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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

# The Sabbath Recorder

## A CREED FOR THE NEW YEAR

To do our work as it is given us by God; to live simply and show hospitality of heart and home; to face each coming day with courage, indignant over wrongs, watchful in the interests of justice, and striving earnestly to achieve the ends of a higher patriotism; to heed the voice of conscience, render obedience to the law of right, practice a becoming self-denial, and in every emergency do the plain duty that lies next our hand; to show sympathy without sacrificing honor; to extend mercy without violating justice; to forgive, where men repent of wrong; to pity the unfortunate, knowing how weak are our purposes; to be brothers unto one another, thinking kind thoughts, speaking gentle words, and practicing the gracious ministries of helpfulness; to love all things that are beautiful, whether of the world without or of heaven within; to bow reverently before the sacred mystery of life; to worship God as the source of our being, and the fountain of all goodness; to confess our sins, implore divine forgiveness, and pray for strength against temptation; to be humbled without self-depreciation, and holy without self-righteousness, to remember the past with gratitude, endure the present with cheerfulness, and await the future with patience;—let this be our New Year Creed.—*Artemus Haynes, in Social Ideals.*

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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 79, NO. 26 PLAINFIELD, N. J., DECEMBER 27, 1915 WHOLE NO. 3,695

"I asked the New Year for some motto sweet,  
Some rule of life with which to guide my feet.  
I asked and paused. He answered soft and low:  
'God's will to know.'  
'Will knowledge, then, suffice, New Year,'  
I cried;  
And ere the question into silence died  
The answer came: 'Nay, but remember, too,  
God's will to do.'  
"Once more I asked: 'Is there no more to tell?'  
And once again the answer softly fell:  
'Yes; this one thing, all other things above—  
God's will to love.'"

**"The Other Side of Prohibition"** In order to break the force of the prohibition movement, the National Liquor Dealers' Association of America is flooding the country with illustrated literature in defense of its miserable business. Before me lie two Anti-Prohibition Year Books, a well-printed illustrated paper, entitled "The Other Side of Prohibition," and various clipping sheets filled with material to cast doubt upon the data furnished by the anti-saloon workers. The liquor people offer, free of charge, cuts and cartoons to any paper that will use them in the fight of the "wets" against the "drys."

How intelligent men can hope to advance their cause by some of the arguments set forth is more than we can understand. Really, with thinking men who desire the welfare of the country, these arguments must help the prohibition side rather than the other. But men who have a wholly bad and selfish cause to advocate can not be expected to find good and reasonable arguments to commend it.

In this Year Book six pages are used in an attempt to make tables of figures show that Kansas comes "far from being the model State" she is represented as being. This State is compared with various groups of States where license prevails, and in every case the ratio of good is made to appear greater in "wet" States than in "dry"

Kansas. The claim is made that Kansas sends a larger number of its inhabitants per hundred thousand to asylums and to prisons than certain "wet" States; that Kansas has a greater percentage of paupers, more divorces, more cruel husbands, a smaller ratio of her inhabitants in churches, furnishes more juvenile delinquents per hundred thousand, and produces a higher ratio of murderers than several "wet" States; lastly, it is claimed that Kansas deposits in savings banks less money per capita than thirty-two "wet" States mentioned! Now, Kansas, what do you think of that?

On the first page of this remarkable book, the statement is made that National Prohibition would mean the loss of \$250,000,000 revenue to the general government; \$21,000,000 to the various States, \$6,600,000 to the various counties of the Union, and a loss of \$52,000,000 revenue to the cities of the country; and these questions follow: "Who will make up this revenue lost through *National Prohibition? What part will you have to pay?*"

Oh, the shame of it all, when a so-called Christian nation accepts millions of revenue from men whose whole business is to ruin its citizens by tens of thousands! The very thought of accepting such blood money should burn into the hearts and consciences of men until they are willing to cease the cursed business of supporting a government by furnishing ruin for body and soul to its people. Shame on a company of distillers that put forth such arguments to justify them in their ruinous work!

**"Save the Boy"** In the Anti-Prohibition "There is Another Boy" Year Book is an article, "Save the Boy," and also in the paper, "The Other Side," appears the same article, entitled, "Save the Boy—How About the Other Side?"

After a sort of moralizing upon "freedom of choice" as essential to a meritorious life, and an effort to show that young men and women kept in what the liquor men call the "cloistered home" are more apt

to break away from all restraints when they do get out, and that no credit could be given to one who is fenced in so he *can not* go wrong, the claim is made that there is no need of the "hue and cry, Save the boy," if the boy receives proper home training. The argument that a generation of boys who never saw a saloon would be lacking in stamina, and would make their own liquor and drink it, is rather amusing, and shows the straits in which saloon men are placed for arguments to save their business.

The writer of this article says: "Besides the boy the prohibitionist wishes to save, there is another boy whose welfare must be looked after." This other boy is the son of the wage-earner whose living depends upon his position with the liquor industry. Then a plea is made for the hundreds of thousands of boys whose fathers are employed by distillers, brewers, bottlers, and in various departments of the liquor business, including thousands of teamsters, claiming that prohibition would rob them of their living and throw a great army of unemployed upon the country to add to its distress. We need no arguments to show the fallacy of such a position. Every one can see that with the millions now invested in the liquor business all turned into real productive industries, just as many or more men would necessarily have to be employed; and instead of being compelled to labor in a debasing, ruinous business, all the employees of rum would find respectable occupations.

The one thing that impresses me most is the insulting effrontery of it. Here are in the insulting effrontery of it. Here are representatives of the worst criminal-making business in the whole world—a business that furnishes hotbeds for every form of vice and crime, a business that sends a hundred thousand young men on their way to drunkards' graves every year—actually making light of the song that represents the agonized prayer of mothers that their boys may be saved from the curse of rum! Not only this, but these men whose boys, too, might be saved by prohibition, actually put up the bread and butter plea, that they be allowed to go on with this ruinous work unmolested, because their boys must have a living! This same plea might be made

by every class of evil-doers. Every gambler, every inmate of our prisons, every burglar, every promoter of social vice might make the same plea on account of his boys, who "must have a living." It is equivalent to saying: "Let us go on with our chosen business, even though it is bound to destroy thousands of your boys, soul and body; for we have boys to feed. For an easy way to support our boys, do let us go on ruining yours, and away with all this sentiment expressed in song, 'Save the Boy!'"

**Brother M. G. Marsh** In the SABBATH RECORDER of December 6, page 717, Rev. G. M. Cottrell, secretary of the Lone Sabbath Keepers Association, in advising his state secretaries, says: "Keep out an eye for changes in your list. . . . Some of these you will find by reading the RECORDER carefully each week. For example, here is M. G. Marsh, Flintville, Tenn., in a RECORDER article this week. An L. S. K.? We must find out."

In response to this, Brother Marsh writes to the editor: "I see in my RECORDER that Brother G. M. Cottrell wants to know what I am. I hardly know, myself, what one would call me. I am isolated from other Sabbatharians, not having the privilege of personally meeting and worshiping with any of them excepting my own immediate family, yet I am a non-resident member of the Plainfield (N. J.) Seventh Day Baptist Church."

This leads to a more formal introduction of Brother M. G. Marsh to our people, although they have seen his name in the RECORDER before. As we remember, something over a year ago he became a member of our church through correspondence with Pastor Edwin Shaw. Brother Marsh is a convert to the Sabbath who longed for a church home among Sabbath-keeping people; and after an exchange of several letters, some of which were excellent recommendations from prominent men, the Plainfield Church gladly accepted him as a member. He tells us, in his letter just received, how much he enjoys the RECORDER, which he thinks every Sabbath-keeper should read. He says: "To me, to read it is truly an inspiration, and I am sure it would be such to others who are not now

reading it. Its power for good should be greatly extended."

Upon the matter of his stand for the Sabbath, Brother Marsh adds:

For the benefit of those who may be interested, I will say that, since taking a definite stand for the true Sabbath, I have found no cause to regret my course and am more and more convinced of the inexcusable fallacy of the First-day practice. However, I am not satisfied to be so far away from others of my faith. My three oldest sons professed religion this year. They read and pray in our family devotions and seemingly are much interested in Christian work. I want to see all of them baptized into the Seventh Day Baptist Church, but unfortunately this I can never see while we live here.

We are glad to learn these things, and hope Brother Marsh and his little family will feel at home among Seventh Day Baptists, though isolated from the home church. We trust that Rev. Willard D. Burdick, on his journey south among the scattered Sabbath-keepers, after the holidays, will be able to visit this brother and extend such encouragement as he can.

**"What Are We Going To Do About It?"** "Nothing"

In an address before a certain Bible school, the speaker had given in an impressive manner the parable of the sower, describing the four kinds of soil and making it clear that these soils represent human hearts. In making the application the speaker said: "And now, children, what are we going to do about it?" Immediately the unexpected reply came from a small boy in the class, "Nothing!" In the laugh that followed, few if any noted that the effort of the speaker and the reply of the boy furnished an apt illustration of what is going on in many of our churches, week after week, and year after year.

Here is a minister who has done his very best to teach the truths of the gospel; he has sown the good seed upon all soils, making the strongest appeals for practical Christian work on the part of his hearers, and with a yearning heart asks his people, "What are you going to do about it?" only to receive the answer by word and by deed, "Nothing." Here is the prayer meeting, literally dying for the help the church members could give, spiritual conditions are discouragingly low in the church, and the pastor is almost pathetic in his plea for help to build up the waste places. "What

are you going to do about it?" "Nothing." The church is in distress financially and the appeal comes for help; mission boards are handicapped by debt and the work suffers; the denominational paper greatly needs better support in order to become more efficient; the plan for a forward movement is not recognized and aided as it should be; the Sabbath is not observed as the Lord requires, men are careless about it and the general indifference is discouraging to the leaders—all these matters are laid on the hearts of the people by faithful pastors who continually ask, "What are you going to do about it?" and the reply from all too many is, practically, "Nothing." What are we going to do about the evils of the community around our church—evils that are being laid at its very door? Nothing. Men and women close by our churches are unsaved and unreached by the gospel. It is clearly the church's duty to reach out after them in the spirit of the Master. What are you going to do about it? Nothing.

People of the Christian churches, living in the midst of those who are starved in soul and body for the very things we have power to give them, we are appealed to by the Bible, by the Lord, by the Holy Spirit, and by our own consciences if we stop to think, and have we not said "Nothing" long enough, when asked "What are you going to do?"

**Formal Recognition of New Citizens Why Not?** These trying times for a country with many thousands of the class called *h y p h e n a t e d*

Americans are bringing important questions to the front that have hitherto attracted but little attention. One of them is the question of our relations to the foreigners who are flocking to our shores, and who seem reluctant to become American citizens. The sooner we can educate these in the principles of our government, and inspire them with a desire to become full-fledged citizens, the better for our country. The spirit of patriotism must be awakened and foreigners must be made to feel at home here, if we hope to escape the dangers sure to come from a mixed multitude claiming citizenship in foreign nations.

With due regard for the sentimental ties that bind many to other countries and which operate against their being natural-

ized, we should do all in our power to encourage them to become citizens, on the ground that those who expect to make the United States their permanent home are morally bound to accept citizenship as soon as possible. If this country is good enough to live in and work in, and furnishes a refuge for the oppressed of other lands, it has a claim upon every comer which he should not try to evade. On the other hand, there is a claim upon the native-born to meet newcomers in a way that will inspire allegiance to our government, and enable them to see that it is a great thing to become a citizen of the United States.

Why not set apart a certain day—Independence Day would be a good one—as Americanization Day, in which all those in each community who have during the year become citizens shall receive public recognition by appropriate services? A declaration of citizenship would be to the newcomer like the Declaration of Independence, and a rousing welcome would help him immensely. One western city did this very thing last year by inviting those naturalized during the year to a reception on the Fourth of July, and presenting each one with a small American flag, and a badge or seal button containing the word "citizen." Songs like the "Star Spangled Banner" were sung, a pledge of allegiance recited, and patriotic addresses given. Care was taken to express our appreciation of those who thus become citizens. This was done by one who had himself come to our shores and accepted our country as his own. No man can measure the good results sure to follow from such a service of recognition.

**Better Treatment Would** When we think of the **Make Them Patriotic** way many foreigners are treated by Americans, we can not wonder that they are slow in seeking citizenship. Really, the bone and sinew of this country today in all lines of ordinary work is entirely foreign. We could not build our railroads, sewer our cities, construct our canals, bridges, and fortifications, or carry on any public enterprises requiring manual labor, without the sturdy, patient toilers from other lands. And yet I have seen groups of these men being driven, by arrogant taskmasters, like so many cattle and treated as though

scarcely human. How can we expect honest, industrious men to be patriotic and loyal to the institutions of a nation that persists in calling them "dagos," "sheenies," "guineas," and other opprobrious names? Certainly this is no way to make men love the land of their adoption.

#### The Message of the Bells

O ringing bells, O swinging bells,  
As on the breeze your cadance swells  
To welcome the New Year,  
How much, since one brief year ago,  
The world hath known of want and woe,  
Of course, hope, and fear!

Ring soft, O bells, your gentlest chimes  
Are more befitting these strange times  
When hearts are bruised and sore  
At thought of suffering man and beast,  
The vacant places at the feast,  
With nations all at war.

Could we but hear from your fair throat  
The longed-for message clearly float  
That those across the sea  
Had flung down arms, and raised on high  
Their milk-white banners to the sky  
In peace and amity!

O pealing bells, your silvery voice  
Bids us be thankful and rejoice  
The War God's ruthless hand  
Outstretched in envy o'er the earth  
Hath spared the land that gave us birth,—  
Yea, that this goodly land

Can proffer of its garnered stores  
To those in need on foreign shores,  
In kindly brotherhood.  
We do rejoice these troublous days  
That Peace attends us on our ways,  
With strength and plentitude.

