

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.

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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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WHOLE No. 3,902

A LITTLE MORE BIBLE

A little more Bible in heart and in life,
 A little more Bible in battle and strife,
 A little more Bible's the thing that we need
 When feet walk the rough road of life till
 they bleed,
 And souls sink in sadness, and times are dis-
 traught
 With blood dearly given and joy dearly
 bought.

A little more Bible before we can say
 The light of our banners has conquered the
 way;
 A little more Bible in business and art,
 A little more Bible in spirit and heart,
 In progress and pageants of power and ad-
 vance,
 A little more Bible ere taking a chance.

A little more Bible—it must be the thing
 Wrought deep in our life if the metal's to ring
 With the true ring of gold and the pure
 sounding song
 Of a voice of true love to the hearts of the
 throng.
 The king on his throne and the slave at his
 gate
 Need a little more Bible to balance their fate.

A little more Bible in daily affairs—
 How sweetly 'twould lighten the burden and
 cares!
 How much would it waken the hours and the
 days
 With sunlight and fragrance and music of
 Mays
 Far down the green childhoods of joy and
 delight—
 A little more Bible to set us just right!
 —Baltimore Sun.

Our Bible Number The responses to our invitation to send articles for a Bible Number of the SABBATH RECORDER were quite generous and we hope this number will be a help and comfort to many readers. The effort has been not so much to present historic or critical data, as to secure testimonies from a large number regarding the help received from the Book of books. To this end the editor has taken considerable pains to collect good words from many notable witnesses as to the value of the Bible to them. Let it seem, then, like a pleasant testimony meeting in which the good and true of several generations are bearing

witness. In order that it may seem so, we give them nearly all the space usually occupied by the editorials. In a good conference meeting the leader should not occupy too much time, if he wishes others to speak. So now the meeting is open and we will hear from others.

Before others begin, however, let us call the attention of the young people to an offer made them in the last part of the article entitled, "The Bible." We hope they will strive for the prize therein offered.

One more word before the testimonies begin: We hope those whose selections or articles are crowded out of this Bible Number for want of space will be patient with us, and wait a little until we can use them. Items about the Bible have the right of way this time.

TESTIMONIES OF THE GREAT AND GOOD

The Bible is a window in this prison-world, through which we may look into eternity.—*Timothy Dwight.*

The Bible has been my guide in perplexity and my comfort in trouble. It has a certainty and force in time of need which can not be found in other books. In other writings I hear the words of a stranger or a servant. In the Bible I hear the language of my Father and Friend. Other books contain only a picture of bread. The Bible presents me with real manna, and feeds me with the bread of life.—*J. H. Gilbert.*

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying. While other books may amuse and instruct in a leisure hour, it is the particular triumph of that book to create light in the midst of darkness, to alleviate the sorrow which admits of no alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish at the touch of its holy inspiration.—*Robert Hall.*

The Bible is the most thought-suggestive book in the world. No other deals with such grand themes.—*Herrick Johnson*.

There is a Book worth all other books which were ever printed.—*Patrick Henry*.

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Daniel Webster*.

In regard to this great Book, I have only to say that it is the best Book that God has given to man.—*Abraham Lincoln*.

Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts and practice them in your lives.—*U. S. Grant*.

The Bible is a book in comparison with which all others, in my eyes, are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.—*Robert E. Lee*.

It is impossible to mentally or socially enslave a Bible-reading people! The principles of the Bible are the groundwork of human freedom.—*Horace Greeley*.

I have known ninety-five great men of the world in my time, and of these eighty-seven were all followers of the Bible.—*William Ewart Gladstone*.

No other book of any kind ever written in English—perhaps no other book ever written in any other tongue—has ever so affected the whole life of a people as this authorized version of the Scriptures has affected the life of the English-speaking peoples.—*Theodore Roosevelt*.

The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things you have wondered about and been troubled about all

your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them; and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty. . . . A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible.—*Woodrow Wilson*.

The Bible is in a class by itself. Opening with an account of creation; recording God's dealings with a chosen people, outlining the lives of the lawgivers, prophets, rulers, and leaders who gave to Israel so conspicuous a place in history; setting forth the facts concerning the coming, the teachings and the crucifixion of the Savior and the words and acts of the apostles; declaring God's will to the race, and showing how man can be brought into harmony with his Maker and into brotherly co-operation with his followers—it would be strange if such a book did not occupy the place that the Bible does. It is, and of right ought to be, supreme in every part of the moral world and is recognized more and more as the final arbiter in all matters of ethics. It has been tested and tried; its authority is established throughout the Christian world. For the Christian it is enough to say, "It is written."—*William Jennings Bryan*.

BEECHER'S BEAUTIFUL BIBLE THOUGHTS

If RECORDER readers find as much pleasure in reading these paragraphs chosen from the various writings of Henry Ward Beecher, as the editor has found while searching them out and copying them, many souls will have a feast of good things and this part of our Bible number will be well worth while preserving.

"How sad is that field from which battle has just departed! By as much as the valley was exquisite in its loveliness, is it now sublimely sad in its desolation. Such to me is the Bible, when a fighting theologian has gone through it.

"How wretched a spectacle is a garden into which cloven-footed beasts have entered! That which yesterday was fragrant, and shone all over with crowded beauty, is today rooted, despoiled, trampled and utterly devoured, and all over the ground you shall find but the rejected cuds of flowers, and leaves, and forms that have been champed for their juices and then rejected. Such to me is the Bible, when the pragmatic prophecy-monger and the swinish utilitarian have toothed its fruits and crunched its blossoms.

"O garden of the Lord! whose seeds dropped down from heaven, and to whom angels bear watering dew's night by night! O flowers and plants of righteousness! O sweet and holy fruits! we walk among you, and gaze with loving eyes, and rest under your odorous shadows; nor will we, with sacrilegious hand, tear you, that we may search the secret of your roots, nor spoil you, that we may know how such wondrous grace and goodness are evolved within you!"

"What a pin is, when the diamond has dropped from its setting, that is the Bible when its emotive truths have been taken away. What a babe's clothes are when the babe has slipped out of them into death, and the mother's arms clasp only raiment, would be the Bible, if the Babe of Bethlehem, and the truths of deep-heartedness that clothed his life, should slip out of it."

"Sink the Bible to the bottom of the ocean, and man's obligation to God would be unchanged. He would have the same path to tread, only his lamp and his guide would be gone; he would have the same voyage to make, only his compass and chart would be overboard."

"Many people regard the Bible as an old ruin. They think there may be some chambers in it which might be made habitable, if it were worth the while; but they take it as a young heir takes his estate, who says, 'I shall build me a modern house to live in, but I'll keep the old castle as a ruin';

and so they have some scientific or literary house to live in, and look upon the Bible only as a romantic relic of the past."

"The truths in the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes when they discover them, they call them new truths. One might as well call gold, newly dug, new gold."

"The Bible, without a spiritual life to interpret it, is like a trellis on which no vine grows—bare, angular, and in the way. The Bible with a spiritual life, is like a trellis covered with a luxuriant vine—beautiful, odorous, and heavy with purple clusters shining through the leaves."

"No matter how infidel philosophers may regard the Bible; they may say that Genesis is awry, and that the psalms are more than half bitter imprecations, and the prophecies only the fantasies of brain-bewildered men, and the gospels weak laudations of an imposter, and the epistles but letters of a mad Jew, and that the whole book has had its day; I shall cling to it until they show me a better revelation.

"The Bible emptied, effete, worn out! If all the wisest men of the world were placed man to man, they could not sound the shallowest depths of the Gospel of John. O philosophers! break the shell and fly out, and let me hear how you can sing. Not of passion—I know that already; not of worldly power—I hear that everywhere; but teach me, through your song, how to find joy in sorrow, strength in weakness, and light in darkest days; how to bear buffeting and scorn, how to welcome death, and to pass through its ministration into the sphere of life; and this, not for me only, but for the whole world that groans and travails in pain; and until you can do this, speak not to me of a better revelation."

Give the Bible the place in your families to which it is justly entitled, and then, through the unsearchable riches of Christ, many a household among you may hereafter realize that most blessed consummation, and appear a whole family in heaven.—*H. A. Boardman*.

THE BIBLE AND MODERN CONDITIONS

LOIS R. FAY

The announcement that there would be a special issue of the RECORDER devoted to the Bible gave me great pleasure—pleasure akin no doubt to that of the Psalmist who said, "I was glad when they said unto me, Let us go unto the house of the Lord." Just at present there are such a multitude of things and conditions crowding the Bible into obscurity, even in this supposedly Christian nation, one is reminded of the flood the seer of Patmos saw poured out of the mouth of the dragon to engulf the woman seen in his vision. Secular business and everyday interests press so insistently in thickly populated places that there seems no time, or opportunity to become intimately acquainted with the Book whose revelations and counsels have moved multitudes. Only a few days ago a deacon in a Congregational church reported a change in church management whereby the men's Bible class was merged into the men's forum, in which a discussion of topics of the day was substituted for the study of the Bible, now considered by them out of date and utterly inapplicable to modern conditions.

This lack of interest may be due to the adversely critical spirit that has been popular among some exegesists and has permeated some Bible helps, perverting them into hindrances to a good understanding of the counsel of God. Another cause for lack of interest in the Bible among Protestant churches exists in the sort of interpretation which explains away the sacredness of the Sabbath of Jehovah. And there are many other causes traceable to the tempter who is seeking opportunity to lead any unwary ones into carelessness and continued disregard of the Bible, which is still abounding in dynamic force applicable to modern conditions in countless ways.

It will be impossible to touch, even ever so lightly, upon *all* the phases of the close relation between the Bible and modern conditions, in this hasty and imperfect tribute to the book to which humanity owes so much. Every text of the Scripture contains immeasurable and indescribable possibilities of spiritual development, and many words are equally full of deep meaning—for instance Immanuel, the Comforter

(Paraclete), and the Word (Logos) as touched upon in the Gospel of John.

It is easy to express appreciation and admiration for beautiful creations which our intellect can comprehend; the flowers, the foliage, the scenery of valleys and mountains that are not too far removed from our power to grasp, call forth the tongue's expressions of appreciation. But magnificent and sublime creations often awe all expression into silence. So with the Bible; beyond all the glory that our finite minds can grasp by acquaintance with it, there remains the great, magnificent and sublime unknown, where God is infinite, which awes the human understanding into silence.

Little by little, precept upon precept, line upon line; the revelations of the Bible are opening up to humanity the great sublime unknown, shedding light where once darkness reigned. An interesting and unexpected object lesson concerning the known and the unknown, demonstrating faith in the face of the latter, came not long ago when electricity was being discussed by an investigator who has been an influential educator in one of the foremost institutes of technology. He asked, "What is electricity?"

One of his listeners answered, "It is a wonderful creation of God."

"Yes," the scientist answered, "but beyond this no one knows what it is, except that it is energy—the power to move or change. No one has seen it, yet it is present everywhere. Many have felt it; most of us have seen the results of its moving power. There are inexhaustible supplies of it waiting to be harnessed to assist mankind. The chief obstacle to its more general use is man's ignorance of it. We are doing our best to master the laws that control it, but as yet the wisest know very little about it."

The electric light is an indication of a wonderful power waiting for man to learn and obey its laws of operation. So the word of God as expressed in the Bible is an indication of God's sublime power, unseen yet ever present, waiting for humanity to master its laws of operation and regeneration. Human sight can not penetrate either the realm whence the electric light receives its radiance, or the realm whence the Bible receives its radiance; but

when the way can not be walked by sight, then it can be done by faith. To lay aside the Bible because it calls for the exercise of faith is showing less discretion than is employed in the pursuance of the study of electricity or any other imperfectly understood branch of knowledge. To lay aside the Bible because it is out of date is more unreasonable still. If the so-called "helps" used with the Bible are out of date, and have become hindrances, they should be laid aside. But to lay aside the Bible is to cut off the source of transforming light and power. Such a course is suicidal, and destroys the life of the rejectors, while the Book itself stands as firm as a mountain.

All Christians should remember that the things that are revealed belong to them, to incorporate into daily use and to perpetuate to posterity; and the things that have not been revealed should not be laid aside as out of date, but accepted and valued till the Father's own time of revelation shall come.

Princeton, Mass.

A GOOD TESTIMONY

DEAR EDITOR:

Our pastor has requested us to send to you our testimony for the Bible Number of the RECORDER. The Bible is different from any other book in this, the more I read it the more interesting it is. I believe what God tells me in his Word, the Bible. In raising a family I have had trials—sickness, anxiety, grief—that for a time seemed unbearable, yet I have always found help, advice and comfort in the Bible, for every kind of trial I have ever met.

