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 Zenas 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.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at Alfred, New York, August 24-29, 1920.
President—Prof. Alfred E. Whifford, Milton, Wis.
Vice-President—Prof. Frank L. Green, Alfred, N. Y.
Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
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Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Inc., 1896)
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The Sabbath Recorder
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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 sink.
And souls sink in sadness, and times are distraught
With blood run dry and joy dearly bought.
A little more Bible before we can say
The light of our banners has conquered the day.
A little more Bible in business and art,
A little more Bible in spirit and heart,
In progress and pages of power and advance,
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 strong.
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 wake the hours and the day bleed.
With sunlight and fragrance and music of Mays
Far down the green childrens 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 bread, and feeds me with the bread of life.—J. H. Gilbril.

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 out this 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 which 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 Saviour 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, indeed 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 exalted 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."—Beecher.

"How wretched a spectacle is a garden into which cloven-footed beasts have entered! So that which yesterday was fragrant, and shows 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 chopped for their juices and then rejected. Such to me is the Bible, when the pragmatic prophecy-mongers 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 dews by 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 love 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 diamond has lost its setting, and the mother's arms clasped 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."—Goodwin.

"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, and 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."—M. H. A. Boardman.
THE SABBATH RECORDER

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 pour 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 was merged into the women's, 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 exegesis 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 expels 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 wonder, admiration, and gratitude 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 of God are often lost in the infinite, and the Bible, beyond all the glory that our intellect can comprehend; the mountains that are not too far removed from our knowledge, are often lost in the infinite, and the Bible, beyond all the glory that our intellect can comprehend; the mountains that are not too far removed from our acquaintance with the Book, whose revelations and counsels have moved multitudes.

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 ways of God as expressed in the Word, the Bible. In raising a family I have read, and with 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 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. To them which sow in tears;"...In tempest and sigh...But through all the darkness of this road I have kept on, and I have found the 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.

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 years gone by the Bible was read, and even taught to Sunday schools, but not as much as it should be. I believe in the Bible, in the Word of God, because 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).

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Mrs. M. M. Smith

Grand Marsh, Wis., November 30, 1919.

PARAGRAPHS

REV. ARVA J. C. BOND

THE RESPONSIBILITY OF THE CHURCH

The American principle of separation of church and state impacts upon the churches the responsibility of providing instruction in 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 inflamable 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 than can be great aid 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

PRACHING

I am convinced that when churches retain their pastors longer with adequate support, which will go beyond physical necessities and 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 will 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.

The revolution that is taking place in lesson material 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 parson 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, the 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.

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 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 our human soul. It is service 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 library 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 parson 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, the 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.

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 creeds 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 rejoicing 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.)
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 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.

The good people of Plainfield have a way of doing things that prove very satisfactory. When the director general visited this church a few weeks ago he was satisfied that the conditions there did not require a slogan. 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 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 make-shift 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 instruction, 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 reality 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.

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

SOME BIBLE NAMES, AND THEIR MEANINGS

UNCLE OLIVER

I have been asked to write something for this Bible Number of the Recorder. There are 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.

Abra 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 accord 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 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 been 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—an meaning God. This is a prefix or suffix of many Hebrew names.

Eliah 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 had 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 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; Simon, 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, 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; Phoebe, shining, pure; Philuteus, amiable; Philémon, 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 spelling 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 instruction to us. No commentary 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."
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 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.
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 that he was not elected 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 gave me a page in his book. He was a wonderful help. 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 while 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, there is a better cared-for home. True prayer God's ear is open to hear and his hand ready to give answers.

MRS. H. GILLETTE KEYNOR.  