O Father, Father, we do pray  
That ere another New Year's Day,  
Swift-footed, shall draw nigh,  
This wicked, wanton strife shall cease,  
That we may see the Dawn of Peace  
Illumine the eastern sky!

—Louella C. Poole, in *Our Dumb Animals*.

#### Some New Year Ideals

Be what you would make others.—*Amiel*.  
Remember always the presence of God.

—*John Fletcher*.

Let my life be a life of prayer.—*Adoniram Judson*.

Take what you believe and are, and hold it in your hand with a new firmness as you go forward; but as you go, holding it, look on it with continual and confident expectation to see it open into something greater and truer.—*Phillips Brooks*.

#### Message From Rev. L. E. Livermore

In response to your renewed invitation, of recent date, for, at least, a letter of greetings to my old friends, I most gladly embrace the present holiday season to express my deep interest in the readers and supporters of the SABBATH RECORDER and the blessed truths to which it is devoted.

There are times when the innocent and customary expressions, "Merry Christmas" and "Happy New Year," would be very inappropriate and unwise, as when a family or a community had been visited by some great calamity. So now, while we stand facing the most wicked and de-

reorganized, thereby rendering it a much more efficient body in directing and aiding the work of the churches. Its annual sessions are becoming more spiritual, uplifting, and at the same time more business-like. The boards and committees of its appointment keep its plans and purposes alive and working throughout the year.

Our young people are more interested, better organized, and doing more practical Christian work than at any previous time in our history.

Lone Sabbath Keepers are being looked after by a devoted general secretary, provided with an interesting *Directory* and



REV. L. E. LIVERMORE AT HOME IN FLORIDA

structive war of nations the world has ever known, with its millions of hitherto happy homes in desolation, all our salutations are tinged with sadness and turn to prayers for the return of peace, comfort and the reign of righteousness.

Still, we must admit that it is far better for us to maintain a spirit of good cheer, courage and hopefulness, even in the midst of the most depressing conditions.

Now let us look a short time at things that interest us as a denomination. There are many things to encourage us, far more than to depress. Within a few years the General Conference has been thoroughly

urged to make their annual reports and contributions. I am sure this attention will be more and more appreciated by those whom it is designed to encourage and will result in much good.

Another encouraging feature is seen in the federated church movement. The nearer we approach to the spirit of our Master the less will be our spirit of intolerance and exclusiveness; the broader will be our spirit of charity and co-operation in Christian work. "What would Jesus do?" What did he do? His attitude is not left to conjecture (Mark 9: 38-41): "John said unto him, Master, we saw one casting out

devils in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us."

The SABBATH RECORDER was never more valuable than today. Its able management by the Executive Board of the American Sabbath Tract Society, its vigorous editorials, and the excellence of all its departments give it a high rank as an advocate and defender of good citizenship and every true reformatory measure.

For all of which let us thank God and take courage. Perhaps I should add, by way of postscript, that my health is much better since we returned to our Florida home than it has been for the past two years.

L. E. LIVERMORE.

116 South Vernon Avenue,  
Kissimmee, Fla.,  
Dec. 17, 1915.

### "Of One Blood"

REV. G. M. COTTRELL

Last Sunday night Rev. Charles M. Sheldon finished his Sunday evening story on the above theme.

The subject is a timely one, and was handled in a manner to hold one's interest to the close; and we predict that the book when published will prove *one* of the best among the many issued by the noted author-preacher.

It began with a prize oratorical contest held in a certain college. Among the contestants were a professor's son—American, a Jew, a Highlander, a negro, and others. The African won first honors, which caused a good deal of bitter feeling and charges of plagiarism, which were proved untrue. Apologies finally were made and better feeling prevailed, after which a Cosmopolitan Club was organized with members of a dozen different nationalities, with the purpose of promoting brotherhood and developing the interests of all.

After their graduation the story follows the fortunes and misfortunes of the leading characters, with a love story intertwined, between the leading young man, Mr. Stone, the professor's son, and Aletha

Strauss, the Jew orator's sister. Here, too, was seen some of the play of race prejudice contending with love.

From successful noble American careers, the scene changes to the battle fields of Europe, into the vortex of which in one way and another some of our leading characters have been drawn. And there in the night and doom of battle is witnessed the awful tragedy of two of our college club boys, face to face in a death struggle.

Once more the Cosmopolitan Club meet for a reunion in an American city and resolve anew to work for the brotherhood of man, and help to forever destroy this awful destroyer—War.

Rev. Mr. Sheldon closed his story with this original poem, "The Brotherhood Song," which was printed on the first page of their Sunday service program:

"If I could hold within my hand  
The hammer Jesus swung,  
Not all the gold in all the land,  
Nor jewels countless as the sand,  
All in the balance flung,  
Could weigh the value of that thing  
Round which his fingers once did cling.

"If I could have the table he  
Once made in Nazareth,  
Not all the pearls in all the sea,  
Nor crowns of kings nor kings to be  
As long as men have breath,  
Could buy that thing of wood he made—  
The Lord of Lords who learned a trade.

"Yes, but that hammer still is shown  
By honest hands that toil,  
And round his table men sit down;  
And all are equal with a crown  
Nor gold nor pearls can soil;  
The shop at Nazareth was bare—  
But Brotherhood was builded there."

On the last page of the same leaflet is something good about books, which I think is worth while to include in this report.

#### SOMETHING ABOUT GOOD BOOKS

1. The money paid for a good book is investment, not a purchase. And the investment is one that never fails.
2. The six best sellers are not always the six best books to buy, or read.
3. However, the Bible leads all books in the number printed and bought.
4. More books ought to be loaned out of private libraries. A book in the hand is worth two on the shelf.
5. Coleridge said he "loved the Bible because it found him."
6. One test of a good book is its ability to make us do what it teaches.

7. What is your annual expense account for good books compared with your expense account for cheap amusements?
8. A book that has lived one hundred years and is still read, will probably live another hundred. Old age in books is not a sign of weakness, but of power.

#### A FEW BOOKS WORTH WHILE

1. New Testament in Modern Speech, by R. F. Weymouth. (This will give fresh meaning to the Gospel story.)
2. Boys and Girls Ask-at-Home Questions. (Answers to many questions children ask.)
3. In the Vanguard. (A Drama on War.)
4. Prayers of the Social Awakening. Walter Rauschenbusch. (Very beautiful in language and helpful to the spirit.)
5. "Dare We Be Christian?" by the same author. (Strong and helpful essay.)
6. The Cap and Gown. By Dean Brown. (Wise and witty discussion of college problems.)
7. The Meaning of Prayer. Harry Fosdick. (Of great value in family worship, as also "The Manhood of the Master," by the same author.)

All these books can be found with The Pilgrim Press, 19 West Jackson St., Chicago.

### Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, December 12, 1915, at 2 o'clock p. m., Second Vice President William C. Hubbard in the chair.

Members present: Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Asa F. Randolph, Frank J. Hubbard, J. Denison Spicer, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Marcus L. Clawson, John B. Cottrell, Edgar D. Van Horn, Herbert L. Polan, Raymond C. Burdick, Charles P. Titsworth, Harry W. Prentice, Irving A. Hunting, Frank S. Wells, Arthur L. Titsworth, and Sabbath Evangelist Willard D. Burdick.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The Advisory Committee reported that:

Sabbath evangelist, Rev. W. D. Burdick, is to work for the coming week among the churches in Rhode Island, in the vicinity of Westerly and Ashaway, after which he will go home for Christmas.

The committee makes the following recommendation: That our Sabbath evangelist be sent to work in the south and southeast fields after January first.

Report adopted.

Rev. W. D. Burdick spoke hopefully of his visit to Shiloh and Marlboro, and the work of the past month, and offered some helpful suggestions as to his further work.

The Supervisory Committee reported that in keeping with the plan outlined by the committee at the beginning of the fiscal year, \$25 have been set aside bi-weekly from the income of the Publishing House, to constitute a sinking fund for the replacement of equipment as may be necessary.

Report adopted.

Voted that the Publishing House Sinking Fund as arranged for by action of the Board at the July meeting, be placed in the hands of the Treasurer as a special fund for the maintenance of the plant at the Publishing House, subject to use only by vote of the Board, and on the recommendation of the Supervisory Committee.

The Committee on Distribution of Literature reported as follows:

|   |        |
|---|--------|
| No. pages of tracts distributed .....     | 16,378 |
| No. new RECORDER subscriptions .....      | 10     |
| No. RECORDER subscriptions discontinued.. | 6      |
| (All were requests to discontinue.)       |        |

The Recording Secretary reported that copies of the hymns entitled "Sabbath" and "Sabbath Worship," by Mary A. Stillman, can be supplied for 85 cents for the first 100, and at 15 cents per 100 for additional numbers of either one or both hymns.

Voted that the publication and distribution of the two hymns just reported on be referred to the Committee on Distribution of Literature with power.

Voted that the proper officers have authority to execute the necessary papers for the assignment of the mortgage of Seaman Williams to James T. MacMurray.

The Committee on Italian Mission reported nine sermons by Mr. Savarese, with an average attendance at New York of eight, and at New Era of thirty-one, for the month of November, and 2,000 *L'Ape Biblica* printed and distributed.

Correspondence was received from Rev. Arthur E. Main, President Corliss Fitz Randolph, Rev. G. Velthuysen, Rev. James L. Skaggs, Rev. Jesse E. Hutchins, Rev. T. J. Van Horn, D. H. Leshler, Harriet Oursler, Ada V. Saunders, Mike McGee, Paul E. Titsworth, D. Nelson Inglis, Grace E. Burdick, Rev. George Seeley, Rev. E. D. Van Horn, and others.

Correspondence from Dean Arthur E. Main, relating to a course of lectures to be given at Alfred next year, was referred to the Advisory Committee and Editor Gardner with power.

Voted that the expenses of Rev. E. D. Van Horn to Marlboro recently, be paid by the Board.

The following resolution was adopted:

*Resolved*, That the action of the Finance Committee of the Seventh Day Baptist Memorial Fund in investing the \$10,000 bequeathed to this Society by the late Eugenia L. Babcock in a certificate of deposit of the City National Bank, Plainfield, N. J., until May 1, 1916, at 4 per cent. instead of leaving the same subject to check at 3 per cent., be approved, and the loan so continued until a suitable, safe and legal investment is secured for same.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

### President Wilson at Columbus

The Rev. A. J. C. Bond recently attended the meeting of the Executive Committee of the Federal Council of Churches of Christ of America, held at Columbus, Ohio, at which time President Wilson spoke. The address was given Friday evening. Some of the points that appealed to the pastor are as follows:

"After all, the most vitalizing thing in the world is Christianity.

"One nation is distinguished from another by its ideals, not by its possessions.

"An egotist is a man who has got the whole perspective of life wrong.

"Some people have been opposed to using the schoolhouses as social centers because there are some things they do not want talked about. Some boards of education have opposed it because they realized it might not be well for the board of education to be talked about.

"It seems that the country pastor has an unparalleled opportunity to be a country leader, to make everybody realize that he, as the representative of Christ, believes himself related to everything human that has as its object the uplift and construction and inspiration of the community for betterment of any of its conditions.

"The country church ought to say to its people: 'This church is interested in the lives of the people of this country and

will lend itself to any legitimate project that advances the life and interests of the people.'"

The President in this connection named better farming methods, co-operation in buying, selling and marketing, co-operation in handling crops so as to get the best service from railroads, and knowledge of how to get the prevailing market prices, as matters in which the country church should interest itself.

"It is one thing to have an organization and another thing to fill it with life. I have been a member of one or two churches that were admirably organized and were accomplishing nothing.

"You know some people dearly love organization. They boast of the number of committees their organization has, and they like the power and influence of distributing their friends among the committees. And then when the committees are formed there is nothing to commit to them.

"If the object of organization is what the object of some business organizations is and what the object of many political organizations is, to absorb the life of the community and run the community to its own benefit, then there is nothing profitable in it. An organization without the spirit of co-operation is dead and may be dangerous.

"Some churches are exceedingly active about nothing."—*Salem (W. Va.) Express.*

Another chance is given to us in the dawning of a new year. Janus has a young face and it is suffused with hope as it is turned toward the future. We often say, If I had my life to live over again, I would do so differently. In a measure we may live it over again. The old book is closed, and a new one opens. January is closely linked with December, and yet it bears a different aspect. That is old, this is young. We may with Tennyson exclaim therefore, "Ring out the old; ring in the new." We may arise and stand upon our feet, turn our backs upon the record that has been made, and our faces toward the new day that has dawned. We may take another hitch in the girdle about our loins and determine on a new energy in the fresh race opening before us.—*J. M. Wilbur.*

"The Roman spear didn't hurt Jesus so much as the kiss of Judas."

## SABBATH REFORM

### Some Fallacious Arguments on the Sabbath Question Answered

REV. THEODORE J. VAN HORN

MY UNKNOWN FRIEND:

Your friend and mine, Mr. \_\_\_\_\_, handed to me a few days ago your statement of reasons for disregarding the seventh day of the week, and observing instead the first day. He has asked me to review these reasons for him, which I have consented to do. I have, in turn, asked him if he would send this review to you, which I have—too boldly perhaps—assumed would be helpful not only to him but to you. I have admired much the orderliness and neatness with which this argument is presented. I think you have made out the very best case for the observance of Sunday that can be made, and I have read through with deepest interest all that you have said. A few years ago I read Mr. Torrey's little book, "Ought Christians to keep the Sabbath?" with similar interest. Can it be that we, who have observed the Sabbath from Jesus to the present day, have made so serious a blunder as your arraignment of us in the last division of your argument would seem to indicate?

