Christian Endeavor convention in Middlesbury, England, a great audience was gathered. One of England's finest organs was in this church; one of her most talented players was at the keyboard; a leader of national reputation held the uplifted baton to conduct three hundred voices in the opening oratorio. The baton descended, the hands fell upon the keys, but not a sound. No sound was produced until an electrician had been summoned, to make new connections and refuse the wires. Then the current flowed through and the grand music was produced. So are we dependent in the organization upon the Spirit if results are to be attained.

"Not by might," but people have not believed it. A celebrated general denied it when he declared that the Lord is upon the side of the largest battalions; but he was defeated and died in exile upon the isle of St. Helena.

"Not by might." The Kaiser, Ludendorff and Von Hindenburg did not believe it, but these "Gott mit uns" leaders, U-boat projectors and poison gas assassins are discredited, in exile 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 an 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 out into the night and across a busy continent. A starter is primed and with a whirr 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 street and interurban cars. We are amazed at 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.

Power of the mind has perfected instruments by which man has mapped the heavens, measured the distances of farthest suns and calculated to a nicety the 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 education as seen in the University of Chicago or the Carnegie Institute, museum and libraries; as used in the projection of a great city—as in Gary, Ind., with its great steel works. The power of the press, and politics and influence. But—notwithstanding all these things it is not "by power, but by

III. "My spirit, saith Jehovah of Hosts." Jehovah taught the down-hearted, disappointed and discouraged Elijah these things at Horeb. A great whirlwind, earthquake and fire each 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 to anoint another to take his place as 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 money talks loud; big power looks good; but poor, disloyal old Israel learned to her sorrow to turn to Egypt and Syria when she should have leaned on her God.

"But by my spirit, saith Jehovah of Hosts." He came with that spirit to Philip and the deacon became an evangelist in Sa-

maria and a successful personal worker on the Gaza road. He came to Peter and he became the loyal, unshrinking spokesman for Christ. He came to the "one hundred and twenty" and they became witnesses. He came to Saul and set him apart as a missionary to the Gentiles. So out of the despised conditions and little beginnings the church has had her wonderful growth.

She must still recognize that the Spirit of God is the source of her strength and the dynamic of her future development.

We need his Spirit. He is here. We do not need to pray so much for an *outpouring* as an *infilling*. "Quench not the spirit," Paul exhorted the church; and we do quench the Spirit by closing our ears to his appeals, our eyes to the needs of his work, and our hearts to his benign influences.

Let us pray that our doors may be unlocked and thrown wide open. The Spirit will then come in us and fill us. Then through his Spirit all our strength and power, consecrated to his glory, may be devoted to his service. Amen.

HOME NEWS

DODGE CENTER, MINN.—Our Semianual Meeting was a good meeting. I think it was the best of its kind I have attended in this part of the country. It was due in no small way to previous preparation through the efforts of the Executive Committee, of which Mr. D. T. Rounseville was the able chairman. The ordination service was of high order and I hope it will be completely reported by the secretary of the council. Mrs. Abbey's statement was fine and showed that she not only knew of that which she spoke but that she possessed a fine Christian spirit as well. The work of Rev. Alva Davis was of the usual high order as is all that he does. His work gave us a wonderful lift on the Forward Movement and later we voted unanimously to try to put it over. We will do it, too.

Brother Holston's work along Sabbath-school lines has stimulated us to adopt several plans for bringing our school work nearer to standard, and without doubt next Sabbath we will vote to put graded lessons into six or eight of our classes. We have two teachers, who have been taking the

training course by themselves, ready now for their first examination. We are to have a missionary superintendent who will present from the platform some special mission work once a month.

Our prayer meetings seem to be taking on new life. Several new faces have been seen in these meetings recently. The pastor is urging that those who can not come weekly owe it to themselves and their families and to Christ and the church to come at least once a month, if possible. Our subject for next Friday night is "Property: Ownership and Stewardship."

Our Junior society is taking on new life and vigor also and these youngsters are doing some good work in learning things of and about the Bible, and from experience how to conduct the singing, meetings, to play the organ for religious song service, and to give themselves to active work in praise and worship.