God's promises are a strong tower to the trusting soul: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for the Lord Jehovah is everlasting strength" (Isa. 26: 3, 4).

When in great anxiety over a sick child, the Master's word has comforted me: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

In grief, what comfort comes from such passages as this: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow

thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

When discouraged and near to "doubting castle," how sweet to find the cheer in: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (Isa. 43:1).

"We've traveled together, my Bible and I,
In sorrow and sunshine, in tempest and sigh;
But through all the darkness of mist or of wrong
I've found in my Bible a solace or song.
And so through life's journey
Until my last sigh
We'll travel together, my Bible and I"

MRS. M. M. SMITH.

*Grand Marsh, Wis.,
November 30, 1919.*

PARAGRAPHS

REV. AHVA J. C. BOND

THE RESPONSIBILITY OF THE CHURCH

The American principle of separation of church and state imposes upon the churches the responsibility of providing religious instruction through some means other than the public school system. This is a duty which has never been half appreciated, and therefore has not been intelligently undertaken by the Christian forces of the country. It is a task to which the church must rally if Christian intelligence and consecrated gumption are to temper the judgments and direct the forces of our modern inflammable and complex society.

THE TEACHING FUNCTION OF THE PULPIT

If the pulpit is to perform its teaching function the minister must be a student—there is no way to get around that. He must have a well furnished library—this, too, is essential. And the present average length of pastorate must be extended. The minister must be a student of the Word, and a student of all that throws light on the Word or aids in its interpretation and in its application to human life. He must be long enough in one place to make some adequate use of the results of his study, and to feel the call to a deeper search into the mysteries of divine truth in order to meet the demands of a growing congregation and of developing human souls.

LONGER PASTORATES AND EXPOSITORY
PREACHING

I am convinced that when churches retain their pastors longer with adequate support, which will go beyond physical necessities and will afford the means for the purchase of books and for attending Bible conferences and religious conventions, the day of the teaching pastor will be brought in, and the pastor's service to the church will be enriched and enlarged. I predict also that when ministers give themselves to a study of the Word which will make them successful expository preachers the length of time during which they can minister with profit to a given congregation will be materially increased.

A DEFINITION OF THE BIBLE SCHOOL

The Sabbath school is the church's school of religion, sometimes designated as the church studying the Bible. It is a school from which no one ever graduates, and whose textbook is never mastered. The teachings of the Bible are never exhausted because they are not to be learned but lived. A fresh appreciation of this fact has effected a new method of approach in Bible study, is altering Sabbath-school organization, and is furnishing a practical basis for the selection and arrangement of lesson material. The revolution that is taking place in Sabbath-school organization is due to the fact that the pupil has become the center around which the organization is built, and the objective point in selecting lesson material.

A DEFINITION OF THE BIBLE

The Bible contains neither a set of rules to be obeyed nor a system of doctrine to be believed. It sets forth the religious experiences of the race that gave birth to the Christ, contains a four-fold account of that matchless life, and records all that he began both to do and teach. It is a perfect guide to life at every stage of development, the sufficient source of comfort in every time of sorrow, the satisfactory answer to every problem that perplexes the human soul. Its service is not rendered by magic, nor is its comfort the result of a blind faith. Not every page yields the help needed at a given time, and not every page is appropriate for the instruction of the child. To select from so large a li-

brary the proper text for each particular need of the developing child and youth is a large task; one that calls for an intelligent understanding of the Book, and a systematic knowledge of the child as well.

THE RELIGIOUS DAY SCHOOL

A very practical means of promoting Bible study is through the Religious Day School. I do not mean the Vacation Bible School which, backed by a great organization, is doing splendid work in many quarters, especially in our large cities. What I am now advocating is something more simple, a school held in the church or parish house for from two to four weeks during the summer vacation. Perhaps there should be only morning sessions. Its faculty will be composed of men and women, and capable young people, who can give an hour a day to hear a class. The curriculum will cover a wide range of studies, including hymn singing and memorizing, Bible stories and biography, denominational history, organization and beliefs, missions, and many other subjects adapted to the needs and circumstances of the local situation. The student body of such a school will include the children of the parish, young people who have the time to attend, and perhaps a class of older people who are able to devote an hour of the morning to a study of the Bible, or some denominational or missionary subject. Such a school, properly conducted and supported, would bring great profit to those who could attend, and continued for a number of years, it would become a valuable supplement to the regular educational activities of the church.

TWO OPPOSITE VIEWS OF THE BIBLE

There are in the Christian church today two opposite views of the Bible held in such an extreme fashion as to prove the rule that extremes meet. These two views of Bible authority meet at the point where they nullify its power to build character and promote righteousness. The one view gives the Bible a secondary place as an authority in religion, holding that its benefits must be mediated through a specially ordained priesthood. The other view claims for the Bible supreme authority in religion, but holds to such a mechanical theory of inspiration as to lead to an unintelligent and blighting bibliography. The Catholic

Bible is sealed by the church, the Protestant Bible often becomes a self-sealer.

THE PRESENT NEED OF BIBLE STUDY

The Bible invites and is receiving today as never before sympathetic and intelligent study. It is the charter of all our liberties, and will yet become in fact what it is potentially, the great human emancipator. A better knowledge of the Bible is necessary to free the world from its present thralldom of superstition and error, and to bring in the kingdom of heaven where all men are brothers.

THE BLESSED BIBLE

ANDREW J. WILLIAMS

"Blessed Bible, book divine,
Precious treasure, thou art mine."

The blessed Bible is my only "code for laws and creed for doctrines." "The Bible is the only *supreme* standard, by which *all* human conduct, creeds and opinions shall be tried."

The Bible is *precious* to me for the following reasons:

First.—It reveals the love God had for my salvation. (John 3: 14-16.)

Second.—It is one of the witnesses to my eternal life through Christ. (I John 5: 13.)

Third.—It is the medium through which I *know* I have a clear title to "mansions beyond the skies." (II Cor. 5: 1-8.)

Fourth.—It tells me Jesus, my blessed Savior, will come again to call the dead, buried and sleeping saints from their graves. (John 5: 28.)

Fifth.—It tells me all living saints will be translated, changed in the "twinkling of an eye." (I Cor. 15; I Thess. 4: 13-17.)

Sixth.—It teaches me five different "crowns" will be given to those who have earned them: the "incorruptible" for a godly, holy life (I Cor. 9: 25); the "re-joicing" for winning souls to Christ (I Thess. 2: 19); the "righteousness" for contending for the system of doctrines (II Tim. 4: 1-8); of "glory" to all faithful pastors (I Peter 4: 1-4); of "life" to all martyrs (Rev. 2: 10).

Seventh.—It assures me my Christian path shall grow brighter—more knowledge—until Jesus comes and the "perfect" day comes. (Prov. 4: 18.)

Dear saints, I love the Bible not only for the above reasons, but because it is my compass from this sin-cursed earth to the glory world. I love its grace-filled truths and rich promises. I pray God's blessings and Spirit-direction in its study.

Morales, Tex.

WHY I PRIZE THE BIBLE

W. D. TICKNER

It is a treasurehouse of knowledge. It tells me who I am, what I am, what I ought to be and what I may become. Its Author speaks not as do the scribes, but with the authority of a Master. It reveals to me the Fatherhood of God and the brotherhood of man. It teaches me what is the basis of all true manhood. It reveals to me the love of God the Father and tells me of the way he has provided whereby rebellious man may be restored to favor with him. It warns me when I am careless. It encourages me in every good word and work.

It is my teacher and guide. It points the way from earth to heaven. As the shadows of life begin to lengthen, the light of God's words grows brighter and brighter and I am led to exclaim with the Psalmist, "Thy word is a lamp unto my feet and a light unto my path." And again, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me."

Adams, Wis.

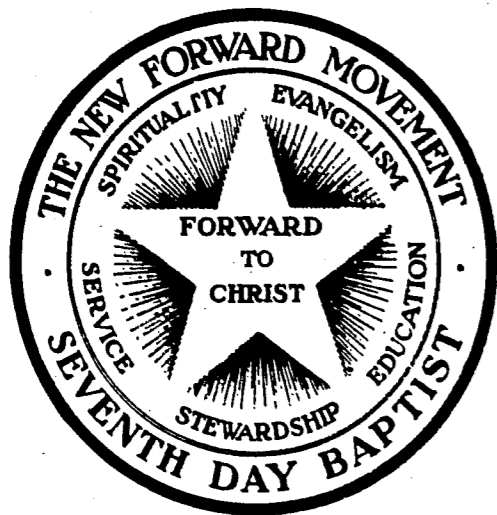
A CORRECTION

The Board of Finance, in naming Curtis F. Randolph as the treasurer of the Education Society in its letter to the churches, was in error. It takes this means to correct the mistake and to say to the church treasurers that the treasurer of the Education Society is Paul E. Titsworth, of Alfred, N. Y.

In behalf of the Board of Finance,
ALLEN B. WEST,
Secretary.

"The family income is cut off at both ends when the father drinks; he spends more and can not earn as much."

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
- + ★ Independence, New York
- + ★ Plainfield, New Jersey

CHURCHES GOING OVER THE TOP

Second Westerly, R. I., and Plainfield, N. J.,
Are on the Honor Roll, the Latter Con-
siderably Over the Top and Still Going

The industrious membership of the Second Westerly Church decided it was about time for one of the very small churches to express itself in support of the Forward Movement, and as they were all in hearty sympathy with the action of Conference they made a hurried campaign and proved their 100 per cent loyalty, pastor or no pastor. Had the apportionment called for a larger response than ten dollars per member it would have been forthcoming, for this little church at Bradford, R. I., performs the service asked of it in no half-

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

hearted manner. A few devoted members who loyally supplement their faith by their works are a tower of strength in any church.

The good people of Plainfield have a way of doing things that proves very satisfactory. When the director general visited this church a few weeks ago he was satisfied that the conditions there did not require his services. This church through the labors of its pastor and other delegates who were in attendance at Conference began the educational campaign early in the season. They entered fully into the spirit of the movement, and gave much thought to their absent members. They adopted a slogan that eventually became a settled conviction: "As much for the denomination as for the home church." This 50-50 proposition worked out well in this instance. As their home budget was around \$2,500 per year, and the entire church membership was about 250, the denominational quota became a like amount. A thorough canvass of the society under a capable business management in charge of Mrs. Nathan E. Lewis secured the interest of every home member, and when that result was attained it was decided to make the Sabbath morning service of December 6th the time and place to hand in their pledge cards in support of the denominational budget. When the figures were finally compiled later in the day the result showed that the church was considerably over the top and "still going," as Regional Director Hubbard expressed it.

In some of the larger churches having many non-resident members the conditions will call for a slogan somewhat different from the one so successfully used by Plainfield, possibly one that reads: "For every dollar for the home church make it two for the denominational budget." But whether double or more, one sentiment can well be adopted by every church: "Keep everlastingly at it with no let-up until the goal has been reached."

This Forward Movement has become a denominational conviction, and every church is determined to do its bit, whether it be big or little, and rejoice in its achievement a little later on.

THE SPIRITUAL CHALLENGE TO SEVENTH DAY BAPTISTS

This is an epoch-making era. The whole world is in a state of moral, political, social and religious upheaval. Times like these demand temperate judgment, sound vision, pure motives, practical religion, deep spirituality. Seventh Day Baptists are among the constructive forces. That they may effectively realize God's purpose, and actually be a spiritually-minded people, there must be a

SPIRITUAL AWAKENING.

Seventh Day Baptists must awake to and confess spiritual inefficiency. They are not what their God-given privileges, inheritance, members, means, demand they should be. They must definitely sense the possible spiritual endowment, the insistent calls for divine help, their obligations to God and man, the sources of their life power.

SPIRITUAL PREPARATION

The momentousness of the world challenge makes imperative thorough spiritual preparation. God will not use a makeshift life or church. Spiritual avenues clogged by selfishness, worldliness, must be opened that God may flow in. The prayers of the individual, family, church, must be frequent, earnest, unceasing. The Bible, our book of information, inspiration and power, must be read, understood and applied. There must be a dedication of self, means, service, if Seventh Day Baptists are to be winners.

SPIRITUAL MISSION

To prove the divineness of our denominational existence.

To demonstrate to all men a living faith in a living Christ.

To be concrete examples of the justice, mercy, righteousness and love of God to men.

To demonstrate the realness of the Spirit's power in reaching, elevating, Christianizing mankind.