And so I go over the ground once more, as I have so often done for the sake of those who are caused to doubt. A comparison of views in a Christian spirit is one means open to us of getting clearer views of the truth as it is revealed in His precious word. So I feel that you will not think an apology necessary for pointing out, what seem to me, errors in your use of the Scriptures.

I. I notice in general that your argument is built upon four assumptions, which have too little ground in Bible teachings to support so great a revolution as is involved in the forsaking of the Sabbath. These assumptions are—

1. That the Sabbath was given to the Jews only.
2. That Pentecost fell on Sunday.
3. That Christ rose from the dead on the First day.
4. That Revelation 1: 10 refers to the first day of the week.

Shall we not try to determine just how much Bible there is to support these assumptions, as we go over, in order, the five general divisions of your argument?

I. "What the Sabbath is."

You are right in saying that "it is a memorial of finished creation." But it would be more adequately stated, perhaps, to say that "it is the memorial of God as Creator," since Ezekiel 20: 20 reads, "That ye may know that I am the Lord your God." But to use John 5: 17 and the other passages referred to under this head to show that the advantages of the Sabbath do not belong to the race of mankind, is not "rightly dividing the word of truth." God *did* give the Sabbath to the Jews as a sign between God and them. But that fact does not nullify the great truth that the Sabbath was blessed and sanctified for the race. Because it was used as a sign between God and his people, the Jews, does not exclude the rest of the world from this universal blessing. You assume that the Sabbath was a part of the Jewish ceremonial system. But it must be remembered that the Sabbath, along with that other great bulwark of society, *the home*, was instituted before there was a Jewish race. Compare Genesis 2: 2-3 with Mark 2: 27, where the simple words of Jesus ought to be conclusive.

Nehemiah 9: 13-14 would not be used by any one to prove that mankind was not under the law of the other nine commandments, and it ought not to be used by any one to make it appear that the Sabbath was not a God-ordained means of great blessing to men, before the *writing* of the law on Sinai. That the Sabbath existed before the giving of the law on Sinai is shown in Exodus 16: 21-30. After that long period of oppression in the land of Egypt, where idolatry reigned, and little or no respect was shown to any of God's laws, and where excessive labor would give little chance for regarding the Sabbath, there was reason for special attention to the abused and forgotten institution. There is quite general agreement among scholars that such references as Genesis 4: 3; 7: 4, 10; 8: 10, 12 are a recognition, also, of the Sabbath and the sacred division of time.

II. The Law of the Sabbath (with penalty of death).

"Exodus 35: 1-3." The Sabbath had its special significance to the Jews under

the conditions peculiar to *them*. But the teaching of Jesus makes it clear that he who was the "Lord of the sabbath day" (Mark 2: 28), its author and founder, had a right to interpret the law concerning it, in harmony with the larger needs of the race for whom it was made. Thus, *he* teaches, contrary to the narrow legislation of the Scribes and Pharisees, that the making of a fire, or doing anything to allay suffering (Luke 13: 10-17) or to meet a real need (Matt. 12: 1-13) would be right, on the Sabbath. The children of Israel were in no discomfort from cold, nor was it necessary for *them* to cook food on the Sabbath. There *may* have been some connection between idol worship and the making of fires, which would be a double act of disloyalty to God.

"Numbers 15: 32-41." "The law worked death for gathering sticks on the sabbath." It ought to be remembered that the Jewish people were being organized into a form of government known as a *theocracy*. The laws must be enforced as they must in civil government everywhere. The penalty for disobedience must be, or is likely to be, suggested by the customs prevailing in the age and in the country where the government is located. The Sabbath was one of five classes of laws whose penalty for violation was death. Under a different form of government and in a different age, the penalties for crime are different. But no one would think of saying that, because hanging for murder is abolished in many States, therefore the law against murder is done away. It argues well for the comparative mercifulness of the administration of justice in the commonwealth of Israel that only *five* crimes were punishable by death, while 200 years ago in England 148 crimes were met with the death penalty. Penalties may change, the administration may change, but the fundamental laws of human society remain the same.

"Galatians 3: 10." "Unless one continues in all things in the book of the law he is cursed." This passage in Galatians is directed against the Judaizing teachers who insisted that salvation and justification depended upon our obedience to the law, rather than upon faith in Jesus Christ (more on this point, later).

"Exodus 31: 12-17." You say that "the Gentile world is alien to the commonwealth of Israel and strangers to the covenant of

promise." May I ask you to read again the second chapter of Ephesians, and notice that in the eleventh and twelfth verses "the Gentiles" are represented as being at a great disadvantage *at one time because* "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world." Does that state of things continue? Read verse 13 for the answer: "But *now* in Christ Jesus ye that once were far off are made nigh by the blood of Christ." You will not fail to notice the conclusion of verse 19,—"So then ye are *no more* strangers and foreigners, but fellow-citizens with the saints, and of the household of God,"—and that it differs from the deduction, "The Gentile world is alien to the commonwealth of Israel and strangers to the covenant of promise." I must assume, however, that you mean, "The Gentile world *was* alien to the commonwealth of Israel, etc.," which agrees with Paul's argument here.

It is no new thing for people to become confused over the distinctions that are made in one or two passages in the New Testament between the "Jews," the "Gentiles," and the "Church of Christ." The point for us to notice in this chapter is that the distinction vanishes between "Jew" and "Gentile," and the Gentiles become fellow-citizens with the *Jews* of the commonwealth of Israel, and both together grow into "a holy temple in the Lord" (vs. 21). That it is a great privilege to come into the commonwealth of Israel and to be partakers of the covenants of the promise, is further taught in Romans 2: 28-29 and 9: 6-8; John 1: 47. The point is, that however it may have been in the past, the Gentile world is no longer alien to the commonwealth of Israel. "Know therefore that they that are of faith, the same are sons of Abraham" (Gal. 3: 7). "So then they that are of faith are blessed with the faithful Abraham" (Gal. 3: 9). And *all*, of whatever race, coming into the great family of God through faith in Jesus Christ, lose former distinctions. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one man in Christ Jesus" (Gal. 3: 28). But if one distinction prevails, it is the Israelitish distinction according to the above passages and

this (Gal. 3: 29): "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise."

III. "The Church of Christ is nowhere commanded to keep the Sabbath."

"1. Because it belongs to Israel."

Take rather the words of Jesus: "The sabbath was made for man" (Mark 2: 28).

The Sabbath belonged to Israel just as it belonged to the world. But the world rejected God and *all* his laws. But when Israel was separated unto God from the rest of the world, in order that the knowledge of the only God might be preserved, and through Israel might be proclaimed to all the families of the earth, then naturally the law of God, disregarded and trampled upon by the world, became the law of the Jewish theocracy. It was adopted into the *Mosaic* legislation as a part of the system by which the Jewish state was to be governed. It should be expected that the Sabbath law, guarding the institution which was sanctified for the special purpose of keeping vivid in the minds of men the knowledge of God as Creator and Sovereign, should occupy a large place in the heart of the Ten Commandments. It is true that the church of Christ is nowhere commanded to keep the Sabbath, that is, there is not in the New Testament a specific command, "Remember the sabbath day to keep it holy." But when we get onto New Testament ground, the loving follower of Jesus Christ no longer awaits a *specific command*, but yields his will to the *unmistakable* indications of the will of him he loyally follows. His, Jesus' own conduct on that day (Luke 4: 16), his numerous acts of healing on that day evidently for the purpose of disabusing the minds of the people of the false notions of Sabbath-keeping, and his repeated controversies with the doctors of the law on these occasions of healing, all argue that the Sabbath occupied a high place in the esteem of Jesus. Besides all this, his teaching in the fifth chapter of Matthew makes it very clear that the Ten Commandment law was not to be annulled (Matt. 5: 17). And Jesus said, "If ye love me, keep my commandments." He said, moreover, "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least

in the kingdom of heaven" (Matt. 5: 19). Now, if there was one part of the law which Jesus was specially careful in instructing us about, and which he took special pains to free from misconception, that was the Sabbath. How many did he free from disease and the power of evil on that day, to prove that his Father intended it to be a day of joy and gladness and freedom! And how he frowned upon the doctors of the law for making it a day of grievous restrictions! (Mark 2: 27-28). (Mark 3: 1-6; Matt. 12: 1-13; Luke 13: 10-17; John 5: 1-9; 9: 1-41).

"2. Because the Sabbath is part of the Law (Rom. 6: 14). Ye are *not* under the law."

We ought to read the whole argument of a chapter or book before making deductions therefrom. The central teaching of the Book of Romans is "Justification through faith in Jesus Christ," and this book, as well as much that Paul wrote besides, was to correct the great error constantly advocated by the Judaizing teachers that the *ground* of our justification before God and of our final salvation was the keeping of the law. Romans 3: 28 expresses the great central teaching of this book. There can be no doubt from this passage and many others which might be cited from this book that we "are not under the law." But in what sense? Evidently that we are not to be servants to the law as a means of purchasing our salvation by obeying what it requires. We are no longer bond-servants to work out the purchase price of our redemption. Eternity would not be long enough for that. Jesus Christ has paid the price which we were utterly incapable of paying; and by faith in him, expressed by accepting the gift, we are saved. But after reading Romans 6: 14 we ought also to read verse 15 which makes it clear that there yet remains the great standard of righteousness, the violation of which is sin. Paul says, "God forbid" that we should sin because we are not under the law but under grace; and in the following chapter (7: 7) he says, "I had not known sin except through the law." The same truth is found in 1 John 3: 4. Now turning back to Romans 3: 31 we come to the decisive statement of Paul regarding the perpetuity of the law. "Do we then make void the law through

faith? God forbid: nay, we establish the law."

We are not permitted, then, my dear friend, to believe that we are not under the law in any such sense as to give us liberty to disregard any of its requirements. The law is represented in chapter 7: 7 as a faithful monitor making known sin, and its exceeding sinfulness (7: 13). Of such a friend and monitor Paul says (vs. 12), "So that the law is holy, and the commandment holy, and just, and good." Only the sinner dreads the law. It was made for him (1 Tim. 1: 9). The transgressor is under the law, and he will soon have its strong hand of condemnation laid upon him. We are free from the law when we have been pardoned for past transgressions through faith in Jesus Christ, and henceforth live in obedience to its requirements. In that pardoned life, the standard of life and conduct is not lowered or abrogated, but the whole attitude of the pardoned one is changed toward the law of righteousness. In the former life his attitude was that of rebellion and disobedience and he found it to be a "law of sin and death" (Rom. 8: 2), but in the new life he serves in the newness of the Spirit (7: 6). May I ask you to read once more Paul's whole argument, chapters 6, 7 and 8, and notice how clearly it is shown that the one who accepts Jesus Christ as Savior becomes a changed and obedient servant of righteousness. (See 6: 16-19; 7: 6.) Observe how that the renewed soul "delights in the law of God after the inward man" (7: 22); that the "law of sin and of death" is that from which we are made free by "the law of the Spirit of life in Christ Jesus" (8: 2); and that the work of Christ for us, as to one important aspect, is that the ordinance of the law may be *fulfilled in us* who walk not after the flesh but after the Spirit (8: 4).

Under the gospel of grace, then, we offer our service not from fear or constraint, but from the heart (Jer. 31: 31-33). We obey, not because we must, but because we will. "Under grace" we obey *because* we are saved, not *in order* to be saved. "Under grace" we do not sin (Rom. 6: 15). But we keep His commandments because we love (John 14: 15).

(To be concluded)

### Talk Up the Minister

Years ago there was trouble in a certain church over the young pastor. Many members insisted upon his leaving. His few ardent friends insisted with equal zest upon his remaining. Much bad feeling had been generated. The case was critical.

Finally two prominent gentlemen called the congregation together and counseled them as follows: "It may be that our pastor is not a great man, but we all know that he is a good man and that he is doing all in his power to promote our spiritual interests. Let us all agree to bear with him, and, instead of talking him down, let us go out from this meeting resolved to talk him up."

The advice was accepted. The result you can guess. He remained in that church nearly half a century, and remarkable success attended his ministry to the close.

A good many people talk the minister down. They discount all his doings. They misunderstand his plainest saying. They credit him with unworthy motives. They predestinate his failure. An angel from heaven could not succeed under such conditions.

That is unwise. It is unfair. And it is wicked.

How much better to "talk up" the minister. The world will accept him at your estimate, and respect him according to the measure of your own respect.

Talk up the minister in your home. Help him to win and save the children. Talk up the minister among the young people. Lift not a finger to break the spell of his uplifting influence.

Talk up the minister among your fellow members. Be his solid friend. Suffer no tongue of malice to speak against him in your presence.

Talk up the minister in the social circle, on the street, in the cars, in the factory, store or office. Magnify his strong points. Minify his weak ones. Speak kindly of him, or speak not at all.

Do you know what such loyalty to the minister will mean? In nine cases out of every ten it will mean success.—*The Church Advocate*.

"He who is virtuous is wise; and he who is wise is good; and he who is good is happy."

## MISSIONS

### Nearing Japan

DEAR BROTHER SAUNDERS:

I am just sending a note tonight to let you know that early tomorrow morning we expect to land in Nagasaki, Japan. We have no idea yet just how long we shall have to wait there, but doubtless not over forty-eight hours. We had hoped to get to Shanghai for next Sabbath Day, but it will be toward the close of the Sabbath if we get there before the first of next week.

We have had a very pleasant journey. For the most part the sea has been smooth. We have been able to be out on deck all the time except when it rained hard once or twice, and since the first night we have all been good sailors. The children have been very well and we are certainly glad that we did not try the winter trip on the northern route.