On Hallowe'en or more correctly speaking, the night after the Sabbath following, the young people gave a social out of town for all the church, and a pleasant evening was spent with the younger folk "bobbing" for apples and playing other games, a literary program appropriate to the season, and a business meeting of considerable importance. A good time was enjoyed by all who attended.

Some good work is being done in the county by our County Y. M. C. A. secretary who is located here, and a vital program is being arranged locally along these religious lines that we trust will help to keep many of our young people from contracting the pool-room habit. The criticisms of the Y. M. C. A. overseas service is making against the local work somewhat. However this condition is vastly better than it was before the people of the county heard from first-hand sources of some of the work done in France.

H. C. VAN HORN.

SALEM, W. VA.—Director Ingham and Rev. T. L. M. Spencer have visited the Salem Church, and church items in the Salem paper announce their coming and other matters of interest in the following "Forward Movement Notes":

Rev. T. L. M. Spencer is a native of the West Indies, but has been at the head of the Seventh Day Baptist Mission in

Georgetown, British Guiana, South America, for six years. He is now pastor of the church there which he has organized. In his Christian Endeavor society he has members of several denominations, both Protestant and Catholic. He publishes a paper also.

Mr. Walton H. Ingham, director of the New Forward Movement, is a business man of Fort Wayne, Ind. He is sacrificing business interests to serve the denomination, and the Kingdom. He speaks with power and enthusiasm.

M. Wardner Davis and Lucian D. Lowther went to Clarksburg last Sabbath afternoon, and met with the people there in their Sabbath school, and presented the Forward Movement. They postponed their meeting this week in order to attend the services at Salem. The meeting was at the home of Mr. and Mrs. Darwin M. Davis.

Regional Director L. D. Lowther met with representatives of the Greenbrier Church at the home of Deacon Theodore Davis in the West End Sunday evening. Five teams of two members each were appointed for that church. It is expected that there will be representatives here this week from Berea, Middle Island, Greenbrier, Lost Creek, Roanoke, and from Salemville, Pa.

Acting President S. Orestes Bond of Salem College brought us a message last Sabbath morning. He emphasized the fact that in our system of education the denominational college should stand for broad Christian education with the emphasis on the word Christian.

The membership of the local church has been divided among the eleven teams. Following are the teams: No. 1, Earl W. Davis and Jesse F. Randolph; No. 2, Earl L. Ford and Glenn L. Ford; No. 3, Miss Elsie B. Bond and Miss Alberta Davis; No. 4, Ernest O. Davis and Orla A. Davis; No. 5, M. H. Van Horn and Thomas A. Randolph; No. 6, Asher S. Childers and Mrs. S. C. Bond; No. 7, Okey W. Davis and Duane Ogden; No. 8, F. J. Ehret and M. Wardner Davis; No. 9, Miss Mildred Lowther and Miss Laura Ford; No. 10, Dr. Edward Davis and M. Berkley Davis; No. 11, Ernest F. Randolph and Guy Davis.

DERUYTER, N. Y.—The Thanksgiving services which were held in our church and

conducted by the pastor of the Congregational church were very interesting. He opened the services with a service of song and thanksgiving testimonies, before his able address or sermon.

Our society is small and scattered. We miss all our young people who find employment elsewhere, one family settling in Boulder near our former pastor, L. A. Wing.

Our prayer meetings are interesting and helpful. Since my last "Home News" items were written, three of our sisters have passed over, two of them members of our church and one a member of the Lincklaen Center Church but living in our village. Thinking of the soon coming of our pastor-elect we can hardly help wishing he could have been here in time to have known those genial loved ones.

Our church and society are responding to the Forward Movement call I hope in more ways than just the financial view. Certainly the more the first article is accepted in a practical manner the more active will be the response for the others. We do regret that it is necessary to expend so much money in order to bring about the desired results, for the money is all needed, it seems, in more ways than one. Certainly we, with the other churches, are anxious for the holding together of the churches and members of our denomination, and for a greater consecration and willingness to work.

E. C. B.

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.