To be partners with God in realizing his cherished plan, *My kingdom come.*

H. N. J.

Every man who votes for license becomes a partner to the liquor traffic and all its consequences.—*William McKinley.*

This makes six churches on the Honor Roll, five of which have both the star and the plus signs. A letter just at hand from Regional Director Tappan states that the Battle Creek Church has considerably over-subscribed its quota, and is therefore given the plus sign in addition to the star.

For some time from different sections of the denomination there have come to the director general and through him to the Commission statements to the effect that it would be impossible for this and that church to secure the full amount of its quota unless the date of the budget be extended to January 1. As the work progressed it became evident that in some of our largest churches where the non-resident and semi-attendance factor is so large and the response so slow that much time was needed for thorough preparation. To meet this condition it meant a very late date to begin the financial drive, practically near to the end of the calendar year. This arrangement would make the pledge retroactive by covering the half year already expired. It was therefore thought best even at the expense of a common date for the denominational budget to waive the matter of regularity for the sake of a larger support and a more complete success of the financial quota.

Those churches, therefore, which feel obliged to make the five-year budget begin January 1 will be given full credit and their name will be placed on the Honor Roll when the drive is successfully completed.

That this action is-not altogether general was proven at the special meeting of the Salem Church two weeks ago. At that time mention was made of the fact that some churches had requested that the date be extended to January 1. On the suggestion of Brother Jesse Randolph it was stated that the Salem Church would accept the date of the Conference budget as that of its own, and proceed with her plans accordingly. This decision met with the unanimous approval of all who were in attendance at this meeting.

WALTON H. INGHAM,
Director General.

SOME BIBLE NAMES, AND THEIR MEANINGS

UNCLE OLIVER

I have been asked to write something for this Bible Number of the RECORDER. There are most certainly many Bible topics—no end of them—yet it is not easy to select one that I am sure no one else will write about. As the meanings of names is interesting to me, I have made the above selection.

I have been looking through the Bible for old-time names that have, like my own, come down to the present day, and I find that there are hundreds of them. I will select a few.

Abram means high father, or father of elevation. When God promised that Sarai should have a son, and that through him Abram would become a father of many nations, he changed the name to Abraham, which means, father of a multitude. Sarai meant, my lady, or my princess. In accordance with his promise to Abram God said she should therefore be called Sarah, princess of the multitude.

Adam, in Hebrew, means man; earth man; red earth. The ground out of which he was made was, perhaps, in the mind of the writer of the story of creation, red clay.

Anna is the same in meaning as Ann, Anne, and Hannah. It has come down to us in the different languages in several other forms. The Hebrew meaning is grace or graciousness. Many of those old names have taken on many different forms, yet all having the same meaning.

Beth means house. It was a part of many Hebrew names of places. Bethel means house of God—*el* meaning God. This is a prefix or suffix of many Hebrew names. Where Jacob slept the first night out, when he had left home for fear of the wrath of Esau, God appeared to him in a dream. Upon awakening he exclaimed: "Surely the Lord is in this place, and I knew it not"; and so "he called the name of that place Bethel." By the way, why may not every one of us call his own home Bethel?

Elijah and *Elias* mean Jehovah is my God; *Elisha*, God my salvation; and *Elihu*, God the Lord. *Elisabeth*, *Elizabeth* and *Eliza*, if they are true to their names, are worshipers of God. I can count fifty-

eight Bible names beginning with *El*, in all of which the meaning is God; also thirty-eight beginning with *Beth*, meaning house. Bethlehem means house of bread.

Asa means physician; *Beliel*, worthless, wicked, as in "sons of Beliel." *Bernice*, means victory; *Beulah*, married; *Chloe*, a green herb; *Clement*, mild, good, merciful; *David*, well beloved, dear; *Delilah*, poor, small; *Daniel*, judgment of God; *Diana*, luminous, perfect; *Dinah*, one who judges; *Dorcas*, a roe or gazelle; *Ephraim*, fruitful; *Erastus*, lovely, amiable; *Eunice*, good, victory; *Esther*, star; *Eve* and *Eva*, living, enlivening; *Huldah*, a weasel; *Ira*, a watchman; *Meribah*, a dispute, or quarrel.

Naomi means beautiful, agreeable. But when she came back with Ruth from Moab she was so bowed down, because of her poverty and the loss of her husband and two sons, that she bade her old friends not to call her Naomi any longer, for her beauty had gone from her. She said, "Call me Mara (*Marah*), for the Almighty hath dealt very bitterly with me." I guess that after her faithful Ruth had become the wife of Boaz, and her home had been bought back for her, she became reconciled to her old name, Naomi, the beautiful, the agreeable, for she found God still good to her.

Ruth is a favorite name of mine, and I was really pained when I found its meaning, in my Bible dictionary, to be, drunk, satisfied. I surely was not satisfied, and so I looked for the name in Webster's. I was delighted to find the meaning there put down, beauty. I shall take Webster's definition. I may say here that many of the names have varying meanings.

Joshua, *Hosea*, *Hoshea*, and *Jesus* are different forms of the same name, all meaning salvation. *Samuel* means asked of God; *Solomon*, peaceful, perfect; *Salmon* and *Salome* have the same meaning.

Rufus means red; *Rhoda*, a rose; *Simeon*, one who obeys; *Theophilus*, a lover of God; *Simeon* and *Simon*, one who hears to obey; *Thomas*, a twin, *Thomas* was also called *Didymus*.

John has been from New Testament times one of our commonest names. It means the gracious gift of God. In the different languages it has thirteen different forms—too many for me to write down here. I will just say that in Russia it is *Ivan*. *Johnathan* means gift of Jehovah.

Joan, *Joanna* and *Jane* mean the same as *John*. *Luke*, *Lucas*, *Lucius*, *Lucia* and *Lucy* are varying forms of the same name meaning luminous, light, or born at break of day. *Julius* and *Julia* mean downy, soft and tender-haired; *Rachel*, a sheep; *Phebe*, shining, pure; *Philetus*, amiable; *Philemon*, one who kisses.

Though these names, with their meanings are interesting to me, I must not take the space to mention any more of the many. Let me say, in closing, that I do not very much like the spoiling of a good name with a good meaning by a nickname. It seems to me better to call him *John*, not *Jack*; *Elizabeth*, not *Betty*; *Father* not *Dad*.

THE BIBLE

Among the many convincing evidences that the Bible was given by divine inspiration and is entirely unique among books are considerations like these: Its messages are applicable to men of every generation, in every condition in life, in every stage of development; and it has its ringing challenge to men in the great crises of life.

The following passages, intended to help men and women to whom they came many centuries ago, come with just as much incisive clearness and profit to us. No comment is needed, aside from the facts of human history and experience to elucidate them or intensify the force of their appeal.

"Fret not thyself because of evildoers neither be thou envious against the workers of iniquity."

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me."

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

"Remember now thy Creator in the days of thy youth."

"Hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

"Therefore, my beloved brethren, be ye steadfast, unmovable always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

"I will run the way of thy commandments, when thou shalt enlarge my heart."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

"Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

Your riches are corrupted and your garments are moth-eaten. . . . Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped have entered into the ears of the Lord of sabaoth."

"Keep thy heart with all diligence; for out of it are the issues of life."

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

"God is our refuge and strength, a very present help in trouble."

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Watch ye, stand fast in the faith, quit you like men, be strong."

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Watch ye and pray, lest ye enter into temptation."

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

The above passages have been collated chiefly from memory for this special edition of the RECORDER. No effort has been made to arrange them systematically, nor to give chapter and verse. The contributor's name is not subscribed. If there should be interested readers who will find the chapter and verse of each of these passages, and will arrange the passages under appropriate heads (Example—God's message to those in trouble, to the young to those who worry, etc.), and report to the RECORDER office, the contributor of this list of passages will send to any one, who does this work, as a reward, a copy of any book of the Bible, bound separately, which he may choose. If you find a passage in the list that is God's special message to you, underscore it. Mark the passages which appear to be his challenge to Seventh Day Baptists in the present crisis.

WHAT THE WORD HAS DONE FOR ME

One of the things the Word has done for me is that it gave character of the right sort to my forefathers, and to me an inheritance of a love of justice and right, and a hatred of all that is vile and bad, and a reverence for our Father in heaven, which was a start towards true manhood and a strong help to save my life from becoming a complete failure.

To others and the world the Word has shown the true way of life, and lifted mankind from the mire and degradation of sin, and given trust and peace and happiness to those who believe in the words of the world's Savior.

As to the world without the Bible, there is but one answer. The world would be without *home* and its *happiness*, without the *church* and its *power*, without *schools* and their *uplift*, without which means barbarism.

J. L. S.

WANTED

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 10-27-11

MISSIONS AND THE SABBATH

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

LETTER FROM JAVA

MY DEAR FRIENDS:

I am late with my monthly letter this time. You may think my work is diminished, now that I have Brother Vizjak to help me. But on the contrary, in some respect it is rather increased. You must know that formerly, when I was alone, much work was really neglected. Kerta, my faithful Javanese overseer, could not be everywhere. Often I had to send him to the market or even to distant places, in order to buy or to sell things, and even when he is at home, there is so much different kind of work to do. There is always some reparation of the bamboo buildings; and there is the work on the fields; there are men going in all directions to get good grass for the cattle and the horses; there is the rice in the barns that has to be looked after; to be dried properly; and to be stamped; and to be distributed among so many people. Now you can understand that many of these poor people do not like to work; so if there is nobody looking after them, they just sit down, instead of working the fields. Brother Vizjak is doing a very good work now to go after them, and to make them manure the fields properly, and to teach the children to pull out the bad grass from among the good, that is planted for the cows. While we had so much sickness here, I could not get people to work the fields; so the bad grass (alang-alang, they call it) increased dreadfully, while the good grass nearly all died. So there is very much work on the fields, and I am so thankful to Brother Vizjak for his good and faithful work. The young kapok trees which looked like dying, are looking much better already. And the children are taught to work now. So there is a great improvement already.

As for me, I have my old work still,—looking after the sick (and there are always a great many ailing and suffering with sores, with malarial fever, asthma, etc., etc.); my work in the school; the

household work; the cutting of so many clothes, to be sewn by the women; all the writing and bookkeeping; writing of reports for the papers, corresponding with officials and with customers, with the doctor, etc. Then there is my monthly paper on Holiness, and a great deal of letters to write to friends who sympathize with this work. And then—the meetings! You see this is quite enough. But now I must also help Brother Vizjak with the Javanese language; he wants to learn it properly, to be able to preach the gospel. Every Sabbath afternoon he is going with some of the converts to different villages, in order to make known the Good News to the poor, ignorant people; and oh, I am so glad this work is taken up again. I used to do it; but now I am getting old, I can not walk such great distances; and also my voice is not strong enough now for open-air work.

And also, now that Brother Vizjak is here, I have to do some more cooking; and I have to see about his clothes to be washed, etc.; and I have to be a little sociable with him. There is more talking; and I have to explain to him about the work and about the different people, especially because I want him by and by to take the whole oversight of the work, as it is more the work for a man than for a woman. I think you can see, that in fact here is enough work for three or four or five European workers. I believe God will provide for all what is needy. There is very, very much of the work still left undone.

We are in the rice-harvest again. (The rice crop comes in twice a year.) But much of the rice on the fields I have rented has died from want of rain. And the prices for rice are so very high that it is impossible to buy it. So we must wait till the maize crop comes in, and then I expect to buy a good supply. I hope you will help me with your prayers, dear friends, that we shall have sufficient to help the poor people. Generally, when the rice harvest is on, we do not have so many; but this year they keep coming now already, while, in former months many have gone away. There are 285 now altogether. Nearly every day we have one or more new ones; and they do look weak and thin. And I think in a few months they will come in crowds. I read in the papers the misery

and want is dreadful all over Java. I want you to pray for me for a strong faith. Is not our heavenly Father just as mighty and kind, as when he fed the hundreds of thousands of Israelites in the wilderness? Yes, bless his name! Bless his wonderful love and power, he will prove the same yesterday and today and forever!

The other day I got such a good letter from Brother Leon D. Burdick. I am so thankful for it, and also for his constant contributions for the work. His words gave me a new hope, a new light and a greater faith. Surely it was like the Bible says: "As cold water to a thirsty soul, so is good news from a far country." My heart is full of warmest gratitude for all you do for me and my poor people, my dear and faithful friends! Our blessed Lord will surely reward you. Brother Vizjak joins me in sending you hearty greetings. He is sorry he can not write or read English.