With best wishes to yourself and Mrs. Saunders, in which Mrs. Davis joins me, I am,

Yours in His work,  
H. EUGENE DAVIS.

*Inland Sea, Japan,*  
Nov. 17, 1915.

### The Evangelists at New Auburn, Wis.

DEAR BROTHER GARDINER:

Funny, wasn't it? "What?" Why, that picture of your humble servant that came in the RECORDER a while back. Had it been one like that of me in the Seventh Day Baptist Historical Volumes, which I supposed was in possession of our publishing house, it would have been no great surprise and would have looked something as I look at the present time. But what grouch the RECORDER had against me to make it spoil one of its pages with such a picture as came I could not tell. That picture was taken about twenty-five years ago. Had they wanted something ancient I might have sent them one taken of me more than fifty years ago. Now I am hoping that the RECORDER will not get into trouble over this matter. However, I feel that I must drop you a word of warning. A good man has written my wife, "I think you ought to sue the RECORDER for publish-

ing such a picture of your husband. I will be a willing witness." Now I shall do my best to persuade Mrs. Coon to let the matter drop. But you see that I have not been home since before our General Conference. How strong my persuasive powers will be with her after such a long absence from home remains to be seen.

If it were not such a serious matter it would be very amusing. "What?" The severe criticisms of a certain evangelist and of some city pastors against Billy Sunday in his evangelistic work. They were given at a ministerial meeting. They had very little to say about the thousands of conversions to Christ gained in the Billy Sunday meetings every year. Homes of great drunkenness and wickedness changed to homes of sobriety and righteousness through his efforts seemed to hold small place in their mind and heart. There were some twenty-five or thirty of us ministerial brethren there. I wanted to say to them that the whole bunch of us put all together with all the forces working together with us all the years of our ministry have not begun to bring as many people to Christ as Billy Sunday brought to Christ last year. Somehow it does not look well to me for us to stick our hands in our pockets while we are doing so little, and then pride ourselves on our ability to tell such workers as Billy Sunday how he ought to do in order to bring people to Christ. But it seems to be an easy matter for some to sit on the fence and criticize those who are sweating with honest toil on the highway of holiness. Let us say, "The Lord bless you, Billy, in all the good you are doing in the name of Christ. We will throw no blocks in your way."

We are now in the third week of an evangelistic campaign here in New Auburn, Wis. Upon reaching here we found deep mud. It soon froze up, and has been frozen up ever since. Roads were in a very bad condition for a couple of weeks. Our people are very badly scattered here, most of them being from three to six miles from town. We have but three or four members in town. The Methodist people very kindly gave us the use of their church building. It is near the middle of town, and is larger and much better located for our meetings than is our own. Attendance for some time was small. Then it was



better. Interest increased. Last Sabbath six said by rising they expect to be baptized. Others have expressed the same purpose since then. Some fifteen have expressed the desire to live the Christian life. Some of our people are coming in night after night from six miles away through the cold for these meetings. Some matters that have been troubling the church work here for years have been buried, so far as the church is concerned. We are all rejoicing in the manifestations of the Holy Spirit's power.

Four other places in this State wanted us this month for evangelistic work. But New Auburn was ahead in her request. We have much, very much to thank God for. We have been so unworthy and so weak in our faith and works. He has been merciful and kind beyond all measure. Brother Schmidt felt that he must go into other work, and tendered his resignation as leader of the singing in our work during the campaign in Milton Junction. We feel that we have been exceedingly fortunate in securing the services of Brother Julius Nelson, of Milton, for leading the singing in this campaign. He has been rendering valuable assistance in the work here. Since a year ago this time twenty people have come to the observance of the Sabbath in the special meetings that I have conducted. Would that we had gained more than five times as many Sabbath converts in this way. But I do not know a better way to get them than by going right into the field with the blessed gospel of our dear Lord. Let us do less grunting and more lifting, and see if we do not have less reason for depression and greater reason for encouragement. New Auburn needs our sympathies and our prayers. Pray for us and North Loup as we go there for the next campaign.

Sincerely yours,

D. BURDETT COON.

Dec. 15, 1915.

Some folks want the faith to remove mountains when they ought to be content with the faith that would remove molehills, for that is about the size of their troubles.—*The Christian Herald.*

God can use even a stick—especially if he is the kind of a man who will stick.—*The Christian Herald.*

## Amos: The Man and His Message

REV. HERBERT C. VAN HORN

[AUTHOR'S NOTE.—The writer wishes at the beginning to acknowledge his indebtedness to the men named below, whose writings he has consulted and often quoted from freely in the preparation of this paper. *Dictionary of the Bible*, Hastings. *One Volume Commentary*, Dummelow. *New Century Bible*, R. F. Horton. *Book of the Twelve Prophets*, G. A. Smith. *Messages of the Earlier Prophets*, Sanders and Kent. *Introduction to the Old Testament*, C. H. H. Wright. *Doctrines of the Prophets*, Kirkpatrick. *The Kings and Prophets of Israel and Judah*,—*Historical Bible*, Kent.

The best excuse for the length of this article is the value and interest of the subject discussed.]

"It was an eventful moment in the history of mankind, as well as that of the Hebrew race, when Amos, the Judean Shepherd, stood up at Bethel, the great royal sanctuary of the Northern Kingdom, to preach in the name of Jehovah to the assembled Israelites." The day of the old order of prophets and prophesying had passed away and a new era had dawned. The new day was a new political and commercial condition in Israel.

The precise time of Amos' prophecy may not be known—the time of the earthquake referred to in his opening verse doubtless being a vividly remembered fact at that time, but afterward forgotten and lost. It is comparatively safe, however, to place him in the latter half of the long reign of Jeroboam II, the "victories by which he had restored 'the borders of Israel from the entering in Hamath unto the sea of the Arabah' having already been won when Amos prophesied." The prosperity which had resulted "from these successes had already begun to bear evil fruit in the spirit of luxury and overweening confidence." Granting that Jeroboam's reign lasted until about the year 749 or 750 B. C., the mission of Amos occurred, probably, about 760 B. C.

Though peace was established and the country had grown opulent, and many rolled in wealth and bathed in luxury, there were ominous mutterings in the Far East, and the "more thoughtful of the Israelites could not shut their eyes to the fact that Assyria," who had proved a good friend to them by crippling their old enemy, the Arameans (1 Kings 13: 5) was still a dangerous neighbor. "The majority of the princes and people, however, trusting to

their military equipment and to the protection of Jehovah, which they confidently hoped to gain through the wealth of their offerings, had completely succeeded in blinding their own eyes to the perils of the situation." Wealth and power, persisted in and constantly held up as the *summum bonum*, gave rise to extravagance and oppression. "In the new-born desire to gratify their love of display and luxury the ruling classes were cruelly wronging those who were dependent upon them."

"The mass of the people still conceived of Jehovah much as their neighbors, the Moabites or Edomites, conceived of their national gods. So long as they were faithful to bear to his sanctuaries rich offerings and refrained from worshiping rival deities they felt sure he would protect them as far as he was able." When it came, "the successful advance of their enemies shook their faith in Jehovah's power and willingness to deliver his people. The Hebrew people had only learned the alphabet in the great school of divine revelation. In accordance with the purpose of the Eternal, great political transformations were soon to take place which were destined to open the minds of certain humble consecrated men to the appreciation of new and revolutionizing truths. Made prophets by virtue of the possession of this broader conception of Jehovah's character and demands, they came before their contemporaries to proclaim a nobler ideal of life and service. In contrast to the old it was an almost new religion."

"The prophets alone, with souls open to the influence of the Divine Spirit, realized that he was the supreme God of the universe and that the calamity which was soon to overtake their nation, came not because he was unable to avert it, but because the sins of the people rendered such a judgment necessary." It is small wonder that the prophets met with popular indifference and contempt. "Their break with the past was too abrupt, their ideals too lofty, their teaching too pure, to gain general acceptance." The true messenger of later times has found often to his sorrow and discomfort that contempt and indifference to God's message is not peculiar to the time of Israel's prophets.

AMOS: THE MAN

Amos was of humble origin, being a herdsman and dresser of sycamore trees in

Southern Judah, in the village of Tekoa. He may have owned his flock, or he may have been a hired servant, it being very clear (Amos 7: 15) that he was not a wealthy noble but a yeoman, like Elisha. Horticulture occupied a part of his time and attention, the sycamore being cultivated both for its fruit and its durable wood. The language of his messages bears many traces of the character of his occupation. "The significance of the phenomena of nature, familiar to one whose life was spent in the open air, impressed itself deeply upon him (4: 13; 5: 8; 9: 5-6). The wagon loaded with sheaves (2: 13); the lion growling over his prey (3: 4); the remnants of his prey recovered out of the lion's mouth (3: 12); the bear, more formidable to the shepherd than even the lion (5: 19); the snares set for the birds (3: 5); ploughing (6: 12); cattle-driving (4: 3); corn-winnowing (9: 9); the locusts devouring the aftermath (7: 1); the basket of summer fruit (8: 1),—supply him with imagery which he uses with perfect naturalness, as might be expected from one who was brought up to the calling of the shepherd and husbandman."

At the same time they reveal in Amos a prophet of great poetic skill and originality, and "are characterized by a literary finish and beauty which establish his position as one of the greatest masters of Hebrew style."

Amos gives us no account of a splendid vision marking his divine call such as characterized the initial work of his great fellow-countryman, the brilliant Isaiah. He declares himself to be neither a prophet by professional training nor the son of a prophet—"but I was an herdsman, and a dresser of sycamore trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel." Repeatedly he says, "The Lord Jehovah showed me"; "The lion hath roared; who will not fear? the Lord Jehovah hath spoken, who can but prophesy?" (3: 8). A careful student of Israel's history, a close observer of the signs of the times, a believer in Jehovah God and possessed of a high and noble conception of his power, justice, righteousness, dominion, purity and nearness—Amos goes forth to Bethel, Israel's ancient and chief seat of worship. His coming and his message at

such a time are proof of a special revelation to him.

But the task confronting him was not inviting. As he observed the injustice, the oppression, the self-indulgent luxury, the indifference and immorality which characterized the Northern Kingdom, he found little encouragement that his word of warning would be heeded. The fact that he was a humble shepherd, who gained his living by following the lowliest pursuit which poverty-stricken Judah offered, was anything but a favorable introduction to the opulent northerners. His solemn face, his rude attire, and above all, his accent which indicated that he was a native of insignificant Judah, must have aroused at once a violent prejudice against him in that gay throng which streamed up to celebrate a great feast day at the wealthy and popular shrine at Bethel.

His message also was one of uncompromising denunciation; for while engaged with his humble sheep-herding, "he had meditated long and deeply upon the evils and dangers of the present situation, and Jehovah had revealed to him an ideal of justice which threw into startling relief the injustice rampant in Israel." Simple, straightforward, fearless man that he was, he laid bare all its social and religious corruption and declared that the God of justice must and would destroy the corrupt Northern Kingdom. "The effect upon the rulers, who were the especial objects of his attack, can easily be imagined. The fact that his charges were true only increased their rage. As soon as he mentions the overthrow of the kingdom, Amaziah, the chief priest at Bethel, sends word to the king that Amos has conspired against him and must be suppressed. The land is not able to hear his words is his suggestive confession." Not waiting for Jeroboam's reply, Amaziah orders Amos to leave Israel and return to Judah and "there gain a living by prophesying, if he could, but prophesy not again any more at Bethel." "I am not a professional prophet, as your sneering words imply," was Amos' response, "nor do I belong to any prophetic guild, but I am a plain man who earns his daily bread by honest toil. . . . Jehovah called me to deliver a message to the Northern Kingdom. In putting me to silence you defy Jehovah; upon you who represent the class I came to denounce, and

upon your family, shall be visited all the miseries of conquest and captivity."

"It is altogether probable that thus forbidden opportunity to voice his message, Amos turned to his pen and thus rendered his words immortal. He is the first of that remarkable group of prophets who speak to us through their writings almost as clearly today as they did to the surging, impatient, curious crowds of Hebrews who gathered about them twenty-six centuries ago. In imagination, taking our place in one of these audiences, we may listen to the stern message of Amos and *follow his thought*, even though in translating it into twentieth century phraseology we lose much of the beauty and force of the rugged, poetical Hebrew in which he wrapped his ideas as he hurled them at his hearers."

#### AMOS: HIS MESSAGE

Amos was a man with a message and the tact to deliver it. We have seen that his task was no simple one and that the audience confronting him was not only critical but hostile.

His aim in his opening address was clearly not only to win a hearing from an antagonistic audience but also to compel his hearers to assent to certain fundamental principles which he immediately asked them to apply to themselves. With supreme skill and tact he opens with a powerful but just arraignment of Israel's most hated foe, the Arameans. He declared that God had often overlooked the sins of Syria but that at last they had sinned beyond forgiveness, and the divine judge would no longer suspend sentence over Damascus. One by one the surrounding nations are dealt with by the prophet and we see the hostile expression on the faces of his audience softening and they begin to say to one another, "This man is right after all and is not so green as he looks"; "He is a prophet all right, and knows what he is talking about." They are still more sure of his sanity and acumen when he declares Jehovah's judgment in store for their rival nation, Judah, on the south. Having won the attention and sympathy of his hearers at last, Amos quickly thrusts home the truth of his message for the day,—*"For three transgressions of Israel, yea, for four, saith Jehovah, I will not turn away the punishment thereof; because they have sold the righteous for silver, and the needy for a*

pair of shoes." In a few striking sentences the sin of Israel is laid bare. The typical crimes are of the rich and ruling classes: cruel oppression of the poor; misuse and abuse of authority; immorality, practiced even in the name of religion; the retaining of garments taken in pledge, which law and mercy commanded should be returned to those for whom they were the only bed at night; and drunken carousals under the very shadow of the sanctuary.