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 deserted rapidly. The 29,000 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-supported 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 not. 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. This was the first time that 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, 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 5, 1901. It was for the first number of the Bible and Bible ever printed from movable type—the Gutenberg Bible. Bernard Quattrich paid $20,000 fourteen years before. He sold it to Hoe for $2,500. For the third book ever put in English type by English printers, a work compiled by Juliana Berners, printed by Caxton, 1480, Mr. Huntington paid $12,000."
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. He and Guglielmo came to this country, too, when he was very young, and his mother had named him as he was to be considered an American, having learned, through some bitter experiences, that "dagos" 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 crossed a child in the schools 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 Irishman," 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 the best 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 he saw it was the only way a man could help his mother. They had lived in great comfort 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, that was the old way; they worked too young; that 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 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 was very tired, and I believe she still is tired, 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, working in a bakery, but the treatunt 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 great deal of extra help. So Willie, a proud and happy boy, started in to work to pay the rent. The child was insufficiently clad. 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 packages, 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 the door after door in dim hallways, 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 tea; but for all that it was no good for, 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 let her use her time to 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 liked to say. And so, on the first Monday morning, that little Christmas poem singing joyously through his mind:

A Christmas Song

Surely 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 Grigio and her are going to work. 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 anarchism," said the Day Nursery Lady, spitefully.

But that said disappointment was just now, for Willie had a real job for the Christmas season. That kind-hearted Irish grocer from whom Willie had got his morning coffee, and whose daughter love a deal of, gave him a trip must, 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 on the Christmas rush. The people will crowd all their Christmas presents 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 to pay the rent. The child was insufficiently clad. 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 packages, 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 the door after door in dim hallways, 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 tea; but for all that it was no good for, 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 liked to say. And so, on the first Monday morning, that little Christmas poem singing joyously through his mind:
deep, racking cough shook his body, and I 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 peeping 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 and enveloped the 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 great stores, 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. He had money to spend, and they seemed to have gone mad over Christmas shopping.

"And well, let us have 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 as good in stores mark; of foolishness single word to his tirades.

Villie

They had been out of their beds since that morning. They reached the stable. The day's work went on, and the night before Christmas he had given it to the boys. He had a little present for the younger children from the Day Nursery, secrecy. There were presents for all the younger children from the Day Nursery, and, he suspected, one for himself as well. He had given his younger brother the 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.

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I don't 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," I began to look out for 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. Palmborg took it and kept it temporarily, saying she would keep it till it could earn its way 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. Palmborg and the nurses had taken such tender care, was all wasted and the word "starvation" seemed to fit her as well as when Dr. Palmborg had first taken her. So I took her for the Connecticut society. I came home the next day and the next day I took this baby, the second time it had been taken, the mother gave birth to another baby and without letting us know a thing.

But the delivery boy did not rouse to that mellow clamar. 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 mother, and 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 word.

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. Palmborg I would adopt it, and to tell her mother to give her to me. I had already adopted two, so Dr. Palmborg said I didn't have any money to keep it (truth is I had already "killed 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. Palmborg took it and kept it temporarily, saying she would keep it till it could earn its way 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. Palmborg and the nurses had taken such tender care, was all wasted and the word "starvation" seemed to fit her as well as when Dr. Palmborg had first taken her. So I took her for the Connecticut society. I came home the next day and the next day I took this baby, the second time it had been taken, the mother gave birth to another baby and without letting us know a thing.

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 am 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.


dius, Nov. 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.

SEMIANUAL 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 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 Abby then preached the sermon, using as her text Exodus 14: 15, “Speak unto the children of Israel that they go forward.” The sermon 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. Ex­}

erett 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. Rouseville called the business meeting to order. Minutes of the last meeting were read and approved. Reports from churches were then given. Pastors Van Horn and Davis gave a 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, Iowa. Mr. Holston 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 singing 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. Mrs. Charles B. B. S. 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, Iowa City, Iowa; 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 open Bible and 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. 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 led by Rev. Mrs. Abbey and Pastor Thorngate.

Mrs. U. S. Langworthy, Secretary.
MAKE NEXT YEAR BETTER

Christian Endeavor Topic for Sabbath Day, December 27, 1919

DAILY READINGS

Sunday—Better in church work (1 Cor. 15: 58)
Monday—In fulfilling duties (Titus 2: 1-15)
Tuesday—In communion with God (Ps. 32: 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—Today, 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, if we would make next year increasingly better, more truly satisfying, more productive, more human.