Yours in Jesus' love,

M. JANSZ.

Pangoengsen, P. O. Tajoe, Java,
October 24, 1919.

P. S.—I will add a few words to wish you all a blessed Christmas, and a New Year bright and happy through the ever new and wonderful love of our God—Father, Savior and Comforter.

M. J.

MONTHLY STATEMENT

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society:	
Dr.	
Balance on hand November 1, 1919	\$1,388 81
Mrs. E. M. B. Allen	50
Syracuse Church	2 04
Chicago Church	25 00
Woodville Chapel	12 39
Middle Island, W. Va.	29 93
Lost Creek, W. Va.	10 85
Independence Church	17 35
Milton Church	20 00
First Brookfield Church	12 10
Salemville Church	61 00
Albion Church	4 25
Young People's Board:	
Dr. Palmberg's salary	25 00
Dr. Palmberg, Nov. and Dec. salary	50 00
Special offering, Battle Creek C. E., Boys' School	17 00
Ashaway Endeavor Society, Georgetown Building Fund	5 00
Hebron Sabbath School	3 05
Welton's Young People's Class, Boys' School	15 00
Elder George P. Kenyon	24 00
Mrs. J. D. Washburn	2 00
R. J. Severance, offerings on field	5 25
Paul Palmiter, 100 years old	5 00
Treasurer, General Conference:	
Georgetown Chapel	1 15
Boys' School, Shanghai	4 62
Girls' School, Shanghai	4 61

Missionary Society	33 83
Washington Trust Co., interest on checking account	2 11
	<u>\$1,781 84</u>

Cr.

Rev. Luther A. Wing, Oct. salary	\$ 37 50
Anna Crofoot, acct. Rev. J. W. Crofoot	12 50
Rev. T. L. M. Spencer, Nov. salary	50 00
Rev. J. J. Kovats, Hungarian Mission	20 00
Jesse G. Burdick, Italian Mission	29 16
Rev. G. W. Hills, Oct. salary	64 76
Rev. J. H. Hurley, Oct. salary	66 66
Rev. R. J. Severance, Oct. salary and traveling expenses	92 75
Dr. Rosa W. Palmberg, Oct. salary	33 33
Rev. W. D. Tickner, special traveling expenses	7 61
Edwin Shaw, Oct. salary, rent, etc.	81 91
Jewish Relief Committee, special acct. Emily P. Colton	5 00
Rev. James H. Hurley, Sept.-Nov. traveling expenses	44 48
Rev. Luther A. Wing, traveling expenses to Heber, etc.	28 00
Marie Jansz, balance salary and exchange	12 70
Fund for Aged Ministers, account Marie Jansz	5 00
Rev. T. L. M. Spencer, traveling expenses to Georgetown, etc.	159 41
Rev. William M. Simpson, material Chinese pageant	25 00
Treasurer's expenses	30 50
	<u>\$ 806 27</u>
Balance on hand December 1, 1919	975 57
	<u>\$1,781 84</u>

Bills payable in December, about	\$2,500 00
Notes outstanding December 1, 1919	3,000 00
E. & O. E.	S. H. DAVIS,
	Treasurer.

AN AGED FRIEND'S EXPERIENCE

DEAR OLD RECORDER:

It almost took my breath when I read in your column that we were to have a Bible Number, just to tell what the Bible has been to us. There would not be room for anyone else if I should tell all it has been to me. It has been a help to me ever since I was a child and asked God to let me go as a missionary, not knowing at the time what that meant; but when I proved it after I was married and had a family it has been a wonderful help.

My husband had to move a family so far away he had to be gone over night. Knowing how timid I was he told me to get one of my neighbors to stay with me. It looked so foolish while it was daylight that I did not do so. After my children were in bed and asleep I began to be afraid. All at once something seemed to say, Ask help from God's Word. I took up my Bible and asked God to direct me. He gave me the 121st Psalm, praise his holy Name! There was no fear after that, and I went to bed and slept good all night.

You must all know that that is my favorite Psalm.

The next wonderful answer to believing God's Word was when my youngest child was three months old. I had five besides her, the eldest ten years old. I had been so sick for four weeks that all the nourishment I could take was one teaspoonful of milk ice cold every half hour; I could not turn over or raise my head; I would have terrible distressed turns. John 14: 14 had been in my mind for several days before the distressed spell came on when I knew I must go and leave my little children which God had given me. I raised my heart to God, and said, "I do—I will believe," and my distress left me instantly.

My husband and nurse were with me. They told me afterward that they knew. I could not live through another one like that. I could raise my head and turn in bed. I dismissed my doctor when he called and told him why, after he had said he guessed the last medicine had helped me. He was a Christian and said he did not blame me if I believed God could do more for me than he could. As fast as God spoke I obeyed, and by walking close to him I recovered and was able to do my work for a family of eight. I wish I might tell you of all the help I received from God's Word in the years that have followed.

I have seen other wonderful healings given those who trusted God and fully believed his promises, and have proved that where two or three are agreed in earnest, true prayer God's ear is open to hear and his hand ready to give answers.

MRS. H. GILLETTE KENYON.

THE MINISTRY

The Forward Movement seeks to increase the number of workers for our needy fields both at home and abroad. The need is most urgent. Fields are being depleted rapidly by death. Men are leaving the ministry because of inadequate financial support. Unless we fill up our depleted ranks we are inviting ultimate defeat.

A good brother was recently complaining because his wages had been advanced but a little better than 75 per cent while living expenses had more than doubled. That

isn't quite fair, is it? But so far as we have been able to ascertain no Seventh Day Baptist minister has received more than a 25 per cent increase, while many of them are working for the same salary they did five years ago. Is that quite fair, or just? Can we expect young men to be drawn towards the ministry until we give the ministers in the field fair treatment?

Well, the Forward Movement has set for one of its goals a minimum salary for the minister of \$1,000. A better paid ministry, while in active service, and a better-cared-for ministry, in old age—these, too, are fundamental.—North Loup Church Bulletin.

DENOMINATIONAL UNITY

Another purpose sought by the Forward Movement is the unifying of our denominational interests, and the harmonizing, as far as possible, of our different aims and ideals. It may be you are not equally interested in every phase of our denominational program. It would be strange if you were. But it is well to remember that someone else may be deeply interested in the very thing which fails to interest you.

The Commission, in making up the budget, held firm to one principle,—that it should represent the needs of our entire denominational field work and workers. It was not based upon what Seventh Day Baptists have been doing, but upon the needs of the field and what they believed Seventh Day Baptists can and ought to do. The movement seeks to bring all our people behind the entire interests of our denomination. If we, individually, will get behind the whole program it will be the most unifying effort ever undertaken by Seventh Day Baptists.—North Loup Church Bulletin.

"The highest price—\$50,000—ever paid for any book was paid by H. E. Huntington, at the great Hoe sale in New York, April 24, 1911. It was for the first book and Bible ever printed from movable types—the Gutenberg Bible. Bernard Quatrach paid \$20,000 fourteen years before. He sold it to Hoe for \$22,500. For the third book ever put in English type by English printers, a work compiled by Juliana Berners, printed by Caxton, 1486, Mr. Huntington paid \$12,000."

WOMAN'S WORK

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

THE NIGHT BEFORE CHRISTMAS

A Christmas Story for Children of All Ages

MINNIE J. REYNOLDS

"Twas the night before Christmas
When all through the house
Not a creature was stirring,
Not even a mouse."

Willie Grey had heard that poem in the public school he went to, and its swinging rhythm pleased him very much. One of the children had spoken it at school on a Friday afternoon two weeks before Christmas, and the first two lines stuck in his memory and ran over and over in his thoughts during the next two weeks.

Willie Grey was not christened Willie Grey. Far from it. His real name was Guglielmo Grigio. This is a much more romantic, high-flown, and poetic sounding name than plain Willie Grey. But Guglielmo, when he came to this country, too small to remember anything about Italy, and had been raised in the public schools, was extremely anxious to be considered an American, having learned, through some bitter experiences, that "dagoes" are not thought very highly of. In the same block with him lived a good-natured grocer named William Grey. He and Guglielmo compared notes, and found that they had the same name; "Guglielmo," meaning, "William," and "Grigio," meaning "Grey." The next time Guglielmo was promoted a grade he simply gave his new teacher the name of William Grey, and said no more about it.

The teacher looked at him. His face had a strangely American look, such as crops out so astonishingly in the school children of the foreign quarters of our large cities, even when they are born on the other side. But she noted William's melting black eye, and she knew the block from which he came.

"Surely you are an Italian," said she, "where did you get your name?" "I got it off an Irishman, ma'am," said Willie,

honestly, and could not understand why the teacher laughed so.

This was a happy Christmas season for Willie, because it brought him his first regular job. He was intensely anxious to earn money, both because he was ambitious to get on in the world, and because there was very great need of money in his home, and because he was very fond of his mother. They had lived in great comfort and prosperity before his father died. His father had worked in a tunnel under the East River—a "sandhog," they called him—and got \$4.00 a day. One day he was brought home dead, suffocated in a cave-in. Ah, well; they knew it was a dangerous job; it was for this he got such high pay. But that did not make it any easier to bear.

His mother went to work for a rag-picker. All day she sat in a dark basement, picking over and sorting the foul rags. At the most she could not earn a dollar a day. The two younger children went to the Day Nursery. Mrs. Grigio was very thankful for the Day Nursery. Without it she would have had to take the two babies with her into the basement where she picked rags. As it was she knew they were warm and fed and well cared for all day. The two older boys went to school with Willie. Mrs. Grigio had to pay \$8.00 a month rent for her two miserable rooms. As it was impossible to live on what remained, she rented mattresses on her kitchen floor to two poor "greenhorn" immigrants who were trying to save money to bring their families over from Italy. Even with the money from her lodgers she could only feed her family and pay the rent. The clothes had to come from charity. So it was no wonder Willie wanted to go to work.

He had stayed in school under protest during the two years since his father's death; not because he did not love his school, but because he needed to earn money so much. He had found one job very quickly, at pasting paper bags. But the truant officer had searched him out and made him go back to school. Mrs. Grigio, highly indignant, had gone to the "Day Nursery Lady," who spoke Italian and whom she knew to be her friend, and begged her to take the truant officer "off her back," as she expressed it; by which she meant to induce him, either by means

of influence or a bribe, to relax his annoying activity. Mrs. Grigio considered this a perfectly reasonable request from a poor, hard-working mother who needed her son's aid so much. It seemed to her a monstrous thing that her family affairs should be interfered with in this way.

The Day Nursery Lady explained, gently and patiently, that the State could not permit children to be put to work too young; that in order to make good citizens later they must have time to get their growth, and to go to school up to a certain age. Mrs. Grigio was a very ignorant woman. She could not read or write, but was able to figure things out in her own way. She listened and pondered for some minutes. Then she threw up hands and shoulders in the indescribable Latin shrug.

"Lo stato!" said she contemptuously; "the State!" "What has the State to do with my boy? Will the State feed him? Will the State buy him shoes? If the State wants to make my boy a scholar, let it pay me his wages!"

The Day Nursery Lady had not a word to say. She translated Mrs. Grigio's remarks to a colleague, and said, "I believe old Caterina's got it right. I believe the State ought to pay widows whatever the children could earn during such time as it compels them to remain at school. It would be the gainer in the end. More than that," she continued recklessly, "I believe the State ought to pay old Caterina what she can earn, too, and let her use her time to attend to her family. I believe her time would be more valuable to society caring for her family than picking rags."

"Oh, keep still," said the colleague; "You're talking socialism."

"I don't care if it's anarchy," said the Day Nursery Lady, spitefully.

But that sad disappointment was past now, for Willie had a real job for the Christmas season. That kind-hearted Irish grocer from whom Willie had got his name, had a big boy who drove a delivery wagon for one of the great department stores, and he asked Willie if he wanted to help on the wagon for two weeks before Christmas. Willie found, to his surprise, that the law relaxed its clutch of him for the Christmas rush. The people will crowd all their Christmas shopping into those two weeks, and the storekeepers need

a great deal of extra help. So Willie, a proud and happy boy, started in to work that first Monday morning, the little Christmas poem singing joyously through his mind.

But as the two weeks proceeded, Willie's enthusiasm had worn off. His work was to jump off the delivery wagon and run up the steps to the front door, or down to the basement, with the package, ring the bell and wait till the servant came to take it in. In apartment houses he had to find the flat he was in search of, and in those houses without an elevator this was often a wearisome task, reading the names on door after door in dim halls, or calling the name from floor to floor; sometimes finding nobody at home, so that the trip must be made over; always nervously conscious that Jim would scold if he kept him waiting too long. Jim was not a hard man, but he had a big day's work before him, and wanted to get through it just as fast as possible. He always started the horse as soon as he saw Willie coming, and the boy had to run and catch on behind. Once a kind-hearted woman, noticing the tired, pinched face of the lad, offered him a cup of hot coffee. Willie longed for it, but he did not have time to drink it.