In striking contrast to that dark picture, Amos rapidly sketches the goodness and mercy of Jehovah in delivering them from Egyptian bondage; leading them through the wilderness; settling them in a rich and fertile land; and making possible for them their present prosperity. To train them in righteousness God had sent them prophets and Nazirites. The former they had silenced and the latter they had made to break their sacred vows. Times without number Jehovah had pardoned them, but now is the cup of their iniquity full. Now there is naught for them but conquest and doom which shall crush them as a heavily laden wagon crushes all beneath it. Thus for a moment, at least, the fearless country prophet shook the apathy of the northern Israelites and impressed upon their unwilling minds his divine message of warning.

The scene of the second message is also at Bethel, and the time a feast day. The same hostile audience confronts the prophet from Tekoa. Amos takes up an objection, which was probably raised by some one standing by, that Israel is the special object of Jehovah's care and protection, and would not therefore be left to suffer the same fate as her heathen neighbors. Like a flash Amos replies: "Yes, you have been the most favored of all the nations, therefore, since you have proved faithless to your responsibilities, you shall be the most severely punished."

"Then presenting to them the reason for his being in their midst with an unpopular message, Amos condemns again the crimes of the rulers, calling to witness the courts of the far-distant nations. Turning from the nobles and their blood-bought luxury, Amos in hot indignation brings his injunction against their wives, whom he likens to the fat, sleek cattle of Bashan, which in their pursuit of food stupidly and ruthlessly crush every humble flower or worm

which may lie in their path. Before their startled eyes, he flashes a bold picture of the fisherman hauling out fish with a cruel hook, and declares that even so they will be dragged forth from their proud city as victims of the foreign conquerors."

Amos next deals with the uselessness of mere ceremonial worship. Recalling the crimes against justice committed by the sanctimonious worshipers who stand before him, he declares their proud ritual is but mockery, and hateful to the very God whom they pretend to worship. Rapidly he recounts their past disasters, famine, pestilence, drought, plague, defeat; and yet these calamities have not touched their hardened hearts. "Ye are as a brand plucked out of the burning, yet have ye not returned unto me, saith Jehovah."

While the prophet's message almost without exception is that of condemnation, denunciation and gloom, yet it is evident his one supreme purpose was to bring the Northern Kingdom to repentance to save her from the fate which he preached with such absolute conviction. He was the lone watchman on the tower who alone saw the approaching danger and was therefore called to sound the alarm, that the nation might prepare itself for defence. He was in deadly earnest. His invitation to "seek Jehovah and live" expresses his ultimate conception of Jehovah as a God not only of justice and judgment but a God of tenderness and mercy, eager to forgive the guilty nation, if it would truly repent. His refrain, "Seek Jehovah and live," is, therefore, Amos' *positive* message to his race and to humanity.

In his next message, Amos, who seems to have made but little impression by his denunciation, warning and exhortation, made a final effort by means of graphic word pictures, vividly and indelibly to impress his truth upon the callous leaders of Northern Israel. He pictures a plague of locusts sweeping everything before it. But knowing what destruction this awful plague meant, the prophet prayed for Israel and Jehovah spared her. Again, a fiery drought threatens, so severe as to dry up even the perennial springs; again he makes intercessory prayer, and again Jehovah hears him and grants his petition. Next the prophet sees Jehovah holding a plumb line, the symbol of justice and rectitude, over the nation. "Appreciating the

guilt and impenitence of the people and the futility of pleading for mercy in the presence of impartial justice, the prophet could do nothing but proclaim the devastating judgment which should soon sweep over sanctuary and palace, leaving all a desolate waste."

The interpretation of his parables was obvious. Repeatedly Jehovah had overlooked the crimes and sins of his guilty people and in love and mercy had delivered them from the judgments which they richly deserved; but the cup of their iniquity at last was full and no longer could he revoke them. The nation must be shaken by a just calamity from its blind and senseless self-confidence. These visions were simply dramatic and impressive reiterations of warnings already given. They represent the final appeal of Amos to the conscience of Northern Israel. But like many a truth earnestly spoken since, they evoked the anger, prejudice and hostility of the very ones who should have been humbled and repentant, and Amos was forced to retire.

"The remaining visions may have been uttered as the prophet left Bethel, or they may have been appended to the final collection of his prophecies. The vision of the basket of summer fruit represents Israel as prosperous, attractive, but like perishable summer fruit in a hot, oriental climate, on the eve of a rapid and complete decay. Again he warns them that their injustice, greed, dishonesty and oppression must be accounted for before Jehovah, and that a fate likened unto earthquake, eclipse and pestilence shall overtake and overwhelm them notwithstanding their rich offerings and ostentatious mourning. The day will soon come when they shall remember their indifference to the demands of righteousness and their rejection of God's prophet for there shall be a 'famine in the land, not of bread nor a thirst for water, but of hearing the word of Jehovah,' and they shall wander from sea to sea, and from the north even unto the East. They shall run to and fro to seek the word of Jehovah and shall not find it."

We are glad to notice a little gleam of light in the dark sky of our prophet. Though the sinful kingdom must be blotted out, the house of Jacob will not be utterly destroyed. There are always a few godly, conscientious people in the most evil

of nations. Israel is to be sifted, "yet shall not the least kernel fall upon the earth." The glory of the Davidic kingdom shall be restored, and Israel—purified, redeemed—shall come to her own.

In closing we may look for a moment at the prophet's theology and social teaching.

#### HIS THEOLOGY

"The dominant idea in the theology of Amos is the Sovereignty of Jehovah in nature and in history. Jehovah,—Lord Jehovah,—The God of Hosts,—are his favorite titles for God. He makes plain that Jehovah is not a local deity. His authority is not limited to Israel. Jehovah is an ethical God,—and can not be pleased with offerings however rich or great offered by hands red with blood and corrupt with sinning, or with feasts and solemn assemblies." "I hate, I despise your feasts. . . . Yea, though ye offer me your burnt offerings, . . . I will not accept them. . . . Take away from me the noise of thy songs, . . . but let justice roll down as the water, and righteousness as a mighty stream" (5: 21-24).

#### HIS SOCIAL TEACHING

Amos is the first great social reformer known to us in history. Doubtless himself one who knew from experience the pinch of poverty, in social injustice he was the friend of the poor and oppressed. By the rich rulers whose system he attacked he was silenced as a dangerous agitator and extradited from Israel.

The sanity and depth of his social and ethical teaching give him the right to be placed as the father of all true social reformers. "The ultimate goal of his work was not to overthrow existing social and political institutions, but by means of fundamental reform to preserve and render them efficient. He offered no social program, . . . but looked for society's salvation to come through an intelligent and faithful recognition of individual and class responsibility. He attacked, not wealth and authority but their selfish and criminal misuse. He declared public office, and wealth are a public trust, and demanded in the name of Jehovah that justice and mercy should govern every man in his dealings with his fellows. Above all he declared that deeds of justice and love are absolutely essential fruits of true religion and the only stable foundations upon which a state or society can be founded."

## WOMAN'S WORK

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

"So may the New Year be a happy one for you, happy to many whose happiness depends on you; so may each year be happier than the last."

#### A New Year

Just at the turn of the midnight,  
When the children are fast asleep,  
The tired Old Year steps out by himself,  
Glad of a chance to be laid on the shelf,  
And the New Year takes a peep  
At the beautiful world that is waiting  
For the honors that he will bring;  
For the wonderful things in his peddler's pack,  
Weather, all sorts, there will be no lack,  
And many a marvelous thing.  
When the children awake in the morning,  
Shouting their "Happy New Year,"  
The year will be started well on his way,  
Swinging along through his first white day  
With a path before him clear,  
Twelve long months for his journey,  
Fifty-two weeks of a spell;  
At the end of it all he'll step out himself,  
Glad of a chance to be laid on the shelf  
At the stroke of the midnight bell.

—Margaret E. Sangster.

### Word From Our Missionaries En Route to China

DEAR FRIENDS:

We are just at the close of our first trans-Pacific journey. Tomorrow morning this steamer, the *China*, is due in Nagasaki, Japan, and as she goes next to Manila, we must leave her and find another steamer for Shanghai.

Some of you were doubtless surprised at our leaving at so early a date. Not more than were we, however. There is at present worse congestion in traffic on the Pacific than has ever been known. The Canadian Pacific Company has had but one boat on the Pacific, the others having gone into Atlantic service. The Pacific Mail S. S. Company went out of business on October 1, owing, it is said, to the pressure brought to bear by the new Seaman's Law, which debars all steamers flying the American flag from carrying non-English-speaking

seamen. Hence, the two Japanese lines are more than crowded. The best we could do was to book our passage by a freighter of the N. Y. K. line sailing from Seattle on December 14. This we did in September.

We left Walworth the last day of September, the very day in which the new pastor and his family arrived. Weary with weeks of preparation for leaving, but rejoicing at the evidences of love and kindness of the Walworth people, we turned away from the beautiful lake country of southern Wisconsin, "not knowing whither," or when.

Some operations upon throats were necessary for the little son and his mother, to guard against future trouble. These being dispatched in Chicago, we turned our attention to outfit buying.

We greatly appreciate the ready and generous response which came to the request through the associational secretaries for funds with which to buy many needed supplies. Without this assistance, we should have been unable to go out with any adequate preparation. We thank you sincerely, and trust that as you have generously contributed for our personal benefit, you will continue to give liberally of your interest, your prayers and your means to the work which is your work and ours in common.

While we were busy in Chicago, we learned that this ship had been sold to a Chinese company and would sail during the last week of October. After many changes and much telegraphing back and forth between the steamer company and ourselves, with the concurrence of the Missionary Board we engaged passage.

It was a very full week which we spent in making ready, but with the aid of many friends the task was accomplished, and on October 24, we left Chicago for San Francisco. A very comfortable and satisfactory trip across the continent, the sight of wonderful mountain scenery as we crossed the Sierras, two restful and delightful days in San Francisco, including a peep at the beautiful Exposition, and a reunion with the Riverside young people who are students in the University of California, and we were off, on October 30, for our long trip across the sea.

No stops have been made, and tomor-

row we are to count the nineteenth day of our voyage. Last evening, we came into the Inland Sea of Japan, and left it this evening. I heard a man say, "I feel sorry for all the people in the world who haven't seen this wonderful sight." More beautiful is it than one can describe,—the mountainous islands, with their steep sides terraced for cultivation, the picturesque inlets, the thatched-roofed villages hidden here and there among the foothills, the white sails against a purple background of mountains, and ever about us the changing blue and green of the water of the Inland Sea.

The journey has been easier than one could expect. Not many very rough days, and only one or two when the children and we could not be on deck the most of the day. We have very much to be thankful for in every regard.

Our steamer companions have been largely Chinese, for many of the first-class passengers have been Chinese ladies and gentlemen. The crews of both the *Magnolia* and *Manchuria* are being taken home to China on this ship, the other ships having been sold into the Atlantic service. Altogether, about a thousand souls are on board. This is the same steamer on which we came home five years ago next January.

With every good wish for you all,  
Faithfully yours,

MARY R. DAVIS.

S. S. China,  
Nov. 17, 1915.

#### Resolutions of Respect

WHEREAS, The Seventh Day Baptist Church of Andover has been called to part with one of its eldest and loyal members, in the passing from life to the home eternal, upon November 27, of Mrs. Addie Beebe, be it

*Resolved*, That the Ladies' Aid Society of this church has lost a faithful member, one whose Christian life we will not forget; one who, after a long, busy and useful life, died as she had lived, honored, trusted and loved.

*Resolved*, That this society extend sincere sympathy to her son and his family, in whose home she was cared for so tenderly.

*Resolved*, That these resolutions of respect be inscribed in our minutes, that a copy be sent to our denominational paper, and a copy be given to the family.

MRS. FANNIE BACKUS,  
MRS. ADDIE COLEMAN,  
MRS. FLORA I. MOSHER,  
Committee.

#### Milton College

Two of the best chapel talks of the year were given last week. Monday morning President Daland spoke of the value of the human studies,—literature, poetry, and language,—above the scientific studies, that is, the study of nature in helping man to know God. He showed how the earliest literature reveals the fact that at a time when men knew nothing about the fundamental laws of nature they did have a purer conception of God than men have ever had since.

Professor A. R. Crandall spoke Wednesday morning on the lack of reverence which all systems of education have promoted. Men will become reverent, he said, only when they have been taught the sacredness of nature, of the human body, and all things beautiful and true.—*Milton College Review*.

If Christ should come to us as he came to men of old, wearing our dress and observing our manners, just as he conformed to the habits of that earlier time, and should he enter our homes Christmas morning and sit down with us before a cozy fire, as any friend might do, I wonder what our feeling would be! Would he find us genuine enough to be natural while he was present? Would we be simple enough to understand him and appreciate him? Would we be so kind toward our fellows and so trustful of God that he would feel at home and wish to stay? It is some such scene as this—one in which God is permitted to manifest himself in plain flesh—that will help us to know the true meaning of the birth at Bethlehem.—*Henry C. Swearinben*.

#### New Year's Thoughts

Let us walk softly, friend;  
For strange paths lie before us, all untrod;  
The new year, spotless from the hand of God,  
Is thine and mine, O friend.

Let us walk straightly, friend;  
Forget the crooked paths behind us now,  
Press on with steadier purpose on our brow,  
To better deeds, O friend!

Let us walk kindly, friend;  
We can not tell how long this life shall last,  
How soon these precious years be overpast;  
Let love walk with us, friend.