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, \$4,850 of which was secured in the village of Milton. The 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 \$150,000, the quota of Rock County in this drive, Milton has already pledged nearly double 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 Associated." 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 is due December 1. Subscribers to the fund who may not then have made payments directly to the treasurer or through a 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 heart of the committee by subscribing, if you have not done so, and help carry our local district over the top.—*Journal-Telephone.*

NEWS OF THE INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

SIXTY-SIX INTERCHURCH STATE CONFERENCES IN DECEMBER

To bring the Interchurch World Movement of North America home to the "key" lay and clerical leaders of the churches throughout the nation, and to make its program "understandable" and a living, vital thing, a series of sixty-six state conferences will be held in the month of December.

Each of these conferences will bring together an influential group in a State or section of the country, who will be addressed by one of twelve "teams" of na-

tional leaders. The schedule of the teams is arranged so that all sixty-six conferences can be covered between December 1 and December 19, inclusive. Those attending the state conferences will carry back the Interchurch message to pastors and congregations everywhere.

A team will remain three days in a city. The speakers composing it will make addresses to the conferences of only fifteen minutes' length, but will take all the time required to answer every question of what the Interchurch Movement is and what it plans to accomplish.

The state conferences will follow a training conference of all the team members at Atlantic City November 5, 6 and 7, held for the purpose of acquainting the speakers who are to carry the message to the state leaders with every detail of their work.

Another important means of bringing the Interchurch aims to the people will be utilized by the Speakers' Bureau. Men will be sent to address every business men's convention, civic club meeting or like assembly of importance where an Interchurch representative's presence would be welcome. The number of such addresses arranged for November is 160.

Later the arrangements for such speeches will be greatly extended. They are expected to culminate in the building up of an organization of Interchurch "Minute Men," which may reach half a million in number, final plans for which are being formulated.

The Interchurch state conference dates are as follows:

(Subject to confirmation by state committees)

STATE CONFERENCE DATES
 Burlington, Vt., December 1-2-3; Concord, 3-4-5; Portland, 8-9-10; Boston, 10-11-12; Providence, 15-16-17; Springfield, 17-18-19.
 Hartford, December 1-2-3; New York City, 3-4-5; Albany, 8-9-10; Syracuse, 10-11-12; Buffalo, 15-16-17; Detroit, 17-18-19.
 Columbus, December 1-2-3; Pittsburgh, 3-4-5; Trenton, 8-9-10; Philadelphia, 10-11-12; Wilmington, 15-16-17; Baltimore, 17-18-19.
 Washington, December 1-2-3; Richmond, 3-4-5; Charleston, W. Va., 8-9-10; Lynchburg, 10-11-12; Raleigh, 15-16-17; Columbia, 17-18-19.
 Knoxville, December 1-2-3; Lexington, 3-4-5; Chicago, 8-9-10; Madison, 10-11-12; Grand Rapids, 16-17-18.
 Indianapolis, December 1-2-3; Springfield, 3-4-5; St. Louis, 8-9-10; Paducah, Ky., 10-11-12.
 Jackson, Miss., December 1-2-3; New Orleans, 3-4-5; Houston, 8-9-10; San Antonio, 10-11-12; Dallas, 15-16-17; Little Rock, 17-18-19.
 Kansas City, December 1-2-3; Oklahoma City, 3-4-5; Albuquerque, 9-10-11; Phoenix, 16-17-18.
 Topeka, December 1-2-3; Lincoln, 3-4-5; Des Moines, 8-9-10; Sioux Falls, 10-11-12; Minneapolis, 15-16-17; Fargo, 17-18-19.
 Denver, December 1-2-3; Cheyenne, 3-4-5; Salt Lake, 8-9-10; Reno, 11-12; San Francisco, 15-16-17; Los Angeles, 17-18-19.

Helena, December 1-2-3; Spokane, 3-4-5; Seattle, 8-9-10; Portland, 10-11-12; Boise, 16-17-18. Miami, December 1-2-3; Jacksonville; Macon, 8-9-10; Atlanta, 10-11-12; Montgomery, 15-16-17; Nashville, 17-18-19.