Those days stretched back of Willie now like a black nightmare. He could not tell one from the other. They ran into one another, and seemed to extend in endless perspective, like the clouds of demon faces in Dore's pictures. At first he had been keenly interested, ambitious to work swiftly and deftly at sorting packages, and getting all those for the same neighborhood in heaps for easy delivery. But the hours were crushing. From the first they had got to work by seven o'clock and kept it up till ten at night. The "Christmas rush" begins in earnest two weeks before Christmas. It was "real Christmas weather," as the ladies in their beautiful sealskins and the little scarlet cloaked children said to each other joyously. But Willie, riding twelve hours a day in the delivery wagon, found it too cold for pleasure. The child was insufficiently clad. The Day Nursery Lady had given him a good warm overcoat, but there were no flannels under it. He took a frightful cold the first day, and thereafter water ran continuously from his eyes and nose, and a

deep, racking cough shook his body, and brought up great mouthfuls of phlegm from his lungs. His food was not hearty enough to brace him against the exposure he was suffering. For lunch, those long, bitter days, he had only the cold bakeshop food brought from home in his pocket.

But, worst of all, he was perishing for sleep. Each day it was midnight before he was in his bed, and it seemed to him he had scarcely dropped into a heavy, exhausted lethargy before he was aroused in the black darkness of the December morning to go to work again. For the last two or three days he had moved in a sort of stupor. He hardly knew what he was about when he stumbled out in the morning. He hardly noticed anything as they drove through the brilliant, crowded streets, which at first he had watched with such delight. Yet the "Christmas rush" had reached an even more furious height; it was become a mania, an orgy of buying; thousands of richly dressed people, hurrying, hurrying, hurrying in and out of stores, buying millions of beautiful things to send for Merry Christmas. And every moment mountains of bundles grew higher in the basement of the great store, and Jim's face grew grim and set as he came back after each trip and saw what was waiting for him to take out again. It had been a prosperous year. People had money to spend, and they seemed to have gone mad over Christmas shopping.

"And all so blamed useless, to pile it up like this," said Jim hotly; "things are just as good in summer, and a lot cheaper. The stores mark everything up for Christmas. Why can't the fools buy their silly truck and store it away in their bureau drawers, 'stead of killin' you and me for a parcel of foolishness?"

Jim, through repeated experiences, had lost all respect for Christmas. He regarded it as a nuisance and a fake, and said so continuously through these last days. But Willie Grey was too tired to answer a single word to his tirades.

The hours had grown longer and longer as the days went on, and the night before Christmas the strain rose to breaking point. They had been out of their beds since five that morning. It was two a. m. before they reached the stable. The day's work had been a record-breaker, and it had been

bitter cold. The long two weeks were finally over; it was the night before Christmas at last. But at the last moment Jim said, "Be on hand at seven, kid."

The boy, almost stupid with cold and fatigue, was galvanized into a moment's interest.

"What! Have we got to work Christmas?" he exclaimed in astonishment. "Sure!" said Jim grimly. "There's thousands of bundles been lyin' in that there store for days and weeks with strict order not to deliver to the person they're presents for till Christmas day itself. There's too many other folks enj'yn' themselves for the likes of you and me to have any Christmas."

Willie thought of the plans for tomorrow, cherished for weeks past. There was to be a turkey—the Day Nursery Lady had given it to them. He had a little present for his mother, the first present he had ever bought her out of his own money. He had given his younger brother the money to get it, with strict injunctions to secrecy. There were presents for all the younger children from the Day Nursery, and, he suspected, one for himself as well. It was to have been a happy day.

He did not cry, or even think much about the matter. A strangely dizzy feeling in his head, and a sort of dreadful lethargy creeping over him, seemed to prevent him from thinking of anything.

"Well," said he dully, "it's no use going home, then, for such a little while. Guess I'll sleep here. Give me a blanket, will you?"

Jim threw him a horse blanket. The boy climbed with difficulty into the delivery wagon, wrapped the blanket about him, and almost instantly fell asleep. Only two whispered words dropped from his lips as his tired body sank to the hard surface like a broken step—"Madre mia," the strange, pathetic little exclamation of the Italian in distress, "Mother mine!"

It was very cold that night; bitter cold. The stars that had shone so brightly over the skaters in the park glittered like points of steel in the icy sky. It was cold when the last gay dancers called "Merry Christmas" as they parted, and the lights were turned out in ball rooms heavy with the scent of roses. It was cold when Christmas bells broke upon the frosty air.

But the delivery boy did not rouse to that mellow clamor. It was very cold, and the boy's vitality had been sapped by the hardships of the past two weeks. That is what the doctor told his mother when they brought him home to her on Christmas morning—*frozen*.

LETTER FROM LIEU-OO, CHINA

DEAR RECORDER READERS:

Before me is a notification that I should write to you between November 2 and November 8. I'd been thinking how I wanted to write to you so I'm glad of the invitation:

We've had quite a full house, more patients than ever before, until a few days ago when 6 or 8 who had recovered, left. Three of these were maternity cases of Dr. Crandall's, two of whom came all the way from Tai Tsung. It's getting quite the style for the wealthy ladies of Tai Tsung to come here to have the babies. Dr. Crandall likes this branch of the work especially and they like her.

My cases are mostly surgical or tubercular. The latter is something I never dreamed of specializing in, yet fate seems to thrust this branch of medical practice upon me. The reason is, that a young Chinese, cousin to a foreign-educated doctor, seemed to recover of his tuberculosis while here. Since then the Chinese doctor has been sending tubercular cases. Four are here under my care now, one of them the son of the head man of this village. This Chinese doctor is the same one I've mentioned before as sending many surgical cases here. Also he comes and helps us operate, free of charge, whenever we ask him. He and his cousin (who recovered from tuberculosis) presented a silver shield on an ebony frame, with an inscription on it which says, "You have healed my body and lifted up my soul" (to Christ). "The noble doctor saves the body and the soul." He was converted while here, but can not yet join the church on account of the opposition of his mother and kindred. However, he faithfully attends the services. I asked my *teacher* why *he* doesn't come to church, for I know he is a believer. He replied that he could not tell me, but it was as though he were in jail. So I think it takes real courage for

this young convert to even come to church. Pray for him.

The silver shield he presented, I think really belongs to the many who have made it possible, by their money and prayers, for us to do the work here. We are only the fingers. You are the body. It is your work.

We have back the "Starvation Baby," now adopted by the Waterford, Conn., Christian Endeavor Society. This baby was originally brought here because her mother was determined to put her in the orphan drawer. I remember at the time I couldn't bear the thought, so told Dr. Palmberg I would adopt it, and to tell her mother to give her to me. I had already adopted two, so Dr. Palmberg said I didn't have any money to keep it (truth is I had already "bitten off more than I could chew"). So she persuaded the baby's father, who is a Christian, not to let the mother do this. But the child was a twin and a girl (the other twin was a boy) so the mother did not take very good care of her. When the little thing was reduced to a "skeleton" Dr. Palmberg took it and kept it temporarily, saying she would keep it till it could eat. Dr. Palmberg went to America but I had a letter from a Connecticut C. E. society saying they were willing to adopt an orphan. So I gave them this one. All the time it was hoped the parents could be persuaded to keep the child themselves. Finally the father took her back. Then I began to look out for an orphan for the Connecticut society. While I was looking I was informed the parents of the "starvation" baby were determined to send her to Shanghai to give her away, and that she was very poor in health and almost starved. I went and found it only too true. The plump little body, of which Dr. Palmberg and the nurses had taken such tender care, was all wasted and the word "starvation" seemed to fit her as well as when Dr. Palmberg had first taken her. So I took her for the Connecticut society. The next day after I took this baby, the second time it had been taken, the mother gave birth to another baby and without letting us know a word about it, sent it to the orphan drawer! I am so glad we are going to have a new boys' high school and a new girls' school in Shanghai. We surely need them there

or our Christians there would be as ignorant as they are here. But, oh, I do wish we had a high school here. There are many things needed here, a church building, modern equipment for the hospital, such as sanitary iron beds, running water, heat, electricity, X-ray, fly-screens, etc., *ad infinitum*, but the thing I want most is a high school. There are plenty of good Chinese grammar schools in the town, so we wouldn't get much patronage of a grammar school, I'm afraid.

Thanking all of you for your efforts in increasing the work here and asking your prayers for the work here and for China, I am your fellow-worker in Christ,

BESSIE B. SINCLAIR.

Lieu-oo,

November 4, 1919.

P. S.—Please all of you who have any influence anywhere use it for the restoration of Shantung to China.

B. B. S.

SEMIANNUAL MEETING, DODGE CENTER, MINN.

The semiannual meeting of the Minnesota and northern Wisconsin churches met in session with the Dodge Center Church Friday evening at 7.30 o'clock. Rev. H. C. Van Horn led a praise service and afterward presented the program of the semiannual meeting. After a selection by the male quartet, Rev. H. C. Van Horn, Charles Socwell, Walter Lewis and Arden Lewis, the Scripture lesson was read by Rev. Herbert L. Cottrell. Prayer was offered by Rev. A. L. Davis, of North Loup, Neb. The choir then rendered an anthem which was followed by a sermon by Rev. Herbert Cottrell, who used as his text Acts 1: 8, the theme being "Endowment for Service."

After singing, a communication from the New Auburn, Minn., Church, requesting the ordination of Mrs. Angeline Abbey at this semiannual meeting, was read by Moderator D. T. Rounseville. An ordination council was elected from the following churches: New Auburn, Minn.; New Auburn, Wis.; Milton Junction, Wis.; Milton, Wis.; Welton, Ia.; North Loup, Neb.; Berlin, N. Y.; Alfred, N. Y.; Exeland, Wis.; Farina, Ill.; Dodge Center, Minn. By vote

Horace Loofboro, of Welton, Ia., was made moderator, and Rev. H. L. Cottrell, secretary, of this council. The services closed with song and benediction.

The session opened Sabbath morning at 10.30 a. m. and the following program was carried out: Voluntary by Mrs. Arthur Ellis, organist; singing, Doxology; responsive reading; Scripture reading, Hebrews 2, by Mr. Charles Thorngate, pastor at Exeland, Wis.; prayer by E. M. Holston, field secretary of the Sabbath School Board; anthem, "What Shall it Profit a Man?"; by the choir; ordination sermon by Rev. A. L. Davis, of North Loup, Neb., who used as his text John 12: 21, "Sirs, we would see Jesus"; charge to candidate by Rev. Herbert Cottrell; charge to the church by E. M. Holston; welcome to the ministry by Rev. H. C. Van Horn; consecrating prayer by Pastor Charles Thorngate; laying on of hands by all ministers present; benediction by Rev. Angeline Abbey.

The Sabbath school was called to order by Superintendent Charles Socwell, after a short session Mr. E. M. Holston gave a brief talk on the use of the score cards.

The afternoon session opened with a praise service led by Pastor Van Horn. Prayer was offered by Mrs. Augur, of the Congregational church. An essay, "The Forward Movement and the Sabbath School," was read by Miss Anna Wells. This was followed by a selection by the male quartet. Field secretary, E. M. Holston, spoke on the work of the Sabbath school, explaining the "why and what for of things." He brought out the truth that the purpose of the Sabbath school is to evangelize the world, its main object to bring children to Christ. A trio, Mrs. Henry Bond, Walter and Arden Lewis, sang "God be Merciful." Prayer and Scripture reading were given by Pastor H. C. Van Horn. Rev. Angeline Abbey then preached the sermon, using as her text Exodus 14: 15, "Speak unto the children of Israel that they go forward." The benediction was pronounced by Pastor Van Horn.

The evening session opened with a song service followed by an essay, "The Forward Movement in Temperance," written by Mrs. Carrie Greene, of Mora, Minn., and read by Mrs. U. S. Langworthy. After singing, "He Leadeth Me," Rev. Ev-

rett Hall, of the Methodist church, offered prayer. Rev. A. L. Davis read the 92nd Psalm. The choir sang the anthem, "Who is the King of Glory?" The sermon was preached by Pastor Thorngate, his text being a part of the 12th verse of Psalm 92, "The righteous shall flourish like a palm tree." Following the sermon Rev. A. L. Davis led a consecration meeting.