Let us walk quickly, friend;  
Work with our might while lasts our little stay,  
And help some halting comrade on the way;  
And may God guide us, friend.

—Lillian Gray.

## YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.  
Contributing Editor

### The President's Letter

DEAR CHRISTIAN ENDEAVORERS:

There is a common phrase going the rounds just now. It is quite common but not commonplace. The fact that it is heard frequently rather intensifies its significance. Its use suggests a reinterpretation and a restatement of the Christmas spirit as unfolded in the spirit of the Babe of Bethlehem. The phrase is, "White Gifts for the King." This title just fits the season's spirit. It is the motive back of all that Conference and the Young People's Board are hoping and planning to do. *This year* for Christ, and the next, and the next. This is the spirit of consecration and determination which is gripping the people in the church, the Sabbath school, and the Endeavor societies. It is that which is making individuals bold to attempt great things for God.

The spirit of self-denial and personal consecration is infectious. It makes an appeal of wonderful attractiveness even to those without Christ. There is a personal charm about and in the true disciple of Jesus which exerts a strong, strange power over the will and affection of the godless. In too many it becomes dormant and dwarfed because unused.

A friend of mine who is an earnest worker among young people recently wrote me of an experiment tried by the young people of a church located in the village where he teaches. These young people observed what they called "Win my chum" week. Their goal was to win as many of their chums for Christ during the week as they could. I do not know how many they won. I do know however that the religious zeal and activity of that group of young people were greatly increased, far beyond what they ever could have been had Christ's method of evangelization never been tried.

Before you see this in print the Young People's Board will have passed upon the timeliness of such a plan among our own young people. So impressed am I by the importance of the effort and the certainty

of great results obtaining that I will venture the assertion that you may confidently expect us to set a time upon which we will simultaneously begin and carry on a campaign of winning our companions to Christ. We'll begin with those nearest us, and in prayerfulness reach out to those not so near and less intimate.

I am greatly encouraged by the way in which the churches and Endeavor societies are setting out to make effective the Forward Movement this year. I pray God that it may never be said of us again that we are not a progressive people, that we care little for the extension of God's kingdom among men. Tonight, the young people's personal workers band of the Milton Junction Church are to hold their weekly meeting for prayer and consultation as to how they can reach and win those of their friends who are not Christ's. Their action spells progress and success.

A great factor in the work of our young people this year is to be found in the faithful observance of the Quiet Hour. How much depends upon our intimacy with God and our use of the divine energy! Are you a comrade of the Quiet Hour? Are you sacredly setting apart at least fifteen minutes a day to spend in the secret of his Presence in prayer, in communion with him, in the reading and meditation upon his word? Does *he* speak to *you* in the quiet of your seclusion with him? I am so anxious that this year shall witness a greater engagement by all our people in earnest supplicating prayer. What will not God do for those who are much on their knees in prayer? "Pray without ceasing."

Did you get your apportionment of the work your society is to accomplish this year? Are you laying your plans systematically that you may gain the most with the least waste?

Faithfully yours,

HENRY N. JORDAN.

Dec. 15, 1915.

### An Interesting Report

The Young People's Society of Christian Endeavor at Plainfield, N. J., had charge of the service on Sabbath Day, December 11, 1915, it being the twenty-fourth anniversary of its organization.

The Sabbath evangelist of the Tract So-

ciety, Rev. Willard D. Burdick, was present and gave the sermon to the young people, from the text, "For Thou hast made him a little lower than the angels," emphasizing the value of the human soul.

The president of the society, Miss Miriam E. West, presided, and the secretary read the annual report which follows:

*The Twenty-fourth Annual Report of the Christian Endeavor Society of Plainfield, N. J.*

The special work undertaken by our society last year was along the line of greater efficiency. The Efficiency Committee conducted examinations according to the plan laid out by the United Society of Christian Endeavor. Many members took these examinations and passed them. No new members were added to the society during the year; on the other hand twenty-three for various reasons were withdrawn from the membership list. That list includes seven young people who are away at college.

This year a new standard of efficiency has been received and eighty credits have already been placed on the chart in Society Organization, Individual Training, and Missionary Service at Home and Abroad.

The Missionary, Budget, and Lookout committees have formed definite plans for their year's work. The Budget Committee has prepared the following budget for the year:

|                               |          |
|-------------------------------|----------|
| Income                        |          |
| On hand .....                 | \$ 29.53 |
| Pledges ..                    | 34.00    |
| Special collection .....      | 20.00    |
| Consecration collection ..... | 5.00     |
| Socials ..                    | 40.00    |
|                               | \$128.53 |

|                             |          |
|-----------------------------|----------|
| Expenditures                |          |
| Young People's Board .....  | \$ 63.00 |
| Tract Society .....         | 5.00     |
| Missionary Society .....    | 5.00     |
| Education Society .....     | 5.00     |
| County and State Work ..... | 10.00    |
| Society expenses .....      | 25.00    |
| Discretionary ..            | 15.53    |
|                             | \$128.53 |

As the apportionment for our society of the goal which the young people under the direction of the Young People's Board are expected to reach this year, the following plan was adopted by the Executive Committee:

|                                     |    |
|-------------------------------------|----|
| 1. New dollars for missions .....   | 4  |
| 2. Converts ..                      | 4  |
| 3. New members .....                | 6  |
| 4. New church members .....         | 4  |
| 5. Members of Peace Union .....     | 24 |
| 6. Comrades of Quiet Hour .....     | 15 |
| 7. Members of Tenth Legion .....    | 2  |
| 8. Christian Endeavor Experts ..... | 2  |
| 9. Life Work Recruits .....         | 2  |

After the Christian Endeavor prayer meetings this year a class will meet to study the history of the denomination and its missions. It is hoped that in this study the young people may become more efficient workers in our own denomination.

Respectfully submitted,  
STEPHANA SHAW,  
Secretary.

*Summary of the Treasurer's Report, Young People's Society*

|                                     |          |
|-------------------------------------|----------|
| Receipts                            |          |
| Balance on hand, July 1, 1915 ..... | \$ 10.76 |
| Collections ..                      | 4.12     |
| Special collections .....           | 23.41    |
| Socials ..                          | 66.97    |
| Pledges ..                          | 10.50    |
|                                     | \$115.76 |

|                                   |          |
|-----------------------------------|----------|
| Disbursements                     |          |
| Supplies and incidentals .....    | \$ 11.38 |
| County C. E. Fresh Air Camp ..... | 3.00     |
| Socials ..                        | 5.85     |
| E. D. Van Horn (Y. P. Day) .....  | 1.00     |
| Y. P. Board .....                 | 60.00    |
| State C. E. Work .....            | 5.00     |
|                                   | \$86.23  |

|                       |          |
|-----------------------|----------|
| Balance on hand ..... | 29.53    |
|                       | \$115.76 |

Respectfully submitted,  
HAROLD W. SPICER,  
Treasurer.

*The Report of the Junior Superintendent*

We have a very promising Junior Christian Endeavor society of eighteen members: four girls and fourteen boys, ranging in ages from seven to thirteen. The average weekly attendance is high and interest and deportment good. The weekly offering is our income, and has been our only source of revenue the past year, so we have not been able to do much for others where money was required. We are paying postage on four copies of the SABBATH RECORDER, which are sent to persons unable to pay their own subscriptions.

We hope to do more for others during the coming months. The superintendents

ask for helpful suggestions along the line of their work, and your prayers that they may meet the responsibilities of their work in the strength and love of the Master who so kindly said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19: 14).

Respectfully submitted,  
NELLIE R. C. SHAW,  
Superintendent.

**Meeting of the Young People's Board**

The Young People's Board met at the home of Mrs. W. D. Burdick, Sunday, November 28, 1915, at 1.30 p. m.

The meeting was called to order by the President, Rev. Henry N. Jordan. Members present: George Thorngate, Professor L. H. Stringer, Mrs. W. D. Burdick, Zea Zinn, Carroll West, Rev. Henry N. Jordan.

Prayer was offered by Professor L. H. Stringer.

In the absence of the Secretary, Miss Zea Zinn was appointed secretary pro tem.

Minutes of the last meeting were read. Correspondence from Associational Secretaries was read by the Corresponding Secretary.

Report of the Treasurer was read which showed a balance of \$12.17 on hand.

The Junior and Intermediate Superintendent, Mrs. W. D. Burdick, reported that several Associational Secretaries had reported on Junior and Intermediate work. She made request for leaflets for use in the two departments.

Carroll B. West, as Tenth Legion Superintendent, made report of progress.

George Thorngate reported on the extension work of which he is superintendent. He also reported progress in the issuance of posters for the societies.

The committee appointed to prepare a letter to the various societies, to accompany the Forward Movement resolutions, presented their report which was adopted. The following letter is their report:

DEAR CHRISTIAN ENDEAVOR WORKER:  
In accordance with the action of the last General Conference in reference to a Forward Movement in the denomination, we are sending you this personal letter to tell you of the part the young people are to have in promoting this movement.  
You will see by the accompanying list of resolutions, noting particularly the third one,

what a large program is presented to the young people. This demands definite thought and action on the part of every member and each society.

The Corresponding Secretary of the Young People's Board has already sent to each Associational Secretary the apportionment of your Association. By this time the Associational Secretary should have sent you the amount of work your society is expected to do, to make possible this increase.

The Board has received encouraging reports from societies already at work on the new movement plan. Some are enthusiastically engaged in winning converts to Christ, in securing new members to their societies, to the Tenth Legion, the Quiet Hour, Life Work Recruits, etc. Can the Young People's Board count on your earnest, enthusiastic, prayerful co-operation in its efforts to realize every item of this program?

Never before have our young people had presented to them such great possibilities, nor such a clear call to consecrated lives. Let us accept the challenge to service in the spirit of the closing meeting of Conference, "Trusting in the Lord Jesus Christ for strength, I WILL."

For and in behalf of the Young People's Board,

HENRY N. JORDAN,  
President,  
ZEA ZINN,  
Corresponding Sec'y.

Milton, Wis., Nov. 24, 1915.

Voted to provide the Corresponding Secretary with a letter file to preserve reports.

Voted that the Secretary draw an order for \$1.25 to pay for printing of the Board's letter to the societies.

Voted that a committee be appointed to investigate the matter of denominational pledge cards for use of the Board and societies, said committee to report at January meeting. Carroll B. West and Miss Carrie Nelson appointed committee.

Voted to authorize Miss Marjorie Bliven to procure printed postcards for her work with the lone Sabbath-keepers and to present bill to the Board.

Voted to authorize the Superintendents of the Quiet Hour, and the Tenth Legion to purchase their necessary stationery in requisite quantities.

Voted that the President and Treasurer of the Board be a committee to purchase a mimeograph for use of the Board.

Voted that the bill of sixty-six cents, presented by Mrs. W. D. Burdick, be allowed and an order be drawn for the amount.

Minutes read and approved.  
Voted to adjourn to meet with Miss

Beulah Greenman, December 19, at 1.30 p. m.

Prayer by Carroll B. West.  
Adjournment.

ZEA ZINN,  
Secretary pro tem.

### Young People as Ambassadors for Christ

RALPH H. COON

Paper read at Young People's Hour, Pacific Coast Association, Long Beach, Cal.

#### In College

The first question that is asked of a college student is, "What do you expect to make of yourself?" or "What are you going to college for anyway?" Since this question is always asked, let us consider it first. A young Christian's sole purpose in attending college should be that he may have the best possible preparation for carrying out his commission as an ambassador for Christ. If this is not his purpose we are safe in saying that he is not fully surrendered to Christ. As a preparation for this work college gives one a wide vision of God's wonderful world and the people in it to whom we are to be ambassadors. In carrying out this purpose young Christians are preparing to follow Christ by preaching, by teaching, by relieving suffering, by working for the establishment of Christian principles of government, and by becoming leaders in mechanical professions. We may think of Christ as a preacher, a teacher, a physician, and a lawyer. Yes, he was a mechanic too. Does it not give a certain sacredness to these callings to think we will be following Jesus in any one of them?

But my subject is Ambassadors for Christ in College. After all, as they tell us, "The college community is not unlike the big world outside." The opportunities for doing Christ's work while in college are about the same as they will be throughout life. One can not expect to let these opportunities pass unheeded in college and then begin work in earnest as an ambassador after graduation. One must put his whole soul into it in college, for it is a hard task to bring college students who are not Christians to see Christ as he is. But that sort of work is very hard anywhere, is it not?

Let us consider some of the ways in which the college student may be an ambassador. First of all, he must live a straightforward, consistent Christian life. One can not be an ambassador without people knowing what sovereign he represents. The fellows respect the man who has Christian principles of living and who stands by those principles, let come what may. They think more of him and have a higher opinion of his religion than they would have if he sacrificed his principles for the sake of being one of the bunch and doing all that they do. The fellow who is friendly and unselfish has a far greater influence than the one who keeps aloof and thinks only of his own affairs. I think every college man should engage in athletics or some other college activity, so that he may make as many friends as possible. In this way he can influence so many more lives than otherwise.

Another duty of an ambassador for Christ in college is to co-operate with the Christian organizations of students. At Berkeley the Y. M. C. A. and the Y. W. C. A. are doing a great work among the students. They make it a point to welcome new freshmen and get a hold on them before they are drawn away by other influences. Lectures are given by great preachers. The members are doing all kinds of Christian work in Oakland and San Francisco. Of course one can not enter into all of these fields, but he can at least invite the fellows to attend the lectures at the Y. M. C. A. The Christian Endeavor societies and Bible schools are also doing a great work and need the help of every Christian in college.