1. In communion with God. All of us need and find a “farther” who has the spiritual power to communicate 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 in the Bible and in prayer. So must we do.

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 under obligation to tithe our time and our abilities for Christ as we are to tithe our incomes.

3. In human sympathy. The world needs sympathy. There is much of heartache, 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 these things, 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.

4. In human sympathy. The world needs sympathy. There is much of heartache, 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 these things, 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 divine goodness, gentleness are there, as well as holiness, righteousness and justice. Leviticus 19: 0, 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 the human thought involves growing conceptions of what God is and does for mankind.

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 lawgiver. The Old Testament scriptures emphasize the holiness and immensity of God; the New Testament stresses the love and grace of God. The Father is, to such as have never known God, the concept of the human father. There is much in the New Testament which emphasizes the love of God for his children more than his purity and majesty.


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. In its moral, 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 thought can not climb to higher goodness.

In some very real sense God is the Creator and Father of all men. Luke 3: 38; 6: 35. 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.

The first printed edition of the Scriptures was held at auction in New York City for $50,000, the largest price, we are told, ever paid for a single book.—Selected.

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$\text{CHILDREN'S PAGE}$

"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 Bible for the first time.

"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 Alexander, 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 image was so revered that 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 shrines 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 the 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, 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 as repeated, added, to do it in love."

"Thank you, mother, we will all remember your great '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 riddled 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 dash it 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 Sanhedrin 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, 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 neglected the weightier matters of the law, as well as the old Gospels. Of what value are they 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."

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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: 36 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 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, 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...“ You to have done, and not to have dis­appointed their expectation of a people. The mass of the Jewish people to him (John 5: 39-47). He the message of depending not only upon the written word, but upon prayer it the eternal life and gives us the hope of 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 blash of health has come back to his poor wife's faded cheeks; 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. 29, 1919

AT THE EMPTY TOMB AND WITH THE Risen LORD DISCIPLES

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

DAILY READINGS
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—of Moses, the son of a slave; of the 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 themost ancient relics. 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 record on the mass amount of gold that is mentioned in the Old Testament, namely, thirty talents, which he says Hezekiah, who feared his royalty, paid him.—Professor Albert T. Clay, Ph. D., of the University of Pennsylvania.

THE VERDICT OF ARCHEOLOGY

There was a time when the skeptical 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 toil 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 Ezechiel, 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 most ancient relics. 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.

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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 books 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 unsuccessful. It makes nations and races understand one another. It even forces the learned trifler, but it is a fountain of life added force to the Word of God when a wise man adds the grammars and dictionaries to the text. The attempt to establish in Japan a religion independent of the Bible has proved unsuccessful. It makes nations and races understand one another. It even forces the learned trifler, but it is a fountain of life added force to the Word of God when a wise man adds the grammars and dictionaries to the text.

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: “I always felt that I had a better understanding of the world when I read the Bible.” The father replied. “I wish 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.

MARRIAGES

OXNAGD-BLVEN.—At the home of the bride’s parents, Mr. and Mrs. John Bliven, of Albion, November 26, 1919, occurred the marriage of Miss Marian Bliven, to Mr. Sanford Oxnagd, of Edgerton, Wis. Rev. C. S. Sayre, being the officiating clergyman.

CRANDALL-HURBERT.—At the home of the bride’s parents in Marshall, Mich., on October 20, 1919, Rev. L. P. Hurley officiating. Mr. George H. Crandall of Indianapolis, Ind., and Miss Edna Hurbert, of Marshall, Mich.

INTEREST IN THE REVISED NEW TESTAMENT

But after all, this book seems to stand alone 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 crept into the text 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 blocked with express wagons backed up and waiting for copies of a book which had been refused, exploded, and sold 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 180,000 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 continue 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 2,550. In 1889 he became actively interested in the Pennsylvania State Sabbath School Association and has been its president since 1894. As 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 counselor. 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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THE SABBATH RECORDER

DEC. 2, 1919

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