Sunday morning the session opened by a praise service led by Secretary E. M. Holston. Prayer was offered by Horace Loofboro.

Moderator D. T. Rounseville called the business meeting to order. Minutes of the last meeting were read and approved. Reports from churches were then given. Pastor Van Horn gave a verbal report of the Dodge Center Church and a hearty welcome to all visiting friends and delegates; Rev. H. L. Cottrell gave a report from the church at New Auburn, Wis.; Pastor Thorngate, from the church at Exeland; and Mr. Loofboro, from the church at Welton, Ia. Mrs. Alice Hall gave a report from the New Auburn, Minn., Church. Rev. A. L. Davis gave a few words of greeting and good wishes from North Loup, Neb., Church, and Secretary Holston brought greetings from the churches at Milton and Milton Junction, and also from the quarterly meeting of the Chicago and southern Wisconsin churches.

Rev. Mr. Cottrell expressed himself as looking forward very encouragingly to his pastorate with the church at Garwin, Ia., as he and his family are on their way to Garwin. He also gave a very good report as delegate to the Iowa Yearly Meeting. By vote this report was adopted.

A motion was made that we try the plan of exchanging delegates with the quarterly meeting of the Chicago and southern Wisconsin churches, asking that their delegate be sent to this semiannual meeting in the spring, and our delegate sent at the discretion of the quarterly meeting. The motion was carried. Pastor Thorngate extended an invitation from the Exeland Church for the semiannual meeting in the spring of 1920. It was voted that we accept the invitation. Miss Ruth Watts was elected moderator and Mr. Ellery Crandall, secretary of the next meeting.

The following were appointed to prepare essays: Mrs. Alton Churchward, Chetek,

Wis.; Mrs. William Saunders, Robbinsdale, Minn.; Mrs. Eva Payne, Hitchcock, S. D.; Freda Fowler and Marguerite Thorngate, Exeland, Wis.; Miss Alverda Van Horn, Welton, Ia.; and Miss Minnie Godfrey, Black River Falls, Wis.

It was voted that the loose change in the Sabbath morning collection be used to help defray the expenses of the delegates to the Iowa yearly meeting, and the quarterly meeting, of the southern Wisconsin churches. Pastor Charles Thorngate was elected delegate to the quarterly meeting, and Rev. H. C. Van Horn, alternate. After the minutes were read and approved motion was made to adjourn.

Secretary, E. M. Holston then gave an interesting talk on the work of the Young People's Board. An essay, "Forward to Victory," written by Mrs. Myron Green, of Grand Marsh, was read by Mrs. DeForest Crandall, of Grimes, Okla.

It was voted that the corresponding secretary be made treasurer of the semiannual meeting, and be requested to make a report at each meeting.

Rev. Herbert Cottrell preached to us, his theme being, "Go Forward." This sermon was in the interest of the Forward Movement.

Sunday afternoon, after the praise service, Mrs. H. C. Van Horn outlined the work for the afternoon and presented a paper on the Forward Movement. Rev. Mr. Cottrell spoke on the object of the Forward Movement; Mr. E. M. Holston on "Home Missions and the Forward Movement"; and Rev. A. L. Davis gave a splendid talk on "Can We, and How Put the Forward Movement Over." He also conducted a round table talk on this and answered questions in such a helpful way that much good was done.

Sunday evening was a union service, the Congregational and Methodist churches uniting with us. Pastor Van Horn read the Scripture lesson, Ruth 2.

Prayer was offered by Rev. Mr. Hall, of the M. E. church, followed by a solo by E. M. Holston. The sermon was preached by Rev. A. L. Davis, whose theme was, "Go and Work in the Harvest Fields." The closing prayers were by Rev. Mrs. Abbey and Pastor Thorngate.

MRS. U. S. LANGWORTHY,
Secretary.

YOUNG PEOPLE'S WORK

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

MAKE NEXT YEAR BETTER

Christian Endeavor Topic for Sabbath Day,
December 27, 1919

DAILY READINGS

Sunday—Better in church work (I Cor. 15: 58)

Monday—In fulfilling duties (Titus 2: 1-15)

Tuesday—In communion with God (Ps. 23: 1-6)

Wednesday—In human sympathy (Esther 4: 1-17)

Thursday—In Christian Endeavor service (Hag. 2: 1-9)

Friday—In moral growth (II Peter 1: 1-11)

Sabbath Day—Topic, How to make next year better than this (Ps. 90: 1-17) (New Year's meeting)

Based on the psychological fact of the possibility of ever-increasing intellectual, moral and spiritual development of our beings, our lives ought to be richer and better, more truly satisfying, more productive of good, each succeeding year. In what ways can we make them better? Some of the ways are suggested below:

1. *In communion with God.* All of us need a closer walk with God. Spiritual power comes only through communion with God. Close companionship with God gives not only spiritual power but the physical strength to do the things that are required of us. The men and women of spiritual power have invariably been those who leaned hard on God through faith and prayer. They have spent much time with the Bible and in prayer. So must we if we would make next year increasingly better for ourselves and others.

2. *In church work.* Christian Endeavor stands for Christ and the church, but few of us are giving the time to church work that we might. We are not as loyal to the church, its services, its activities and its ministries as we might be. How many Christian Endeavorers are giving a tenth of their time, their talents and their strength to the church? Yet I believe that as Christian Endeavorers we are as much under obligation to tithe our time and our abilities for Christ as we are to tithe our incomes. Christian Endeavorers, what do you think about it? And if you have never thought about it, do so now. Try it and see how

much better it will make next year. It will make your life so much better for the next year that you will wonder why you never thought of the plan before.

3. *In fulfilling duties.* There are many duties,—sometimes just little duties,—that all neglect. In fact, it is often because they seem so small that we have the feeling that it doesn't matter very much if we leave them unattended to. And this matter of duties is right in line with what has been said about church work. Perhaps you had been placed on one of the various committees of your Christian Endeavor society, or the Sabbath school, or even of the church. The committee of which you were a member was asked to meet on a certain evening or at a given time. When the appointed time came for the meeting you had either forgotten about the meeting entirely, or lightly passed the matter over with the excuse that it was of little importance, so you were absent. Others felt about it just as you did, so very likely the matter assigned the committee was not attended to. When a report from the committee was called for the committee had no report to make other than it had failed to do the work assigned to it, and, consequently, the matter dragged along until perhaps the committee dragged out. Is not this the very reason that so often Christian Endeavor, Sabbath school and church work goes undone? We fail to fulfill our duty. We have time for things we wish to do for ourselves, but let the things for Christ and the church go undone. Then there are many other duties which we shirk,—duties of service for others,—in the home, for our friends, for those with whom we are constantly associated in the course of the regular affairs of life. Attend to each duty that shall come to you and next year will be a better year.

4. *In human sympathy.* The world needs sympathy. There is much of heart-ache, loneliness and disappointment in the world. Dark days and trying circumstances come into each life at some time or other. We may not be able to remove the things that hurt, but we can make them hurt a little less keenly, perhaps, by extending loving sympathy. Open your heart to your fellow-men in the hour of deep trouble and you will find an increasing desire springing up within you to help lighten

the sorrows and woes of others. It will help to make life better, more tender, more human.

5. *Live the Christ life.* Live your life in the spirit of the Master from now on, and every day will be the *best* day, not only for the next year, but for all of life.

THE TEACHINGS OF JESUS ACCORDING TO MATTHEW, MARK AND LUKE

DEAN ARTHUR E. MAIN

The Fatherhood of God

The idea of the Divine Fatherhood is present in the Old Testament. Exodus 4: 22; Deuteronomy 1: 31; 8: 5; 32: 6; II Samuel 7: 14; Psalms 2: 7; 68: 5; 89: 26; 27; 103: 13; Isaiah 1: 2; 53: 16; Jeremiah 31: 20; Hosea 1: 10; 11: 1; Malachi 2: 10.

The divine goodness and gentleness are there, as well as holiness, righteousness and justice. Leviticus 19: 9, 10, 13-16, 32-37; Isaiah 40: 11; 43: 25; 65: 13.

But, naturally, the conception of God's fatherhood is more national than personal and universal. The progressive history of religion and of human thought involves growing conceptions of what God is and does for mankind.

A one-sided development of the doctrine of God came to pass, owing to a wrong emphasis upon his holiness, or separation from the world: and upon his character as ruler and law-giver. Ideas of Divine transcendency and Divine immanency were not kept well balanced. The Old Testament gave to God the name "Father"; but Jesus enriched the content of the name. The Jewish conception of God, however, in the time of our Lord, was based on traditional interpretation of the Law, not on the spiritual teaching of the Prophets. In thought, God was put further and further from men. Moses did not go up to God in the mount; but up to the mount of God (Exod. 19: 3). Moses and those with him did not see the God of Israel, but only the place where he stood (Exod. 24: 9, 10). The heavenly visitants did not eat of Abraham's repast; they only seemed to eat of it (Gen. 18: 8). In connection with such efforts to safeguard the holiness of God by removing him from personal fellowship with men, there grew up an elaborate doctrine of angels,—a natural, if not neces-

sary, correlate of this transcendental conception of God. But still their conception of him was very unspiritual. In the Talmud of Jerusalem he is as a great Rabbi. He studies the Law three hours a day; observes its ordinances, and keeps the Sabbath. He makes vows, and upon their fulfillment is released by the heavenly Sanhedrin. To such extremes did a ceremonial and external religion go. How different Jesus' doctrine of the Divine Fatherhood! The scribes put God in the seventh heaven; our Savior taught that he is very near, and full of love and care for his children, as the gracious heavenly Father of all men. (Adapted from the Hastings Dictionary of Christ and the Gospels. Vol. I., pp. 581, 582.)

Jesus claimed to have a unique knowledge of God, of his nature and purpose. Matthew 11: 27. Therefore his doctrine of God must have been really a new teaching.

Jove, "the Author and Frammer of man," was addressed as "Father" by an ancient Greek writer; and Jehovah, the covenanting and redeeming God of Israel, was a "Father" to his people. But the God and Father revealed in Jesus Christ is now known to come into closer, more personal relations with men, his children, than he had ever before been thought of as doing.

There is no contradiction; but Old Testament scriptures emphasize the holiness and greatness of God more than his love for his people; and the New Testament emphasizes the love of God for his children more than his purity and majesty.

Matthew 5: 16, 43-48; 6: 1-18, 26-34; 7: 11; Mark 11: 25.

Luke 6: 36; 10: 21; 11: 2-13; 12: 22-34; 15.

Such words as "Father," "love," "goodness," and "mercy" are the fittest word-symbols of the character of God; and the word "kingdom," of his holy and revealed purpose. The kingdom of God grows out of the love of God. Jesus came to reveal and interpret the divine fatherhood and love as the motive and basis of right human relations, which relations are to be realized in the universal brotherhood of a spiritual kingdom, or realm.

The great God is our Maker and Ruler, the Lord of heaven and earth; but it is not the idea of creatorship, power, knowledge,

wisdom or will, but of holy love, that, according to the teaching of Jesus, takes us closest in thought to the heart of the Divine Being.

Jesus' doctrine of God is the content of Hebrew ethical monotheism enlarged, spiritually developed, elevated, enriched, purified. It is not metaphysical, scientific and philosophical; but a concrete description of how God feels and acts toward men; of the kind of Being he is in his relation to the world. The content of our Savior's doctrine, however, and his life and work, are the normal basis and standard for the science and philosophy of religion.

God would not be a perfect being if he were not universal and perfect in his love for all men. Matthew 5: 43-48; 7: 7-11.

In goodness God is absolute; that is, thought can not climb to higher goodness. Matthew 19: 16-22; Mark 10: 17-22; Luke 18: 18-30. Jesus, here, does not deny his own goodness, or the possibility of human goodness; but points to God as the supreme Ground and Source of all that is good.

The fatherhood of God makes him the God of providence and redemption; and our care, forgiveness and salvation, spring out of the divine goodness, wisdom, power and love.

In some very real sense God is the Creator and Father of all men. Luke 3: 38; 15: 1. He makes and cares for birds and lilies; but he is not their Father. Matthew 6: 25-34.

We are the children of God because created in his image, which divine likeness is the ground of our spiritual and ethical possibilities. In a truer and higher sense we become the children of God through faith and obedience.

We are made for this true sonship; and because of such divine relations as are expressed, for example, in creatorship, personality, goodness, fatherhood, love, he seeks to save all men, and to give them the best they will receive. Luke 15: 3-10, 18-24.