The hardest task one has as an ambassador is to talk with a person about his religious life. One must be very careful to say the right thing at the right time. But a few words from a friend may start a fellow to thinking as nothing else would. Often the fellow whom you wish to help will open the subject himself. I must confess that such opportunities have come to me when I was not on the lookout and was not prepared to say a few words for Christ.

The secret of all this may be found in the words of Jesus, "Watch and pray." We must never cease to pray for power and for guidance in this work and we must always be watching for opportunities to serve.

### Good News From the Treasurer

It will do you all good to know that the Treasurer of the Young People's Board has received over \$200 within the last two weeks, and that today the Board voted \$100 for the Lieu-oo Hospital Equipment Fund, \$50 for Salem College Library, \$25 for Dr. Palmborg's salary, and has funds enough in reserve to carry on extension work during the holidays. Give the Board the money and they will do the work. But once more we call your attention to the budget.

|                                  |       |
|----------------------------------|-------|
| Dr. Palmborg's salary .....      | \$300 |
| Fouke School .....               | 200   |
| Twentieth Century Fund .....     | 200   |
| Student Evangelistic Work .....  | 150   |
| Lieu-oo Hospital equipment ..... | 150   |
| Salem College Library .....      | 100   |
| Board expenses .....             | 100   |

We have received up to date \$325 which is more than we usually have at this season. We have never succeeded in raising our entire budget but we have reason to believe that it will be done this year. Reports show that the societies are wide awake and determined to carry out their program, and they will raise every dollar of their apportionment.

Money is sometimes sent for purposes not included in our budget. Now our budget is \$1,200 as you know and it requires the full apportionment of every society to complete it. So we hope that none of the societies will send money designated for other purposes. We also prefer that money be sent undesignated, for it sometimes happens that more money is sent for some one purpose than that item of the budget calls for. Money to be used for some purpose not included in the budget should be sent directly from the society or through the home church.

L. H. STRINGER,  
Treasurer.

Milton, Wis.,  
Dec. 19, 1915.

### Junior Work at Farina, Ill.

In fulfilment of a promise given at Conference we send the following report of Junior work at Farina. The Farina Junior society commenced the work of the Efficiency Campaign four months ago, and finds it very interesting and helpful. The thermometer on our chart now registers

forty, and with the new year we will take up some other points required by the chart.

The meetings are conducted in the following manner. After opening with songs, roll-call and collection, the Junior leader for the day reads the Scripture lesson, and a brief explanation of the topic from the *Junior Christian Endeavor World*. This is followed by questions on the lesson, or a further explanation, given by one of the Junior workers or some one from the Christian Endeavor society, different ones giving variety to the meetings. Songs, sentence prayers and Bible verses close the first part of the meeting, which is immediately followed by the supplementary work, for which we are at present using a little booklet called "Questions on the Books of the Old Testament," by Mrs. C. J. Buchanan, published by the United Society of Christian Endeavor. Our Junior Society is not large, so it is not divided into classes. Stars are given every month for doing committee work, leading the meeting, etc. The scrapbook committee has made scrapbooks to send to a hospital, for Christmas, and two dollars is to be sent to help a city mission. Each Junior has the *Junior Christian Endeavor World*. Since taking up the Efficiency work the interest in the Junior Society, and its helpfulness to the members, have greatly increased.

We would be glad to hear, through the RECORDER, from all the other Junior societies. When we realize that the children in our churches today will sometime become the church workers, the pastors, missionaries, and denominational leaders, we feel the importance of the Junior work.

MARY S. ANDREWS.

Dec. 10, 1915.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—  
*Charles Kingsley.*

"Happy is the person who is always on the upgrade, who never has to go back and start again. From experience and from daily trusting in the might of the Lord, he has learned how."

## CHILDREN'S PAGE

### The True Story of An Old Blockhouse

MRS. ELLEN W. SOCWELL RAMSEY

Harold and his mama had come on the cars a thousand miles or more to visit their relatives away out in Illinois.

Things looked very strange to them at first, and many were the questions asked by mama as well as by Harold.

Today the men were busy tearing down a curious-looking old building made of logs, and Harold sat under the trees near by with grandpapa, watching them pile the logs.

"What a funny old house, Grandpapa. Just see all that dirt between some of the logs, and what a queer door. And just see, Grandpapa, all those holes in the logs!"

"Those holes are loopholes, Harold. They were made to look through, to watch for Indians."

"O Grandpapa! Not *Indians!*" and Harold cuddled up closer; and one hand clutched grandpapa's knee, while his eyes grew big and round.

"Yes, there were Indians everywhere when I was a teeny little fellow not as big as you. They used to ask for things to eat, and your great-grandfather always gave them something, even if it was not very much. His kindness to them made them very friendly, and sometimes in the winter when food was scarce the door to our house would be pushed open and in would come one or more Indians, and after saying 'How!' they would throw down a wild turkey or a piece of deer meat as a token of friendship in return for what we had given them.

"The worst part was that we often had to go without bread, as the grain all had to be hauled to Chicago, and it took a good many days to drive from here to Chicago and back with ox teams."

"Did you ever go, Grandpapa?"

"No, I was too little, and I had to help my mother all I could. We all had to work in those days.

"That road just over the fence is the old government road they used to travel when they started for Chicago. And that

fence is made out of oak and hickory rails that your great-grandfather split out.

"We had never been afraid of the Indians, but at last rumors reached us of an Indian war up north of us. That terrible Indian chief, Black Hawk, was at the head of the Indians and the white settlers were being killed every day.

"Bands of Indians began to go north past us. Sometimes a row of them in single file would glide through the timber over there along the bluffs, stepping in each other's tracks. Then again a band of them would gallop past on horses, the whole bunch decked out in paint and feathers, and looking very fierce.

"The people got afraid, and wanted to leave, but your great-grandfather would not let them. He set the men to work hewing out these logs, and built this old log blockhouse, as it was called, right close to this stream so that we could have water handy.

"These holes were made in the logs so that the men could see out, and shoot through them if necessary.

"After the blockhouse was finished, the men hewed out tall, pointed stakes and drove them into the ground and bound them together in a close, high fence or stockade all around the house. This had loopholes in it, too, and the men and women used to take turns watching at night, for fear the Indians might stop being our friends, and take a notion to attack us."

"Could your mother shoot?" asked Harold, who was so interested he could hardly speak.

"She could shoot as good as any man, and a hostile Indian would have fared slim if she had taken a shot at him. Many a night she took her turn at the loopholes to watch.

"The people all came inside the stockade to sleep, and all brought their oxen and horses in, too.

"We children were terribly afraid, but no harm ever came to us, and at last the Indian troubles were over.

"How glad we all were when we were not afraid any more, and did not have to sleep in the crowded block-house.

"It seems like just a little while since we children helped carry the mud from the stream there, to fill the chinks in the logs. And your great-grandfather hewed

out the oak slabs and made the door that your uncle is dragging along."

Just then the old house, which had leaned dangerously for a good many years, toppled over with a crash amid a great cloud of dust. Grandpapa sat with his hands over his cane, watching the wreck. Harold instinctively snuggled up closer and clasped his little hands on grandpapa's arm, which trembled as he drew a long breath and rose to his feet.

"There goes my childhood home. I had always hoped it would last my days out, but—" and taking Harold's warm little hand in his he turned and tottered to the house.

### Black and Tan

MRS. H. E. POLAN

The bright December moon looked down through the dormitory windows of the Orphan's Home at Auburndale. It cast its silvery beams upon rows of small beds side by side with their piecework quilts over solitary humpy forms and dark heads on white pillows. Now the old moon had peeked down here before and he knew because the heads looked round and smooth that this was where the little boys of the orphanage slept. His beams have wandered into very many places up and down the land and strange sights have they revealed with their mellow light. But this happened to be a Christmas eve moon and his beams are favored because they fall upon scenes unlike those of all other nights.

So it was that some stray beams alighted on a couple of long dark objects hanging on the adjoining foot corner posts of the last two beds in the first row, and revealed the fact that they were stockings, thin and much mended—a black and a tan. Now of course moonbeams can do nothing but shed silvery light or they might have overheard a bit of conversation in that quiet corner.

"Good evening, Sir Black Hose," ventured the Tan Stocking.

"Good evening, fine moon," replied Black Hose.

"We scarcely need an introduction, do we, having been in each other's company so much. But Ted is so constantly on the wiggle that I have not had a chance to even treat you politely before."

"Same here, and Ned is no quieter than his twin, that's sure."

"Fine little fellows, aren't they?"

"Indeed they are. I love Ted so much I'm sure I shall cling to his chubby little leg as long as I can hold together. I have often wished you were the same color that I am, but I see that it wouldn't be best, for how could folks tell the twins apart if it weren't for us?"

"All the boys have to have suits alike, but as for stockings, well, at the Orphan's Home we poor chaps have hard times. I heard the matron say that some one sent in a few pairs of partly worn tan stockings and she thought it would be a first-rate plan to have Ted wear tan—two t's, to help the memory, you see—and Ned wear the black."

"So that's how it happened we came to know each other. Well, I'm glad we've been put here tonight so close together, so that we can talk matters over. I am generally on the floor beside my close chums, Stubbed Toe and Thin Sole, and I suppose you are under the bed with your Shoe companions too."

"Yes, we have never been separated like this before—something new for me. Of course when brother and I go to the laundry I miss the Shoe fellows, but I don't mind it so much because I feel so good getting a nice bath and going through the wringer. Say, it's fun, isn't it?"

"How do you like being pinned on a line and flapped in the wind?"

"Not so bad as I do being rolled into a tight ball with brother and put away in a dark place where I can't see what is going on."

"But this new experience of being hung on a bedpost is a puzzle."

"Why didn't the twins hang up our brothers too? Mighty queer to me."

"Perhaps you were wet and your brother was not. Did you ride with Thin Sole today?"

"No, that can't be it for brother did today and I was the unlucky one yesterday. I did get badly soaked—stiff as paper this morning."

"Then I can't understand—as long as we're not hung here to dry."

"I certainly am glad I am not here alone but I'm sorry your brother and mine are not with us. We shall have to tell them about it when we get back if we ever do."

"Well, I wish I knew. Ned and Ted were so quiet about it—as still as mice lest the matron find out, I suppose, and take us down. Now say—"

But just at this point a sound at the door at the further end of the room, the rustling of skirts, and soft steps were heard. The two stockings hung very limp and still.

A half hour later.

"I don't know whether I dare to talk for fear I'll burst," whispered the Tan to the Black. "My toe is crammed so tight and my heel is all out of shape."

"Just take a good look at me, once. I don't look much like Ned's fat leg, do I? All humps and corners."

"The same things in each of us exactly. Just the things I know that little boys love and want—and how strange to stick them into us!"

"There's a whistle and a top in my toe, and a ball and a mouth organ in my heel, a tin horn, marbles, an apple, an orange, a bag of nuts and candy, new cap, muffler and mittens—all in a roll of green paper, so she said, and a little black leather book—the Bible—like the ones Ned and Ted have talked so much about that were burned in that terrible fire when their father and mother lost their lives."

"Aren't you glad you are a stocking now and not one of Ted's when that awful disaster occurred? I would hate to have been a boy and have nothing left but night-clothes. Poor little chaps, no Papa nor Mama, nor any one else to look after them."

"And she said she just couldn't wait till morning but must have a look at their little sleeping faces and see if they seemed well and strong and happy."

"Do you suppose she can be the Aunt Louise the twins have talked of so much who went way off on the cars and the big steamboat?"

"She must be for she said she had been away on a long journey and had hurried here as soon as she learned of the great disaster and could locate the boys."

"And to get here on Christmas eve—just in time to find the dear little boys safe and sound and to discover that in utmost faith in old Santa they had hung up their stockings in spite of all the older boys had said to tease and discourage them."

"Yes, and you know the matron had not seen us hanging here till the kind lady

noticed us and said with a catch in her voice, 'Look here, they have hung up their stockings as they always used to at home. They would have been limp and empty on Christmas morning had not the kindest Providence brought me here just in time. I'll slip downstairs now and get the packages I brought for them.' I'm glad I'm a stocking, even if I have a patch on my knee, for I can hold these lovely things for Ted."

"So now we know what it all means, and when morning comes we'll know more about what Christmas is and what part we stockings have."

"And perhaps it will be our only Christmas, for we are so nearly worn out such a joy may never come to us again."

The two little beds were just close enough and the Black and Tan both bulged out so far that the two happy stockings touched toes in a fond caress.

The silver moonbeams had long since faded away behind a bank of gray clouds, and the glowing sun, not yet above the horizon, was getting ready to send golden rays into the now very dim hall. All the quilt-covered humps were motionless but the last two in the first row. But the twins, youngest children in the room, as usual were the first to be astir. Strange how younger children waken and get up earlier than the older ones, isn't it! Two wriggling forms sat up in the dim light and leaned out to see the foot of each bed. Somehow they did not seem to need to rub their eyes and stretch this morning—for was it not Christmas?—but their first one in this kind of a home. Yet they were as anxious to see if old Mr. Claus had been there during the night as they felt confident he had. The bigger boys had said that Mr. Claus, as the twins called him, was not acquainted with Mrs. Garwood, the matron, but the twins had not believed that. Boys can be still if they try and you really would have been surprised how quietly each crawled to the foot of his bed and reached for the stockings. Very cautiously each gathered the heavy bundle into his arms and crept back into the warm hollow he had left, pulling the treasure down under the quilts, close in his arms. Now they were sure.

"Oh, aren't you glad we hung 'em?" whispered Ted with a radiant face.

(Continued on page 832)

## MARRIAGES

**GREEN-VAN HORN.**—At the home of the bride's brother, Harry R. Van Horn, Heber City, Utah, on November 26, 1915, by Justice F. L. Clegg, Mr. Elmer M. Green and Miss Ana B. Van Horn, both of Heber City.