THIRTY WOMEN LEADERS TO STUDY ASIA

Thirty representative American women, comprising a deputation organized by the Federated Women's Council of Foreign Missionary Societies, have left for the Orient where they will study conditions among women in many countries. They will submit a report which will be used by the Interchurch World Movement to help formulate the co-operative world mission program of the evangelical churches of North America.

The deputation includes the presidents of Bryn Mawr and Wellesley colleges and women prominent in educational and missionary circles of the various denominations. It is said to be the first interdenominational body of American women to go abroad to study religious, social, economic and educational conditions.

The group is divided into six commissions to study different phases of life. After reaching Japan the commissions will separate to pursue their respective studies. In January they will gather in the headquarters of the Interchurch World Movement at Shanghai for a joint conference and to formulate further plans. Most of the members of the commission expect to return to this country next May and report their findings. Several will stay to pursue further studies and to conduct campaigns.

Christian colleges in Japan, China, Korea and probably India will be visited by the Commission on Collegiate Education, which is headed by Miss Ellen F. Pendleton, president of Wellesley College. The Commission on Primary and Secondary Education, headed by Miss Charlotte Conant, principal of the Walnut High School of Natick, Mass., will study Christian schools in the Orient from the standpoint both of college preparation and of training for later life.

Women's medical schools, education in public health and anti-tuberculosis campaigns in China will engage the attention of the Medical Commission, headed by Dr. Gertrude A. Walker, of the Women's Medical College of Philadelphia. She will be assisted by four American physicians

and by Dr. Li Bi Cu, a prominent Chinese woman doctor. Methods of improving the general health level of China, the question of medical coeducation, the standardization of medical colleges and the adequate representation of women in associations of Chinese physicians will be studied by this group.

The Christian Literature Commission will devise plans to provide wholesome literature for the men, women and children of the Orient. Popular American books are to be translated into Chinese and Japanese and young women are to be trained for magazine writing.

Methods to present the gospel to the women of Asia, 9 per cent of whom are illiterate, will be studied and reported upon by the Commission on Religious Education and Evangelism, headed by Miss Helen Calder, secretary of the Congregational Women's Board of Missions. The possibility of making a wider use of stereopticon lectures and Biblical pictures will receive special attention.

Every means employed to make missions the center of social life will be studied by the Social Service Commission. Miss Josephine Ramsey, one of its members, will devote much of her attention to the study of means of encouraging community music.

The conditions under which the missionaries themselves work will also be examined. This will be done by the Commission of Administration, headed by Miss Nellie Prescott, of the Baptist Foreign Missionary Society.

Others in the deputation are: President M. Carey Thomas, of Bryn Mawr College; Miss Ella F. Martian, who has resigned as the dean of the Stetson University, Florida, in order to study the dormitory system of the Philippines; Dr. Marion E. Manter, head of a department at Bellevue Hospital, New York; Dr. Josephine Lawney, a physician at the Pittsburgh Tuberculosis Hospital who has volunteered to devote the rest of her life to work in China; Mrs. Murray Frame, acting president of the Peking Woman's Hospital; Dr. Harriet Love, teacher in the Sochow Medical School; Miss Ida Bell, principal of the TienTsin School in China; Miss Ernestine Friedman, of the Y. W. C. A., and Miss Elsie McCormick, a writer representing the Interchurch Movement.

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 lifework."

But he could see it was too late to retrace our steps. I may have spoiled a good mechanic to make 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, but he 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 my parish had. 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 grieve and grieve."

Better sing

"He whom thou servest, slights
Not even his weakest one;
No deed, though poor, 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 sub-conscious mind which never forgets." "The stimulus of your praise has been like a guiding star."

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 lifework that pays, let him take my testimony after forty-five years of ex-

perience that the ministry in the church of our Lord Jesus Christ pays well.

I was asked whether if I could live my life over again I would choose the ministry. You can guess my answer.