Divine Fatherhood and human sonship are correlative; and so far as this ideal relation falls short of realization the fault is ours. Matthew 7: 11; Luke 15: 17-20.

Jesus' revelation of Divine Fatherhood was historical; that is, it entered normally, into the stream of human history. Matthew 10: 5, 6; 15: 21-28. But the ulti-

mate universal redemptive purpose of God was foreseen and foreshown. Matthew 8: 5-13; 15: 28; 28: 16-20; Mark 7: 26-30; Luke 17: 11-19.

"Fatherhood is love, original and underrived, anticipating and undeserved, forgiving and educating, communicating and drawing to its heart. Jesus felt, conceived, and revealed God as this love which,—itself personal,—applies to every child of man. That he really desired to characterize the eternal heart of God in this way as the prototype of the human father's heart, is shown by his own express comparison between the two (Matt. 7: 11). . . . If earthly fathers are good, and givers of good things to their children, how much more is the heavenly Father."—*Beyschlag, New Testament Theology, Vol. I., page 82.*

THE FIRST PRINTED BIBLE

The invention of movable type, early in the fifteenth century, which made possible the art of printing, paved the way for the circulation of the Scriptures among the masses. The first publication of any importance was undertaken by John Gutenberg, in Mainz Germany, when in 1456 he completed the first edition of the famous forty-two-line Latin Bible.

The first printed copy of the Scriptures placed on the market was sold to Charles VII, King of France, by John Faust, the financial backer of Gutenberg in his great undertaking. The price paid by the king was \$825. A copy of this first printed edition of the Scriptures may still be seen in the British Museum.

A short time ago one of these Gutenberg Bibles was sold at auction in New York City for \$50,000, the largest price, we are told, ever paid for a single book.—*Selected.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

SEMIANNUAL MEETING, WHITE CLOUD, MICH.

The second semiannual meeting of the Seventh Day Baptist Church of Michigan was held at White Cloud, October 17-19 with good attendance and a strong Christian spirit evident in every service.

The first service, Friday evening, was opened by singing, "Only Trust Him," a good beginning for such a meeting.

Elder M. C. Pennell, of Bangor, preached from the text, "Let us hold fast the profession of our faith without wavering" (Heb. 10: 23). He showed that by standing fast, and keeping under the blood of Christ, and in no other way, can we keep sin out of our lives, and in so doing become heirs of the kingdom.

Sabbath morning at 10.30 Sabbath school was held as usual, with much interest shown in the lesson. "The Temperance Question" was the subject of a talk by the Temperance superintendent.

At 12 o'clock Elder M. B. Kelly, of Battle Creek, preached from Genesis 13: 12, "And Lot dwelled in the cities of the plain and pitched his tents toward Sodom." "Making Right Decisions" was his theme, comparing the Sodom way with the road to Zion. A live testimony meeting closed this service.

Sabbath afternoon a Christian Endeavor meeting was held which has already been reported.

Sabbath night after the devotional service Elder M. A. Branch preached from Acts 1: 6, "When they therefore were come together they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

Many prophecies were given concerning Christ's coming, and promises to the faithful of joint heirship with Christ in the kingdom.

Sunday afternoon Elder L. J. Branch spoke from the text, "Be strong in the Lord." "Christian Efficiency" was the theme, exhorting ministers to courage and zeal, and lay workers to earnest co-operation.

The regular business meeting followed the sermon. President J. C. Branch presided.

Minutes of the previous meeting were read and approved.

Election of officers was as follows:

President—F. E. Tappan, Battle Creek.
Secretary-Treasurer—Ruby Babcock, Battle Creek.

Vice-Presidents—N. E. Branch, White Cloud; M. C. Pennell, Bangor.

The collection was \$11.81 and expenses amounted to \$10.

F. E. Tappan presented the Financial Budget of the Forward Movement, showing its need, and unfolding the plan for greater service.

The list of delegates to the meeting is as follows:

Mr. and Mrs. F. E. Tappan, Mr. and Mrs. Siedhoff, Mr. and Mrs. Schepel, Mrs. O. J. Davis, Mrs. Oursler, Mrs. Emile Babcock, Mrs. Frances Babcock, Elder M. B. Kelly, Elder C. Threlkeld, Ivan Tappan, Clarke Siedhoff, all of Battle Creek; Mrs. Cora Kent, Lloyd Kent, Leonard Kent, Harry Kent, of Fremont; Sylvia Field, of Kalamazoo; Mr. and Mrs. M. C. Pennell, Millicent Pennell, of Bangor.

Sunday evening Dr. J. C. Branch preached from the text, "Behold, I stand at the door and knock." The appeal was strong to open the door of the heart to the Lord and allow him to sit at our table continually.

Elder L. J. Branch and Elder Threlkeld gave short talks and a testimony service closed the meeting.

NETTIE FOWLER, Secretary.

Some real surgery needs to be performed in our churches. The rank growth of underbrush that chokes the true vine needs to be pruned away. Useless luggage must be thrown aside. The things we have been living for—wealth, power, fame, pleasure—must be held secondary. The church needs to forget some things that happened years ago, and wake up to what is taking place today. It is time for theological disputants to lay aside their musty shibboleths and bury the hatchet of contention. It is time to get our eyes away from the trivial, incidental things which disturb and confuse, and focus them upon the great eternal objectives of the Kingdom of God. It is time to minimize our differences and magnify Jesus. The church building is not a parlor for the coddling of the saints, but a fort armed for the capture of sinners. The Spirit of Jesus must be in the church; his love inspire it; his power dominate it. The church of the living God must bleed before it can bless.—*North Loup Church Bulletin.*

CHILDREN'S PAGE

"THE SECOND LETTER TO THE EPHESIANS"

HATTIE CARPENTER VAN HORN

"We are all ready for your surprise, mother," laughed Lee Clark, as he and his sister Dora and their neighbor Fred gathered about the study table.

Mrs. Clark smilingly seated herself with the young people, and all opened their Bibles.

"What's the mysterious 'find'? You promised to tell us tonight," pleaded Fred.

"You looked up the questions I gave you last week?" Mrs. Clark inquired in her turn.

"I found out about Ephesus," replied Fred.

"And I read about Diana," said Lee.

"And I counted"—began Dora, but paused at a slight shake of her mother's head.

"First of all, tell us about Ephesus, Fred."

"Well, I read that Ephesus was a city of Asia Minor founded by Amazons, hundreds of years before Christ. It was rich and proud and wicked. A wonderful temple was there, erected in honor of the goddess Diana. Many men practiced magic or sorcery. Christianity was introduced there by the apostle Paul. The converts were so sincere that they made a great bonfire of their books of magic which were said to be worth \$30,000. Years afterwards, a famous council of Christian bishops met there to try some of their own brethren for holding false doctrines. So severe were these bishops in their zeal for purity of doctrine in the church that some of the accused lost their lives, due to the cruel treatment they received from their brethren, the bishops. Long afterwards Ephesus, beautiful, proud and wealthy, became a total ruin."

"That is very good, Fred," said Mrs. Clark. "You have told us just what we needed to know about Ephesus. Now, Lee, let's hear about Diana."

"The Ephesians claimed that her image fell from heaven into their city. They erected a wonderful temple, for Diana's

worship. It was more than 400 feet long and 220 feet broad, was supported by 127 tall columns, each the gift of a prince. Her worship was pretty bad. It did not make people pure and good like Christianity. The silversmiths of the city carried on a brisk trade in little silver shrines for Diana, which were bought as souvenirs by visitors to the city. These smiths were about ready to kill Paul when they found that trade fell off because people listened to Paul's preaching and were converted."

"Thank you, Lee. And now can you tell me what book in the Bible was written for the Christians at Ephesus?" asked Mrs. Clark.

"The Epistle to the Ephesians," they all answered.

"That is right. And now I will tell you my surprise, my mysterious 'find,' as Fred called it. I have found the *second epistle to the Ephesians*," said Mrs. Clark, smiling at their puzzled faces.

"Where, where?" the children cried.

"First, tell me who wrote the epistle to the Ephesians that you are familiar with?"

"Paul," was the answer.

"The *second epistle*," continued Mrs. Clark, "was dictated by Jesus to the apostle John. In Revelation 2: 1, we read, 'Unto the angel of the church at Ephesus write,' and then follows the letter, verses 1-7. One day I was reading these first chapters in Revelation, and when I came to this letter which Jesus was dictating to be sent to Ephesus, I read it very carefully. I saw that he praised the church for its vigorous efforts to keep false doctrine and false Christians out of the church. I thought about their heathen neighbors. These Ephesian Christians were once like them. How difficult it must have been for the new converts to break away from the old customs and old habits and old associates. Yet they had done it. Then I noticed that the Master was reproving them, 'because thou hast left thy first love.' Suddenly it occurred to me to look back and see what Paul had written, years before, in that first letter to the Ephesians. I read that very carefully. Then I took my pencil, and re-reading the epistle slowly, I marked the places where Paul had urged them to be strict in their Christian lives, and I saw that he repeatedly added, to *do it in love*. Now, Dora?" Mrs. Clark turned to the

girl who had listened quietly but with keen interest to all that had been said.

"Mother, you asked me to mark and count the 'loves' and 'loving,' etc. I found 21 places where Paul used the word 'love' or its equivalent. The whole epistle seemed speckled with these words," said Dora.

"Jesus says in Revelation 2: 4—'Thou hast lost thy first love.' And he goes on to say that they must 'repent and do the first works.' He adds the solemn warning, 'or else I will come quickly and remove thy candlestick.' Do you see how this second epistle fits right onto that first one?"

"I asked our pastor about it one day, and he said he never had thought about putting them together in just that way. But he seemed pleased and said he would study into it for himself. Then he added, 'We as well as the old Ephesians need to be careful, when we attempt to criticize one another, that we do not become harsh and unloving. It is so easy to do so.'"

"Well, I guess those Ephesians didn't remember that warning very well," observed Lee, "if what Fred tells us about those bishops was true. They didn't seem very loving when they jumped on the others who did not believe just like them."

"No," said Fred, "and look where Ephesus is today. Her candlestick is removed, all right."

"Be ye kind, one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Dora repeated the beautiful words softly. "Maybe we do not all of us understand God's teachings just alike. But in our anxiety to keep the church free from error, we must *'walk in love.'*"

"I think, mother, we will all remember your good 'find,' the second letter to the Ephesians."

THOUGHTS SUGGESTED BY PILGRIM GRADED LESSONS

MRS. L. L. COALWELL

The Bible as the Word of God has direct bearing upon our own life problems. To my mind a strong proof of its divine inspiration is found in its application to the present time as well as to the time in which it was given.

Recent excavations in the Holy Land and adjoining territory have revealed further

proofs of its historical accuracy. The Ten Commandments are remarkable in that they cover in a few words all our relations to God and man. They have given direction to the law-making of the world. The hand of God caring for his people is the main idea of the Old Testament, and man's duty was shown by Jesus in "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

The Psalms were written from a full heart, whether or not David was the only author. Who has not felt the care and assurance of the 23rd Psalm? Psalms 32 and 51 have guided many a penitent who was weighed down with a burden of sin scarcely daring to hope for relief; 121st and 134th breathe the finest spirit of any in the book. The Psalms are rivalled by the four Gospels. Proverbs have given us many valuable lessons.

The Bible seems to have been given to *guide men* in the way that Jehovah would have them go. Did Jesus need the Holy Scriptures? As a boy he studied the Old Testament and after his baptism, when he was tempted he answered his adversary by, "Thus it is written," until the tempter left him and angels came and ministered unto him.

Then why did he clash with the scribes and Pharisees, who were the religious leaders of the Jews? "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you, observe, that observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men" (Matt. 23: 1-5).

Even in their religious duties these leaders had degenerated to selfishness until they emphasized the material rather than the spiritual part of the ceremonial worship. Jesus said, "Ye fools and blind: for which is greater, the gift, or the altar that sanctifieth the gift?" "Woe unto you, ye scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law,

judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Do we wonder that the leaders of the Jews sought to kill this plain spoken man? Has the "Inside of the Cup," by Winston Churchill, helped to awaken the leaders of the present-day churches? Let us hope so.

Matthew 26: 3-6 has always made me glad that the scribes feared a tumult of the people. The mass of the Jewish people liked to hear this man talk even though he disappointed their expectation of a Messiah. He declared plainly that the Old Testament predicted his coming and that if the people could only understand the message of Moses and the prophets, they would know that these writers had pointed them to him (John 5: 39-47). He saw in the Old Testament the plan which God had for him and he lived up to it faithfully, depending not only upon the written word, but upon prayer and every other means that would help him to carry out his mission.