**BARNES-VAN HORN.**—At the home of the groom's parents, Mr. and Mrs. Barnes, November 25, 1915, by Bishop H. W. Harvey, Mr. Richard Thomas Barnes and Miss Ada Leah Van Horn, both of Heber City, Utah.

## DEATHS

**HODGE.**—Eva Green Hodge was born in Adams Center, August 11, 1854, and died at her home, December 1, 1915, after two months' illness caused by a shock.

She was the daughter of Paul and Hannah Jones Green, and was the youngest of a family of eleven children. On March 24, 1874, she was married to James M. Hodge, of Adams Center, where she spent her life. To this union were born two sons, De France M., who died in 1911, and James Rodney. She is survived by her husband, one son, and one sister, Mrs. Foster Dealing, of Adams Center.

At the age of twelve years she united with the Seventh Day Baptist church of this village, and has since lived consistently in the faith of her Master. The church and community keenly feel the loss of her helpful, cheerful life, but the good seed that she has sown will continue to bear fruit in the lives of others. It can well be said of her, "She has done her part."

Funeral services were held in the Seventh Day Baptist church, conducted by her pastor, after which her body was laid to rest in the Union Cemetery.

A. C. E.

**STILLMAN.**—Margaret Chrysanthia Saunders, daughter of Deacon Dennis and Margaret Saunders, was born in Allegany County, N. Y., December 10, 1835, and died at Nortonville, Kan., November 14, 1915.

In 1842, the family moved from Little Genesee, N. Y., to Farmington, Ill. Three years later she was baptized by Elder Davidson, and became one of the constituent members of the Farmington Seventh Day Baptist Church. In 1857, the family moved westward again and settled on the prairie, near the present site of Nortonville, Kan. In 1863, when the Pardee, now Nortonville, Seventh Day Baptist Church was organized, she was present and became one of its constituent members.

She was married, in 1863, to Melworth P. Stillman. They made their home on a farm four miles northeast of Nortonville. There she has lived during the intervening years. The home was blessed with three children. She is survived by her husband, two children—Dennis

Stillman and Mrs. Ellen Vincent—and by eight grandchildren.

She will be fondly remembered as a loving wife and mother, a good neighbor, and a faithful member of the church.

The funeral service was conducted at the home by Pastor James L. Skaggs, Monday afternoon, November 15. Burial was made in the Nortonville Cemetery.

J. L. S.

**BARBER.**—Clarissa Angeline Kenyon Barber, youngest daughter of Burdick and Ann Burdick Kenyon, was born in Hopkinton, R. I., near Hope Valley, December 26, 1833, and died at her home in Ashaway, R. I., November 28, 1915, lacking but a month of being 82 years old.

On August 1, 1857, she was united in marriage with Paul Maxson Barber, who passed away on April 5, 1915. This union was an unusually happy one, in which she always loyally, cheerfully and fully did her part as wife, mother and home-maker. One son, Howard M., his wife and little boy, with many relatives and friends, are left to mourn their loss.

Early in life Mrs. Barber gave her heart to God, living always a faithful and exemplary Christian life. While still young she moved to Ashaway with her widowed mother, and was engaged for some years in the mill. In 1873, during the pastorate of Elder A. E. Main, she united with the First Hopkinton Seventh Day Baptist Church, of which she remained an active, interested and helpful member until her death.

Mrs. Barber, "Angie," her many intimate friends called her, was endowed with a bright and cheerful disposition, which nearness to Christ and years of experience and training only deepened and brightened. Amid most heart-breaking griefs and sorrows she would never let go of her buoyant hope, and though the wells might be flooding with tears, bright eyes and cheering smile greeted caller and friend. Hers was the unselfish heart and life which tell us the secret of her serenity. Such a life may pass out of our sight but it can never die, and in its influence lives on for ever and ever.

Funeral services were conducted at the home by her pastor, assisted by Rev. Clayton Burdick.

H. C. V. H.

**SPECHT.**—Catherine Wolford Specht, wife of Elder Emmanuel Specht, died at her home near Cairnbrook, Somerset County, Pa., October 4, 1915, aged 88 years, 2 months and 7 days.

Sister Specht was a member of the German Seventh Day Baptist Church. Her husband, now 95 years of age, has long been a minister of the church in that community, and served the church of the past generation in that capacity until physical infirmities overtook him. Husband and wife both have spent their lives in the immediate vicinity of where they were born.

Sister Specht led a very active life until more recent years, when she became somewhat helpless, owing to a lack of free use of her lower limbs, and only moved about the house with the aid of a cane. On the morning of October 3, she had a paralytic stroke, from



which she did not regain consciousness. Death relieved her the afternoon of the following day.

She is survived by her aged husband and three children. The latter are: Mrs. Elizabeth Helman, of Shade Township, Somerset County; Mahlon Specht, of Erie; and Mrs. Mary Cramer, of New Florence, all of Pennsylvania. Two daughters, Margaret, unmarried, and Mrs. Naomi Wagner, preceded their mother into the Great Beyond; the latter lived on the home place until her death several years ago.

Funeral services were held at the late home of the deceased sister, on October 5, at ten o'clock in the morning, conducted by Rev. William A. Resser, of Waynesboro, Pa., one of the pastors of the Snow Hill Seventh Day Baptist Church. The text for the sermon was, "I shall be satisfied, when I awake, with thy likeness." Psalms, 17: 15. Interment was made in the Valley Cemetery near by.

W. A. RESSER.

REYNOLDS.—In Alfred, N. Y., December 6, 1915, James Lester Reynolds, aged 70 years, 11 months and 14 days.

James Lester Reynolds, the son of Calvin and Susan Page Reynolds, was born in the town of West Almond, Allegany Co., N. Y., and his life had been spent in West Almond and Alfred. February 3, 1869, he was united in marriage to Minnie Bloss; this union was broken by Mrs. Bloss' death about six years ago. To them were born two children,—Hattie, who died from an accident while coasting on University Hill, in the winter of 1885, and Mr. E. O. Reynolds, of Alfred. Besides the children he is survived by a half brother, Mr. W. B. White, of Alfred, and Mrs. Bessie Weider, of Detroit, Mich., who was taken into their home at an early age and given the love and care of a daughter.

In middle life Mr. Reynolds was baptized and joined the Baptist Church of West Almond; for more than twenty-five years, however, he had observed the Seventh Day as the Sabbath. He was a man of untiring energy and excellent habits, a kind neighbor and genial friend, a loving father and companion.

Funeral services, conducted by Pastor William L. Burdick, were held at the house, December 8, and interment took place in Alfred Rural Cemetery.

W. L. B.

### The Evolution of John Kovacs

John Kovacs was born in a village of Hungary in a rented one-room house which his father intended to buy some day, but never was able. John's mother died, and he, being the oldest son (only nineteen years old), is compelled to get married in order that there may be a housekeeper in the house again, to do the cooking and care for the younger members of the family. Now he is the head of the family, and the main support. He is young and in the midst of hard times. He finds it doubly hard to provide for so many. There are flattering

floating rumors about America, how much more a man can earn there, and how easy it is to make money there. He keeps thinking about it, he wishes he could have the money to go, he would go at once, and at last his dreams are realized. He has a friend in America to whom he writes and asks him to send him a steamship ticket. His friend sends him one and he gets his few belongings together, takes leave of his young wife, his infant boy (a few days old), his father and younger brother and his three sisters, and with the promise that he will return in about two years he sails for America.

On his arrival here he gets what he considers a good job which brings him \$1.50 a day, equal to his two weeks' wages in the old country. He pays \$16 a month for board and is able to send home to his wife \$16 a month. He writes to his wife that he intends to buy the old house in which they now live and in which he was born, but the poor woman is not able to save anything of this money her husband sends to her every month. The children are growing and eat a good deal; things are very high. The father is not earning much and she can not do much herself. Besides the baby, there are the household cares to look after. She is sorry that he will be disappointed in his plans, but from the appearance of things they can never expect to gain anything, as they only live from hand to mouth. She can spend all that he sends her right along.

A year has passed and they have not gained anything. He is getting lonely for his little family and makes a suggestion to his wife in his next letter. He asks her whether she would not like to come to America for about one year. She is tired of her responsible position, her husband's young sisters are of little help to her in her household duties and she wants to be with her husband. So she writes to him that she will come. In a short time her ticket arrives and she and her baby are off for America. On her arrival here she finds that many women are working in factories and earn money the same as their husbands do, so she lets her neighbors take care of her boy while she is at work, paying them for it, and now they together are able to put away at least \$25 a month. John is again thinking of buying the old house at home in Hungary. He writes a letter to

his father to that effect and the answer comes that the old house is still for sale, but is not worth buying, besides times are not getting any better, the taxes are as high as ever or higher, living is much higher, also there is little or nothing to do in the line of wage-earning, and the old house would not be enough without bread in it.

The same old, old story of hard times; the letter brings some old, unpleasant memories of hardships into the minds of the young couple. The thought of them sends chills over their backs; they retire for the night.

Next evening as John is coming home from his work he passes a house with a sign on it, "For Sale." He takes a good look at the house, and on his arrival home he asks his wife to go with him and see whether this house would not be all right for them to buy.

It is a two-story house with three rooms on the second floor and has been rented for \$12 a month. They know of a fellow countryman who would gladly give them \$8 a month for the second floor. There is only \$100 to pay down and the balance to be paid in \$15 monthly instalments, with a liberal clause that the party can pay as much as he wishes over the stipulated \$15 payments.

The bargain is made and John and his tenant move into the house. John's family is increasing; he is now a taxpayer in America; why not a full-fledged citizen? he asks of himself. The children are growing and it takes five or six years for John to pay up for the house. Everything is moving along nicely with John in his adopted country, but he gets some unpleasant letters from his father in regard to his soldier taxes at home, which must be paid if he ever expects to go back, for if he neglects to pay them, as soon as he ever arrives home again he will be taken to the army service, without mercy, to serve for an indefinite period. John reads the letter with some contempt. He has been breathing the fresh air of American freedom for over four years. Now what rights can a country claim of him which failed to give him a livelihood? John is neglecting his soldier taxes, there is trouble brewing for him in his native land, and his father is full of fears for him.

The boy is going to school and has learned to speak English fluently from American

children on the streets. His mother talks to him in Hungarian, but he answers her in English. He is pretty well Americanized, so are his sisters. They are going to a mission school besides the day school. They often visit the teacher's house, also some of the American children's homes. They are born in America with the exception of Johnny, the eldest, and he was only a year old when brought here. He also might as well be considered as an American. The news comes from home that his father has died, that the girls are married and he feels that he would like to go to the old country again, but the children would not hear of that. The girls now keep company with American girls; they would like to have things like those the Americans have. "Mother," they say, "you know the Americans have this, they have that, they do not do things this way, or the other way. The Americans do not rent their second floors, you know, mother. They do not sleep downstairs like we do; the girls have a room for themselves and the boys also have a room for themselves. You know, mother, that the Americans have a parlor and they have carpet on the floors." And such talk is going on until the children prevail, the tenant must move, and a general reformation takes place from day to day in John Kovacs' home—in the home of the man in his adopted country, yes, in the home of the man who was born in Hungary in a one-room hut, to which the cow barn was closely attached under one roof, a rented hut at that.

It is only fifteen years since John Kovacs landed at Ellis Island. He is a full-fledged American now. You could not recognize him as the man who came from Hungary fifteen years ago. His speech is all that betrays him as not American-born. He did not think that he would ever make America his future home, for you will remember that he came here with a decision that he would stay only two years. Do not blame him. There are many other fellows just like him who are wise enough to change their minds when they have to.—*L. L. Zboray, in The Standard.*

"Ducks are good watchdogs for the poultry yard. No matter what time of night the thief may come, the ducks will quack."

## SPECIAL NOTICES

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons spending the Sabbath in Long Beach are invited to attend church services at the home of Mrs. Frank Muncy, 837 Linden Ave. Sermon at 10 o'clock; Sabbath school at 11 o'clock; Y. P. S. C. E. and Junior C. E. at the home of G. E. Osborn, 2077 American Ave., at 4 o'clock.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 108 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

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The true worshiper is the man who at no specified time and place, but as naturally as he breathes or sleeps, opens his heart to God and prays for holy influences to guard and guide him.—*Arthur Christopher Benson.*

## The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor  
L. A. Worden, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
Per year ..... \$2.00  
Per copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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(Continued from page 828)

"As glad as can be," said Ned, shrugging close to the stuffed stocking, "but how did Mr. Claus find you here, you dear old stocking, when Papa couldn't send you word?" Of course Sir Black Hose did not answer but Ned did not except him to. He peeked to see what was on top. Oh, a little Bible with an elastic band, about it and a red bookmark—quite like the one Mama had given him.

"O Ted, what's on the very top of yours? Let's see." And Ted drew out from under the covers a little Bible with a bright blue bookmark, and with tears in his eyes he whispered, "Can't Mamas and Papas send word to Santa Claus from Heaven, don't you s'pose?"

"Must be they can. Now I want to go to sleep till bright daylight before I see the rest, don't you?"

"No, I'd rather see them now, though it's not light yet, but I'll wait if you will and we can just feel of 'em and guess what they are, 'cause we might make a noise and wake up somebody. Then we'd catch it sure."

So when Miss Louise Graham, entering an hour or so later, glanced down the row of cots no stockings were in sight. She started in wonder for a moment, till, as she neared the twins' beds she caught sight of a little Bible clasped tightly in the hands of Ned and Ted and a very happy smile upon each calmly sleeping face.

Christ alone can save the world, but Christ can not save the world alone!—*Anon.*

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