I feel very sure that I have had more joyful satisfaction out of my life than many of my schoolmates who entered business or some industrial occupation. And if length of life is worth while, insurance companies tell us we live longer. Perhaps the Master wants us longer than others who are not in his special work. I have been on the surgeon's table three times, yet I have outlived nearly all of a family of ten. I am No. 4 and myself and the younger only survive. I have no doubt that I have had better opportunity to take care of my health since my time was more fully at my own disposal. Their lifework had fixed hours over which they had little control.

The Ministry pays. Try it, young man!
—J. K., in the *Christian Herald*.

Sabbath School. Lesson XII.—Dec. 20, 1919
AT THE EMPTY TOMB AND WITH THE RISEN LORD.
John 20: 1-21: 25

Golden Text.—"He is risen, even as he said."
Matt. 28: 6.

DAILY READINGS

Dec. 14—John 20: 1-10. The empty tomb
Dec. 15—Luke 2: 1-14. The angel and the shepherds
Dec. 16—John 20: 19-29. Jesus appears to his disciples
Dec. 17—John 21: 1-14. Jesus appears at the Lake of Tiberias
Dec. 18—Matt. 28: 1-10. The angel's witness
Dec. 19—Rev. 1: 10-18. The glorified Christ
Dec. 20—Col. 3: 1-17. Heavenly-minded disciples
(For Lesson Notes, see *Helping Hand*)

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Ignace Paderewski, premier of Poland, while in Paris for the signature of the Austrian peace treaty, stated that he had not played the piano for twenty-seven months. He said he had quite forgotten how to play, but that he did not regret it, and that he was happy to have made the sacrifice of what he held most dear to the cause of his country.—*The Continent*.

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The undersigned will pay a liberal price for as complete a file as possible of the *Seventh Day Baptist Pulpit*, both the old and new series. He desires these magazines especially for his mother, who greatly enjoys reading the sermons. W. A. Hansen, Olds, Iowa 10-27-tf

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IN THE BEGINNING GOD

Gen. 1:1

THE NEW FORWARD MOVEMENT

AIMS TO

TAKE US BACK TO THE

BEGINNING

BE A PART OF IT

The Sabbath Recorder

IF I could not send a man among the mountains, or through the valleys, or by the side of streams, I would shut him up in the resounding recesses of the Old Testament. There is more loving description of nature in the Psalms alone, than in all Greek and Roman literature. Yet the Bible has been used so unfairly, and a truckling priesthood have drawn from it such base arguments, that men of free and generous natures have been repelled by it, and have gone away with the wings of literature and the feet of science to find God in the great realm of nature. In those sciences which might be called the light infantry of progress, the Zouaves of thought, that are skirmishing in the valleys, and hanging along the hills, and sending vanguards against the enemy, there is much infidelity.

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.

CONTENTS

A Little More Bible (poetry)	737	Woman's Work.—The Night Before	
Editorial.—Our Bible Number	737	Christmas.—Letter From Lieu-oo,	
Testimonies of the Great and Good ..	737	China	752-756
Beecher's Beautiful Bible Thoughts ..	738	Semiannual Meeting, Dodge Center,	
The Bible and Modern Conditions ...	740	Minn.	756
A Good Testimony	741	Young People's Work.—Make Next	
Paragraphs	741	Year Better	758
The Blessed Bible	743	The Teachings of Jesus	759
Why I Prize the Bible	743	Semiannual Meeting, White Cloud,	
Commissioner's Page.—Roll of Honor.		Mich.	761
—Churches Going Over the Top.—		Children's Page.—"The Second Letter	
The Spiritual Challenge to Seventh		to the Ephesians"	762
Day Baptists	744	Thoughts Suggested by Pilgrim Grad-	
Some Bible Names and Their Mean-		ed Lessons	763
ings	746	Sabbath School Lesson for December	
The Bible	747	20, 1919	764
What the Word Has Done for Me ...	748	Our Bible the "Backbone of the	
Missions and the Sabbath.—Letter		Church"	766
From Java.—Monthly Statement ..	749	Marriages	767
An Aged Friend's Experience	750	Interest in the Revised New Testa-	
The Ministry	751	ment	767
Denominational Unity	751	Resolutions of Respect	768