The four gospels are indeed words of life for men at the present time. God has revealed himself to men through Christ. The test of actual use is the true test of the Bible. The Bible is a personal guide through life and gives us the hope of eternal life through Christ.

Ulen, Minn.

THE VERY BREATH OF GOD

Again: I conclude that this book has in it the very breath of God, from the effect that it produces upon men. There are men who study philosophy, astronomy, geology, geography, and mathematics; but did you ever hear a man say, "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth; and since that time I have been happy as the day is long; I feel like singing all the time; my soul is full of triumph and peace; and health and blessing have come to my desolate home once more"? Did you ever hear a man ascribe his re-

demption and salvation from intemperance and sin and vice to the multiplication table or to the science of mathematics or geology? But I can bring you, not one man, nor two, nor ten, but men by the thousand who will tell you, "I was wretched; I was lost; I broke my dear old mother's heart; I beggared my family; my wife was heart-stricken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that book." And each one will tell you the very word that fastened on his soul. It may be it was, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; perhaps it was, "Behold the Lamb of God, which taketh away the sin of the world"; it may have been, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He can tell you the very word that saved his soul. And since that word entered his heart, he will tell you that hope has dawned upon his vision, that joy has inspired his heart, and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread upon his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that this book has wrought the change.—*H. L. Hastings.*

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*)

"WHAT HAS CRITICISM DONE?"

Let us assume—it is an enormous assumption—that the critics have come to their work without bias; that they have done their work without prejudice; that they have reached a general agreement in their conclusions; that their conclusions have stood unchallenged for thirty, twenty; or even ten years; that they have proved to their own satisfaction that the gospels were not written when we believed them to be, and that they were not written by the men whom we believe to have written them. What then? What has criticism done? It has touched the record, it has not touched the revelation.

Indeed, when we have got so far, our difficulties are only beginning. I might dwell on the difficulty of explaining in any reasonable way how men, not only obscure but unknown, should have had the genius—the literary, intellectual, and moral genius—to weave broken memories and fading legends into a work that stands imperishable and immortal, steadfast amid the ruinous sea of change. What answer, what sufficient answer, is there to that question? We have a right to put the question, to insist that the question shall be answered.

Or we might fairly urge this: if the echoes are so marvelous, what must the voice have been? If the shadow, the dim and distant shadow, the shadowy presence with its shadowy crown, stands before the world in such regal majesty, what of the Person? The wider the gulf of time between the men who wrote and Him of whom they wrote, the greater the mystery, the more overwhelming the marvel.—*Sir Alfred Dale.*

"THE VERDICT OF ARCHEOLOGY"

There was a time when the skeptic or destructive critic had his own way in declaring Biblical events to be fiction, or relegating Old Testament stories to the region of myth and legend. Much of that kind of work is at the present time impossible. Archeology has come to the rescue. The spade of the excavator and the patient toils of the decipherer have silenced many of these voices. For in recent years the old Biblical world has been opened up to the light of day and we find ourselves face to face with contemporaries of Ezekiel, Moses, Abraham—and, yes, trustworthy

writings of those who came into contact with Old Testament characters, are placed in our hands, which tell their story, namely, that we have not theological fairy tales but facts to deal with.

Abraham and the other patriarchs, for example, at the present time are presented as the creation of a late Hebrew writer, who desired to idealize a father for Israel. These scholars, until recently, declared the entire historical period to be different from that of the Old Testament. Now they must acknowledge that it is in strict accordance with what has been revealed by the spade. Why? Because archeology has forced them to do so. Yes, they are compelled to admit that not only the historical background has been corroborated, but even the very atmosphere for the period has been restored, and yet they say the patriarchs are not to be considered historical because their names have not been found on the monuments.

In the light of what has been discovered if everything is historical but the characters themselves it must be acknowledged that the writer was one of the most skilled chronologers known.

Quite recently Dr. King, of the British Museum, showed that the Babylonians themselves of the late period misunderstood their chronology, and that it must be reduced considerably. In doing so Abraham's date synchronizes wonderfully with what has been determined to be fact. Think of Sennacherib's cylinder of clay recording the exact amount of gold that is mentioned in the Old Testament, namely, thirty talents, which he says Hézekiah, who feared his royalty, paid him.—*Professor Albert T. Clay, Ph. D., of the University of Pennsylvania.*

THE BATTLE CREEK SANITARIUM Wants at Once

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OUR BIBLE THE "BACKBONE OF THE CHURCH"

The Bible is the only means of keeping a church alive. The Holy Spirit ministers to the church, but he needs the Bible in his work. We must strive to keep alive, and one thing that we can do is to teach the Scriptures. Light from eternity shines through them. Bible texts are not to be used as hooks on which to hang our private notions. The Bible is not a system of doctrine or an order of ritual, but a form of life. This gracious gift of God is not an ornament, but an equipment. The growth of a denomination depends on its full use of the Scripture. The prosperity of Protestant missions in Africa in contrast with Roman Catholic missions is no doubt due to the honor paid to the Bible. The attempt to establish in Japan a religion independent of the Bible has proved a failure. The Mystics who hardly give second place to Scripture are but parasites. If Christ is the life blood, the Bible is the backbone of the church. It makes Christians understand one another. It even makes nations and races understand one another. Infidels make a living by attacking the Bible, but thus far the Bible has had the last word.

Holy Writ may be a sealed book to a learned trifler, but it is a fountain of life to a thirsty soul. It interprets itself. The best commentary on the Old Testament is the New Testament, which is its fulfilment. The Old looks forward to the coming of

Christ, and the New looks forward to his return. The best preparation for the study of God's word is a broken heart. The best that there is in it will not be found otherwise with all the grammars and dictionaries. To be sure, the ignorant may misunderstand the divine oracles, but they will not, if sincere, pervert them, as some of the learned do. The Testaments are pure gold, but what value has gold unless it is invested or put out to interest? There is added force to the Word of God when a believer repeats it with a comment, however humble and simple, out of his own heart. Abandon the midweek lecture and hold a service at which each member quotes one of God's promises and adds a single sentence to indicate what the verse quoted conveys to his soul, and see how soon the seats will be filled with eager listeners.—*Watchman-Examiner*.

The son of the family was home on his first vacation from college. He and his father were discussing affairs of the day, and finally the boy remarked: "Say, dad, I hope when I am as old as you are I'll know more than you do." "I'll go one better, my boy," the father replied. "I hope that when you are that old you will know as much as you think you do now.—*The Continent*.

I am a total abstainer from alcoholic liquors. I always felt that I had a better use for my head.—*Edison*.

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MARRIAGES

ONSGARD-BLIVEN.—At the home of the bride's parents, Mr. and Mrs. John Bliven, of Albion, Wis., Thursday evening, November 20, 1919, occurred the marriage of Miss Marian Bliven, to Mr. Sanford Onsgard, of Edgerton, Wis., Rev. C. S. Sayre, being the officiating clergyman.

CRANDALL-HURLBERT.—At the home of the bride's parents in Marshall, Mich., on October 18, 1919, Rev. L. F. Hurley officiating, Mr. George H. Crandall, of Indianapolis, Ind., and Miss Edna Hurlbert, of Marshall, Mich.

INTEREST IN THE REVISED NEW TESTAMENT

But after all, this book seems to stand abuse and to thrive upon refutation. A few years ago some learned men, after working for a number of years on the revision of the New Testament, finished their work. Having inserted a few modern words instead of others which had become obsolete, made some slight corrections of errors in translation, and rectified from ancient manuscripts some little errors that had been made by copyists in transcribing the New Testament, they at last announced the book as ready to be issued on a certain day. What was the result? Why, men offered five hundred dollars to get a copy of that book a little in advance of its publication; and the morning it was published, the streets of New York were blockaded with express wagons backed up and waiting for copies of a book which had been refuted, exploded, and dead and buried, for so many years. Millions of copies were sold as fast as they could be delivered. They telegraphed that book, from the first of Matthew to the end of Romans, from New York to Chicago, about 118,000 words,—the longest message ever wired,—for the sake of getting it there twenty-four hours sooner than steam could carry it, to print in the Sunday newspapers.

A dead book is it? They would not pay for telegraphing the greatest infidel speech ever delivered in this country, from here to Tophet. This old book seems to show some signs of life yet. It is like Aaron's rod that budded and blossomed, and it is being scattered over all the world. And it

is a curious fact that most of our skeptical friends contrive to keep very close to where its shadow falls.—*H. L. Hastings*.

JOHN WANAMAKER, WORLD'S SUNDAY SCHOOL CHAIRMAN

Hon. John Wanamaker, of Philadelphia, has just been elected chairman of the Executive Committee of the World's Sunday School Association. Mr. Wanamaker succeeds H. J. Heinz, who died in May of this year, at the very time when the annual meeting of the Executive Committee was in session. Mr. Wanamaker has been actively engaged in Sunday-school work since January 17, 1848. In just a few months he will have 72 years to his credit for continuous Sunday-school membership and he is still on duty every Sunday. He is superintendent of the Bethany Presbyterian Sunday School of Philadelphia, which reports an enrolment of 2,555. In 1889 he became actively interested in the Pennsylvania State Sabbath School Association and has been its president since 1894. Not only does this active business man hold these offices but he fills them with service. When Mr. Wanamaker was Postmaster-General he continued his activities in the Bethany Sunday School in Philadelphia and made it the rule to return each week from Washington that he might be in his place in the home school.

A bookshop devoted exclusively to religious literature was opened in New York at 349 Madison Avenue, north of Grand Central Station. The Y. M. C. A. is behind the enterprise. The manager of the store is a Congregational minister, Harold B. Hunting, whose experience with books, dating from the time when a score of years ago he conducted the Yale "Co-op," has fitted him providentially for a book councilor. The shop is almost unique in the careful classification of the books on its shelves, and it has no religious bias. It is afraid neither of the extremely "radical," the dynamic books, nor of the extremely conservative, the soporific ones. It will be worth watching to see whether New York is interested.—*Christian Work*.

"He never lived who could say that the saloon had helped him to be a better man; thousands say it has ruined them."

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RESOLUTIONS OF RESPECT

By the Brotherhood of Jackson Center, Ohio, Seventh Day Baptist Church:

WHEREAS, It has pleased our heavenly Father to remove from among us our beloved brother, the Rev. D. K. Davis, and,

WHEREAS, He was held in high esteem by the Brotherhood, because of his noble Christian character, therefore be it

Resolved, That we bow in humble submission to the will of him who notices the sparrow's fall, and has promised to bring his people again from the land of the enemy,

Resolved, That we sympathize with the bereaved family—with Mrs. D. K. Davis in the loss of a loving husband; with the two sons in the loss of a kind and affectionate father; be it further

Resolved, That a copy of these resolutions be spread upon the minutes of the Brotherhood; that a copy be sent to the family; and a copy to the SABBATH RECORDER.

J. D. JONES,
C. F. KENNEDY,
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RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogues, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

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CHANDELIER.—The Piscataway Seventh Day Baptist Church has a good 14 kerosene light chandelier that ought to be placed in some church that is lighted by kerosene. Should any church wish such, please write to Dea. I. F. Randolph, Dunellen, N. J., or to the pastor, Rev. W. D. Burdick, Dunellen, N. J. 11-10-tf.

The restored University of Louvain is to be endowed by different nations with various chairs. France will establish a chair of French art, Spain of Spanish art, England of the technical sciences, the United States a chair of international law. It is expected that Greece may endow a chair for the study of a somewhat neglected subject—the history of civilization of the Byzantine empire.—*The Continent.*

"Nay, never falter, no great deed is done By falterers who ask for certainty. No good is certain but the steadfast mind, The undivided will to seek the good; 'Tis that compels the elements, and wrings A human music from the indifferent air. The greatest gift a hero leaves his race Is to have died a hero."

"Turn worry into prayer."

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M. E. H. Everett

Upon Judea's small hills
The angels waited long,
Looking toward Bethlehem's ancient site,
Earth's sorrow hushed their song.

"The shepherds knelt around him there
Their faces white with awe,
It was the Savior of the world
Their eyes with rapture saw.

"I saw him on his mother's breast,"
A white-robed harper said,
"A glory not of earthly light
Lay on his gentle head.

"Not ours to question why earth's peace
Hath been delayed so long,
We come to comfort waiting souls
With heaven's divinest song."

Now joyously the harps ring out!
"Glory to God for aye,
Goodwill and peace to all on earth"
The angels sing today.

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